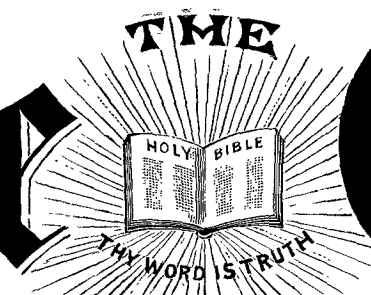


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Editorial.

THE mind of man has been darkened by sin. His judgment has been perverted. Light and darkness have been so transformed that everything appears under false colours. For this reason the "natural man receiveth not the things of the Spirit of GOD; for they are foolishness unto him." 1 Cor. 2:14.

WHAT men need, is to know GOD. CHRIST understood this, and came from heaven to reveal his Father to the world. John 17:25. He declared that to know GOD is "life eternal." John 17:3. Hence the admonition, "Acquaint now thyself with Him and be at peace." Job 22:21.

THOSE who know GOD best, love and reverence Him most. Those who have the clearest and truest knowledge of his dealings with his creatures, trust Him most fully. It is those who know not GOD who question his ways. It is those who do not understand the reasons upon which his requirements are based, who refuse to yield obedience to them. It is a wrong view of GOD, of his ways, and of his claims, that leads to disobedience and rebellion.

"GOD is love." 1 John 4:8. All that He does is done in love. All his gifts are bestowed in love. Every arrangement made for the government of his creatures is made in love. Every act of GOD is a manifestation of love. It cannot be otherwise; for *God Himself is love.*

ALL the plans and purposes of the Creator are for the well-being and happiness of everything that He has made. Whatever gifts He bestows on any one of his creatures are designed to be a blessing to every other one. The bestowal of creative power on his Son was not for CHRIST alone; it was for the good of every intelligence in the universe. The high gifts and exalted privileges conferred upon the angels were not for their happiness only, but for the happiness of *man* as well. In fact, every gift of GOD to every one is intended to be a blessing to every

other one. Whatever GOD does, affects *all* his creatures. Every requirement is based on principles which apply to, or in some way touch, every being that He has made.

THESE principles are laid deep in the nature of things. They find their root in the attributes of GOD. They are therefore unchangeable and eternal. And the requirements based upon these principles are as righteous, as far-reaching, and as immutable as the principles themselves.

GOD's ways and laws should never be questioned; for that would be to doubt the perfection of his wisdom and goodness. To question any act, or plan, or requirement of the Most High is to deny his sovereignty, and that is rebellion. Rebellion is resistance to lawful authority; and when successfully carried out, results in the defeat of the ruler and the destruction of his government. The motive, or principle, that would lead one to question a single act of GOD, would, if carried to its logical and final results, remove GOD from his throne, and place the universe in the hands of another power.

QUESTIONING GOD'S WAYS.

THE great rebellion now being waged against the government of GOD is the result of questioning his ways. This rebellion was started by Lucifer, a mighty angel of heaven. Upon this angel the Creator had bestowed great gifts and exalted privileges. He was "full of wisdom, and perfect in beauty." Eze. 28:12. His position was that of "covering cherub." He was the prince of all the angels, and stood next to the throne of GOD in authority and glory. But he was not satisfied with his position. He was displeased that CHRIST should be above him, or hold gifts superior to those conferred upon himself. With terrible presumption he said, "I will be like the Most High." Isa. 14:14.

"Coveting the honour which the Father had bestowed upon his Son, this prince of angels *aspired to power* which it was the *prerogative of Christ alone to wield.*"—*Great Controversy*, p. 494.

The honour, the power, which the Father had bestowed upon his Son, and which Lucifer coveted, was creative and life-giving power. By it CHRIST made the worlds. "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and

He is before all things, and by Him all things consist." Col. 1:16, 17. It was CHRIST who brought Lucifer into being. It was by the life-giving power of CHRIST that Lucifer was held in the glorious position which had been given him. For his existence, his innocence, his high position, and his happiness, Lucifer was indebted to the Son of GOD. Instead, therefore, of envying CHRIST because of the gifts which the Father had bestowed upon Him, Lucifer should have adored Him for the use He had made of those gifts.

"The high honours conferred upon Lucifer were not appreciated as the gift of GOD, and called forth no gratitude to the Creator." "Why, questioned this mighty angel, should CHRIST have the supremacy? Why is He thus honoured above Lucifer?" "He sought to create sympathy for himself, by representing that GOD had dealt unjustly with him in bestowing supreme honour upon CHRIST."—*Great Controversy between Christ and Satan*, p. 495.

In thus questioning the ways of GOD, Lucifer was impeaching the wisdom and love of GOD. He was practically denying the sovereign right of the Creator to bestow and to withhold his gifts as He saw fit. This finally resulted in open and determined rebellion against GOD.

Through this rebellion Lucifer lost his high position among the angels, and was banished from the courts of heaven. He no longer remained by the throne of GOD as the "day-star," or "light-bearer," of GOD's glory. He became Satan, "the adversary" of GOD, and a rebel against his government.

A. G. D.
NEW ZEALAND NOTES.

W. C. WHITE.

SEPTEMBER 18, the Executive Committee of the New Zealand Conference met at Hastings, and spent four days in council. All the members were present, and it was a profitable meeting. Elder M. C. Israel had just returned from Kaikoura and Blenheim, and reported that our friends there were of good courage. Elder S. McCullagh gave an account of his work in Ormondville and Norsewood, expressed a desire to continue the work in these places, and asked for help, that he might also labour in other towns along the line towards Palmerston. The same man whose efforts to prejudice the people of Ormondville against the message, had resulted in arousing an interest to study the Word, and see for themselves what was

truth, is now working in Dannevirke and other places, and there is now need of activity, to place before these very ones the truths that have been spoken against. The company of believers in Ormondville and vicinity will soon be organised into a church, and there may arise a necessity to build a meeting-house.

Elder Wilson, who had been labouring in Napier and Hastings, reported that a church organisation had just been effected in Hastings, with Bro. John Glass, who is a member of the committee, as elder. Bro. A. Simpson, who has been labouring as evangelist-colporter, reported very encouraging results of his efforts, and told of the interest awakened, and the courage brought to many hearts, by the reading matter he was selling, and the conversations regarding CHRIST, what He is to his followers, and the hope of his soon coming.

Four days before the meeting of the committee, we had received a lengthy letter from Elder O. A. Olsen, written on the way from New York to Liverpool, expressing his desire to visit New Zealand and Australia, and giving us encouragement that two ministers of experience would be sent, in response to our telegraphic invitation, to labour in these colonies. The next day the electricity carried over the wires our request that Elders R. C. Porter and W. A. Colcord should come on the November steamer.

During our council, we received from Elder Olsen the message, "Panossus, last November;" which being interpreted, means, "I will attend the New Zealand camp-meeting from the last of November. Hold the *Pitcairn* till I come." We had felt sure that Elder Olsen would come, because there are so many important decisions to be made in our coming meetings about which we need his counsel, because he had expressed a desire to visit these fields, and because our letters to him for weeks had argued the importance of his coming this way; but to get definite word when he would arrive was reassuring, and enabled us to go forward with assurance in planning for our camp-meetings.

The plans adopted for our camp-meeting, and for labour until camp-meeting, are as follows: Brn. McCullagh and Simpson are to continue the work in Ormondville and vicinity. Elder Wilson, after two or three weeks in Hastings, to accompany Mrs. E. G. White on a visit to Gisborne, where labour has long been asked and promised. Elder Israel, after visiting Napier, Ormondville, and Palmerston, was to return to Wellington, to prepare for the camp-meeting. I was to visit Auckland and Kaeo, meet the *Pitcairn* when she came from Norfolk, and work with Dr. Kellogg as opportunity offered.

THE CAMP-MEETING.

The New Zealand Conference and camp-meeting, will be held in Wellington, from Nov. 23 to Dec. 12. The time, although somewhat longer than last year, is none too long for the work we have to do. It costs our brethren much labour and sacrifice to

leave their homes and business to attend these meetings; and when they are thus assembled, there should be time for the study, the instruction, the encouragement, and edification, for which the meeting is held. Those who plan the programme find that the time is much too short for all the good things that they wish to have presented. Each day will be crowded full of lessons that there will not be time to repeat. Health and temperance, medical missions, and our missionary work in Polynesia, presented by Dr. M. G. Kellogg and the brethren from the *Pitcairn*, will be leading topics during the first days of the meeting. Then, if Elder Olsen arrives Nov. 27, as we expect, we shall have his labours till the close. His practical talks on the duties of church members and the work of officers, and his counsels to labourers in the mission fields around our homes, are of thrilling interest and paramount importance. During the last week of the meeting, we hope to have Elders Porter and Colcord with us also, and during this time we expect that special study will be given to the relations of church and state, and our duty, as citizens, in the present crisis.

Mrs. E. G. White will be present, and it is expected that her morning talks on practical religion will form an important feature of the meeting. This is probably the last Conference that she will attend in New Zealand. Elders Wilson, McCullagh, and the writer will also be present, to labour for the various interests of the meeting.

Immediately at the close of the Wellington meeting, a large number will be going to Australia: some to labour, some to attend the summer school, which is admirably suited to those who feel the need of instruction that they may labour more acceptably for the Master, and who are so situated that they cannot take a regular course of two or more years; and some will go as delegates to the District Conference that will follow the Australian camp-meeting. This will leave but few workers in the New Zealand field for a few weeks. Jacob mourned when his sons left home to go into Egypt; but when they came back, laden with corn, and bringing good news, he was more than satisfied.

Elder Wilson, President of our Conference, certainly ought to attend the District Conference, where measures of intercolonial interest will be discussed, our school organisation perfected, and a location adopted. And when he returns, we expect that he will bring back a good strong company of experienced canvassers, recruited during the Canvassers' Institute in Melbourne, to take up, and push forward, the work in this colony. So, also, we believe that Bro. Simpson and Mrs. Tuxford ought to attend the District Conference and the summer school, believing that the experience thus gained will be of great service in the prosecution of the work to which they are appointed. I hope also that Brn. Jos. Hare and John Paap, who are members of the Committee on School Location, and others from New Zealand, will attend this District Conference.

THE PITCAIRN.

The *Pitcairn* arrived in Auckland October 1, fifteen months and three days from her departure. Four days and a half had been occupied in coming from Norfolk Island, where Elder J. M. Cole and wife were located. On the evening of her arrival, Dr. M. G. Kellogg spoke in the Auckland church, and the next day went up to Kaeo, where he has been full of work, visiting the sick, giving temperance lectures in Kaeo, Tamo Tamo, and Whangaroa, and meeting with the Kaeo church. To-day, Bro. J. R. McCoy goes to Melbourne, to impart information about the island mission field to the students in the school, and to pursue Bible studies till the Conference, which we hope he may be permitted to attend.

The ship's crew have been very busy since their arrival here, setting the rigging, shortening the sails that have stretched on the trip, painting, repairing, and making all preparations for another voyage. For a week I have been lodging on board, and am writing this in the room formerly occupied by Elder Gates. As I write these lines, we are just floating out of the dry dock, where the bottom has been scraped clean, and the copper patched, that nothing may hinder her progress. When or where the *Pitcairn* will go next, we shall not know till Elder Olsen comes, and as the camp-meeting is to be in Wellington, and that is the best place to store some of her surplus stock of books, the captain has decided to sail to Wellington some time next week.

As we think of the long trips this little ship has made to locate a few workers, and as we hear of the many places where the people are stretching out their hands, saying, bring us teachers that our children may be taught; and bring us a doctor, that our sick may be cured, we grudge the time she waits; and yet, with sober thought, we see that it is of no use to send out the ship till there are workers ready to go with her, who have both education and training that prepares them to do the work that is required on the islands. Oh, how we wish that our Australasian Bible School had been started five years sooner; that it had a department for the training of missionary nurses; and that we could send out a company to the islands as the ship sails eastward.

Auckland, Oct. 17, 1893.

In the *Vestnik Evropy*, a paper published at Moscow, Prof. Solovier contrasts the Russian Church, in which he believes, with the non-conformist sects, and notes the prosperity of the latter under persecution. The following words are worthy of consideration:—

There can be no doubt that the utility of persecution consists, not in the sufferings endured, but in the necessity of resisting the persecution with one's own spiritual strength. Not the persecution is beneficial, but the defence; not the external restrictions, but the internal freedom from legal patronage, which generally has a blighting effect on spiritual health. This utility, however, results still more surely from religious toleration and freedom of conscience, when each belief is obliged to defend itself in a free field. Such a condition is most advantageous for the truth, while any application of force in the interest of religious truth helps error by investing it with a dignity not belonging to it. . . . Life on our earth is a struggle, and the creed which is backed and imposed by force has no occasion to struggle—hence does not really live.

THE WORKERS' MEETING.

A. G. DANIELLS.

WE have already stated in the columns of this paper that it has been decided to hold a "workers' meeting" in connection with the camp-meeting. This meeting will be held on the camp-ground during the week preceding the camp-meeting. It will begin Friday, Dec. 29, and continue until the opening of the camp-meeting proper, Friday evening, the 5th of January.

We are planning to have the ministers of our Conference attend the workers' meeting. We now expect that some of the ministers of the New Zealand Conference and two or three from America will arrive in time for this meeting. Sister White, Elder W. C. White, and Elder Olsen, President of the General Conference, will no doubt be with us. The general canvassing agents of the Echo Publishing Company and the Australian Tract Society, and the majority of the canvassers are expected to be on the ground. Also the members of the Conference Committee, the directors of the Tract Society, and officers of the Sabbath-school Association. Thus every branch of our work will be represented.

The object of this meeting is to bring the ministers and representatives of our various organisations together for a season of counsel and prayer. We have reached a very important time in the history of our work. Our message is solemn, and the providence of God is opening the way for it to go with greater power and rapidity than ever before. We are called upon to make wise, broad plans for the Australasian fields. Such work cannot be done indifferently nor hastily. We must take time for prayer and counsel. We must study the causes of past successes and failures. We must adopt measures to meet the present, pressing needs of the field; and we must plan wisely for the future.

Besides counseling on these important measures, we shall devote some time to giving instruction to committees, church officers, tract-society librarians, and Sabbath-school secretaries. The general canvassing agents will hold regular meetings with the agents who are on the ground.

It will thus be seen that the workers' meeting is designed to prepare us for the camp-meeting. By spending the week together in prayer and in the study of the wants of the different fields, we shall be brought near to each other and to God, and shall become better acquainted with our field. This will enable us to place before our people well-matured plans. We look forward to this as a very precious and valuable season. While it is not expected that all who attend the camp-meeting will attend the workers' meeting, yet an invitation is extended to all who can do so to be with us. We shall be glad to see as many of the delegates and officers of our churches, tract societies, and Sabbath-schools as can arrange to attend. The meetings will be a blessing to you, and your presence and counsel will be a help to us. A portion of each day will be devoted to work, assisting the camp-meeting committee in preparing the grounds, erecting and furnishing the tents, etc. Let all who see their way clear to attend the workers' meeting send us word in good season. Address all communications on this subject to either James Smith, Echo Office, or to the writer.

General Articles.

"WHY HALT YE BETWEEN TWO OPINIONS?"

MRS. E. G. WHITE.

"IF any man have not the Spirit of Christ, he is none of his." Those who have set before them in clear lines the self-sacrifice and self-denial of Jesus, his life of shame and suffering, his reproach, rejection, and crucifixion, and yet refuse to open their hearts to Him, although He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup. with him, and he with Me," commit great sin. How great is the magnitude of sin of those who have had Jesus set before them, who have been warned and entreated, and yet pass on their way, following the imagination of their own hearts, and saying, "I will wait for a more convenient season to exercise repentance toward God and faith toward the Lord Jesus Christ"!

I am deeply moved in behalf of those who are putting off the time of surrender to Jesus, and yet I know that my interest is very feeble in comparison with His who knows the value of your souls; for He paid the price of the soul's redemption with his own blood. In earnest love for your soul, He is waiting for you to decide to throw off the yoke of Satan, and take his yoke, which is easy, and his burden, which is light. There is nothing too precious for us to give to Jesus. Jesus has purchased wife, husband, and children at infinite cost, and though it is right for us to love those whom God has given us, yet God is ever to hold our supreme affection. Your attitude toward God and the truth has a decided influence upon your family, and the atmosphere that surrounds your soul will affect them in every way. If you are bestowing your affections upon the things of this world, the atmosphere which surrounds your soul will be of a malarious character, that will be death to spirituality, and will weaken hope and faith in God. Satan will cast his hellish shadow over your soul, and lead you captive at his will, unless you give yourself without reserve to Christ.

Christ has purchased all your capabilities and talents. Why not give Him that which is his own? Your intellect is God's property, made to be used for his service and glory. Your affections belong to God, and He demands them as his right. Give Him your talents, your best and sharpest thoughts; for they are the purchase of his own blood. He has intrusted them to you as his children. Give all back to Him. Seek in earnest prayer for his blessing upon them, and surrender to Him husband, wife, children, and your all. Dedicate yourself to his service in a precious offering; and as you give all to Jesus, your heaven will begin upon earth; for as long as you keep all on the altar, Christ is yours, heaven is yours, eternal life is yours. All things are yours, and ye are Christ's, and Christ is God's. Surely the God of heaven could give no greater proof that He longs for your salva-

tion than the proof He has given in the gift of his only-begotten Son.

The free gift of grace is yours; will you by faith accept it? Your surrender to God must be as free and complete as has the offering of Christ been free and complete for you. Then you will be accepted of God in every work you do, in every prayer you offer. Hesitate no longer. "How long halt ye between two opinions? if the Lord be God, follow Him; but if Baal, then follow him." In the face of present and acknowledged duty, make no delay to meet the demand of God; for if you do, the light you have will become darkness. The mind and judgment will become perverted; for when precious opportunities are neglected, blessings unappreciated and unimproved, all good purposes become weakened, and there is less strength to resist temptation to commit presumptuous sins. The ties of worldly influence are subtle and strong, and can be severed only through the power of the grace of Christ. Make it your purpose to break away from every influence and habit, to give up every practice that weakens spirituality, and sunder every tie that binds you to Satanic agencies.

Christ says: "Follow Me;" "I am the way, the truth, and the life." "He that followeth Me shall not walk in darkness, but shall have the light of life."

The Word of God should be your study, and if your heart is susceptible to the influence of the truth, you will find in the Bible instruction that will be a sure guide to your soul from darkness to light, from unbelief to faith. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The more our faith fastens and holds to Christ, the more peace we shall have. Faith grows by exercise, and God's rule is one day at a time. Day by day we are to go on, doing the work for each day, conscious that we are working in the sight of angels, cherubim, and seraphim, in the sight of God and of Jesus Christ. Ye are a spectacle unto the world, to angels, and to men. We should pray, "Give us this day our daily bread." As our day is, so our strength will be. We are to be constantly looking unto Jesus, the author and finisher of our faith; and if we live thus in dependence upon Him, the Holy Spirit will bring to our remembrance all things whatsoever He has spoken unto us, and will sanctify every faculty, and keep us reminded of our daily and hourly dependence upon our Heavenly Father's care, wisdom, love, and guardianship.

When we are thus minded, we have the spirit of a little child, the spirit that Jesus said his followers must possess in order to enter his kingdom. As a little child we are to trust in our Heavenly Father. When this is our spirit, we can more easily discern the temptations of Satan; for we are constantly drawing nigh to God. The feeling of self-sufficiency, that works the ruin of so many souls, has no atmosphere in which to flourish.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This precious promise is from One who means every word He speaks. Then why are we fearful, distrustful, unbelieving? Let us go on, doing our duty with an eye single to his glory, filling up our time, working out God's plan as in the sight of an invisible world.

A FEW THOUGHTS ON THE SACREDNESS OF THE SABBATH.

(Concluded.)

D. LACEY.

"And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:55, 56; 24:1.

We naturally ask, What is the lesson taught by this scripture? Why, surely none other than this, that in the minds of these people, there was a mysterious something in the way that no earthly consideration,—no, not even the fondest, tenderest ties of human affection,—and that at a time when these must have been rendered exquisitely sensitive and susceptible by the strangely unique, the altogether unparalleled circumstances bringing them into play—could set aside. What was this deterrent power, restraining these women from the performance of this act of love and reverence which might be done at another time than on the Sabbath, and which, if done on that particular day, might be an infringement of God's holy law? It was a feeling of regard for the sanctity of the Sabbath. We see in this act of forbearance a holy dread on the part of the actors in this scene of infringing the law of God. So great, indeed, was their regard for the Sabbath, no consideration, it seemed, could induce the women to violate it in any shape or form, to do what might not be done.

Now, it is important, we think, to inquire, Who were these women? and whence their tender, conscientious scruples in regard to the Sabbath command? In what school had they been taught? whose teaching had they listened to? and whose example and life could they have had before their eyes? Assuredly, from the Scripture we gather, none other than that of Christ Himself; but it is well to inquire a little further into this. It concerns us as Christians much, because we, like them, ought to and would follow Christ's and their example in this jealous regard for this commandment, according to which they held so very sacred

this seventh day. All these things are written for our learning. Let us learn, then, let us seek for the deep spiritual meaning this scripture is so well calculated to impart. We know the women referred to to have been those who both knew and were much with Jesus, and who greatly loved Him, and whose love had led them to prepare spices to carry out the intention that love had prompted in their hearts. Yet, as we have seen, great as was their love for their Lord, who had been so shamefully and cruelly put to death, scarcely less great was their awe and reverence for God's law requiring the Sabbath, now so rapidly drawing nigh, to be held sacred from all unnecessary care and distraction. Here, then, at once is presented to us something really and truly tangible, both in fact and law, to lay hold upon—something which shall be a precedent for all God's people, the followers of Christ for all time.

Nothing could be plainer, when we reflect only for a moment who these women were, these followers of Christ in more senses than one. Surely if any one knew, they knew something of his life and teaching, and, what is as important, his daily practice and custom; and therefore their conduct in this act of obedience, in this abnegation of all natural feeling and impulse, in order to keep holy the Sabbath day, is, indeed, a most striking picture, and an unmistakable example. Especially is this so when we look at this act at this extraordinary juncture in their life and experience. It is one we all shall do well most seriously to contemplate, nay, to imitate as an unmistakably safe precedent; for the Scripture assures us that what they did was not done by caprice or fanaticism; but that in resting as they did, they had a most excellent reason and authority for so doing, namely, that it was according to the commandment; now we feel assured that these women had been with Christ, whom they loved, and by whom they were loved in return; and therefore whom He must have instructed in all things pertaining to their spiritual well-being and salvation. Then the only inference deducible from this, we might have thought extreme scrupulosity in regard to the Sabbath, is that Christ Himself had deeply imbued their minds with its sanctity; that He had solemnly impressed them all with the necessity of ever keeping it holy, and that He, too, had Himself held it most sacred.

Had they not been so indoctrinated into these feelings of holy awe and reverence for this day, they would not have been so punctilious at such a crisis; they would not, surely, for once, have thought there could be any harm or incongruity in their doing anything to do honour to the body of their Lord and Master. We cannot imagine that anything would have prevented them from doing what we see they are most careful not to do, and only because the Sabbath is drawing nigh, and therefore upon which they would rest according to the commandment.

Their action shows us something of the purity and the practice of the early Church, and

Christ's immediate followers and disciples; and who, better than these, we fain would ask, knew best what was right in this direction?

We can only realise in this particular act of abstinence as done in imitation of that supreme care of, and regard for, the law of God Christ ever manifested in all his life and doctrine, both of which were necessarily better known to them than anything else in the wide world. Then these are the examples for us. Their acts are loving sermons for us. Safe are we so long as we follow the path the companions and contemporaries of our Lord and Saviour trod. Unsafe only and ever when we are off this narrow path.

THE SABBATH IN THE GOSPEL AGE.—No. 8.

IN OUR CENTURY.

R. HARR.

The Reformation dawned, and by its light men discovered that the earth was full of "the habitations of cruelty." Under the tuition of Rome, the human mind had lost its sympathy; and even when man stepped onto a more lofty platform, all her cruelty was not forgotten. The hatred she had fostered against the Sabbath during long years of opposition to light and truth, revived in many of the churches that rejected her priestly rule.

In the sixteenth century, when the arms of liberty were unbound, Sabbath-keepers were discovered in nearly all parts of the earth; not created by that movement, but discovered by the light the Reformation brought. In Russia, Bohemia, Transylvania, Germany, Holland, France, and England, men and women were found keeping the seventh day as God had commanded. But the hand of persecution soon rested upon them, and they fell as the martyrs have fallen.

In speaking of Sabbath-keepers, Dr. Chambers says: "They arose in England in the sixteenth century, from which we understand that they then became a distinct denomination in that kingdom."—*Maxson's History Sabbath*, p. 42. These observers of the Sabbath afterward became known by the name of Seventh-day Baptists—a denomination that has now existed for more than two hundred years. Of Sabbath-keepers in England, Chambers in his *Cyclopædia* speaks thus: "In the reign of Elizabeth, it occurred to many conscientious and independent thinkers that the fourth commandment required of them the observance, not of the first but of the seventh day. This class became numerous enough to make a considerable figure for more than a century under the name of Sabbatarians."—*Art. Sabbath*, vol. 8, p. 402.

As we enter the seventeenth century, the opposition to the Sabbath and Sabbath-keepers appears more marked. In London, in 1618, John Trask was called to account by the Church of England, for writing and speaking in favour of the seventh day as the Sabbath. He was sentenced by the Star Chamber to be "set upon the pillory at Westminster, and from thence to be

whipped to the Fleet, there to remain a prisoner."—*Gilfullan's Sabbath*, p. 88. His wife, who occupied the position of a prominent school teacher, was also apprehended; and "at last, for teaching only five days and resting upon Saturday, she was cast into prison, where she remained for sixteen years until released by death."

Theophilus Brabourné, a learned minister of the Church of England, wrote a book in favour of the Sabbath, claiming that the seventh day, and not the first, was divinely appointed. This book he dedicated to Charles I., requesting him to use his royal authority for the restoration of the ancient Sabbath. The king was not well pleased with this book, and what he called its Sabbatarian errors. To prevent further mischief being done, and to settle his subjects in the good way of the ancient and Catholic Church, his bishops were directed to write two books in opposition to the Sabbath. These books appeared in 1635. Another book was issued by Brabourné in 1642, on "The Doctrine of the Fourth Commandment." This volume was publicly burned, by order of the Church of England.

In 1682, Francis Bampfield, a celebrated preacher, was arrested while preaching. He was condemned to forfeit all his goods, and to be imprisoned in Newgate for life. There he died in 1683, at the age of seventy. He believed in baptism, and observed the seventh day, and for these crimes (?) he was condemned. His brother Thomas, who had been speaker in one of Cromwell's Parliaments, also wrote about seventh-day observance, and because of this he also was imprisoned.

In 1661 a Seventh-day Baptist minister—John James—was pulled from his pulpit by the sheriff, taken to prison, and under the testimony of profligate witnesses, was condemned to be hanged, drawn, and quartered. This awful sentence was executed; when dead, his heart was taken out and burned, his head was set up in White Chapel on a pole opposite to the place where his meeting house stood. (*Manual of S. D. Baptists*, pp. 21-23.)

Three years after the martyrdom of John James, Stephen Mumford was sent by the missionary society of English Sabbath-keepers to America. Under his efforts, a church was soon raised up, and organised at Newport in 1671. Thus the work of Sabbath reform was carried from England to America. In 1802 the first Conference of S. D. Baptists was organised, with 1130 members. That society has now grown to number more than 8,000 in America, with churches and branches in nearly all parts of the world.

During the great advent movement of 1844, Mrs. Rachel Preston, a Seventh-day Baptist lady, became acquainted with a company of Advent believers at Washington, New Hampshire. From these she received the truths relative to the second advent, and she, in turn, instructed them in the commandments of God. As the result of her work, about forty persons began observing the Sabbath.

The truth began to spread among the

Advent people. The disappointment they had received in the passing of the time brought many of them to a more decided consideration of the prophecies. In this study they found that the "little book" that had been so sweet, yet became so bitter, represented a truth which must be preached again before many people and tongues, and that, too, under the light of the sanctuary in heaven. In it was seen the ark of the testament, and that testament contained the Sabbath law. Rev. 11:19.

Joseph Bates, a prominent temperance reformer, began to keep the Sabbath in 1845, and was shortly followed by James White, a descendant of the Pilgrim Fathers. The work spread rapidly, and a conference was organised in 1852. Since that time their numbers have rapidly increased, and their work has broadened to take in all lands. The work of publishing for this denomination was started by James White in 1849. A small two-leaved paper, printed on a hand-press, was the beginning of a work in which seven large publishing houses are now engaged; and a few papers, carried to the post office in a small handbag, bore prophecy of a work in which 12,000,000 of pages annually leave their presses.

Sabbath-keepers are now found in all countries; and wherever their work appears, it gives the lie to the "man of sin," who has "thought to change times and laws." God is now preparing a people for the appearing of his Son. The struggle between light and darkness will soon close forever. That struggle has been long and severe. "But the Son of man coming indeed, will He find the faith on the earth." Luke 18:7, *Emph. Diaglott*.

Reader, where will you stand in that solemn hour? Will you bear the seal of God, or the mark of that power that has thought to usurp his place? God presents to you his light, that it may prove to you "the savor of life." His sacred law stands before you, bearing the imprint of the Eternal One. Its glory undiminished, its claims as high and holy as when first breathed into the ears of the sinless ones in their Eden home. Will you obey the Heaven-sent warning of Infinite Love, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues"?

THE Lord says to man, "I even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25. There is nothing about man that was of any value, nevertheless God loved him, and love always clothes the object of affection with the qualities that it delights in. Moreover, love can never be satisfied except with the possession of its object. We often hear about one who loves another so much that it seems as if he could not live without the loved one; but God actually had such love. He could not live without man, so great was his love, and so He died for him. "Behold, what manner of love the Father hath bestowed upon us!" —*Present Truth*.

The Home Circle.

I WOULDN'T BE CROSS.

I WOULDN'T be cross, dear, it's never worth while;
Disarm the vexation by wearing a smile.
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly, and never be cross.

I wouldn't be cross, dear, with people at home,
They love you so fondly, whatever may come,
You may count on the kinsfolk around you to stand,
Oh, loyally true in a brotherly band!
So, since the fine gold far exceedeth the dross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger, ah no!
To the pilgrims we meet on the life path we owe
This kindness to give them good cheer as they pass,
To clear out the flint-stones and plant the soft grass.
No, dear, with a stranger, in trial, or loss,
I perchance might be silent, I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal.
No envy hath peace; by a fret and a jar
The beautiful work of our hands we may mar.
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, love, I wouldn't be cross.

—Margaret E. Sangster, in *Harper's Young People*.

HOME HAPPINESS.

PROBABLY nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels he has run out of the storm into the quiet harbour of home where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or whether you have one little room in that house, you can make that little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to them. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

PUT THE BUTTON ON THE BOY.

A FRIEND of ours tells the following story: It was Sunday; all day long father, mother, and auntie had been kept busy caring for Jimmie. He had been forbidden again and again to go outside the gate, but the moment their backs were turned, out he would go to join the boys in the street.

A button had been put on the gate to keep him in, but he had grown, and now was tall enough to reach up and turn it. "Ah! I see," said the indulgent father, "I must put another button on that gate."

"Hadn't you better put the button on the boy instead of the gate?" suggested his sister. "The time will come when you can't keep him in by buttons on the gate; a little wholesome restraint now, may keep the feet from straying when they get too big to be held back by a button on the gate."

THE most deadly sin is the one we think it will be safe to commit.

From the Field.

TAKE HEART.

THE outworn rite, the old abuse,
The pious fraud, transparent grown;
The good held captive in the use
Of wrong alone.

These wait their doom from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.

For life shall on and upward go;
The eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats.

Take heart—the Waster builds again—
A charmed life old Goodness hath;
The tares may perish, but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night;
Wake thou, and watch; the world is gray
With morning light.

NEW ZEALAND CONFERENCE.

OUR camp-meeting and Conference will soon be here, and we are expecting that Sister White and Elder O. A. Olsen, President of the General Conference of Seventh-day Adventists, will both be with us at that time; and as it will be an event of our lifetime to have such valuable, experienced help, I feel very desirous, that we as a Conference in New Zealand, shall not neglect the opportunity of attending the camp-meeting, and thus getting all the help we can.

We are upon the borders of the eternal world, and we need to get all the spiritual power we can to strengthen us for the trials we are to encounter. Please read "Early Writings," pp. 131-133. Brethren, some will be left to themselves because they are so careless and indifferent about the things of God, and put forth no effort to rid themselves of the darkness and doubt which Satan hangs over their souls, to blind and confuse them to their own destruction.

Come up to the spiritual feast, brethren and sisters; come up to the help of the Lord against the mighty powers of evil; and let us together see of the saving power of God, in behalf of ourselves, our friends, and our children. It is time to seek the Lord until He come and rain righteousness upon us. These seasons of seeking the Lord will soon be in the past; let us see that we keep awake, and watch with our Lord through this hour of temptation in which we now live.

We expect this meeting will be held at Wellington, beginning Nov. 23, and continue until Dec. 12. We hope the churches will choose their delegates in time.

G. T. WILSON.

NOTES FROM NEW ZEALAND.

THE most prominent topic from one end of the colony to the other end, is the passing of the bill extending the franchise to women. There is now great activity throughout the dominion of this government in enrolling the names of women who expect to make use of their privileges at the next election. The prohibition party take this event as the harbinger of a speedy and final triumph over the drink

question. The greatest danger that appears in the passing of this bill, is that many will be unwisely influenced to give their support to the introduction of religious dogmas into the political arena of the state. Already powerful influences are at work to create Sunday laws, which are unchristian and bad in every sense. There is a great work to be accomplished in this young country in educating the people on the heaven-born principles of religious liberty.

Since my last report, we have been continuing labour in Ormondville and its surroundings under a most bitter and wicked opposition, but notwithstanding these things, the Lord has gathered out a people for his name.

Already we have had two baptismal services, at which the Spirit of the Lord sealed the ordinance. Several more have requested baptism, which will be administered soon. We expect in a week or two to organise a church, which will number between twenty and thirty. The regular attendance at our Sabbath services, exceeds forty.

Great pains have been taken to misrepresent the work through the press and from the pulpit; but all this has been overruled for good. Right on the top of a determined effort to close the meeting-house against us, plans were laid to build a church. At a general meeting of the people in the district, held on Oct. 8, there was a unanimous vote to erect a church edifice in Ormondville. Before the meeting closed, a building site was donated in the best position of the town, and other donations were given which more than covered half the cost of the anticipated building. We are striving to get the building completed, or nearly so, by the time Conference convenes. The truth advances under the very fire of its enemies, and we are grateful that the Lord will not give his heritage to reproach in this place after such determined efforts to overthrow his work.

S. McCULLAGH.

Ormondville, New Zealand.

NEW ZEALAND.

THE past few months we have laboured most of the time at Hastings and Napier, but have also spent a few days at Ormondville and vicinity, where Bro. McCullagh has been holding meetings.

At Hastings Sister White has laboured some, and much good has been received by those who have accepted the truth, and a few have shown an interest in the truth who were not before interested. We did not get any general attendance from the outside people when public meetings were held, but a few came to listen to Sister White, and we trust they will never forget the things they heard, but profit by them.

Several services were held at Tomoana, where Nelson Bros. have their freezing works. A few workmen attended, and good attention was given at the meetings held; but we could not stay to follow up the interest. Sister White spoke once, and most excellent attention was given as she presented to them the wondrous love of God, and his interest in man's salvation.

We have baptised eight persons who have accepted the truth at Hastings, and some others, we trust, will desire baptism when we return. A church of eighteen members has been organised, officers elected, and an elder and deacons ordained. They have a prosperous Sabbath-school of twenty-five or more members, duly organised, and in a growing condition.

Considerable labour has been bestowed upon

the church at Napier in the last few months, and we trust that they will arise and go forward. Some in this church are growing; but others do not realise what it means to give up all for Christ, and come fully out from the world. We had a very good time with this church at their last communion service. Sister White spoke to them, and then we celebrated the ordinances, a goodly number taking part, but not all. This church has had much wearing labour put forth upon it during the last few months; but some will be shaken out unless they bestir themselves and awake to see what there is to be done to enter the celestial city. Sister White has done us much good by her timely warnings, admonitions, and encouragements. We are now at Gisborne. Sister White is also here, and we have had some good meetings with the church, who seem very glad to have us with them.

We see that we are living in very solemn times, and yet we do not half appreciate the dangers which surround our paths as we should. We are altogether too languid in our service, and some of us are sleeping upon the brink of eternity, in the hour of temptation, which is to try every soul. Dear brethren and sisters, let us be sober and watch unto prayer, and disappoint the enemy of our souls. Let us cry unto God to spare his people and give not his heritage to the reproach of his enemies, but send us a glorious deliverance.

G. T. WILSON.

Gisborne, N. Z., Oct. 13, 1893.

AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

REPORT FOR QUARTER ENDING SEPT. 30, 1893.

Name of School.	Member-ship.	Average Att.	Scholars Ch. Mem.	Workers Taken.	Contributions.	Donated to Missions, India.	Tithe to Aust. S. S. A.
Adelaide ...	94	76	48	4	5 13 9½	1 00	11 4
Ballarat ...	43	27	28	7	5 13 4½	1 60	3 9
Beechworth ...	9	5	6	1	4 4	3 11	5
*Beechworth ...	23	6			3 2	2 10	4
Bismarck ...	60	40	36	9	1 7 11	2 6	3 0
Bruni Island ...	3	3	2				
Burwood ...							
Cobden ...	3	3	2	1		1 30	1 9
Eaglehawk ...							
Geelong ...	15	13	9	2	2 4 6½	10 0	4 6
Goolwa ...	9	8	4	2	5 0	4 6	6
Hobart ...	61	45	26	10	1 19 1	3 3	3 11
Kangaroo Flat ...	9	6	5	1	1 0½	1 49	2 6
Kellyville ...	54	37	26	4	3 14 2		7 5
Latrobe ...	17	12	2	2	1 19 10	8 0	2 0
Launceston ...	14	9	2	2	1 30	5 10	2 3
Mount Hope ...	8	6	5	1	4 3½	3 3½	1 0
North Fitzroy ...	204	151	95	19	9 4 0½		18 5
Parramatta ...							
Portarlington ...	4	4	1		7 0	6 3	9
Prahran ...	91	69	59	12	5 1 1	2 10 0	10 1
Queenscliff ...	5	5	1	1	6 0		
Sydney ...	29	25	17	5	3 16 2		
Wychitella ...	10	9	5		2 7 4		9
Totals	762	559	379	83	46 15 3	9 14 1½	3 14 8

*Sunday-school.

MRS. JOSIE L. BAKER, Sec.

THE NEW ZEALAND TRACT SOCIETY.

REPORT FOR QUARTER ENDING SEPTEMBER 30, 1893.

No. of societies	-	-	-	-	8
" " reported	-	-	-	-	5
" " members	-	-	-	-	20
" " missionary visits	-	-	-	-	190
" " letters written	-	-	-	-	61
" " letters received	-	-	-	-	30
" " Bible-readings held	-	-	-	-	55
" " present at reading	-	-	-	-	192
" " subscriptions for periodicals	-	-	-	-	8
" " periodicals distributed	-	-	-	-	439
" " pages of tracts sold	-	-	-	-	2,359
" " " " and books sold	-	-	-	-	3,311
" " " " loaned	-	-	-	-	3,411
" " " " given away	-	-	-	-	14,275
Amount of fourth Sabbath donation £6 19s. 2d.; foreign missions £1 1s. 6d.; special donation to missions 5s. 9d.					

MRS. M. H. TUXFORD, Sec.

The Sabbath-School.

SABBATH-SCHOOL LESSONS.

Lesson 9.—Sabbath, November 25, 1893.

THE GODLY LIFE.—I Peter 4:1-8.

Review questions:—

- (a) What care has the Lord for the righteous?
- (b) How should we regard the evil which may come upon us?
- (c) What great example have we in this?
- (d) What is our duty in view of such trouble?

I. Suffering with Christ. Verses 1-6.

- 1. Who has suffered for us? See note.
- 2. In view of this, what should we do?
- 3. What effect does God design that this suffering shall have on us?
- 4. How should we regard our past life?
- 5. How will the world regard this turning away from sin?
- 6. What will they do?
- 7. To whom must they give account?
- 8. To whom may we commit our cause?
- 9. What warning and privilege has God given all in view of the judgment?

II. Positive Duties and Virtues. Verses 7, 8.

- 1. What great event does the apostle declare to be at hand?
- 2. What should we do in view of that event?
- 3. What grace should we cherish above all others?
- 4. What will this charity, or love, do?

NOTE.

SUFFERED IN THE FLESH.—Christ took upon Himself the infirmities and sins of the flesh (Heb. 2:14; 4:15; 2 Cor. 5:21), but to every sin He died; every lust He crucified; every selfish desire He denied Himself; and all for our sakes. We are to reckon ourselves dead unto sin (Rom. 6:11), to put to death the passions and sins of the flesh (Rom. 8:12, 13; Gal. 5:24), to deny ourselves (Matt. 16:24), to renounce all and follow Him. Luke 14:33. Thus dying to sin, in Christ we cease from sin and live unto God. Rom. 6:11; 7:4. And surely is not the time past of our life sufficient for indulgence in all these sins and lusts? Christ will take them all away, and put in their place his own righteousness.

News Summary.

Steps are being taken for the laying of a cable between California and Hawaii.

The colonial forces in Mashonaland have inflicted several severe reverses on the Matabeles.

Glasson has been sentenced to death for the murder of Mr. Phillips and Miss Cavanagh at Carcoar, N. S. W.

Manchester is now supplied with water from Wales; an aqueduct ninety-six miles in length conveys fifty million gallons daily to the city.

Mr. Harrison, the Mayor of Chicago, has been murdered. It is said that the assassin is a disappointed office-seeker, and insane of course.

Prof. James Geikie, speaking of Mr. Stead's new Spiritualistic publication, *Borderland*, remarked that it "may tend to increase the population of our lunatic asylums."

The British navy is to be strengthened by the addition of three new war ships "of a power and strength never before equalled in the history of naval architecture."

"Very little alcoholic liquor is drunk in China," says Professor James Legge, Professor of the Chinese Language and Literature at Oxford. "In thirty-four years I have often been in such large cities as Canton, and I never saw but one Chinaman drunk."

Of 9,000 Mecca pilgrims from Tunis and other ports, it is estimated that 4,500 perished of cholera on their way to or from the Holy City.

Mr. Mackenzie Bowell, the Canadian Minister of Trade, is visiting the colonies, with the hope of promoting improved commercial relations between Canada and Australia.

The Duke of Edinburgh is now a reigning German Prince and takes precedence over the Prince of Wales. He is also much wealthier than the Prince of Wales.

A very sanguinary battle has been fought between 20,000 warriors of the Khabyle tribes and the Spanish garrison at Melilla on the coast of Morocco, in which the Khabyles were victorious.

It is reported in the American Roman Catholic papers that the Paulist Fathers are planning a new aggressive campaign for the purpose of converting Protestants to Roman Catholicism. They say that hitherto the chief effort of the Church has been to make Catholics more Catholic. Now they must go direct to Protestants and put before them the claims of the Church and the need of membership in it.

The Congress of Religions, which promises to become one of the most interesting of the numerous gatherings in connection with the World's Fair, was opened in the Columbus Hall in the Fair ground September 11. On the platform were Christians—Protestant and Roman Catholic and members of the Greek Church—Buddhists, Brahmans, Mohammedans, followers of Confucius, and representatives of other creeds. The session will last seventeen days, and during that time each sect will expound the principles of its faith. The services are to be free to mankind. The doors were opened at ten o'clock. The proceedings were commenced by prayer, which was offered by Cardinal Gibbons.—*Present Truth.*

Publishers' Department.

PUBLIC SERVICES.

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

Place and Address of Meetings.	Time of Meeting.	
	School.	Church.
ADELAIDE—Bible Christian Chapel, Young St	9:45 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—King Street Chapel, King St.	9:30 a.m.	11 a.m.
MELBOURNE—Temperance Hall, Rae Street, North Fitzroy	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAHRAN—Foresters' Hall, next to Baptist Church, Chapel St.	9:30 a.m.	11 a.m.
SYDNEY—Temperance Hall, Church Street, Camperdown	3 p.m.	10:45 a.m.

AGENTS.

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

Adelaide.—John Higgins, Young Street, Parkside, Adelaide.

Ballarat.—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.

London.—Pacific Press Publishing 59 Co., Paternoster Row, London, E. C.

New Zealand.—Tract Society, Banks Terrace, Wellington.

Sydney.—Australian Tract Society, 2 Cook Street, Glebe Point, Sydney.

Tasmania.—J. G. Shannan, 170 Murray St., Hobart.

United States.—Pacific Press, 43 Bond Street, New York, and 1059 Castro Street, Oakland, Cal.

COMMENCEMENT OF SABBATH.

- ADELAIDE: Nov. 24, 6-51.
- HOBART: Nov. 24, 7-9.
- MELBOURNE: Nov. 24, 7-00.
- NEW ZEALAND: Nov. 24, 7-8.
- SYDNEY: Nov. 24, 6-49.

RELIGIOUS TRACTS.

All the tracts that are numbered are printed by the Echo Publishing Co., and may be ordered by number. Those marked with the * are imported, and must be ordered by name.

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2.—Righteousness: Where it is to be Found	"	1d
6.—The Way to Christ	16 "	1d
7.—Tempted in All Points Like as We Are	"	1d
8.—The Privilege of Prayer	"	1d
9.—The Fleet of God	8 "	1d
10.—The Plan of Salvation	16 "	1d
11.—The Sufferings of Christ	"	1d
12.—Living by Faith	"	1d
13.—The Origin of Evil	"	1d
14.—The Full Assurance of Faith	"	1d
15.—Two-fold Evidence of Acceptance with God	8 "	1d
16.—Baptism—Its Significance	16 "	1d
*—Justification, Regeneration, and Sanctification	"	1d
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*—Immortality of the Soul: Is it a Scriptural Doctrine?	32 "	2d
*—Samuel and the Witch of Endor	"	2d
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*—Scripture References	"	2d
46.—Perfection of the Ten Commandments	8 "	1d
49.—Which Day Do You Keep, and Why?	"	1d
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CHRIST

AND

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By E. J. WAGGONER.

A new edition of this valuable pamphlet has just been issued by the Echo Publishing Company. The following is a brief synopsis of the contents: How shall we consider Christ?—Is Christ God?—Christ as Creator—Is Christ a Created Being?—God Manifested in the Flesh—The Righteousness of God—The Lord our Righteousness—Acceptance with God—The Victory of Faith.

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The Bible Echo.

Melbourne, Victoria, November 8, 1893.

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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 readers will doubtless feel a degree of surprise on receiving this issue of the BIBLE ECHO. It will be observed that the paper has but eight pages instead of sixteen, and that there is a different arrangement of the departments. Of course an explanation is due our subscribers. The chief reasons for making these changes are, first, to make the BIBLE ECHO a weekly, and second, to enable us to furnish it for a penny. Heretofore it has been issued semi-monthly. In this age of activity and rapid changes, a weekly paper has many advantages over one issued at longer intervals. By reducing it to eight pages, and making some other changes for which plans are being perfected, we shall be enabled to make it a penny paper. This will be truly appreciated in these depressed times. We believe that these changes will be approved by the most of our readers, and that the circulation will be greatly increased thereby.

It is not often that we call attention to the merits of the matter which appears in our columns; but we venture to predict that the reader will pronounce this issue of our paper a feast of good things. We bespeak a careful reading of this number from first to last.

THE New Zealand camp-meeting and Conference will be held in Wellington, beginning Nov. 23. See "Notes from New Zealand" and "New Zealand Conference."

LOCATION OF THE AUSTRALIAN CAMP-MEETING.

AFTER several weeks of careful inspection, the Conference Committee have selected a block of land at Middle Brighton for the camp ground. Middle Brighton is located on one of the best suburban railway lines connected with Melbourne. It is nine miles from the city post-office, and the return fare is 10d. Trains run to Middle Brighton every half hour from morning until late at night.

The ground selected is about ten minutes' walk from the station. The block contains some ten acres, and is at present covered with grass. There are quite a number of blue gum trees, which afford the shade such trees usually do. It is one of the nicest and most accessible places we have been able to find. It would be saying too much to represent it as all that can

be desired for a camp ground; but we are thankful that we are able to get such a favourable place, so easily reached by the citizens of Melbourne.

A. G. D.

THE CANVASSERS' INSTITUTE.

ARRANGEMENTS have been made by the Echo Publishing Company and the Australian Tract Society to hold an Institute for the canvassers in Australia. This institute is to be held at the Australasian Bible School during the month of December.

It is not necessary to state that those who have this work in charge feel that it is a matter of very great importance. The plans which they have agreed to, and which they here present, are evidence that they feel the deepest interest in this line of work.

We are unable at this writing to give a complete programme of the Institute. The general outline is about as follows:—

A series of lessons on the third angel's message will be given during the month. These lessons will be arranged with special reference to the principles presented in the Great Controversy, beginning with chapter seventeen and running to the close of the book. These lessons will be given by Elder A. G. Daniells, and will be planned for the whole school.

Daily lessons will be given in classes to those who are to work with either of the following books: Patriarchs and Prophets, Great Controversy, Daniel and Revelation, Man the Masterpiece, and Ladies' Guide. Bro. T. Whittle will have charge of the first two works, and Bro. C. P. Michaels will give instruction on the last three.

The principles of canvassing will be taught by C. P. Michaels.

In addition to the above, which refers especially to the canvassing work, it is proposed to give instruction on reading, language, writing, and keeping accounts. The Principal of the Australasian Bible School, who will have the general oversight of the Institute, will take charge of the last-mentioned studies.

This outline represents a great deal of work to be performed in one month. While we do not expect to do all in these lines that could be done in a longer period, we believe that good instruction from the teachers, and earnest work on the part of the agents, will make the proposed Institute a great blessing to every one who shall attend.

In order to assist the agents as far as possible, the managers offer to furnish instruction and board and lodging free to every approved agent, and to every person who desires to attend, and who shall enter the canvassing work under the direction of the managers when the Institute has closed.

It is understood that those who attend the Institute shall place themselves under the regulations of the Australasian Bible School, the same as all other students in the building.

The Institute will begin Wednesday, November 29, and continue until December 25. It is expected that the work begun in the Institute will be continued through the workers' meeting on the camp ground. We desire that all shall remain to the camp-meeting.

As the opening of the Institute is so near, we must ask those who expect to attend to let us know without delay.

Address all communications to either James Smith or A. G. Daniells, Echo Office, North Fitzroy.

MANAGERS.

TENTS FOR THE AUSTRALIAN CAMP-MEETING.

BEING unable to either rent or purchase tents of suitable material and shape, and at reasonable prices, the Conference Committee decided to manufacture the kind of tents that will serve us best. We are pleased to announce that we have about thirty-five excellent tents with which to supply those who desire to attend the camp-meeting. The material is of splendid quality, the tents are of a good shape and are well made. The Echo Publishing Company has granted us the use of their building in which to manufacture the tents, and have aided in other ways to materially reduce the cost. These tents are for sale or rent just as our brethren feel able to do. We would prefer to sell them, in order to get an immediate return of the amount we have invested in them; but those who do not feel able to purchase, shall have the privilege of renting. The committee have established the following prices:—

Selling Price.	£	s.	d.	Rental.	£	s.	d.
10X12	2	7	6	10X12	0	8	6
12X15	3	0	0	12X15	0	11	0
12X18	3	7	6	12X18	0	13	0

The cloth is so heavy that it will not be necessary to provide flies to shed water. The heat from the sun may be such that a fly over the tent may be very desirable; but as the expense is considerable, we have decided not to make flies for more than two tents of each size unless they are ordered.

The prices of the flies for tents are as follows:—

Selling Prices	£	s.	d.	Rental.	£	s.	d.
10X12	1	5	6	10X12	0	5	0
12X15	1	12	6	12X15	0	6	6
12X18	1	17	6	12X18	0	7	6

We wish now to ask all who desire tents to let us know as soon as possible. The orders will be registered, and numbered as they come in, and the tents will be reserved for those who order them. Please do not delay to send your orders; for we may find it necessary to make up a few more. This we can do if we are made aware of the fact at an early date; but if the orders come in late, and we have not enough to supply all, it will necessitate renting inferior tents from tent manufacturers at a much higher rate. In ordering please state:—

- 1st. Size of the tent.
- 2nd. With or without fly.
- 3rd. Whether you wish to purchase or rent.
- 4th. Whether you wish the tent in readiness for the workers' meeting, or not until the camp-meeting. The camp-meeting committee will erect all the tents.

Address all communications to the Conference Secretary, James Smith, Echo Office, North Fitzroy.

AUS. CONF. COM.

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