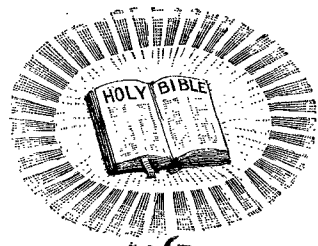


Bible Echo

AND

SIGNS OF THE TIMES



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

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Current Comments.

WORK FOR THE MELBOURNE POLICE.

THE outbreak of crime in Melbourne shows no signs of abating, and the citizens are beginning to feel uncomfortable. Day after day the police receive information of robberies with violence, burglaries, and other outrages, but in almost every case the perpetrators of the crimes get away. One morning in August the papers contained particulars of a daring burglary at a hotel, the landlady of which was severely injured by the robbers; an assault with intent to rob; a robbery of £100 worth of stock from a shop which had been broken into; and a garroting case, in which three men robbed a miner of £9 and left him insensible in the street. All these crimes were perpetrated on one evening, and the frequent occurrence of similar cases has caused a feeling of insecurity and want of confidence in the police.—*Public Opinion, London.*

* * *

FINANCES OF THE PAPACY.

A KEY TO THE HOLY-COAT HUMBUG.

THERE can be little doubt that the papacy is, at the present time, in the greatest straits, and can afford to neglect no channel whereby its coffers may be replenished. The revenues have suffered so serious a diminution that a Commission of Cardinals has been appointed to consider the question of ways and means. The alternative remedies proposed are, in themselves, remarkable. The first is to claim from the Italian Government the funds accumulated under the Law of Guarantees; the second is to appeal to the faithful for special contributions, and to time the occasion for the Pope's episcopal jubilee; and the third is to sell papal titles. It is hardly likely that resort will be had to the last-named expedient, nor that Pope Leo will send the hat to a Government which he has not yet recognized, so that the remaining alternative must consist of various devices for achieving the object in view. Little can be expected from the faithful by way of bounty, but much may be squeezed out of them by such exhibitions as that at Treves. The effect of the Vatican's communication with Bishop Korum is seen in the latter's public request to the pilgrims to give alms, "first, to assist in mitigating the distress of the Pope."—*Rock.*

A PRESBYTERIAN MISSIONARY ON THE DISTURBANCES IN CHINA.

IN China at the present time the one general topic of discussion in all circles is the ferment and disturbances in the central provinces of the empire. Beginning with the riots at Wuhu early in May, the excitement and spirit of mischief and violence have spread over a large area, breaking out in more than a score of places along the Yang-tse-kiang, and culminating about a month later in the murder of an English missionary and an English Custom House officer at Wusueh, a town near Hankow. Later the wave of excitement touched Canton. The thrill and movement it caused could be distinctly felt by those who mingled with the people. Placards of the most blasphemous and scurrilous character were posted up in the streets and distributed among the people. The foreign consuls and the native authorities, however, were on the alert. Prompt and stringent measures were taken to suppress the rising spirit of turbulence. The obnoxious placards were torn down, and in their place appeared proclamations from the higher officials, both civil and military, enjoining peace and order, and threatening condign punishment upon any who were found with seditious or incendiary placards or books in their possession. It is a good indication of their salutary influence that these proclamations remain on the walls uninjured. There is, however, a very strong undercurrent of hostile feeling against foreigners and against the reigning dynasty, which may break forth at any time. Incendiary books, and the most monstrous and absurdly incredible stories of the practices of foreigners, and especially of Christians, have been industriously spread all over the land.

Many theories as to the immediate cause of the recent displays of mob violence have been broached. Some trace it directly to traditional hatred of the foreigner sedulously fostered by the priests and literati since before treaty days. Some believe it to be more especially against Christianity, and hold that the increased number of missionaries in recent years, the great conference at Shanghai last year, and the urgent call sent forth by that body for *one thousand missionaries in five years*, has deepened the hostility and roused the present open opposition. Some would lay the trouble at the door of the Roman Catholics, whose practice of collecting infant children is severely criticised. Others give these outbreaks a deeper significance, and make them out to be the work of secret societies, notably the Kolao Hui, which are pledged to the overthrow of the present dynasty.—*B. C. Henry, D. D.*

* * *

THE RELIGIOUS NEWSPAPER.

WE must allow nothing to take the place of the inspired Book. The volume that reflects the light of the world must never be given up for any nor all of the literature that the genius of men and women has produced. We cannot too closely blend the

teachings of the Bible with our every moment of existence. In its pages the ways of life and death are set before us; and alas for the man who scoffs at its authority or doubts its inspiration!

But next to the Bible, and perhaps half a dozen other books, in importance to the Christian public, comes the religious newspaper. Indeed, the religious paper should be but the voice of Bible Christianity, re-echoed by the people for the people in words of comfort, encouragement, and gladness. To the men and women and children whose thoughts and feelings turn towards the better side of life and living, the clean, neatly-printed, carefully edited paper, bearing the Christian stamp, has something about it far more attractive than the big, coarse, and too often demoralizing weekly, "devoted to the tastes and interests of its readers."

And yet there are many, very many families, claiming to be Christians too, in whose homes the local paper and the agricultural and political papers, and very likely the fashion magazine, are all taken and read and talked about, while the religious paper is not considered a thing of much importance, and so never crosses the threshold with its bright, helpful, hopeful influences. A religious family in these days without a religious newspaper! What an argument as to the slackness of Christianity!—*Jas. W. Phillips, in Christian Weekly.*

* * *

THE ACCURACY OF THE DATES OF THE BIBLE.

A LECTURE of the greatest interest, not only to Orientalists, but to all interested in Biblical research, has, says the *Daily Telegraph's* correspondent, been delivered at the Verein Niederwald of Vienna, by that distinguished Orientalist and linguistic scholar, the Rev. William Hechler, chaplain to the British Embassy. As he observed in the course of his lecture: "Whoever has carefully studied the histories of the ancient empires must be struck with the wonderfully truth-like appearance of the chronological and synchronistic data. No historian has ever ventured to give such a large number of dates as the Bible, which are made to synchronize with the dates of kings of other nations, thereby enabling accurate control. Thus the kings of Judah are made to synchronize with the kings of Israel, and many of Babylon, Assyria, Egypt, and Persia." Mr. Hechler purposes submitting to the next congress in London his completed charts, showing the history of the world from Adam to Christ. The gentleman has studied the Babylonian, Egyptian, and Coptic languages, in order to read their archaic inscriptions, and find out, if possible, the ancient systems of dating public and private documents. His object is to see if the Bible historians have not followed similar methods, and whether their data are not constructed on the same chronological principles.

THE LITTLE FLOCK.

F. E. BELDEN.

FEAR not, little flock, 'tis your Father's good pleasure
To give you the glorious kingdom above,
To grant you the precious and eternal treasure
Of life everlasting.—a gift of his love.

No more shall ye suffer for Christ, tribulation,
No more shall ye rudely be scattered and torn;
Your trials and sorrows, your fears and temptations,
Will shortly be over; no more shall ye mourn.

Earth has not the bliss which in heaven is offered,
And knows not the joys that await all the blest;
The sains are the heirs to the kingdom that's proffered,—
The kingdom of righteousness, kingdom of rest.

Then fear not, ye flock, for your Shepherd, returning,
Shall gather his sheep in his heavenly fold;
Shall lead you in pastures for which ye are yearning,
And shelter you safe in the city of gold.

General Articles.

LESSONS FROM THE TIME OF ELIJAH.

MRS. E. G. WHITE.

IN the days of Elijah there was great apostasy in Israel. Ahab, the king, had connected with himself men and women who had departed from the living God, and turned to the service of idols. The king should have been loyal to God, one who by both influence and example would have bound his people to God; but instead of this, he joined with apostates, and led the people into idolatry. Leading men are endowed with great influence for good or evil, and their responsibility is very great. Ahab had used his influence to propagate evil, and Israel sank deeper and deeper into sin.

Elijah was a worshipper of the living God, and his soul was stirred within him as he saw apostasy prevail, and the people of God follow the customs of the nations around them. He was a man of prayer, and he sent up fervent petitions that God would arrest the tide of evil that seemed about to sweep Israel into perdition. God regarded his prayer, and he was commissioned to announce to Israel, in the presence of the king, that God would bring chastisement upon his people. They had dishonored God in the sight of the nations, and as a result, darkness as a thick cloud enveloped them, and abominations accumulated within their borders. In every direction they had reared the temple of idolatry, the altar of profanity, before which prophets and loyal men, servants of the God of heaven, had poured out their blood. Satan swayed his sceptre over Israel, and the moral atmosphere was clouded with the smoke of national idolatry.

In this time of great depravity, Elijah made his way to Ahab, the leader of the apostasy. In his presence he reached forth his hand to heaven, and declared, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." In making such an announcement it might seem that Elijah was taking great risk. If dew or rain had come with no command from Elijah, the king would have represented him as a false prophet, and the priests of Baal would have attributed the blessing to a deliverance wrought by their idol, and would have exalted Baal as triumphant over Jehovah.

The judgment threatened was so unexpected, so terrible, so sudden, that Ahab seemed paralyzed, and he did not realize that the prophet had left his presence unrebuked, until the man of God had gone beyond recall. Then the king roused his servants, and called for the man who had declared that heaven was shut up according to his word. But Elijah was not to be found, and neither dew nor rain fell upon the land of Israel for three years and a half.

The object of this affliction was to arouse Israel to a realization of their sin, to bring them to repentance, and turn them to God, that they might honor

Jehovah as the only true and living God. After three years and a half of drought, the Lord said to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth." "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table." The king obeys this command as though he were the servant, and Elijah the king. Then Elijah orders them to bring two bullocks, one for the prophets of Baal, and one for himself, and he bids the prophets dress their bullock and put it on the altar, and call upon Baal for fire. He says, "Call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well."

The priests of Baal called aloud, and cut themselves, even unto the going down of the sun; but there was no response from their idol, for "there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: and with the stones he built an altar in the name of the Lord." Then he had the people pour on twelve barrels of water. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God."

Before the sacrifice, Elijah had said, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." After the destruction of the prophets of Baal, Elijah said to Ahab, "Get thee up, eat and drink; for there is a sound of abundance of rain." After the king's departure, Elijah went up to the top of Carmel; "and he cast himself down upon the earth, and put his face between his knees." When he had bidden Ahab go up and eat and drink, did he have an evidence that the showers were about to fall? Did he see the clouds in the heavens? Did he see the rain, or hear the thunder?—No; he spoke these words because the Spirit of the Lord moved upon his mind, and led him to believe that his prayer would be heard. He had done all that was possible to make manifest his faith, and now he began to pray for the outpouring of the abundance of rain.

He said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times." The servant watched while Elijah prayed. Six times he returned from the watch, saying, There is nothing, no cloud, no sign of rain. But the prophet did not give up in discouragement. He kept reviewing his life, to see where he had failed to honor God, he confessed his sins, and thus continued to afflict his soul before God, while watching for a token that his prayer was answered. As he

searched his heart, he seemed to be less and less, both in his own estimation and in the sight of God. It seemed to him that he was nothing, and that God was everything; and when he reached the point of renouncing self, while he clung to the Saviour as his only strength and righteousness, the answer came. The servant appeared, and said, "Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

There are many lessons to be drawn from the experience of Israel and of the prophet of God. We are living in a time of apostasy similar to the time of which we have read; for there is great religious declension in the churches, among the professed people of God. All around us the world is manifesting intense activity. There is a feeling of apprehension among all people; they are looking for some great event, but know not what it is to be. The state of affairs in Europe excites men's fears, and all are looking for those things that shall come upon the earth, and their hearts are failing them for fear. The nations are filled with anxiety, and there is a spirit of unrest and tumult on every hand. If ever there was a time when men should know their position, it is now. No man can afford to go on blindfolded, not knowing in what road he is travelling, but careless and hoping to come out right in the end; for great and disastrous will be his awakening. Those who do not appreciate eternal life enough to work diligently for it, will never obtain it. Those who are seeking earthly pleasure, worldly gain and honor, will never make a success of winning eternal life, unless they repent, and turn to God with all the heart.

THE RIGHTEOUSNESS OF GOD, AND HOW TO ATTAIN TO IT.—No. 5.

A. G. DANIELLS.

THE object of the gospel is to save men from their sins. That is a great thing to do. It is to cleanse the heart from its defilement, to destroy the natural desires, and implant desires that are not natural. In short, it is to make man righteous like God. This appears to us to be as great a miracle as to create a world.

This change is called conversion, or the "new birth." Those who have experienced it are called "new creatures." Of them it is said, "Old things are passed away, and behold all things are become new." They have put on Christ.

But this change is not wrought in the heart without man's consent and wish. He must believe God, abhor sin, and hunger and thirst for righteousness. This is represented as repentance, crucifixion of the flesh, death of the "old man," etc. Paul declares that "they that are Christ's have crucified the flesh with the affections and lusts." And of himself he says: "I am crucified with Christ." It is absolutely necessary for man to die to sin before he can live unto righteousness.

When the old man of sin is dead, he must be buried. This, the Bible teaches as clearly as it does that the carnal nature must die. This is evident from Paul's argument in the sixth chapter of Romans. In the fifth chapter the apostle tells what sin is, by whom it entered into the world, and its results. He also places before us the exceeding riches of God's grace, and shows that where sin abounds grace much more abounds.

The sixth chapter opens with this important question: "Shall we continue in sin that grace may abound?" Because God's grace can and does save

from sin, shall we continue to do wrong? Shall we presume on his mercy and forbearance? "God forbid," says Paul. "How shall we that are dead to sin live any longer therein?" This shows that those who are saved by grace are dead to sin.

The next step in the argument shows that burial must follow death. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death." This is a significant figure. What is the condition of one who is dead and buried? It is a radical change of circumstances. It is a complete separation from the world.

And so must it be with him who has died to sin and is buried with Christ. He must separate from that which is evil. He must become blind and deaf to the allurements of the world. That which he once hated will be his joy, and that which he once loved will now give him pain. By being buried with Christ he puts off the old man with his evil deeds.

But this burial of the old man does more; it unites us to Christ. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. The act that buries the old man and separates from the old life, resurrects the new man and gives a new life. This is stated more clearly in Rom. 6:4, 5: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life*. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Thus it is plain that by the burial of the body of death, we are separated from sin, and we form that union with Christ that enables us to live the life of the righteous. Without this, no man can ever attain to the righteousness of God. Christ cannot be separated from his righteousness; so when we put him on by this burial, we put on his righteousness. Nor can he be separated from his power; and when we thus take him, we take the power that can keep us from sin. He works in us "to will and to do of his good pleasure."

That this is the result of this death and burial, is the concluding point in the argument of Rom. 6:8, 9, 11, 12: "Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. *Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.*"

This is just the change all men need, and what all will have who are finally saved. We heartily recommend a careful study and thorough application of the glorious truths set forth in the sixth chapter of Romans.

NORWAY.

FLORENCE J. MORRISON.

NORWAY occupies the most northerly part of the European continent, and constitutes the western half of the Scandinavian peninsula. The extent of its coast line exceeds three thousand miles, more than three times the length of the country. This kingdom is more than twice as large as England, having an area of 122,780 square miles, and is the most thinly populated country in Europe; the inhabitants numbering about one million and a half, of whom nearly half dwell in the towns and villages. The country for three miles south of North Cape lies within the Arctic Circle. At the latitude of the Arctic Circle, the sun can be seen for one day only going round the horizon without sinking

beneath it; at the North Cape it can be seen from May 11 until August 1, nearly three months. At Christiania, in latitude 60 deg. north, the sun is hidden from view about four and a half hours; it sets about half past nine at night and rises at two in the morning. It does not get dark at all; children are seen playing on the streets at midnight. I spent the hours from ten to twelve writing on the typewriter many evenings.

The Norwegians keep two festivals during the year, one at Midsummer Eve, the other at Yuletide, or Christmas. The 24th of June is the longest day in the year, and is the time that they celebrate their Midsummer by gaily decorating their dwellings and shops with green branches of the birch. At night bonfires were seen on the hills and arms of the fjord, surrounded by a crowd of gay merry-makers. Some dress in their holiday attire, take lunch, go out on the hills, and remain till a late hour; bands of music were heard throughout the night, and the whole city and country seem to participate in the general rejoicing. The great feast of the year is the Yuletide. History tells us that this was observed in old heathen days by sacrifices and revelings. According to the custom in rural districts, the food for the whole Christmas holidays is prepared, and only has to be warmed up during the thirteen days which the festival lasts. Poor or rich, the family collects its best provisions, and great is the feasting. Special attention is given to the preparation of the Yule ale, of which all partake. The domestic animals share in this feast, as a double portion of food is served them. The people not only care for the domestic animals, but it is a custom that all observe, to place outside of the house or barn doors oats and barley sheaves on the top of high poles or pine-tree saplings, so that the swarms of little birds, sparrows and green finches, have their Yule feast.

Norway has been termed the land of mountains, lakes, and fjords. The lakes form a special feature of the scenery in the southern districts of the country. The total area covered by them has been estimated at 2,930 square miles. On one occasion while we were up in the mountains, we ascended a high tower, and one of the grandest views we have ever seen in any part of the world lay before us. In front stretched the waters of the lovely fjord; the city with its fine harbor lay in full view, farther up was a tree-clad valley, branching out and extending up the hills; and, forming a grand semicircular background, was a lofty range of snow-capped mountains. The sun shone in all its splendor, casting a crimson hue over the landscape that surpasses all description. Much of the distinctive beauty of the Norwegian mountain scenery is due to the mountain plateaus, called fjelds, from the old Norse word fjeld, meaning "mountain." These form elevations from two to three thousand feet high, with regular peaks and narrow valleys. The hills are covered with birch, fir, and ash, and clothed with variations of green. The air was soft and balmy, the valleys between covered with violets and bowing grasses; the silver green of the birch twinkled in the sun, and its jets of delicate foliage started up everywhere with exquisite effect amid the dark masses of the fir; in the far distance were the mountain tops with their robes of whiteness. The landscape gained in impressiveness and beauty as we gazed; the separate peaks stood out more boldly, and view after view opened out of ridges and hills stretching away in all directions, each exhibiting a different intensity of beauty. Seven lakes were in fair view, nestled in the depressions, and holding up their mirrors to the mountains and reflecting the feathery tops of the tall pines. The colors were most exquisite; the wonderful greens of the forests, the brown and black of the rocks, cliffs, and mountains, the dark blue of the lakes, and the azure blue of the heavenly dome above all; these with their combinations defy description.

"How wonderful creation is!

The work that Thou didst bless!
And, oh, what then must Thou be like,
Eternal loveliness!"

We would fain linger; but time is passing. We descended a winding path to a beautiful spot on the bank of a lake, and spread our lunch. Our company included many nationalities—Norway, Sweden, Denmark, England, America, and I think Germany, being represented. A short rest, and another trip about three miles farther up the mountain side was planned for the afternoon. We took to our carriages; the road was a masterpiece of ingenuity, having been repaired only a few months previously for Oscar II., King of Norway and Sweden, and the Emperor of Germany, who made a visit to the upper tower. The sloping hills on the one side and the perpendicular granite walls on the other, the varied windings so peculiar to mountain roads, were interesting in the extreme. The crowns of the two rulers just mentioned were engraved in gold, with their initials above, on the granite wall.

Norway is a free kingdom. For many centuries this country belonged to Denmark; but less than a century ago the Norwegians cast off the Danish rule, and united themselves with Sweden. The form of government is a limited monarchy. Each kingdom is independent, and has its own Legislature, called the "Storting," but in foreign relations they are considered one, the Ministry of Foreign affairs being at Stockholm, and the foreign envoys received there. The present King and Queen are both Christians, who seek in all possible ways to use their high position and opportunities to further the gospel throughout their kingdom.

Norway ranks high among European countries in the matter of education. The sparsely inhabited districts are supplied with good schools. We were impressed with the evidences of the attention paid to early training. The people are courteous, hospitable, obliging, and have a way of bestowing kind attentions upon strangers in such a manner as to make them feel comfortable; a kind of home atmosphere that does not appear to be foreign. The custom of hand-shaking is quite prevalent among the Norwegians. After a meal, the invited guests shake hands with the host and hostess. This custom of hand-shaking, though so common, is one of many proofs that the Norwegians are kind in their relations with one another.

—◆— THAT PERFECT LAW.

R. HARE.

THE shepherd king of Israel gave expression to a wonderful truth when he declared, "The law of the Lord is perfect." David had studied that law, and in its ten precepts had discovered commandments that were "exceeding broad," commandments so searching that they reached the inmost thoughts of the soul, and detected its secret faults, and yet so wide that they covered every relation between man and his God as well as every relation between man and his fellow. We do not wonder, then, that his soul went out in the prayer, "Make me to go in the path of thy commandments," or that he pronounced that marvellous blessing on the undefiled "who walk in the law of the Lord." Ps. 119:1.

The first precept of that law points out, and protects, the honor of its Author. "No other gods"—whether it be the sun, moon, or some fabled deity, unrevealed to mortal eye—is to share the honor of this Lawgiver. But while no other god is to be honored, this law demands supreme honor for one, thus forbidding atheism as well as polytheism.

The second precept protects the worship of the Lawgiver. No graven image is to be formed after the fashion of things in heaven, on earth, or in the sea, to share in the worship of Him who rules in all these places.

The third precept protects the name, and through

that the character, of this God. It forbids the disrespectful and unnecessary use of the titles of Deity, and thus enjoins a devotional reverence in all that pertains to his character.

The fourth precept guards the property of the Creator, whom it sets forth as the being who gave the law. The work of creation having been completed during the first six revolutions of the earth, the time taken up by the seventh is marked as sacred and holy time, which the Creator declares his own. The Sabbath was made from the time measured by the seventh revolution of the earth. In this time God rested; he then blessed and sanctified the time occupied by every succeeding seventh revolution. This fourth commandment enjoins the observance of the seventh day,—if there is a day known to man as the seventh, that must be the one made holy,—calls it “the Sabbath of the Lord thy God,” and thus protects the property of Him who made heaven and earth, and affixes his seal to that law that he wrote on the tables of stone.

The fifth precept directs in all the relations between parents and children, while the sixth protects life, thus forbidding everything that would tend to injure life, whether done by man himself or by another. The seventh precept forbids adultery,—the greatest sin against chastity,—and thus proscribes every lesser sin in the vast catalogue of impurity, even down to the impure thought. The eighth commandment establishes a property right, and forbids stealing, and through it dishonesty of every grade. The ninth guards character by forbidding perjury, and through it every lesser misrepresentation against the good name of another. The tenth commandment forbids coveting, and forms the grand climax of that perfect law. Covetousness would lead to the violation of every precept of the decalogue. The covetous thought put into action becomes a theft. The impure desire followed out becomes adultery. Under it the miser's gold becomes his god, and the man who tramples upon the Sabbath tries to justify his action because Sabbath-keeping might incur a loss.

Truly it is a perfect law and covers “the whole duty of man.” But while it is so broad, its mighty precepts all hang on the two principles of love to God and love to man. If love rules supreme in the soul, it must lead to perfect obedience to the will of God, while to our neighbor it will work no evil. Paul describes that law as “holy, and just, and good;” James speaks of it as the perfect law of liberty, while Christ declares that heaven and earth will pass before one jot or tittle of the law shall fail.

Why, then, should the clamorous voices of men rise against that heavenly enactment, and denounce it as Jewish, anti-Christian, and a yoke of bondage? It cannot be Jewish; for by it the whole world becomes guilty before God. Rom. 3:19. It cannot be anti-Christian; for it was written by the Christian's God, and the great founder of Christianity himself established the binding force of its smallest precept. Matt. 5:18, 19. It cannot be a yoke of bondage; for it is “holy, and just, and good.” Rom. 7:12. But the carnal mind is enmity against God, and is not subject to his law. It matters little whether it rises in open rebellion or covers itself under the cloak of a more Christian revelation. Rebellion is the highest sin against the government of heaven, just as treason is against the government of earth. The profession of love will matter little if there is rebellion in the heart, and that worship is but worthless and vain which is directed by the commandments and precepts of men.

The sons of earth are all judgment-bound, and at the bar of Deity they will be judged by his law. How will it be with those who have wilfully trampled it under their feet? “He that knew his Lord's will, and did it not, shall be beaten with many stripes.” Reader, how is it with you? Does that law point out your sin? Then hasten to Calvary's fountain and wash the stain away. But while you are there,

the divine voice calls, “Go and sin no more.” Will you hear that loving, pleading voice that invites you to walk in harmony with that holy law?

Heaven's law demands thy life,
He gave his life for thine;
Bend low in holy reverence now,
And worship love divine.

The Saviour speaks; he calls,
Though oft refused before,
Rise, child of mine, thy sins forgiven,
Arise, but “sin no more.”

“HOWLING DERVISHES.”

W. H. MAXSON, M. D.

A FEW days ago, after arriving in Cairo, we learned of a special yearly service to be held in the mosque of Mohammed Ali, to begin at 8 o'clock in the evening, and last until 11 p. m. We pass through the arch of the citadel, and soon reach the principal mosque of Egypt. It is built of white marble, and is surmounted by several domes and two stately minarets. It is magnificently lighted up with thousands of gas-jets; for it is the occasion of the khedive's yearly visit to the tomb of his illustrious great-grandfather, whose remains rest here.

We find the colonnade on both sides of the main entrance crowded with tourists from all parts of the world, and kept back from the door by a double row of policemen, while the square in front of the mosque is equally crowded with the equipages of the khedive and other notables in the city, in front of which, in two rows on both sides of the road and facing each other, stand the body-guard of the khedive, mounted on superb black horses, richly caparisoned, and they are well uniformed and armed. We take our places among the Gentile spectators, who are not allowed to enter until the khedive departs. After waiting a half-hour for his Majesty to finish his devotions, we hear a rustle at the door, and the khedive, preceded and followed by attendants in rich military dress, passes out, bowing graciously right and left, steps into his carriage, and is driven rapidly away. This is the signal for us to enter, and our dragoman changes our shoes for slippers. We take our shoes in our hands and pass into the mosque, the inside of which presents a noble appearance, with its bronze Corinthian columns and the graceful arches to the walls supporting the more central domes, and all embellished with rich carving, interspersed with bas-reliefs wrought in gold. The floor is carpeted with a hand-made fabric, which presents designs of figures and groups in bright colors. In the light of many lights, the great room presents a palatial appearance. To our right is the beautiful sarcophagus of Mohammed Ali, raised on a pedestal and protected by marble railings.

But we turn from the building itself to the numerous circles of “howling dervishes” performing in various parts of the room. We first notice several rings sitting on the floor tailor-fashion, with their bodies swaying back and forth. Their expressionless faces show plainly that in feeling they have migrated to the sphere of their gods, and are communing with them in a dialect made decidedly emphatic by the contortions of their faces. This they keep up for the space of two hours, little heeding the moving throng about them, who have the privilege of examining them *ad libitum*. Their jargon is unintelligible and disconnected, the noise seeming to be the main outward manifestation of their service; for the more they make, the better they seem to serve. Altogether, if called upon to diagnose the novel manifestation, we should say they presented a form of hysterics not uncommon in more civilized countries.

But we pass on to other persons performing in altogether another style. These are standing bare-footed in rings composed of twenty-five to forty, and dressed in a variety of styles, from the clean black robe of the sheik (which resembles a plain “mother

hubbard”), to the dirty and tattered blouse of many colors so characteristic of the professional street beggar. We should judge their ages would range from fifteen to fifty years. In color of face they present all shades, from the slightly tinged half-breed to the thick-lipped ebony black of Upper Egypt, who with their large white eyes and teeth in contrast, add anything but dignity to the scene. Some of the men wear their hair in long, straight masses down the back; while others have the peculiarity of growing their hair in tangents, which makes the head look decidedly bushy. Altogether, they present a “hit and miss” variety, truly ludicrous, but presumably not studied on their part.

The sheik stands in the centre of the ring, timing the devotional gymnastics with a graceful nod of the head. One or two young boys chant in Arabic by his side, while another plays on a native flute made of sugar-cane. Another beats a tambourine or native drum, and still another exercises a pair of wooden cymbals. These comprise their orchestra; but they are not the only persons within the ring, for two, and sometimes three dervishes exercise within the ring, with poise of body decidedly dramatic, the head slightly inclined to one side, with face upturned, the arms extended upward and outward, with hands poised artistically while they whirl, seemingly with no effort of their own, or at most little exertion, and with a rapidity that would unbalance a novice immediately; and yet their practice and devotion are such that they keep it up for more than an hour at a time.

Those in the circle are far from being as graceful in their movements, which consist of extreme flexions, forward and backward, of their lithe bodies, with arms akimbo. As they straighten up and flex backward, they in concert utter a coarse guttural sound, quite similar to that made in the use of a coarse saw. This guttural sound is interspersed at intervals with a prolonged howl. They commence the motion at first slowly, and as they get “warmed up” they gradually increase the motion to a degree that shows marvellous agility,—even to fifty or sixty per minute. Their heads flying through the air back and forth, their long hair circumscribing a still greater arc as it sweeps the floor in front and then behind, suggests, to our mind, flying demons of mythology rather than devotees of theology.

After an hour's exercise, in order to rest the body, the motion is varied to a diagonal combination of rotation and flexion, which is comparatively mild, when they also omit the guttural sounds. But soon they again commence the former exercise, and carry it to an extent that is often very exciting, when one or more will jump into the centre of the ring, with a prolonged howl, grasp some extra cymbals, and clash them together with a vigor and air that seems to say he has the victory over the enemy of his soul. In one of these rings a poor old man, in a frenzied condition, jumps from the ring, and seems to make two complete revolutions before he alights, with an inhuman yell, several feet from the ring in the midst of a group of Gentile relic-seekers. It is needless to say there is a panic outside the ring, which is fortunately put to an end by the leading sheik, who lays hands on him, when he becomes submissive, and is led to the farther side of the ring, where he is again soon lost in the exciting orgies.

In the height of their excitement, it is truly painful to behold their distortions and agony, as these poor deluded souls agonize in a fruitless attempt to purchase the boon which our loving Saviour is more willing to give than we are to receive it. Let us pray that these may yet learn of our Saviour, when, free from excitement, they can experience in the “still small voice” that “peace that flows like a river,” and that communion through which the child of God here can view his promised inheritance.

After about two hours of vigorous exercise, the sheik, by motion of his head, gradually lessened the

exertions, until with a few words he dismissed his human machines. At first they looked around them bewildered, but soon appeared to be what they naturally could not help,—simply fatigued human beings, returned to their accustomed occupation of begging and stealing. Our dragoman very seriously cautioned us to look well after our watches and money. We left the mosque feeling that while we would not care to repeat the experience, we had been especially entertained, as such an occasion occurs but once a year. However, the tourist may see the dervishes in some form every Friday afternoon in the tomb of the Mamelukes and other places, and occasionally see a still more vigorous exercise performed at funerals, when only three or four dervishes participate and keep up their weird howling until the blood starts from their throats, which is the evidence that they have done their duty to the deceased and the bereaved family. A donkey ride in the fresh air under the blue canopy of heaven bespangled with stars, served as a refreshing antidote to sweep away the cobweb of horrors and bring our hearts to a grateful recognition of God's goodness and mercy in permitting us to see the light of present truth and the gift of his dear Son.

Cairo, Egypt.

Timely Topics.

THE Lord's Day Observance Society held a rather feeble annual meeting in the Y. M. C. A. Hall, Melbourne, a few days since. The attendance and enthusiasm were both of them rather indicative of small interest. The speakers were earnest men who have the good of the community in their motives, but who, in their appeals for a national rest-day, are urging a step of the most dangerous character. The national enforcement of Sabbath or Sunday sacredness means the enforcement of purely religious ideas by law, which is the inevitable precursor to persecution for conscience' sake.

There was throughout the whole proceedings, to our mind, a large vein of inconsistency in representing the Sabbath as a primeval institution, hence the heritage of the race, and then urging thereupon the sacredness of a day entirely distinct from the one set apart for that purpose. Surely if there be a Sabbath for man, it must be the one which God instituted, the seventh, not the first, day of the week. One speaker facetiously charged members of Parliament with being the only class of men who assume to have more wisdom than God. He presumed that if there had been an Assembly at Sinai, they would have voted several amendments to the Ten Commandments. That speaker deserves to be reminded of the fact that the church, rather than parliaments, has amended and altered God's law. The Church of Rome has ignored and expunged from her teachings the second precept, and divided the tenth. All Christendom, nearly, have united in so amending the fourth command as to make it apply to the first day of the week.

REPUBLICS AT WAR.

Now that the dark clouds of war that lately overhung Europe have for a time blown over, the attention of the world is called to the belligerent attitude assumed by Chili and the United States. Since the triumph of the revolutionists in Chili, and the downfall of Balmaceda, a cruel and blood-thirsty policy has been pursued by the victorious populace. They have not stopped for reason or pity. The United States has been charged with being favorable toward the government party, though this is denied by the representative of that country, and the impression has created a deep feeling of spite toward the northern nation. The fury of the mob was allowed to

reach such a pitch that United States seamen were maltreated, and in some cases wantonly murdered, in the streets of Valparaiso. That nation has demanded some satisfaction, and the demand has been decidedly rejected. The next step, the declaration of war, it is expected will be made.

The United States does not hold itself in a state of readiness for war; and before they get ready, it is to be hoped that this difficulty will be settled. No doubt the little republic could offer a stout resistance to its powerful neighbor; but of the final result there could not be much doubt, and it is very probable that calmer counsels will finally prevail.

THE BALLARAT SQUABBLE.

WHAT appears to a disinterested outsider to be a senseless and useless struggle has been precipitated in Ballarat by the action of the Salvation Army in persistently parading the streets of that city in opposition to an ordinance that requires them to obtain the permission of the authorities before doing so. Some of the leaders have been imprisoned for doing this; but that in no way weakens their purpose to insist on doing as they like in the matter, and marching, as they think, to the glory of God. The mayor of the city conceived it to be his prerogative at least to demand that the law should be respected. Upon resistance being offered, his determination to enforce the law became very pronounced. Animosity was doubtless thus aroused, and was manifested in some respects in an undignified way. The strife was taken up by the city council, which was divided over the question, and as a way to bring about a settlement the public was appealed to for a decision. On Oct. 30, a plebiscite vote was taken for and against the army's marching, which showed a large majority of the voters to be in favor of supporting the action of the mayor.

From what is already known of the spirit of the Army, and from their declarations through the *War Cry*, it is hardly probable they will let the matter rest where it is, or submit to the restrictions placed upon them by the law and upheld by the popular voice.

For or against their parading with drum, trumpet, and rattley-bang through the streets, we have nothing special to say. If it does anyone any good, we should be inclined to let it go on, though we consider it a rank travesty on the religion of the quiet, meek Jesus, of whom the prophet said, "He shall not cry nor lift up, nor cause his voice to be heard in the street." Isa. 42:2. But still it is their way of doing it, simply *their* way, not God's way. There is no command to make any such demonstrations from any higher source than the "General." That's enough perhaps for a good soldier of that army; and so long as the rightful authorities, under whose supervision our streets are placed for the promotion of public good, do not object to the processions, they may, without asking any odds of those persons who grumble, proceed to process.

But when in a town they find their way barred by civil regulations, they set a very bad example of lawlessness, by tramping those regulations under the feet of a defiant throng of followers. Such proceedings encourage larrikinism and insubordination upon the part of the very class which the Salvation Army is calculated to benefit. To ignore rightful authority is to disobey the injunctions of Scripture. When the regulations of men are brought into conflict with the law of God, it is right to obey God rather than men.

But this is not a case in point. Hence all the hue and cry which is being made about persecution for conscience' sake, religious oppression, martyrdom, etc., is out of place. It is nothing of the kind. It is simply a question as to whether the Salvation Army will be subject to municipal law, as other bodies are, or not. A German Turn Verein would have

the same right to insist upon marching with band and banners in opposition to the law, as does the Army. The fact that they represent a religious work does not in the view of sense or Scripture give them immunity from wholesome laws. To protest against the law to obtain relief from its restriction in a legitimate way is their privilege; but to resist and defy "the powers that be" in their efforts to control the public streets is not right.

SUPPRESSION OF THE SOCIAL EVIL.

THIS great blot and curse upon the fallen race is assuming such prodigious proportions and producing such alarming results in the great cities of the world, as forces it upon the attention of national authorities. The dispatches inform us that even France, whose reputation for virtue has sunk as low as that of any of the so-called civilized nations, is awakening to the urgent need of taking steps to check this growing moral cancer. The Emperor of Germany too, who has already distinguished himself as the champion of public welfare, has notified that drastic measures for the suppression of the social vice will be adopted in Berlin.

It is said that the German papers criticise this aggressive step of William, fearing the consequence of stirring up the foul pit, which in an apparently quiescent manner is spreading its deadly work abroad and sapping the strength and vigor of the empire. There is no doubt but that this is one of the most difficult questions to deal with, because agitation is sure to arouse many slumbering passions into burning flames of open sin. But there is no way open to the philanthropist except to meet this tide of evil with all the forces of good. Education for the masses, employment for the idle, punishment for the culpable of such severity as will check the crime, are means which must be employed.

It is gratifying to see that the strictures proposed by the Emperor are directed against those who traffic for profit in the souls of their fellows. The reprobation of past ages, the execration of all nations, is the portion of the woman who surrenders her virtue to the more powerful influence of her destroyer. We would not say that the punishment is one whit too severe—it is not. But in the name of humanity we claim that the instigator and perpetrator of the wrong should not be allowed to go free. Why should a man, whose character is as black as hell could blacken it, circulate freely, boldly in good society, fawned upon and petted in society, lauded and honored in politics or business, while the frail victim of his merciless lust, upon one transgression, is irredeemably kicked down the stairs to infamy? Why should the one to whose lot falls the anxiety and suffering be made to bear alone the penalties demanded by outraged society and law? If there is one shame above others more deeply branded upon the face of modern civilization, it is this that we have mentioned.

The heart aches as we learn the pitiable cases of innocent girls who are led astray by the artful machinations of fiendish men. They leave their ruined victims buried alive in shame and helpless despair, while society laughs at the demon, and he pursues his infernal way undisturbed. How gladly we would see appropriate penalties provided for, and visited upon, these worse than murderers of innocence and beauty. It is questionable if while law making is left to the hands of those who can least sympathize with the mother's broken heart or the daughter's distress, things will be made any better. Truly "judgment is turned away backward, and justice standeth afar off." Even divine justice seems to sleep while weakness and innocence are crucified; but there is a day of reckoning coming. We would gladly speak words of courage to the brave Emperor; but beyond this we hope for the coming of the Just One, who will render to every man according to his deeds.

The Home Circle.

SPEAK SOFTLY.

SPEAK softly, gently ever !
 There is no wiser part ;
 For harsh words pierce like steel
 The yearning, loving heart.
 As gems reflect in brightness
 Every fitting beam,
 Let words reflect in kindness
 Love's sunny, love-lit gleam.

Speak softly, gently ever !
 There is no better pla

For angry words can never
 Effect what kind ones can ;
 For, oh ! a soft word spoken
 May move the stubborn soul,
 That still would prove defiant
 Should words in thunder roll.

Speak softly, gently ever !
 Words breathing naught save
 love !

And soon our blighted Eden
 Will bloom as realms above !
 For faith and fond affection
 In true love knot entwined,
 With firmer cords than tem-
 pered steel
 Each happy heart can bind.
 —Selected.

GRANDMOTHER'S BIRTHDAY.

GRANDMOTHER had been out walking down by the wide-spreading tree in the meadow, where her little granddaughters often sat on a summer afternoon. Now she sat in her low rocking-chair, knitting busily. The afternoon sunbeams fell lightly upon the placid, old face, with its crown of silver hair, and made altogether a very pretty picture, though Grandmother never suspected it. And Nettie, who was reading in the window-seat, half hidden by the hanging draperies, never noticed it either.

Suddenly there came a swift patter of feet in the hall, and the next moment little Elsie Halford, herself the brightest of summer sunbeams, danced into the room. Her round, dimpled face was beaming with smiles, and her sweet voice thrilled with a note of gladness.

"Grandma! Grandma Foster," she cried. "Do you know what lovely thing is going to happen?"

"Why, no, dear!" answered the old lady, who was "Grandma" to all the children in the neighborhood. "I don't believe I have heard a word about it."

"To-morrow's my birthday," said the little creature, drawing herself up with a delightful air of dignity. "And I'm going to be seven years old!"

As Grandmother's face indicated that she was sufficiently impressed by this announcement, Miss Elsie continued, "And I s'pose I shall have lots of presents. I think birthdays are lovely. Don't you ever have a birthday, Grandma?"

"If I live till the fourth of next month, I shall be seventy years old," said Grandmother slowly. "But after all, dear," she added with a little sigh, "when you get to be as old as I am, you'll find your birthdays don't amount to much."

Now that sigh, faint as it was, reached Nettie's ears and startled her. Why did that momentary shadow rest on Grandmother's face? Dear Grandmother, every day of whose life was a blessing, whose very presence was a benediction, how could she feel that her birthdays were events of unimportance?

Nettie's book slipped from her hand. Whether the fair heroine regained her lover or died of a broken heart, became for the moment a matter of supreme indifference. Even little Elsie's chatter fell unheeded on Nettie's ears, as she sat with perplexed face, nervously tying knots in the fringe of the curtain. Suddenly her face brightened, and she clapped her hands noiselessly, in token of approval. "I'll do

who of them thought of that." And Grandmother tenderly patted the fragrant blossoms, which in their own sweet fashion had been first to offer their congratulations.

Down stairs new surprises awaited her. The family had gathered in the sitting-room, and on her entrance they clustered around her, and kissed her with an affectionate warmth that almost bewildered the old lady; for the Fosters were not a demonstrative family. Then Ned seized her hand.

"Come on!" he exclaimed; "there's something in the dining-room."

"S'h!" said Nettie warmly, while Grandmother's cheeks flushed like a girl's. They went together



into an adjoining room. There stood a large arm-chair, of particularly inviting appearance, Mr. Foster's gift to his mother. Over one arm was gracefully draped a fleecy worsted shawl. Nettie had been crotcheting it for herself, but had concluded, to finish it for Grandmother's birthday, knowing that it would be more acceptable than any present she could buy. To the corner was pinned this verse:—

When summer has fled, and the leaves are dead,
 And frozen is the river;
 In tempest and storm, may this shawl be warm
 As the fond heart of the giver.

A work-box of fine holly was Ned's offering. It was lined with bright-colored silk and contained the following poetic sentiment:—

This was made by little Ned
 When you thought he was in bed;
 But his jig-saw buzzed and flew
 Till it made this box for you.

"And I 'most made the poetry myself," Ned explained proudly. "Mamma helped me a little, 'cause some of the lines were too long, and some too short, but I did it 'most all."

Mrs. Foster's gift was a dainty lace cap. As Grandmother's eyes were troubling her unaccountably this morning, Nettie herself was obliged to read the verse attached:—

This pretty cap that I have made,
 With ribbons of most becoming sha'e,

Would charm the soul of a poet;
 But no contrivance of silk or lace
 Is half so sweet as the dear, dear face
 That smiles at us below it.

Grandmother gathered up the slips of paper with trembling fingers. Perhaps her literary taste was not the best; but I imagine she prized these simple rhymes more than she would have done the sublimest sentiments of illustrious poets, or the profoundest philosophic reflections on love and duty.

"Well, mother," said Mr. Foster, when breakfast was over, "will you be ready to take a little drive with me about eleven o'clock?"

"Of course I'd love to go, Edward," she answered, a tremor in her voice; "but are you sure you can take the time from business?"

"It would be queer if I couldn't to-day," said Mr. Foster, thinking he really must be more

it," she said, with a decided little nod, "if the rest will help."

The rest of the family, to whom the plan was confided, voted the idea an excellent one, and were ready with their coöperation. A great deal of plotting went on in that household for the next few weeks, though grandmother, the innocent subject of it all, never suspected it. If indeed she noticed that Nettie was busier than usual, or that Ned had many mysterious communications to whisper in his mother's ear, she never dreamed that she herself was the cause of all this subdued excitement.

When the sun woke her on her birthday morning, the first thing that caught Grandmother's eye was a bright bouquet of flowers, on the little stand by the bed. She put on her glasses and looked again.

"I declare," she exclaimed, after a moment's reflection, "it's my birthday, isn't it? Now I wonder

particular about this sort of thing, since, woman-like, his mother prized it so highly.

Nettie had confided her plot to Nora as well as to the rest of the household, and dinner that day was a great success, with all of Grandmother's favorite dishes.

"Don't you think, mother," said Mrs. Foster, at the conclusion of the meal, "that you'd better lie down a little now, so as not to get too tired?"

"I don't feel a bit tired," answered Grandmother, cheerfully; "but perhaps it would be better for me to take a little nap after all this pleasure."

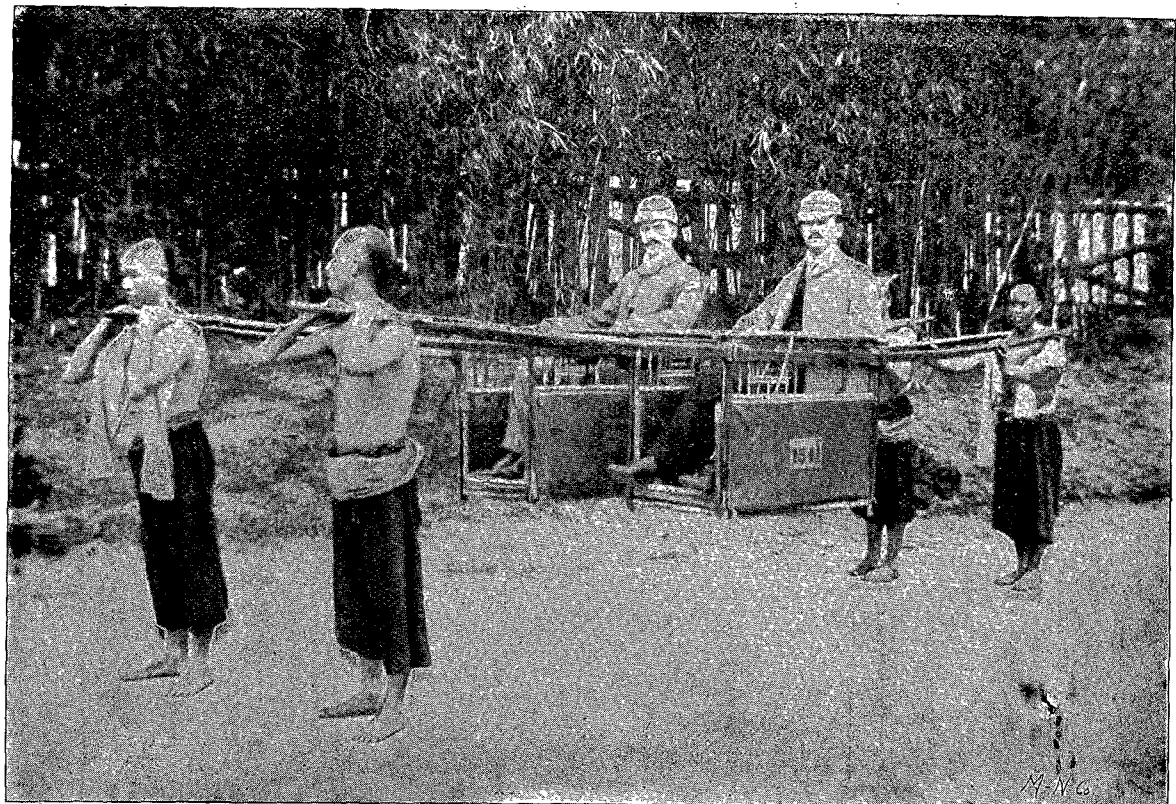
"We won't let you sleep too long," promised Nettie, a mischievous laugh in her eyes. And she was as good as her word; for promptly at three she made her appearance, announcing,

"Wake up, Grandma, dear. There's company downstairs."

"Company! Well, what will happen next, I wonder?" said Grandmother, helplessly yielding herself into Nettie's deft hands. For miles around the old ladies who were Grandmother's friends, and some of whom had known her in her girlhood, had been gathered to offer their congratulations on her birthday.

"Aren't they enjoying themselves, mamma? Isn't it a perfect success?"

At six o'clock the daintiest of teas was served, and everybody received a box containing a slice of the birthday cake. Then, as most of the guests



SEDAN TRAVELERS.

lived at a distance, the little party broke up, Grandmother standing at the window and waving her handkerchief till the last carriage rolled out of sight.

"Have you had a pleasant day, Grandma?" asked Nettie that night as she came to her grandmother's side to press a tenderer kiss than usual upon the dear, wrinkled cheek.

"Pleasant, my dear!" Grandmother could say no more. She hid her face on Nettie's shoulder, with a little burst of happy tears.

And Nettie, as she went upstairs, resolved that of all the festive days in the year, none hereafter should be more carefully observed than Grandmother's birthday. —*Hattie Lummis, in Advance.*

THE DATE PALM.

A LOVER of heat, this beautiful tree flourishes in the tropical and subtropical belt from the Canary Islands across Africa and Asia to India. There are groves of date palms in Southern Europe; but they are chiefly ornamental, as their fruit does not ripen north of the African coast. The leaves are used for the festival of palm Sunday among Christians and for the celebration of the passover by the Jews. The fruit of the date tree is the well-known date of commerce. In Arabia the tree is a chief source of national wealth, and its fruit is a staple article of food. In Northern Africa the date is not less useful.

There, the fruit is pounded and pressed into a cake, which is used for food by both man and beast. Travellers say that those who have eaten only the dried fruit can have no idea how delicious it is when freshly gathered in its own native land. Nor does its richness cause satiety; it is an

article of food at once pleasant and healthful.

All parts of the date tree are valuable. Besides the many minor uses too numerous to mention, "its trunk furnishes timber for house-building and furniture; the leaves supply thatch; their footstalks are used as fuel, and also yield a fibre from which cordage is spun." Date sugar, a valuable commercial product of the East Indies, is obtained from a tree closely allied to the date palm. So many and varied are the uses of this pruce among beautiful and graceful trees as to amply justify the Mussulman's devout—

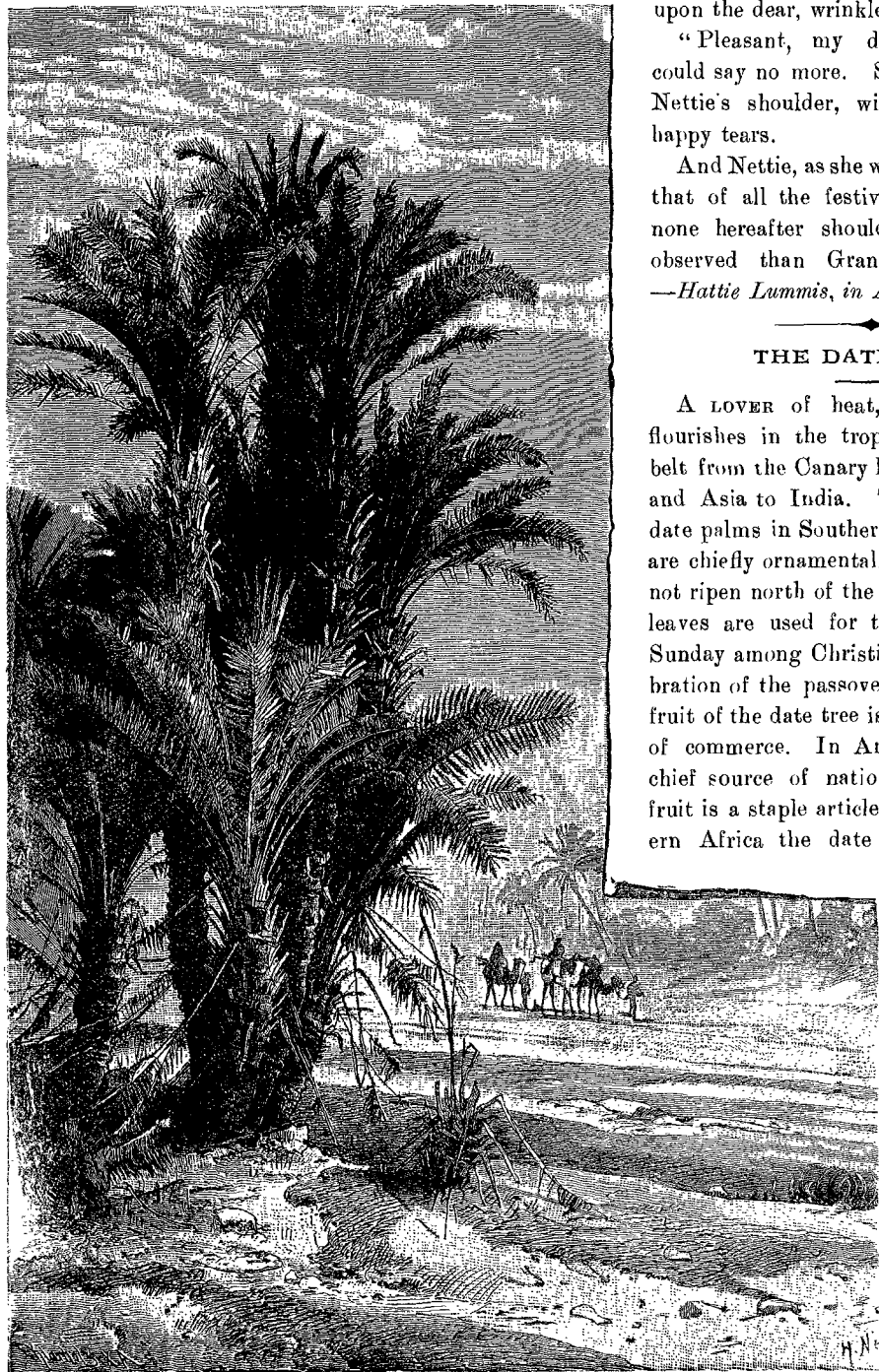
"Thanks to Allah, who gives the palm."

CURIOUS MODE OF TRAVELLING.

OUR illustration of Sedan Travelling gives one quite an idea of a mode of conveyance very common in Oriental countries at the present day. It strikes one unused to such things as being a very laborious process for one party and a very lazy one for the other. But those who have participated in it as passengers pronounce it a agreeable means of transportation where great speed is not required. The porters acquire great strength and endurance, and are able to accomplish surprisingly long journeys.

It may be a curious fact to many that a custom that seems so appropriate only in heathen countries should have been a very common one to our ancestors. The name Sedan chair originates, it is said, from Sedan, a town in the north of France, where they are reported to have been invented. They came into very general use in France and England, though by the time of James I. they had fallen into disuse. It is said that at that time the Duke of Buckingham employed one, by which he gained great disfavor with the public because he "used his fellow-countrymen to do the work of beasts."

THE new mineral recently discovered in Texas is a substance resembling asphalt. It is said to be unaffected by water, heat, acid, or alkalies, and it is claimed to be the most perfect insulator yet discovered. Numerous tests have been made. It is found that the action of salt water and heat has no effect on it. Professor Hamilton, the electrician of the Western Electric Company, certifies that under tests, executed in the most exhaustive manner, wire prepared with a covering of the material showed a resistance of over 7,000 ohms. per mile. This is said to be sevenfold the resistance offered by any other wire.



A DATE PALM OF AFRICA.

Bible Echo and Signs of the Times.

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

GEO. C. TENNEY,

MISS E. J. BURNHAM,

Editor ;

Assistant.

S. N. HASKELL, *Contributing Editor.*

Melbourne, Victoria, November 1, 1891.

DEATH VOLUNTARY OR JUDICIAL.

"THE soul that sinneth it shall die" is the unchangeable decree of Him against whom all sin is an offense. Death is associated with sin, both as its legitimate fruit and its judicial award. There will be no exception to this rule in the case of any individual, good or evil. Sin is a fatal disease, for which there is no possible remedy. Even the grace of God, or redemption through Christ, does not in a single case avert the fatal termination of the course of sin. Sin defiles the character, weakens good principles, permeates the whole being, degrading the mind, and bringing the members of the body under the dominion of evil impulses. No one who is a victim of this malady can hope to see God. He must die.

But the sad situation is relieved by the fact that although "all have sinned," we may choose between two methods of death. Now, during mercy's brief hour, we may voluntarily surrender to divine justice this body of sin to be crucified with Christ, or we may wait until mercy is no more, and die the "second death" under the execution of divine wrath.

The apostle Paul strongly urges us to choose the death from which we have a glorious restoration through faith in the merits of our Lord Jesus Christ. He describes his own experience in the following words: "I was alive without the law once; but when the commandment came, sin revived, and I died. . . . For sin, taking occasion by the commandment, deceived me, and by it slew me." Rom. 7 : 9-11. Previous to this he was a man of the world, ambitious, zealous for his own interests, doing perhaps what he imagined to be right, but sinning with a high hand against his best Friend. Suddenly his course was arrested. A change came over his whole life. The cross of Christ appeared before him. It was not wreathed with flowers, as we often see it represented, but it was presented to him in its naked rigor. He accepted it, and by it was crucified to his former life. The world was crucified to him, and he was crucified to the world. He became dead to his former friends and associations. Life assumed a new aspect; he lived for new purposes; he loved new objects, and despised the old ones. Those things which were gain, he counted loss, and gloried only in the knowledge of Christ Jesus his Lord.

Such a death was not a painless one. It cost many groans and tears. There were struggles and anguish; but finally Saul of Tarsus was dead. Ananias was sent to bury him. Acts 9 : 10-18. From that burial arose a new creature (2 Cor. 5 : 17), Paul the apostle. In his new experience he could say: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2 : 20. Paul's experience is a sample of what every truly converted person will have passed through. Sin is a deceptive, cruel master. There is no escape from its service except through death. It separates the soul from God, unfits it for his presence,

and debars it from his service. While we are the servants of sin, we cannot please God. Hence Paul writes: "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6 : 6.

Those who choose to live in sin will by no means escape the pain and humiliation of dying under the hand of sin. When the cross of Christ is no longer available, when mercy's sweet voice no more invites us to crucify sin and its passions, those who have neglected the blood-bought privilege of dying to self and sin under the compassionate administration of divine love, will be left to bear the full weight of the penalty of transgression in the second death.

We well know that sin is altogether unprofitable. It degrades and unfits us for the highest and best objects of this life. It tends downward to death. Why not turn from it with all the heart? Why not bring to the cross of Christ every unholy practice, every sinful idol, everything that separates from God, and put it to death? It will kill all there is of self. But in the place of our crooked, perverse natures there will appear the glory of God as shed forth in the life of Christ.

CHRIST OUR LIFE.

THE value of truth as compared with error, is that of gold to unmingled dross. While one is precious and desirable, the other is worse than worthless, it is a detriment. The more error one possesses the smaller his chances of success, the greater his danger becomes. Truth sanctifies, error deceives. Truth edifies, error weakens. Truth is the only reliable guide, error always misleads. Therefore it is of great importance that we have the truth. The idea is far too prevalent that doctrine is distinct from practical truth. Every sound doctrine is a practical truth; and if held in a right relation to the life, it will produce a sensible effect upon it.

It is the work of the enemy to instill into the minds of men all the error he can by any possible means. He early began this work of deception. Through it ruin was brought upon fair Eden. Its happy occupants were driven out with the curse of sin resting upon them, because the truth had been obscured by Satan's insinuating falsehood. God had said that transgression of his commands would result in death. Our parents were misled by the statement, "Thou shalt not surely die." They trusted in the words of the enemy of their happiness, and reaped the bitter fruits of sin in a life of toil and suffering that ended in death. For six thousand years the human race has travelled the path to the grave. Its silent shadows have received the countless progeny of those who suffered from the first deception; but, strange to say, this sad deception still retains its hold upon many of those who study the Word of God and profess to believe it. Satan said, "Thou shalt not surely die;" our modern poet sings:—

"There is no death ;

What seems so is transition ;"

and—

"Death is the gate to endless joy."

And people accept it all as sacred truth. It may be said that no mere dogma has ever obtained a stronger hold upon the confidence and credulity of people of all creeds or religions than the hypothesis that mankind are by nature immortal, that the soul is a separate, conscious entity which never dies. It has risen to this dignified standing among religious truths in spite of the direct statements of God's Word to the contrary. Men have cherished it notwithstanding the well-accepted fact that by transgression our first parents were expelled from the tree of life, lest they should put forth their hands, take of the

tree of life, eat and live forever, or become immortal. To prevent the immortalizing of sin, angels with flaming swords guarded the way to the tree whose fruit imparted immortal vigor, whose leaves were for the healing of the nations. Life and immortality were brought to light in the gospel of Christ; and it is repeatedly affirmed that he that hath the Son of God hath life; and he that hath not the Son of God hath not life. Also that this eternal life will be manifested at the second coming of Christ. This is the scheme of the gospel: Man by disobedience forfeited and lost eternal life. Mortality and death were entailed upon the race. But the light of hope was kindled; salvation from eternal death became possible to all who would accept and obtain it through repentance and obedience to God, and faith in Christ. Those who in the Judgment are accounted worthy will receive immortality at the resurrection of the dead.

One consideration that should weigh heavily against the erroneous supposition that all men are naturally immortal is the fact that it has become the corner-stone of an almost endless series of false doctrines. To say nothing of the nameless superstitions of heathenism which are tributary to the theory of the immortal soul, Christendom itself has been permeated throughout with deceptive and dangerous heresies standing upon the same basis. Among them we may enumerate the theory of universal salvation of mankind, a conclusion that is reached by some who hold to the deathless theory, and yet fail to harmonize the thought of everlasting conscious punishment with the justice and goodness of God. Then there is Spiritualism, an offense to Christians by name, but a very natural outgrowth of the idea that the dead are conscious, and are watching us with interest in our affairs. There is certainly no barrier to Spiritualistic tendencies in the minds of those who believe that those who die "become as gods," that they immediately join the angelic throng. It is but a very short step to accept the claim that they communicate through agents with their earthly friends. This is the soul and substance of Spiritualism. Many of our modern teachers who shudder at the name, give their testimonies to all that Spiritualism claims as its basic facts. The final results are the legitimate fruits of deception. Catholicism, with its purgatory, prayers for the dead, invocation of saints, stands upon this foundation. With it stands Mormonism, whose very superstructure is interwoven with the theory of the conscious state of the dead. The doctrine of an eternally burning hell grows out of the idea that man cannot die.

This wide-spread untruth not only fosters errors of various forms, but its influence is also felt in the blighting of truth. Much of the brightness and beauty of the plan of salvation is dimmed in those minds which clothe humanity with independent immortality. The doctrine of the resurrection becomes of secondary importance to such. The second coming of Christ becomes a matter of no consequence to those who expect to go to heaven independent of that event. But by our blessed Saviour and throughout the Scriptures, the second advent and its attendant events are made of primary importance. The Judgment, too, becomes a mythical affair to those who reckon that the cases of all are at once virtually decided at death, and that all are sent at once to their respective rewards.

The grand truth of life through Christ alone, is calculated to assist in reaching a proper conception of redemption's work. It helps us to appreciate the blessings of the gospel, and teaches us in many respects to distinguish clearly between truth and error.

STUDIES ON THE BOOK OF DANIEL.

CHAPTER ELEVEN, VERSES 40-45.

To preserve the connection, we will briefly revert to the principal points in our previous article. In verse 36 an atheistic power is brought to view, which in a marvellous way showed its contempt of the God of gods, exalting in his place a strange deity, annulling the marriage covenant, and dividing the land for gain. This demonstration was to occur near "the time of the end." This period we saw to be an indefinite one, beginning with the end of papal supremacy at the close of the prophetic period of 1260 years in 1798. That power was France; and the scene depicted is the remarkable revolution of the last decade of the eighteenth century, which was virtually a popular revolt against priestcraft, justifiable doubtless to some extent from a human standpoint, but carried to an extreme of bitter cruelty under the influence of the infidel teachings of Voltaire, Rousseau, De Alembert, and others. They dishonored the God who made them in every way, and exalted in his place the Goddess of Reason, personified by a vile woman. All the other specifications of the prophecy were minutely fulfilled in that insane time.

And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. Verse 40.

In this verse our old acquaintances of the first part of the chapter, the kings of the north and the south, are again brought forward. It will be remembered that the former was located in that territory which in modern history has been and is held by the Ottoman Empire, while the latter had his dominions in Egypt. The time is 1798. The pronoun *him* refers to France, while, as already intimated, the king of the south is Egypt, and the king of the north is Turkey. At this point the prophetic narrative reaches what is known in our times as the—

EASTERN QUESTION.

Without pausing to examine in detail the development of the great empire founded by Mohammed and his successors and by Osman, we glance only at the present situation of affairs that constitutes this most interesting problem of modern politics and statecraft. The Ottoman kingdom at one time extended from beyond the Apennine Mountains and Danube River on the north, all over Southeastern Europe, and over Asia Minor, Palestine and Syria, Persia and Northern Africa. But for over one and a half centuries its power has been waning; and for several decades it has been carefully nursed by the European powers as the "sick man of the East." Foremost among the aggressors upon Turkish prestige has been the Russian Government, which, since the days of Peter the Great, has pursued an unrelenting policy of aggrandizement through the downfall of the Turk. That sagacious monarch commended this policy to his successors in his will and testament, the ninth and eleventh articles of which read as follows:—

"Take every possible means of gaining Constantinople and the Indies (for he who rules there will be the true sovereign of the world); excite war continually in Turkey and Persia; establish fortresses in the Black Sea; get control of the sea by degrees, and also of the Baltic, which is a double point, necessary to the realization of our project; accelerate as much as possible the decay of Persia; penetrate to the Persian Gulf; re-establish, if possible, by the way of Syria, the ancient commerce of the Levant; advance to the Indies, which are the great depot of the world. Once there, we can do without the gold of England,

"Interest the House of Austria in the expulsion of the Turks from Europe, and quiet their dissensions at the moment of the conquest of Constantinople (having excited war among the old states of Europe), by giving to Austria a portion of the conquest, which afterward will or can be reclaimed."

How well Russia has pursued this policy, all the world knows full well. Nothing but the restraints placed upon its greed by other European nations has kept the Muscovite Empire from swallowing up Constantinople and the entire kingdom of which that city is the capital. The other nations interested have no particular love for the Turk; but they are unwilling to see Russia possessed of a prize that would convey a power and influence before which none could stand. The settlement of this affair constitutes the Eastern Question.

The verse quoted above says that at the time of the end the king of the south should make a demonstration against the atheistic power, or France. The Septuagint, or Greek, version of this passage is, we think, better. It reads: "At the time of the end he shall conflict with the king of the south." In May, 1798, Bonaparte sailed from Toulon in France for Alexandria, with a force of 50,000 men. Egypt made but a feeble resistance to the French arms. But at the point of the conquest of Egypt, Napoleon's fleet was destroyed by Lord Nelson at Aboukir. Turkey, exasperated by the action of France against one of her dependencies, declared war; and "the king of the north came against him like a whirlwind," marching down the eastern shores of the Mediterranean Sea. Napoleon did not wait the onset, but set out to meet the enemy, and marching northward to St. Jean D'Acre, found the Turks strongly entrenched. A siege was begun, and the war raged fiercely. A Turkish fleet, reinforced by Russian and English vessels, formed the many ships. After sixty days Bonaparte sounded, for the first time in his career, the note of retreat. Returning to Egypt, he left his army to do the best they could under Kleber, while he reported in person to the French Directory in Paris.

He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. Verses 41-43.

The prophetic narrative is carried on in reference to the king of the north. Upon the retreat of Napoleon, Palestine fell again under the hand of the Turk. With the aid of England, Egypt was wrested from the French and laid under tribute to Turkey. Only the Arab tribes, those children of the desert whose hand is against every man, escaped the overrunning power of the king of the north.

But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. Verse 44.

Another step brings us to the well-remembered Crimean war, precipitated by Russia's aggression. This struggle, which involved the principal nations, took place in 1853-1856, and was closed by the treaty of Paris. Although that treaty was intended to be a hedge about the ambition of Russia, that nation has steadily pursued its work of encroachment. Since that time the final removal of the Turkish power from Europe has been to all statesmen a foregone conclusion. At the appearance of every sign of war, all eyes turn instinctively toward Constantinople as the objective point of Russia's designs. Every few weeks it seems as though the crisis were really about to be forced, but some mysterious providence appears to avert what seems inevitable. There is not the

least doubt but that when the struggle does come which will involve Europe in the shock of war, the remains of the once great Ottoman Empire will be crushed. In these reflections we are but anticipating the declarations of the last verse of the chapter under consideration. It reads as follows:—

And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. Verse 45.

This verse is all that remains to be fulfilled. It signifies evidently that the king of the north, Turkey, will establish his head-quarters at Jerusalem, "between the seas, at the glorious holy mountain," R. V., margin. When expelled from his European dominion, it is but natural that he should choose this point as the centre of his remaining dominion. "But he shall come to his end, and none shall help him." Since the collapse of its power in 1840, the Turkish Empire has existed only by the sufferance of those powers which were interested in keeping it out of the paws of the Russian Bear. When this object no longer prompts them, they will no longer "help him." His downfall will be speedy and complete.

Thus we are brought down by this most remarkable chain of prophecy, through successive steps, until we reach the very circumstances of our own time. No other prophecy brings out the picture in such certain colors and such minute detail. No other line of prophecy leads us so convincingly and irresistibly down to the brink of time. With what thrilling interest, then, do we look for future developments; for just beyond the events of verse 45 lies the consummation. At that time shall Christ stand up, as we shall see in our next.

DID THE FLOOD COVER THE ENTIRE EARTH?

S. N. H.

THE argument we here propose to present to prove that the earth was covered with water will be from the Bible itself. The Scriptures expressly state: "The waters prevailed exceedingly upon the earth, and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail, and the mountains were covered." Gen. 7:19, 20. David declared that the earth was covered "with the deep as with a garment; the waters stood above the mountains." Ps. 104:6. It would therefore be but a plain denial of Scripture testimony to draw any other conclusion than that the waters of the flood did cover the highest mountains; but we have other scriptures to present besides this.

In Gen. 6:13 we read: "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth." What the Lord complains of is that the earth had been polluted, and had been filled with violence through, or by, the inhabitants. He says that he "will destroy them with the earth." This means that he will destroy them and the earth; that he would destroy those who had polluted the earth by thus filling it with violence, and that he would destroy with them that earth itself which had been thus filled with violence and stained with blood. We therefore conclude that when their lifeless forms sank beneath the waters of the flood, the land itself upon which they lived, sank with them, and neither they nor that land have ever emerged from the watery grave. Thus we are left to conclude that the portion of the earth which was then land sank beneath the waters; while that portion which was covered with water then, became land, and the descend-

ants of Noah have inhabited it. The next proof is found in Gen. 7 : 11, which reads : "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Here the expression, "the great deep," must signify the ocean ; and by the phrase, "the fountains of the great deep were broken up," we understand the ocean beds were broken up, or heaved up; for that is what happened on that day. The geologists tell us that the continents on which we are now living, were once ocean beds, and that in some prehistoric age they were suddenly upheaved by some great convulsion ; and yet they would ignore the account of Moses, which states the circumstances, and explains when this mighty convulsion occurred. We are often reminded of the old saying that "when a wise man becomes a fool, how great is his folly."

The fourth Scripture proof is found in the book of Job. Many reasons might be given to show that Moses was the author of this book, but it is not positively so stated by any scripture. In Job 22 : 12-17 we read : "Is not God in the height of heaven? And behold the height of the stars, how high they are ! And thou sayest, How doth God know? Can he judge through the dark cloud? Thick clouds are a covering to him, that he seeth not ; and he walketh in the circuit of heaven. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overflowed with a flood; which said unto God, Depart from us ; and what can the Almighty do for them?" Here the writer is evidently referring to the antediluvian earth. "Hast thou marked the old way," that is, hast thou seen or observed the old way, old places, or habitations, "which wicked men have trodden?" This is truly a wonderful record, as it comes to us from one of the oldest books, or oldest records, that can be found in the Sacred Volume.

He speaks of those "which were cut down out of time, whose foundations were overflowed with a flood." He here speaks of men's ignorance as compared with God's omniscience, and he means to say that no human eye has ever marked or observed those places, trodden by wicked men, which were overflowed by a flood. They had sunk, and were lost sight of forever. They are beneath the waves of the deep, and man cannot mark them. Their dwelling place has not been marked, and true it is that not a fossil bone of those wicked men that lived before the flood has ever been discovered. The reason is obvious. They are covered beneath the waves of the sea, and they will not be discovered till the sea shall give up its dead at the sound of Gabriel's trumpet.

The fifth testimony we will present upon this subject is from 2 Peter 3 : 5-7. "For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water ; whereby the world that then was, being overflowed with water, perished ; but the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." This passage is conclusive. Peter says "the world which then was, being overflowed with water, perished." If it perished, it cannot mean a temporary washing with water, while it existed still after having been washed. The word "perish" will bear no such meaning ; it means to die, to expire, to cease from being, to be destroyed. In every passage of the Bible where it occurs, it bears this significance. We read : "And when they [the devils] were cast out, they went into a herd of swine ; and behold the

whole herd of swine ran down a steep place into the sea and perished in the waters." Was that a temporary immersion, or was it a permanent destruction? They were drowned in the depths of the sea, and never came to life again.

And thus we might quote testimony upon testimony, showing that the meaning of the word perish is according to that given by lexicographers; and when Peter speaks of the old world, he refers to that world which was then inhabited, that was overflowed with water, and says it perished. He means that it sunk to rise no more ; that it would be no more inhabited forever ; that in this sense it was destroyed and blotted out, because of the pollution of sin. Never again will men walk on that earth until it is purified by fire, and the new heavens and the new earth are brought into existence. These are the teachings of the Scriptures. We are living, then, to-day on the earth originally created in the water and under the water ; the ancient sea-bottom, which had not been polluted, or corrupted, by Satan. God gave the inhabitants of the earth, as they came from Noah, a new earth, which had not been corrupted by sin. Is not this the statement of every geologist, that these lands where we live were once ocean beds? Why, then, deny the Mosaic record, and the testimony of the New Testament also?

THE LORD'S DAY.

M. C. WILCOX.

THE term "Lord's day" is used almost invariably by Protestants at the present time as referring to Sunday, or the first day of the week, and there are many who suppose that this use of the term is unchallenged ; but in spite of this, we wish at this time to raise the question, To what does the term "Lord's day" properly apply? There are two ways by which we may ascertain this. The first is the Roman Catholic way. Their authority for all questions of this kind is the church and its traditions. The church is made the interpreter of tradition and Scripture. But this authority and interpretation is rejected by Protestants. Almost anything can be proved by tradition, for great men can be found who range themselves on both sides of nearly all questions ; but not so with the word of God. Jesus says, "Thy word is truth," and truth is not contradictory. Let us therefore come to the Bible and the Bible alone, to learn to what the term "Lord's day" applies.

The term is used but once in the word of God (Rev. 1 : 10): "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Nothing can be proved by this text as to what day is meant. If Mr. A should say that the Lord's day referred to Sunday, and Mr. B should say that it referred to Monday, neither of them taking into consideration any other passages of Scripture than Rev. 1 : 10, the opinion of the one would be just as valuable as the opinion of the other. Such would not be an interpretation of Scripture ; it would be simply man's opinion as to what the text meant. The only true way to learn the meaning of the text is to compare it with other texts upon the same subject.

What day does the Bible say the Lord's day is? If we turn to the gospel prophet (Isa. 58 : 13), we there find that the Sabbath is the day which the Lord calls his. He says through his servant, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." The day which the Lord calls his is, therefore, the Sabbath day, and this also we are taught by the fourth commandment of the deca-

logue. That commandment enjoins : "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work," and it expressly declares that "the seventh day is the Sabbath of the Lord thy God." Ex. 20 : 8-11. We learn, therefore, from these two scriptures that the Lord's day is the Sabbath, and that the Sabbath is the seventh day. One more text upon this point is our Saviour's words in Mark 2 : 28 : "Therefore the Son of man is Lord also of the Sabbath." The only conclusion, therefore, to which we can come from the concurrent testimony of the Word of God is that the Lord's day of Rev. 1 : 10 is none other than the seventh-day Sabbath of the fourth commandment.

We are aware that this conclusion will be disputed, but upon what grounds? It can only be disputed upon the ground of tradition ; and upon the ground of tradition, every doctrine of the Catholic Church can be upheld. Every true Protestant, as well as every devout believer in the Word of God, will be willing to accept the testimony of that Word ; and it matters not what we have been taught in the past, if that teaching is not upheld by the Scriptures, we lose nothing by rejecting it, and we gain truth by accepting the Word of God.

We inquire further, At what time was the Lord's day instituted? and we quote again the testimony of our Saviour : "And he said unto them, The Sabbath was made for man, and not man for the Sabbath ; therefore the Son of man is Lord also of the Sabbath."

To what point of time would this language obviously apply? At the time of the institution of the Sabbath, at the beginning. The Sabbath was made for man, that is, for man's benefit. It would not be reasonable to suppose that what was made for man's good was given thousands of years after man was created. What God saw to be for man's good would naturally be given to man in the beginning, and this was true of the Sabbath. In Genesis 1 we have the record of the creation of the six days. The record of the next day is given in Gen. 2 : 1-3:—

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended [ceased] his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created and made."

By whom was the Sabbath made? The answer to this has already been anticipated in the scriptures we have quoted. Jesus says, "The Son of man is Lord also of the Sabbath." We learn from Gen. 2 : 2, 3 that the one who created the world was the one who rested. But who created the world? 1 Cor. 8 : 6 declares : "But to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him." The active agent in creation, therefore, was our Lord Jesus Christ. God created the world by him. This is declared in Col. 1 : 16, 17 : "For by him [Christ] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him, and for him ; and he is before all things, and by him all things consist." See also Heb. 1 : 10 and John 1 : 1-3.

What, then, may we learn from these scriptures? Just this, that the Lord's day of Rev. 1 : 10 is none other than the seventh day of the weekly cycle, which was instituted in the beginning by the Son of God, our Lord Jesus Christ. He who, therefore, truly honors the Son will observe the day which he himself has instituted, which he has honored by calling his.

Bible Student.

TOPHET, OR GEHENNA.

TOPHET, a place very near to Jerusalem, on the southeast, in the valley of the children of Hinnom, where the ancient Canaanites, and afterwards the apostate Israelites, made their children to pass through the fire to Moloch. Comp. Ps. 106 : 38 ; Jer. 7 : 31. It is first mentioned, in the order of time, by Isaiah, who alludes to it as deep and large, and having an abundance of fuel. Chap. 30 : 33. He here evidently calls the place where Sennacherib's army was destroyed (B. C. 710) Tophet, by a metonymy ; for it was probably overthrown at a greater distance from Jerusalem, and quite on the opposite side of it, since Nob is mentioned as the last station from which the king of Assyria should threaten Jerusalem (chap 10 : 32), where the prophet seems to have given a very exact chorographical description of his march in order to attack the city. Lowth's Translation, Notes on 30 : 33. In the reformation of religion by king Josiah (B. C. 624), he caused Topheth to be defiled in order to suppress idolatry (2 Kings 23 : 10). The means he adopted for this purpose are not specified, whether by throwing all manner of filth into it, as well as by overthrowing the altars, etc., as the Syriac and Arabic versions seem to understand it. The prophet Jeremiah was ordered by God to announce from this spot (chap. 19 : 14) the approaching captivity, and the destruction, both by the siege of the city and by famine, of so many of the people, whose carcasses should be here buried, as that it should "no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter." Chap. 7 : 31, 32 ; 19 : 6, 11-14.

With regard to its locality, Jerome, on Jer. 7 : 31, remarks : "Tophet signifies that place which is watered by the streams of Siloam ; it is pleasant and woody, affording horticultural pleasures." Eusebius, in his *Onomasticon*, says : "In the suburbs of Ailah is still shown the place so called, to which is adjacent the fuller's pool and the potter's field, or the parcel of ground Acheldanach." After the return from the captivity, the Jews resumed the ancient name for the whole valley—viz., the valley of Hinnom—called in our Lord's time by the Greek name Ge Hinnom, by corruption Gehenna ; and in order to perpetuate the disgrace of idolatry, they made it the common receptacle of the filth, etc., of the city, in which "fires" were continually kept burning, to consume the carcasses of animals, executed criminals, etc., the unconsumed portions of which, as well as the offscourings in general, became the nidus of insects, whose larvæ or "worms," revelled in the corruption. These circumstances furnished the most apt representation to the Jewish mind of future punishment (comp. Judith 16 : 17 ; Eccles. 7 : 17 ; see also Chaldee Par. on Isa. 33 : 14, where "everlasting burnings" is rendered "the Gehenna of everlasting fire").—*Dr. Kitto.*

LESSONS FROM THE GOSPEL BY MARK.

Lesson VII.—November 14, 1891.

The prisoner loosed ; the world's estimate of a soul.—Mark 5 : 1-20. Parallels: Matt. 8 : 23-34 ; Luke 8 : 26-40.

1. Who had evidently attempted to destroy Jesus in the storm on the sea of Galilee ? Eph. 2 : 2.
2. What obstacle met our Lord on first landing in Gadara ? Mark 5 : 1, 2. See note 1.
3. What was his character ? Verses 3, 4.
4. Though he could not be bound, yet whose prisoner was he ?
5. What was his evident design upon Jesus ? Matt. 8 : 28.
6. As he came into the presence of the Son of God, what did he do ? Mark 5 : 6.

7. What did Jesus do ? Verse 8 ; Luke 8 : 29.
8. When the man tried to reply, what did the spirit say through him ? Mark 5 : 7. See note 2.
9. What question did Jesus then ask the demon ? Verse 9, first part.
10. What reply did the demon make ?—*Ib.*
11. What request did the demons make ? Verses 10-12.
12. Was this request granted ? Verse 13, first part. See note 3.
13. What was the consequence of this ? Verse 13 ; Matt. 8 : 32.
14. What did the keepers of the swine do ? Verse 14, first part.
15. What was the effect of this report ?—*Ib.*, second part ; Matt. 8 : 34, first clause.
16. When they saw the man in his right mind, how were they affected ? Mark 5 : 15.
17. How were they further informed ? Verse 16 ; Luke 8 : 36.
18. When they learned of the swine, what hasty request did they make ? Mark 5 : 17 ; Luke 8 : 37.
19. What did this show in regard to their appreciation of Christ and his work ?
20. What did the released captive desire ? Mark 5 : 18. See note 4.
21. Did Jesus grant the request ? Verse 19, first clause.
22. What better thing was the man instructed to do ? Verse 19.
23. How did he regard the instruction ? Verse 20.
24. What effect did the man's preaching have upon the people ?—*Ib.*

NOTES.

1. Matthew says that there were two men possessed with demons ; Mark and Luke say one. There is no contradiction. One was doubtless more prominent than the other, and Mark and Luke mention this one.
2. As the demoniac came in the presence of Christ, he seemed to realize that there was help for him, so he fell down before him in the attitude of worship. The demons within him also realized the power of Christ, and when their poor victim attempted to speak, they put their own words in his mouth, and pleaded for the selves that they might not be tormented before "the time"—the great day of God's executive judgment, which they know is sure to come. One demon seems to have been mouthpiece for all.
3. The Lord permitted the demons to possess the swine ; in thus doing, a human soul was set free. Satan's object was to destroy Christ, or, failing in that, his influence. The destruction of the swine did, for a time, affect the latter. But Christ left a living witness of his power to save. Before they knew Christ, the swine was more precious in their eyes than a redeemed soul. But the life of the restored demoniac brought the people to their senses, and led them to better appreciate the worth of the gospel of Christ.
4. It would certainly have been more pleasant for the restored man to have remained with Christ ; but great blessings bring great obligations. As Christ had released him from the bondage of Satan, he became Christ's servant, and it was therefore his duty to co-operate with Christ's work. Jesus told him to "go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." This he cheerfully did, and the result was that those who would not accept Jesus in person because they did not know him, listened with wonder as he was lifted up in the life and testimony of the restored demoniac. There is no testimony so powerful as that which comes from a heart which has been cleansed from sin by the power of Christ. Let us ever remember, as taught by this lesson, that Christ calls us and cleanses us for service.

Lesson VIII.—November 21, 1891.

The Mighty Restorer.—Mark 5 : 22-43. Parallels: Matt. 9 : 18-25 ; Luke 8 : 42-56.

1. When Jesus returned from Gadara to Capernaum, what did he find ? Mark 5 : 21.
2. What important person came to him ? V. 22.
3. What did he beseech Jesus to do ? Verse 23.
4. How great was his faith in Christ's power to heal ? Matt. 9 : 18.
5. Did Jesus heed this request ? Mark 5 : 24.
6. How was he hindered in going ?—*Ib.*
7. What noted case of affliction was there in the crowd ? Verse 25.

8. What is said of her sufferings and the seriousness of her disease ? Verse 26 ; Luke 8 : 43.
9. How great faith had she in Christ ? Mark 5 : 28.
10. What did it lead her to do ? Verse 27.
11. What was the effect of her faith ? Verse 29.
12. What question did Jesus ask ? Verse 30, last clause.
13. What reply did his disciples make ? V. 31.
14. How did Jesus distinguish the touch of faith ? Verse 30. See also Luke 6 : 19 ; 8 : 46. N. 1.
15. What did Christ then do ? Mark 5 : 32.
16. How did the woman acknowledge his power ? Verse 33 ; Luke 8 : 47.
17. How did Jesus comfort her fears ? Mark 5 : 34 ; Luke 8 : 48.
18. While they were thus hindered, what message came from Jairus' house ? Mark 5 : 35.
19. How did Jesus comfort the ruler ? Verse 36 ; Luke 8 : 50.
20. What did they find on reaching the house ? Mark 5 : 38 ; Matt. 9 : 23.
21. What did he say to those who were weeping ? Mark 5 : 39.
22. How did they regard his words ? Verse 40, first clause ; Luke 8 : 53.
23. Who alone did he suffer to go into the house with him ? Mark 5 : 37, 40.
24. How did he restore the maiden ? Mark 5 : 41, 42. See note 2.
25. What orders did the Saviour give ? V. 43.
26. What was the effect of this miracle ? Matt. 9 : 26.

NOTES.

1. The disciples could not understand the difference between the selfish and curious crowding of the multitude and the touch of faith ; but Jesus could. It was not the mere touch that healed, neither was it the clothes of Christ ; it was the power of Christ in response to the faith of the woman. Faith has been defined as "the soul's grasp of Christ's power to save," and here was its manifestation. She saw by faith the healing already accomplished, she appropriated the boon desired by manifesting her faith. There is all the difference between the prayer of faith and the formal prayer, as between the touch of faith and the casual touch. The world may see no more difference in the mere words of the prayer than they do in the contact of the touches. But the prayer of true faith lays hold of the power of God even as the touch of faith brought virtue from Christ.
2. That she was dead, the people knew. That she would surely wake as though from sleep, He to whom all power is given also knew. He spoke of things that were not as though they were ; for in his power and purpose they were facts. He simply "spoke, and it was done." The spirit—the breath of life—given by God, came back at the command of Him who had first given it to man, and the daughter lived again. The words "Talitha cumi," "Maiden, arise," were spirit and life because spoken by the Lord of life.

We have been requested to give an opinion as to what the appropriateness of Christ being represented by the brazen serpent which was "lifted up" in the wilderness consisted in ; or what analogy can be found between Christ and a serpent. We confess we cannot see much, if any. The "lifting up" of the serpent was a symbol of Christ upon the cross. Satan is the serpent, his sting is fatal, and there is no human remedy. We can only "look and live." There was a striking likeness between the unhappy condition of the Israelites, dying by hundreds of the burning wounds inflicted by the venomous reptiles, and that of the human race poisoned to death by sin. Satan is declared to be "that old serpent." So far as the calamity itself is concerned, the analogy is apparent enough when we compare it with the baleful work of Satan and sin.

Concerning the further symbolic representation, the Scriptures say that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3 : 14. The resemblance is here declared to be in the *lifting up* rather than in the objects lifted up.

From the field.

WORK, work while the Master calleth ;
Work on while 'tis called to-day ;
Work, work while the light remaineth,
And shineth on the way !

NEW ZEALAND.

My last report was written at the close of our meetings at Blenheim in the latter part of June, and appeared in the *ECHO* of Aug. 1. After a couple of weeks spent in company with Bro. McCullagh at Wellington and Petone, I went north to visit the churches at Palmerston, Napier, Gisborne, Kaeo, and Auckland. The first on the list is a thriving town one hundred miles north of Wellington, on the west-coast route to Auckland by rail. It is also the junction of the railroad recently completed from the east coast at Napier through the picturesque Manawatu gorge. There is a small company here of our brethren and sisters who wished to have a protracted effort made to help them and to bring others to the knowledge of the Truth. It was decided to have Bro. McCullagh comply with this request, which he has since done by laboring a couple of months with them. The results of his visit have been reported by his pen to the readers of the *ECHO*.

After visiting all the company, I went by rail 112 miles to Napier, the seaport of the Hawkes Bay district. Here we have a church of eighty-three members, who have built a very neat place of worship costing about £780. During my visit on going and returning, we held about eighteen meetings, consisting of preaching, Bible-readings, instruction in church government, missionary work, and practical faith and consecration to the service of Christ. There was more than ordinary promptness on the part of the brethren and sisters to take part in the prayer and social meetings. They were characterized by a large measure of the Spirit of the Lord. Five of the young men have been sent to our college at Battle Creek, U.S.A., some of whom feel that God has called them to go to foreign lands as medical missionaries.

The Sunday evening meetings are well attended by persons not of our faith. The more closely our brethren and sisters exemplify the love of Christ in their lives, the greater influence they have to impress the minds of others that they have the truth.

A few hours' sail on the steamer *Rotomahana*, brought us to Poverty Bay, eighty miles distant, and we were landed at Gisborne by Captain Neal of the steamer *Snark*, and we were made welcome at his house during a part of our visit. The company here have recently purchased a very nice church building, 24 by 48, for £300, where all our meetings except the first were held. One was baptized, and two others decided to give their hearts to the Saviour, to be his servants. Instructions were given in regard to church discipline, missionary work, etc. Our meetings were all of a practical nature, inculcating love to God and our neighbor. Brotherly love was restored in the case of some who had given scope to the "unruly member," and one or two names were dropped. The quarterly meeting was held, and the ordinances celebrated. This was one of the best meetings we had.

We left the church of good courage, and taking passage on the *Tarawera*, after a pleasant passage of 362 miles, landed in Auckland. My last visit here was at the organization of the New Zealand Conference, May, 1889, with Bro. Daniells. The church a little previous to that time numbered about one hundred members, and had built a neat church 32 by 50 feet. Since that time, eighteen have changed their membership, mostly to churches out of the colony. One has gone to America to attend college ; thirteen whose names are still on the roll have moved to

Australia ; ten others are in other parts of the colony. A large percentage of these are actively engaged in branches of missionary work ; but the church greatly miss their presence and help. Quite a number of others, when starting in the service, did not make a full consecration, so were a source of discouragement instead of a spiritual help. I was here altogether about three weeks, during which time we had unmistakable evidences of the manifestation of the Spirit of God in the preaching and other meetings. The church acted with unanimity in some cases when pruning was necessary. Others saw where they had greatly grieved the Spirit of God, and made confessions to him and to each other. All wrongs were adjusted, and the sweet peace of Heaven rested on the church, and a true spirit of brotherly love came into their hearts, such as is evidence that "they have passed from death unto life." Our prayer is "that they may increase more and more" in this direction.

I had the privilege of visiting with Sr. E. Brebner, secretary of the tract society, two families, one twenty miles and the other forty miles from Auckland, who had accepted the doctrines taught by S. D. Adventists from reading the *BIBLE ECHO*. The nearest one had kept the Sabbath four years, and the other two years. We heard of two other families, thirty-eight and sixty miles away, who had received the light in the same way, but we had not time to visit them. They all keep up a family Sabbath-school, and take great delight in the study of the Scriptures.

From Auckland, in company with Bro. Joseph Hare, jun., who had just returned from a visit to California, I visited the church in Kaeo, one hundred and sixty miles farther north, and spent a couple of weeks visiting the brethren and holding services. This is the oldest church in the colony. Five young men from here have been sent to our colleges in America to be educated for positions in the work. One of these, Bro. R. Hare, has returned, and is laboring in Tasmania. I feel thankful for the prayers of the brethren and sisters, and the blessing of God that has attended our services in the churches, and for the unity and brotherly love that exists "all along the line."

M. C. ISRAEL.

THE MARITIME PROVINCES.

The Maritime Provinces include New Brunswick, Nova Scotia, Prince Edward Island, and Newfoundland, in all about 40,000 square miles of land surface, and containing nearly 1,250,000 inhabitants. One of the richest and most beautiful agricultural regions to be found is the Annapolis Valley and Basin of Minas, immortalized by the poet Longfellow in the story of "Evangeline," which describes the driving from their homes of the early Acadian colonists, when—

"On the falling tide, the freighted vessels departed,
Bearing a nation, with all its household gods, into exile,—
Exile without an end and without an example in story."

Prince Edward Island, with only about 2,000 square miles of land, contains about 125,000 population, and is called the garden island of the gulf. Agriculture is the chief resource of the island ; yet the official statistics show that so long ago as 1877 the yearly exports exceeded a value of £400,000. In all the provinces except this island, very extensive mining operations are carried on, and large quantities of coal and iron are exported. More than thirty gold mines have been opened, and a goodly number of these are now proving very profitable. Copper, lead, graphite, zinc, magnesia, antimony, amber, slate, granite, and marble are also found and profitably worked.

The best and most extensive fisheries in the world are found on these shores, and the hardy and daring race of sailors thus developed furnishes many of the best seamen in the British and American naval

service. The people are mostly of English and Scotch ancestry, with a small proportion of French descendants.

The English language is nearly universal, except in a small strip on the Newfoundland shore, still held by France. A sincere belief in, and respect for, the Word of God is all-but universal, and a much higher moral standard is the natural result. There is comparative little profanity and drunkenness seen on the street. Divorce is not countenanced by public sentiment, and while legally possible is very difficult. There is little of extremes of poverty and wealth, and a more kind, hospitable people cannot be found. A stranger can travel in the country for weeks, and be nearly sure of meals and lodging without charge.

This is proving one of the best fields for the canvassing work yet entered in America, and we believe the Spirit of God will open the minds and hearts of many to the important truth for this time. We feel and know that the dear Father in heaven has guided our ways, and his holy angels have been at our side, as we have gone from house to house carrying the precious message of our Saviour's soon coming. As we find those who are evidently ready and even anxious for the message of truth, and see how very slight a beginning has been made in this corner of the Lord's vineyard, we pray that he will raise up more laborers who will "ask not to be excused," but will "go and tell the story," "Jesus is coming again."

L. T. AYRES.

HAMBURG, GERMANY.

The city of Hamburg is destined to become an important centre for the work of a large part of Europe ; it being a free city, there are better privileges and opportunities offered here than are found in any other city of the German Empire. This makes it very favorable for the work ; and having the largest seaport in Northern Europe, it affords an excellent opportunity for ship missionary work ; indeed, we hardly know of a more important point anywhere. Bro. Rasmussen is having very good success in circulating reading-matter among the seamen, as well as among the thousands of emigrants that pass through here to almost every part of the world.

Among the workers connected with the mission we mention the following : Elder Conradi, superintendent ; Emil Fraugher, working at Harburg ; Hattie Olm, doing Bible work in Hamburg ; Marie Rottmyar, from Transylvania, doing Bible work and correspondence ; C. Rasmussen, ship missionary ; Catharine Laubhan, from Russia, Bible worker and correspondent in the Russian ; Martha Wintzen, Bible worker and German correspondent ; John Laubhan, Russian canvasser ; and Carl Reifschneider, of Russia, who is assisting in the ship missionary work.

The church in Hamburg now numbers sixty. Our Sabbath meeting was a very interesting one. One of the serious difficulties at the present time is to find a proper place for the meetings ; their present quarters are altogether inadequate to meet the wants of the work. At their first institute, or mission school, there were eight in attendance, at the second sixteen, and at the third thirty-five ; thus the number has increased every time. The prospect is that their next school will number over sixty ; but before they can entertain such a large number, they must change their quarters and procure a larger place for their school. This seems to be an absolute necessity for the further growth of the work. If we but had the men and the means, the work at Hamburg could be greatly enlarged. There is hardly another city in Europe that affords such opportunities for extending the knowledge of the Truth as Hamburg does, nor such an opportunity for educating workers for the many different nations.

of Europe. The work ought to have a permanent location at Hamburg, as it is very detrimental to the best interests not to have the necessary room, and to be changing our address every little while. This matter must receive consideration from the Foreign Mission Board, at the first opportunity. Besides the immediate connection with the work in Europe, Asia, and Africa, Hamburg has a direct communication with South America. Every week thousands of emigrants pass through here on their way to the different localities of South America; for from here are direct lines of steamers for Brazil, the Argentine Republic, and other points. All these things go to make Hamburg one of the important centres for our work, and it must be treated accordingly. We regretted much that our time was so limited at this place, for we could have spent a week with much profit; as it was, we made as much of our opportunities as circumstances would permit. We enjoyed five good meetings the two days we stopped there, two of these being with the workers alone. On Monday morning, in company with Bro. Conradi and other friends, we boarded the train bound for the camp-meeting and Conference of Central Europe, which was to be held near Basel, Switzerland.

O. A. OLSEN.

News Summary.

NOTES.

THE Chinese insurgents are active and determined, and the rebellion is assuming more serious proportions. One secret society, the Kalaht, having branches in all the large cities of China, has declared its intention to exterminate Christian missions. The city of Thema was captured by the insurgents after a three days' siege, and all the prisoners butchered. The cause of the insurgents is gaining in popularity, as is indicated by many generals and mandarins casting in their lot with the rebels.

RUSSIA continues to be an astonishment to the nations by reason of the terrible famine and the fanatical religious and racial persecutions within its borders, and the wonderful activity of the Government, notwithstanding, in carrying out its military and aggressive schemes. The famine has extended into Siberia. A St. Petersburg paper estimates that there are now 20,000,000 of starving peasants in the empire. All private aid has been prohibited; it must be distributed by Government officials, in whose integrity the utmost confidence is *not* felt. The famine districts may not be visited even. Financial difficulties have followed in the train of the famine and the expulsion of the Jews. In Moscow several houses have failed for large sums.

IN some instances the suffering peasants have wreaked vengeance on the Jews, under the strange delusion that they are responsible for the bad state of affairs. In one province of Western Russia the peasants have destroyed an immense amount of property belonging to the Jews. More than fifty of the latter were killed, between four and five hundred were wounded, and other hundreds are dying of starvation in the forests where they have taken refuge. A petition containing 100,000 signatures has been forwarded from the United States, appealing for more merciful treatment of the Jews; and the petitioners have backed their request with liberal shipments of food for the famine sufferers. The Baptists and Stundists are suffering grievously from persecution, two-thirds of their best preachers and workers being in prison or in banishment, and the remaining third under the strictest surveillance of the police; and a leading Moscow journal urges that not only the Jews, but the Germans also, be immediately expelled from the empire. "Russia for Russians and the Greek Church," seems to be their motto. Of course the Nihilists rejoice in the disorder, and do all they can to help it on. But through all the disasters and confusion that have overtaken the land, the Government swerves not from its policy of menacing Austria and Germany by military operations on the west, and England by extending its influence and territory in Central Asia in the direction of India.

ITEMS.

Two Swiss villages have been burned.
Total abstinence in dinner-giving circles is on the increase in London.
The Spanish Government is inviting tenders for a new £10,000,000 loan.
Sixteen lives have been lost by a collision of vessels in the English Channel.
Japan has two thousand newspapers. Not a single journal existed there twenty-five years ago.
An outbreak of cholera has taken place at the Chinese port of Amoy. Many deaths have occurred.
Mr. John Edward Redmond has been elected to the leadership of the Parnellite section of the Irish party.
Mr. J. G. Blaine, the American Secretary of State, has resumed the duties of his office, after a protracted illness.
The Commercial Hotel at Lancefield, Victoria, burned on the 25th ult., and the proprietor, Mr. Lehane, perished in the flames.
The general elections just held in Chili have resulted in the election to the new House of 45 Liberals and 36 Conservatives.
Eight thousand nail-makers in the midland counties of England have gone on strike to resist a ten per cent. reduction in their wages.
A desperate encounter has taken place on the island of Crete, between Turkish troops and Cretan insurgents. There were thirty persons killed.

The struggle in the Irish party grows more bitter, and many outrages are committed. In a fight at Cork, ninety-two persons were injured.

The longest horse-car line in the world is that connecting the City of Mexico with Galapa—72 miles. The trip is made in eight hours.

The death of Colonel Hewitt is announced. The Colonel was the last survivor of the officers who served at the battle of Waterloo.

Russia is strengthening her military position on the Black Sea by improving the harbor at Poti and converting Batoum into a military arsenal.

The Pope has addressed a circular note to the Powers, in which he says that it is impossible for the Vatican and the Quirinal to remain in Rome.

The late elections in the Argentine Republic were attended by riots. The police were called out, and many of the rioters killed or wounded.

A leading Russian paper maintains that England is planning to meet the plottings of Russia in the Pamir Plateau, Central Asia, by counter-plottings.

In the national printing office, St. Petersburg, documents can be printed in every known language. It is the most complete office of its kind in the world.

Disastrous floods have occurred in various parts of Europe, including the south of France, Northern Italy, Galicia, and Spain. In France twenty lives have been lost.

Miners employed in collieries in the State of Tennessee have revolted against working with convicts; and in the disturbances three hundred convicts were liberated.

A wealthy young Jewess, a popular society lady, recently committed suicide at Washington, U. S. A., by jumping from the top of the Washington monument, 555 feet high.

In consequence of the famine in the Presidency of Madras, India, many deaths from starvation have occurred. This region has recently been visited by copious falls of rain.

A rebellion against the French has broken out in what is known as the Algerian Sahara, which, it is feared in France, will close the Central Sahara to French enterprise.

Mrs. Moon, a widow lady residing in Ballarat, was burned to death on the 25th ult. Mrs. Moon lived alone, and was suffering from influenza. It is not known how the fire broke out.

The Sultan has not succeeded in putting down brigandage as yet. A band of fifty brigands attacked some Montenegrin travellers recently, and in the encounter five of the Montenegrins were killed. Still later, a Russian nobleman has been killed by them at San Stefano, a village on the Bosphorus.

The Porte has prohibited the use of the Bulgarian language in the Macedonian churches. This step, which has been taken at the instigation of Russia, has caused great indignation in Bulgaria.

The Grand Duke Vladimir, the Emperor of Russia's brother, has been sent by the Emperor to Spain to arrange for the establishment of a league of peace, to include Denmark, Greece, Servia, and Holland.

A wedding party in Tunis, North Africa, were waiting at a tramway depot recently, when the walls suddenly collapsed. Eighteen bodies have been recovered, and it is believed that thirty persons perished.

The Norwegian National Assembly has granted Dr. Nansen £11,000 toward his Polar expedition, and thirteen Norwegians in their private capacity, one of them being the King himself, have given £6,000 more.

Lord Wolseley, the famous English general, is a small man, with a slim, little figure. His face is ruddy, his eyes blue, and he wears a drooping gray mustache. He is now fifty-eight, and his hair has grown white.

The new New South Wales Ministry, formed by Mr. Dibbs, is said to be a strong one, composed of men of ability; but the political pulse in that colony is so feverish that its term of life is considered uncertain.

It is reported that the German Government has decided to establish a complete telegraph system on the German East African coast, and officials have started from Berlin for Africa, where they will organize the system.

A company with a capital of £120,000 has been formed in Berlin to encourage settlement in German New Guinea. The company propose to start extensive tobacco plantations, and raise other crops suitable to the climate.

Many shipping disasters have resulted from the recent heavy gales on the Atlantic. Thirty English vessels, the most of them engaged in the fishing trade, have been wrecked off the coast of Labrador, with great loss of life.

A terrible earthquake has occurred in Japan. Osaka the second largest city in the empire, and many smaller towns, have been wrecked. It is estimated that 24,000 persons were killed; an immense amount of property has been destroyed.

The manufacture of the little Swedish matches which are sold everywhere so cheaply forms one of the great industries of Sweden. The extent of the traffic is shown by the fact that 6,404 tons were exported during the first six months of this year.

Dr. Giffen, who is at the head of the Statistical department of the Board of Trade, has given evidence before the Labor Commission that, according to his calculation, the average earnings of the miners of England could not exceed £1 per week.

The British Imperial East Africa Company is surveying the route for a railway from the port of Mombasa to Uganda, on the Victoria Nyanza. Sir John Fowler, the eminent engineer, estimates that the cost of construction will be £2,000,000.

The Archbishop of Aix, who conducted the recent turbulent French pilgrimage to Rome, is to be prosecuted by the French Government for disobeying the decree forbidding him to leave his diocese. The Pope is far from pleased with this assumption of authority over the clergy.

The Russian troops that were recently massed on the Pruth, have been withdrawn in consequence of a severe outbreak of typhus fever. The Russian Government, however, are constructing a military railroad which will enable them to rapidly concentrate troops on the Austrian frontier.

Mr. Spurgeon, the great English preacher, has a fine country estate at Benlah Hill, Norwood, where he has gathered an unsurpassed collection of plants and shrubs from all parts of the world. The grounds are handsomely laid out, and all the appointments of the place are on a magnificent scale.

Sir John Gorst, the Under Secretary of State for India, takes the view that the crux of the labor problem lies in keeping the people on the land; and he declares that unless the land laws are amended so that the people will be induced to settle on the land instead of crowding into the cities, the present situation will end in revolt.

Health and Temperance.

IS LIFE WORTH LIVING?

W. J. EBDALÉ.

DO YOU think life's worth living?

I do.

To be loving and forgiving?

Just so.

The grain that we are sowing

Never ceases growing

Until the time for mowing

What we sow.

Choose the grain with care.

Why so?

It may prove a snare,

Quite so.

There are weeds as well as grain,

Tares that cause us pain;

We pull them up in vain—

They'll grow.

If there's pain, there's pleasure,

I'm sure.

If there's loss, there's treasure

Secure.

Those who do lay by

Riches in the sky,

Will reap them by-and-bye.

Endure.

VEGETABLE AND ANIMAL FOOD.

THERE has been at various times, during the last century particularly, much and animated discussion of the question of vegetarianism. In England there exists at the present time an organization known as the Vegetarian Society, which was organized in 1847, since which time it has been actively engaged in gaining adherents to its rules, which require entire abstinence from flesh-meats of all kinds. The society numbers now nearly two thousand members, among whom are quite a number of men of considerable distinction. In Philadelphia, there is a sect known as the "Bible Christians" who are vegetarians, and have been such for several generations. It is stated also that John Wesley, the founder of Methodism, was a vegetarian. Scattered through nearly all civilized countries, there are persons who make no use of flesh food; and it is well known that the Brahmans and most of the natives of India abstain entirely from the use of flesh, from religious scruples. Several other nations, as the Chinese, Circassians, Swedes, Norwegians, Swiss, Italians, and even the Scotch and Irish, eat but little animal food. The question is an interesting one on account of its moral, economic, and physiological bearings, and is well worth considering. The arguments urged in favor of the preference for vegetable food are substantially as follows:—

1. Man's anatomical structure, especially the formation of his digestive apparatus, clearly associates him with the frugivorous class of animals, represented by the gorilla and chimpanzee, the lower orders which approach most nearly to the human form. This is clearly seen by an examination and comparison of man's anatomical structure with that of animals belonging to the class referred to and those of the herbivorous, carnivorous, and omnivorous classes. This is admitted by the best comparative anatomists, and those who assert the contrary give palpable evidence that they have not carefully studied the subject. The similarity relates particularly to the teeth, the movements of mastication or mode of chewing, the size of the salivary glands, and the proportionate length of the alimentary canal. The following quotations will suffice for authority on the subject.

Said the great naturalist, Linnæus, in speaking of the dietetic character of man: "His organization, when compared with that of other animals, shows that fruits and esculent vegetables constitute his most suitable food."

Baron Cuvier, an eminent authority on com-

parative anatomy, regarded as one of the most learned men that ever lived, states that "the natural food of man, then, judging from his structure, appears to consist of fruits, roots, and esculent parts of vegetables."

Says Sir Everard Home: "While mankind remained in a state of innocence, there is every reason to believe that their only food was the produce of the vegetable kingdom."

Mr. Thomas Bell, lecturer on anatomy and the diseases of the teeth at Guy's Hospital Medical College, London, Eng., says: "The opinion which I venture to give has not been hastily formed, nor without what appeared to me sufficient grounds. It is not, I think, going too far to say that every fact connected with human organization goes to prove that man was formed a frugivorous animal."

2. It is shown by numerous established historical facts that large portions of the human family have in ages past subsisted almost wholly, or entirely, upon vegetable food. It is well known that the early Grecians and Romans, as well as the still earlier Egyptians, were substantially vegetarian in their habits, while it is generally conceded that they enjoyed a degree of physical vigor far surpassing that possessed by men of the present day; and that they were not lacking in mental vigor is shown by the fact that among them were found men who devised philosophical systems which the world has been following ever since, and who laid the foundation for some of the most abstruse and recondite of the sciences.

3. It is also shown that a large share of the present inhabitants of the globe subsist upon a dietary containing but a very small proportion of animal food, some of these same persons being the finest specimens of physical development to be found.

4. It is argued that experience proves that persons who subsist upon vegetable food are less liable to disease, longer-lived, capable of enduring more, and superior in development to those who employ flesh food.

5. It is shown by cases which are daily becoming more numerous, that animal food is exceedingly likely to communicate disease, through disease of the animals used for food, and through changes which meat often and rapidly undergoes after death. It is also shown that all flesh food is stimulating, and in some degree clogging in character, on account of its containing the excrementitious principles, or waste products, of the body, which are retained with the venous blood.

6. It is argued that as the Creator has supplied the human race with an abundance of nourishing vegetable foods, which are capable of maintaining life in its highest degree of perfection, the killing of animals for food is unnecessary, and hence immoral. The moral argument is admirably presented by Ovid in his account of the teaching of Pythagoras, who, together with his followers, was a vegetarian from religious scruples.—*J. H. Kellogg, M. D., in Home Hand-Book of Hygiene and Medicine.*

MORAL EVILS OF TOBACCO-USING.

1. *Tobacco-using is a Sin.*—Every law in the universe is obligatory, and not one can be disregarded without committing sin. Is not sin the "transgression of the law," according to Holy Writ? Why should we make so wide a distinction between moral and physical laws as to regard the strict observance of one a sacred duty, while the other is treated as a matter of convenience or pleasure? Surely there can be no satisfactory answer. But the vice of tobacco-using is a direct transgression of the moral, as well as of the physical law; for the man who consciously indulges in a habit which he knows must result in premature death, commits suicide just

as effectually as does he who puts a knife to his throat, or ends his life by a pistol shot.

2. *Tobacco-using is Barbarous.*—It is a custom which originated with the savage barbarians of North America, from whom it was communicated to the rest of the world by the first discoverers of this continent. What a humiliating spectacle, when we behold civilization sitting at the feet of barbarism, and learning to smoke! When we think for a moment of the terrible effects of this dreadful vice, for such it really is, we are almost forced to the conclusion that humanity had been fortunate if America, with all its wealth of forests, prairies, and mines, together with its *poison*, TOBACCO, had remained the same unknown, untilled wilderness which it was when Columbus first turned his adventurous face toward the setting sun. Is it not a sad breach of morals for Christians to imitate the vices of savages?

3. *Tobacco Stupefies the Moral Sensibilities.*—One of the most marked effects of the continued use of tobacco is its stupefying effect upon the moral faculties. It is, in fact, a sort of spiritual narcotic. The man who uses it for many years often becomes gradually deficient in moral sense. At least, his acute perception of right and wrong becomes materially lessened. It is an absolute impossibility for a man who indulges largely in tobacco to be as good a Christian as he might if he was free from the habit. This is the testimony of hundreds of reformed tobacco-users.

4. *Tobacco Excites the Passions and so Leads to Crime.*—Like all other stimulants, tobacco excites the animal passions; and as it at the same time, to a certain extent, deprives the individual of his ordinary soundness of judgment, he has two concurrent and powerful influences to lead him to the commission of whatever base act the circumstances of the moment may prompt.

Again: deprive of his tobacco a man habituated to its use; how irritable, nervous, impulsive, does he become! He loses all control of his actions, and the slightest provocation will make him desperate. He is unsafe; insane, in fact.—*Facts about Tobacco.*

A NEW THEORY OF LA GRIPPE.

THE unaccountable nature of the influenza commonly known as the grippé has invited the theories of all sorts and conditions of men, not to say of doctors; but among all no one is, perhaps, so well calculated to commend itself to confidence as that of Sir Morrell Mackenzie, M.D., who in a paper in the *June Fortnightly* asserts that in his opinion "the riddle of influenza is poisoned nerves," and from this hypothesis, "the bewildering diversity of symptoms becomes intelligible, if we regard them as the results of disordered nervous action." Dr. Mackenzie compares it to the extraordinary disturbance in telegraphic systems produced by a thunderstorm, and says this is nothing "compared with the freaks played by the living conductors in the human body, if anything throws the governing centres out of gear."

Now the theory of "poisoned nerves" is one that explains the almost infinite variety of attacks and curious freaks that mark the disease. No two persons, it is safe to say, have ever experienced precisely the same symptoms, and if it is a nervous disturbance, this is the natural result. Dr. Mackenzie regards the epidemic as falling under three general types, each of which include many varieties; these are the catarrhal, the digestive, and the nervous. "Influenza," he says, "is the very Proteus of diseases, a malady which assumes so many forms that it seems to be not one, but an epitome of all diseases, and its symptomology includes almost everything, from a cold in the head to inflammation of the brain. . . . It is really an acute specific fever, running a definite course like measles or scarlatina. . . . It is a disease with that super-

ficial complexity of aspect which made Mrs. Carlyle playfully suggest that the doctors had agreed to call half a dozen different diseases by one name in order to simplify treatment."

Dr. Mackenzie adds that under all its disguises, he believes the disease to be perfectly simple; that the profound impression made on the nervous system by the poison explains nearly all the after effects of the malady, and especially that curious loss of vital energy which is so disproportionately great in comparison with the disease itself. The cause Dr. Mackenzie believes to be a living germ, airborne, but of what nature is not yet, he believes, established.—*Scientific American.*

Publishers' Department.

PUBLIC SERVICES are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

Place and Address of Meetings.	Time of Meeting.	
	Sabbath-School.	Church.
ADELAIDE—Bible Christian Chapel, Young Street	9:30 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—Baptist Chapel, Harrington St.	2:30 p.m.	11 a.m.
MELBOURNE—Federal Hall, 14 and 16 Best St., North Fitzroy	9:30 a.m.	11 a.m.
PRAHRAN—U. F. S. Hall, Cecil Place, nearly opposite Town Hall	2 p.m.	3:15 pm
SYDNEY—O. F. Hall, Wilson St., Newtown	3 p.m.	10:45am

AGENTS.

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

- Adelaide.—Pastor Will D. Curtis, Parkside.
- Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.
- Clifton Hill.—C. Robertson, 4 Rutland Street.
- Daylesford.—Mrs. Eliza Lamplough.
- Geelong.—A. Carter, Little Myers Street W.
- London.—Pacific Press Publishing Co., 48 Paternoster Row, London, E. C.
- New Zealand.—Tract Society, Bank's Terrace, Wellington.
- Prahran.—E. S. Ebdale, 27 Commercial Road.
- Sydney.—D. Steed, 19 Enmore Rd., Enmore, and A. G. Daniells, 118 Darlington Road, Darlington.
- Tasmania.—J. G. Shannan, 170 Murray St, Hobart.
- United States.—Pacific Press, Oakland, Cal.
- Wychitella.—Mrs. M. Stewart.

COMMENCEMENT OF SABBATH.

- ADELAIDE: Nov. 21, 6.48; Nov. 28, 6.55.
- HOBART: Nov. 21, 7.5; Nov. 28, 7.13.
- MELBOURNE: Nov. 21, 6.55; Nov. 28, 7.3.
- NEW ZEALAND: Nov. 21, 6.51; Nov. 28, 6.58.
- SYDNEY: Nov. 21, 6.46; Nov. 28, 6.52.

THE S. D. A. YEAR BOOK
For 1891.

The Year Book for this year contains a complete Workers' and General Conference Directory; Address by the President of the General Conference; Reports from the Foreign Mission Secretary, the Educational Secretary, the District Superintendents, and the General Canvassing Agent; together with Reports of the Publishing Work, Health Institutions, and Schools, also

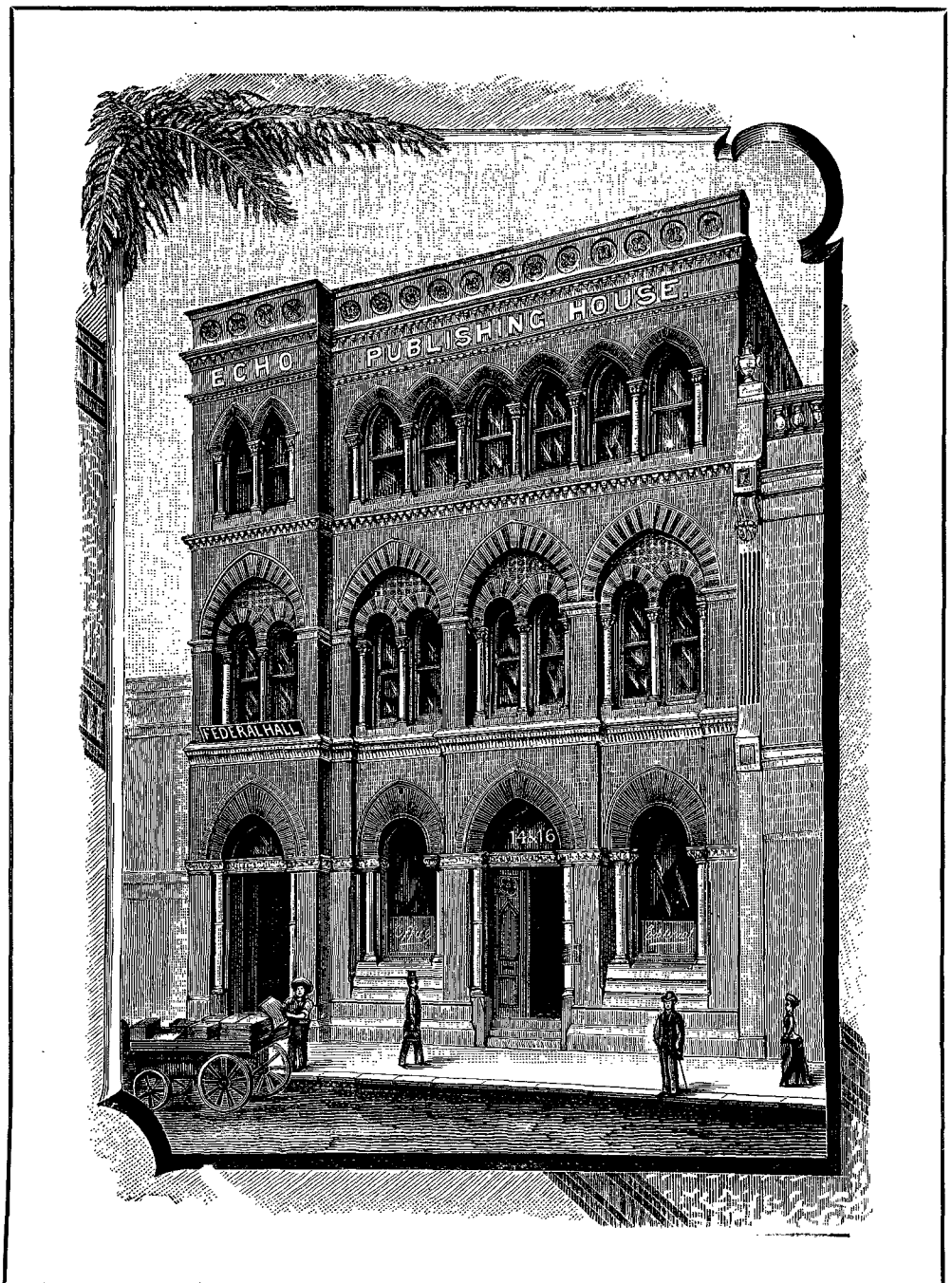
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Melbourne, Australia, November 1, 1891.

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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.

OUR ANNUAL MEETINGS.

AFTER some consultation, it is concluded to appoint the annual meetings as follows: To commence with devotional services and practical religious instruction for the benefit of workers and our people generally, Thursday, Dec. 24, 10 A.M. These meetings will continue over Sunday. On Monday, Dec. 28, Conference, Tract Society, S. S. Association, Publishing Company, and other annual sessions will commence and continue probably four days. January 1st a workers' institute for the benefit of canvassers and Bible workers will be opened, to continue for ten days, or as long as the interest may demand.

We expect (D.V.) to be favored throughout with the presence of Mrs. E. G. White, W. C. White, G. B. Starr, and others lately from the United States, who are, we suppose, now on their way to meet with, instruct, and help us. We confidently expect to meet the Master of assemblies, and to be refreshed by his divine blessing. These meetings will be of greater importance and interest than any we have ever held. We give an early notice, so that all workers and others interested, may be able to plan to come. Those who are able to bring bedding, and come prepared to cook and care for themselves, are requested to do so. Rooms will be provided for all. Others unable to make such provision will be cared for up to the institute. Let none remain away in consideration of this. We shall be glad to hear, at least one week before the meetings, from all who are coming, and as to what they will need for their comfort. The Melbourne church will cheerfully undertake to see that all are provided for.

Now let us ask the blessing of God upon this season. It is a time when most people are at liberty to lay aside for a time the cares of life. Instead of spending the time in idle or profitless amusement, let us devote it to seeking God.

AUSTRALIAN CONFERENCE COMMITTEE.

A BRIEF letter from E. H. Gates, who is in charge of the missionary ship *Pitcairn*, has been received. At present the vessel is in Auckland, while the company is scattered among different island stations. They have lately visited Norfolk Island, where they received a most cordial welcome and urgent invitation to return. The inhabitants of this island are of the same stock as the Pitcairn islanders, and they feel a strong bond of affinity. The people were pleased that the vessel had been named after their old home. Several of the people accompanied the *Pitcairn* to Auckland, and they will return as soon as they have consulted those who are expected in Auckland from America, about the 4th inst. They have set no time for reaching Melbourne or Sydney; but we hope it may be in season for our Conference.

VISIT TO TASMANIA.

(Concluded.)

LEAVING Hobart temporarily on Tuesday, October 13, I called again at the home of Bro. Lacey and spent a pleasant day, then finished a climb of about 2,000 feet and descended into the valley where the Bismarck church is located. We began meetings at once, and continued them until Sunday forenoon. It was gratifying to see a good degree of interest manifested upon the part of these friends to attend the services and receive benefit from the words spoken. The majority of this people are, we believe, maintaining a growth in grace. Upon the part of some there is a decided improvement in their spiritual condition. With a few it is otherwise. One member was disciplined and given an opportunity to correct his wrongs before being put away from the church. Others are more troubled about the moles in the eyes of their brethren than about the timber in their own.

Such people are generally conscious of their own benighted condition; but they attribute all their darkness to the clouds that they imagine are hovering over the heads of others. An obstruction on our own spectacles looks like a great blot when we locate it on our neighbors. Let us clear our glasses well before we undertake to criticize others, or we may be terribly deceived as to where the fault really lies.

This church has done well in building very nearly to completion a neat chapel, and having it practically free from debt. One more service in Hobart on Sunday evening concluded my visit to the southern portion of the island. Two evenings were spent at Latrobe, on the last of which we met an intelligent company in a public hall, and addressed the history of the sect that is "everywhere spoken against." Bro. Hare's labors in this place have so far resulted in bringing out a small but apparently earnest band of believers. We hope to see them well represented at our coming Conference.

A very agreeable day was spent in Launceston with a few friends of the cause. There are some in that city who are earnestly inquiring for the way of truth. May God lead them by the counsels of his will. The time has come when the work should be opened there.

NOTES FROM NEW ZEALAND.

A PECULIAR Sunday law exists in New Zealand, which, in its present form, came in force in 1884. The wording of this law will allow an individual to work on Sunday so long as he does not follow his trade or ordinary calling. A carpenter could build a stone wall, and the law could not touch him; but were he to build a wooden house, he would render himself liable. A baker could deliver meat, but not bread. A butcher could deliver bread, but not meat. When the bill was running through Parliament, all these points were freely discussed, but church-and-state tinkers were determined to have recognition of their unholy claims, and so secured a nonsensical law.

When religion, true or false, commits spiritual adultery by uniting with the state, it can never in the world produce sound principles for such a position.

When any body of professed Christians seek state aid in enforcing their doctrines, they virtually surrender every principle upon which the self-abnegating truths of Christianity rest. Moreover, by such an act they say the gospel is inefficient in itself to convert men from sin. Sunday laws are religious laws; therefore the church, instead of clamoring for religion by

law, should disdain all religious legislation by the civil law.

The state is a dangerous and unmerciful medium to teach and enforce the religion of Jesus. There is, and should be, as much difference between church and state as always existed between Christ and Cæsar.

The great want in this field is more laborers. The Macedonian cry is constantly sounding from all parts of this country; and the question is, How shall these calls be satisfied? Oh that each church member would arouse himself to the importance and opportunities of this great work! If space would permit, many of these calls could be mentioned. Here is one as a sample of others, written by one who is in the South Island: "If you could possibly arrange to come here for a season, I feel sure a company could be brought out, as many in the neighborhood appear to be desirous of having a full knowledge of present truth. I felt compelled, a few weeks ago, to speak to a Mrs. — on the 'Sabbath,' and it appears she has for some time been exercised in her mind, and I am glad to tell you that both herself and husband have taken their stand for the true Sabbath. Another person has also stepped out to obey the truth." The Lord is certainly going before us, and we look for a broad harvest to be reaped from New Zealand to help fill the heavenly garner when the Lord comes.

S. McCULLAGH.

A CORRESPONDENT incloses a clipping from the *Victorian Standard* in answer to a query in reference to the Sabbath question. The inquirer is evidently ill at rest in keeping a day for which he says, "I cannot find one word in the Bible pertaining to keeping the first day of the week as equivalent to the seventh day of the week."

The paper in reply assures its correspondent, that no uniform day can be observed upon a round earth. The writer declares that it don't make any difference what day is kept, since God only intended one day in seven; he abolishes all days, so that he that esteemeth not any day is as good as he that does esteem a day; he claims the apostles changed the day, and refers to Constantine's law as the authority; and winds up by endeavoring to establish the binding force of the first day of the week. Now it is strange that our correspondent cannot find something in such a variety of dishes that will suit him. He is sure to be suited unless he be one of that particular kind of people who prefer the plain Word of God, rather than such untempered daubing as that article affords. We are of that class ourselves; and amid all the sophistry and contradictory arguments advanced to sustain the Sunday institution, we turn with relief to that Word which says plainly and unequivocally that the "seventh day is the Sabbath of the Lord thy God," and gives us the reason why it is so.

WE would like to call the attention of the readers of the ECHO to the fact that the Adelaide branch of the International Tract Society has gained permission to place tract receivers in the railway stations on the line running between Adelaide and Glenelg. Not being able to obtain enough reading matter to keep them supplied, we would feel obliged if our friends would kindly send to the Echo Office, for our use, all back numbers of the ECHO, *Youth's Instructor*, or *Our Young Friends*, which they do not require, and they will be thankfully received.

A. H. ROGERS.

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