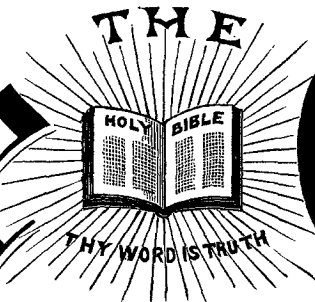


# Bible Echo



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ONE PENNY.

## The Bible Echo,

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### THE "CHRISTIAN PIONEER" AND SUNDAY LAWS.

WE have been watching with interest, as we said we would, what the religious press of the country has to say upon the enforcement of Sunday observance. Recent prosecutions in New South Wales have brought the matter prominently before the public, and given all an opportunity to speak. The Hobart *Church News*, to its credit be it said, has come out and denounced the prosecutions referred to in plain terms, styling such proceedings "persecution and tyranny." But so far as our observation has gone, this paper stands alone, among this class of journals, in taking this position.

As we have before remarked, the religious press ought to be foremost in pleading for religious freedom and the rights of conscience. But, sad to say, the case is quite otherwise. The *Southern Cross* raised its voice against the repeal of the Sunday law of Charles II., and condemned the prosecuted, rather than the prosecution, under it. (See its issue of May 18, 1894.) The *Victorian Baptist*, August number, 1894, has given as its verdict that the state should "not permit those who deem it a sacred duty to rest on Saturday, to work on Sunday," though at the same time recognising and admitting this to be a hardship.

And now the *Christian Pioneer*, a Disciple organ, comes forward and likewise takes its stand on the side of the persecutor. Under the heading "Sunday Laws," it says:—

We do not base our observance of the first day of the week on the fourth commandment, nor have we any sympathy with the enforcement of religion by national law. But as the great majority prefer to observe Sunday as a day of cessation from toil, and as such a weekly cessation is in harmony with the interests of the working-man and the welfare of mankind in general, we favour the existence of a law setting aside this day. Of course, if the law commanded men to *worship* on Sunday, or prohibited the observance of Saturday or any other day as a day of worship to those preferring it, we should with all our might oppose it. This, however, is not the case.—*Christian Pioneer*, Aug. 30, 1894.

It favours "the existence of a law setting aside" Sunday. Then of course it must favour the enforcement of such a law; for law is of no value only as it is enforced. It must also of necessity condemn those who refuse to comply with the law. And this it does. Referring to seventh-day observers' refusing to obey Sunday laws, it says:—

Their refusal to submit can only be condemned.

AN EVASION THAT WILL NOT WORK.

But the *Christian Pioneer* disavows having "any sympathy with the enforcement of religion by law." Like the *Victorian Baptist*, it seeks "civil and sociological" grounds in justification of the existence of Sunday laws, denies their religious character, and says, "If the law commanded men to *worship* on Sunday, . . . we should with all our might oppose it." But this, it asserts, is "not the case."

It further says:—

If the law required our friends to congregate in worship on Sunday, or forbade them doing so, on Saturday, their refusal to obey would be justifiable.

Well, what are the facts in the case? Just now we are talking about the Sunday law of Charles II. Is this religious? Does it require men to "worship," and to "congregate in worship on Sunday"? If it does, then the *Pioneer* is pledged stoutly to resist it; for it has said it would with all its might "oppose" such a law. Let us read a sentence or two from the law itself. It provides that:—

All the laws enacted and enforced concerning the Lord's day and *repairing to the church therein* be carefully put in execution. And that *all and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of piety and true religion, publicly and privately.*

If this is not a religious law, and does not require men to "worship" and to "congregate in worship," it would be impossible to frame such a law. This is just such a law precisely as the *Pioneer* says it would oppose with all its might. We wait to see if it is as good as its word. And, furthermore, this is the very law under which the Seventh-day Adventists in New South Wales have been prosecuted, fined, and sentenced to the stocks. It is their refusal to submit to this law which the *Pioneer* says "can only be condemned."

ALL SUNDAY LAWS RELIGIOUS.

But even if the law said nothing about "repairing to the church" on Sunday,

mis-called the Lord's day, and men's "applying themselves thereon in the duties of piety and true religion, publicly and privately," but only required *rest* on that day, it would still be religious; for the idea of *resting one day in seven* itself springs from religion. It has its foundation in religion. In the beginning God created the heavens and the earth in six days and rested on the *seventh*. And because of this, and in order that man might forever keep in memory the one true God, the Creator of all things, He blessed and set apart the seventh day, and commanded man to rest upon it, and keep it holy. The septenary order of days has its origin in the facts of creation, and the duty to remember and worship the true God. The Sunday institution is simply a supplanter of the original and true Sabbath. It is therefore religious, and can never be anything else. The *Pioneer* denies that it bases its observance of the first day on the fourth commandment. But that is where it and every other Sunday advocate got the idea of observing *one day in seven*—from the great Sabbath law given at creation and reiterated on Sinai. The *Pioneer* says the great majority "observe Sunday as a day of cessation from toil." True, but where did they get the idea of *cessation from toil one day in seven*?—From God's law, which says, "Six days shalt thou labour," "but the seventh day is the Sabbath of the Lord thy God; *in it thou shalt not do any work.*" Where they got the idea of observing *Sunday* instead of the *seventh day* was first from paganism, and secondly from the Papacy.

The idea of resting one day in seven is, therefore, itself religious. In observing the seventh day men worship the One who set apart that day; in observing the first, they pay homage, though doubtless in many cases as yet ignorantly, to the power that set apart that day—the mystery of iniquity, the man of sin.

The idea of resting one day in seven itself being religious, the institution based upon the idea must be religious, and the laws enforcing the institution thus based must therefore necessarily themselves be religious also. There is no escaping this conclusion.

All Sunday laws are therefore religious. Men might as well talk about the Bible, baptism, sprinkling, or confirmation, not

being religious, as to assert that Sunday laws are not religious. Every Sunday law that was ever made was religious. The enforcement of Sunday observance by law, therefore, is the enforcement of religion by law, and that is—

#### RELIGIOUS PERSECUTION.

Like the *Victorian Baptist*, which said, "It is unquestionably hard for the few who rest on Saturday as a matter of religious obligation, to be compelled to rest also on Sunday by the laws of the land," the *Christian Pioneer* can see there is a hardship here. It says:—

They certainly labour under a disability, as do the Jews also, in losing two days a week.

But what right has civil government to enact laws which will put honest, industrious, and conscientious citizens under "disabilities," and deprive them of one-sixth of their God-given time? There must be something wrong with the *law* instead of the *citizens* when such is the case.

Recognising this injustice, the *Pioneer* adds:—

And this would justify them in seeking to try to have the law altered—a work in which they would gain the assistance of Mr. Joseph Symes and his followers.

If the injustice and hardship involved in the enforcement of Sunday laws will justify Seventh-day Adventists in demanding the repeal of the law, it will justify every one else in doing the same thing. And why doesn't the *Christian Pioneer* do it? Does it believe in justice? Does it believe it to be the duty of the Christian to plead the cause of the oppressed, the poor, and the needy? Prov. 31:9. No; it says they will get assistance from the infidels! Yes, indeed; there is more justice and mercy to be expected from open and avowed infidels than from thousands of professed Christians to-day. Many of them are more tolerant, are better friends of religious liberty, and are doubtless nearer the kingdom of God, than not a few of those who parade about in sacerdotal garb, and make such high professions in religion. There are, no doubt, scribes and Pharisees to-day of whom it might be said, as was said by Christ of similar characters in His day, "The publicans and harlots go into the kingdom of God before you." The *Christian Pioneer* has occasion to seriously reflect over its flippant and un-Christian remarks.

#### ASKS PRINCIPLE TO BE SACRIFICED TO THE LAW.

Instead of nobly taking its stand against the unrighteous law, and pleading the cause of the oppressed, this Christian (?) paper cringingly says:—

But while the law exists, they should be as willing as the Jews to make a sacrifice for their convictions.

Make what kind of a sacrifice, we ask; a sacrifice of principle and of practice to the extent of obeying a wicked and oppressive law?—Never! As well have asked Daniel and the three Hebrews to bow down to the golden image, or to

cease to pray to the God of heaven. These last-named are Jews whose examples are worthy of imitation in all ages, whatever be the course pursued by the poor benighted Jews of to-day.

#### OBJECTS TO THE NOTORIETY.

While the *Pioneer's* enmity against the Sabbath of the Lord and commandment-keepers so overtops its evident sense of justice as to cause it to plead for the law instead of those oppressed under it, it seems quite put out that they should gain any notoriety from the proceedings. It says:—

Our Seventh-day Adventist friends are rejoicing in the prominence given them by the incident of one of their number being fined in Sydney for working at his trade as a brick-layer on Sunday.

Well, if seeking to compel Seventh-day Adventists by law to observe a day they do not believe in keeping, and one the Lord has never told anybody to keep, and fining and sentencing them to the stocks for not doing so,—if this is persecution, then they have a right to rejoice; for Christ has said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad; for great is your reward in heaven, for so persecuted they the prophets which were before you." Matt. 5:11, 12. But the *Pioneer* doesn't rejoice. We submit, however, that it is unfair for Sunday-keepers to claim the right to persecute seventh-day observers, and then object to the notoriety such persecution brings them.

The *Pioneer* finally says:—

This case has brought the S. D. Adventists before the public, and their object has thus been gained.

Yes; and further prosecutions will continue to do the same thing. As Albert Barnes has said:—

There is no lesson which men have been so slow to learn as that to oppose and persecute men is the very way to confirm them in their opinions, and to spread their doctrines.—*Comments on Acts 4:3, 4.*

If the *Christian Pioneer* desires no further prominence to be given Seventh-day Adventists, let it go to labouring with all its might for the repeal of Sunday laws, instead of pleading for their retention and enforcement. W. A. C.

#### THE ATONEMENT IN FIGURE.

##### THE SANCTUARY SERVICE.

AFTER calling attention to the various appointments of the sanctuary, the writer to the Hebrews says that they were used for the service of God. In the first apartment of that tabernacle, the priests served every day; but into the second apartment the high priest went alone, "once every year, not without blood, which he offered for himself, and for the *errors of the people.*" Chap. 9:6, 7. This last is what we are particularly interested in. Turning to Leviticus, the fourth chapter, we find the Lord's directions for the laying off of individual sins. Verses 27-35 tell us that

if one of the common people became conscious of a wrong he had been ignorantly committing, he must bring a goat before the door of the sanctuary, lay his hand upon the head of the victim (by way of confession), and then kill it near the altar of burnt-offering. The priest then poured out the blood of the victim, and conveyed its body into the tabernacle. Chap. 6: 25, 26.

The object of this ceremony is briefly stated. The man who brought the victim and slew it was a sinner. He became such through his violation of one of the ten commandments, which were kept in the ark, within the second veil, the apartment known as the "most holy." "Sin is the transgression of the law." 1 John 3:4. "The wages of sin is death." Rom. 6:23. So to transgress any one of those commandments, was to incur the penalty of death. To be relieved from this penalty, the sinner must bring the prescribed victim in a public manner, which was an acknowledgment of his sin, and an expression of his desire to be reconciled to God, whose will was expressed in His law, and deposited under the mercy-seat—the typical throne of Heaven. God, who is always anxious to pardon, freely forgave the wrong thus confessed, while the innocent victim died. In this way the Israelites expressed their faith in the death of Christ, which was to be.

Although the forgiveness of sin through this ceremony was freely granted, the sin was not then *blotted out*. As stated by the apostle, had this been so there would have been no more conscience of these sins; but it was necessary that a "remembrance" of them should be made for after consideration. Heb. 10:1-3. To do this, the body of the victim, which figuratively received the sin, was conveyed into the sanctuary, thus transferring thence (in a figure) the sin, where it rested until the time of its final disposal.

This required a special ceremony, to be performed on a certain day of the year, and by no other than the high priest himself, in the second or inner apartment of the sanctuary. By reference to Lev. 16:29, 30, we not only learn *when* this ceremony took place, but also its design: "This shall be a statute forever unto you, that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all; . . . for on that day shall the priest *make an atonement* for you, to cleanse you, *that ye may be clean from all your sins* before the Lord."

Notice two or three points: This was the only day in the year when the atonement could be made, while sinners could bring their victims as sin-offerings every day. On this day of atonement, the people were to be cleansed from *all their sins*, while the daily offering was made for each single sin. Again, as we shall soon see, the atonement was made in the "most holy" place of the sanctuary, while the daily sin-offerings were made before the

door of the sanctuary, and near the altar of burnt-offerings. It is therefore clear that this tenth day of the seventh month was the time when *all the sins* of the preceding year which had been confessed, and lodged in the sanctuary, were "remembered," and the final disposition of them made. In other words, it was the great reckoning day of the whole year, when the people of Israel would have their sins reviewed, and either blotted from the records of remembrance, or thrown back upon the guilty ones, according to their standing at the time the atonement took place. This is evidently the reason why that day was to be so solemnly regarded by those whose cases were then to be under consideration. Lev. 16:29; 23:27.

On this day, the first work of the high priest, after offering blood for his own errors, was to bring two goats before the door of the sanctuary, where lots were cast upon them, one of these lots was for the Lord, the other for the scape-goat. The goat upon which the Lord's lot fell was slain, and offered for a sin-offering. The other goat was kept alive before the door for another purpose. Lev. 16:7-10. The blood of the sacrificed goat—which was the people's sin-offering—was taken by the high priest into the "most holy" place, and sprinkled upon the mercy-seat, over which was the shekinah, the symbol of God's presence. In this way, an atonement was made for the holy place, because of the sins of the house of Israel having been brought thither. Verse 16. The same thing was done for the vessels in the outer apartment and for the altar. This was the cleansing of the sanctuary from the accumulated sins of the year. Verses 18, 19.

This having been done, the high priest came out to where the live goat was detained, and laying his hands upon the head of that goat, he enumerated the sins of his people, and so placed them upon the goat. This creature was then conveyed alive to an uninhabited part of the country, there to bear, for an indefinite time, all the iniquities of the house of Israel. Verses 20-22.

This work of the atonement, it will be readily seen, covered only *past sins*, since each year had its own day of atonement. More than this, only those sins came within the scope of that atonement, which had, previous to the final act of the ceremony, been conveyed into the sanctuary by confession. Those who chose not to do this, retained their sins upon themselves, since only those sins were put upon the scape-goat which the high priest brought from within the sanctuary. Such persons refused to be reconciled to God; therefore the atonement made did not avail for them, and they were left to receive the consequence of sin, which was death.

All this was but typical, and was ordained to point those people to the work

of Christ in man's behalf. It could go no further; "for it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. It therefore follows that when Christ came and offered Himself as the true sacrifice for sins, all that typical work ceased to avail before God. But the real work, the substance of which all that was but the shadow, must be performed somewhere by the true High Priest. But where and when does He accomplish it? We shall see.

J. O. C.

PREVAILING PRAYER.

MRS. E. G. WHITE.

"WATCH ye therefore, and pray always," is the injunction of Christ to His disciples. Again we read in the inspired word, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

God has made it our duty to pray. The riches of the universe belong to Him. He has all temporal and spiritual treasures at His command, and can supply every want from His abundant fulness. We receive our breath from Him; every temporal blessing that we enjoy is His gift. We are dependent upon Him not only for temporal blessings, but for grace and strength to keep us from falling under the power of temptation. We daily need the Bread of Life to give us spiritual strength and vigour, just as much as we need food to sustain our physical strength and give us firm muscles. We are compassed with weakness and infirmities, doubts and temptations; but we can come to Jesus in our need, and He will not turn us away empty. He invites, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart, and ye shall find rest unto your souls." This is no doubtful, uncertain promise, but a positive one. If we come to Him, we shall not be disappointed. Yet how unwilling we seem to accept the gracious invitation. When in trouble, we too often go for help to our brethren, who are no wiser nor stronger than ourselves; but if we would go to Jesus, if we would take our troubles to Him in prayer, we should find rest, and peace, and courage. The wisdom that God gives is unerring; His strength is sufficient for all our needs. Let us lay our burdens at the feet of Jesus, and, according to His promise, He will take the weary load, and encircle us in the arms of His love.

The reason that we do not realise greater help is because there is lack of earnest, fervent devotion: Jesus reproved the Pharisees for drawing near to God with their mouth, and honouring Him with their lips, while their hearts were far from Him. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." We must have a deep, earnest sense of our needs. We

must feel our weakness and our dependence upon God, and come to Him with contrition of soul and brokenness of heart. Our petitions must be offered in perfect submission; every desire must be brought into harmony with the will of God, and His will must be done in us. We must not pray in a doubting, half-hearted manner, but with full assurance of faith. When we come to Him in this manner, Jesus will listen to our prayers, and will answer them; but if we regard iniquity in our hearts, if we cherish any darling sin, we may be assured that no blessing will be given in response to our prayers.

Faith takes God at His word, with or without feeling. It "is the substance of things hoped for, the evidence of things not seen." We can believe our fellowmen, and can we not trust the word of God? When we go to Him for wisdom or grace, we are not to look to ourselves to see if He has given us a special feeling as an assurance that He has fulfilled His word. Feeling is no criterion. Great evils have resulted when Christians have followed feeling. How do I know that Jesus hears my prayers?—I know it by His promise. He says He will hear the needy when they cry unto Him, and I believe His word. He has never said to the "seed of Jacob, seek ye Me in vain."

If we walk in the light, we may come to the throne of grace with holy boldness. We may present the promises of God in living faith, and urge our petitions. Although we are weak, and erring, and unworthy, "the Spirit helpeth our infirmities." But too often our prayers are moulded by coldness and backsliding. Those who do not deny self and lift the cross of Christ, will have no courage to approach a heart-searching God. We must learn to watch unto prayer, and to be importunate. We must accustom ourselves to seek divine guidance through prayer; we must learn to trust in Him from whom our help cometh. Our desires should be unto God; our souls should go out after Him, and their attitude should always be that of supplication.

When we have offered our petition once, we must not then abandon it, but say, as did Jacob when he wrestled all night with the angel, "I will not let Thee go, except Thou bless me," and like him we shall prevail.

There are many who are surrounded with clouds of darkness. They try to do something themselves, some great and good work which will win the favour of God and make them happy, but they neglect the very work that they should do. But the path of happiness is the path of obedience. We should in no case blind our eyes to our true condition, and then pray in a loose, general manner. Prayers of this kind rise no higher than the petitioner's head, and bring no answer of mercy, because they are dictated by no sense of need. Says the apostle, "Examine yourselves, whether ye be in the faith;

prove your own selves." Inquire into the character of your thoughts, purposes, temper, words, and deeds. Compare your experience with the declarations of Scripture, and see whether you are gathering with Christ or scattering abroad. See if your life testifies that you are in the faith.

We should search the Scriptures daily; for the word of God is our unerring guide. We are here in a world of doubt and skepticism. The law of God is made void, unbelief seems to be in the very air we breathe; and to resist all these influences, and battle successfully against the powers of darkness, requires strong faith and earnest prayer. But amid all these opposing influences, we may repose in God with perfect confidence. I once read of an eagle that had left her home in the Alps, and clouds dark and heavy intervened between her and her home in the towering cliffs. She seemed bewildered, and with loud screams flew first one way and then another against the over-hanging clouds. Suddenly, with a shrill scream of determination, she darted upward through the dense clouds into the clear sky above. The clouds were beneath her, and she was again in her mountain home. And so may we rise above the clouds of skepticism, and dwell in the clear sunshine of God's presence.

It is only by watching unto prayer, and the exercise of living faith, that the Christian can preserve his integrity in the midst of the temptations that Satan brings to bear upon him. But "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Talk to your heart constantly the language of faith: "Jesus said He would receive me, and I believe His word. I will praise Him; I will glorify His name." Satan will be close by your side to suggest that you do not feel any joy. Answer him: "'This is the victory that overcometh the world, even our faith.' I have everything to be glad of; for I am a child of God. I am trusting in Jesus. The law of God is in my heart; none of my steps shall slide."

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HAS THE RECKONING OF TIME BEEN  
LOST?—No. 4.

R. HARE.

THE DAY-LINE.

THE sweet singer of Israel speaks of God making the "outgoings of the morning and evening to rejoice." Ps. 65:8. These "outgoings" do not depend upon any arrangement of man, or device of the human will; neither are they affected in any way by man's movements upon the earth. The sons of Adam may wander hither and thither; yet their movements are but as the movements of dust specks on the face of this great creation. The dial shadows that measure off the days of our planet cannot be disarranged by the restless movements of man.

In Paul's argument before the Athenian

philosophers, it is stated that God "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Acts 17:26. The times fixed by God cannot be changed by man. We have found hitherto that the *day* and the *week* are the only measures of time that God has given to man as *fixed*. These have been planned for all men, and that, too, upon all the face of the earth.

At the time of the deluge, great changes took place in the plan of the earth's surface. The fountains of the great deep were broken up, and the waters that had been stored in the heart of the earth came to the surface, while many portions of the surface went down and are now under the deep. Job spoke of this when he wrote of the "ways that wicked men had trodden," and of their foundation that was overthrown by a flood. Job. 22:15-17.

But these changes did not prevent men from dwelling upon all the face of the earth. Journeys that could have been made by travelling with caravans must in future be accomplished by navigating the waters. As the descendants of Noah were scattered from the tower of Babel, on the plains of Shinar, some of them went toward the east, while others journeyed west. Those who journeyed east finally came, in the course of centuries, to the eastern shore of Siberia. Those travelling west came also, in the course of centuries, to the western shores of Alaska. It is believed by many explorers and men of science that Europe and Canada originally united, or nearly so. The people travelling west would thus be able to reach the Behring Straits, the water that divides between the eastern point of Asia and the northern point of North America. This would be a point almost directly opposite to the plains of Shinar, from whence they started.

When the people finally reached these different shores, those travelling east would have apparently gained twelve hours, while those travelling in a westward direction would have appeared to lose twelve hours of time. Through the Behring Straits, where the inhabitants would meet, a line can be drawn from north to south without crossing land. When the degrees of longitude were finally fixed, the 180th degree fell near this place, and it has been recognised as the day-line.

The plan of dividing the earth by imaginary meridian lines was first employed by Hipparchus, a celebrated Grecian astronomer who lived between 160 and 125 B. C. He located the first meridian as passing through the Canary Islands, on the northwest of Africa. This was nearly fifteen degrees further west than the first meridian is now placed. At the seventh Geodetic congress, held in Rome in October, 1883, it was recommended that the location of the Greenwich Observatory

should be the universal meridian. An international congress of forty delegates who met at Washington in October, 1884, indorsed the recommendation. The prime meridian being fixed at Greenwich, the 180th forms its opposite meridian, and is known as the day-line. This line passes just east of New Zealand, and forms the division between the eastern and western hemispheres.

It might be interesting to note that humanity had no need of a day-line till the Pacific was crossed by Magellan in 1521 A. D. That vast ocean with its 90,000,000 of square miles of water had long kept the travellers both by land and sea from any apparent confusion in their reckoning.

It can readily be seen that to a person travelling east—toward the sun—the sun will appear to set a few minutes earlier every day; so that one hour will be gained for every fifteen degrees that he travels. To a person travelling west—from the sun—the sun would appear to set a few minutes later each day, with the effect of making him lose an hour for every fifteen degrees passed. But what of this gain and loss? Suppose there are twins in Melbourne, and they decide to circumnavigate the globe. One starts east while the other starts toward the west. In the following year, when they arrive in Melbourne, and their birthday is to be celebrated, one is found to believe that he is a day older than the other. Where does the difficulty lie?—Simply in the fact that the minutes gained each day by the one travelling east, at the end of the circuit amount to the time taken up by one revolution of the earth, while with the one travelling west the period lost amounts also to the time taken up by one revolution of the earth.

But in neither case was it truly either loss or gain. Suppose those two young men had each taken a chronometer, fixed to the same moment at starting, and carefully attended during the journey; on arriving again at Melbourne, the dial hands would point to the same figures just as when they started. The apparent difference in either case is only artificial, originating from man's movements upon the earth, and not from any movement of the earth itself. The revolving earth is God's chronometer, and by its movements alone time must be adjusted. The apparent gain or loss is of no value, so must be dropped out of reckoning. This is how it is in crossing the day-line. The artificial hours gained or lost require that we either add or subtract so as to adjust our time to that of the revolving world. But that adjustment has no more effect on the day than the setting of the hands of a watch to another hour.

Our antipodian fathers can never get more than twelve hours behind us; for it is always night there while it is day here. So with all parts of the globe; day and night are always opposite, and until they

change that position, time cannot get disarranged. Travellers may traverse any part of the globe, either land or sea, and until that imaginary line in the Pacific is crossed, no disarrangement of days will appear. When it is crossed, it is an easy matter to adjust our time to the earth's revolution by adding or subtracting the hours gained or lost. The outgoings of the evening and the morning still rejoice, and the God that keeps them thus still proclaims: "The seventh day is the Sabbath of the Lord thy God."

## Health and Home.

### RANSOM.

CHRIST did not send,  
But came Himself to save;  
The ransom price He did not lend,  
But gave;  
Christ died—the Shepherd for the sheep,  
We only "fall asleep."

—Miss A. E. Hamilton.

### AS YOU GO THROUGH LIFE.

DON'T look for the flaws as you go through life;  
And even if you should find them,  
It is wise and kind to be somewhat blind,  
And look for the virtue behind them;  
For the cloudiest night has a hint of light  
Somewhere in its shadows hiding;  
It is better by far to hunt for a star  
Than for spots on the sun abiding.

The current of life runs ever away  
To the bosom of God's great ocean.  
Don't set your force 'gainst the river's course,  
And think to alter its motion.  
Don't waste a curse on the universe—  
Remember it lived before you.  
Don't butt at the storm with your puny form,  
But bend, and let it go o'er you.

The world will never adjust itself  
To suit your whims to the letter;  
Some things must go wrong your whole life long,  
And the sooner you know it the better.  
It is folly to fight with the Infinite,  
And go under at last in the wrestle;  
The wise man shapes into God's good plan  
As the water shapes into a vessel.

—Ella Wheeler Wilcox.

### CONSPICUOUSNESS IN DRESS.

If a lady's dress is especially conspicuous, it may be to the advantage of the dress, but it is to the disadvantage of the lady. The dress may be artistic in colour, design, and arrangement; but the lady who wears it is evidently lacking in good taste. The dress might do credit to its maker if it were on a lay-figure in a show-window; but it brings discredit to its wearer when it calls chief attention to itself, and brings her into prominence only as its exhibitor. A lady is never well dressed when her dress is conspicuous, any more than a picture is well framed when its frame is more noticeable than the picture. This principle is as applicable to truth as to persons. That style is never a good style which calls attention away from the truth which it assays to present. Rhetoric and oratory are truly effective only when they are subordinate to the sentiment which they embody and emphasise.—S. S. Times.

### HOW SHE ATTRACTED ATTENTION.

A LITTLE incident—it is a true story—occurred a few years ago in Philadelphia, which has its significance for many of our readers.

The owner of a large retail store gave a holiday to all his employes in the middle of June. Cashiers, foremen, salesmen and women, cash boys and porters, all were invited to spend the day on the grounds of the country seat owned by their employer. Tents were erected, a bountiful dinner and supper were provided, a band of music was stationed in a grove, and special trains were chartered to carry the guests to the country and home again.

Nothing else was talked of for weeks before the happy day. The saleswomen, most of whom were young, anxiously planned their dresses and bought cheap and pretty muslins, which they made up in the evenings, that they might look fresh and gay. Even the cash boys bought new cravats and hats for the great occasion.

There was one girl, whom we shall call Jane, who could not indulge herself in any pretty bit of finery. She was the only child of a widowed mother, who was paralysed. Jane was quick and industrious; but she had been but a few months in the store, and her wages barely kept her and her mother from want.

"What shall you wear?" said the girl that stood next to her behind the counter. "I bought such a lovely blue lawn."

"I have nothing but this," said Jane, glancing down at her rusty black merino.

"But that is a winter dress! You'll melt, child. There'll be games and boating and croquet. You must have a summer gown or else don't go."

Girls of fifteen like pretty gowns. Jane said nothing for a few minutes.

"I must wear this," she said firmly. "And I think I will go. Mother wishes it, and I like to get all the fun I can out of life."

"But you can't play croquet in that."

"It is always fun to see other people have fun," said Jane, bravely.

The day came, bright and hot, and Jane went in her heavy, well-darned dress. She gave up all idea of "fun" for herself, and set to work to help others find it. On the grounds she started games for the children, ran to lay the table, brought water to the old ladies, was ready to pin the torn gowns, or to applaud a "good ball;" she laughed and was happy and friendly all the time. She did not play; but she was surrounded by a cheerful, merry group wherever she went.

On the way home to town the employer, who was a shrewd business man, beckoned to his superintendent.

"There is a girl here whose friendly, polite manner is very remarkable. She will be valuable to me as a saleswoman. Give her a good position. That young woman in black," and he pointed her out.

The next day she was promoted into one of the most important departments, and since that time her success has been steady.

The good humour and kindness of heart which enabled her to "find fun in seeing others have fun" was the best capital for her in her business. She had the courage, too, to disregard poverty and to make the best of

life—a courage which is rare, and which rarely fails to meet its reward.—*Youth's Companion*.

### THE PEOPLE OF JAPAN.

A CORRESPONDENT in Japan writes: "Japan furnishes an example that tells largely in favour of a vegetarian diet. That the Japanese are a people of muscle and great physical endurance is apparent on every hand. The specimens of muscular development shown in the build and structure of the working classes, are evidences of great strength and hardiness. The diet of these men is entirely of vegetables and fish, and they are very economical feeders at that. The quantity of food they require, or at least the quantity they eat, is astonishingly small when compared with the food devoured by the meat-eaters from the western world. The amount of manual labour they perform is simply prodigious. The coolies who take the place of, and who do the work for which oxen and horses are utilised elsewhere, are about as strong and can accomplish about as much heavy work as the beasts of burden they take the place of. They are possessed of immense power of limb, being able to pull loads that would be considered as much as any ordinary draught animal could draw. It is wonderful to see them walking away with the heavy loads they easily move; and as carriers of burdens upon the shoulder, they are capable of startling achievements. Seemingly their frames are as tough as steel, not susceptible of cold or intense heat—going thinly clad in freezing weather, and not shrinking from the sun in its most oppressive season. Short in stature, compact in build, with well-expanded chest, limbs of shapely mould, with muscles of iron endurance, small extremities, delicate ankles, they are a marvel of strength. Some of these men have a mass of muscle in their lower limbs such as is seen delineated in the cuts of the gladiators of old Rome. And it must be remembered that these men are from necessity the least able to indulge in unlimited quantities of their peculiar food of all the people in the land. They illustrate the lesson that strength and endurance may exist on a light and scanty diet of rice and vegetables, together with fish. The jinrikisha men are not so heavily moulded, being of much slighter build; but they also are full of muscle, though not so prodigally developed. The fatigue these men undergo and withstand can be partially estimated when it is remembered that it is not considered an extraordinary feat for them to travel forty miles a day with their seated passenger. No matter how hot it may be, while the passenger is complaining of the heat, and is being whirled along and protected by his umbrella from the rays of the sun, the motive power never flags. The jinrikisha man keeps up a pace like a deer, his body generally bare to the sun, being guiltless of clothing that could inconvenience the free movement of the body or limbs. He takes the slightest quantity of refreshment while on the road—a cup of tea and modicum of rice being the extent of his gormandising during the travel. And they repeat these exploits day after day, never eating meat."—*Gospel in All Lands*.

## From the Field.

### STILL I MUST SOW.

I know my hand may never reap its sowing,  
And yet some other's may;  
And I may never see it growing—  
So short my little day!  
Still I must sow—although I go forth weeping,  
I cannot, dare not stay.  
God grant a harvest! though I may be sleeping  
Under the shadows gray. —Sel.

### GENERAL MEETINGS IN EUROPE.

AT Hamburg, Bro. L. R. Conradi met us, and took us to the building on the Grindelberg, a beautiful street, which has been purchased for the mission in that city. The building was originally designed and erected by the Methodists for a missionary home. Over the outer entrance is inscribed the motto, "The best of all is, that God is with us;" and each room is named, by a plate affixed to the door, after some Scripture locality, as, Bethlehem, Hebron, Horeb, Bethany, Nazareth, etc.

The next day a little time was spent in viewing the city, in which spacious parks and broad breathing-places everywhere abound. How fully this is the case, will be evident from the fact that while Berlin has a population of over two millions, Hamburg, with only five hundred thousand, covers the larger area. Its broad, well-shaded, and well-kept streets, with many imposing public and private edifices, make it one of the handsomest cities of Europe. The part in which cholera made such havoc a few years ago, was the older, lower, and more crowded portion of the place, along the harbour and the river.

Bro. Conradi is full of courage and zeal in his work. He has no discouraging report to bring. The work is onward, and the openings are presenting themselves faster than he can see any possibility of filling them. Especially true is this of the publishing work. People are embracing the truth, and calling for books and preachers in tongues in which there is not as yet a printed page of our literature. And before the latest demand in this line can be met, another is pressing upon us the same claims. The providence of God is thus far in advance of us.

The Conference at Copenhagen, Denmark, commenced June 1. The church here numbers 166, and quite a number were in from the other Scandinavian countries. This was the fifteenth annual session of this Conference, the oldest of the European Seventh-day Adventist Conferences. The Conference has ten churches, five ministers, three licentiates, and 433 members. It has also in the field eight Bible workers and thirty-two colporters. The amount of tithe paid in last year was £370 sterling. Sabbath, June 9, Brn C. C. Hansen, J. S. Christiansen, and J. P. Larson, were ordained to the ministry, making the present number as stated above. June 8, ten were baptised, nearly all of whom united with the church in Copenhagen.

The union and harmony which prevail among the brethren here are good to behold. Ps. 133:1. Young people of promise and devotion are preparing by earnest study to

labour in the various branches of the work. The college building, 40x100 feet, and four storeys in height above the basement, now in process of erection at Frederikshavn, is already inclosed, and lively enthusiasm is manifested in the enterprise. The building will be ready for use the coming autumn.

The religious meetings and Bible lessons were of the deepest interest. The love of God and the fulness and the riches of the treasures we possess in Christ, were dwelt upon. Bro. Haskell had much freedom in bringing out good thoughts upon these and other topics, so that a praise-meeting at times formed the fitting conclusion of the lesson. On the occasion of the ordination referred to above, the blessing of the Lord rested on the people in a marked degree, so moving upon all hearts that there was scarcely a dry eye in the congregation. The social meetings upon both Sabbaths, especially the last, were most excellent. Four or five were constantly on their feet, and the general tenor of the testimonies was praise and thanksgiving to God for the good meetings, the best they had ever enjoyed. The brethren and sisters separated full of hope and courage, and with a faith in the future of this message which harbours no misgivings. If this is maintained, the cause in Denmark cannot but prosper.

The Conference in Christiania, Norway, was held June 13-24. The religious meetings of the occasion were seasons of interest. There was freedom in the presentation of Bible themes, and a spirit of appreciation on the part of the people, with a desire to learn what they could from the privilege they enjoyed.

Tuesday, June 19, Elder O. A. Olsen and Brn. A. R. Henry and W. C. Sisley reached the place, and their presence and words of hope and courage brought good cheer to the meeting. Bro. Olsen took hold in his usual earnest manner to labour for the advancement of the different branches of the cause which lie so near his heart. There were eight ministers belonging to the Scandinavian Conference present, and all seemed to enjoy the meeting to a more than usual extent; for at this stage of the work it means something when persons can testify at any meeting that it is the best they ever enjoyed, as was generally the case at this meeting; and when in the social meetings eight or ten are on their feet at once, waiting their turn to speak, it shows a degree of interest which is pleasing to behold. Eleven were baptised, and the right hand of fellowship was extended to fifteen earnest souls who had just united with this people. U. SMITH.

### NOTES FROM THE FIELD.

AT a general meeting held in Winnepeg, Manitoba, last July, seven were baptised, thus making a public profession of Christ. Some who attended the meetings drove a distance of eighty or ninety miles. At Roden, another place in Manitoba, four have been baptised.

TWO OF our German brethren residing in Manitoba have been confined seven days in jail for working on Sunday.

PLANS have been laid for holding a Biblical institute in connection with the opening of the Bible School at Fredrikshavn, Denmark, early in September. It is expected that soon

after the close of this institute, Elder O. A. Olsen will return to America.

WE are pleased to note that "Patriarchs and Prophets," by Mrs. E. G. White, has been published in the Danish, Swedish, and German languages.

WRITING of the work in Jamaica, Mrs. A. J. Haysmer says:—

We have just had a good quarterly meeting. The Lord came near to us. Seven more have been added to the church in Kingston, of whom six were baptised. Our church now numbers forty-four. We have organised a missionary society, and all seem very enthusiastic to work for the salvation of souls.

The work in the Blue Mountain Valley is also prospering. Three of our members who live there, on returning home after our organisation, built a little thatched meeting-house, the first Seventh-day Adventist church in Jamaica. About twenty are keeping the Sabbath there, but have not been fully instructed on all points yet.

One independent Baptist minister, for whom we have been labouring for some time, has come out firmly for the truth, and is preaching it to his people. He writes us that he thinks the best of his flock will go with him. He says he is meeting with opposition; but his courage is good in the Lord, and he is thankful he has begun to keep all the commandments. Two other Baptist ministers are very much interested, and we trust it will not be long before they also will obey. The Lord is at work, and we are trying to do all we can to work with Him.

FROM East London, South Africa, Elder Geo. B. Thompson writes:—

Elder I. J. Hankins, the writer and wife are labouring here. We are visiting from house to house, loaning tracts, periodicals, etc. Since our last report, in March, we have loaned 31,713 pages of tracts, 518 periodicals, made 1,035 missionary visits, sold about 30 copies of "Steps to Christ," and taken some orders for *Present Truth*. We are also holding Bible-readings with a number of families. The attendance at our Sunday afternoon meetings in the hall, though still small, is increasing. The leaven of truth is working in the town, and the people are asking their spiritual guides if these things are so.

The Catholic and English churches are strong, and have a moulding influence over all the rest. The Wesleyan churches read prayers every Sunday morning, and pray that the Queen may conquer all her enemies.

In connection with our work here we formed the acquaintance of a well-educated Kafir minister of the Congregational Church. We loaned him "Steps to Christ" and some tracts, which he seemed to enjoy. We then spoke to him in reference to translating, and found he had done some of this in the past, and he offered to translate one of our tracts for a small sum. It was finally arranged with him to translate that excellent tract by Sister White, entitled, "Christ Tempted as We Are." This he has done, and unless something unforeseen hinders, we hope to have it printed and in circulation before long. Thus a beginning has been made in getting the printed page before this people, many of whom can read. This tract stirs our hearts, and will it not do the same for the Kafir, whose heart God has fashioned like our own? Ps. 33:15. When we think of this Dark Continent, with its "habitations of cruelty" and millions of untutored aborigines, and also the shortness of time, the work assumes stupendous proportions. How it will be done we know not; but God has resources unlimited, which we shall soon see put in operation.

We are of good courage. Some are deciding to obey, and others are investigating. We are sowing the seed as faithfully as we know how, and have the assurance that the Lord of the harvest will give the increase.

THERE are many instances in which the Biblical commentators appear to have derived their ideas respecting Scripture teaching from previous scholars in the same field; the same thought is often traceable from generation to generation, from ancient father to English divine, and thence to our latest Sunday-school commentary. And sometimes, just as counterfeit bills pass unquestioned because they are well worn, erroneous interpretations pass current in the

Christian church, without ever being subjected to a careful scrutiny; because each new student takes it for granted that the student who has preceded him, and from whom he receives the interpretation, has done this work of investigation, and he only needs to report the results.—*Lyman Abbott.*

## The Sabbath-School.

### LESSONS ON THE BOOK OF LUKE.

Lesson I.—Sabbath, Oct. 6, 1894.

TAUGHT OF GOD. LUKE 12:1-21.

This lesson may be divided into three sections, as follows: Warning against hypocrisy; fear of God, and dependence upon Him; the poor rich man.

1. How GREAT a company gathered to hear Jesus?
2. Against what did He warn them?
3. Why is it useless to act the part of a hypocrite?
4. How clearly will hidden things be made manifest?
5. Of whom are we not to be afraid? Why?
6. Whom should we fear?
7. What assurance have we of God's care for us?
8. How close is God's watchfulness over His creatures?
9. What promise is given to those who confess Christ?
10. What of those who deny Him? (Compare 2 Tim. 2:11-13.)
11. Yet may one find forgiveness for denying Christ? Give a notable instance.
12. What is said of blasphemy against the Holy Ghost?
13. What preparation for reply should men make when they are brought before magistrates for their faith?
14. How will they know what to say?
15. What did one of the company request Jesus to do?
16. What did Jesus reply?
17. Of what did He then warn the people?
18. Why should we not be desirous of gain?
19. By what did Christ enforce this teaching?
20. Repeat the parable.
21. How should we be rich?

## News Summary.

The revolt of the Berbers in Morocco has been suppressed.

In Corea there is but one missionary to every 800,000 persons.

The Ameer of Afghanistan has planned to visit England next March.

Tobacco culture has been forbidden in Egypt by a Government decree.

Two hundred Chinese soldiers have been drowned by the wrecking of a transport.

The men engaged in the miners' strike in Scotland have resumed work at the old rates.

A telegram states that a Chinese mob has looted the city of Tientsin, the port of Pekin.

There is a rumour that twelve hundred Japanese have been killed by rebels in southern Corea.

The Portuguese Government has sold a port in Delagoa Bay to a firm of London merchants. This gives them possession of the most important harbour on the east coast of Africa.

Splendid specimens of that rare mineral, wolfram, have been found in the Bairusdale district, this colony.

The output of wine in Cape Colony has been greatly decreased this year by the ravages of phylloxera.

Two Anarchists have been arrested in the Vatican. They are suspected of designs on the life of Pope Leo XIII.

The Earl of Fingal is taking to London £20,000 worth of specimen gold from the Coolgardie, W. A., gold-field.

Twenty-one pupil teachers have been arrested in Galicia on a charge of conspiring against the life of the Austrian Emperor.

Sir Charles Russell, the present Chief Justice, is the first Catholic who has held that office in England since the Reformation.

The Duke of San Carlos has committed suicide at Madrid. He assigned as the reason his inability to attain moral perfection.

A new thawing process that has been discovered, is said to greatly increase the value of the Australian frozen meat shipped to Europe.

News has been received that the rebels in Samoa have submitted to King Malietoa, and the civil war is practically at an end. It is believed, however, that it is only a patched-up peace.

The London financial paper, the *Statist*, has offered a prize of 1,000 guineas for the best scheme for an imperial customs union. The Earl of Roseberry and the Marquis of Salisbury are to act as judges.

A French military expedition to Madagascar is under discussion. Ten thousand troops are to be employed, and the estimated cost of the proposed campaign is £4,000,000.

A great battle has been fought at Ping Yang in the north of Corea. The Japanese gained a complete victory, the Chinese having about 3,000 men killed, and 16,000 taken prisoners.

The Queensland Parliament is considering a very drastic bill for the suppression of the shearers' strike. There have been some very disorderly scenes in Parliament, and several members have been suspended.

In one of the towns of Morocco, the British and Danish vice-consuls have been seized, and treated with great indignity. A protest to the Governor of the place has been ignored.

Emperor Francis Joseph of Austria, in a recent speech, affirmed that the state of Europe is tranquil. Nevertheless, it was necessary for Austria, like the other powers, to continue her programme of armaments.

The sufferers from leprosy in India are estimated at 125,000. The Hindoos have done nothing for their relief; but the English have established places for these poor lepers. The little town of Almora, hidden away in the Himalayas, has one of the oldest asylums for them. At one time, when there were 136 lepers in the place, eighty of them were Christians.

## 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. ... ..	9:30 a.m.	11 a.m.
PRAHRAN—Foresters' Hall, next to Baptist Church, Chapel St. ... ..	10 a.m.	11:45 a.m.
SYDNEY—Temperance Hall, Church St. ... ..	10 a.m.	11:45 a.m.
Camperdown ... ..		

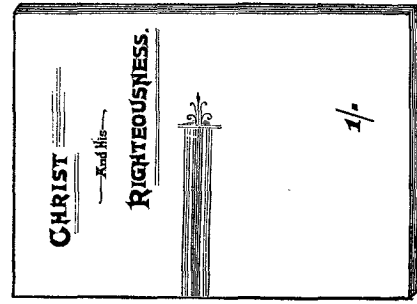
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Any of the above for sale at Echo Publishing Co., 14 and 16 Best St., North Fitzroy.

# The Bible Echo.

Melbourne, Victoria, September 24, 1894.

## CONTENTS OF THIS NUMBER.

The <i>Christian Pioneer</i> and Sunday Laws ... ..	297
The Atonement in Figure ... ..	298
Prevailing Prayer ... ..	299
Has the Reckoning of Time Been Lost?—No. 4 ...	300
As You Go Through Life (poetry) ... ..	301
Ransom (poetry) ... ..	301
Conspicuousness in Dress ... ..	301
How She Attracted Attention ... ..	301
The People of Japan ... ..	301
Still I Must Sow (poetry) ... ..	302
General Meetings in Europe ... ..	302
Notes from the Field ... ..	302
Lessons on the Book of Luke ... ..	303
News Summary ... ..	303
Publishers' Department ... ..	303
Editorial Notes ... ..	304

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.

ELD. M. C. ISRAEL and A. W. Semmens and wife left for Sydney, Wednesday, the 19th, to assist in preparing for the camp-meeting.

FROM clippings kindly sent us from Charters Towers, Queensland, we learn that the questions of the Sabbath and religious liberty have of late been quite fully discussed in some of the papers in that town. We are glad that so much of the truth has been brought before the people. News has also been received of a good work among the Germans in Queensland, numbers of whom are receiving the truth.

## THE MELBOURNE INSTITUTE.

THE Melbourne institute, which began Friday evening, Sept. 14, opened with a fair attendance, and is progressing with considerable interest and promises of good results. During the daytime of Sunday and Monday, the institute took the form of a Sabbath-school convention, in which were considered the qualifications and duties of officers and teachers, best methods of teaching, how to study the lesson, proper use of helps, etc. These subjects were quite thoroughly and interestingly discussed, much profitable instruction being given by Elders White, Corliss, Baker, Rousseau, Bro. Teasdale, and others. We feel certain that all who attended will take a greater interest in the Sabbath-school, and be able to work more intelligently in this important branch of our work than ever before.

Since Tuesday, the afternoons have been devoted to a discussion of the principles of gospel liberty and the proper relations of church and state. Elders Corliss and Colcord are conducting this line of study.

The evening discourses by Elder Corliss, on the nature of the gospel, its work, and final results, have been well attended. The forenoons have been devoted to instruction in Bible work, educational interests, and various other topics.

## THE CAMP-MEETING.

### LOCATION.

WE learn from those to whom was assigned the duty of selecting a location for the camp ground that they have succeeded in securing a very desirable position. A member of the Committee writes thus of the place:—

The land selected for camp-meeting is at Ashfield, a suburb of Sydney, and about five miles distant from the Sydney General Post Office. The exact location is at the extreme north end of Alt Street, and bounded on the north side by Paramatta Road, which is the main business road leading from Sydney into the country. The ground is ten minutes' walk from the Ashfield railway station. Fine shady native trees beautify the park, and will afford protection from the hot rays of the sun.

Ashfield is about the centre of the populous suburbs of Sydney, and is of easy access from all points. The town has a population of fully 2,000. Several colleges are here. Summer Hill railway station is less than a mile distant. Petersham and Lewisham are next-door neighbours.

On Sundays there are twenty-five trains to and from Sydney, and on other days fifty-three.

Fares: Single, 5d; return, 7d.

In coming to the camp, let visitors inquire for Alt Street, on Parramatta Road.

### FARES.

OWING to the low s. s. passage fares that are now offered to the public, the steamship companies do not see their way clear to make any reductions on terms that will be of advantage to us. The only course left open to us is to secure passage by Cook's excursion or by the s. s. lines that will suit us best. Cook's excursion to Sydney in October will reach that city on the day that the camp-meeting is appointed to begin. But the boats will carry more luggage, and in some ways offer better advantages for travelling.

### TENTS.

The prices which the Committee have established for the hire of tents this year are as follows:—

Tents.	Flys.
10x12 10 0	5 0
12x15 12 6	6 6
12x18 15 0	7 6

It will be observed that these prices are slightly in advance of those charged last year. The reason is this, we find that our prices last year were too low to cover the actual cost. That is to say, if we were to continue renting the tents at those rates until they were worn out, we would not receive their cost. We know that none of our people desire to have the Conference sustain a loss of this kind.

The tents are all in excellent repair, and will be erected by the Committee. Those who desire tents should write at once, stating (1) size, (2) with or without fly, (3) whether you wish the tent in readiness

for the workers' meeting, about the 9th, or not until the camp-meeting, which opens the 19th. We are planning to have all the tents ready for those who order them when they reach the ground.

Address all communications to the Conference Secretary, S. McCullagh, Alt. St., Ashfield, N. S. W.

### MATTRESSES AND BEDDING.

We are not able to quote prices for mattresses; but we wish to state clearly that every one who attends should bring all necessary bed clothes. We shall not be able to provide anything in this line.

### DINING-TENT.

The Conference Committee are preparing to have a dining-tent on the camp ground to provide meals for all who may wish to board. This tent will be furnished with tables, dishes, chairs, etc., and with proper waiters to serve the meals. It has been decided by the committee to furnish single meals for ninepence each, or twelve meals for eight shillings. We have a good restaurant committee, and shall be able to furnish good, wholesome food to all who desire to take their meals at the dining-tent.

We shall have a grocery stand on the ground, where bread, fruits, vegetables, and groceries can be supplied to all who choose to provide their own food.

The way is opening favourably for a good meeting. We trust that our people will pray for this annual gathering, and that every one who can consistently attend will do so. Begin at once to make preparations.

### AUSTRALIAN CONFERENCE COMMITTEE.

WHEN the subject of the shearing troubles was up for consideration in New South Wales Parliament a few days ago, a member of the Council said that "this was not a strike, but a revolution; that such acts of piracy and arson had been committed by bands of armed men as showed that the country was ruled by the tyranny of mobs." "The Lachlan district was in a state of siege and under blackmail, no one being allowed to pass the union pickets." Another member favoured subduing the strike with "the military and Gatling guns if necessary." The Government decided on more pacific measures. But the incident shows the trend of the labour problem.

THE seventh session of the Seventh-day Adventist Conference will be held in connection with the camp-meeting at Ashfield, Sydney, Oct. 19-30.

A. G. DANIELLS, *President*.

THE seventh session of the Australian Tract Society of Seventh-day Adventists is hereby appointed to be held in connection with the camp-meeting at Ashfield, Sydney, Oct. 19-30.

A. G. DANIELLS, *President*.

## THE BIBLE ECHO,

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