

Bible Echo

THE

HOLY BIBLE

THE WORD IS TRUTH

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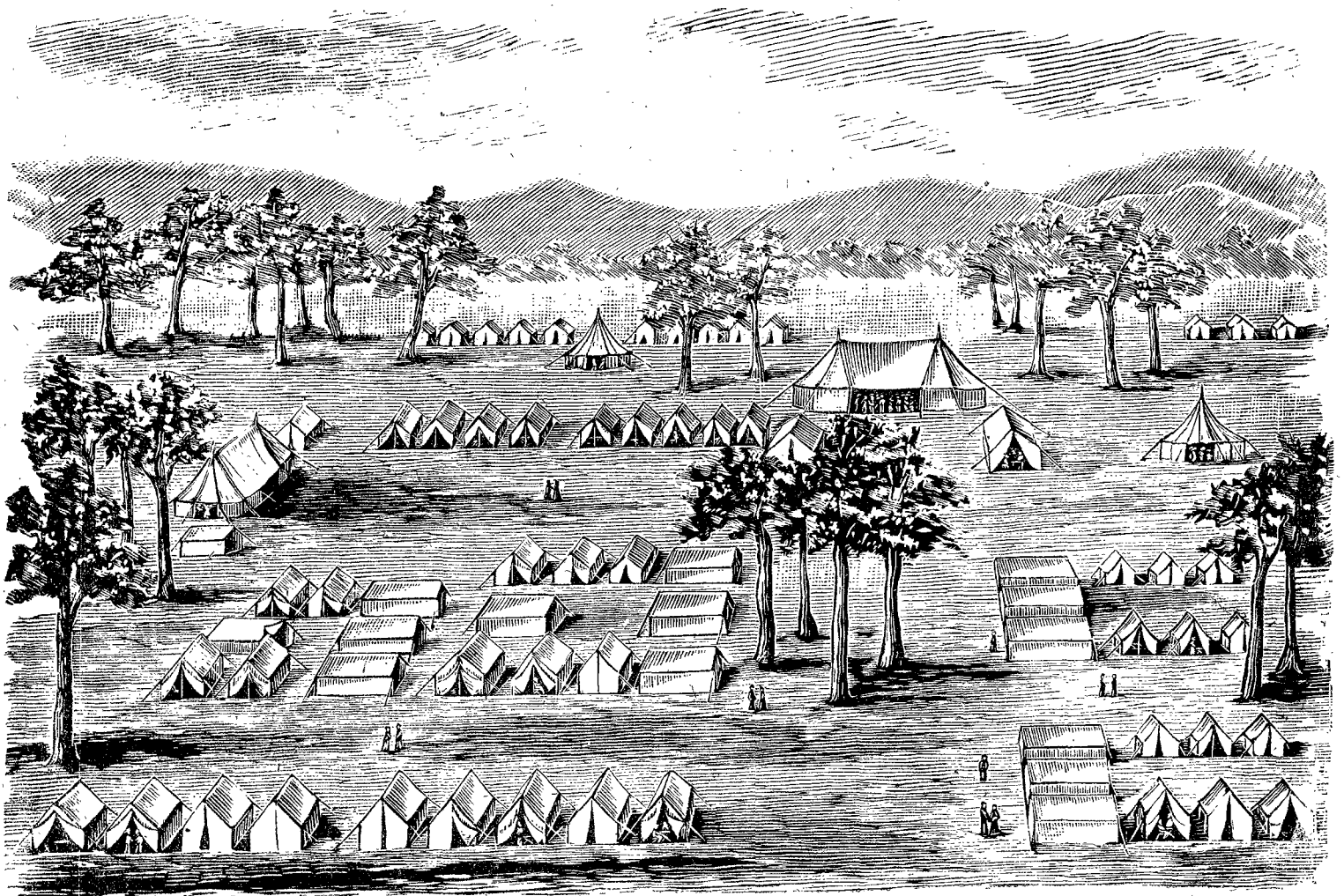
Melbourne, December 15, 1893.

ONE PENNY.

A CAMP-MEETING

UNDER THE AUSPICES OF THE

SEVENTH-DAY ADVENTISTS



WILL BE HELD AT

MIDDLE BRIGHTON

JANUARY 5 TO 15. 1894.

ALL ARE CORDIALLY INVITED.

For Description of the Camp, Programme of the Meetings, and other particulars, see next page.

SEVENTH-DAY ADVENTIST CAMP-MEETING.

In some countries the summer "camp-meeting" for religious gatherings is coming into great favour. The great Chataqua Assemblies in America are held "in camp." And different denominations and societies hold large camp-meetings each year in the various States.

THE camp is usually located in a quiet, shady place in some park, or beside a lake or river. The ground is laid out in excellent order; large preaching pavilions are erected, and around them are arranged the small family tents. Each private or family tent is furnished with the necessary conveniences, so that it affords a temporary, but comfortable home for its occupants. Here are encamped those who wish to spend a week or two in the study of religious questions, and in listening to various speakers on different themes of interest. Thus arranged, the camp reminds one of the time when Israel of old went up to the feast of tabernacles.

THE MIDDLE BRIGHTON MEETING.

Arrangements have been made by the Seventh-day Adventists to hold the annual meetings of their Conference, Tract Society, and Sabbath-school Association in camp-meeting. This meeting is appointed to be held at Middle Brighton, a pleasant suburb of Melbourne, Jan. 5-15, 1894. The camp-ground is located about ten minutes' walk to the east of the station.

THE "CAMP."

The accompanying cut represents the camp as it will appear when all is in readiness. In the centre of the ground, facing the avenue, is the pavilion in which the large meetings will be held. At the left toward the corner is located a smaller tent which will be set apart for the children and youth. Special services will be held daily for the young, and we cordially invite the children of the community to attend.

THE DINING TENT

is located a little lower down at the eastern end of the ground. Here meals will be served for those who wish them. The small family tents, it will be observed, are arranged in rows along the streets around the larger tents.

THE BOOK AND RECEPTION TENTS

are located near the large pavilion, on either side of the street leading to it. From the book stand may be obtained choice literature on the doctrines of this people and on the live issues of the day. Opposite this will be a reception tent, in which visitors may rest, read, or converse, as they shall desire.

WHO WILL ATTEND?

This meeting will be attended by delegates and representatives from Victoria, New South Wales, Queensland, South Australia, Tasmania, and New Zealand,

A hearty invitation is extended to the citizens of Melbourne and vicinity to attend any of the services during the day or at night, through the week and on Sundays. We would direct attention to the programme following this sketch.

PUBLIC SPEAKERS.

The arrangements for this meeting have been in hand for several months, and this has enabled us to secure ministerial help from other countries. Pastor O. A. Olsen, of America, President of the General Conference of Seventh-day Adventists, will be with us. He is making a tour of the world, and has just arrived from South Africa on his way to America.

Mrs. E. G. White, who has for many years been before the public in both America and Europe, will attend this meeting. Mrs. White is author of several important publications, among which are "The Great Controversy between Christ and Satan," "Patriarchs and Prophets," and "Steps to Christ." She is a lady of rare gifts and Christian experience, and we believe her public labours will be a blessing to all who shall hear her. Mrs. White is accompanied by her son, pastor W. C. White, who devotes special attention to organisation and to educational and publishing work.

Pastor J. O. Corliss, who was prominently connected with the establishment of the work of Seventh-day Adventists in this country, and who was one of the first editors of the BIBLE ECHO, has just returned to the colonies in time to attend this important meeting.

Besides the public labourers from other countries, we shall have the ministers of the denomination from both Australia and New Zealand.

THE SERVICES.

though frequent, will be of a varied and interesting nature. The morning services will be of a specially devotional character. A series of Bible studies will be given each day from 9.45 to 11 A. M. These lessons will be given by pastor W. A. Colcord, from America, pastor G. B. Starr, Bible teacher in the Australasian Bible School, and others. Each afternoon addresses will be given on important topics, such as Home and Foreign Missions, Health and Temperance, Relation of Church and State, Medical Missions, etc. Dr. M. G. Kellogg, who has of late been travelling among the South Pacific Islands, and Mr. J. R. McCoy, magistrate on Pitcairn Island, will take part in these afternoon services, and will have much to present that will make them very profitable. The evening and Sunday services will be especially designed for the general public. Sermons and lectures will be given dealing with such themes as righteousness by faith, the coming of Christ, Spiritualism and Theosophy, the Sabbath, church and state, etc. The evening services will begin at 7.30, and close promptly at nine o'clock.

GOOD ORDER

will be maintained throughout the camp. Seventh-day Adventists have for years taken a leading part in conducting camp-meetings, and they have a reputation for conducting their meetings and governing their camp in an orderly, sensible, and attractive way. The camp-meeting at Middle Brighton will not fall below the standard of order attained in other meetings of this kind. Though the white city will not be as large as those seen in other places, where thousands have been encamped, yet there will be attractions in the camp itself, and more especially in the truths presented, which we hope all who can will improve the opportunity to hear.

THE DIRECTIONS

for reaching the ground are few and simple. Take the train for Middle Brighton. When you pass out of the gates from the station into Church Street, turn to the left, and continue going east until you reach the ground, corner of Dendy and Rosslyn Streets. Fingerboards and directions will be seen on the north side of Church Street as you pass out of the gates at the station.

To all we extend the most cordial invitation.

PROGRAMME.

Saturday (Sabbath), Jan. 6.

11 A. M.: Sermon by Pastor O. A. Olsen.
3 P. M.: Sermon by Mrs. E. G. White.
7:30 P. M.: Address on the condition of the people in the Pacific Island, by Dr. M. G. Kellogg.

Sunday, Jan. 7.

11 A. M.: Sermon by Pastor O. A. Olsen.
3 P. M.: Sermon by Mrs. E. G. White.
5 P. M. Address on Polynesia, by Dr. M. G. Kellogg.
7 P. M.: Sermon by Pastor J. O. Corliss.

Monday, Jan. 8.

11 A. M.: Opening of the Conference.
3 P. M.: First meeting of the Tract Society.
7:30 P. M.: Sermon.

Tuesday, Jan. 9.

3 P. M.: Address, Our Cause, its growth and wants, by Pastor O. A. Olsen.
7:30 P. M.: Sermon.

Wednesday, Jan. 10.

3 P. M.: Address, Education, by Principal L. J. Rousseau.
7:30 P. M.: Preaching.

Thursday, Jan. 11.

3 P. M.: Special meeting of the Conference.

Friday, Jan. 12.

3 P. M.: Session of the Sabbath-school Association.
7:30 P. M.: Preaching.

Saturday, Jan. 13.

11 A. M.: Preaching by Mrs. E. G. White.
3 P. M.: Special Service.
7:30 P. M.: Addresses, Medical Missions, by O. A. Olsen, W. C. White, and Dr. M. G. Kellogg.

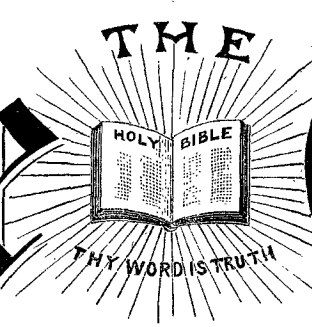
Sunday, Jan. 14.

11 A. M.: Sermon by Pastor O. A. Olsen.
3 P. M.: Sermon by Mrs. E. G. White.
7 P. M.: Sermon by Pastor J. O. Corliss.

Monday, Jan. 15.

7:30 P. M.: Closing Sermon.

Bible Echo



Vol. 8., No. 27.

Melbourne, Victoria, December 15, 1893.

ONE PENNY.

THE BIBLE ECHO,

Issued Weekly for the

AUSTRALASIAN BRANCHES

of the

International Tract and Missionary Society

FOR IMPRINT AND TERMS, SEE LAST PAGE.

CHRIST JESUS came to this world to save man from sin. He came to transform the character of man,—to make him righteous. Thus Christ, who knew no sin, was made sin for us “that we might be made the righteousness of God in Him.” 2 Cor. 5:21.

TO MAN the Lord says, “Your righteousness is of Me.” The righteousness of God is his right ways, his perfection of character. To Him *belongs righteousness*. Dan. 9:7. He is the source from whence it springs. His perfection, his righteousness, is manifested to the world in wisdom, power, justice, love, mercy, truth, and goodness. God is mighty in wisdom, infinite in power, rich in mercy, and full of compassion. His faithfulness reaches unto the clouds; justice and judgment are the habitation of his throne. To take sinful man and make him righteous like his Maker is a marvellous work.

MAN has no righteousness in himself. He was created “in the image of God,” and was, therefore, “very good.” Gen. 1:27, 31. He was “upright.” Eccl. 7:29. He was made but “little lower than the angels” (Ps. 8:4, 5), and the law of righteousness was written in his heart. Rom. 2:12-15. It was in his *nature* to do right, but it was in his *power* to do wrong. He could pervert his nature, should he deliberately choose to do so.

THROUGH deliberate disobedience, man came to know evil. Gen. 3:22. His heart then became wicked. In it were implanted the principles of unrighteousness (Rom. 1:29-31), which are ever warring against the principles of righteousness enjoined by the law of God. Rom. 7:23. Sin rules the heart, so that man cannot now do the things that he would. Rom. 8:7, 8; Gal. 5:17. God declares that man, who is accustomed to do evil, can no more do good than the leopard can change his spots. Jer. 13:23.

THIS is a sad truth, which many are slow to learn. Such weakness, such helplessness, such absolute bondage to sin, is humiliating. The pride of the heart resents it. But it is a truth that every one must sometime learn. Many cannot understand why God requires righteousness of them, when it is not in them, and when it is beyond their power to produce it. They live on, desiring to reach the place they can see before them, but feeling cast down because of their utter failure.

BUT let us make no mistake here. God has not given us this knowledge of righteousness, and implanted in our breasts these aspirations, to mock us. He has provided all the help we need. That help is in Christ. He bids us be of good cheer; for He has overcome the world.

CHRIST came from heaven and took man's place on earth. He was made like unto his brethren, and was tempted in all points as we are. Heb. 2:16-18; 4:15, 16. With the same means He has provided for us, and with that alone, He overcame on every point. Christ is our strength. He is made unto us righteousness. 1 Cor. 1:30. Our faith must lay hold on Him; for “this is the victory that overcometh the world, even our faith.” 1 John 5:4. “By grace are ye saved through faith.” Eph. 2:8. “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe.” Rom. 3:21, 22.

THE PARLIAMENT OF RELIGIONS.

FOR many years we have believed that the prophecies predict a union of the world's creeds, a union based upon a fundamental doctrine of all pagan, papal, and Protestant religions, viz., the soul's natural immortality. We have also believed that in this union the Papacy would figure most conspicuously. Others also have seen the same. Charles Beecher, in a sermon preached in the United States, Feb. 22, 1846, speaking of the tendency of the ministry to suppress the straight truth, and to throw the cloak of charity over known evil, said:—

“Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead?—Another general council! A world's convention! Evangelical alliance, and universal creed!”

The universal creed has not yet been formulated, but it is the subject of earnest talk in all lands. The first council has been held, and the last American mail brings the fullest accounts yet to hand of its sessions. We quote brief descriptions of it from the leading religious journals. The *Christian at Work*, after describing the Hall of Columbus in the Art Institute, in which the Congress was held, says of the opening day, Monday, September 15:—

“An audience of more than four thousand had assembled before the hour announced for the exercises, ten o'clock. The doors of the gallery were closed to prevent any possible accident from overcrowding, and hundreds were standing in all the available space below. The mass of people were wonderfully quiet, so that the fluttering of wings was heard when a tiny bird flew through an open window and over the vacant platform. The organist played ‘Jerusalem the Golden’ in the interval of waiting, and the triumphant strains fitly expressed the feeling of many intensely expectant hearts.

“Then the crowds in the right hand aisle parted, and two and two the royal delegates of the one (?) Great King came slowly into view. They were escorted by President Higginbotham of the Exposition, Mrs. Palmer of the Board of Lady Managers, President Bonney, and Mrs. Henrotin of the Congress Auxiliary, and Dr. Henry Barrows, chairman of the General Committee. The leading figure was His Eminence, James (Cardinal) Gibbons, whose magnificent red mantle was a vivid spot in the black throng. Upon his head was a skull cap of the colour of his mantle. Behind him in quick succession came the Hindus in white robes and turbans, the Japanese in beautiful brocades, the Archbishop of Zante in his high head gear, whence a black veil fell to his waist, and as he walked his black overgarment revealed a red satin under-robe. Both he and his *confreere* in this striking attire had flowing beards. The Chinese Secretary of Legation, the Hon. Pung Quang Yu, wore his Mandarin's robes, and a cap with red button. All these dignitaries, with many others in European attire, were seated in triple rows across the platform. On the one side, the orange-coloured robe and turban of a dusky Hindu monk balanced in interest the curious head-dress and fan of the Shinto high priest.

“Then the organ pealed out the well-known strains of Old Hundred, and the mighty host with one accord praised God. A moment of silence, which Cardinal Gibbons's uplifted hand sustained, then his voice began, ‘Our Father which art in heaven,’ and was lost in the rush of voices which followed in the well-known universal

prayer. The supreme moment of the nineteenth century was reached. Asia, Africa, Europe, America, the Islands of the Sea, together called Him Father."

It is far from clear that all these representatives of idolatry called Jehovah Father. Rather was the prophecy of Micah fulfilled, in every man walking after the name of his god, though assembled apparently in the name of Jehovah. Micah 4:1, 5.

The *Christian World* says: "Catholic cardinal vied with Buddhist priest and Brahminical monk in the splendours of their vestments; and the type of face from Anglo-Saxon to Mongolian, sturdy Teuton to diminutive but alert Japanese, gave one an impression of variety in unity of the human family, whose common spiritual aspirations this great gathering is intended to express, that can never be effaced. . . . It was quite suggestive to notice the many points of resemblance between the Archbishop of Shintoism and the Archbishop of the orthodox Greek Church. Each had a staff of office, neck chains, and dependent medallions, each a peculiar hat, and each a peculiar gesture of ecclesiastical benediction when he arose to address the audience. And it must be acknowledged that that of the Shinto worshipper was the more reverential, as judged from a genuflection point of view."

The *Outlook* says: "The religious thought-leaders of other lands—Japan, China, India, Eastern Europe—come across the sea, partly, no doubt, to tell us what their faith is, but certainly not less to learn what our faith is. This is the first and most patent fact. The first and most apparent duty of the Christian church was to send hither its ablest representatives to tell the wise men from the East what the Christian faith is. The Roman Catholic Church, with characteristic sagacity, saw and took full advantage of the occasion." A paper by Cardinal Gibbons was read on the "Needs of Human Nature supplied by the Catholic Religion."

We will give a summary of the opinions of the religious press upon the result of the Parliament of Religions, and make further comment upon the same in the next issue of this paper. G. B. S.

THE COMING OF CHRIST.

FANNIE BOLTON.

THERE is a feeling among men in all lands that the world is drawing near to some great event, to some mighty crisis. The forces of good and evil are stirred with a new, intense activity, and there is a sound as of preparation for battle, not only among nations armed to the teeth for visible war, but in the spiritual world, where the conflict of opinions waxes hot, and error raises its arms against truth. Expectation is the attitude of the world. All alert, men are standing with strained eyes and listening ears as if to catch the

sound of some terrible battle cry, or hear the outburst of some new victorious song. There is a cry from the eager world, "Watchman, what of the night?" Isa. 21:11. And to those who look for good, and to those who look for evil, the answer comes, "The morning cometh, and also the night." Isa. 21:12.

The greatest event of all time is about to take place, the event for which the church has looked forward through all ages, the event for which Heaven has waited, for which man has longed, for which martyrs have prayed, and Christ lived and died; the event which demons have sought to retard, and evil men have scorned to believe. What?—The coming of Christ. Through all the centuries since the promise of redemption, this event has been looked forward to as the time of fulfilment, the consummation of hope. Prophets have foretold its glory. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints." Jude 14. Job exclaimed, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; . . . whom I shall see for myself, and mine eyes shall behold, and not another." Job 19:25, 26, 27. Isaiah says, "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it." Isa. 13:9. And Malachi writes, "But who may abide the day of his coming? and who shall stand when He appeareth?" Mal. 3:2.

The second coming of Christ was not only the theme of poets and prophets before the first advent, but the New Testament also is full of inspiring references to this great event. Paul writes, "The Lord Himself shall descend from heaven." 1 Thess. 4:16. Again he says, "To them that look for Him shall He appear the second time." Heb. 9:28. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

When Jesus was about to leave his disciples, He said to them, "I will come again, and receive you unto myself." "I go to prepare a place for you." John 14:3. And as the disciples stood on Mount Olivet, and saw their risen Lord ascend in glory, watching until the depths of blue shut his form from their sight, two angels called their attention from that long, eager gaze into heaven, and said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11. From the day of Christ's ascension, the attitude of the followers of Christ has been one of looking forward, looking upward for the return of Jesus. But so long has been the interval between the promise and its fulfilment, that men have sought to spiritualise these plain statements, and have said that Christ's coming was at death, at revivals of re-

ligion, at some revelation of truth. But the Bible plainly states that He is to come the second time in like manner as He went away (Acts 1:11), personally, literally, visibly.

The great event for which all events are shaping will soon take place. We hear of wars and rumours of wars; we see the signs of his coming; they thicken about us. Heralds of his advent hasten to all parts of the world, and as Noah preached to the antediluvian world concerning the coming flood, so do God's messengers warn men of the coming of Christ. Scoffers cry, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:4. But despite the unbelief of the world, prophecy is rapidly fulfilling, and the last drama is now enacting on the stage of the world.

The solemn day is at hand when the faces of men shall be "turned into paleness" (Jer. 30:6), when there will be a cry go up from joyful lips, "Lo, this is our God; we have waited for Him." Isa. 25:9. Looking up from a confused world which battle and plague and famine have devastated, the eyes of all will be fixed upon the sign of the Son of man, and as lightning shining from east to west shall be his glory. Matt. 24:27. All the holy angels will be with Him. Matt. 25:31. Etherial space will be crowded with celestial forms,—"ten thousand times ten thousand and thousands of thousands." Rev. 5:11. In solemn and beautiful ranks the heavenly armies will march forth, and Jesus will wear no crown of thorns, but a crown of crowns, and on his vesture and on his thigh will be a name written, "King of kings and Lord of lords." Rev. 19:16. Satan, the usurper, and his confederacy of evil, shall suffer a final defeat.

Are you on the winning side? Will you stand with Jesus in that great day soon to be ushered in? Clothed in the matchless righteousness of Jesus Christ, will you enter into the courts of God, whose gates will be opened wide for the "righteous nation, which keepeth the truth"? Isa. 26:2.

A THREEFOLD MESSAGE OF WARNING.

A. G. D.

AS PRESENTED in the sacred Scriptures, the second coming of Christ to this world will be the greatest event connected with the history of man. Of itself the event will be momentous, but it will be still more significant because of what will hinge upon it.

It is in connection with the second coming of Christ that the probation of man will close, that mercy will cease to plead for the guilty, and that the destiny of every soul in the world will be forever fixed. Rev. 22:11. It is then that the righteous shall be brought from their graves, clothed with immortality, to meet

their Lord. 1 Thess. 4:16, 17. It is then that those who have cherished sin will be destroyed with the exceeding brightness of Christ's glory. 2 Thess. 2:7-9. It is in connection with the second coming of Christ that the earth is to be renewed, the blight and mildew of sin is to be removed, and the wilderness to be made like Eden, and the "desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody." Isa. 51:3. Then it is that the sad, degenerate, and changing career of man will close, and the new era of eternal bliss will be ushered in.

These are among the great and precious promises of God to the children of men. And the same Word that contains these promises assures us that that great day will not come upon us without being duly announced. We read, "Surely the Lord God will do nothing, but He revealeth his secret unto his servants the prophets." Amos. 3:7. This has been the manner of God's dealings with his creatures in all ages. Before bringing a flood of waters upon the antediluvian world, the Lord warned the people for one hundred and twenty years through Noah, a preacher of righteousness. 2 Peter 2:5. When about to destroy the wicked inhabitants of Sodom, the Lord sent heavenly messengers from his presence to give them due warning. 2 Peter 2:6-8. Jonah was sent to Nineveh to apprise the people of their danger; and because of their thorough repentance, the judgments that were hanging over them were turned away. Jonah 3. The first advent of our Lord was heralded by John the Baptist.

The very character of our God forbids that we should suppose that He will bring upon the world an event so important, so full of meaning to the whole race, without giving them a special warning.

What, then, it may be asked, is the warning that will precede the coming of Christ? A very clear and satisfactory answer to this question may be obtained by a careful study of the 14th chapter of Revelation. Verse 14 describes the coming of Jesus. John says, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." This event is not presented in this place by the sacred writer without good reason. It is not thrown in without reference to what has gone before. By reading the preceding verses, it will be seen that the great event of verse 14 is preceded by a threefold message of warning. The wording of this message shows that it is one of the most solemn to be found in the Word of God. John says:—

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

Then is given the description of the coming of Christ as already quoted in verse 14. Thus it is seen that the coming of Christ is preceded by a solemn warning message to prepare the world for the great event.

Further consideration of this message must be left for future numbers of this paper.

RIGHTEOUSNESS AND STRENGTH.

"Surely, shall one say, in the Lord have I righteousness and strength."

I WILL glory in the Lord,
He alone shall have my praise;
I will rest upon his word,—
Word of everlasting days.
Light has come to me at length;
Christ's my righteousness and strength.

Surely in the Lord have I
Mighty power and purity;
Though exalted far on high,
Yet He intercedes for me.
Hid in Him, I've peace at length;
Christ's my righteousness and strength.

Take away the filthy dress
Of a life of sin and gloom;
Robe the soul in righteousness
Woven in the heavenly loom.
Clothed in Him, I joy at length;
Christ's my righteousness and strength.

Place a mitre on the brow
Of the lost, yet rescued one;
There'll be place for one so low
'Mid the glory of thy throne.
Royal-crowned I'll be at length
Through thy righteousness and strength.

In the solemn judgment hour,
When my name is called on high,
He will plead with winning power
For a soul so lost as I,
Take my place, and be at length
All my righteousness and strength.

And through glad, eternal days,
In his robe of character,
I will sing his worthy praise,
Sounding it from star to star,
Measuring the eternal length
Of my righteousness and strength.

F. B.

THE CHURCH AND THE STATE.

A. G. DANIELLS.

THOSE who are watching the trend of events in the religious world, can easily discover a strong tendency on the part of the church to appeal to the State for assistance. This appears in the reports of the annual meetings of the various denominations, in the religious journals of the day, and in the public utterances of the clergy.

The help they ask the State to render is to prevent wrong-doing and to propa-

gate religion. They direct attention to various acts of the general public which are not in accord with the Christian religion, and appeal to the State to prohibit and eradicate these evils. And further, they insist that the State shall, in its public schools, teach religion.

At first thought all this may appear very innocent. To many it undoubtedly seems very praiseworthy. Those who manifest indifference to this are rebuked by the more ardent, and those who may feel it duty to object to it altogether are looked upon as enemies of the gospel.

Now we believe in the gospel. We see matchless charms in the religion of Jesus Christ. We believe that it is for the well-being and happiness of every soul in this world. We believe that every sin committed, works incalculable harm. We would rejoice to see sin eradicated, and righteousness covering the earth "as the waters cover the sea."

But notwithstanding all this, we do not believe it is right for the church to appeal to the State for help to bring about this state of things. We believe it is a great mistake for the church to clamour for the aid of civil power to prevent sin and to propagate religion.

And why?—Because it is not within the province of the State to do such work. The civil government, although ordained of God, is not ordained for that purpose. Therefore it cannot render the help that is desired.

The State is a *political*, not a *religious* organisation. That which is political pertains to State affairs, to national measures. For this reason State governments are called civil governments. That which is civil pertains "to a citizen or a state, or a citizen in his relation to his fellow-citizens or the State."

Thus it is evident that the legitimate functions of the State are national, political, civil. They have no reference whatever to religion. Political ethics are altogether outside the realm of the spiritual.

But the church is another institution altogether. It is a *religious*, not a *political* body. Its origin is divine. The head of the church is Jesus Christ, and the church is the body of Christ. Eph. 1:22, 23. Every one that is in Christ is a member of his body. Eph. 5:30. To the church Christ said, "Go ye therefore and teach all nations." And He added, "Lo, I am with you always, even unto the end of the world." In another place He told them that He would be with them by his Holy Spirit. This, He said, would give them all the assistance they needed to propagate the work committed to them. He then enjoined them to "tarry in Jerusalem until ye be endued with power from on high." Luke 24:49.

With this commission and with this power, the disciples went forth to evangelise the world. We never read any appeals from the apostles to earthly governments to prevent men from sinning against God,

nor to teach the religion of Christ in any of its public institutions.

It is the duty of the State to protect the rights of its subjects. Every man in the world has certain inalienable rights, among which are life, liberty, and ownership of property. It is the object of civil government to protect him in the enjoyment of these rights. Whatever would be an invasion of one's natural rights, it is the province of the State to prohibit; hence laws against murder, stealing, etc. But it is by no means to be supposed that because the State may prevent *such crimes*, it may go further, and endeavour to prevent all wrong-doing. Nor is it to be supposed that because the State should teach its citizens civility, it should also attempt to teach them religion. The difference is this: Civility pertains to man's individual relation to his fellow-citizens; while religion pertains to man's personal relation of faith and obedience to God. With the former the State has everything to do; with the latter it of right has nothing whatever to do.

What folly, then, for the church to appeal, as it does, to the State to prevent this and that sin, and to legislate for the promotion of religion. But this is no new thing. It has been tried most persistently ever since the establishment of the Papacy; but it has always proved, as it always must prove, a lamentable failure. The reason is plain. In attempting to promote religion, the State attempts to do more than it ought, more than it is ordained to do. The result of such attempts is thus forcibly stated by Macaulay:—

"It may be laid down as a universal rule, that a government which attempts more than it ought, will perform less." "Governments which attempt things beyond their reach are likely, not only to fail, but to produce an effect directly the opposite of that which they contemplate as desirable." "While attempting to render an impossible service to the cause of virtue, it [the government] has in truth only promoted vice."

THE SABBATH IN CREATION AND REDEMPTION.

"Hallow my Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

GOD is made known to man through his creative power, of which the Sabbath is a sign. Ex. 31:17. It is as Creator that He claims the sovereignty of the world, challenging all false gods on the point that they have not made the heavens and the earth. Jer. 10:1-15. It is not God's existence alone that is made known, but his character also is revealed in his works,—the character which He Himself proclaimed: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:5-7.

This creative power was manifested

through Christ; for it was by Him that God "created all things." Eph. 3:9; Heb. 1:1, 2. Christ was the active agent when "by the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Ps. 33:6, 9. It was Christ who rested the seventh day at the close of creation, and who, by blessing and hallowing that day, made it the Sabbath for man, and became its Lord. Gen. 2:1-3; Mark 2:27, 28. The Sabbath, then, is a memorial of the power, wisdom, and goodness of God as manifested through his Son in the creation of the heavens and the earth, and fitting up the abode of man with everything that could minister to his comfort and happiness.

But man sinned, and thus surrendered himself and his dominion to the enemy of God. All was lost; but the Creator became the Redeemer. The power of God manifested through Christ unto salvation is the same power that was manifested through Christ in creation; for the power of God, whenever, wherever, or to what purpose it may be manifested, is the same power. Therefore salvation is only creation over again. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. "Create in me a clean heart, O God." Ps. 51:10. "If any man is in Christ, there is a new creation." 2 Cor. 5:17, R.V., margin. It is further evidence on this point, that redemption, when completed, will be the accomplishment, in spite of sin, of the original purpose in creation. And as salvation is creation, as the Creator is the Saviour, so likewise He challenges all false gods upon the point that *they cannot save* as well as upon the point that they cannot create. Isa. 45:20-22.

Redemption is a manifestation of the same power, through the same person, and for the accomplishment of the original purpose, in creation. And from the very nature of things, and from every consideration of Scripture, it is evident that the sign by which men may know that He is the Lord our God, is also the sign by which men may know that He is the Lord our Saviour; for He is Saviour because He is God,—*"a just God and a Saviour, and there is none else."* The Sabbath of the Lord, the seventh day, is this sign. And those who repudiate the Sabbath of the Bible, do in effect repudiate, not only God the Father, but Christ Jesus his Son.

In these days when "science" is taking the place of God, and evolution the place of creation, the Sabbath is to be exalted as never before, that men may find the true knowledge of the true God: and it is not strange that the enemy of all righteousness should take supreme measures to shut away from the world the sign by which men may know the creative power of God in Christ. The Sabbath question, then, becomes a question as to whether we shall wear the sign of the true God and his power to save, or the sign of another and of his *powerlessness to save*.

CHRIST OUR LIFE.

A. L. INGELS.

GOD, in his infinite wisdom and love, has ordained that man should be the recipient of life only as he accepts of Christ. Christ says, "I am the way, the truth, and the life." John 14:6. "He that believeth on the Son hath everlasting life." John 3:36. And Paul, "The wages of sin is death; *but the gift of God is eternal life through Jesus Christ our Lord.*" Rom. 6:23. Could the fact that we can hope to receive eternal life only by an exercise of faith in Christ be expressed in words more plain or unequivocal than those here employed?

Man was created in the image of God, and was pronounced "very good." He was "upright," and endowed with the attributes of the divine nature. In his Eden home, his environment was conducive to life and happiness. Access to the tree of life was granted him, and by partaking of its fruit, his life was to be sustained and perpetuated. Such was the happy lot of man so long as he maintained his allegiance to God. But only on condition of obedience was he to have access to the tree of life. Although created pure and sinless, he was not placed beyond the possibility of wrong-doing. And alas! how soon, as is shown by the history of the temptation and fall, this possibility was realised. He is now no longer a partaker of the divine nature. His life is no longer conformed to the will of God.

The same loving hand that planted the tree of life in Eden is now stretched forth to guard it, lest man "take also of the tree of life, and eat, and live forever." Gen. 3:22. Access to the tree of life when man was in harmony with God, perpetuated innocence and joy; but access to it in his rebellion would be his greatest curse, perpetuating sin and misery. Although man has cut himself off from God, his source of life, and needs must die if left to himself, God does not forsake him. He with whom no emergency can arise, has devised a plan whereby man might be redeemed. "The Lamb slain [in the purpose of God] from the foundation of the world" offers Himself a substitute for the fallen race. "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Man by transgression lost the nature with which God originally endowed him, and with it, and as a result, his life. But Christ came to "seek and to save that which was lost," and hence through Him these are restored. Again He stamps his divine nature upon us, and imparts to us the life forfeited. Christ therefore becomes our life; for He "hath brought *life and immortality to light through the gospel.*" 2 Tim. 1:10. And "when Christ, who is *our life*, shall appear, then shall ye also appear with Him in glory." Col. 3:4.

THEOSOPIY, ANCIENT AND MODERN.

WHAT is Theosophy? and what are its teachings and aims? and what relation does the lover of Jesus Christ sustain to its teachings and work? The word *Theosophy* is coined from two Greek words, *Theos*, God; and *sophos*, wisdom, signifying the wisdom of God. The name has been applied to various schools of philosophy, one of the earliest, doubtless, being the school organised by Ammonius Saccas and his followers in the end of the second century A. D.

The name at the present time has been adopted by a society founded by Madame Blavatsky and Colonel H. S. Olcott, in New York City, U.S.A., in November, 1875, which has since had a rapid growth. The head-quarters of the society at the present is Adyari, Madras, with auxiliary societies in the leading cities of the world. Monthly periodicals of popular make-up and price are devoted exclusively to its interests.

The society was granted a separate Congress at the late Parliament of Religions at Chicago, and met with unprecedented success. The objects of this new Theosophical Society, as stated by its founders, are as follows:—

First, to form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, sex, class, creed, or colour.

Second, to promote the study of Aryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study.

Third, to investigate the unexplained laws of nature, and the physical powers latent in man.

It is our purpose to give the reader in this number quite a full view of ancient Theosophy, as taught in the school of Ammonius Saccas, to be followed in other numbers by a careful comparison of ancient and modern Theosophy, and its relation to the religion of Jesus Christ.

The school of philosophy founded by Ammonius was called the New Platonic, and followed closely upon the Platonic and Eclectic, which flourished in the latter part of the second century. Of these three schools the historian Mosheim says:—

“Near the close of this century [the second], a new philosophical sect suddenly started up, which in a short time prevailed over a large part of the Roman Empire, and not only nearly swallowed up the other sects, but likewise did immense injury to Christianity. Egypt was its birthplace, and particularly Alexandria, which for a long time had been the seat of literature and every science. Its followers chose to be called Platonics. Yet they did not follow Plato implicitly, but collected from all systems whatever seemed to coincide with their own views. And the ground of their preference for the name of Platonics was that they conceived Plato had explained more correctly than

all others that most important branch of philosophy which treats of God and super-sensible things.

“That controversial spirit in philosophy which obliges every one to swear allegiance to the dogmas of his master, was disapproved by the more wise. Hence among the lovers of truth and the men of moderation, a new class of philosophers had grown up in Egypt, who avoided altercation and a sectarian spirit, and who professed simply to follow truth, gathering up whatever was accordant with it in all the philosophic schools. They assumed therefore the name of Eclectics.”

“This philosophy was adopted by such of the learned at Alexandria as wished to be accounted Christians, and yet to retain the name, the garb, and the rank of philosophers. In particular, all those who in this century presided in the schools of the Christians at Alexandria (Athenagoras, Pantænus, and Clemens Alexandrinus) are said to have approved of it.”

“This eclectic mode of philosophising was changed near the close of the century when Ammonius Saccas, with great applause, opened a school at Alexandria, and laid the foundation of that sect which is called the New Platonic. This man was born and educated a Christian, and perhaps made pretensions to Christianity all his life. Being possessed with great fecundity of genius as well as eloquence, he undertook to bring all systems of philosophy and religion into harmony; or, in other words, to teach a philosophy by which all philosophers, and the men of all religions, the Christian not excepted, might unite together and have fellowship. And here especially lies the difference between this new sect and the eclectic philosophy which had before flourished in Egypt. For the Eclectics held that there was a mixture of good and bad, true and false, in all the systems; and therefore they selected out of all what appeared to them consonant with reason, and rejected the rest. But Ammonius held that all sects professed *one and the same system of truth*, with only some difference in the *mode of stating it*, and some minute difference in their conceptions; so that by means of suitable explanations they might, with little difficulty, be brought into one body. He moreover held this new and singular principle, that the popular religions, and likewise the Christian, must be understood and explained according to this common philosophy of all the sects.”

“The grand object of Ammonius, to bring all sects and religions into harmony, required him to do much violence to the sentiments and opinions of all parties, philosophers, priests, and Christians; and particularly, by means of allegorical interpretations, to remove very many impediments out of his way. To make the arduous work more easy, he assumed that philosophy was first produced and nurtured among the people of the East; that it was inculcated among the Egyptians by

Hermes, and thence passed to the Greeks, that it was a little obscured and deformed by the disputatious Greeks; but still by Plato, the best interpreter of the principles of Hermes and of the ancient oriental sages, it was preserved for the most part entire and unsullied; . . . and that it was the sole object of Christ to set bounds to the reigning superstition, and correct the errors which had crept into religion, but not to abolish altogether the ancient religions.

“To these assumptions he added the common doctrines of the Egyptians (among whom he was born and educated) concerning the universe and the deity, as constituting *one great whole*, Pantheism; concerning the eternity of the world, the nature of the soul, Providence, the government of this world by demons, and other received doctrines, all of which he considered as true, and not to be called in question.”

The sequel to the school of Ammonius, which flourished for three centuries, was the establishment of the Papacy. It was the realisation of the scheme of ancient Theosophy.

Modern Theosophy and its trend, will be the subject of our next paper. G. B. S.

THE END OF THE WICKED.

“WHAT shall the end be of them that obey not the gospel?” 1 Peter 4:17. In the Scriptures alone is found the answer to this question; and their answer is but an illustration of that which God's Word and his works alike declare: “A God of truth and without iniquity, just and right is He.” Deut. 32:4.

God is the source of life to all created beings. The psalmist says, “With Thee is the fountain of life.” Ps. 36:9. And so long as they lived in harmony and communion with God, all were partakers of his life. But sin is enmity to God; it wars against Him; it separates the soul from Him. Rom. 8:7; Col. 1:21; John 15:25. That which Satan and all sinners seek, is to escape from the presence of God; “they do not like to retain God in their knowledge.” Rom. 1:28. In separating from God, they cut themselves off from the source of existence. They are “alienated from the life of God.” Eph. 4:18. Therefore the Scripture says, “All they that hate Me love death.” Prov. 8:36.

“The wages of sin is death.” Rom. 6:23. Wages represent that for which men labour,—that which pays them for their toil; and that which the wicked have been working for, in seeking separation from God, is death.

When God declared to Adam concerning the forbidden tree, “In the day that thou eatest thereof, thou shalt surely die” (Gen. 2:17), He was not announcing an arbitrary penalty, but in his infinite love He was warning man of the inevitable result of sin. But for the mercy of God, the human race would have perished as the result of that first sin.

But across the gulf that sin had made between God and men, the hand of divine love was outreached. In Christ, heaven's life and light and love are again proffered to every son and daughter of Adam. God our Saviour "willeth that all men should be saved." 1 Tim. 2:4, R. V. But if they persistently reject his pleadings, reject the light and the life that is love, there remains to them "the blackness of darkness forever." Jude 13. "He that believeth not the Son shall not see life." John 3:36. "Man that is in honour, and understandeth not, is like the beasts that perish." "For yet a little while, and the wicked shall not be." "They shall be as though they had not been." Ps. 49:20; 37:10; Obad. 16.

Sin cannot live in God's presence; for God is love, and sin is selfishness. The two cannot exist together. To all sin, "our God is a consuming fire." In all who through faith yield themselves to his power, the Holy Spirit will destroy sin. Isa. 4:4; Zech. 13:9; Isa. 1:25. Evil will be separated from them; and the pure in heart shall see God. Matt. 5:8. To them, as to the sinless ones of heaven, his presence is life. Ps. 30:5; Mal. 4:2.

But the very revelation of God's presence, that gives life to the righteous, will destroy the wicked. Sin is interwoven with their very nature; therefore the glory of God, that consumes sin, will consume them. Jacob, after he had met the Angel of the covenant, exclaimed, "I have seen God face to face, and my life is preserved." Gen. 32:30. Jacob had surrendered his sin, and submitted himself to the cleansing power of the Holy Spirit, but all who, like Nadab and Abihu, came into the presence of God while cherishing sin, were destroyed by the revelation of his glory. So in the last great day, when "the Son of man shall come in the glory of his Father with his angels," sin and sinners will be consumed. Matt. 16:27; Mal. 4:1. The "everlasting destruction" which is the doom of the wicked proceeds from "the presence of the Lord and from the glory of his power." 2 Thess. 1:9. At the coming of Christ the powers of evil, that war against God, are consumed with the Spirit of his mouth, and destroyed by the brightness of his coming. 2 Thess. 2:8.

Thus it is no arbitrary act on the part of God that destroys the wicked. He who "doth not afflict willingly nor grieve the children of men" has declared that the work of destruction is to Him a "strange work." Lam 3:33; Isa. 28:21. Through Satan's deceptive power the work of ruin and destruction has been represented as the work of God; but it is the fruit of sin, of which Satan is the author. The Lord declares, "O Israel, thou hast destroyed thyself." The wicked shall "eat of the fruit of their own way, and be filled with their own devices." Hos. 13:9; Prov. 1:31.

In the Saviour's lament over Jerusalem

is revealed the anguish of divine love in beholding a world that has despised the gift of life. It is thus that the heart of God yearns over the rejecters of his grace. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11.

"Not with hatred's undertow
Doth the Love Eternal flow;
Every chain that spirits wear
Crumbles in the breath of prayer.

"Still thy love, O Christ arisen,
Yearns to reach the souls in prison!
Through all depths of sin and loss
Drops the plummet of thy cross!
Never yet abyss was found
Deeper than that cross could sound!"

M. D.

The Home Circle.

MEEK AND LOWLY.

Not Cæsar in his palace in high imperial Rome,
Not Judah's haughty tyrant within his lordly home,

Not any great were thrilled with joy when Christ
the Lord had come.

His mother took and clasped Him—how blest a
mother she!

And Joseph gravely wondered that such a thing
could be;

A star shone out—three wise men came, and
angels leaned to see.

He grew and served his father through all his
youthful days,

Nor sought for earthly favour, nor wrought for
earthly praise,

But lived in sweet submission, and walked in
humble ways;

And at the time appointed went forth among his
kind,

To show transgressors mercy, to heal the deaf
and blind,

To cheer the heavy-laden, the broken heart to
bind.

The rich and proud despised Him, the rabbis
called Him mad,

Pretender, and blasphemer; but O, the sick and
sad,

And O, the common people—they heard Him,
and were glad.

The great may sit in grandeur, unmindful, Christ,
of Thee,

But now, as then, the poor oppressed, whate'er
their burdens be,

Find comfort only in thy love, Thou man of Galilee.
—Mrs. George Archibald.

RELIGION IN THE HOME.

MRS. E. G. WHITE.

It is natural to seek companionship. The link is a mysterious one which binds human hearts together; but just in proportion to its strength will be the influence which friend will exercise over friend for good or evil. No conscious influence may be exerted; but the feelings, tastes, and principles become closely blended. As wax retains the figure of the seal, so the mind retains the impressions made by intercourse and association.

Of all associations, those of the home are strongest, for they are constant and intimate; and for the tone that prevails there, parents are responsible. A holy light should shine

forth from every Christian home; its influence should tend heavenward. The young need the safeguard of such homes. Their hearts are full of high anticipations. They see the downward road all strewn with flowers, and are unmindful that death is there; while the narrow path to life appears destitute of attractions, a path of thorns and briars. Whose hand but the parents' shall tear away the disguise, and lead them in the path of safety and true happiness?

Parents should be home missionaries. They should seek to establish the claims of God's holy law; for its principles are at the foundation of the government of families and nations. They need God in the home; they need to make his Word their counsellor. The influence they exert is not confined to one home. If the law of God is neglected, the children, as they make homes of their own, feel under no obligation to teach their children what they themselves have never been taught. And this is why there are so many godless families; this is why depravity is so deep and widespread.

God should be worshipped in the home. But in too many cases family prayer is neglected. Parents feel that they cannot spare a few moments in which to gather their children about them, and give thanks to God for his abundant mercies,—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labour as the ox or the horse goes, without thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave his life to ransom them; but they have little more appreciation of his goodness than have the beasts that perish.

If ever there was a time when every house should be a house of prayer, it is now. Like the patriarchs of old, those who profess to love God should erect an altar to his worship wherever they pitch their tent. The father, as priest of the household, should offer the morning and evening sacrifice, while the wife and children unite in prayer and praise. In a home where God is thus honoured, Jesus will love to tarry.

In every Christian home, kindness and patience should rule. Love should be revealed in action. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. From a worldly point of view, money is power; but from a Christian standpoint, love is power. Wealth is often an influence to corrupt and destroy; force is strong to do hurt; but pure love has special efficacy. It prevents discord and misery, and brings the truest happiness. It gives intellectual and spiritual strength, and truth and goodness are its properties.

There are homes where righteousness prevails,—homes where God is worshipped, and truest love reigns. From these homes morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like the morning dew. The children that go out from such homes carry its influence with them, and are far less likely to yield to temptation.

A well-ordered Christian household is a powerful argument in favour of the reality of the Christian religion,—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Christians had a right religious mould, they would indeed be the "light of the world." The God of heaven speaks to every faithful parent in the words addressed to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

KELLYVILLE, N. S. W.

Six months have now passed since the erection of the church at Kellyville. During this time the work has developed rapidly. The church debt of £87 has been reduced to £10. The membership of the church now stands at thirty, with forty-five in the Sabbath-school. On last Sabbath—Dec. 9—a baptismal service was held in the wattle shade, near the home of Bro. James. Nine were buried with their Lord in baptism. All hearts were impressed with the beauty and solemnity of this ordinance, the symbol of death to sin and life in Christ.

After the service, all the congregation adjourned to the church, to take part in the ordinances of the Lord's house. This was the first quarterly meeting held at Kellyville, and it proved to be a time never to be forgotten by those who were present. The Spirit of the Lord was there, and all enjoyed the liberty which it brought. In answering to the roll call, some stirring testimonies were given by the brethren and sisters, and all found it was good to be there.

At the close of the meeting, Bro. and Sr. Steed left again, to conduct the Sabbath meeting in the tent at Seven Hills. Three brethren were appointed as delegates to the coming Conference.

R. HARE.

LESSON ON THE FIRST EPISTLE OF JOHN.

Lesson I.—Sabbath, January 6, 1894.

WALKING IN THE LIGHT. I John 1.

1. In what ways had the beloved disciple learned of the Word of Life?
2. What does John say of this life?
3. What kind of life was it?
4. Where was this life?
5. What does the apostle declare?
6. For what purpose?
7. With whom was his fellowship?
8. Why does he write these things?
9. What message does he declare?
10. From whom did he receive this message?
11. What is said of those who profess fellowship with God, but walk in darkness?
12. What experience do those have who walk in the light?
13. What is the result of claiming to have no sin?
14. What promise is made to those who confess their sins?
15. What is said of those who claim that they have not sinned?

News Summary.

The King of Siam has two sons in England to be educated.

In 1892 over 200,000,000 pounds of tea were used in England.

France produces annually eggs to the value of £40,000,000; this beats the world.

The emigration from the United States now exceeds the immigration into that country.

About six hundred men are employed at the White Cliff opal field in New South Wales.

The first sea-going ship reached Manchester, Eng., on the 7th inst., by way of the new ship canal.

A diamond weighing 900 carats, recently found in the Orange Free States, is said to be the largest in the world.

Japan has now so strong a navy and army that probably no single power could successfully invade the country.

The King of Siam may be said to be a very much married man, having ninety wives and seventy-two children.

It is estimated that the proposed Pacific cable uniting Canada, Fiji, New Zealand, and Australia will cost £1,500,000 or more.

The ship *Jason*, from Calcutta to Boston, has been wrecked off the coast of Massachusetts, and twenty-six of the crew drowned.

Coal has been discovered at Port Jackson, Sydney, at a depth of 3,000 feet, the seam is ten feet thick, and is of good quality.

Professor Tyndall, the distinguished physicist, has just died at the age of seventy-three, from the effects of an over-dose of chloral.

Prince Bismark has sold his memoirs to a German publishing firm for £30,000. The book will not be issued till after his death.

It is a significant fact that the only States in the American Union in which crime is not increasing are those in which the sale of drink is prohibited.

A colonial paper states that there are twenty-six lepers in the asylum at Little Bay, Sydney, and an equal number are believed to be at large in New South Wales.

It is said that the abolition of the opium trade in India would produce unappeasable discontent in that country, as it would mean a financial loss of £300,000,000.

In Great Britain and Ireland nearly 10,000,000 of persons belong to Friendly Societies, with an aggregate fund exceeding £100,000,000 sterling, or an average £10 per member.

Great excitement has been caused, not only in France, but throughout Europe, by the dynamite outrage which was perpetrated in the French Chamber of Deputies recently, and by which sixty-three persons were injured.

Brigandage is rife in Sicily. The condition of the island is such that it has for some time been practically in a state of siege. On the 11th inst., the Government troops were attacked by rioters, the affair resulting in the death of ten persons and the wounding of fourteen others.

Railway enterprise, after a period of slackness, is budding again in Japan. There are no fewer than eleven new railways under consideration, two of them electric, one from Kobe to Mitamachi seventeen miles long, and another from Sogo to Ozuma, a little over eleven miles long.

Ancient ruins have been discovered in Mashonaland, believed to have been the work of people who went there in search of gems in Solomon's time. An explorer says he has discovered in the locality six or more of the precious stones mentioned in the book of Revelation.

By means of the hydrograph, a new invention, messages can be exchanged between ships on the sea with the Morse system of signals. The apparatus consists of a transmitting and a receiving instrument which, when in operation on different vessels, are in no way connected with each other, except through the medium of the water.

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 Street ...	9:45 a.m.	11 a.m.
AUCKLAND—Melchielie 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 St., 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 St., 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.—International Tract Society, 59 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: Jan. 5, 7-16.

HOBART: Jan. 5, 7-37.

MELBOURNE: Jan. 5, 7-26.

NEW ZEALAND: Jan. 5, 7-35.

SYDNEY: Jan. 5, 7-14.

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.

1.—Benefits of Bible Study ...	8 pages	1/2d
2.—Righteousness: Where it is to be Found ...	"	1/2d
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 Elect of God ...	3 "	1/2d
10.—The Plan of Salvation ...	16 "	1d
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The Bible Echo.

Melbourne, Victoria, December 15, 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.

This number completes the present volume of the BIBLE ECHO. The next issue will be dated Jan. 1, 1894.

By sending two copies of the BIBLE ECHO in the same wrapper, we can furnish the paper for 4s. 6d. per copy, yearly; whereas if but one paper is sent, the cost will be 6s. 6d. Get your neighbour to subscribe, and have both papers sent to one address, and so save two shillings on your subscription.

A TELEGRAM received just as we go to press announces the safe arrival from America of Brn. J. O. Corliss and W. A. Colcord with their families at Sydney. Elder Corliss was of the company who first came to plant the third angel's message in Australasia. After an absence of several years, he has returned to engage in the work. He has many friends here, who will extend to him a very cordial greeting. We all rejoice to have our staff of workers thus strengthened.

THE "workers' meeting," appointed to precede the camp-meeting, opens Friday night, Dec. 29. This is sure to be an excellent meeting, and is open to all who may wish to attend.

THE PROPOSED CAMP-MEETING.

THE time of our proposed camp-meeting is rapidly approaching, and we hear of many in the different colonies who are preparing to attend. Already over sixty family tents have been ordered, and the prospects bid fair for a large and representative gathering. This will be a rare occasion, and our advice to all is, Don't miss this great opportunity.

THE WEEK OF PRAYER.

By the time this paper reaches our churches, the week of prayer, appointed for Dec. 16 to 24, will have begun. We have done the best we could to supply the different colonies with suitable help. Brn. Steed, Hare, and Hickox will help the churches of New South Wales. Bro. W. L. H. Baker is in South Australia. Dr. M. G. Kellogg, who has of late been with our missionary boat, the *Pitcairn*, will be in Tasmania, and Brn. Starr, Rousseau, and Daniells will

assist the churches in Victoria. These labourers will direct the work, so that it is unnecessary to mention the details of the services. Let our earnest prayers ascend to God for the fulness of his grace.

THE BIBLE ECHO.

VOLUME 8 of the BIBLE ECHO, which closes with this number, was started as a sixteen-page semi-monthly, and issued as such to number 21. As the publishers contemplated making important changes in the paper at the commencement of 1894, it was thought that it would be well to test the feeling of the subscribers by making some of the changes in the last three numbers of the present volume. Accordingly the number of pages was reduced from sixteen to eight, the paper was printed weekly instead of semi-monthly, the illustrations were left out, and the price was reduced from threepence to one penny.

We have asked for suggestions from our readers respecting these changes, and we are pleased to announce that they have been received with almost unqualified approval. We have heard from all our churches throughout the colonies, and from numerous individuals, and all unite in saying, "We are glad you have made the BIBLE ECHO a weekly, and that you have reduced the size so that it can be sold for a penny. We hope that you will continue this policy." A few have expressed regret that we cannot continue the illustrations. With these words of commendation have come orders to increase the size of the clubs.

The publishers have fully decided to print the paper weekly, and place the price at one penny. To do this successfully it will be necessary (1) to reduce the size of the page and print but eight pages; (2) to use cheaper paper; (3) to leave out the illustrations; (4) to increase the subscription list. These changes have all been made with the present number. This number, therefore, with the exception of the arrangement of departments, represents the paper for the coming year.

We are hopeful for the future of the BIBLE ECHO. We believe that it is truly needed in the present state of strife and confusion in Australasia, and we propose that its echoes shall be heard above the clashing voices of error and delusion. It must give the trumpet "a certain sound;" it must point all to Jesus Christ, the Saviour of men. It must declare "the truth, the whole truth, and nothing but the truth." This will necessarily lead to the exposing of errors that threaten the souls of men. Intemperance and gambling, Spiritualism and Theosophy, religious legislation by the state, etc., are evils which demand the most serious attention now.

We are pleased to announce that our staff of contributors has been greatly strengthened by the arrival of Brethren J. O. Corliss and W. A. Colcord in the colonies. Bro. Corliss was one of the first editors of the BIBLE ECHO. In fact, he was one of the founders of the journal. Bro. Colcord has for some years been an associate editor of the *Review and Herald* and the *Home Missionary* at Battle Creek, U. S. A. It is understood that these brethren will contribute regularly to the paper, and we believe they will do much to increase its usefulness.

CAMP-MEETING ITEMS.

FARES.—All who expect to come from Adelaide should apply to J. Higgins for certificates which will enable them to secure a reduction in the steamship fares to the camp-meeting. Those who are to sail from Hobart should apply to J. G. Shannan, those in Sydney to A. Reekie, and those in Launceston to Mrs. E. V. Rogers.

MATTRESSES.—As previously announced, we can furnish wire mattresses at the following prices: single 3s., double 4s. All who desire mattresses should order *at once*, as we may be unable to obtain a supply at short notice. There will be no straw on the ground, as it is too expensive.

DINING TENT.—Good board will be furnished to those who wish to take their meals at the dining-tent for 8s. per dozen tickets. There will be a grocery stand on the ground, from which can be obtained groceries, vegetables, fruits, bread, milk, etc.

Christ in the Heart.
CHRIST is not to be hid away in the heart, and locked in as a coveted treasure, sacred and sweet, to be enjoyed solely by the possessor. We are to have Christ in our hearts as a well of water, springing up into everlasting life, refreshing all who come in contact with us. We must confess Christ openly and bravely, revealing in our characters his meekness, humility, and love, till men shall be charmed by the beauty of holiness. It is not the best way to preserve our religion as we bottle perfumes, lest the fragrance should escape.—*Mrs. E. G. White.*

AUSTRALIAN CONFERENCE OF SEVENTH-DAY ADVENTISTS.

THE sixth session of the S. D. A. Conference will be held in connection with the camp-meeting at Middle Brighton, Melbourne, Jan. 5 to 15, 1894.

CONFERENCE COMMITTEE.

AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

THE next annual session of this Association, for the election of officers and the transaction of other business, will be held in connection with the Australian Conference, Jan. 5-15, 1894. W. L. H. BAKER, *Pres.*

AUSTRALIAN TRACT SOCIETY.

THE sixth session of the Australasian Tract Society is hereby appointed to be held in connection with the camp-meeting at Middle Brighton, Melbourne, Jan. 5 to 15. A. G. DANIELLS, *President.*

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An 8 page Religious and Family Journal,

PUBLISHED EVERY WEEK.

In the Interests of

MORAL CULTURE AND BIBLE TRUTH.

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