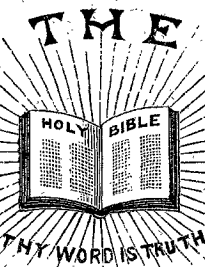


Bible Echo



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ONE PENNY

The Bible Echo.

DEVOTED TO
An Exposition of Bible Truth and Signs of the Times.

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For terms, see last page.

THE BIBLE.

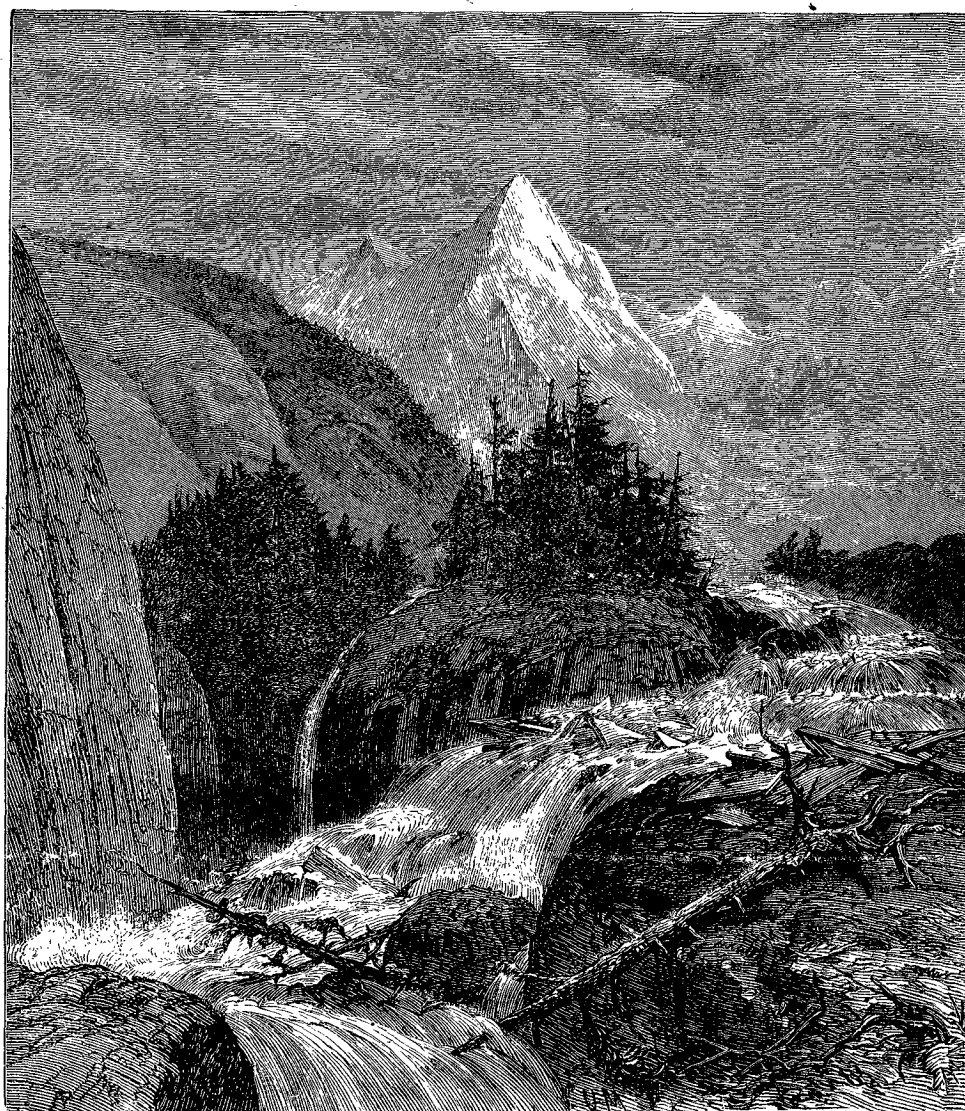
THIS book contains the mind of God on the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be saved, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, and a paradise of glory and pleasure. It is given you in life, will be open at judgment, and will be remembered forever. It involves the highest responsibility, rewards the greatest labour, and condemns all who trifle with its holy contents.—*Selected.*

MOUNTAINS AND SEA.

STRIKING symbols are both to the Christian. The word of God uses them

continually, now associated with the wonderful events in the plan of redemption, and now symbolising some wonderful truth important to remember.

Mountains.—How majestic they are! What symbols of strength and stability! Rising oftentimes from the deepest sea, they tower among the clouds, their tops basking in eternal light of star or moon or sun. How beautiful, rugged,



and grand their shapes and scenery, lights and shadows! Pyramid, tower, and spire, thunder-riven pinnacle, and weather-beaten dome, sheer cliff and lofty battlement, castle and cathedral, arch and niche, turret, minaret, and cupola, exceeding the grandest of earth, are found in profusion among many of the mountainous districts of earth. What places of refuge they form for the feeble cony or the ferocious lion, or the refugees of

human kind! The dreariest lands of all lands are the mountainless lands.

God Honours Mountains.—God has seemed to honour mountains above all other conformations of nature. It was on a mountain—Ararat—that the ark of the deluge found rest. It was on Mount Moriah, “the mount of the Lord,” that God tested Abraham, and then revealed Himself to “the father of the faithful” as

Jehovah-jireh, “the Lord will provide.” It was at the “Mountain of God” that the Angel of Jehovah met with Moses. It was in that mountain that Moses and Aaron met previous to their meeting with the haughty Pharaoh. It was from the same mountain that God revealed His presence, in majesty, power, and love, in the giving of His law. It was in “the mountain of God” that Moses, “the man of God,” communed with his Creator and Redeemer face to face, as a man talketh with his friend, and for twice forty days did neither eat nor drink, sustained by God's presence. It was to the same mountain more than six centuries later that Elijah, the prophet of God, fled, and for forty days communed

with God, neither eating nor drinking. It was on Mount Carmel that God answered His servant's prayer for rain. It was from Mounts Ebal and Gerizim that were pronounced God's curses and blessings upon the disobedient and the faithful—the cursings for the disobedient, the blessings for the faithful. From Nebo's height Moses beheld the goodly prospect of the Promised Land, and the future of his people, and there

he died, and the Lord buried him. On Mount Zion was built "the city of David," Jerusalem, even as its prototype, the city of the Great King, the New Jerusalem, on Mount Zion above. On a mountain our Lord was tempted. In the mountains He prayed. On the mountain top He was transfigured with the glory of God. On Calvary He was crucified. From Olivet He ascended to heaven; and when He returns, His feet will first rest upon that holy height. We may not mention all the mountains of that wonderful land. More interesting in their associations are they than fiction. From snow-capped Hermon and Lebanon in the north to rugged and glorified Horeb in the south of that land of wonder, God has honoured the mountains with the footsteps of His presence.—*Signs of the Times.*

A Precious Promise.—One of the plainest and most precious promises of salvation contained in the word is a promise to the obedient of having the privilege of riding on the "high places of the earth." Here it is: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high place of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

An Address.

THE IMPENDING CRISIS,

Or the Real Significance of the Eastern Question and the Downfall of Turkey.

Why Constantinople is Just Now the Centre of Interest to the World,

And What the Downfall of Turkey Will Mean to the World.

Synopsis of an Address delivered by Pastor A. G. Daniells, at the Seventh-day Adventist Church, Alfred Crescent, North Fitzroy, Sunday Evening, November 15, 1896.

"THE real centre of interest to the world at this moment is Constantinople."—*Melbourne Age*, Jan. 13, 1896.

That is the truth. All eyes are turned toward Constantinople. All minds are anxious to know what is to be the outcome of the "Turkish Crisis." The gravest political question before the world to-day is the Eastern Question. What shall be done with the "Sick man of the East"? Shall he be expelled from Europe? And what shall be done with his territory? Who shall have Constantinople?

RUSSIA'S AIMS.

But why are these questions of such serious and universal interest? Two reasons may be assigned. First, the geographical position of European Turkey. Second, the relation of this event—the expulsion of the Turk from Europe—to another event, namely, the beginning of the reign of Christ.

The geographical position of Constantinople, the capital of Turkey, makes it a strategic point to the nations of the old world. This makes the Eastern Question of such political or national significance to the world. This point is made very clear by Peter the Great, one of Russia's greatest rulers, in the policy he outlined for his successors. He said:—

"Take every possible means of gaining Constantinople and the Indies; for he who rules there will be the true sovereign of the world. . . . Re-establish, if possible, by the way of Syria, the ancient commerce of the Levant. Advance to the Indies, which are the great depot of the world. Once there we can do without the gold of England."

This has been the cherished policy of Russia for two centuries, and she has cautiously, yet persistently, worked to this end. But Russia is not the only nation that sees such immense advantages in possessing Constantinople. The other powers of Europe see what Russia sees, and, if they have not worked as wisely for the possession of Turkey as Russia has, they have worked with untiring vigilance to prevent Russia, and one another as well, from securing the coveted territory.

Napoleon, while a prisoner on St. Helena, said to his governor, Sir Henderson Lowe:—

"In the course of a few years Russia will have Constantinople, part of Turkey, and all of Greece.

. . . All the cajolery and flattery that Alexander (of Russia) practised upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen. The object of my invasion of Russia was to prevent this." And to maintain the integrity of Turkey in Europe, and so prevent any other European power from securing the territory, has been the settled policy of England for more than half a century.

But this state of things cannot always continue. The Turk is doomed to go from Europe, and the great question with the powers is, How general and protracted and destructive will be the struggle over his territory?

DIVINE PROVIDENCE AND HUMAN HISTORY.

With this brief reference to the political aspect of the question, we turn to the other phase of the question, viz., its relation to the beginning of the reign of Christ. On this point many people will stumble. They cannot think that this great crisis has any other than a political meaning. They cannot believe that God has anything to do with it, or that it is set forth in the sacred Scriptures. But why should it be thought incredible or unreasonable that a question of such paramount importance should be known unto God, and that He should reveal it in His word?

He tells us that "He knoweth what is in the darkness, and the light dwelleth with Him," and that "He revealeth the deep and secret things." Dan. 2:22. He also says, "By Me kings reign," and declares that He "removeth kings, and setteth up kings." Prov. 8:15; Dan. 2:21. Through the prophet Jeremiah God tells us that He made this earth, and He made man who dwells upon it, and He adds, "I have given it unto whom it seemed meet unto Me." Jer. 27:5.

Now inasmuch, therefore, as God has made the world and the nations, and has given rulership to whom it has pleased Him, and inasmuch as He has revealed His secrets and purposes through His word, it certainly is not unreasonable to expect to find something in the Scriptures with reference to Turkey and the great crisis now before us.

The fact is, every feature of this world's history—religious, political, and social—was known to God before the world began its career, and

many of the most important events have been revealed by God, so that when men come to them from time to time in their onward march, they may know for a certainty their whereabouts in the stream of time.

A REMARKABLE PROPHECY.

The prophecies of the Bible place before us outlines of the rise, history, and fall of all the great kingdoms that have existed on this earth. Egypt, Babylon, Medo-Persia, Grecia, Rome, etc., are all outlined in prophecy. And the same is true of Turkey. Its rise, its cruel history, and its doom are graphically described by the inspired writers.

The eleventh chapter of the prophecy of Daniel is a remarkable chapter. In its forty-five verses is outlined the history of the world from the beginning of the Medo-Persian Empire, 534 B. C., to the Crimean war of 1853-6; yea, even to the expulsion of the Turk from Europe,—an event which has been expected almost daily the whole of this present year. This chapter opens with the declaration that certain kings shall reign in Persia. One of these shall stir up all his forces against the realm of Grecia. This was fulfilled by Xerxes, king of Persia, in his invasion of Greece. But Xerxes was to fail, and the king of Grecia was to "rule with great dominion, and do according to his will." This, too, was literally fulfilled. And when the Grecian king had but commenced his reign, he was to fall, and his kingdom to be broken and divided toward the four winds, but not to his posterity. These predictions were fulfilled to the letter. Alexander reigned but a short time after his unparalleled conquests in Persia. At his death he left no heir to take his throne. When asked by his generals to whom his kingdom should belong, he replied, "To the strongest." In fulfilment of the prophecy his kingdom was finally divided into four parts. Cassander ruled over Macedon and Greece in the west; Lysimachus took Thrace and Asia Minor in the north; Seleucus had Syria and Babylon in the east; and Ptolemy had Egypt in the south.

According to the prophecy these four kingdoms were ultimately to be resolved into two. Says the prophecy: "The king of the south (Ptolemy in Egypt) shall be strong." It then states that one of the princes shall be strong above him. This was fulfilled by Seleucus, who, in a short time after the division, wrested from Lysimachus his entire possessions. This gave Seleucus possession of Asia, and finally all that territory in Europe now known as Turkey.

From this point the prophecy speaks of the kingdoms of Seleucus and Ptolemy as the kingdoms of the north and the south. It is, of course, the relative locations of these kingdoms that give them these names. Whatever changes may take place in the rulers or peoples of these countries they will ever remain the kingdoms of the north and of the south.

A brief outline of the frequent, fierce struggles of these two kingdoms is given by the prophet until they are brought to a close by the Romans. Then follow predictions of the Roman Empire (verses 16-30), the rise of the Papacy (verses 31, 32), the 1260 years of persecution, and the fall of the papal supremacy (verses 33-35), and the reign of Terror in France. Verses 36-39.

FRANCE, EGYPT AND TURKEY.

In verse 40 we have a prediction of Napoleon's invasion and easy conquest of the king of the south, Egypt. This was begun in the year 1798. The prophecy also tells of Napoleon's engagement with the king of the north, Turkey, and of the decided victory of the latter. It tells (verses 41-43) how they followed the French into Egypt, and wrested from them all that they had acquired by their late conquest.

Thus the kingdoms of the north and south are again brought forward in the closing part of the prophecy. Egypt is still the kingdom of the

south, and Turkey, which occupies the territory that was originally the kingdom of the north, is the king of the north.

In the 44th verse the prophecy declares that tidings out of the east, and out of the north shall trouble the king of the north, and that he shall go forth with great fury to make away many. This was fulfilled in the Crimean war of 1853-6.

THE EASTERN QUESTION.

The next statement in the prophecy is this: "And he shall plant the tabernacles of his palace (his seat of government) between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him."

What mountain is presented in the Scriptures as the holy mountain?—It is Mount Zion, where Jerusalem is located. Jerusalem is situated between the Mediterranean on the west, and the Dead Sea on the east. Here, then, the king of the north, Turkey, is to establish his seat of government. Asia Minor and Palestine are now under the Sultan's rule, and, when driven from Europe, that is the only place on earth to which he can go to continue his reign. The prophecy says he will do this. We believe it. The forty-four preceding verses have been accurately fulfilled, and we believe the predictions made in this verse will also be fulfilled to the letter. The Turk will be driven from Constantinople. He will go to Jerusalem to establish his seat of government. But "he shall come to his end and none shall help him."

And what then? The prophet continues: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people. And there shall be a time of trouble such as never was since there was a nation even to that same time." Dan. 12:1.

THE MEANING OF THE IMPENDING CRISIS.

Here is revealed the great significance of the present crisis in Turkey. When Turkey comes to his end the Lord Jesus Christ is to return to this earth, gather His people, and begin His reign. When He comes He will destroy the wicked, and gather the righteous into His kingdom. The expulsion of the Turk from Europe, therefore, is the signal to the world that Christ's work as priest in the heavenly courts is finished, that the great time of trouble is at hand, and that Christ's coming is near, even at the door. We are, therefore, on the eve of most momentous events and the greatest time of trouble this world has ever seen.

God has called our attention to this question in order that we may know what is about to take place.

You remember before Christ left this earth He said to His disciples, "When ye see Jerusalem encompassed with armies, then know that destruction thereof is nigh." This was given as a signal to the people of God that they might know that the time of Jerusalem's destruction had come, and that they might escape. Forty years after Jesus spoke those words, Titus surrounded the city of Jerusalem, and the people from the walls saw the Roman armies. For some unknown cause Titus retired a three days' march from the city. This gave the Christians in Jerusalem and Judea an opportunity to escape. This they did, fleeing to the mountains; and it is recorded that not a single Christian perished in that awful siege. But there were a million people in that city who would not believe the words of Christ. In a few days Titus returned and besieged the city. At last it was laid in ruins, and a million people perished. They perished because they believed not the words of Christ.

So God has pointed out to us this great crisis with which we stand face to face to-day, that we may know what it means. He does not want us to perish in our sins. He does not want to come upon us unawares. He said, "There shall be signs in the sun, moon, and stars, and on the earth distress of nations with perplexity."

There is no one question before the world to-day that so perplexes the nations as this Eastern Question. Is that not so? What has perplexed the British Cabinet during 1896 so much as the Eastern Question? Men have been clamouring for England to take independent action. They have said: "Drive out the assassin, call home the English ambassador, send the Turkish ambassador home, cut all ties between England and Turkey, and then take independent action and destroy the assassin."

Here we stand face to face with this question. God has given it to us as a sign, and my prayer is that we shall receive it as a message from God to show us where we stand; and what is coming on the earth.

THE NATURE OF CHRIST'S KINGDOM.

"FOR the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. Over that kingdom Christ has been set as King; for God has said, "Yet have I set My King upon My holy hill of Zion." Ps. 2:6. Now read further the words of the Father to the Son, whom He has appointed heir of all things: "Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1:8, 9.

A sceptre is the symbol of power. Christ's sceptre is a sceptre of righteousness; therefore the power of His kingdom is righteousness. He rules by righteousness. His life on earth was a perfect manifestation of righteousness, so that He rules His kingdom by the power of His life. All those who own His life are subjects of His kingdom. No other thing but the life of Christ is the badge of citizenship in the kingdom of Christ.

But with what was Christ anointed King? The text last read says that it was with "the oil of gladness." Then gladness, or joy, is a necessary part of the kingdom of Christ. It is a kingdom of joy, as well as of righteousness. Therefore it is that every subject of that kingdom must be filled with joy. "A gloomy Christian" is as much a contradiction of terms as "a cold sun." The sun is for the purpose of shedding the warmth of which it is composed; so the Christian is for the purpose of diffusing the peace and joy which is a part of his nature. The Christian is not joyful simply because he thinks that he ought to be, but because he has been translated into the kingdom of joy.

"He that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." He that in what things serves Christ?—Why, he who serves Christ in righteousness, and peace, and joy. Or, as some translations have it, "He that thus serves

Christ." God accepts such service, and men approve. Not only do Christians approve such service, but unbelievers are constrained to approve. The enemies of Daniel were forced to bear witness to the uprightness of his life, when they said that they could find nothing against him except in the law of his God. But that very statement was an approval of the law of his God, obedience to which made him the faithful man that he was.

Peace is a characteristic of the kingdom. Therefore those who are in the kingdom must follow the things which make for peace. But selfishness never causes peace. On the contrary, selfishness is always the cause of war, and inevitably produces war if it is persisted in. Therefore the subject of the kingdom must always be ready to sacrifice his own desires and ideas in behalf of others. The unselfish person will give up his own ways, whenever they interfere with the peace of another.

But do not forget that the kingdom of God is righteousness as well as peace. Righteousness is obedience to the law of God; for "all unrighteousness is sin" (1 John 5:17), and "sin is the transgression of the law." 1 John 3:4. Therefore, although by the laws of the kingdom one must necessarily give up his own wishes in order not to interfere with the feelings of others, by those same laws he is precluded from giving up any of the commandments of God. Obedience to the law of God is that which makes for peace, for we read: "Great peace have they which love Thy law." Ps. 119:165. "Oh that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. Therefore he who is so "charitable" as to give up any portion of the law of God, because some people are displeased with it, is not following the things which make for peace. On the contrary, he is rebelling against the kingdom of Christ.

E. J. WAGGONER.

THE LIGHT OF THE WORLD.

WE are living in an age when the law of God is made void. The faith once delivered to the saints is lost sight of, and error is substituted for the word of God. The great sacrifice made by the world's Redeemer, and the claims of God upon humanity, are not appreciated.

Christ is the Light of the world; the Sun of Righteousness. The world was made by Him; but when He came unto His own, they knew Him not. The darkness of their sinful hearts could not comprehend the blessedness of the light from above. But to His true followers Christ says, "Ye are the light of the world." Through them light from Him has shone to humanity.

In all ages the Lord has had a people

who, while holding communion with God, have by word and character called the attention of their fellow-men to the grand themes that are of eternal interest to humanity. Saints and martyrs of former ages, and the disciples who were privileged to hear the lessons from the lips of Jesus, were holy and self-denying. They were beloved and honoured of God above many who in our day profess to be disciples of Christ and teachers of the people,—not because God is a respecter of persons; not because a clearer, brighter light shone upon them, but because they steadfastly believed the truth, and practised it in the daily life. These men faithfully improved their talents, and God registered them among His profitable servants. They were acknowledged and honoured by God because they were faithful to the light which shone upon them. To those around them they reflected that light received from the Light of the world. By their close connection with heaven, their pure and holy conversation, they became channels of light and blessing to the world. They walked humbly with their God, rejoicing, not in the favour and praise of men, but in the light of truth. They did not seek ways, nor fashion excuses, whereby they might evade obedience to the commandments of Jehovah. The chosen of God believed His word, rested on His promises, and their steadfast confidence and strong faith made them willing and able to suffer the loss of all things for His dear sake.

For this time light is shining from the throne of God upon His people, and He sends His messengers to give that light to the world. All the light given in different ages to the children of men,—in promises, in prophecies, in threatenings, in testimony, and in example,—all has been handed down to this generation by Him in whom are hid “all the treasures of wisdom and knowledge.” But from this source new light is constantly received by the Christian, showing yet more clearly the way to heaven. To those who will not see the light, who refuse to walk in the path it reveals, the light becomes darkness; but on the path of him who is willing to see, anxious to hear, and earnest in search for the truth as it is in Jesus, it shines with increasing brightness. The Lord accepts those who are not only willing to hear, but who are ready also to obey. He has said, “To obey is better than sacrifice, and to hearken than the fat of rams.”

It is impossible for Christians of our day to occupy the position of our fathers, to do as they have done, and stop there. We cannot be accepted and honoured by God in rendering no better service, in reflecting no greater light, than they. In order for us to be blessed as were our fathers, we must improve our increased light as they improved theirs. We are required by God to act as our fathers would have acted had they lived in our

day and been blessed with the privileges and opportunities granted to us.

Every soul is responsible for the talents entrusted to him; and in order for each to meet his individual responsibility, he must advance step by step as Christ leads the way. He must stand on the high and holy ground which the progress of continually revealed truth has for ages and centuries been preparing for him. Accumulated light from Christ now shines amid the moral darkness of superstition and heresies that are flooding the world, and Christ's followers are to come behind in no good thing, but to possess and reveal to the world, in character and in works, that light which is appropriate for the age in which we live.

The path of holiness does not lie on a level with the world. It is “cast up;” and whosoever will look up from the sordid, unsatisfying things of this life, and seek diligently the Way, the Truth, and the Life, determined to follow Jesus, bearing His cross, will have the happiness of walking in this path, filled with the joy and rejoicing of the just. To those who follow this path, who walk in the way of God's commandments, it will be as a “shining light, which shineth more and more unto the perfect day.”

MRS. E. G. WHITE.

THE RIGHT ROAD.

“I HAVE lost the road to happiness—
Does any one know it, pray?
I was dwelling there when the morn was fair,
But somehow I wandered away.”

“I saw rare treasures in scenes of pleasures,
And ran to pursue them, when, lo!
I had lost the path to happiness,
And I knew not whither to go.”

“I have lost the way to happiness—
Oh, who will lead me back?”
Turn off from the highway of selfishness
To the right—up duty's track!

Keep straight along, and you can't go wrong,
For as sure as you live, I say,
The fair, lost fields of happiness
Can only be found that way.

—Ella Wheeler Wilcox.

THE UNJUST STEWARD.

THE parable of the unjust steward recorded in Luke 16, is given to teach us a lesson: “Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations.” If we use our means to God's glory here, we lay up a treasure in heaven, and when earthly possessions are gone, the faithful steward has Jesus and the angels for his friends, to receive him home into everlasting habitations. He that is faithful in that which is least, is faithful also in much. He that is faithful in his earthly possessions, which are least; making a judicious use of what God has lent him here, will be true to his profession and worthy to

be entrusted with eternal possessions. He that is unjust in the least, is unjust also in much.

The revised version says, “Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they may receive you into the eternal tabernacle.”

Jesus commends the course pursued by the unjust steward, because he had acted wisely, prudently for himself. Properly, indeed, his master commended neither the action nor the actor in themselves considered, but solely his provident care about his future interest, which the action displayed—a care worthy the imitation of those who have in view a nobler futurity, eternal life. The unjust steward was commended simply “because he had done wisely.” And the commendation is here mentioned by our Lord merely in order that He might recommend that foresight and precaution to our imitation. For though the dishonesty of such a servant was apparent, yet his foresight, care, and contrivance about the future interests of this life, deserve to be imitated by us with regard to the more important concerns of another. “For the children of this world (those who seek no other portion than the things of this world) are in their generation wiser than the children of light.” “If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?” If we prove unfaithful in the management of what God lends us here, He will never give us the immortal inheritance. “And if ye be not faithful in that which is another man's, who shall give you that which is your own?”

The children of this world are wiser in their generation, that is, in their own way and for this present life, than are the children of God with respect to the life that is future and eternal. The latter, though enlightened by God to see where their true interests and happiness lie, seldom appear so thoughtful, active, and energetic in the great concerns of religion as worldly men are in pursuit of the momentary and precarious possessions of this world. Make to yourselves friends of the mammon of unrighteousness. Be good stewards, even of the humblest talents wherewith God has entrusted you, and particularly of your property. Make to yourselves friends with this, by doing all possible good with it, particularly to the children of God.

Mammon means “riches, or money,” and it is here termed “mammon of unrighteousness,” that is, of “deceit” or “unfaithfulness,” because, as expressed by another, “Satan uses worldly treasure to ensnare, deceive, and delude souls, to accomplish their ruin.” Jesus has purchased redemption for us; it is ours; but we are placed here on trial to see if we will prove worthy of eternal life. God proves us by trusting us with earthly possessions. If we are faithful to impart

freely of what He has lent us to advance His cause and assist the needy and distressed, He can entrust to us the immortal inheritance. "Ye cannot serve God and mammon." "If any man love the world, the love of the Father is not in him."

Wellington, N. Z. MRS. M. A. TUXFORD.

From the Field.

TWO LIVES.

"ONE life indifferent, full of dreamful ease—
The other, seeking not myself to please,
Seeking no fee,
Taking a path trod only by the few,
Giving myself a noble work to do—
Which shall it be?"

QUEENSLAND.

SINCE our last report fifteen adults have begun the observance of the Sabbath in southern Queensland, and among their children some are intelligently obeying the word of God.

Among the adults are those who have been converted from infidelity, and others who have had a long and bright Christian experience, and who are now joyfully walking in the increased light of "the path of the just, that shines more and more unto the perfect day."

Four are Germans from the district where Bro. Bernoth is labouring. Others are the result of Bible readings held by Bro. Pallant, and still others the fruit of the faithful labours of carvassers, both in book sales and personal visits and Bible study.

The interest at present is greater than ever before; more people are attending Bible readings and investigating the word of God in search of truth. We could use more labourers to advantage. The Spirit of God is working upon many minds, convincing of sin because of the violation of the Holy Sabbath and a failure to follow in the steps of Christ in this matter.

At Rockhampton several are awaiting baptism. We hope to be with them in a few days, and will report more definitely later on the work in the central and northern parts of the colony.

At a late meeting of the Union Conference Committee held in Sydney, Queensland interests were carefully considered, and steps taken looking toward the early establishment of the medical missionary and Christian help work. It was also voted that preparations be made for holding a camp-meeting early in October, 1897. It is not too early to begin now to plan to be present.

G. B. STARR.

WEST AUSTRALIA.

WE started for the West on October 27, and arrived at Freemantle, November 7. Our passage over on the steamship *Bunyoung* was, for the most part, pleasant and enjoyable. The first thing that we noticed on landing was the great amount of sand to be found everywhere. It seemed to pervade the face of nature, and gave to its every feature a desert-like appearance. On arriving at Perth, the capital of the West, we

found it to be a city built on the sand. Trees and houses alike seemed to rise from the bare wastes of a sand-world. In fact sand is one of the chief ingredients of common things, for like the frogs of Egypt it is found inside and outside of everything.

Four years ago the estimated population of this capital city was 12,000, now it is something over 30,000. Habitations of all kinds and descriptions are to be found, either inside or surrounding this city. Structures of every class, and, indeed, of no class at all, are to be seen, from the stately mansion down to the little bag-covered tent that stands only four feet high, and into which the occupant has to enter on his hands and knees. In some directions these canvas dwellings extend for miles beyond the city.

The Swan River, a broad, peaceful stream, flows through Perth, and in all directions sturdy forest trees grace the landscape. The forests are mostly composed of jarrah trees, a hard, red kind of timber, resembling the red gum. Up in the York district, about 100 miles from Perth, the sandal-wood grows. It is costly, generally ranging in price from £7 to £10 per ton. In the back-lying districts there is a good deal of cultivation carried on. It pays well, as farmers often get as high as £1 per cwt. for their potatoes. But the sandy nature of the soil surrounding Perth renders cultivation almost impossible. It is only in the low-lying swamp land that even the Chinamen can maintain their vegetable gardens.

The wild flowers bloom in wonderful variety and beauty over the hills, but there are few of the many that possess anything in the way of perfume. The birds that inhabit the forests are of a songless race. The aborigines are disappearing rapidly, and are now found far back in the country.

Rapid progress is being made by the Government in the extension of wharves and railway lines. A vote of £7,000,000 has been passed by the House for works and improvements. Of this sum £2,500,000 is to be spent in supplying water to Coolgardie. The climate is good, the warm days being usually succeeded by cool evenings and nights.

The Church of England is the leading denomination. At the recent meeting of the Synod a special session was devoted to the Sunday question. This question also formed a special feature of the late Wesleyan Conference. The expressed opinions were much divided, but all seemed determined to secure a better observance of the Sunday. The most important feature of the question seemed to be as to how they could protect the day so that it would not become the Continental Sunday.

The leading minister of the Wesleyan Conference, in a Sunday night discourse on the "Sabbath Question," said: "The Sabbath was included in the decalogue the same as killing and stealing, and had no more been abrogated than they had." They want the law, but they want it to enforce Sunday, and so long as people do not seem to understand the difference, they are willing to apply the fourth commandment to the first day of the week.

The tide of population still sets in with a rapid flow, and we long to see more workers in this part of the field. The present population is estimated at about 140,000. The

Lord has many souls among these, and though now they are seeking for gold, the time may come when they will seek for the pearl of greater price.

Our Sabbath-school numbers about forty, with an increasing attendance. The church members are at present mostly members from other colonies.

Among the vulgar this country is known as the land of "sin, sorrow, and sore eyes," but among the poetical and refined it goes by the name of, "The land of the Black Swan." But poetical as it may be, living is very high, and house rent is almost unapproachable.

R. HARE.

LABOURERS RETURNED TO AMERICA.

By steamer *Monowai*, which arrived in San Francisco on October 22, from Australia, Elder M. C. Israel, wife, and daughter Jessie, returned to their California home, after an absence of eleven years and a half. They were among the first company of Seventh-day Adventist missionaries to go out to Australia, and have witnessed a great work there and in New Zealand. Sister E. J. Burnham and Sarah Belden also came from Australia in company with Bro. Israel. Sister Burnham has been engaged in the Bible Echo office for a number of years as assistant editor, proof-reader, etc. Sister Belden's husband was also engaged in the Echo office for some years before his death. From Honolulu Elder E. H. Gates and wife were also passengers on the *Monowai*, both of whom return to America on account of failing health.—*Signs of the Times.*

REPORT OF NEW ZEALAND SABBATH-SCHOOL ASSOCIATION,

FOR QUARTER ENDING SEPT. 30, 1896.

Name of School.	Present Member.	Average Att.	Scholars Ch. Men	No. of Classes.	Contributions.		Tithe.		Donated to Missions.				
					£	s	£	s	£	s			
Aratapu ...	13	11	2	2	6	8	8	4	6	6			
Auckland ...	23	21	13	3	1	8	7	2	10	1	0	0	
Blenheim ...	15	9	5	2	1	12	9	1	3	1	7	0	
Christchurch	9	9	5	2	1	12	9½	3	3½	1	8	6	
Dunedin ...	3	2	1	1	1	15	0	1	6	1	3	6	
Epsom ...	50	23	30	7	2	13	6	5	6	2	0	0	
Kuwaita ...													
Foxton ...	5	3	2	1	2	6					2	6	
Gisborne ...	18	11	12	3	1	17	10	3	10	1	0	0	
Hastings ...	24	15	15	3	1	3	7	2	5	1	7	11	
Irewell ...	2	2	1	1	1	10	0	1	0	0	9	0	
Kaero ...	3	26	28	5	2	10	7	5	1	1	0	9	
Kaikoura ...	15	12	9	2	1	0	10	1	0	1	4	10	
Makaretu ...	3	3	3	1	2	6					2	6	
Napier ...	113	70	46	16	3	17	8½	7	10				
Nelson ...	4	3									6	6	
Ormondville	39	19	21	5	1	6	5	2	7	1	0	0	
Palmerston North ...	34	27	21	5	1	18	7	1	9½		6	0	
Papakura ...	7	7		3							3	0	
Paremeta ...	10	10	10	2									
Parkhurst ...	29	21	10	2	1	0	4	2	0		8	6	
Petone ...	11	11	4	2	1	2	4	1	3	1	1	0	
Porangahua	5	5		2							1	3	
Pahiatua ...													
Raglan ...	8	5	5	2	1	0	0	1	0		9	0	
Razorback	7	7		1									
Springburn	7	6		1									
Waikomiti	7	7	2	1	6	0		7			3	2	
Wellington	25	19	9	3	1	4	11	2	6		12	11	
Whangarata	11	9	4	2									
Waitakerei	5	5		2							2	0	
State Class								5	0	2	4	0	
*Kiri Kiri...	5												
*Toka Toka	8												
*Otahuhu ...	2												
*Westport...	2												
*Coromandel	5												
*Eltham ...	8												
Total ...	570	376	257	82	24	13	5	2	12	11	16	8	4

* New Sabbath-keepers not accustomed to reporting.

MRS. E. STEED, Secretary.



CONTENT.

I WOULD not if I could repeat
A life which still is good and sweet;
I keep in age, as in my prime,
A not uncheerful step with time,
And, grateful for all blessings sent,
I go the common way content
To make no new experiment.
On easy terms with law and fate,
For what must be I calmly wait,
And trust the path I cannot see—
That God is good sufficeth me.
And when at last upon life's play
The curtain falls, I only pray
That hope may lose itself in truth,
And age in heaven's immortal youth,
And all our loves and longing prove
The foretaste of diviner love!

—J. G. Whittier.

THE BEAUTY OF KINDNESS.

WHAT a beautiful quality is kindness! How it soothes the careworn! How it cheers us when we are sad and despondent! It costs very little to administer it, and yet it carries with it a heaven of sweetness. Life at best possesses a large share of bitterness, and has so much need for kindly words and kindly sympathy and kindly assistance. Many a sad heart on every hand is almost-breaking for want of some loving one to share its burden. And these aching hearts do not comprise the few of earth, but the many; in reality, they include nearly all of mankind. The secret balm of healing for all these wounded hearts is simply that loving kindness which is the result of living for others, each one forgetting self and sharing the heart-ills of others. Oh! let us become dead to self and live for one another; then we have heaven here. "Bear ye one another's burdens, and so fulfil the law of Christ."—*The Home.*

FRUIT AND HOW TO PRESERVE IT.

VALUE OF BOTTLED FRUIT.

BOTTLING or canning fruit consists in sealing up in air-tight bottles or jars fruit which has previously been cooked. Many do not appreciate the value of bottling fruit because they have never tried it. But the process is so simple, and the result so satisfactory, that those who have ever given it a trial usually feel well repaid for the little effort they have made in this direction. Bottling fruit practically lengthens the fruit season until it is perennial. Fruit, if properly bottled, can be preserved, even for years, in a very natural and wholesome state.

While it is true that in semi-tropical countries some kind of fruit can be obtained from the markets at most seasons of the year, it

is both a matter of providence and economy to lay by, at a time when fruit is cheap and in season, for those times when it is scarce, high-priced, or unobtainable. A lesson can here be learned from the bee. During the summer, when the flowers are in bloom, it culls the sweet, that it may have a store of honey to eat in the winter hours.

It is very desirable to have the fruit fresh, as picked from the vine; but many of the nicest and most juicy and delicately flavoured fruits, such as strawberries, raspberries, currants, gooseberries, plums, mulberries, cherries, peaches, and apricots, are in season for only a comparatively short time. It is therefore of value to know how to preserve it for the unseasonable portions of the year. It is a matter of no little convenience for the common house-wife to have these delicious fruits at hand in her house, ready for use at a moment's notice. But this can be the case only by having a supply on hand of bottled fruit.

Some may think that this supply of bottled fruit can readily be substituted by the same kinds of fruits put up in jams, marmalades, etc., and that these can be purchased at reasonable prices at the stores all ready for use, and the trouble of preserving them oneself saved. While this may be true, the fruit prepared thus is not to be compared to fruit in its more natural state. The amount of sugar used in making jams and marmalades causes them to be too rich in saccharine matter, and consequently more liable, if used freely, to injure the teeth, cause acidity of the stomach, dyspepsia, and liver trouble, while there are very few even among dyspeptics, who cannot, and without injury, eat simple stewed fruit of one kind or another.

HOW TO BOTTLE FRUIT.

In bottling fruit care should be taken to provide good jars and perfectly fitting covers. This is a matter of considerable importance. The Mason glass cans or jars are perhaps the best. It may seem a little expensive on the start to purchase these, but there is practically no further expense, aside from providing new rubbers every alternate year, as they can be used year after year, or until broken. Either the one or two quart jars may be chosen, depending somewhat on the size of the family.

Select such fruit as is not green nor over-ripe. Cook slowly in a porcelain-lined or granite-ware kettle or pan. Iron, tin, or brass ware should not be used in this work. Be careful not to put in too much water. The fruit should be thoroughly cooked, but not over cooked. The length of time employed in cooking will depend on the kind and ripeness of the fruit; hard and less ripe fruit requiring more time. It is a good plan to sweeten the fruit sufficient for use while cooking, as less sugar is required then than afterwards. About two table-spoonfuls to a quart for most sub-acid fruits, such as berries and peaches, will generally be found sufficient.

The more tart, such as plums, currants, gooseberries, etc., will require more.

While the fruit is cooking, fill a large pan nearly full of scalding (not boiling) water, and place each jar in the water. A safer way to prevent jars from breaking is to place them in cool water and gradually raise it to a scalding temperature. Immerse the covers likewise in hot water. Have ready for use a porcelain dipper, a cloth for wiping the outside of the jars, a spoon, and a small pan half full of hot water, in which to set the jar while being filled. Success depends on keeping everything hot, as the heat destroys the germs. When the fruit is properly cooked and everything in readiness, roll the jar to be used over once or twice in the hot water, empty it, and place it in the small pan of hot water and quickly fill with the hot fruit, putting in a little of the juice first. Fill to overflowing. Skim off any bubbles of air or foam that may come to the top, adding more juice if necessary to fill the jar. It is a good plan also to introduce a spoon or fork which has first been dipped in hot water, slightly stirring, so that no bubbles may be left in. Wipe the juice from the top of the jar, put the rubber in place, screw down the cover as quickly and tightly as possible, and place the jar up side down. Repeat the process with each jar. If there is not quite sufficient to fill the last jar, a little hot water may be added. As the fruit cools the cover should be re-tightened. We might add that a man's strength comes into good requisition in this part of the work. The fruit should be kept in a cool, dark place.

Besides fruits, tomatoes and rhubarb can also be preserved in the same way.

If good jars and perfectly fitting covers are used, and good fruit, thoroughly cooked, and at boiling temperature when put into the jars, is employed; if the jars have been filled to overflowing, and the covers screwed on tightly at once, there is no reason why the work should not be a success. I have put up from fifty to one hundred and forty quarts of fruit in this way each year for a number of years, and have very rarely lost a quart.

ANNA L. COLCORD.

STORM VIEWED FROM ABOVE THE CLOUDS.

PROFESSOR JOHN WISE, the eminent American aeronaut, who lost his life in making a balloon ascension on Sept. 28, 1879, gives the following description of a thunder storm which he once viewed from the "topside":—

"The view of a storm cloud from above is one of the most interesting sights ever beheld by mortal man. A storm viewed from above, the clouds has the appearance of ebullition. The upper surface of the cloud is bulged upward and outward, and has the resemblance of a vast sea of boiling, upheaving snow. Immediately above the storm cloud the air is not so cold as it is in the clearer atmosphere above or in the cloud itself. The falling of the rain can be distinctly heard, making a noise like a waterfall over a precipice. The thunder heard above a storm cloud is not loud, and the flashes of lightning appear like streaks of intensely white light on the surface of the gray-coloured vapour."

Health & Temperance.

THE SECRET OF HEALTH.

Don't worry.
 Don't hurry. "Too swift arrives as tardy as too slow."
 "Simplify! simplify! simplify!"
 Don't overeat. Don't starve. "Let your moderation be known to all men."
 Court the fresh air day and night. "O, if you knew what was in the air!"
 Sleep and rest abundantly. Sleep is nature's benediction.
 Spend less nervous energy each day than you make.
 Be cheerful. "A light heart lives long."
 Think only healthful thoughts. "As a man thinketh in his heart, so is he."
 "Seek peace and pursue it."
 "Work like a man, but don't be worked to death."
 Avoid passion and excitement. A moment's anger may be fatal.
 Associate with healthy people. Health is contagious as well as disease.
 "Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal."
 Never despair. "Lost hope is a fatal disease."
 "If ye know these things, happy are ye if ye do them."—*Selected.*

Obituary.

DIED on Nov. 29, 1896, at Napier, N. Z., after long and painful suffering, Bro. Gustave Alex. Anderson. Bro. Anderson embraced the Adventist faith nine years ago, keeping his first Sabbath in Oakland, California, Feb. 19, 1887. He first heard the third angel's message from the lips of Bro. J. I. Tay, on his way from Tahiti to San Francisco. A few weeks after accepting the truth, he went to study at the Oakland Bible Mission, from whence he was sent to Healdsburg College by Sister E. G. White, where he studied for two years. After this preparation, he went to Stanwood, in the State of Washington, where he laboured with good success, several embracing the truth as the result of his efforts. On the first voyage of the missionary schooner *Pitcairn*, he joined her as one of the crew. After reaching New Zealand he was appointed by the Conference to preach the truth and labour among his numerous Scandinavian countrymen residing in Hawkes Bay. This work was, unfortunately, cut short by severe illness, from which he died.

Bro. Anderson was a man of steadfast faith and a true Christian. He enjoyed the respect of all who knew him, for his earnestness, his sterling character, and his goodness of heart. His death, though not unexpected, caused deep sorrow to the Napier church. A large number followed his remains to the grave. The funeral services were conducted by Bro. J. W. Anderson, one of the local elders, who spoke words of comfort from 1 Thess. 4:13 and other scriptures. The deceased brother was still in early manhood, not having completed his thirty-fifth year. He leaves aged parents in his native home, and a truly Christian wife in New Zealand, to mourn their loss. But they are cheered in the hope of the soon coming of the Lord, and the dawn of the resurrection.

J. S. CARO.

Publishers' Department

PUBLIC SERVICES.

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

Place and Address of Meetings.	Time of Meeting.	
	School.	Church
Adelaide—Rechabite Hall, Grote St. ...	9.30 a.m.	11 a.m.
Auckland—Machelvie St., Surrey Hills ..	2.30 p.m.	10.30 a.m.
Ballarat—Societies' Hall, Grenville St. ...	2 p.m.	3.30 p.m.
Geelong—Trinity School Room, Little Myers Street ...	8 p.m.	11 a.m.
Hobart—S.D.A. Church, Warwick Street ...	10 a.m.	11.30 a.m.
Hawthorn—Park St. Chapel, Glenferrie ...	10 a.m.	11.15 a.m.
Melbourne—S. D. A. Church, Alfred Crescent, North Fitzroy	9.30 a.m.	11 a.m.
Parramatta—The Tabernacle, Charles St. ...	10 a.m.	11.30 a.m.
Perth—Y.M.C.A. Hall, Hay Street	10 a.m.	11 a.m.
Prahran—Foresters' Hall, Chapel St.	9.30 a.m.	11 a.m.
Rockhampton—Protestant Hall ...	10 a.m.	11.15 a.m.
Sydney—Carlisle Street, Ashfield	9.45 a.m.	11 a.m.
Williamstown—Freemasons' Hall, Electra Street ...	9.45 a.m.	11 a.m.
Woolahra—Odd Fellows' Hall, Queen St....	—	3 p.m.

NOTE.—In the foregoing list the design is to give the name and address of one Seventh-day Adventist church in each large city or seaport town only, for the benefit of travellers, and not a complete list of churches in the colonies.

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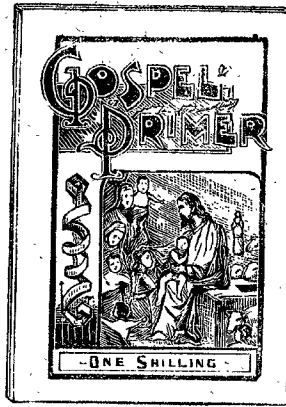
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The Bible Echo.

Melbourne, Victoria, January 4, 1897.

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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, notice the date on the wrapper of your paper, and see that it is correctly changed.
3. All matter appearing in the BIBLE ECHO without credit may generally be understood as coming from the editor.

GREETINGS of the season to all our friends.

WITH this number we begin a new volume.

EIGHT willing souls have been baptised at the North Fitzroy church the last two Sunday evenings.

THE lesson designed to be taught by the parable of the unjust steward is well explained on another page.

THE article on the "Third Angel's Message" is necessarily crowded out this week in order to make room for other matter.

THE address in this number on "The Impending Crisis," by Pastor A. G. Daniells, will many times repay a careful reading.

THE article in our Home department on "Fruit and How to Preserve It" will doubtless be appreciated by many wives and mothers.

WE have on hand an interesting article from Professor W. W. Prescott, on "The Signs of the Times, What They Are, and What They Indicate."

THE failure of national banks in two of the states of the United States (Illinois and Minnesota) is causing some alarm as to the future outlook of finances in that country.

IN our next number we shall try to give the report of the proceedings of the New South Wales Conference held recently. The matter has been in hand several weeks.

MONDAY, December 21, Pastor W. C. White left Sydney on the *Monowai*, to attend the General Conference in

America. Miss May Israel also took passage on the same to join the other members of her family who returned to America recently.

THE outlook for the year, judging from the present condition of affairs the world over, is not over-encouraging. Trouble, uncertainty, a feeling of insecurity and unrest, large preparations being made for war, the war spirit rising, covetousness and violence increasing, a fearfulness of troubles augmenting and a dread of dire calamities coming, mark the opening of the year 1897.

WE urge all to watch the trend of events the coming year. From the light of God's sure word we know, from what has already taken place, that we are rapidly entering upon the most solemn and eventful period of this world's history. The great day of the Lord is near at hand. Events which foretold the time of trouble such as never was, have already cast their ominous shadows upon the earth. Christ's coming is even at the doors. Who will now give their hearts to God and find mercy in a time accepted? Who will search the Scriptures as never before? Who will read the Bible through in 1897?

THE last number of the *Gleaner*, our little monthly publication issued by the Australian Tract Society, is out. It contains some valuable articles and suggestions on church matters, such as "Recipes for Making Unfermented Wine and Unleavened Bread," "Suggestions to Church Officers," "Duties of Church Officers," and "Church Officers' Meetings." Every church officer should have a copy and preserve it for reference.

The Counterfeit and the True.—"It does not change a counterfeit" says the *Signs of the Times*, "to call it a genuine. It does not change the genuine to call it counterfeit. The true is not made false by so calling it, nor is the false made true by the same means. Men may call Sunday the Sabbath of the Lord, or the Lord's day, but this does not make it so. Men may call the Sabbath of the Lord 'Jewish,' and load it with contempt, but it is the Sabbath of the Lord still. Men may change their minds, but that does not change God's truth."

The Bible Sabbath.—The only authority for a holy Sabbath of rest which Christians have is the Bible. If this be not true, then it is not, according to Protestant Christianity, of any worth, and "not to be received as an article of faith." But if the Bible is authority for any Sabbath at all, it is for the true Sabbath, and that is the seventh day. France in her infidelity set apart a tenth part of the time instead of the seventh. This the Christian world called blasphemy. The Roman Catholic Church by tradition changed the

day from the seventh to the first. Now what is this? Is it not as much an evil to do the second as the first? Has mortal man any more right to change the day than the proportion of time? Jesus says of that law of which the Sabbath commandment is a part, "It is easier for heaven and earth to pass away than one tittle of the law to fail."—*Signs of the Times*.

Increasing Persecution in the United States.—In 1878 began the arrest and imprisonment of Sabbath-keepers in the United States. In 1893 there were eleven cases of arrest and imprisonment; in 1894; twenty-three cases; in 1895, forty-seven cases; and since 1878, one hundred and twenty-six cases. The number of days spent in confinement by these one hundred and twenty-six persons is 1,438, of which 810 were spent in the chain-gang. The first half of the year 1896 added to the above, thirteen arrests and 300 days' imprisonment. The work will not cease, but, according to the prophecy of God's word, go on and increase till liberty is at an end in this boasted "land of the free," and religious tyranny has bound the government hand and foot. These facts are gathered from a circular letter sent out by the International Religious Liberty Association, 39 Bond Street, New York City. This organisation is endeavouring to help the persecuted and enlighten the ignorant with reference to right principles.

A MAN can no more be a Christian without facing evil and conquering it than he can be a soldier without going to battle, facing the cannon's mouth, and encountering the enemy in the field.—*Chapin*.

ANNOUNCEMENT FOR ADELAIDE.

WE have received from our brethren in Adelaide the following announcement:—

A special mission for the conversion of souls is being held in the Trades' Hall, Grote St., Adelaide, each Sunday evening at 7 o'clock. The Coming of Jesus and Holiness are the special themes to be dealt with by Brethren Hawkins and McCullagh. Already the mission is being signally blessed, and a cordial invitation is extended to all to attend the services.

The church meet each Sabbath (Seventh) day in the Rechabite Hall, Grote St., at 9:30 for Bible study, and at 11 A. M. for church service.

On January 2, 1897, the ordinances of the Lord's house will be celebrated at 11 A. M.

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