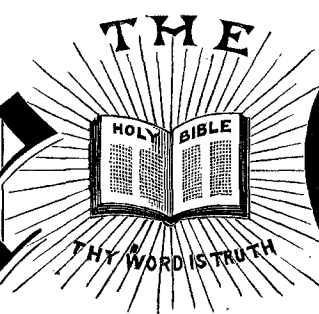


Bible THE Echo



VOL. 9, No. 34.

Melbourne, Victoria, August 27, 1894.

ONE PENNY.

The Bible Echo,

PUBLISHED WEEKLY AT NORTH FITZROY, VICTORIA.

Editorial Committee: A. G. DANIELLS, W. A. COLCORD, J. O. CORLISS.
Secretary: MISS E. J. BURNHAM

REJOICING IN GOD.

“REJOICE in the Lord.” Phil. 3:1.

ANYONE to whom religion seems a gloomy thing, and the service of God a life of self-denial and pain, will be surprised to note how many times the word “rejoice” is used in this connection in the Bible.

TO ISRAEL it was said, “Ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee.” Deut. 12:7, 12, 18. See also Deut. 16:11, 14; 26:11, etc. Says David: “My soul shall be joyful in the Lord; it shall rejoice in His salvation.” “Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.” “Let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice.” Ps. 35:9; 63:7; 68:3. And from Paul, who could “sing praises unto God” while smarting from “many stripes,” and with his feet fast in the stocks (Acts 16:23, 24), we have the exhortation: “Rejoice evermore.” 1 Thess. 5:16. These are but a few of many texts; the Bible abounds with them.

HE who made man (Ps. 100:3), and knew what is in him (John 2:24, 25), made man to be happy, and knew well how to accomplish that object. In the garden of Eden He surrounded Adam and Eve with everything that could minister to their comfort or promote their happiness. But happiness is from within, and not from without. The bliss of Eden did not consist in external surroundings, perfect as these were, but in man’s harmony and free communion with God, who is the fountain of joy and peace as well as of life and love.

THUS it was at the first, when heavenly beings were familiar visitants in Eden. And now there is no true peace and joy in the human heart only as the normal relationship to God is resumed, and this is

brought about through faith in Christ.

JESUS “knew what was in man,” and this is His testimony: “From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” Mark 7:21, 22. Can there be happiness where such evil propensities find a dwelling place, and clamour for indulgence?—No; such a heart is “like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” Isa. 57:20, 21.

IT is not so with the righteous. Wisdom’s “ways are ways of pleasantness, and all her paths are peace.” Prov. 3:17. “The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Gal. 5:22, 23. Contrast the Christian home, where these principles are the rule of life, with the homes in heathen lands, where the light of the gospel has never shone, and where the darkness of despair hangs over this world and the next, and you will agree with the Wise Man as to the pleasantness of wisdom’s ways.

THE joy and peace of the soul that has been brought into fellowship with God and Christ never fail. There are trials to be met; the Christian is nowhere promised exemption from these; but Jesus has left the promise, “Peace I leave with you, My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid.” John 14:27. There is a principle here too deep and abiding to be destroyed by the vicissitudes of this changing life. It has stood the test of trial and temptation; it has flourished in poverty, affliction, and distress; and it has again and again triumphed over bitter persecution, in the dungeon, on the rack, and at the stake. Many of these witnesses for God have been able to say, as did Paul when in the Roman prison:—

“Rejoice in the Lord alway; and again I say, Rejoice.”

“YOUR lofty themes, ye mortals, bring,
In songs of praise divinely sing;
God’s great salvation loud proclaim,
And shout for joy His glorious name.”

E. J. B.

THE EVANGELICAL ALLIANCE OF AUSTRALIA.—No. 5.

A REVIEW.

IN our review of the measures adopted by the Evangelical Alliance for the regeneration of society, we are now dealing with the sixth proposition, which reads thus:—

To secure legislation on the lines of Christian morality, as in a better observance of the Sabbath and the suppression of impure and injurious literature.

IN our analysis of this proposition, we have shown that it is an attempt on the part of the churches to coerce men in matters of religion. The principle involved is the same as that held by Augustine, namely, that although it is “better that men should be brought to serve God by instruction than by fear of punishment or pain,” yet “the latter must not be neglected.” That is to say that all men ought to serve God from choice; but if any refuse, they should be compelled to do so by law.

We have shown that Augustine’s theory developed the Papacy, which for so many centuries dominated the state, and enacted laws and inflicted penalties to compel men to be religious. We have also shown that John Calvin was governed by Augustine’s principles and advocated his theory; and that the result of Calvin’s theory was the establishment of an image of the Papacy.

We have pointed out that although Geneva was the seat of Calvin’s operations, his scheme was adopted by reformers in other countries. John Knox of Scotland spent a year or more at Geneva during Calvin’s rule. Thomas Cartwright of England studied theology at Geneva under Calvin. Both Knox and Cartwright embraced Calvin’s theory of church rule; and on returning to their own countries, they put forth most determined efforts to establish the sort of church and state union that Calvin had formed at Geneva. This developed the “Covenanters” of Scotland and the “Puritans” of England.

IN our last article we gave parts of the “Solemn League and Covenant for the Reformation and Defence of Religion.” One of the pledges of that Covenant is that the Covenanters should “Endeavour the extirpation of Popery, prelacy, . . . superstition, heresy, schism, profaneness,

and *whatsoever shall be found contrary to sound doctrine and the power of godliness.*" The "Covenanters" were, of course, to define sound doctrine and pronounce upon heresy. Then they were pledged to exterminate the heretics in order to get rid of the heresy.

The church claimed the right to "treat in an *ecclesiastical* way of the greatest and smallest," from the "king's throne" to the "merchant's balance." This unwarrantable claim of the right to meddle with the private affairs of the citizens in order to make them religious, produced the most appalling results. Says Buckle:—

A state of society so narrow and one-sided has never been seen in any other country equally civilised.—*History of Civilisation in England*, vol. 3, p. 202.

By the aid of the "Kirk Session," a sort of religious court, the authority of the clergy became supreme. They "interfered with every man's private concerns, ordered how he should govern his family, and often took upon themselves the control of his household." Spies were appointed, so that nothing could escape their supervision. The streets and private houses were ransacked "to see if anyone was absent from church while the minister was preaching." What was spoken from the pulpit was binding upon all believers, and to differ from the minister was a heresy. "To prosecute a minister, or even to assert one's rights against him before a civil tribunal, was not only a hazard, but a certain ruin." See "Buckle's *History of Civilisation in England*," vol. 3, chap. 4.

The church claimed the right to "guard men against their own vices, by controlling their daily actions, and forcing them to a right conduct." To do this effectually, legislative bodies were organised all over Scotland. These bodies enacted laws which the people were bound to keep. These laws forbade any Scotchman to travel in a Catholic country, or any Scotch innkeeper to admit a Catholic into his inn. Sunday came in for its share of legislation. The most oppressive restrictions were made to enforce the sacredness of Sunday.

It was a sin to go from one town to another on Sunday, however pressing the business might be. It was a sin to visit your friend on Sunday; it was likewise sinful either to have your garden watered or your beard shaved. Such things were not to be tolerated in a Christian land. No one, on Sunday, should pay attention to his health, or think of his body at all. On that day, horse-exercise was sinful, so was walking in the fields, or in the meadows, or in the streets, or enjoying the fine weather by sitting at the door of your house. To go to sleep on Sunday, before the duties of the day were over, was also sinful, and deserved church censure. . . . On that day it was sinful to save a vessel in distress, and it was a proof of religion to leave ship and crew to perish. They might go; none but their wives and children would suffer, and that was nothing in comparison with breaking the Sabbath.—*Buckle's History of Civilisation in England*, vol. 3, pp. 265, 276.

These statements are confirmed by a mass of testimony that makes them abso-

lutely irrefutable. But the most painful phase of this question was the cruel persecutions inflicted upon those who were not inclined to comply with these unreasonable restrictions. We have no desire to enlarge upon the wrongs of our fellow-men. Our only reason for calling attention to these evils is because they are the dreadful and sure results of a system. The same system has produced the same results in every country where it has been adopted.

The Evangelical Alliance of Australia has embraced the principle. It has adopted the theory, and it is advocating the measures. It proposes to secure religious legislation, and enforce a "better observance of the Sabbath" by law. As surely as it succeeds in its measures, so surely will it produce the results of the same system as enforced in Scotland.

A. G. D.

THE TENDENCY ROMeward.

REFERENCE has already been made to the hard and fast position maintained by the Roman Church in relation to her religious dogmas, and also to her rigid attitude toward those whom she considers heretical. Comparing the present with the past, it is readily found that her theories are precisely the same as when, in 1529, the Reformers promulgated the famous protest which gave them the name Protestants, and drew the line of division between them and their Catholic opponents. This being so, it follows that if that protest, drawn up at the diet of Spires, was founded in truth and justice, it ought still to be sacredly maintained, in order to preserve inviolate the principles of righteousness in which it was established. The proclamation of that protest aroused the Catholics, in their opposition to the Reformation, to still greater activity than before; but men were readily found who willingly braved the storm to herald the true principles of the Christian religion.

Times, however, have changed since then. Men are not now so willing to endure opposition in behalf of religious opinions. Martyrdom for the truth's sake carries with it more terror; hence, instead of meeting the conflict nobly on an open field, "heralds of the cross" (?) choose rather to have their ease, and so are quickly brought to compromise the differences between themselves and the enemies of their work, instead of earnestly labouring for their conversion.

This is made quite apparent from an item which appeared in the *New York Sun* of April 5, 1894, stating that the Methodist clergy of Chicago had, the day before, passed resolutions appealing to the pope for the extension of religious freedom in South America, with a view to the propagation of their religious tenets among the people of that country. This surely was a strange thing to do under the circumstances. Just think; those

Methodists must have considered the people of South America destitute of the gospel, or they would not have desired to carry it to them. But the very fact that they appealed to the pope for protection in their enterprise shows that they knew that he dominated the country. As intelligent men, they certainly could not expect that the pope would give unrestricted permission for them to go there and preach that which, if accepted, would array a portion of the people against the rule of the Catholic Church.

If these ministers thought, as is generally maintained, that the people of South America are superstitious because they are "priest-ridden," and it was desirable to reform them by giving them the gospel, why, in the name of the Master, did they not trustingly go there and commence operations? The gospel field is the world, and, under God, they have as much right in that portion of it as have the Catholics. Would the Reformers of the sixteenth century have asked permission of the pope to preach the gospel in Berne, in Wittenburg, or in any other part of Europe?—Of course they would not. Then if these Methodists had the spirit and courage of early Protestants, why did they not go at once and occupy a field which they considered destitute of the gospel, instead of descending to ask the pope for permission to do so?

How humiliating to think that men calling themselves Protestants should so ignore their privilege, and shamefully deny their name, as to ask for a dispensation from the pope of Rome before entering a field to preach the gospel. Would not reason suggest to them that if the man in the Vatican should notice their appeal at all, it would be but to warn them not to work on lines that would divide his flock? What advantage, then, could possibly be gained by an appeal to Rome?—None whatever to the gospel, but much in the interest of Rome. In the first place, the appeal itself has revealed to the whole Roman concern the tendency of so-called Protestantism, thus suggesting to that power the best side on which to approach Protestantism in order to accomplish its overthrow.

Again, if the Roman authority should grant permission to these people to enter territory preoccupied by Catholics, it is plain that they would be allowed to do only that which would upbuild Catholic interests. And this is just what the Protestants will do in South America, if they follow the advice of some "liberal" journals. For instance, the *New York Independent* of April 12, commenting on the action of the Chicago clergy, thought it "an excellent thing" that "more friendly intercourse and exchange of representatives between the great divisions of Christianity" should be established.

Such sentiment is doubtless pleasing to Catholics, because it shows that Protestants are constantly drawing nearer to

them, while the Catholics themselves remain in the same position they have ever occupied. The utterance of such words, however, does but show the decay of real Protestantism. They are dangerous words, too, coming from so popular a source of religious thought; for their influence tends to break down the very principles on which the Reformation was reared. It is the veriest folly to contend that the relaxation of some points of Protestantism will influence Catholics to soften and yield, so that universal peace and harmony will prevail. Every concession so far made has been on the part of Protestants, while Catholics steadily maintain every dogma affirmed by their early councils. From present appearances we may well believe that when Catholics and Protestants dwell together in religious harmony, it will be much in the same way as the lion now consents to lie down in peace with the lamb—with the lamb inside of him.

This seems to be the prospect, too, as viewed by Catholics themselves, and is one source of their rejoicing. In an article on the reunion of Christendom, printed in the *Catholic Mirror* of March 10, 1894, the boast is made that lately "twenty-three of the schismatical Syrian bishops have returned to the Catholic Church. In England, within a few months, fourteen Anglican ministers have become Catholics." The writer complacently adds: "So come the tokens from East and West of a great movement for the reunion of Christendom on the only possible basis—reunion with Rome." We only need append to this, as a word of warning: "He that hath ears to hear, let him hear."

J. O. C.

APPEARANCES AND REALITY.

MRS. E. G. WHITE.

"CRY aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." The people spoken of in this message are called the people of God; yet the prophet is directed to lift up his voice like a trumpet, to show them their transgressions and sins. The Lord sees that those who claim to be His children are deceived; but it is not His purpose to leave them to their deception. He mercifully sends them a message, that they may discern their duty and return unto the Lord. By obedience they are to ward off everything that has a tendency to debase and corrupt character, and misinterpret their faith before the world.

The Lord God is a jealous God, and He will not be silent when His glory is tarnished, His worship corrupted before the world, and His character misrepresented to men. He has regard unto His honour and the glory of His name before all nations. He expects those who claim to be His worshippers to be loyal to the principles of righteousness, not only for their own soul's interest, but for the good

of those with whom they are associating. He would have them represent the principles of the government whose subjects they claim to be, and whose King they profess to serve.

If one professing to be under the rule of the King of kings is dishonest in his dealings, trifling in his character, actuated by a hard, selfish spirit which leads him to look out for his own interest irrespective of the interests of others, then let those who love the right, who would honour God and represent the principles of His government, lift up their voices and show the professed people of God their sins, and the house of Jacob their transgression. Let not the contagious spirit of selfishness be permitted to leaven others by its influence. Let there be no conniving or deception in the service of God. There must be individual training and culture, that those who profess to be worshippers may understand and be controlled by the high and noble principles of righteousness.

The most convincing evidence of the power of the gospel to the world is its effect on the lives of those who believe it. He who is a true Christian will represent Christ, and will cease from all murmuring or complaining of God, or of His fellow-men. Those who complain at the providences of God manifest weakness of faith, and show that they lack the knowledge of the character of God and of Jesus Christ, whom He has sent. Murmuring, complaining, and rebellion are the fruit of the heart unsanctified and unsubdued, that is swayed by impulse, the language of one who has no regard for the feelings of those about him. Those who are full of murmuring and complaint against God and their fellow-men will have to be converted and transformed before they can enter the kingdom of heaven. It may be necessary that the furnace of trial be kindled and heated sevenfold to purge away the dross from the character, that the gold may come forth purified, refined, and stamped with the image of the Refiner.

Those who are merely surface Christians are no blessing to themselves or others, although they fast and spread sackcloth and ashes under them. The old habits return; quick temper, suspicion, jealousy, judgment of others,—all manifest that they are not controlled by the grace of Christ. Their habits of evil have become a yoke of bondage to themselves and to others. They may observe fasts, practice voluntary humility, and manifest apparent devotion; but as they do not have real humility, they do not find rest and peace and joy. Their accustomed habits control them; and when they fail to manifest a Christlike course, they throw the blame and responsibility upon the circumstances which surround them or the people with whom they are brought in contact. Instead of examining themselves to see wherein their inconsistency lies, they bemoan their case, and think that their difficulties are the results of others' mis-

deeds. As long as they hold to this opinion, they cannot see their faults, repent of their evil, and confess their wrong-doing.

All heaven is looking upon the inhabitants of the earth. The angels and the God of heaven are looking upon those who claim to be Christians, and weighing their devotional exercises. The light of God's truth has come to the world, and though many have assented that it is truth, but few have been transformed by its power. The grace of God has not been received into the heart to regenerate and renew.

This is an age of profession and pretension. On all sides we see beautiful houses erected, splendidly furnished, adorned with pictures and equipped with everything to delight the eye and gratify the taste. Looking upon outside appearances, we might say, Surely here are happy homes. Yet within these mansions lust and evil passions hold sway. Husbands are killing their wives that they may gratify their unholy lust, killing them with neglect, with harshness, with overbearing and self-importance. Those who were once made in the image of God, by indulgence in evil are blotting out every resemblance of the divine nature.

Not only is evil prevalent in the world, in both the lower and the higher classes, but wickedness is practiced even in the church by those who profess to be worshippers. The names of men are registered on the church records who indulge in card-playing, who visit questionable places of amusement, and frequent gambling hells. Under the semblance of prosperity and peace among the higher classes, there is a state of degradation which is hid from all eyes but God's. In beautiful homes, in elegant mansions, cruelty is practiced such as pen can feebly picture. Yet men and women who are written down as cruel in the books of heaven among this class, presume to sing the praises of God in beautiful hymns and songs. Many preserve the appearance of innocence, while they are planning how to commit theft and practice robbery in their positions of trust. Men and women who appear to delight in religious exercises, who profess to be followers of Christ, whose names are on the church record, are guilty of embezzlements, fraud, licentiousness, adultery, and all kinds of wickedness.

At such a time as this the Lord has commanded, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand. . . . For the day of the Lord is great and very terrible; and who can abide it? Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord

your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach."

—◆—
"SURELY I COME QUICKLY."

R. HARE.

HE is coming soon! The promise
Re-echoing down the years—
Now bright with rainbow glories,
And now enshrined with tears—
Has not grown old with waiting;
For lo! the pilgrims sing,
"Through *noontide* hours we listen
For the footsteps of the King."
He is coming soon! Then gladly
We bide the "little while,"
That faith may plume her pinions
Amid earth's scenes of toil.
For lo! the call is sounding,
And loud the echoes ring,
"Through *twilight* hours we listen
For the footsteps of the King."
He is coming soon! Then hasten,
Glad reapers, to the field!
The harvest long has waited;
Call in its golden yield!
The harvest-home is nearing,
And now the reapers sing,
"Through *midnight* hours we listen
For the footsteps of the King."
Glad, glad will be that morning,
By prophets long foretold—
After earth's night of weeping
Its glories shall unfold—
When rising from earth's shadows,
Upborne by angel wing,
The heart forgets its sorrow
In the *presence* of the King.

—◆—
"DENYING THE POWER."

G. B. STARR.

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof." 2 Tim. 3:1-5, R.V.

THIS is a sad picture of the last days—"grievous times" the Spirit of God calls them. And what makes it sadder to every careful observer is the exact fulfilment of the prophecy in our own time; so that we might truthfully render it: "But know this, grievous times have come; for men are lovers of self, lovers of money, boastful, . . . without self-control, lovers of pleasure more than lovers of God," etc. But what is the cause of this state of affairs? and what the remedy? They are both given in the last clause quoted: "Holding a form of godliness, but having denied the power thereof." There is but one power of godliness, and that is God's power. There is none that doeth good but one, and that is God. Man cannot produce good, or godliness—neither can combinations of men

—with ever so much "form of godliness." The works of the flesh are always evil. But men are ready to deny this, and boast of their power to do good. They put forth great effort to accomplish it, but in fact only accomplish evil, and learn by experience what Christ has before told them, "Without Me, ye can do nothing."

Now the power of godliness is creative power, and creative power is possessed by God alone; but in these times men who hold the form of godliness deny this very power. From thousands of pulpits, evolution and geological infidelity are preached; and in thus teaching the eternity of matter, and the evolution of man from matter, both the word and the power of God are denied. God's word teaches that the worlds were framed by the word of God, so that "things which are seen, are not made of things which do appear." Heb. 11:3. "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth. . . . For He spake, and it was; He commanded, and it stood fast." Ps. 33:6, 9. Here is creative power. God spake, and the worlds existed; He commanded, and they stand fast; and these worlds are to-day upheld by the same power, the power of His word. Heb. 1:3.

This same creative power is at work through the gospel, creating righteousness and godliness in the heart and life of every one who will acknowledge the power as of God, and let it work in him. "For we are His workmanship, *created* in Christ Jesus unto good works." Eph. 2:10. But it is through acceptance of the word that God produces godliness in man, the Spirit of God working with the word, as in the creation. See Gen. 1:23. "Being born again," says Peter, "by the word of God, which liveth and abideth forever." 1 Peter 1:23. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. But when this word is rejected, or received as the word of man, where is the means by which men are to be quickened and godliness to appear? The word of God works effectually only in "every one that believeth." Thus Paul rejoices in the faith of the Thessalonians: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13. The effectual working of the word produces godliness in and through man. Says Jesus, "Now ye are clean through the word which I have spoken unto you." John 15:3. This is "the washing of regeneration by the word." As man was originally generated by the word of God, so is he *re-generated*

by that same word. "Sanctify them through Thy truth; Thy word is truth." (John 17:17) is the prayer of Jesus. Be sure that no man is sanctified otherwise.

Let there be a turning back to the word of God, in all confidence, as the word of God, even in matters relating to creation, though it make all men liars who teach evolution and similar absurdities—creation without a Creator; worlds without a Maker; laws without an author. "To whom, then, will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power: not one faileth." Isa. 40:25, 26. Let us give to God the glory that is due to His name, and not give it to evolution, or some science of men. God alone can create a world, or righteousness. God says this: "I form the light, and create darkness. . . . I the Lord do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." Isa. 45:7, 8.

Here is the remedy for all the forms of godliness without the power. Let them believe in God, and appeal to Him who alone creates it, to open heaven and let the skies pour down righteousness upon them. Sin is expelled and overcome only by righteousness.

—◆—
WHEN Christ came, the first message He had for men was a message of law. In the sermon on the mount the law was deeper and more searching than in the ten commandments. It was law, not merely for the outward conduct, it was a law for the heart, for the inward life, the character; not merely a law against adultery, but against lasciviousness; not merely against stealing, but against a covetous heart; not merely against profane swearing, but against the irreverent spirit. It was a law that laid hold upon the very fountain and source of being, and sought to transform the character itself. There is only one real pathway to liberty. Law is universal as God Himself; for God is law, and law is God. God Himself is not free *from* law, but He is free *in* law. He is not free from the law of righteousness, for He is a righteous God; He is not free from the law of purity, for He is a pure God; He is not free from the law of love, for He is a loving God; He is free because He is love and purity and righteousness; and that is the only way by which any man can attain real liberty. It is by having the law wrought into his own being. Laws are not manacles, they are muscles; not hindrances to force or repressive of being, but the force of our force, and the life of our life, and the strength of our strength. That is the only way to liberty that Christ knows.—*Lyman Abbott, D. D.*

Health and Home.

"IT MIGHT HAVE BEEN."

"It might have been." Why should we always sigh,

As though the words related but to joy,
And not to grief; as though they rang the knell
To joy alone; as though the funeral bell
Had always rung, and gladness passed us by?
Why not, when dark and threatening seems our
sky,
And dangers pass us when they seemed most
nigh,

Say of the peril past, when all is well,
"It might have been"?

The might-have-beens are many, and they lie
Close to the borders of our fate; and why
And how the choice is made we cannot tell;
But when misfortune comes, let's try to quell
Our fears, and of worse fortunes think, and cry,
"It might have been."

—Philadelphia Ledger.

HALF A CENTURY A VEGETARIAN.

My father was a very conscientious man, and humane and tender-hearted towards all, both human and brute. From about 1825 to 1836 he had trouble, in winter especially, with a cough and bleeding at the lungs. In 1836 he came across the poet Shelley's "Queen Mab," in the notes to which is an argument in favour of a vegetarian diet.

Being rather delicate, as I have said, he concluded to try vegetarianism. My mother also did so at about the same time. There was a large family of us, and all were free to do as they wished in the matter.

I was the first to follow my parents in the change of diet. We had removed in 1835 from the State of New York to the State of Michigan. Now whether it was the change of climate, or diet, or both, I cannot say, but my father never had any further lung trouble, and lived to be almost ninety years of age, and had hardly an ache or pain for the last forty years of his life. My mother died last March from the effects of a bad fall, fracturing her leg and hip. She was ninety-one years and six months old, and in possession of unusual vigour, both mentally and physically.

As for myself, I may say that I have not given myself a fair show. First, I was severely injured during my four years' service in the Union army. Surgeons said years ago that I had no sort of excuse or valid reason for being alive. Well, I spent two years in the great forest region of Venezuela, between the Orinoco and Amazon, where ten per cent. of the whites die annually, had the fever of the country again and again, buried the third of my party, and came out weighing less than one hundred pounds.

Moreover, in my business as a practical metallurgist, I have twice been quite thoroughly saturated with mercurial fumes, enough so to cause my teeth to drop out prematurely. But, despite all these drawbacks, there are few men, I dare say, who at threescore and ten enjoy life as well as I do. I have been abroad since last October, travelling alone, climbing mountains in Sicily, Lipari Islands, Italy, and Switzerland. Was attacked by a brigand in Sicily,

stabbed severely twice, but I got the fellow and he is now in prison. My wounds healed kindly. Now, I am giving these facts to show that vegetarianism is consistent with health and vigour.

Some of the effects of a vegetarian diet, as I have noted them, are that hurts and wounds heal easily, and one recuperates rapidly from fatigue. I walked last week one day twelve miles and made a climb of five thousand feet, and the next day walked nineteen miles over a very rugged road. Disorders of the bowels are extremely rare with those who abstain from meat and live wholesomely otherwise.

Naturally a vegetarian is temperate and clean. I notice that in a recent great walking match between Berlin and Vienna, the winners were vegetarians. Before our Civil War, I carried on bridge building. More than once I've had to put in piers in winter, and I have seldom seen a man who could endure the wet and cold as I could, exploding the idea that meat, *fat* meat, is necessary to resist cold.

A brother of mine, who was born after my mother became a vegetarian, from infancy up was noted for his great strength, activity, and vigour. He never tasted meat nor spirituous drink. He was killed at Vicksburg in 1863.

You may consider that I am a veteran in the cause, and have a great desire to see men live right.

"No flocks that range the valley free
To slaughter I condemn;
Taught by the Power that pities me,
I learn to pity them."

—F. W. Crosby, in *Food, Home, and Garden*.

KNOWN BY ITS FRUITS.

MR. J. CHAMBERLAIN, D. D., who resided a long time in India, gives this example of an honest heathen's idea of the religion of Christ, and of its consistent followers. In a quarrel among several high-caste Hindoos, an assault was committed in which a man was wounded.

Before the injured and weaker party could make complaint, their adversaries raised a hue and cry, and swore the whole blame upon them before the magistrate. He was a Brahmin. The guilty men were influential, and agreed in their testimony.

The few friends of the wounded man were so overawed that they refused to testify. All the evidence was against the suffering party; but the magistrate, for some reason, surmised that the accusers' story was false, and being a just man, hesitated what to do.

Fortunately it came to his knowledge that a young catechist in the employ of Doctor Chamberlain had passed during the quarrel, and witnessed the whole affair.

He sent for him, and his testimony convicted the aggressors, and cleared their victims of all blame. When asked why he took the word of one man against so many witnesses, the magistrate simply replied,

"He is a consistent Christian, and I felt sure he told the truth."

An Englishman who is a religious teacher at Ningpo, reports a similar unsolicited indorsement of the faith which "works by love." Seeing a new face one day among the listeners in his mission room, he accosted the stranger after service, and asked him if he had ever heard the gospel before.

"No," said the Chinaman, "but I have seen it. I know a man who used to be the terror of his neighbourhood. If you gave him a hard word, he would shout at you, and curse you for two days and nights without cessation. He was as dangerous as a wild beast, and a bad opium-smoker. But when the religion of Jesus took hold of him, he became changed. He is gentle, moral, not soon angry, and he has finally left off opium. Truly the teaching is good."

Nineteen centuries have asked Christianity the same question that Pilate asked Christ, "What hast thou done?" The earnest, candid inquirer will judge His religion by what it has done for individual men, and for the world.—*Youth's Companion*.

HOW HE BEGAN.

"COME, Ned, it's raining. We can't play out any longer."

"That's so, Jim. Let's go to our house."

"Yes," spoke Ned's brother Sam, "and be set down in a chair if we makes the least noise."

"You won't catch me there then," said Jim. "I know of a place where we can go and make all the noise we want to. I've been there often, and have lots of fun. Plenty of other boys are there, too."

"Where?" asked Ned.

"I'll take you. Let's run, for it's raining hard."

The boys followed him as he ran swiftly down the village street, till they came to a large, new three-story brick building. It was the only brick building in the very small village of Eaton, and it was a liquor-saloon. So here Jim Gates led the two brothers.

"Sue's always making a fuss about my noise in the house, so I stay out of it. This man don't make a fuss. You can do anything you want to. Come on. What you stopping there for, Ned?"

"I am not going in there," returned Ned; "mamma has forbidden us."

"Then she might let us play in the house," said Sam. "She hushes us the minute we speak loud. She won't even let us play in the garret."

"Oh, come in," urged Jim. "There's no end of fun here."

"No, I will not. I've promised mamma I never will enter a drinking-saloon, and I never will," Ned replied.

"She won't let us play at home," complained Sam.

"Come home, Sam," Ned returned.

"He's coming with me," put in Jim. "You can stand out there in the rain if you want to," chasing Sam in, as he spoke.

"Sam," Ned called, but it was too late.

Sam had taken the first step; he had entered the saloon. Ned ran home through the now pouring rain. It was not pleasant there. The baby was asleep, and his mother met him with a "Sh—sh!" He had to sit down quietly and read. The book was interesting; but he was fond of play, and he couldn't help thinking what a jolly time his brother was having. The days were short, and it soon grew too dark to read; but his mother liked sitting in the twilight, so there was nothing for him to do but sit by the window and watch it rain.

This was the beginning of Sam's visits to the saloon. He went every rainy day after that, and soon he went in on clear days. As

he grew older, he went there evenings. He was still a youth when he learned to drink. Years afterwards, when Ned was a devoted Christian, working in his Master's vineyard, Sam was a drunkard; and Jim, though he was never altogether intoxicated, nor ever quite sober, was tempting men to destruction.

There is danger in the saloon. Mothers, do not make home a gloomy place for your sons, thus exposing them to the rumseller's temptations.—*Selected.*

From the Field.

THE BIBLE.

THIS *Book* unfolds Jehovah's mind;
 This *Voice* salutes in accents kind;
 This *Friend* will all your needs supply;
 This *Fountain* sends forth streams of joy;
 This *Mine* affords us boundless wealth;
 This *Good Physician* gives us health;
 This *Sun* renews and warms the soul;
 This *Sword* both wounds and makes us whole;
 This *Letter* shows our sins forgiven;
 This *Guide* conducts us safe to heaven;
 This *Charter* has been sealed with blood;
 This *Volume* is the *Word of God.* —*Sel.*

HAWTHORN, VICTORIA.

For several months past, the work has been carried on in this district. Tent-meetings were opened on March 23, and continued, with a good attendance and interest, till the 14th of May. The tent was then taken down for the winter, and the Free Methodist church was rented for meetings. Our work continued in this building until the removal of Pastor Corliss to Sydney, when we moved to the City Hall on Burwood Road, and there the meetings have continued till the present.

A Sabbath-school was organised before taking down the tent. This has now increased to a membership of sixty-seven. Sister Ingels has visited us, and assisted in the organisation of our tract society. On last Sabbath we had Pastor Wilson of New Zealand with us. In the morning he spoke on baptism, and in the afternoon a baptismal service was held in the Disciple meeting-house. The building was kindly granted for our use, and all present appreciated very highly the kindness shown in this, and in the assistance rendered on that occasion. Every attention was given by the brethren who worship there to arrange in preparation for the service. Their kindness will not be forgotten.

Thirteen candidates came forward, and were buried with the Lord in baptism. This was a solemn service, and the good Spirit of Christ was near in blessing. Steps will shortly be taken in church organisation, when a goodly number will be enrolled.

On Sunday night Pastor Wilson spoke to an appreciative audience on the subject of "In the Stocks for Conscience' Sake."

The work is onward, and God's plans are ripening fast. May He give us strength to walk in every ray of light cast by His opening providence; and with that strength, the patience that will transform the cares and trials of the way into steps that lead to God.

R. HARE.

NOTES FROM THE FIELD.

THE Biblical Institute held in London a short time ago has given an impetus to the work in England. Far more books have been sold, and the circulation of our English paper, *Present Truth*, has in a few weeks increased from 4,000 to over 11,000.

ONE of our workers, Bro. Nowlan, has visited Faulkland Islands, and sold a quantity of Seventh-day Adventist publications there. This is a group of islands not far from the southern extremity of South America. It consists of about two hundred islands, only two of which are of any considerable size, and is a crown colony of Great Britain.

FORTY new members have been added to the church in Nevada, Missouri, within the past few months.

THERE was a good attendance at the camp-meeting held in Portland, Oregon, May 23 to 30, 145 tents being pitched on the ground. Among the labourers at this meeting were Elder A. T. Jones and Bro. E. M. Morrison; many in the colonies will remember Bro. M., who spent about two years in Australasia. The religious services were full of interest and profit. The people were anxious and determined to have the blessing of the Lord, and He wrought mightily for them. Fifty-seven were baptised at the close of the meeting.

THE physician at the Seventh-day Adventist medical mission in Guadalajara, Mexico, has received a license as practicing physician from the Government of this intensely Catholic country. Dr. J. H. Kellogg recently visited Mexico and other places in the West and Southwest in the interests of Christian Help and other branches of mission work, and the following paragraphs from his report will be of interest, as briefly showing something of the character and wants of this needy field:—

The Mexican house in outward appearance and internal arrangement so closely resembles those of Old Egypt as to lessen considerably the surprise experienced later when one discovers in Old Mexico the remains of ancient pyramids rivaling in size those of Cheops and his successors.

Northern Mexico for hundreds of miles is an arid desert, with only here and there a fertile valley, in which, however, agriculture is only possible by the aid of irrigation. A little more than a year ago, when we visited this interesting country, a veritable famine prevailed in consequence of a long drouth, no rain having fallen in some places for more than a year. Abundant rains the last season had considerably improved the condition of the country, making food products much less costly than for some time previous. Nevertheless, we could discover no appreciable change in the poverty-stricken aspect of the people, the normal condition of the majority of whom seems to be that of beggary. However, the average Mexican appears to be almost perennially happy. His subjugation by Cortez seems to have been so complete that he has never recovered more than a modicum of worldly ambition. With a food supply for the next simple meal, rags sufficient to cover half his body, and a blanket to wrap around his shoulders, head, and ears when the north wind blows, and to answer for bed and bedding at night, the average Mexican is quite content. He literally takes "no thought for the morrow," and seems to be remarkably indifferent to the woes of to-day, and so manages to be "pretty happy after all," notwithstanding the privations and hardships of his lot.

At every station, as we passed along, the train was surrounded with most forlorn and wretched looking specimens of humanity, dozens of whom held out their hands appealingly for a few coppers, while dozens more vociferously shouted the merits of their *tamales, dulces, leche*, and their various fruits—*sapotes, oranges, and*

other tropical fruits. At one station a poor blind man, whose eyes were entirely destroyed, solicited alms, led by a little girl three or four years of age, whose bright eyes, sweet face, and gentle, modest ways appealed quite as strongly to the passengers' sympathies as the father's misfortune. The poor little creature shivered in the morning air, as a cold "Norther" was blowing at the time, and her only protection was that afforded by a few worn rags wrapped about her little body. It was hard to go on from station to station, leaving behind these multitudes of suffering human beings with no attempt to relieve them; but it would require the wealth of a Croesus to make even a beginning for the relief of the poor of a country in which more than half the population are paupers. We know of no heathen land in which there is to be found greater physical distress or more universal moral darkness than in most parts of Old Mexico.

THE FIELD AT LARGE.

THE following extract from a letter written by Bro. F. M. Wilcox, the secretary of the Foreign Mission Board, will be of interest:—

The blessings you are experiencing in connection with the work in Australia are the common blessings that seem to be enjoyed by our workers throughout the field. From every quarter of the great harvest field there come encouraging reports of the way the Lord is working on the hearts of the people, and of the open avenues that present themselves for the entrance of the truth. Certainly we can see that His hand is moving out before the message.

The Foreign Mission Board find more openings than they can fill. We are now endeavouring to fit out a company for the West Coast of Africa. I do not know just who will be sent there. We have also on our list earnest calls from Newfoundland, the Bahama Islands; and from other places where the work has been partially established there are earnest calls for additional labourers to be sent.

I am now in correspondence with a Swedish missionary in the interior of China, who has recently begun the observance of the Sabbath. This man, from all that I can learn of him, gives promise of developing into a good worker.

I receive encouraging letters from Bro. La Rue, who seems to be doing a good work in Hong Kong. A large number of our papers go to him regularly, and I think he makes a good use of them. Through his efforts the captain of a ship now stationed at Bangkok, Siam, has just taken hold of the truth. This captain is acquainted with the Swedish missionary above referred to, and speaks very highly of him and of his work.

There is one item that will be of interest as illustrating the power and influence of our publications. Large quantities of our literature have for some time past been sent to the island of Trinidad, West Indies. Bro. Flowers, who has recently gone there to labour, says that he meets with the most hearty reception through the influence that our periodicals have exerted. He says that the papers have been literally worn out with reading; and when he goes into a village, and the people understand that he is a representative of the International Tract Society, they crowd around in large numbers, to thank him for his kindness, and to ask Bible questions. In one place where he has been holding meetings thirteen have taken hold of the truth. We expect to send a tent before long to be used in the work there.

Elder F. J. Hutchins is doing a most excellent work in the Bay Islands. Bro. and Sister Miller of California have recently been sent to his aid. Sister Miller will take up the work of teaching at present; and until the school grows large enough to require Bro. Miller's help, he will labour with Bro. Hutchins in the field.

I might go on from one post to another which we have established, and point out many interesting items in connection with our foreign work; but these will indicate in a small measure the encouraging nature of the reports we receive.

I trust that the Lord will continue to bless the work in Australia, and that as the brethren there move forward in the establishment of another important institution, the blessing of the Lord will attend the school work. Our colleges are exerting a wonderful influence in connection with the spread of truth. They furnish educated labourers, and that is what is needed. I am more and more impressed that in connection with our work we need men and women who are practical in every sense of the word.

The Sabbath-School.

LESSONS ON THE BOOK OF LUKE.

Lesson 23.—Sabbath, Sept. 8, 1894.

THE GOOD SAMARITAN. LUKE 10:17-37.

It is not so easy to analyse a chapter that contains instruction only, as it is to analyse one that consists wholly of narrative. The danger always lies in too close an analysis; that is, instead of simply noting a few general heads, allowing them to suggest to the mind all the details, the student will attempt to repeat the details. Many will doubtless think it easier to commit a passage to memory, so as to be able to repeat it word for word, than to get sufficient knowledge of it to be able to give a synopsis of it and an intelligent narrative of the details. But the former should not be done. You might be able to repeat an entire chapter, and still really know but little about it, but it is impossible to study it as indicated and not receive much valuable knowledge. You have doubtless found that this lesson naturally divides itself as follows: The return of the seventy, thanksgiving and blessing, the lawyer's question, which led to the story of the good Samaritan.

1. WITH what feelings did the seventy return?
2. What did they say?
3. What did Jesus reply?
4. How much power did He say He had given them?
5. In what were they to rejoice?
6. For what did Jesus rejoice and thank God?
7. Who alone knows who the Son is?
8. How only can any man know the Father?
9. With what did Jesus say the disciples were blessed?
10. Do we share the same blessing?
11. What question did a lawyer ask Jesus?
12. Did Jesus answer the question directly?
13. To what did he refer the lawyer for an answer?
14. What scripture did the lawyer quote?
15. Then what did Jesus say?
16. What question did the lawyer then ask?
17. Why did he ask that question?
18. How did Jesus answer it?
19. Relate the story of the man who was robbed, and the good Samaritan.
20. When Jesus had finished, what question did He ask the lawyer?
21. Who did the lawyer say was neighbour to the poor man?
22. What did Jesus then say to him?

News Summary.

A Coolgardie dispatch announces the discovery of a nugget weighing 432 oz.

An Anarchist attempt has been made to murder M. Dupuy, the French Premier.

President Cleveland of the United States is seriously ill with Bright's disease.

The Victorian Government is just now struggling with a threatened Ministerial crisis.

A new and rich gold find is reported from the northern part of West Australia, eighteen miles from Dundas.

Twenty-five persons have been killed by the explosion of a powder magazine near Rio de Janeiro, Brazil.

Miss Kate Marsden, who went to Siberia as a missionary among the lepers, has been charged with dishonesty.

The cholera epidemic has reached the eastern part of the German Empire. It has been raging in Russia for some time past.

Mrs. Howe, residing in Ballarat, recently murdered her infant child. It is believed she was suffering from puerperal fever.

China is about to raise a war loan of £1,500,000 in the European markets. Japan proposes to raise a £10,000,000 loan, but in the home market.

A battle has been fought between the Government troops of Morocco and insurgent Berbers, in which the former were defeated with heavy loss.

The suffering from sickness, and want of the necessaries of life, is so great among the Chinese soldiers in Corea, that numbers of them are committing suicide.

Prince Ferdinand of Bulgaria has granted an amnesty to all political prisoners in his kingdom, with the exception of a former regent, who declined to ask for clemency.

The bill to replace evicted Irish tenants, which passed the House of Commons, has been rejected by the House of Lords by a vote of 249 against, and 30 for, the measure.

At Szathmar, a town of Hungary, a house which was in the course of erection suddenly collapsed a few days ago, burying 250 labourers. The number of deaths is not reported.

Forty Anarchists have been arrested at Berlin, and some of the fraternity, members of good families, have been arrested in Rome. It has been found that the Berlin and Paris Anarchists are acting in alliance.

There has been a large influx of Italian Anarchists to London, where it is believed they are plotting further outrages. Italian detectives have been sent over to assist the London police in watching their movements.

There are 18,000,000 sheep in Queensland, and some more than a third of them have been shorn. The work of shearing would go forward more expeditiously, were it not for the interference of the union camps, and their occasional acts of lawlessness.

By the terms of a treaty just concluded between France and the Congo Free State, the former gains many substantial advantages which were secured to England by the Anglo-Belgian treaty of May 12, but were surrendered in deference to a protest from Germany.

A large secret magazine has been discovered in Chicago, in which the Anarchist organisations of the city have stored, for use or exportation, a large quantity of electrical infernal machines of a new type, devised with much scientific ingenuity for the destruction of buildings.

A recent raid by armed burglars on a public house in Melbourne, which resulted in a murderous attack on the publican and the serious wounding of a constable, is likely to lead to arming the night police with revolvers. As the *Argus* says, this case "proves how monstrous it is to expose a brave man to the danger of being killed by desperadoes."

A society of Anarchists has been discovered at Lugano, Switzerland, where nightly lectures are delivered on the methods of perpetrating outrages and assassinations. Arrangements have been made by the society for the murder of M. Casimir-Perier, the French President, and Signor Crispi, the Premier of Italy. They have already made an attempt on the life of the latter.

According to Mr. Wardell, British Government Inspector, the existence of floating dust in mines is becoming every year more and more an acknowledged element of danger, and especially when gas is given off. In spite of the scepticism of some persons, he assures us that by means of dust an explosion can be spread over large areas, and be enormously aggravated. It is curious that a very small percentage of gas will suffice to cause the initial explosion—so small a percentage, in fact, as to be undiscoverable by the ordinary mode of testing with a safety lamp. If drastic measures are to be adopted, Mr. Wardell considers the prohibition of the use of gunpowder in mines would be the safest and most desirable. The use of high explosives might be substituted.

Publishers' Department

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.—H. Hurburgh, Liverpool St., Hobart.

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

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—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 St. ... | 9:30 a.m. | 11 a.m. |
| North Fitzroy | 11 a.m. | 3 p.m. |
| PARRAMATTA—The Tabernacle, Charles St. | 11 a.m. | 3 p.m. |
| PRABRAN—Foresters' Hall, next to Baptist Church, Chapel St. | 9:30 a.m. | 11 a.m. |
| SYDNEY—Temperance Hall, Church St. ... | 10 a.m. | 11:45 a.m. |
| Camperdown | | |

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 ½d
- 2.—Righteousness: Where it is to be Found 8 " ½d
- 6.—The Way to Christ 16 " Id
- 7.—Tempted in All Points Like as We Are 16 " Id
- 8.—The Privilege of Prayer " Id
- 9.—The Elect of God 8 " ½d
- 10.—The Plan of Salvation 16 " Id
- 11.—The Sufferings of Christ " Id
- 12.—Living by Faith " Id
- 13.—The Origin of Evil " Id
- 14.—The Full Assurance of Faith " Id
- 15.—Two-fold Evidence of Acceptance with God 8 " ½d
- 16.—Baptism—Its Significance 16 " Id
- * —Justification, Regeneration, and Sanctification " Id
- * —The Sure Foundation and Keys of the Kingdom " Id
- * —Immortality of the Soul: Is it a Scriptural Doctrine? 32 " 2d
- * —Samuel and the Witch of Endor 2d
- * —Sanctuary of the Bible 16 " Id
- * —Christ in the Old Testament " Id
- * —Bible Election. Predestination in the Light of the Scriptures 24 " 1½d
- 21.—Without Excuse 4 " ½d
- 24.—Will the World be Converted? 8 " ½d
- 28.—Signs of the Times 16 " Id
- 29.—The Millennium " Id
- 30.—The Second Advent 32 " 2d
- * —The Great Day of the Lord 40 " 2½d
- * —Appeal on Immortality 8 " ½d
- 36.—Bible Questions and Answers Concerning Man 16 " Id
- 38.—Milton on the State of the Dead 24 " 1½d
- * —Spiritualism, a Satanic Delusion 32 " 2d
- * —Scripture References " 2d
- 46.—Perfection of the Ten Commandments 8 " ½d
- 49.—Which Day Do You Keep, and Why? " ½d
- 51.—God's Memorial 16 " Id
- 52.—Law and the Gospel " Id
- 53.—Can We Keep the Sabbath? " Id
- 54.—Examination of Reasons for Sunday-Keeping " Id
- 55.—Elihu on the Sabbath " Id
- * —The Lost-Time Question " Id
- * —Define Seventh Day " Id
- * —The Seventh Part of Time 32 " 2d
- 60.—The Sabbath Not Changed " 2d
- 61.—The Counterfeit and the Genuine 16 " Id

The Bible Echo.

Melbourne, Victoria, August 27, 1894.

CONTENTS OF THIS NUMBER.

| | |
|---|-----|
| Rejoicing in God | 265 |
| The Evangelical Alliance of Australia.—No. 5 | 265 |
| The Romeward Tendency | 266 |
| Appearances and Reality | 267 |
| "Surely I Come Quickly" (poetry) | 268 |
| "Denying the Power" | 268 |
| "It Might Have Been" (poetry) | 269 |
| Half a Century a Vegetarian | 269 |
| Known by Its Fruits | 269 |
| How He Began | 269 |
| The Bible (poetry) | 270 |
| Hawthorn, Victoria | 270 |
| The Field at Large | 270 |
| Notes from the Field | 270 |
| Lessons on the Book of Luke | 271 |
| News Summary | 271 |
| Publishers' Department | 271 |
| Editorial Notes | 272 |

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

2. When you send money to the Office to apply on your subscription to the BIBLE ECHO or *Sentinel*, notice the date on the wrapper of your paper, and see that it is correctly changed.

ELDER G. T. WILSON left Melbourne on Aug. 21, for his field of labour in New Zealand. He will spend a few days in Sydney on his way.

WE learn from a Sydney telegram in the *Argus* that a meeting in the interests of religious liberty was held in the Temperance Hall, Sydney, on Sunday afternoon, Aug. 19, at which Elder A. G. Daniells was the chief speaker. A letter contains the additional information that another meeting of the same character was held in the Leichhardt Town Hall in the evening. Both meetings were attended by press representatives, and good reports were given in the secular papers.

A GENTLEMAN just arrived from Sydney informs us that the recent prosecutions of our brethren in New South Wales for labouring on Sunday is all the talk around Sydney. At this we are not surprised, though indeed thankful. We know that the truth and the message for this time are to be brought to the attention of all, and that all will take sides. Some may seem indifferent, but their apparent indifference, born from fear of losing property, friends, or position in the world, will determine where they stand.

ON Friday, Aug. 17, Bro. John Somerville died at his home in North Fitzroy, at the age of fifty-six. Bro. Somerville had been in poor health for a few weeks past; but his case had not been considered serious, and his death was sudden and unexpected. The Sunday previous, Aug. 12, he attended the meeting in Prahran, and remained to the evening service. Bro. Somerville embraced present truth about six years ago, under the labours of Elder W. D. Curtis, and has since been a consistent member of the North Fitzroy church. By his sudden death, a wife and two children, besides

other friends, are called to mourn. A large number of sympathising friends and neighbours attended the funeral, which was held Aug. 20. The services were conducted by Elder G. T. Wilson, of New Zealand.

"Is CHRIST coming in 1896?" Come and hear the evidence." So runs an announcement for Sunday services in the *Age* of August 18. But that is not the question, nor is it a proper question to discuss. No prophecy reveals the exact time when Christ is to come again to this earth. "Of that day and hour knoweth no man." By the signs mentioned which were to precede His coming, we may know when it is "near, even at the doors." Matt. 24:33. The important questions for us to consider are, Do we discern the signs? Are we watching, waiting, and preparing to meet Him? Are we warning others to prepare to meet Him? These questions eclipse and preclude all time-setting theories. The duty enjoined to "watch" implies that we know not the exact time.

A CONFERENCE of Presbyterian ministers was held in Sydney on Monday evening, Aug. 20, to consider the subject of amusements. The idea seemed to prevail that more amusements should be provided for the young people. As reported in the *Melbourne Age* of Aug. 21, "several of the speakers went straight for dancing, billiards, and card-playing (dissociated from gambling) as home amusements, and for theatre going and outside sports. The Rev. Dill Mackay said that he could ask a blessing on any of these amusements. Two or three ministers admitted going and taking their children to the theatre." In defence of this position it was urged that there is "an absolute necessity for people that religion was intended to make them miserable is an altogether wrong one."

We agree with these ministers that religion was not designed to make people miserable; but it is a question whether people who are miserable without dancing, card-playing, theatre going, etc., have any religion worth speaking of. When the church walks with God, its path is not parallel with that of the world, and the perfect peace in which He keeps His own is supposed to be a panacea for hankering after worldly pleasures.

THE telegrams of the week show that the irrepressible conflict between the European governments and the lawless classes has been prosecuted with unabated vigour. In social circles there is continual ferment; in political circles statesmen are watching every movement on the political chess board with strained nerves and breathless anxiety; in the industrial world there is poverty and bitter heart-burning on one side, and luxury and oppression on the other; in the world at large, besides the war formally declared between China

and Japan, there have recently been outbursts of war in South and Central America, in Morocco, the Philippine Islands, and other places.

What do these things show?—Why, the tendency of the human heart. They are the working out of the selfishness, pride, and ambition that have had their dwelling place in the heart of man ever since Satan gained a controlling influence over the race.

THE state of affairs the world over, in both church and state, is just what Christ (Luke 21:25, 26), James (chap. 5:1-7), and the prophets, have told us would be seen just before the coming of the Lord. This is a thought to give us joy; for when Jesus comes, it is to the righteous the ushering in of the glad millennial morning, the dawning of endless day.

MR. EDGAR ON "GOOD GOVERNMENT."

SUNDAY afternoon, August 19, Mr. A. R. Edgar, at his usual "Pleasant Sunday Afternoon Association" service, Wesley Chapel, Lonsdale St., Melbourne, spoke on "the need of good government to extricate the country from its present state of depression." He said:—

The government should be in the hands of good men,—good, honest, Christian men. They all knew of cases where men claiming to be Christian men had taken the reins of government, and very bad legislation, bad for the individual and bad for the nation, had been the result.—*Melbourne Age*, Aug. 20, 1894.

But who is to decide between "good, honest, Christian men" and men "claiming to be Christian men"? When the bid is held out, "We want good Christian men for office," the temptation is at once presented for men to *claim* to be what they *are not*, in order to get the office. And who is to decide what they really are? Who only knows? Mr. Edgar further said that "Parliament was a reflex of the moral condition of the electors." If this be so, what sense can there be in asking for a better government before the people are made better, and why look to the Government to reform the bad state of things? According to Mr. Edgar's own logic, the reformation must needs begin before we come to Parliament. Therefore, what is needed first of all is good religion rather than good government. And ministers of the gospel would be in better business preaching this than any kind of politics on Sunday or any other day.

THE BIBLE ECHO,

An 8 page Religious and Family Journal,

PUBLISHED EVERY WEEK.

PRICE, PAYABLE IN ADVANCE:

| | S. | D. |
|---|----|----|
| For the Year, post-free | 6 | 6 |
| For Six Months, post free | 3 | 6 |
| Two or more Copies to one address (each) | 4 | 6 |
| To other Countries in the Postal Union | 8 | 0 |
| Single copies (postage extra) | 0 | 7 |

Address BIBLE ECHO, N. Fitzroy, Melbourne, Victoria;

Printed and published by Echo Publishing Company, Limited, 14 and 16 Best Street, North Fitzroy, for the Australasian Union Conference of Seventh-day Adventists, and registered as a newspaper in Victoria.