

Bible Echo

THE HOLY BIBLE
THE WORD IS TRUTH

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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.

A PRAYER.

O THAT the Lord would guide my ways
To keep His statutes still !
O that my God would grant me grace
To know and do His will !
O send Thy Spirit down to write
Thy law upon my heart ;
Nor let my tongue indulge deceit,
Nor act the liar's part.

Order my footsteps by Thy word,
And make my heart sincere ;
Let sin have no dominion, Lord,
But keep my conscience clear.

Make me to walk in Thy commands ;
'Tis a delightful road ;
Nor let my head, nor heart, nor hands
Offend against my God.

—Isaac Watts.

THE LAW AND THE GOSPEL.

THE law and the gospel cannot be separated. In Christ mercy and truth are met together; righteousness and peace have kissed each other. The gospel has not ignored the obligations due to God by man. The gospel is the law unfolded, nothing more nor less. It gives no more latitude to sin than does the law. The law points to Christ; Christ points to the law. The gospel calls men to repentance. Repentance of what?—Of sin. And what is sin?—It is the transgression of the law. Therefore the gospel calls men from their transgression back to obedience to the law of God. Jesus, in His life and death, taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honour of God's law might be preserved, and yet man not utterly perish.

The work of salvation in both the Old and the New Testament dispensation is the same. Christ was the foundation of the whole Jewish economy. The types and shadows under which the Jews worshipped all pointed forward to the world's Redeemer. It was by faith in a coming Saviour that sinners were saved then. It is through faith in Christ that they are justified to-day.

In giving His Son, God gave Himself that man might have another trial. If God could have changed this law to meet man in his fallen condition, would He not have done this, and retained His only begotten Son in heaven?—He certainly would. But because His law was as changeless as His character, He gave His beloved Son, who was above law, and one with Himself, to meet the penalty which His justice demanded.

Satan is working with all his deceptive power to ensnare the world. He would have them believe that this great sacrifice was made in order to abolish God's law.

its changeless character. From His own divine lips are heard the words, "Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil." The death of Christ justified the claims of the law.

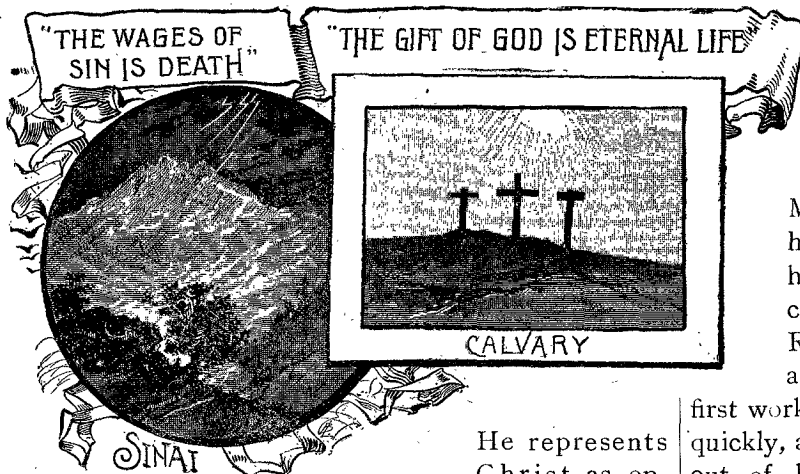
But the doctrine is now largely taught that the gospel of Christ has made the law of God of none effect; that by "believing" we are released from the necessity of being doers of the word. But this is the doctrine of the Nicolaitanes, which Christ so unsparingly condemned. To the church of Ephesus He says, "I know thy works, and thy labour, and thy

patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for

My name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember then from whence thou art fallen, and repent, and do the

first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."

Those who are teaching this doctrine to-day have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfils the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. "I am saved," they will repeat over and over again. But are they saved while transgressing the law of Jehovah?—No; for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling block as He did to the Jews,—to the Jews, because they would not receive Him as their personal Saviour; to these professed believers in Christ, because they



He represents Christ as opposed to the law of God's government in heaven and in earth. But the Sovereign of the world has a law by which to govern His heavenly intelligences and His human family, and the death of His Son fixes the immutability of that law beyond any question. God has no intention of doing away with His great standard of righteousness. By this standard He can define what a correct character is.

Christ consented to die in the sinner's stead, that man, by a life of obedience, might escape the penalty of the law of God. His death did not make the law of God of none effect; it did not slay the law, lessen its claims, or detract from its sacred dignity. The death of Christ proclaimed the justice of His Father's law in punishing the transgressor, in that He consented to suffer the penalty of the law transgressed Himself, in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of the law of God. His death magnifies the law and makes it honourable, and gives evidence to man of

separate Christ and the law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ, by His death, saves men in their transgressions.

It is necessary that every intelligent being shall understand the principles of the law of God. Christ through the apostle James declares, "Whoso shall keep the whole law, and yet offend in one point, he is guilty of all." These words were spoken this side of the death of Christ; therefore the law was binding upon all at that time.

The Saviour raised His voice in protest against those who regard the divine commandments with indifference and carelessness. He said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." And He also declared, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Men may talk of freedom, of gospel liberty. They may assert that they are not in bondage to the law. But the influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realises the extent of his transgressions, he will reform his ways, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. "Whosoever abideth in Him," says John, "sinneth not; whosoever sinneth, hath not seen Him, neither known Him."

MRS. E. G. WHITE.

CHRIST'S BAPTISM.

WHY was Christ baptised? Certainly not for the remission of His own sins, for He was without sin. He was baptised because, as the sinner's representative, it was necessary for Him to take the sinner's place, and be treated as the sinner needed to be treated. He left an example which all should follow who desire to walk in His steps. Thus He identified Himself with the fallen, sinful race; thus He showed He assumed our guilt; thus He humbled Himself; and thus, for man, He fulfilled all righteousness, teaching the sinner the course he must pursue in order to secure the remission of his sins and obtain the righteousness which is of God by faith.

Christ's baptism was nothing less than an anticipation or prophecy of the cross. His public life was bounded by two deaths, one in figure, the other in fact. It began

with baptism, and closed with the cross. His life was a constant death,—a death to the lusts of the flesh from first to last. And this is the Christian life, and the secret of Christian living. Said Paul, "I die daily."

The author of "The Christ-Controlled Life" has well said: "We cannot fathom the depth of self-abasement which this descent into Jordan involved to Him who was none other than the brightness of His Father's glory and the express image of His person; but we see how God estimated it when we read that 'as Jesus came up out of the water, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him.' Matt. 3:16. In other words, it was in the supreme hour of Christ's humiliation that the most signal manifestation of divine favour was accorded Him. It was when He humbled Himself and became obedient unto death that God highly exalted Him, bearing testimony to Him from the highest Heaven that He was indeed 'His beloved Son, in whom He was well pleased.'"

Many fail to receive a rich blessing in their Christian experience because they do not follow the example of the great Head of the church, and go down into the water and be buried with their Lord in baptism.

NINETY-NINE YEARS AGO.

NINETY-NINE years ago the 10th day of this present month the Papacy received its deadly wound. On that day General Berthier, under command of the French army, entered Rome and took the pope prisoner. On that day Rev. 13:3, 10 was fulfilled: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword."

Ninety-nine years ago, therefore, ended the long period allotted to the Papacy in which to do its persecuting work; described by Christ in Matthew 24 as the days of "great tribulation;" by Daniel, in the 7th chapter of his prophecy, as "a time and times and the dividing of time;" by John as "a time, and times, and half a time," "forty and two months," and "a thousand two hundred and three score days." Rev. 12:14; 13:5; 11:2; 12:6. Three and one-half years, forty-two months, and 1260 days all represent the same length of time. Reckoning a day for a year, according to the measure given in symbolic prophecy (Num. 14:34; Eze. 4:6), we have a period of 1260 years. The papal supremacy began in 538 A. D. 1260 years added to 538 A. D. gives 1798 A. D., the very year the Papacy received its deadly wound.

Ninety-nine years ago began "the time of the end." In Dan. 11:33-35 we have this prophecy: "And they that understand among the people. [the saints] shall instruct many; yet they shall fall by the

sword, and by flame, by captivity, and by spoil many days. . . . And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed." The days allotted for the persecution of the saints here so minutely described, ran out in 1798. That date, therefore, marks the beginning of the period known as "the time of the end." Consequently, we have been in the time of the end ninety-nine years,—almost a century. How much longer this period is to continue we do not know. It is doubtless called the *time of the end* because it will include *the end*. And from all the signs we see multiplying around us, we have reason to believe that that event is drawing very near; much nearer no doubt than many have any idea. The only safe position for anyone to occupy now is to be waiting, watching and working.

"The Lord is coming! sound it forth,
From East to West, from South to North;
Speed on! speed on the tidings glad,
That none who love Him may be sad."

NEAR, EVEN AT THE DOORS.

DESCRIBING the events that were to occur under the sixth seal, the prophet John says: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12, 13. That these are signs of the second coming of Christ, is shown from Matt. 24:29, 30: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

These signs have all taken place—the great Lisbon earthquake in 1755, the darkening of the sun and moon on May 19, 1780, known as the dark day and night of North America, and the falling stars Nov. 13, 1833, most vividly seen also over North America.

The people of the earth who saw these signs, or hear of them from those who saw them, are warned in the following words: "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:32-35. The present is the generation of men who have

seen these signs, especially the last, and are hearing the message based on them. The falling of the stars occurred sixty-three years ago, so each person is at liberty to conclude for himself how long that momentous event, the second coming of Christ, the ecstatic hope of the church of Christ in all the intervening ages, can be deferred. One thing is certain, it is near, "even at the doors." Its awful proximity may be gathered by comparing the great prophecies of Daniel with the present phase of the Eastern Question.

Dan. 11:45 has these words: "And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." The person spoken of as "he" is "the king of the north," the Sultan of Turkey, who, as conqueror of the remnant of the Roman Empire, occupies the same territory referred to by Daniel when he saw these powers in vision. This prophecy is one of the very few in Daniel which have not yet been fulfilled; and when it is fulfilled, that is, when the Sultan removes his capital from Constantinople to Jerusalem, the "glorious holy mountain," and ultimately comes to his end at that place, there is only a very small portion of time left to the world.

The 12th chapter of Daniel describes what shall then happen: "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: and at that time thy people shall be delivered, every one that shall be found written in the book." Michael is another name for the Lord Jesus Christ, and to "stand up" means to reign as a king. Christ's mediatorial work as our Great High Priest in the Heavenly Sanctuary is then over, and the fiat will then go forth: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11. The eternal fate of every human being is then sealed, the wicked to destruction, and the righteous to eternal life.

Amidst these stupendous themes, already casting their shadows before the eyes of all, especially those who have carefully studied the sacred page, the trifling remarks of the scoffer, ridiculing the signs, making light of the great event of Christ's coming, and asking, "Where is the promise of His coming?" are painful in the extreme. ALEXANDER COSTELLO.

Charters Towers, Queensland.

A DAY OF SCOFFERS.

"As it was in the days of Noah, so shall it be in the days of the Son of man. They were eating and drinking, marrying and giving in marriage, until Noah entered into the ark."

Methinks I can almost see the scenes of that day. See you not that elegant building yonder, near that ark of gopher-wood? That building was reared at a great expense, by the host, for the purpose of entertaining strangers who might come to visit that ark, and to ridicule and laugh at that old, white-headed man you see yonder pitching the ark. The host, you see, has become rich by the great gain he has made, from the furnishing of the workmen, citizens, and strangers, with food and drink of the most costly kind. Look into the dining-hall of that establishment. See the table loaded with all the delicate viands of the season. See those bottles filled with the sparkling juice of the grape. See the host at his door, beckoning to each passer-by to enter and regale himself. Hear the conversation between the host and the stranger guest who has just entered his mansion.

"Guest.—What great building is that in yonder field, on that eminence?"



"Host.—That is called Noah's ark.

"Guest.—But what use is he going to put it to? It seems to be built for sailing. Surely the old man does not expect to sail on dry land.

"Host.—Yes; right you are. The old man says the world is coming to an end (Gen. 6:13), and he has prepared an ark to save himself and family; for all flesh will be destroyed by water, so he says.

"Guest.—But how does he know this?"

"Host.—He says God told him.

"Guest.—What kind of a man is he? He must be a great fanatic, I am thinking.

"Host.—Why, yes; we think he is crazy a little; but you cannot discover it in anything else but his building that great ark, and neglecting his farm and other worldly matters. But what he has lost I have gained.

"Guest.—A farmer, say you?—a farmer! Why did not God tell some of our 'mighty men, which are men of renown'? Gen. 6:4. A farmer, too! There is no truth in it. But do any believe him?"

"Host.—Believe him! No. We have other things to attend to, and cannot spend time to hear the old farmer. But we were all very much startled, no longer ago than yesterday; for the old man has been telling some that he had prepared rooms for the beasts of the field, and for

the fowls of the air, and every creeping thing; and yesterday they came, two and two of every sort, and entered the ark, apparently of their own accord. (Gen. 7:8, 9.) This, you may be sure, startled us some; but the banquets and feasts of last night have dissipated the fears of all, and to-day things are as they should be.

"Guest.—It is rather strange; yet it cannot be true. God will not destroy the world in the midst of this hilarity and glee, and in the height of all these improvements at the present day. Much, much of the earth remains yet to be cultivated and inhabited. Our western wilderness is yet to be explored and settled. Then the world is yet in its infancy—not two thousand years old yet; and you know we have a tradition that the earth is to wax old like a garment. It cannot be true, what the old man tells you. I will warrant you the earth will stand many thousand years yet.

"Host.—Look! look! there goes the old fool and his family now, I dare say, into the ark. I remember me now, the old man told us, four days ago, that, in seven days (Gen. 7:4-10), God would cause it to rain sufficient to destroy every living thing from the face of the earth. I shall have a chance to laugh at the old man four days hence. I told him to his face that, after his seven days were ended, he would be ashamed to preach any more, and we should have some quiet then.

"Guest.—But do your priests let him preach in their congregations and societies?"

"Host.—Oh, no! by no means; that is, none that are called respectable, or of the higher class. Why, sir, they held a meeting last night at my banqueting house. After the cloth was removed, and while the wine was circulating freely, old Noah was the subject of the toast. And it would have done you good to have heard their sharp cuts and squibs; it caused a roar of laughter among the guests. See, yonder come some of them now. Let us go in, and enjoy another treat." (*They go in.*)

Ah, said I, were these scenes acted before the flood, and will it be so in the end of the world? And will the generation of the righteous not pass off until they behold these things acted over again? So says our blessed Saviour, *and so I believe.*

Then shall "heaven and earth pass away." The righteous will pass off to meet their Lord, and the wicked be consumed to cleanse the world. Then will the prophecy of the twenty-fourth chapter of Matthew be fulfilled, and "the word of God will not pass away."

Prepare, ye servants of the Most High, to render up your stewardship. Ye scoffers, take warning; cease your revilings, your newspaper squibs, your bombast, your revellings, and your banquetings. And you, my dear reader, prepare! prepare! for lo!—

"He comes, He comes, the Judge severe;
The seventh trumpet speaks Him near."

—Wm. Miller.

THE ALMOST CHRISTIAN.

KING AGRIPPA said unto Paul, "Almost thou persuadest me to be a Christian." But Agrippa, so far as we know, never became a Christian. A little more strength of character, a little more yielding to the strong convictions of his own mind, would have anchored him in the right position. But the persuasion, so good so far as it went, so largely at the time preponderating on the right side, never did him any good. To almost reach the shore is to be drowned as effectually as if lost in mid-ocean.

To be almost hot is to be lukewarm; and that is the very trouble with the Laodiceans. Almost round, where a true circle is required, is to throw everything out of balance. Almost straight is to be in the end exceedingly crooked. Almost sweet is to be worse than sour. Almost a Christian is to be like the Ephraimites, who could pronounce the word "shibboleth," all right, with the exception of the letter "h," calling it "sibboleth." Almost a Christian is to be like the fig-tree which Christ cursed, with root, and trunk, and branch, and leaves,—everything but the one essential thing, the figs, the fruit. Almost a Christian is to be like Ananias, who brought a part of the proceeds of his possession, perhaps *almost* the whole, but kept back a part. Almost a Christian is to be like the foolish virgins. They had yielded to the impulse to go out to meet the bridegroom. They had made sufficient exertion to join the company. They had provided themselves with lamps just as good as those of the wise virgins. They had taken a quantity of oil, *almost* enough for the whole occasion; but not having quite enough, their lamps went out, and they might just as well not have taken any oil at all.

Almost a Christian is to be like the son who was professedly so willing to go into the vineyard to work at the request of his father, but was in heart unwilling; and his unwillingness at length prevailed, and he went not. To be almost a Sabbath-keeper is to be a Sabbath-breaker. To almost keep the commandments is to break them all; for he that offends in one point is guilty of the whole. The only thing that will cure this almost-ness, is the spirit of Caleb and Joshua, who followed the Lord *wholly*. U. SMITH.

TRUTH'S IMPORTANCE.

WE read in Isa. 26:2: "Open ye the gates, that the righteous nation which keepeth the truth may enter in;" and the psalmist declares of God, "His truth shall be thy shield and buckler." Ps. 91:4. And again, "Thy law is the truth." "And all Thy commandments are truth." Ps. 119:142, 151. "Thy word is truth." John 17:17. "I am the Way, the Truth, and the Life," said Christ, and He declared to the Roman ruler, Pilate, "For

this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth?" John 14:6; 18:37, 38. But Pilate only asked the question. He did not think it worth his while to stop and get the answer. How many to-day do as did Pilate, ask the question, and never wait to get God's reply to their question!

Truth is of the utmost importance to all who desire eternal life. This will appear evident by a few quotations from Holy Writ: "Sanctify them through Thy truth; Thy word is truth." "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." "God is a spirit; and they that worship Him must worship Him in spirit and in truth." "True worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." "If ye continue in My words," said Christ, "then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 17:17; 1 Pet. 1:22; 2 Thess. 2:13; John 4:24, 23; 8:31, 32.

'Tis truth that binds, and truth makes free,
And sets men's souls at liberty;
For all a fortune great have got
Who "buy the truth," but "sell it not."

Again He declares in John 3:21, "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." The promise to all Christ's followers is, "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13.

This is what is needed to-day—the Spirit of truth to enable men to find and speak the truth, and be sanctified in obeying it. All heaven is united in seeking after those who make God's truth the paramount thing in life, and who come to the light that it may be seen that their works are wrought in God. There are noble men and women to-day who love the truth, and are searching for it as for hid treasure. Truth is dearer to them than houses, and lands, honour or friends. The world is not yet devoid of heroes of truth and martyrs to principle. There are still some who are valiant for the truth, and who can truly say, "I have chosen the way of truth." Ps. 119:30.

There is truth for our time, and we should search for it, and become established in "the present truth." 2 Pet. 1:12. There is a present truth for to-day as well as there was in Noah's day or Peter's.

The psalmist says of the Lord, "Thou hast given a banner to them that fear Thee, that it may be displayed because of the truth." "And in the name of our God, we will set up our banners." Ps. 60:4; 20:5. To those who enlist under the banner of truth of Prince Immanuel,

will be spoken the blessed words: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The righteous nation which keepeth the truth may enter in." Isa. 26:2. G. T. WILSON.

From the Field.

WHAT CAN WE DO?

We cannot all be preachers and sway with voice and pen,
As strong winds sway the forest, the minds and hearts of men;

But we can be evangelists to souls within our reach;
There's always love's own gospel for living hearts to preach.

We cannot all be heroes, and thrill a hemisphere
With some great daring venture, some deed that mocks with fear;

But we can fill a lifetime with kindly acts and true;
There's always noble service for noble souls to do.

—Selected.

THE NEW ZEALAND TRACT SOCIETY PROCEEDINGS.

THE seventh session of the New Zealand branch of the International Tract Society was held at Napier, Dec. 10-21, 1896; in all, three meetings being held.

After prayer and the reading of the minutes, the President reviewed at length the work of the Society since its last general meeting. Notwithstanding financial embarrassments and other difficulties, all lines of the work had been kept up, and some very encouraging advancement had been made. This was most marked in the circulation of our periodicals, especially the BIBLE ECHO, which had been increased in this colony from 500 copies per week, in Jan. 1895, to more than 1,000 copies per week at the present time. This was due to the faithful efforts of a few colporters who are devoting all, or a large part of their time to the sale of the paper and small books in our large cities. In Dunedin, a city of some 45,000 inhabitants, one young sister, assisted by a child of about fourteen years, is selling thirty-six dozen BIBLE ECHOES each week. Another sister in Christchurch has been using twelve dozen copies per week for eighteen months. Two workers in Wellington are using twelve dozen each. Large clubs are also being taken at Auckland and Westport. At the latter place a young sister who has but recently come to the faith, and who is employed in a boot factory, is using a club of six dozen copies, which she sells and distributes on the weekly half holiday which all employers are required to give their hands. As the result of this kind of work, together with the circulation of other reading matter by our societies and canvassers in the past, more than fifty persons in New Zealand have embraced present truth during the past twenty-three months, and many interests have been aroused which are now calling for ministerial help.

While fewer canvassers have been at work the past year than in 1895, the sales have been comparatively larger, and so the Society's profits from this source have not materially varied. Value of books and

pamphlets sold, £2,645 12s. 9d., besides £235 12s. 8d., business done with the local societies.

About two years ago the Society's office was removed to new premises, which increased the expenses about 5s. per week; but the profits arising from sales in a stationer's shop opened in it, and the rental of two rooms, left a gain of £8 12s.

The Secretary presented the following report of work done by the local societies and the general office:—

Local societies: Letters written, 1,514; received, 1,020; missionary visits, 5,447; Bible readings held, 433; periodicals distributed, 3,450; pages tracts, etc., distributed, 208,522; money received on week of prayer, £40 8s. 6d.; on foreign missions, £33 14s. 10d.; on first day offerings, £5 8s. 6d.

General office: Letters written, 1,402; circular letters, 511; letters received, 1,182; periodicals distributed, 3,514; pages of tracts, 956.

A resolution was adopted expressing appreciation of the manner in which the local societies and the Sabbath-schools had conducted their business relations with the head office during the past year, and urging all to continue the plan of settling all accounts at the end of each quarter.

An effort was also made to assist the publishers in circulating the *Southern Sentinel*. The officers of the general society decided to take a club of 200 copies for circulation among the officials and leading men of the colony. The Napier society agreed to take a club of sixteen dozen copies. The Auckland and Epsom churches had previously ordered about twenty dozen copies.

The following officers were elected for the coming year:—

President: W. M. Crothers.

Secretary and Treasurer: Mrs. M. H. Tuxford.

General Agent: W. M. Crothers.

Directors: District No. 1, Auckland, D. Steed; No. 2, Hawkes Bay, including Gisborne, S. Lyndon; No. 3, Wellington, including Palmerston and Wairarapa, A. Simpson; No. 4, South Island, T. Skinner.

W. M. CROTHERS, *President*.

M. H. TUXFORD, *Secretary*.

SPREAD OF THE THIRD ANGEL'S MESSAGE.

TWENTY-FOUR years ago our first missionary was sent to a foreign country. This was Elder J. N. Andrews, who went to Switzerland in the autumn of 1872. Great advancement has been made in our missionary operations since then. We have now twenty-eight distinct mission fields outside of the United States; this does not include those fields where organised conferences exist, such as Australia and South Africa; but correctly it should do so, as the General Conference renders help in one form or another to every mission field, whether organised or unorganised. Some half dozen of these missions are among the heathen, and more than twice that number are in Roman Catholic countries, where the people, quite as much as in heathen lands, need the gospel of Jesus. In Catholic and heathen lands, the expense of mission work is much greater than in Protestant countries, and much greater hardships result

to the missionaries in case their needs are not supplied.

The truth is now translated into thirty different languages: Arabic, Basuto, Bohemian, Bulgarian, Chinese, Danish, Dutch, English, Esthonian, Finnish, French, German, Hawaiian, Hungarian, Italian, Japanese, Kaffir, Lettish, Livonian, Maori, Polish, Portuguese, Roumanian, Russian, Servian, Spanish, Swedish, Tahitian, Turkish, and Welsh. This shows that the prophecy which says that the third angel's message is to go to every nation, kindred, tongue, and people, is being rapidly fulfilled.

F. M. WILCOX,
Foreign Mission Secretary.

LABOUR AMONG THE COLOURED PEOPLE IN AMERICA.

OUR work lies in the line of public speaking, Bible readings, and schools. Last winter we conducted four schools here in Vicksburg, and they did much good. But when the hot season came, some of these were discontinued. Of these schools one was a day school, and three were night schools in different parts of the city. It is a pleasure to us to see grown people who could not read when we came here, now able to read the Bible for themselves.

We find that the first work we have to do in bringing the truth before this people is to educate them. They have not been taught to think. They need to learn how to think and reason. They have been taught error and superstition all their lives, and now they must have truth and faith to put in its place. This cannot be done at once. These things are of slow growth, but the mind can be made to expand till it can judge for itself, and study the Bible for itself, and read and understand what it reads. We try to teach the people to think for themselves, to read for themselves, to study for themselves. God has signally blessed our efforts.

I never saw a more creed-ridden people in the world than the coloured people I have found in Vicksburg. They are absolutely controlled by their ministers, who frequently are men corrupt in morals and habits, and yet their faith in their "church" is such that they stick by these ministers through thick and thin, through wickedness and error, and follow their commands blindly. Is it any wonder that this people need educating on nearly every point? But our work is being felt here. The ministers are losing their hold on the people. They are beginning to think and act for themselves. The ministers nearly all forbid their members to attend our meetings, and for a long time they kept them away, but we kept right on with our meetings and our school work. till the influence began to be felt, and the prejudice to break away. Some would come out and see where the difference was, and then would carry the report to others, and say they could find no fault in the teaching. In consequence we generally have a well filled house at our Sunday lectures.

Already our work is bearing promise of widening its circle very largely. One phase of the work is to prepare young men of this people to take the truth to others of their race, and this we have in mind continually.

One is in our school at Huntsville,

Alabama, preparing himself to take the truth to others. Two more here will soon go there; one has gone to Battle Creek to prepare there. He has a good education. Another who has been studying here, as soon as we start for a new field with our missionary steamer, will go with us to work in connection with the workers on the boat. All these young men lived here in Vicksburg, and accepted the truth under our labours.

We have now in Vicksburg a nice chapel, and joining it is a pleasant school-room, with large doors connecting the two rooms. When our little company is alone we meet in the chapel, but when we have general meetings where others join with us, we throw open the doors and have a nice, large auditorium that will seat 300 or more. Added to these rooms, we have a neat library room. We have gathered together for this, and the library we shall have on the boat, about 1500 interesting and instructive books. Soon we shall open a reading room and a library in connection with the church, and also on the boat, so as to cultivate better habits and tastes. Among our books are hundreds beautifully illustrated, which will be very interesting to many who cannot read very well. I look to this feature to be a great assistance to the work.

As soon as the heat is over, the schools will be resumed. A few small schools are being carried on with those who are anxious to learn, even through the hot weather.

J. E. WHITE.

THE STUNDISTS IN RUSSIA.

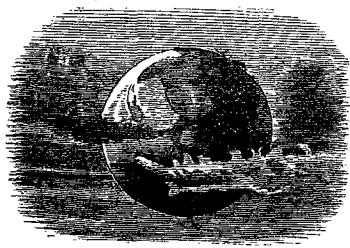
AFTER giving painful details of the injustice endured by these people, who are generally estimated to number a quarter of a million, although some think them to be four times as many, a writer in the *October Quarterly Reporter*, of the German Baptist Mission, says: "Notwithstanding all the persecutions, the Stundist movement is growing and continually gaining ground, not only among the peasants, but also among the educated classes, and in the cities. It is even having a salutary influence upon the Russian Church itself. Still, up to the present, there are no signs of any change in the position of the Government towards the movement. Much has been expected from the new Czar, and great hopes had been entertained by the acts of grace which accompanied his coronation at Moscow. But though clemency has been extended, and an amnesty granted to criminals of all kinds, and though even now the Jews are experiencing some sort of tolerance, no amnesty has been granted, no clemency extended, not the smallest amount of religious tolerance given to these poor, suffering Christians, these humble and law abiding subjects of the Czar."

IN HAND.

THE report of the Central Australian Sabbath-school Association for quarter ending Dec. 31st, 1896, is in hand, and will appear next week.

RECENT reports have been received from Pastor G. B. Starr, in regard to the progress of the work in Queensland, which will appear in this department in the near future.

The Home Circle.



MORE THAN THE EARTH.

GREAT, wide, beautiful, wonderful world,
With the wonderful water round you curled,
And the wonderful grass upon your breast—
World, you are beautifully drest!

The wonderful air is over me,
And the wonderful wind is shaking the tree;
It walks on the water, and whirls the mills,
And talks to itself on the top of the hills.

You, friendly earth, how far do you go,
With the wheat-fields that nod or the rivers that flow,
With cities and gardens, and cliffs and isles,
And people upon you for thousands of miles?

Ah, you are so great and I am so small,
I tremble to think of you, world, at all;
And yet, when I said my prayers to-day,
A whisper inside me seemed to say,
"You are more than the earth, though you are such a
dot;

You can think and love, and the earth cannot."

—*Child's Paper.*

OUR CHILDREN.

IN their early years, children may be useful in God's work. They are the younger members of His family, and He will give them His grace and His Holy Spirit, that they may overcome impatience, fretfulness, and all sin. Jesus loves the children. He has blessings for them, and He loves to see them obedient to their parents. He desires them to be His little missionaries, denying their own inclinations and desires for selfish pleasure to do service for Him; and this service is just as acceptable to God as is the service of grown-up children.

The Lord Jesus received the mothers who brought their children to Him for His blessing. He appreciated their earnest desire that in their early childhood their children should be brought to Him, that He might put His hands upon them and give them His blessing. What comfort and encouragement this should give parents to teach their children that Jesus loves them and will receive and bless them. Parents, teach your children that Jesus has given His own precious life, in order that they may come to Him and receive His blessing.

Children should pray for grace to resist the temptations which will come to them, —temptations to have their own way and to do their own selfish pleasure. As they ask Christ to help them in their life-service to be truthful, kind, obedient, and to bear their responsibilities in the family circle, He will hear their simple prayer. When very young, children may be taught to be useful in the home life, to live to please Jesus, that they may become members of the family above. They may be missionaries in the home, relieving, as far as possible, the weary mother, who has so many cares and burdens to bear.

Parents, help your children to do the will of God by teaching them to be faithful in the performance of the duties which really belong to them as members of the family. This will give them a most valuable experience. It will teach them that they are not to centre their thoughts upon themselves, to do their own pleasure, or to amuse themselves. Patiently educate them to act their part in the family circle, to make a success of their efforts to share the burdens of father and mother and brothers and sisters. Thus they will have the satisfaction of knowing that they are really useful.

Let only pleasant words be spoken by parents to their children, and respectful words by children to their parents. Attention must be given to these things in the home life; for if, in their character-building, children form right habits, it will be much easier for them to be taught by God and to be obedient to His requirements.

Children as well as those of older years are exposed to temptations; and the older members of the family should give them, by precept and example, lessons in courtesy, cheerfulness, affection, and in the faithful discharge of their daily duties. Children must be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for; and they must respond to these many mercies by bringing all the happiness possible into the family of which they are members. Thus they become children of God, missionaries in the home circle.

If parents neglect the education of their children, they deprive them of that which is necessary for the development of a symmetrical, all-sided character, which will be of the greatest blessing to them all through their life. If children are allowed to have their own way, they receive the idea that they must be waited upon, cared for, indulged, and amused. They think that their wishes and their will must be gratified. Educated in this way, they carry through all their religious experience the deficiencies of their home training.

God would have our families symbols of the family in heaven. Let parents and children bear this in mind every day, relating themselves to one another as members of the family of God. Then their lives will be of such a character as to give to the world an object-lesson of what families who love God and keep His commandments may be. Christ will be glorified. His peace and grace and love will pervade the family circle like a precious perfume. A beautiful offering, in the child life of Christian missionaries, will be made to God. This will make the heart of Jesus glad, and will be regarded by Him as the most precious offering He can receive.

May the Lord Jesus Christ be an object of worship in every family. If parents give their children the proper education, they themselves will be made happy by seeing the fruit of their careful training in the Christ-like character of their children. They are doing God the highest service by presenting to the world well-ordered, well-disciplined families, who not only fear the Lord, but honour and glorify Him by their influence upon other families; and they will receive their reward.

MRS. E. G. WHITE.

ANYTHING WILL DO FOR THE HOUSE

ANYTHING will do to wear in the house, is a remark that is constantly falling on one's ears, even among people who pride themselves on their refinement, artistic taste, and good breeding. This fallacy is at the root of much of the discomfort of life, and applies not only to dress, but to a thousand other things.

Anything will *not* do for the house. In dress it is just as easy, in these days of cheap washing materials, to be neat and dainty the first thing in the morning as the last thing at night. Moreover, it is a duty we owe to those with whom we live, and if neglected shows that we attach less importance to them than to our acquaintances, for whom we deck ourselves in our best attire.

Neither will anything do for the house in the way of manners. Yet the practice of this theory gives rise to more inharmony than many a seemingly greater evil. It is quite as easy to be courteous as to be unmannerly, and if people would only lay hold of and apply this fact in their intercourse with their relatives and most intimate associates as well as those whom they think it worth while to endeavour to please, there would be a speedy secession of those hundred and one ill-bred deeds and words, which act on one as so many pin-thrusts.

—*Selected.*

DO YOU KNOW HER?

THE selfish daughter lies abed while the mother gets up to cook the breakfast. She shirks the household work. She hates to wash the dishes. She despises the baby. The wrinkles may be coming in the face of her mother, and the father's back may be growing bent under the weight of years, but she has no pity for them, no help for them, no active love for them. Her care is for herself. The softness and whiteness of her hands are more to her than her mother's neuralgic pains or her father's rheumatism.

Although she is unwilling to work at home or go out to earn her support, she is loud in her clamour for new dresses, stylish hats, kid gloves, fancy shoes, etc. She can't see why she cannot have more of them. If anyone goes without, let the stint fall on her mother, or her sisters, or her brothers—anyone but herself.

She fancies that she is abused when she is not indulged in her idle and extravagant whims. She thinks that she is not understood when the sentimental notions she has drawn from silly stories are not accepted by the other members of the family as valid principles of life. She imagines that her parents are beneath her, because they did not receive, in their youth, as good a chance to acquire an education as they have given her.—*Catholic Messenger.*

GOING TO LAW.

My case is just this, said a citizen to a lawyer: "The plaintiff will swear that I hit him. I will swear that I did not. Now, what can you lawyers make out of that if we go to trial?" "A hundred dollars, easy," was the reply.—*Bench and Bar.*

Health & Temperance.

VEGETARIANISM.

THE Roman soldiers who built such wonderful roads, and carried a weight of armour and luggage that would crush the average farm hand, lived on coarse brown bread and sour wine. The Spanish peasant works every day and dances half the night on black bread, onions, and water-melon. The Smyrna porter, fed on olives and a little fruit, walks off jauntily under his load of a hundred pounds; while the coolie, fed on rice, can endure more fatigue than the negro, fed on fat.

Japan is a very volcano of vigour, and its people scarcely taste meat at all. Millions of them never had it in their houses. Some regard it with horror and detestation. Even with those who do not, its expense keeps it beyond the reach of all but the wealthy. During the whole of the year 1889 only 85,000 cattle were slaughtered in all Japan to supply 40,000,000 people, which would be little more than an ounce each per month. Yet this nation of vegetarians has found time to create a magnificent fighting army and an effective navy; has grappled with a people ten times as numerous as themselves and walked over them; and is now busily planting a manufacturing system that promises to do for Western industry what Japanese soldiers did for China—subjugate it.

We need not travel beyond the bounds of Great Britain for proofs that meat is not necessary for man's physical development. Highlanders, fed on milk and porridge, are the most active gamekeepers in the world; and the Tipperary men, reared on milk and potatoes, might have served as recruiting material for Frederick William's regiment of giants, the Potsdam Guards. So it is certain that milk does not produce the milk-sop.

When it comes to be a question of endurance, all the evidence seems to lie with the vegetarians. A thing known to all military men is that the races which eat no meat can march. The Sikhs and Hindostanees are non-meat eaters, and they descend from a race which has eaten none for a couple of thousand years. They drink milk and consume wheat and millet, and they are tireless on foot. A Sepoy regiment would simply march an English regiment to death. Strap eighty pounds of luggage on a yoke and clap it on the shoulders of a Hindostanee carrier and he will get over sixty miles with it in twenty-four hours, a feat that quite distances that of the two vegetarians who recently won the walking prize between Berlin and Vienna.

Science itself tells us that there is more nutriment in a pound of haricot beans than in three pounds of the choicest rump steak. And then the animal world itself is our witness. The ox is stronger than the lion, and sometimes almost as fierce, though the one gorges blood and flesh, and the other lives on grass and water. The popular notion that a man must eat beef in order to be as strong as a bullock is shown to be false by the bullock himself.

Certainly, heavy meat meals tax the brain beyond its capacity. Napoleon's critics say he lost the battle of Leipsic through devouring an extra slice from a shoulder of mutton. As the man who drinks beer thinks beer, the gross feeder is always near to being a gross thinker; and it is just possible that too much mutton may be the unsuspected cause of a sheepish disposition.—*Melbourne Age.*

MORE people die from breaking the laws of health than from war, plague, and famine.

TEMPERANCE, health, obedience, happiness. These things are inseparably connected. Attend to the causes; the results will come without seeking.

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, Cor. Grote St. and Victoria Square ...	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 ...	3 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.
Woolfahra—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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ORDERS.

ORDERS for the BIBLE ECHO, or for any publications advertised in the BIBLE ECHO, should be addressed to:—

Australian Tract Society, 251 St. George's Road, North Fitzroy, Vic.; or

New Zealand Tract Society, 57 Tory Street, Wellington, N. Z.

Or they may be addressed to any agent in the following list:—

Adelaide.—Mr. J. Higgins, Cor. Porter and Robsart Streets, Parkside.

Ballarat.—Mrs. E. Booth, 146 Drummond Street South; Miss A. Pearce, Bridge Street.

Tasmania.—H. Hurburgh, Liverpool St., Hobart.

London.—International Tract Society, 59 Paternoster Row, London, E.C.

Perth.—R. Hare, care of Mr. K. Ryall, Subiaco, W.A.

United States.—Pacific Press, 39 Bond Street, New York, and 1059 Castro Street, Oakland, Cal.

SABBATH SERVICES IN VICTORIA

For Month of FEBRUARY, 1897.

The following persons will meet with the churches on dates as indicated:—

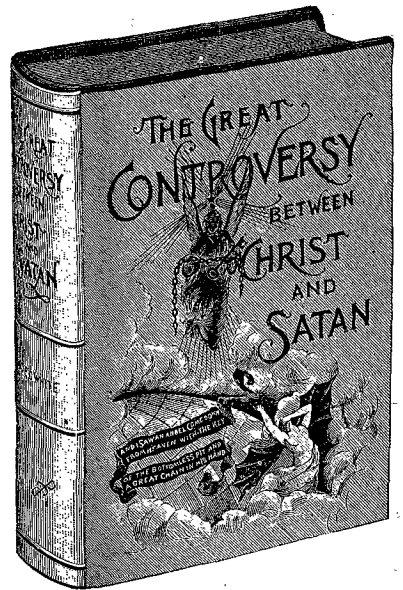
CHURCHES.	FEBRUARY 6.	FEBRUARY 13.	FEBRUARY 20.	FEBRUARY 27.
Nth. Fitzroy	W. A. Colcord	E. R. Palmer	A. Ballingall	J. H. Woods
Williamstown	J. H. Woods	G. Hubbard	N. D. Faulkhead	A. Ballingall
Prahran	A. W. Anderson	N. D. Faulkhead	W. A. Colcord	W. Knight
Brighton	W. Knight	W. A. Colcord	G. Hubbard	A. W. Anderson
Hawthorn	E. Pearce	J. H. Woods	W. D. Salisbury	E. Pearce
Armadale	A. Ballingall	W. Knight	E. R. Palmer	G. Hubbard
Geelong	J. A. Bown	A. Ballingall	J. A. Bown	W. D. Salisbury
Ballarat	—	—	—	W. A. Colcord
Bendigo	—	—	A. C. Daniels	—

Great Controversy

Between Christ and Satan during the Christian Dispensation. . . .

By Mrs. E. G. White,

Author of "Patriarchs and Prophets," "The Life of Christ," "Sketches from the Life of Paul," "Bible Sanctification," and other excellent works.



THIS volume presents the most wonderful and intensely interesting history that has ever been written of the great conflict between Christianity and the powers of darkness, as illustrated in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. Beginning with our Lord's great prophecy given while viewing Jerusalem from the Mount of Olives, this book outlines the history of the whole dispensation down to the time when "sin and sinners are no more; God's entire universe is clean, and the great controversy is forever ended." Fourteenth edition, over 700 pp., and twenty-six illustrations. The work is handsomely printed and bound as follows:—*

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Christ and His Righteousness.

An interesting pamphlet, holding up Christ as the only source of righteousness for man, and showing why it can be found alone in Him.

96 pages. Price One Shilling.

The Bible Echo.

Melbourne, Victoria, February 8, 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.

WE have received some articles from Pastor S. N. Haskell, which will shortly appear.

LET every father and mother read the article in our Home Circle department this week, entitled "Our Children." It will be found very helpful and encouraging.

WE are glad to say that the circulation of the BIBLE ECHO continues to increase. It is greater than ever before. Will you not introduce it to your friends, reader, and thus still further widen its field of usefulness? We trust you will.

IN order to extend our work and facilitate business, the Echo Company have established an office in the heart of the city of Melbourne, located at 343 Flinders Lane. We invite any of our friends visiting the city to make us a call at this place.

THE article "A Day of Scoffers" found on page 43, is both timely and interesting. With vivid imagination it pictures the condition of things before the flood. It is taken from the work "Life of Wm. Miller," a work well worth the reading by every student of the word. Send for it. Sold now for only 1s. 6d. per copy. Postage 4d. extra.

MANY fail to understand the true relation existing between the law and the gospel. Unless this relation is clearly and correctly understood, no one can have an intelligent faith in Christ, or have an experimental knowledge of sanctification, which is the next step in advance of justification by faith. This matter is most clearly set forth in an article just received from Mrs. E. G. White, which will be found on the first page of this number. We commend it to all as worthy of a careful examination.

Distress and Death.—Truly the outlook the world over is not over encouraging. 50,000 in the city of Chicago, it is said, are famishing for bread, and "bread riots" are feared. Thousands are suffering in Rhodesia, South Africa, from the same cause, while many millions are staring gaunt famine in the face in India. Within a month over 10,000 persons are estimated to have died in Bombay of the bubonic plague, which plague is spreading to other parts, the island of Formosa being the latest place of its reported outbreak. What next?

The School Question in Canada Again.—The school question is to the front in Canada once more. It will be remembered that the controversy over this question wrecked the Canadian ministry last year, and an attempt to do the same thing appears to be again on foot. The Roman Catholic Bishop of Quebec has proscribed the leading Liberal journal of the province for its attitude in the dispute, and the French Canadian bishops have prepared a pastoral stating that the sacraments will be refused to all Catholics who accept the present ministry's terms of settling the question. They demand state aid to their schools, and state aid they intend to have or make trouble. It is the old story of rule or ruin.

A Frank Acknowledgment.—Last week we called attention to the *Australian Christian World's* verdict that Christian Endeavourism had been weighed and found wanting. There are many other things besides Christian Endeavourism, which, if weighed in the balance of sound reason and genuine religion, would be found wanting. Among these would be found the efforts to make the state become a teacher of religion, and civil measures for enforcing religious observances, such as Sunday laws. In fact the Sunday institution itself would be found wanting, for it wants a divine command for its observance. This is openly confessed by many who still continue to observe it. Thus the New York *Christian Work* (Presbyterian), of July 11, 1895, says:—

"The church has set apart Sunday; but it might have utilised any other day had it chosen to. Certainly it is futile to attempt to place Sunday, as we now have it, on New Testament basis."

"The Doom of Turkey."—The following, by London cable of January 20th, is from a report of a great speech made by Lord Salisbury, Prime Minister of England, at the opening of the British Parliament:—

"Turning to the Eastern Question, Lord Salisbury admitted that both the late Lord Beaconsfield and himself had had misgivings as to the soundness of their policy in propping up Turkey when it was at the feet of Russia, by their action at the Berlin Conference. It was clear, Lord Salisbury frankly added, that England made a mistake in 1853 in rejecting the proposals of the Emperor of Russia for dividing among the Powers influence over Turkey. If similar overtures were made now they would be gladly

accepted. The European Powers were now pondering over the remedies that would have to be applied to save the Turkish Empire; and it was generally agreed among them that if the remedies decided upon were refused by the Sultan, "material pressure" should be applied. Some of the most important Powers were convinced that the doom of Turkey could not long be postponed unless essential reforms in its government were established."

A Pertinent Question.—A missionary in India, writing to the *Melbourne Age*, describes, in graphic terms, the suffering and distress which have already been experienced in India in consequence of the famine now prevailing there, and then adds: "These things have already been in the past. What more awful things are we to see in the future?" Those who are looking for the conversion of the world, the return of the Jews to Palestine, and a temporal reign of Christ on earth for a thousand years, may say none. The man who prides himself in calling himself an "optimist," may say none. But God's word has said, More awful things are we yet to see. Read Rev. 16 and 18; the 91st psalm; Ps. 50:3-5; Joel 1:14-20; 2:1-11; Zeph. 1; and Eze. 7. All these things are yet to occur. When the plagues are falling "a thousand shall fall at thy side, and ten thousand at thy right hand." Then will be seen in all their horror and virulence "the pestilence that walketh in darkness" and "the destruction that wasteth at noonday." Only those who have made the Lord their refuge will then be delivered from "the noisome pestilence." Of such only can it be said: "Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Read the scriptures cited above, friends, and know what more awful things are yet to be seen. The world will wake up too late to the realities of these things, and to the acknowledgment of the fact that God in His word meant just what He said.

THE word of God should be thoroughly studied. All other reading is inferior to this. A careful study of the Bible will not necessarily exclude all other reading of a religious nature; but if the word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it will be excluded.—Mrs. E. G. White.

THE BIBLE ECHO,

An 8-page Religious and Family Journal,

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