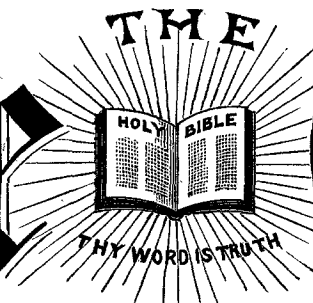


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ONE PENNY.

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"LET not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

"LET not your heart be troubled." What had troubled the hearts of the disciples?—Jesus had been telling them that He was about to leave them. For more than three years He had been their intimate companion and friend, and they had learned to love Him. He had the qualities that command love. Never was friend so courteous, so sympathetic, so unselfish. They knew His daily life, and they could testify that He was "full of grace and truth." John 1:14.

THE thought of separation was painful; but perhaps, after all, the sharpest pang was disappointed hope. They had accepted Jesus as the Messiah, and had staked everything on their hope, half worldly, half religious, of the Messianic kingdom. That this kingdom would be established in Palestine, and they would take high rank in it, they never doubted. They had "trusted that it had been He which should have redeemed Israel" (Luke 24:21); and now He was about to leave them, and their hearts were rent, and their hopes blasted.

"YE believe in God; believe also in Me." Do not doubt that I am the Messiah because My mission to earth has not turned out according to your expectations. Even when you shall see Me on the cross, trust Me still. You have heard My teaching and seen My works; never doubt but that they are of God, and that His purpose will be accomplished, though you cannot now see how.

"IN My Father's house are many mansions; if it were not so, I would have

told you." How reassuringly He speaks: "If it were not so, I would have told you." He has not deceived His followers by awakening false hopes. The earthly pomp of a secular kingdom is not consistent with the kingdom that the "saints of the Most High shall take," and possess "forever, even forever and ever." Dan. 7:18. Every mark of Satan's great rebellion must be removed from the earth before the kingdom of David's Son can be set up. But they need not fear that everlasting habitations in glory will fail. "In My Father's house are many mansions."

"I go to prepare a place for you." Jesus was to be parted from them; but in His absence they could comfort their hearts with the knowledge that He loved them, and was planning for them. He was their forerunner, ministering for them in the Father's presence (Heb. 6:20), preparing a place for them in the beautiful city of God.

"If I go and prepare a place for you, I will come again, and receive you unto Myself." His work for them should not be in vain. He would come again, and take them to the mansions He was preparing. No assurance could be sweeter to the disciples. That promise is still dear to the hearts of Christ's waiting people. It is their hope, and they are watching for the signs of its fulfilment. Many of these signs have appeared. Nation after nation has acted its part according to the prophetic word, and has passed away, until in this direction little more remains to be fulfilled. The darkening of the sun and moon and the falling stars (Matt. 24:29) have shown His coming near. In the social and political world there is "distress of nations with perplexity," and "men's hearts failing them for fear." Luke 21:25, 26. The very state of affairs that He has told His people would exist just before His second advent; so we know that the time is not far distant.

"THAT where I am, there ye may be also." This promise is to all His people. He has suffered for His own; and though wayward, erring, sinful, they have given themselves to Him, to be moulded into His likeness. His heart goes out in love for them; they are necessary to His happi-

ness. "Father," He says, "I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me." John 17:24. They have witnessed His humiliation, and shared His suffering and reproach. They are to "see the King in His beauty," and have a part in the glory and bliss that He had with the Father before the world was. Verse 5. Can they fail to rejoice that the time is so rapidly drawing near when their hope will be fulfilled in the establishment of the true Messianic kingdom? E. J. B.

PROPHECY AND HISTORY.

PROPHECY is a "declaration of something to come; a foretelling." It is a statement of events before they have transpired. Prophecy is really history in advance. The prophet looks into the future, and predicts what *shall be*, while the historian reviews the past, and records what *has been*.

Prophecy is a gift from God. It grows out of, or springs from, foreknowledge. He who does not foreknow, cannot really prophesy. Man in his natural state does not know the future. He may calculate it in some points, and conjecture it in others; but that is not prophecy. To foretell the hour of sunset, the time of new moon, or the occurrence of an eclipse, is not prophecy. This is reckoning based upon certain well-known, unchanging laws. It is simply declaring certain effects which are dependent upon causes which are continually acting. But to see the future, and correctly predict the cause and effect alike, under varied circumstances, for ages to come, is genuine prophecy. And this is supernatural; it comes from God, who alone knows the end from the beginning.

Prophecy is not only a gift from God, but it is one of the best gifts. This is proved by direct statement, and the results of prophecy as well. In 1 Cor. 12, the apostle Paul enumerates and exalts the various gifts which God has bestowed upon the church. He then exhorts us to "covet earnestly the best gifts," and to leave no doubt as to which is the very best, he says, "Desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1.

The blessings which come to the human

family through the gift of prophecy are too numerous and excellent to be fully set forth in this brief article. It reveals, as far as necessary, the ways and designs of the invisible God. It serves as a lamp to show man his position and dangers in this dark world of sin. It portrays the terrible end of the wicked, and the glorious reward of the righteous. And it furnishes the most convincing proofs of the inspiration of the Scriptures.

From these considerations, as well as others which might be advanced, we believe that the study of prophecy is important. When it is observed that the gift of prophecy was bestowed upon the church as early as Enoch, the seventh from Adam; that no less than fifty prophets of God are named in the Old Testament; that more than half of the books of the Old Testament are prophetic, and the others contain many prophetic utterances; that many of our Saviour's sermons were prophetic, and that the New Testament abounds with prophecies,—when these facts are duly considered, it will be seen that prophecy should receive far more attention from those who accept the Scriptures, than they are accustomed to give it.

No question need be raised as to the certainty of prophecy; for it "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Those who accept the Bible as an inspired book, cannot consistently reject the prophecies which form its larger portion. The apostle Peter, after having given what he saw and heard on the mount of transfiguration as proof of the divinity of Christ, refers to prophecy as "more sure" and convincing than even ocular demonstration. And why not? "Known unto God are all His works from the beginning of the world." He who knows the end from the beginning, and "callesth those things which be not as though they were," is the revealer of secrets and the author of prophecy: "The revelation of Jesus Christ, which God gave unto Him to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John, who bare record of the word of God," and of all things that he saw. Rev. 1:1.

Prophecy and history are inseparably connected. We do not mean to say that all the events recorded by the historians were foretold by prophets, and are thus connected with prophecy. But we do state that prophecy cannot be comprehended fully without a knowledge of the events which it predicted. Nor will history be viewed in its true light, if entirely divorced from the prophecy which it fulfils. God "doeth according to His will; . . . and none can stay His hand, or say unto Him, What doest Thou?" Dan. 4:35.

A. G. D.

LET THY SPEECH BE WITH GRACE.

HE that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin when you should woo a soul,
To break a jest when pity would inspire
Pathetic utterances, and address
The skittish fancy with facetious tales
When sent with God's commission to the heart.
—Selected.

THE HEAVENLY ATONEMENT.

THE typical work done under the Levitical priesthood—the individual sin-offerings and the special service of the day of atonement—all pointed to the real atonement to be made by Christ. When the blood of Christ was offered for sinners—that blood which was shadowed by the blood of earthly victims—there was no longer any efficacy in the typical services. The work of the priesthood was not to cease, but was to pass into other hands. As the earthly priesthood was but the shadow of a heavenly, so the atonement services of the earthly pointed to an atonement to be made in heavenly places.

Before His death, the Saviour made a significant utterance concerning the temple, the place where the earthly priests officiated. Looking upon Jerusalem, the devoted city, from the crest of an adjacent hill, He wept at the thought of that people, who had so scrupulously followed out the typical atonement service in the temple, yet rejecting Him, the substance of all their shadowy work. Giving further vent to His pent-up sorrow, He cried, "Behold, your house is left unto you desolate." Matt. 23:38.

The fulfilment of this saying very soon followed. When the divine Sacrifice was hanging in expiring agony on the cross, His closing breath was a distressing cry; and at that instant, the vail of the temple was "rent in twain from the top to the bottom." Mark 15:38. This indicated that the two apartments of that sanctuary were now both alike abandoned by the presence of God; that the work in both was done. Christ's death marked the end of that temple service. The priesthood was then to pass to the tribe of Judah, and Christ Himself became high priest forever after the order of Melchisedec, and not after the order of Aaron. Heb. 6:20; 7:11-17.

After dwelling at some length on various phases of the Levitical priesthood, especially the work of the high priest, the apostle draws a comparison: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. It is plain from this that Christ is the minister of a sanctuary, but not of the one erected by man. He is also high priest. Where?—In heaven. Then there is a sanctuary in heaven, of

which Christ is the minister and high priest. But what is that sanctuary like? Listen to the apostle: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Chap. 9:24.

Then as the holy places made with hands *were figures of the true sanctuary*, the place where our Saviour ministers as high priest must be a structure in the heavens which that earthly house properly foreshadowed. Indeed, when God commanded Moses to build the earthly tabernacle, He showed him one already in existence, and enjoined him to make all things according to the pattern shown him in the mount. Ex. 25:40; 26:30; Acts 7:44; Heb. 8:5.

Carrying the comparison of type and antitype still further, the earthly sanctuary having been a type, or shadow, of the real, or heavenly sanctuary, it seems consistent to assume that its services bore the same relation to the services in the heavenly sanctuary. Looking at the work of Christ as the real atonement, and that of the Levitical priests as a type of His, we can come to no other conclusion. Did the earthly services have a day of atonement set apart from all the other days in the year, wherein the sins of that year might be brought to remembrance, and, in a figure, removed? Then in the real work of Christ there must be a specific time set apart as the great day of atonement, when the sins of the whole world shall come up in remembrance before God, to be finally disposed of.

As in the typical work it required a high priest to perform the atonement service, so it must be in the real work. Christ could not have ministered in such work while He was on earth, for the reason that He was not then high priest; neither could He be such until the Levitical line ceased. This is plainly stated, as follows: "For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the example and shadow of heavenly things." Heb. 8:4, 5. Nothing but the offering of the true Sacrifice could mark the limitation of those services which were a shadow, as a shadow always reaches to, and ceases where it meets, the substance that cast the shadow. Not until Christ died, therefore, and brought to an end the earthly priesthood, could He become a high priest, and so officiate in the real atonement service.

These considerations bring us to confront the generally received opinion that Christ, by and through His death on the cross, did then complete the atonement. In other words, many suppose that the death of Christ was the atonement. Let us look carefully at this point. Christ tasted "death for every man." Heb. 2:9. Then if His death was the actual atonement, we must conclude that "every

man" has had atonement made for him. Regarding, as most do, that the atonement is satisfaction rendered for sin, surely the conclusion is easily reached—every man has had satisfaction rendered for his sins, and is therefore free. This is a leap at one bound into universalism, a length to which all are not prepared to go. And yet it is but the logical and inevitable conclusion to which one is led who clings to the idea that the death of Christ was the atonement.

Another dilemma still confronts us in attempting to maintain this view. If the atonement was completed on the cross, the sins of the present generation were atoned for more than eighteen centuries before any one of the generation was born. Can satisfaction be rendered for a sin which has never in fact been committed, and therefore has no existence? It may be said that the satisfaction was made in anticipation of what was to be. Then because the Lord knew that unborn generations were to commit sin, He made satisfaction for them beforehand, so that they might sin with impunity, and not be lost in consequence. This would have been granting indulgences in a wholesale manner indeed. The defence may be set up, however, that it was not designed to exempt those who might thus sin, but that since it was known that some would repent and be saved, it was necessary to thus make an atonement in their behalf. But how is it, think you, if the death of Christ was the actual atonement, and Christ died for "every man," that the atonement does not save all alike? "Because," you say, "the Lord expected some to repent, and those were the only ones He designed to save." That is it. Well, then, if the benefit of the atonement is only to those who repent, for how many is the atonement? The conclusion is inevitable. But if the atonement was closed at the cross, and only those were included in it who were to repent, the doctrine of predestination is set up. But all this will never do. Let us look for a better way.

It is true that in the gift of Christ, the iniquity of all was made to meet on Him. Isa. 53:6, margin. In His death, the purchase price was paid for all our sins, that we might be saved. But those who choose to retain their sins upon themselves, can do so, and carry the consequence beyond this life. The only way, however, by which the blood of Christ can avail for any one, is for that one to yield himself up to Christ, confessing his sins that they may be atoned for. In the typical atonement, remembrance was made of only those sins previously conveyed by confession into the sanctuary. These were taken thence by the act of cleansing the sanctuary. That being the true shadow of Christ's work, the actual atonement must be conducted on a similar method. "It was therefore necessary that the patterns of things in the heavens should be purified

with these [the blood of beasts]; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. This point, however, will be further studied in the next paper. J. O. C.

HAS THE RECKONING OF TIME BEEN LOST?—No. 5.

R. HARE.

AT THE POLES.

THE Divine Architect has not left any part of His universe to live or move by chance. He is the Creator of the "ends of the earth," and He faints not neither grows weary. Isa. 40:28. God would have humanity know Him, and recognise His ruling power—"from the rising of the sun, and from the west, that there is none beside Me." Isa. 45:6. The prophet speaks of God as sitting upon "the circle of the earth," so that there can be no part but must share in the plan of His controlling providence. It matters not whether in torrid, frigid, or temperate zone; in the cold blast and snows of the Arctic circle, or amid the tropical glories of the sunny clime, the divine operation of Him who sitteth upon the circle of the earth is to be known.

When the period arrived for man to circumnavigate the globe, instruments for measuring time had already been invented. A striking clock was set up in Westminster in 1368 A. D.; but the first portable clock was made in 1530 A. D. This was about the time when men began to explore the unknown regions of the Pacific and Arctic seas. These artificial means of measuring time were brought in—as all useful inventions have been—with the hand of God behind them. Harrison's chronometer, for which he obtained the reward of £20,000, offered by the Board of Longitude, was produced in 1749. This instrument was made for the purpose of determining the longitude at sea, so that the mariner does not now stand in any more danger of losing his reckoning than the man whose life-operations are circumscribed by the hills of his inland village.

The first expedition arranged with the object of finding a northeast passage, sailed, under command of Sir H. Willoughby, from the Thames, on May 20, 1553. Many expeditions have followed since then in the attempt to discover the secrets of the polar world; but we do not find that any of these lost the possibility of reckoning time. It is true that in the polar regions the seasons differ very materially from those of the temperate or torrid zone; but the earth revolves at the poles just as it does at the equator, and that revolution marks the day, even in that "land of the midnight sun."

The sun's rays fall direct at the equator; hence the great heat at that place. But at the poles, where the rays fall in a slanting direction, the temperature proportionately decreases. When we reach

that place where the rays fall in a longitudinal course, we find the region of eternal ice. In addition to this, our earth is slightly flattened at the poles, and as it declines from the plane of the ecliptic, the seasons change, and the sun is hidden behind the horizon of the temperate zone. This gives that long season of darkness in the land of the polar snows.

There is a long period of darkness, during which the sun remains hidden behind the horizon, and there is also a long period of light, during which the sun circles above the horizon, hence the expression "land of the midnight sun." It is a mistake, however, to suppose that because of this long period of either darkness or light, the reckoning of time has suffered in any way.

Those visiting the Arctic and Antarctic seas have not experienced any difficulty in keeping their record of time. The following quotation from H. W. Snow, one of the exploring party of 1850, will be of interest: "Six vessels . . . were casting their long shadows across the smooth surface of the passing ice, as the sun, with mellowed light, and gentler, but still beautiful lustre, was soaring through the polar sky at the back of Melville's Cape, already on its way to begin the journey of another day."—*Voyage of the Prince Albert*, p. 189. The writer is here speaking of the sun as it appeared at midnight; but he knew it was on its way to begin the journey of another day.

The hours and minutes of days are also well known in this land of the Esquimaux. The following quotation is from a work written by the Hon. G. M. Robison: "The morning of the 28th inst. (Tuesday) was bright and clear, and there was a promise that the sun would be seen after an absence of 132 days. At 11 A. M. all hands were out, watching the steadily increasing light about the southern horizon. . . . At 11:55 a small portion of the sun's upper limb was seen through a gorge in the mountain, but it soon disappeared. At 12:15 the whole orb suddenly appeared from behind Cape Tylson, and rolled in full glory over the southern fiord. Cheer after cheer went up from the joyful company, with ceaseless echoings."—*Narrative of the North Polar Expedition in 1872*, p. 313.

Dr. G. Hartwig bears the following testimony as to the day and night in the Arctic world: "Nothing can exceed the magnificence of an Arctic sunset, clothing the snow-clad mountains and the skies with all the glories of colour; or be more serenely beautiful than the clear, star-light night, illuminated by the brilliant moon, which for days continually circles around the horizon, never setting until she has run her long course of brightness."—*The Polar World*, p. 15.

Why, then, should men darken counsel by words without knowledge, in speaking of long days, or of days being lost? All days must be of exactly the same length,

and that, too, on all parts of the earth. As one part of the earth cannot turn any faster than another, all parts must perform their revolution in the same period of time. God does not demand an impossibility when He requires man to "Remember the Sabbath day to keep it holy." It is possible for all men to know which is the seventh day, and it is also possible for all to keep it holy if they would. Varying positions of latitude and longitude will not present any difficulty in the way of Sabbath observance to him who desires to know and to do the will of our Father in heaven.

The Sermon.

DEDICATION SERMON.*

MRS. E. G. WHITE.

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, sheep, and doves, and the changers of money sitting; and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise."

THESE were the words Christ spoke at the first cleansing of the temple; and at the second cleansing, just prior to His crucifixion, He said unto them, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." That was a very decided statement of condemnation. Why was it that Christ's indignation was stirred as He came into the temple courts?—He saw in it the dishonour of God and the oppression of the people. He heard the lowing of the oxen, the bleating of the sheep, and the altercations between those who were buying and selling. In the courts of God even the priests and rulers were engaged in traffic. As Christ's eye swept over that scene, His appearance attracted the attention of the multitude, and suddenly every voice was hushed, and every eye was fastened upon Him. When once their attention was called to Him, they could not withdraw their eyes from His face; for there was something in His countenance that awed and terrified them. Who was He?—A humble Galilean, the son of a carpenter who had worked at His trade with His father; but as they gazed upon Him, they felt as though they were arraigned before the judgment bar.

What was it that He saw as He looked upon that temple court converted into a place of merchandise? They were selling oxen and sheep and doves to those who would offer a sacrifice to God for their sins. There were many poor among the multitude, and they had been taught that in order to have their sins forgiven, they must have an offering and a sacrifice to present to God. Christ saw the poor and the distressed and the afflicted in trouble and dismay because they had not sufficient to purchase even a dove for an offering. The blind, the lame, the deaf, the afflicted, longed to present an offering for their sins, but the prices were so exorbitant they could not compass it. It

seemed that there was no chance for them to have their sins pardoned. They knew that they were sinners, and needed an offering, but how could they obtain it? Christ's prophetic eye took in the future, took in not only the years, but the ages and the centuries. He saw the downfall of Jerusalem and the destruction of the world. He saw how priests and rulers and men in high position would turn away the needy from their right, and even forbid that the gospel should be preached for the poor.

In the temple courts were the priests clad in their temple garments for display, and to mark out their position as priests of God. The garments of Christ were travel-stained. He had the appearance of a youthful Galilean, and yet as He took up the scourge of small cords, and stood on the steps of the temple, none could resist the authority with which He spoke, as He said, "Take these things hence," and overthrew the tables of the money-changers, and drove out the sheep and the oxen. The people looked upon Him as though spell-bound; for divinity flashed through humanity. Such dignity, such authority shone forth in the countenance of Christ, that they were convicted that He was clothed with the power of heaven. They had been taught to have great respect for the prophets, and the power displayed by Christ convinced many who had not closed their hearts against conviction, that He was one sent of God. Some said, "He is the Messiah," and those to whom He revealed Himself were indeed convicted that He was the Teacher sent of God. But those who stifled the voice of conscience, who desired riches, and were determined to have them, no matter in what way they were to be obtained, closed the door of the heart against Him. The money-changers, who were there for the purpose of changing the Roman money for the money that was to be used in the temple, were displeased at His action. Their merchandise was robbery of the people, and they had made the house of God a den of thieves. These men beheld in Christ a messenger of vengeance, and fled from the temple as though a band of armed soldiers were on their track. The priests, the rulers, and the traffickers in merchandise also fled in dismay.

When Christ expelled those who had sold doves, He said, "Take these things hence." He did not drive the doves out as He had the oxen and the sheep, and why?—Because they were the only offering of the poor. He knew their necessities, and as the sellers were driven from the temple, the suffering and the afflicted were left in its courts. Their only hope had been to come to the temple where they might present their offering with a petition to God that they might be blessed in their fields, in their crops, in their children, and in their homes.

The priests and rulers fled in terror and awe; but after they had recovered from their fright, they said, "Why did we go from the presence of that one man?" They did not know who He was. They did not know that He was a representative of the Father; that He had clothed His divinity with humanity; and yet they had a consciousness of His divine power. Christ had looked after the fleeing multitude with a heart of the tenderest pity. His heart was filled with

grief that the temple service had been polluted, and had misrepresented His character and mission. In His pitying love He longed to save them from their errors. He longed to save the priests and the rulers, who, while claiming to be the guardians of the people, had oppressed them, and turned aside the needy from their right. But the priests and rulers, recovering from their dismay, said, "We will return, and challenge Him, and ask Him by what authority He has presumed to expel us from the temple."

But what a scene met their eyes as they reentered the courts of the temple. Christ was ministering to the poor, the suffering, and the afflicted. These had cried in their anguish because they could not find relief from their affliction and their sin. They had heard of this man Jesus, they had heard a rumour concerning His compassion and love. They had heard how He had healed the sick, opened the eyes of the blind, and made the lame to walk; and one cry for pity went up from their lips. One after another they began to relate the story of their affliction, and He bent over them as a tender mother bends over her suffering child. He bade the sick and the afflicted to come forth into health and peace. He gave the suffering tender comfort. He took the little ones in His arms, and commanded freedom from disease and suffering. He gave sight to the blind, hearing to the deaf, health to the diseased, and comfort to the afflicted.

When the priests entered the temple, they heard acclamations of joy, and songs of praise. They heard men glorifying God for the wonderful works that were done among them. They heard mothers bidding their children praise their deliverer, and give thanks to Him who had brought comfort and relief, health and peace. He gave them an evidence of His divine mission. He was doing the very work which it had been prophesied that the Messiah would do. He had opened the book of the prophet Isaiah in the synagogue at Nazareth, and had read the description of His mission: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

The priests and rulers and scribes ought to have known that He was the anointed of the Lord; for they claimed to be expositors of the prophecies. The Holy Spirit also brought the prophecies to the minds of those who beheld the wonderful works of Christ in the temple. But many of them closed the heart to conviction; for they did not like Him. They questioned, What business had He to interrupt their work? The stalls were their own, and they had paid a sufficient price to the temple authorities for the privilege of selling the sacrificial offerings to the people. When they returned, they asked, "What sign showest Thou, that Thou doest these things?" Had He not given them a sign? Had He not flashed light and sensibility into the souls of these men? But they determined not to yield to conviction, but to close the door of their hearts against Jesus. On their way to the temple, they had given vent to their hatred, and had said that they would kill Him, and be rid of the troubler.

*Preached at Prospect church, N. S. W., Sept. 16, 1894.

When they asked for a sign, Jesus said, "Destroy this temple, and in three days I will raise it up." Their hearts were full of avarice and selfishness; they had oppressed the widow, the fatherless, and the poor, and had refused to give them an offering at the small price which they could pay. When the poor had presented their affliction to them, they had turned away as unfeeling as though the afflicted had no souls to save. They had pointed the finger of scorn at them, speaking vanity, and charging the poor with sin, declaring that their suffering and poverty was a curse from God on account of their transgression. Men who could thus deal with the afflicted, were not above planning the murder of the Son of God. Whoever indulges an unkind, unmerciful, or envious disposition, is cherishing the very same spirit that put to death the Saviour of the world.

When Christ said, "Destroy this temple," He was referring to Himself; for they had just been talking of putting Him to death. Then said the Jews, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" They were speaking of the temple at Jerusalem, but "He spake of the temple of His body. When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the scripture, and the word which Jesus had said." But the Jews did not believe on Him. They hated Him; for He had interfered with their gain-getting, and they knew that He read their hearts as an open book.

"Now when He was in Jerusalem at the passover, in the feast day, many believed in His name when they saw the miracles that He did." He gave them Heaven's evidence of His divine mission; but He "did not commit Himself unto them, because He knew all men, and He needed not that any should testify of man; for He knew what was in man." He had to watch them continually; for they were ever on His track, seeking for something by which they might accuse Him. The question is to-day, How is it with the inhabitants of the world? How do they treat the house of God? Have they not filled the churches with sacrilegious things? Have they not failed to learn the lesson of Christ, and made His Father's house, not a house of prayer, but a den of thieves?

As Christ talked with the scribes and Pharisees, His prophetic eye was taking in the future. He heard the tramp of the Roman army, and saw Jerusalem given up to their avarice. He looked forward to the time when the protecting care of God would no longer be exercised for the rebellious city. He saw that the angel of mercy would fold her wings, and take her departure. Christ looked even beyond this, He saw the inhabitants of the world just previous to His second coming, and declared that the condition of society would be similar to that of the world at the time of the flood. He said, "As the days of Noah were, so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." What was it caused

the destruction of the people in the world before the flood?—It was their own sin; for the thoughts and imaginations of their hearts were only evil, and evil continually. They trampled upon the commands of God, as did the Jews, and suffered God's retributive judgment. "Even so shall it be in the day when the Son of man is revealed."

(Concluded next week.)

Health and Home.

THE SWEET SONG OF SONGS.

THE leaf-tongues of the forest, the flower-lips of the sod,
The happy birds that hymn their rapture in the ear of God,
The summer wind that bringeth music over land and sea,
Have each a voice that singeth this sweet song of songs to me:
"This world is full of beauty, like other worlds above;
And if we did our duty, it might be full of love."
—G. Massey.

THE MIDNIGHT SUN.

An interesting occasion to our company was the night of the 25th of June, if we may call that night which has sunlight all the time. We passed the island of Hestmandö, a vast rock rising 3750 feet, and named Hestmandö from its resemblance to the figure of a cloaked horseman. Suddenly the booming of the steamer's gun announced that we had crossed the Arctic circle, and passed into the north frigid zone. It was 10 P. M. The sun hung low in the northern sky, and apparently two hours high, not dropping down to the horizon in a nearly perpendicular line, as it would appear in a more southern latitude, but slowly approaching the horizon directly north, at a very acute angle. The sky and a bevy of fleecy clouds that hovered around were tinged with all the gorgeous colouring of an evening sunset. A few rocky islets lifted their heads slightly above the water in the far distance, and cast their long, dark shadows toward us over a sea of fire. It was a scene not calculated soon to fade from the memory. The hour of midnight at length came, and the sun shone with a full disk on the horizon directly from the north. The dividing line between the days was reached; a new day was ushered in; and thus for a little time, in these far northern regions, the old Roman method of commencing the day at midnight is correct. From that point, the sun in its motion eastward began gradually to rise again. A new complexion spread over the face of the sky; the transition from evening to morning was complete.

Now the query sometimes arises, As the Sabbath is to begin at sunset, and the sun here does not set at all, where is the end or the beginning of the day? But the sun does virtually set. It reaches the lowest point in its circuit. In its apparent progress northward, as the summer season is coming on, the sun continually rises earlier and sets later, until finally it just disappears below the horizon, and at length for a time does not disappear at all. But where it did last disappear is the point where it comes nearest the horizon, which marks the lowest limit in its circuit and shows the complete revolution

of the earth, and hence the completion of a day; and that point can be marked just as definitely as if the sun passed from sight. As the season passes, and the sun begins its apparent course southward, it begins again to disappear below the horizon, and the sunset is the same as in other lands; but it continually rises later and sets earlier until at length directly in the south it just appears above the horizon and then disappears for a time altogether; but where it last disappeared, there it comes nearest the horizon until it appears again, and that point can be determined by the light it sheds upon the heavens; and so the revolution of the earth, which measures the day, can be marked then as accurately as before. And as in the north for a time the setting and the rising of the sun are simultaneous, so in the south for a time its rising and its setting are simultaneous; but the division between the days is just as marked in the northern latitudes as in regions farther south, and with which we are more familiar, and the reckoning of days can be kept without difficulty. So there is no trouble in knowing when the Sabbath comes in this latitude, and marking its beginning and ending by the course of the sun.—U. Smith, *Editorial Correspondence, Review and Herald.*

MUD VOLCANO OF SUMATRA.

THERE are many mud volcanoes scattered throughout the world, but there are few whose action is so regular and so characteristic as that of Dempo in the island of Sumatra. This volcano, about ten thousand feet in height, was visited by Henry O. Forbes a few years ago, and is described in his "Wanderings in the Eastern Archipelago." After a breathless climb he had gained the rim of the crater, from which he looked down some three hundred feet of precipitous rock to what seemed a white, polished mirror set in a central basin. From this basin was slowly rising a column of steam. He says:—

"All was quiet and placid, and I sat down a little while to take in the details of a scene so novel: a vast circular basin half a mile in diameter, with rocky sides of sheer precipices, displaying at various places horizontal strata; at the bottom of this another smaller basin, some two hundred feet in diameter, filled to within about thirty or forty feet of its rim with a smoking substance, whose surface, like burnished silver, reflected the blue sky and every passing cloud.

"We had sat thus for perhaps ten or twelve minutes when I noticed that the centre of the white basin had become intensely black, and was scored with dark streaks. This area gradually increased. By steady scrutiny with my glass, for it was difficult to make out what was slowly and silently taking place, I at last discovered that the blackness marked the sides of a chasm that had formed in—what I now perceived the white, burnished mirror to be—a lake of seething mud.

"The blackness increased. The lake was being engulfed! A few minutes later, a dull, sullen roar was heard, and I had just time to conjecture within myself whence it proceeded when the whole lake heaved, and rose in the air for some hundreds of feet, not as if violently ejected, but with a calm, majestic

upheaval, and then fell back on itself with an awesome roar, which reverberated round and round the vast cauldron, and echoed from rocky wall to rocky wall like the surge of an angry sea; and the immense volume of steam, let loose from its prison-house, dissipated itself into the air.

"The wave-circles died away on the margin of the lake, which resumed its burnished face, and again reflected the blue sky; and silence reigned again until the geyser had gathered force for another expiration.

"The roar of the coming explosion was so awesome that my porters, who had never been to the top before, looked the picture of terror, and when the lake rose, they took to their heels and fled in a body.

"Thus all day long the lake was swallowed up and vomited forth once in every fifteen or twenty minutes. Once in about three years, the natives told me, the crops of coffee, bananas, and rice are quite destroyed by 'sulphur-rain,' which covers everything for miles round the crater."

TEN DOCTOR'S DONT'S.

FORGET, for a moment, your dislike for the familiar little word "don't," and read these ten excellent little admonitions of a prominent physician:—

There are ten simple precautions which form an excellent rule of life, and if people would but observe them, I should have to resort to some other means of making a livelihood. Don't read in street-cars or other jolting vehicles. Don't pick the teeth with pins or other hard substances. Don't neglect any opportunity to insure a variety of food. Don't eat or drink hot and cold things immediately in succession. Don't pamper the appetite with such variety of food as may lead to excess. Don't read, write, or do any delicate work unless receiving the light from the left side. Don't direct special mental or physical energies to more than eight hours' work in each day. Don't keep the parlour dark if you value your own and your children's health. Don't delude yourself into the belief that you are an exception so far as sleep is concerned; the normal average of sleep is eight hours. Don't endeavour to rest the mind by absolute inactivity.—*Selected.*

CONTENTMENT is the secret of a happy life. No man can be happy without it; no man can be unhappy who possesses it. Connected with godliness, it forms the richest portion that ever befalls the sons of men. Competency is not measured by what the individual has, but by what he wants; therefore he who wants least is richer than he who wants most. It is the unsatisfied craving of the selfish heart that causes the greater part of human unhappiness. Experience has long since demonstrated that earthly attainments cannot satisfy these cravings. Covetous, stingy people are most unhappy, although they may abound in riches.

There is but one thing that can give genuine contentment and rest, and that is a well-grounded trust in God, a consciousness that He is our Friend, that Christ is our portion. Possessing Him, we possess all things; for we have the promise of the life that now is, and of that which is to come.—*Selected.*

From the Field.

A BIRD'S MINISTRY.

FROM his home in an Eastern bungalow,
In sight of the everlasting snow
Of the grand Himalayas, row on row,

Thus wrote my friend:—

"I had travelled far
From the Afghan towers of Candahar,
Through the sand-white plains of Sinde-Sagar;

"And once, when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me, as never it failed before.

"In swarming city, at wayside fane,
By the Indus bank, on the scorching plain,
I had taught; and my teaching all seemed vain.

"No glimmer of light,' I sighed, 'appears;
The Moslem's fate and the Buddhist's fears
Have gloomed their worship this thousand years.

"For Christ and his truth I stand alone
In the midst of millions; a sand-grain blown
Against yon temple of ancient stone

"As soon may level it!' Faith forsook
My soul, as I turned on the pile to look;
Then rising, my saddened way I took

"To its lofty roof, for the cooler air.
I gazed and marvelled,—how crumbled were
The walls I had deemed so firm and fair!

"For, wedged in a rift of the massive stone,
Most plainly rent by its roots alone,
A beautiful peepul-tree had grown;

"Whose gradual stress would still expand
The crevice, and topple upon the sand
The temple, while o'er its wreck should stand

"The tree in its living verdure! Who
Could compass the thought? The bird that flew
Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall
Than earthquake, war, simoon, or all
The centuries, in their lapse and fall!

"Then I knelt by the riven granite there,
And my soul shook off its weight of care,
As my voice rose clear on the tropic air:—

"The living seeds I have dropped remain
In the cleft; Lord, quicken with dew and rain,
Then temple and mosque shall be rent in twain!"

—Margaret J. Preston, in *S. S. Times.*

ORGANISATION AND DEDICATION AT PROSPECT, NEW SOUTH WALES.

BEFORE last camp-meeting, Elders Steed and Hickox pitched their tent and held quite a number of meetings with the people of Seven Hills and Prospect. The tent being required at the Conference, the brethren removed to the camp-meeting at Victoria. But it was quite clear to the minds of the Conference Committee that a further effort should be made for the people of Prospect. Accordingly Elder Hickox returned to the same field at the close of the Conference, and continued there until his departure for Queensland. During his labours, a small company of believers were gathered into one fold, several being converted directly from the world.

Since Bro. Hickox's departure, I have been following up the work there as far as my labours elsewhere would allow, and Sister White also has laboured for the company. When the time drew near to take the tent down, it became apparent that we must have a meeting-house built. An enthusiastic meet-

ing was held to take the matter into consideration. A building committee was elected, and the work pushed forward. In securing favourable concessions in prices and help in labour, we have certainly been blessed. Bro. Thompson was made superintendent of the mechanical part of the enterprise, and the edifice is now completed, and he has spared no pains to have the work done well.

On Sabbath, Sept. 15, we organised the church, with one elder, two deacons, and a clerk as officers. The blessing of God attended the word spoken, and all felt assured that the Lord set His seal to the work by the presence of His Holy Spirit.

On Sunday the dedicatory services took place. In the morning Dr. Kellogg preached, presenting some practical truths to the edification of all. In the afternoon the special service of the day was held. Mrs. E. G. White spoke to a crowded house, with great energy and freedom. The word spoken was precious. The writer offered the dedicatory prayer. The services were continued in the evening with good interest. This was a blessed day for the new church at Prospect, and they seemed to appreciate their privilege. It was a source of rejoicing to all to announce to the congregation that the church would be dedicated *free of debt*. We certainly appreciate this, and think, too, that it is in God's order that a house offered to the Lord should be dedicated without incumbrance. Better have a humble meeting-house paid for than an imposing structure groaning and creaking beneath its heavy debt. S. McCULLAGH.

NOTES FROM THE FIELD.

ELEVEN tents are running this season in the State of Iowa, one of which is among the Swedes. Some degree of success is attending all these efforts. In one place twenty-four have been baptised, and a church organised.

WRITING in August, O. A. Johnson states that since the camp-meeting in June eighty-five persons have united with the various churches in Wisconsin, and besides these, thirty have embraced the truth. In one place eight have been converted as the result of Bible-readings held by a sister. There are five tents in this State.

CLEVELAND, Ohio, is a large, flourishing town on the shore of Lake Erie. There is a city mission here, and a Seventh-day Adventist church of 122 members, ten of whom are recent converts.

A TEACHERS' institute was held in Battle Creek, Michigan, July 22 to Aug. 6, to consider the educational work among Seventh-day Adventists. There were present the principals of eight educational institutions in the United States, and many members of the faculties of these schools. Professor W. W. Prescott, the Educational Secretary, Elder A. T. Jones, and Dr. J. H. Kellogg conducted important lines of study. At this institute the publication of a monthly educational journal was recommended, the journal to be in magazine form, of not less than thirty-two pages, and edited by the Educational Secretary, with the heads of all the schools as an advisory board.

SOME portion of the truth has now been published in eighteen different languages. These are English, French, German, Hol-

land, Danish, Swedish, Italian, Spanish, Russian, Hungarian, Roumanian, Bohemian, Arabic, Chinese, Finnish, Tahitian, Welsh, and Maori. A tract by Sister White, "Christ Tempted as We Are," has been translated into the Kafir language, and has perhaps been printed before this time. If so, this makes the nineteenth language. Steps have also been taken towards translating and publishing in the Japanese.

The Sabbath-School.

LESSONS ON THE BOOK OF LUKE.

Lesson 2.—Sabbath, Oct. 13, 1894.

DEPENDENCE ON GOD. LUKE 12: 22-40.

Verses 23-31 might be summarised by the words of the prophet: "Behold, God is my salvation; I will trust, and not be afraid." Isa. 12: 2. The remainder of the lesson is about the promised kingdom.

- 1. IN the parable last studied, what was the rich man's sole care?
- 2. What difference should there be between him and the Christian?
- 3. What is more important than food and clothing?
- 4. To what are we referred for an example of God's care for His creatures?
- 5. How are we taught the uselessness of anxious care about ourselves?
- 6. By what are we again taught a lesson of God's care?
- 7. How do the lilies grow?
- 8. Yet how are they clothed?
- 9. What are we to learn from this?
- 10. Why do we not need to worry about our support?
- 11. What class of people do that?
- 12. What only need we seek after?
- 13. If we devote ourselves to seeking the kingdom of God, of what may we be assured?
- 14. Why need we not fear in any case?
- 15. What exhortation is given to them that have possessions?
- 16. Where should the treasure be? Why?
- 17. How should we be prepared?
- 18. Whom should we be like?
- 19. What is said of those servants who are found watching?
- 20. Do we know when the Lord will come?
- 21. What are we therefore exhorted to do?

News Summary.

The Czar of Russia is said to be in very poor health. The wheat crop of France for this year is estimated at 4,650,000 tons. The roof of a school building in Naples collapsed recently, killing twenty children. It is estimated that four hundred lives have been lost by a cyclone in Japan. Nine towns and villages have been destroyed, and sixty lives lost, in a terrible cyclone in the States of Iowa and Minnesota. The Japanese estimate their losses in the present war previous to the battles of Ping Yang and Yaloo River at three thousand men. Justice Hodges has just sentenced three young men, who, in the Melbourne courts, have been proved guilty of robbery under arms, to 13 years' imprisonment. All three of the young men are under twenty-four years of age, and they are already old offenders.

A rich reef has been discovered at Tarnagulla, Victoria, a cubic yard yielding £1000 worth of gold.

The light thrown upon modern warfare by the recent naval battle in Corea Bay, is stimulating a demand that the Government take immediate steps to strengthen the British navy.

Twelve young ladies took the black veil of the Sisters of Mercy on the 25th ult. at a convent chapel in Melbourne. These young ladies were selected in Ireland, but passed their novitiate in this city.

Cherif Pasha, the President of the Legislative Council at Cairo, Egypt, has confessed that he was guilty of the traffic in Soudanese slave girls with which he was charged, and has resigned his position.

Another illustration of the danger in the careless use of firearms is reported from Perth, W. A., where a man, supposing his gun to be empty, shot, and instantly killed, a niece who was visiting at his house.

The pope's appeal to the Eastern churches to unite with the Catholic Church is already bearing fruit. The Patriarch of the Armenian Church of Asia Minor has appointed a delegate to confer with the pope on behalf of his church relative to the proposed union.

In the general election just held in Victoria, the Government has suffered an overwhelming defeat. In consequence, the Patterson Ministry have resigned, and Mr. Turner has been charged with the duty of forming a new Cabinet.

A startling case of brigandage has occurred in Greece. Two men, a judge and a public prosecutor, were sent into the northern district to inquire into the prevalence of brigandage, and both were killed before they could be rescued.

Unionist outrages in the shearing districts of the colonies continue. Twenty-four unionists who had been concerned in destroying the pumping machinery and engine at Mount Dampier, have been arrested and taken to Wilcannia.

The French are dispatching troops to Madagascar. The Hovas, determined not to surrender their liberties without a struggle, are preparing to fight. There is a rumour that England and Italy are protesting against the action of France.

The Japanese are following up their recent victories by land and sea with great vigour. They are pouring heavy reinforcements into Corea, and are marching into Manchuria, a province in the northern part of the Chinese Empire. Russia has increased her squadron in the North Pacific to thirty-three vessels.

Mrs. Martha Needle has been brought before the criminal courts of Melbourne on a charge of murder by poisoning. In August Mrs. Anderson was found guilty of shooting Mr. Fraser at a hotel in Melbourne, and the death sentence commuted to imprisonment for life. It is indeed a sad sign of moral decadence when in so short a time two women are charged with such a terrible crime.

Publishers' Department

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

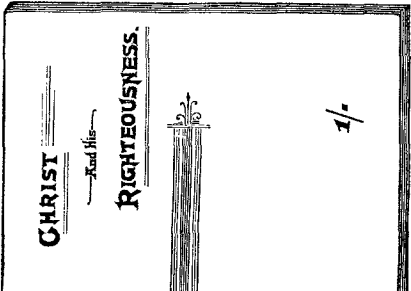
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The Bible Echo.

Melbourne, Victoria, October 1, 1894.

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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.

AUSTRALIAN camp-meeting, Sydney, Oct. 19-30.

THE next quarterly meeting of the North Fitzroy church will be held on Sabbath, Oct. 6.

TASMANIA was represented at the convention by Bro. P. B. Rudge of Latrobe. He brings a good report from his part of the country.

WE were pleased to meet at the Victorian convention Bro. A. Stewart of Wychitella. Bro. S. reports that his faith and courage in God and His closing work were never greater than now.

THE editor of the *Age* appears to appreciate quite fully the injustice and the inherent evil involved in the enforcement of Sunday laws. Referring to the recent prosecution of Mr. Shannon in Sydney as seeming to have been instigated "for the purpose of gratifying personal and sectarian spite," he further says:—

"By no stretch of imagination can it be supposed that when a man voluntarily occupies himself on Sunday at some work for his private gratification, he puts any pressure, direct or indirect, upon other people to compel them to do the same. Under these conditions the prosecution of the offence is simply the persecution of opinion."

"To teach that what is not felt to be criminal may yet be illegal is not only unjust to the individual punished, but it does grave harm to the community, for it leads to the converse view that what is illegal may yet not be criminal, and thus tends to weaken all the restraints of law."—*The Age*, Aug. 11, 1894.

This is sound reasoning. The enforcement of Sunday observance by law can result in evil and in evil only.

TO CHURCH TREASURERS.

You are aware that the annual meetings of the Conference are appointed to be held Oct. 19-30. This will make it necessary to close the Conference books, reports, etc., with Sept. 30. We do therefore request the treasurers of our churches to collect as full tithes as possible, and

send to the Conference Treasurer, Echo Publishing Company, at the close of the first week in October.

A. G. DANIELLS, Pres. Conf.

THE MELBOURNE CONVENTION.

THE eight days' convention held in connection with the closing of the third year of the Bible School, was a very profitable season, and will be long remembered by those in attendance. The weather, which had been very forbidding up to the commencement of the meeting, changed from cold winds and rain to warm sunny days, which made meetings in the tent very enjoyable.

Commendable zeal was manifested by representatives of the suburban churches in their attendance. There were some who came several miles to the prayer and praise meetings held at six o'clock in the morning. These early meetings were seasons of special blessing.

At the forenoon and afternoon meetings, there was an average attendance of one hundred, and at the evening services, and on Sunday and Sabbath afternoons, from one hundred and fifty to two hundred. The attendance was fully equal to our expectations.

Each Sabbath afternoon, Elder Corliss conducted an interesting Bible study on the subject of the public worship of God. This was in each instance followed by a spirited praise-meeting, in which from fifty to sixty took part.

Sunday, the 16th, Monday, and parts of Tuesday and Friday, were devoted to the Sabbath-school work. A large attendance and a general interest characterised these meetings. Short addresses introduced the various phases of the teachers' and officers' work, and these were followed by lively discussions, in which a number took part. One of the most interesting features of these meetings was the opening of the question box. The pointed answers to written questions placed in the box brought forward many helpful thoughts about plans of work.

Another line of instruction which was highly beneficial, was the afternoon studies on the subject of gospel liberty. Elder Colcord led in these studies, and a large number took part in the discussions which followed the lesson of the day.

The evening discourses on the everlasting gospel and the third angel's message were of thrilling interest, and strengthened the faith of many.

The tract and missionary work was considered at two meetings, held on the evenings after the Sabbath. Openings for labour, and the manner of making the weekly meetings most interesting and profitable were the themes, and they were discussed with much vigour.

As a whole the convention has increased the courage and faith of those who were present, and has left us with the belief that such meetings should be held in Victoria two or three times each year.

DELEGATES TO THE AUSTRALIAN CONFERENCE.

By the time this paper reaches our churches, it will be necessary to elect delegates to the Conference, appointed to be held at Ashfield, Oct. 19-30. Each church is entitled to one delegate, and one additional delegate for every fifteen members. We trust that our churches will do all they can consistently to send a full delegation to the coming Conference. There are very important reasons why this should be done. First, the Conference is composed of delegates who represent the membership of our people. The delegates are the ministers of the Conference, members of the Conference Committee and laymen elected by the churches. The latter, were the churches fully represented, would form the larger part of the Conference. The object of course in urging a full representation is to make the Conference strong and representative.

Another reason why we greatly desire a full attendance of delegates is that they may get the instruction and blessings of the meetings, and carry them home to the churches which they represent.

We realise that for various reasons it will be difficult for our people to attend the coming meeting in large numbers; but we trust that a proper effort will be made to surmount these difficulties. The work we have in hand is great, and we should make corresponding efforts to carry it forward.

AUST. CONF. COM.

TO CHURCH CLERKS.

AS THE annual meetings of the Australian Conference are to be held the latter part of October, we wish to get in full reports and statistics of all our churches for the quarter ending Sept. 30. Please send all reports to me at Alt St., Ashfield, N. S. W., without delay.

S. MCCULLAGH, Conf. Sec.

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.

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