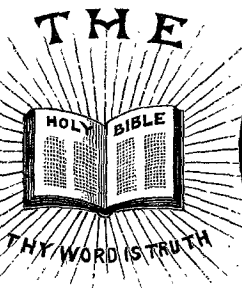


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ONE PENNY

The Bible Echo.

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

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For terms, see last page.

FORGET HIM NOT.*

O THOU, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O my soul, forget Him not.

Eternal truth and mercy shine
In Him, and He Himself is thine;
And canst thou, then, with sin beset,
Such charms, such matchless charms,
forget?

O no! till life itself depart,
His name shall cheer and warm my
heart;
And, hushing this, from earth I'll rise,
And join the chorus of the skies.

Then through eternity I'll sing
The matchless love of Christ, my King;
And finding there no end of days,
So shall I find no end of praise.

—Krishna Pal.

THE LIFE AND LIGHT OF MEN.

"IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

These ringing words come sounding down the line to our time. They are full of assurance; for John meant every word that he uttered. Inspired by God, these words possess a power that none can estimate who does not believe in Christ as his personal Saviour. They have a

* Dr. Wm. Carey, Baptist missionary to India, 1794, laboured many years without any apparent results. A native, who long refused to give his heart to Christ, was finally converted while laid up with a broken leg, and afterwards wrote this sublime hymn (No. 103, S.D.A. Hymnal). This was Krishna Pal, Carey's first convert in India after fourteen years' labour.

deep meaning, and a broad compass, and are eternal truth to all who believe them.

John is calling the attention of the world to Christ as the life and light of men. Life and light, possessed by no other being that has ever breathed, are found in Christ. A human being lives, but his is a given life, a life that will be quenched.

final punishment of all who continue in transgression.

But Christ said, "I will take the penalty of Adam's transgression." In Eden the first gospel sermon was preached. God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

"And when the fulness of the time was come, God sent forth His son, . . . to redeem them that were under the law, that we might receive the adoption of sons." Christ died in behalf of the human family, giving men a probation, that they might have opportunity to see the evil of sin, and to choose as their leader, either the apostate who was expelled from heaven, or the Prince of Life, who gave Himself as an atoning sacrifice, that all might return to their loyalty.

Christ's suffering and death have placed life in and through Him upon an eternal basis of security. He took human nature. He became flesh even as we are. He was oft hungry, thirsty and weary. He was sustained by food and refreshed by sleep. He had natural affection; for we see Him weeping in sympathy with the sorrows of others, and lamenting over

"What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." But Christ's life is not a vapour; it is never-ending, a life existing before the worlds were made.

Adam was a created being, dependent upon the tree of life for his existence. Through his disobedience, he forfeited the precious privilege of eating of this tree, which was to perpetuate the life breathed into him by God, and for which he was dependent on God. After disobeying God, the precious gifts and endowments which he derived from God were no more his. Adam's disobedience to God's commands brought the human family under the death penalty. "In Adam all die," and eternal death, not eternal life, is the

retribution coming upon Jerusalem because of her impenitence. While in this world, Christ lived a life of complete humanity in order that He might stand as a representative of the human family. He was tempted in all points like as we are, that He might be able to succour them that are tempted. As the Prince of Life in human flesh, He met the prince of darkness, and passing over the ground where Adam fell, He endured every test that Adam failed to endure. Every temptation that could be brought against fallen humanity, He met and overcame.

Had He not been fully human, Christ could not have been our substitute. He could not have worked out in humanity that perfection of character which it is



the privilege of all to reach. He was the light and the life of the world. He came to this earth to work in behalf of men, that they might no longer be under the control of Satanic agencies. But while bearing human nature, He was dependent upon the Omnipotent for His life. In His humanity, He laid hold of the divinity of God; and this every member of the human family has the privilege of doing. Christ did nothing that human nature may not do if it partakes of the divine nature.

During Christ's life, the warfare between Him and the enemy was constantly going on. Every movement of His life was watched. Satan strove to gain the victory; he sought to ensnare Christ, and lead Him into temptation. Satan was once an exalted, holy being, in office in the heavenly courts. But he became disloyal, a transgressor of the law of Jehovah. He aimed to be the highest power in the universe. His sin is unexplainable. If it could be explained, there would be an excuse for sin. It is the mystery of iniquity, without any cause.

After receiving baptism at the hand of John, Christ was led by the Spirit into the wilderness. Here He was severely tempted by Satan. But He yielded not. He withstood every assault, every deceptive influence, every temptation. Had He yielded in the slightest degree, the human family would have been under the control of the power of Satan.

The battle going on in this world was witnessed by the heavenly universe, and by the worlds unfallen. They saw the purposes of hate cherished by the wily foe against the only begotten Son of God. Satan's enmity against truth and righteousness was seen. By his treatment of Christ, Satan demonstrated the falsity of his own attributes, and of his deceiving, crooked pretensions as the friend of God. He showed himself to be the enemy of God and of man. The sacrificial offering upon the cross of Calvary sounded the death knell of Satan and of all who choose him as their leader. He fell forever from the sympathy of the heavenly angels.

When Christ, dying upon the cross, cried with a loud voice, "It is finished," Satan and the angels that sympathised with him in heaven, and fell with him, were vanquished. When Christ proclaimed over the rent sepulchre of Joseph, "I am the resurrection and the life," man was placed on vantage ground. The matter was worked out. The mystery of godliness was victorious. Through Christ, man was severed from the slavery of the hateful apostate. For all who believe in Christ a victory was gained. They would no longer be counted as sinners, sons of rebellion, but as sons of God, through their acceptance of the righteousness of Christ.

As Adam lost the gift of life and immortality by his disobedience, so all born

of Adam forfeit this gift. That one transgression opened the flood-gates of woe upon our world. Adam had no power in himself to redeem the past or to win back the gifts bestowed by Christ. But by His incarnation, Christ was made fully competent to place man where he would no longer be an outcast, excluded from the tree of life. Christ Himself bore the penalty of sin, that He might bring life and immortality to light.

If man will co-operate with God by returning willingly to his loyalty, and obeying the commandments, God will receive him as a son. Through the provision Christ has made by taking the punishment due to man, we may be reinstated in God's favour, being made partakers of the divine nature. If we repent of our transgression, and receive Christ as the Life-giver, our personal Saviour, we become one with Him, and our will is brought into harmony with the divine will. We become partakers of the life of Christ, which is eternal. We derive immortality from God by receiving the life of Christ; for in Christ dwells all the fulness of the Godhead bodily. This life is the mystical union and co-operation of the divine with the human.

As children of the first Adam, we partake of the dying nature of Adam. But through the imparted life of Christ, man has been given opportunity to win back again the lost gift of life, and to stand, in his original position before God, a partaker of the divine nature. "As many as received Him," writes John, "to them gave He power to become the sons of God, even to them that believe on His name." "He that hath the Son hath life; and he that hath not the Son of God, hath not life." "I am come," said Christ, "that they might have life, and that they might have it more abundantly."

"As in Adam all die, even so in Christ shall all be made alive." And the life which Christ offers us is more perfect, more full, and more complete than was the life which Adam forfeited by transgression.

MRS. E. G. WHITE.

WHY ABRAHAM WAS SEPARATED FROM HIS COUNTRY AND KINDRED.

WHEN God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land which I will show thee," Abraham "went out, not knowing whither he went."

God had not yet showed him the land or country into which he was to go, and which was to be his. So far, the Lord had only promised to show it to him.

There were three things, however, which Abraham must do before he could fairly expect God to show him the country which He had promised, and which was to be his.

First, he was to get out of his country; secondly, from his kindred; thirdly, from his father's house.

He left his country; but when he did so his father and his kindred went with him to Haran, and dwelt there. There his father died; and now, separated from his father's house, he went on to the land of Canaan.

But there accompanied him yet one of his kindred—Lot, his brother's son. While Lot was with him, and he was thus not yet separated from his kindred, though separated from his country and his father's house, the time could not come for God to show him the land, nor the country which He would give him.

But there came a day when Lot should be separated from him. Lot chose all the plain of the Jordan, and journeyed east, and "they separated thus, one from the other."

And just then it was that God showed Abraham the land which He had promised to show him, the country which should be his.

"And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes from the place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever."

And the country which the Lord then showed to Abraham, and which He there promised him should be his for an everlasting possession—that country embraced the world—for "The promise that he should be heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith."

Therefore, when at the word of the Lord Abraham lifted up his eyes to see what the Lord would show him, he saw "the world to come," which is to be the everlasting possession of Abraham and of his seed—the everlasting possession of all them which be of faith. "For if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

And from that day forward Abraham "sojourned in the land of promise as in a strange country;" looking for "a better country, that is, an heavenly;" and looking "for a city which hath foundations, whose builder and maker is God." For though God promised that He would give to Abraham that land, and to his seed after him, yet *as long as he was in this world* God really "gave him none inheritance in it, no, not so much as to set his foot on."

Now note: God had called Abraham out of his original country, and thus had separated him from that. Then He gave him not even so much as to set his foot on in any other country in this world.

Abraham at that time represented the religion of God. The Lord in His dealing thus with Abraham and in recording it, has shown for all time and to all people that it is His will that there should be an absolute separation of His religion from any state.

Abraham, representing at that time the church of Christ, being thus totally sepa-

rated by the Lord from every state and country on the earth, there is thus shown to all people, as an original truth of the gospel of Christ, that there should be total separation of church and state, and that the church of Christ can never have any country in the world.

So also dwelt Isaac and Jacob, heirs with Abraham of the same promise, accepting with Abraham separation from every earthly state and country, confessing that they were strangers and pilgrims on the earth, looking for the country which God had prepared for them, and the city which hath foundations, whose builder and maker is God.

And that they accepted this freely of their own choice, by faith in God, is shown by the fact as recorded, that, "Truly if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly, wherefore God is not ashamed to be called their God, for He hath prepared for them a city."

This dealing of God with Abraham, and the record of it, were for the instruction of all the people who would believe God, from that time to the world's end. For Abraham was the called, the chosen, the friend of God; the father of all them that believe. And all they which be of faith are blest with faithful Abraham. And not the least element of instruction in this account of God's dealings with Abraham, is the great lesson it teaches that the religion of God means separation of religion and the state.

Further, "Now to Abraham and his seed were the promises made. He saith not unto seeds, as of many, but as of one, and to thy seed, which is Christ." Therefore the promises recorded and referred to in the scripture, "To Abraham and his seed," are always to Abraham and Christ, and to Abraham in Christ. And therefore, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

And when Christ, that promised seed, came into the world a man amongst men, then in Him, as formerly in Abraham, there was represented the religion of God and the church of Christ. And as such He ever maintained the same principle of separation of religion and the state which He Himself had set before the world in the life and record of Abraham.

He refused to recognise even by a sign, the wish of the people to make Him king. He refused, when requested, to act the part of judge or divider over men as to the rights of property. He refused to recognise the national lines of distinction, the wall of partition, which Israel in their exclusiveness had built up between themselves and other nations. He refused to judge or allow any others to judge any one for not believing on Him. He distinctly declared that though He is a King,

yet His kingdom is not of this world, and that it is not in any way connected with this world. He distinctly declared the separation of His religion from the state: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And when He sent forth His disciples with His heavenly commission to preach the gospel of His kingdom, He sent them *not to one particular nation*, but to "teach *all nations*, baptising them in the name of the Father and the Son and the Holy Ghost." He sent them to preach the gospel; not to one particular, favoured, exclusive people, but "to every creature."

Thus it is seen again that in every phase of the fundamental principle of the religion of God and the church of Christ, from the beginning to the end of the world, there is required the absolute separation of religion and the state; the total disconnection of His church from every state and country in the world, and from the world itself. A. T. JONES.

CHRISTIAN HELP WORK.—No. 5.

IN Chicago we have sixty young men and women who are all working in that way, organised into "Life-saving Corps" for rescuing souls. I will give you a few miscellaneous experiences in regard to their work. For instance: There is an engineer downstairs; he thought at first he could not do anything at all; but his heart was so full of interest in the work that he managed to get out of the back door and look up and down the alley. And one day he saw a man going along with a vegetable waggon, and he persuaded him to go into the basement to warm himself, and the consequence was, the man got his heart warmed also. That man actually got converted right there. The man had never heard of the gospel in the world. He did not know that God was willing to notice him, a poor vegetable man. He did not suppose that the Lord had a care for him any more than the rich people cared for him. He had never heard that God was willing to save him; and when he found it out, he was only too glad to lay hold of the Lord. The man was helped right there. And so the engineer went on from day to day in doing such work as that. He would get any man he could to come in with him, and there on his knees would pray with him and try to help him to the Lord.

We had a poor coloured boy with us, and he at first thought he could not do anything to help any one; but he was encouraged to try. One day he started down town, and the first coloured man he met he stopped and talked with him. The band has weekly meetings, and so the next week when the coloured boy came in to report his experience, he brought this man with him. He was the first man he had interested in Christ, the first man he had helped to find the Saviour.

And when the boy was asked for his report, he said, "This man will report for me."

The man then said, "This boy found me on the street the other day, and he looked up to me and said, 'My friend, are you a Christian?' And I said, 'No, I am no Christian.' And he looked at me again very earnestly, and said, 'Why not?' That struck right into my heart, and I asked myself at once, Why not? My father is a Christian, my mother is a Christian, why am I not a Christian? and I could not say a word. And he gave me some texts, and pretty soon I began to feel as though I wanted to be saved; and I asked him how I could be saved, and he said, 'Come right along, and I will tell you.' And we went down the alley, and sat down behind an ash barrel, and there we talked together, and on our knees we asked the Lord to bless me. And I gave up my sins, gave up my tobacco, gave up my whiskey, and I believe the Lord has converted me." I believe the Lord did convert him. He has started on the way, and the Lord has hold of his heart, and he has made the link that has bound him, and the Lord will lead him.

I must tell you one quite remarkable experience of a little boy who had been sick in the mission. He was twelve years of age, and he attended the work of the life-saving class; and he was so interested in it that he thought he must do something, and so he went to the teacher, after his class was over, and said to him, "Tell me how I can do something for somebody." And the teacher said to him, "You learn this text: 'Thou shalt love the Lord thy God with all thy heart,' and you tell that text to somebody, and see if God will not bless it. You go on your knees, and ask God to bless that text, and you give it to somebody, and see if that text will not help him." It is not man that saves, it is not the preacher that saves; it is God's word that does it. Some people imagine that they are going to use God's word as a tool to save somebody with. You cannot do that; it is God's word that is using you.

That little boy started out on Cottage Grove Avenue, and he looked into the stores as he went by, and at Thirty-ninth street he saw a shoemaker sitting on a bench all alone; and he said, "There is that man all alone." And he felt impressed to go in there, and so he went in. He laid his hand on the man's shoulder, and looked into his face, and said, "Sir, do you know that you have committed the greatest sin in the world?" The man dropped his tools, and said, "Why, my boy, what do you mean? I never murdered anybody." "No, but you have committed the greatest sin in the world." The man was greatly astonished at having a little boy come in and speak to him in this way, and he said, "Why do you say that to me?" "Why," he said, "the Bible says, 'Thou shalt love the Lord thy

God with all thy heart,' and this is the greatest command of all. Did you ever do that?"—"No, I am afraid I never did." "Then that is the greatest commandment in the world, and if you have never kept the greatest commandment in the world, you have committed the greatest sin." The man said, "I never thought of that before." He said, "Tell me something more about that." So the little boy gave him some texts, and the man got so earnest about it that he and the little boy went back into the next room, and there they talked together, and the boy prayed with him, and there the man gave his heart to God. Now that man to-day is a Seventh-day Adventist. That happened two months ago. That man was so impressed by this thing, and to know about this thing, that he came over to the mission and inquired, and there he learned more. He found when he got over there, and began to study, that the seventh-day is the Sabbath; and he said, "I am going to keep it. I have given myself to God, and have decided that I am going to be a Christian; and I have to do exactly what God says. The Lord says that the seventh day is the Sabbath, and so I am going to keep it."

I might tell you scores of cases of this sort. But the sum of all is, if you have a heart to save somebody, God will use you. And I would say to any of you, and to everybody, if you want to do something to save somebody, God will go right with you if you want to go. Now is not that the greatest thing in this world, to go out to save sinners? to help save sinners, to be used of God to save other men,—is not that the greatest thing in all the world? I hope the Lord will impress that thing upon our hearts and minds, that the greatest thing in all this world is to be fishers of men.

J. H. KELLOGG, M.D.

RELIGIOUS ENTHUSIASM.

THERE is a tendency to either wholly suppress or quietly depreciate religious animation. This is particularly unfavourable in seasons of awakening, when decisions are being made in choosing or rejecting eternal salvation. At such a moment every heart should be aroused in behalf of others, every face beam with hope, every eye kindle with supernatural fire. Apathy then? No, never! If the gospel is offered to sinners for their acceptance, we should show them that we are really stirred on their account. Satan is always aroused when any part of his domain is invaded. Indifference among God's hosts arrayed against Satan will give him the victory. *The whole soul of the believer must be enlisted in this warfare.* Whether we sing or pray or exhort, let it be done with all possible vigour. The soul must rise to the utmost of its power in order to reach the greatest results possible.

Dr. Austin Phelps has said, "We do not denounce the ardour of a political campaign as the hysteria of sick folk. We do not call the rush to the gold mines cant. Why, then, judge by a different law the great awakenings of men to the realities of eternity?"

On one occasion Edmund Burke came upon the hustings to contest a seat in Parliament before an excited assembly. The people had come together with preparations for bonfires and illuminations, and processions marching to the sound of drum and fife. When he had just mounted the platform the news came that his opponent, who was to have met him there that morning, had just been found dead in his bed. Both Burke and his hearers were so overwhelmed by that momentary opening of the other world to their dim vision that he could not speak, and they were in no mood to hear. He only lifted his voice for one solemn moment, and exclaimed: "What shadows we are, and what shadows we pursue!" Was that cant? Yet a revival of religion is no other than just that awakening to the reality of eternal things, and a permanent setting of the current of popular thought in that channel.—*Christian Work.*

"A YEAR OF GREAT TROUBLE."

BELOW will be found an impressive statement of the present condition of things the world over. The statement comes from one who has held a high position in the United States Government, Hon. John Wanamaker, Ex-Post Master General, and was made in the Third Presbyterian church of Chicago, May 23, and published in the *Chicago Inter Ocean* of the following day. Under the above heading, Mr. Wanamaker said:—

"The year of our Lord 1897 has not brought much peace. From Cuba to the realm of the Sultan,—sour, savage Sultan,—all is uneasiness. In this world of ours we seem to be borne down by commercial and spiritual controversy. Social and financial questions are raised. We grope in the daytime with fear and trembling for the future. Poor, distracted man is tossed over the night to a more distraught to-morrow. May we not be looking too low? Instead of talking to each other, should we not talk to God? We need a new reading of the old Bibles, and let us come to a new starting point. It is inspiration, not reformation, that the world needs. I make bold to say to you, in the friendliest way, that we do not believe that God will come down, and take the scales from our eyes, and the bitterness from our hearts, and the uncertainty from our souls. We are unbelieving. But the key to the confidence that the world wants and the progress we are looking for is this word of God. Yet we are afraid to bring it into our business and life. Yet it is the word of God."

Commenting on this the *Review and Herald* says: "The word of God is that in the last days there shall be just such times as are here described, and which the world is now witnessing. In the last days perilous times were to come; evil men and seducers were to wax worse and worse; in addition to the signs in the heavens, there was to be upon the earth distress of nations, with perplexity, so

much so that men's hearts would fail them for fear, and they would look with the most anxious and painful forebodings to the future. With what intense corroboration of these prophetic descriptions come in the words quoted above: '*We grope in the daytime with fear and trembling for the future. Poor, distracted man is tossed over the night to a more distraught to-morrow.*'

"What pointed terms! 'Distracted man;' in 'fear and trembling for the future;' 'tossed over to a more distraught [perplexed] to-morrow.' If these features were to characterise the last days, then the last days are here; and if this is so, then the very last day is near. The danger is that these scenes will become so familiar to our eyes, and these words so monotonous to our ears, that they will fail to make the impression upon us which they should. Let us wear as frontlets between our eyes the solemn admonition of the Saviour: 'What I say unto you, I say unto all, Watch.'"

ONE SAFE EXAMPLE.

WHAT a blessed thing no know in these days of peril that we have one safe Example to follow, one safe Teacher upon whom we may rely! He is not affected by the Higher Criticism, or the lower criticism, or Theosophy, or Christian Science, or Modern Spiritualism, or a hundred and one religio-political theories; but He brings to us the truth of God fresh from the ever-living Source every day. His teachings, His word, is a fountain of life bursting forth for the thirsty.

He presents no strange way for us to follow; for the way is His, marked every step with His own blessed footprints.

He brings no complex, vague, uncertain system of truth; it is so simple and clear that the little child may accept and rejoice in it, yet so vast and deep that the most profound philosopher can never sound its depths.

He asks us to lead no strange life; for the life is His; He has lived it before us, and will live it in us. More than this: Our Teacher, our Example, is Himself the Way, the Truth, the Life, Jesus Christ, the same yesterday, to-day, and all days to come.

Traveller in this world of uncertainties, follow Him. Lost wanderer in the wilds of sin's night, listen to His voice, follow the light which streams from His wounded side. Yea, to all the sin-sick, restless, heart-hungry, lost souls of earth He speaks, "Come unto Me, . . . and I will give you rest." They that trust in Him "shall not be ashamed nor confounded world without end."—*Signs of the Times.*

WHATEVER business you engage in, whatever department of the work is allotted to you, carry your religion with you.—*Mrs. E. G. White.*

From the Field.

WHAT can I do the cause of God to aid?

Can powers so weak as mine

Forward the great design?

Not by young hands are mighty efforts made,

But all can aid the work. The little child

May gather up some weed,

Or drop some fertile seed,

Or strew with flowers the path which else were dark
and wild.

—J. H. Clinch.

WORK AMONG THE JEWS IN RUSSIA.

A REVIVAL of religious interests is taking place among the Jews of the southern provinces of Russia. Associations are being established for the reading and study of the Scriptures, and the investigation of the claims of Christians that Jesus is the Christ and has fulfilled many of the utterances of the prophets which have been stumbling-blocks to the Jews for so long. The Kariam Jews of the Crimea are also manifesting a similar spirit.

LONDON AND THE WORK IN ENGLAND.

LANDING at Southampton early Thursday morning, April 29, we proceeded at once by special train to London, where we spent part of the day in consultation with Professor Prescott and such other members of the British board as were in the city. In the evening Elder Olsen and Dr. Ottosen and his wife proceeded by steamer to Denmark, while I remained to spend the following Sabbath in London. The work in this city has so extended that it furnishes ample opportunity for several labourers to be useful on the Sabbath. Those who happened to be in London on this occasion were Professor Prescott, Dr. Waggoner, Elder Spicer, Professor McKee, H. R. Salisbury, Professor Shaw, and the writer. Although so many, we were not in one another's way on the Sabbath; for meetings are held with believers in five different places in London and its suburbs. The largest meeting is held in North London, not far from the headquarters of our publishing work, where more than a hundred meet on the Sabbath.

Reports from different parts of this field indicate that the general interest is not abating, but is increasing. The circulation of *Present Truth* has for some time been above twelve thousand. The good influence of the paper is everywhere apparent, and it is also evident that the Spirit of God is working on the minds of the people in a special manner. On the other hand, it is also evident that the enemy presses the battle to the gates in his efforts to keep those back who are searching for the light. Some striking illustrations of this have occurred, of which the following is a sample: While Brother Royon and myself were taking bills to houses, I came upon a door wide open, and tried three times to put a bill in the passage, but the wind blew it back each time. Unknown to me the lady of the house was watching, and came forward saying, "What is it?" I told her, and found that she particularly wanted to know what we taught, and when I assured

her that we taught the word of God, she particularly wished to know if the seventh day was included. She invited us both in, and the Lord helped us as we opened the Scriptures to her. She quickly drank in the truth on the Sabbath, and then asked, "But do you believe as I have been taught, that the wicked, Satan included, are at last to be brought back to God?" I told her that this was not in the book, but it was a delusion of the devil. I turned to Malachi 4 and Ezekiel 28. When I had read, she said, "I did not know that was there." She then turned out all the books she could put her hands on, asking me to look at them. She told me that she had been attending Spiritualistic meetings, and knew several who would be glad to know what she then knew. She said, "The Lord has sent you here."

Work is carried on at several points in the field, the chief effort being at Cardiff, by Brethren Washburn, Champness, and several others. These meetings have aroused a remarkable interest, and promise to be productive of much good. Although the number of labourers in this field has been reduced by transfers to other mission fields, the power of the message is not reduced, but is becoming more apparent, and the work continues to spread.

H. P. HOLSER.

A REPORT FROM CURITIBA, BRAZIL.

HAVING lately embraced the views of present truth, Florence A. Barnes, M.D., writing to the *Review and Herald*, our church paper, says:—

"I would like to tell those who are interested, something of the work being done in this part of Brazil under the auspices of Pastor Graf. He is doing a work that I have never seen done by any other person in South America. He is preaching the gospel to the lowly ones of this earth,—to those whose hearts are not so filled with pride and the care of the riches of this world that they have no room for the religion of Jesus, who came to call sinners, not the righteous, to repentance.

"I have been in many parts of South America, and have also conversed with those who have travelled in different parts of the world; and the almost unanimous opinion of all is that many missionaries are seeking the patronage of the rich to the detriment of the cause in the way of converts. But in Pastor Graf and his family I found those who are working to save souls. Through the blessing of divine grace they were able to present the truth to me in such a way that my eyes were opened to the blessedness of the Sabbath, and my heart was led to accept the light.

"Brother Graf has established a school that even the poorest can attend if they will. He has also opened schools in other parts of Brazil. These schools are a grand help; the great need now is to find competent teachers for the work. To educate the children is the best way to spread the truth.

"The Sabbath-school was a great surprise to me. The pupils did not wait listlessly for the bell of dismissal to ring. Instead, they were all alive, eyes bright, hands up, to signify that they were anxious to answer the questions; and the singing was done with a spirit seldom equalled in the United States.

"Brother Graf has established five churches in Brazil. This is a work which involves long journeys and great fatigue. Travelling is very hard work in this country. In some places the work and the cause have been very welcome. In other places he has been subjected to bitter persecution. Once they threw stones at him, but not one was permitted to hit him. Followed by the rabble, he entered the house where he was to preach, and stood up before the people. Many menacing looks were cast on him; but he took up his medicine-case from the floor near the desk, opened it, and displayed the labelled bottles, explaining what cure this, that, or the other

remedy could effect if it were given the opportunity. In a little while the people began to draw near to hear. Then those at the door and outside, with their weapons in their hands, became interested. Soon they went in to find out what it was that was so interesting. By and by they began to think that they needed some of the medicine, anyway. At last all were giving full attention. He continued there doing the work of the Lord until a good church was organised.

"The harvest is great, but the labourers are few."

MISSIONARY NOTES.

England.—Bro. G. W. Bailey, writing to the *Home Missionary*, says: "In many places over Britain Sabbath-keepers are springing up, and the call for ministers is repeated over and over."

Fiji.—Our workers in Fiji have a new boat, which they have named the *Loughborough*. In this group there are about eighty inhabited islands, five or six miles apart, which consequently can be reached only by water. The *Loughborough*, therefore, has a useful future before it.

Honolulu.—Professor Howell, recently sent from America to take charge of the Chinese school in that city, finds plenty to do. The sanitarium located at this place is doing a good work, and is fast gaining the confidence of the people by the good results attending its efforts to relieve the sick and suffering.

Argentine.—The work is onward in the Argentine Republic. A Spanish paper has just been started there in the interests of the work. It has before it a very broad field of usefulness.

Gold Coast.—On account of continued poor health, Pastor Kerr, with his wife, has been obliged to leave this field for South Africa. Pastor D. U. Hale is therefore left alone to look after the work on the Gold Coast.

New York Harbour.—Bro. J. L. Johnson, of Detroit, Michigan, who has had an extended experience on the water, is to connect with our missionary boat, the *Sentinel*, and assist Captain Christiansen in ship missionary work in New York Harbour. It is hoped that many may be brought to the knowledge of the truth through their efforts. Their work will be to visit the many ships which call at this great harbour, supplying them with literature, and visiting their officers and crews.

Jamaica.—Pastor C. A. Hall reports the dedication of a new house of worship at Kingston, Jamaica, on April 11. In connection with the dedicatory services, eleven persons were baptised, and sixteen united with the church.

California.—Pastor S. Thurston reports as the result of ten weeks' labour in Orange County, thirty-five baptisms, and forty-three persons united to the three churches located at Garden Grove, Centralia, and Santa Ana.

Alabama.—At Blossburg, where Pastor W. Woodford has been labouring, there is now a church of nearly forty members, and a Sabbath-school of forty-five members. A new house of worship is in process of construction.

The Home Circle.

WHEN GRANDPA ASKED THE BLESSING.

GATHERED at the breakfast table, age and youth had met;

Grandpa, old and silver-haired, tapping with his cane,

Looked above his spectacles at the prattling set,
Bent his head above his plate and tapped his cane again.

All was silent save the voice of laughing, blue-eyed Ned,

Telling what a time he had to climb the lightning rod,

When, in whispers, baby Will touched his arm and said:

"Keep 'till, Eddie; don't you know that grandpa poke to God?"

—*Florence Josephine Boyce.*

GIVING THANKS.

THIS picture illustrates a woman and little child in the act of giving thanks for daily food.

Of Christ we read that "He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they did set them before the people;" and again that "He took the cup, and when He had given thanks, He gave it to them: and they all drank of it."

Thanksgiving is an expression of gratitude for mercies and favours received. All should possess a thankful heart, therefore, for all are constantly receiving mercies and favours from God and their fellow-men.

From our earliest years we are taught to thank our friends for their kindnesses to us, and are told that it would be rude and impolite to accept gifts from any one without expressing our gratitude for the same. But should it not be impressed upon the tender heart that we owe a debt of gratitude to God, our Great Benefactor, for the blessings He daily bestows upon us, and that it is a sin not to return thanks to Him for all His loving kindnesses? He is the Source of all good. Every blessing we enjoy comes from Him. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." He holds our life and breath in His hands, and sends us the gentle rain and warm sunshine to ripen the grain, that we may have food to eat and water to drink. "Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Yet, alas, how few thank the One who is constantly doing so much for us!

Sometimes it is only when in presence of great danger, when in peril on land or sea, or perhaps when death seems imminent through sickness, that men turn their thoughts to God. They then acknowledge that His kingdom ruleth over all, and promise to serve Him always if they are only spared. But too often many fail to remember their solemn vows after the "threatening graves" are closed, and when saved from death, as in the case of the ten lepers whom Jesus

cleansed, only one returns to give God glory.

Ingratitude is a sin. Paul says that when men knew God, "they glorified Him not as God, *neither were thankful.*" Rom. 1:21.

Thankfulness, therefore, is a duty all owe to God. When we eat or drink, or whatever in life we have to enjoy, gratitude should rise in our hearts to the Giver of all.

ing, "Thanks be unto God for His unspeakable gift." 2 Cor. 9:15.

ANNA L. COLCORD.

AFFECTIONS OF HOME.

IF ever household affections and loves are graceful things, they are graceful in the poor. The ties that bind the wealthy and the proud to home, may be forged on earth, but



GIVING THANKS.

"And let the peace of God rule in your hearts, to the which also ye are called in one body; *and be ye thankful.*" Col. 3:15. "Be careful for nothing; but in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God." Phil. 4:6. And again, "Enter into His gates with thanksgiving, and into His courts with praise; *be thankful unto Him, and bless His name.*" Ps. 100:4.

It is right to acknowledge the kind attentions of friends. It is a duty to thank God who "daily loadeth us with benefits, even the God of our salvation." And above all, let us not forget to thank God who, in giving us His Son, has given us the best gift of heaven. For this gift let us all join in say-

those which link the poor man to his humble hearth, are of the true metal, and bear the stamp of heaven. The man of high descent may love the halls and lands of his inheritance as a part of himself, as trophies of his birth and power; the poor man's attachment to the tenement he holds, which strangers have held before, and may to-morrow occupy again, has a worthier root, struck deep into a purer soil. His household gods are of flesh and blood, with no alloy of silver, gold, or precious stones; he has no property but in the affections of his own heart; and when they endear bare floors and walls, despite of toil and scanty meals, that man has his love of home from God, and his rude hut becomes a solemn place.—*Dichens.*

Health & Temperance.

DUTY TO CARE FOR THE BODY.

To KEEP the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be a study of our life. The children of God cannot glorify Him with sickly bodies or dwarfed minds. Those who indulge in any species of intemperance, either in eating or drinking, waste their physical energies and weaken moral power.

God requires the body to be rendered a living sacrifice to Him, not a dead or a dying sacrifice. The offerings of the ancient Hebrews were to be without blemish, and will it be pleasing to God to accept a human offering that is filled with disease and corruption? He tells us that our body is the temple of the Holy Ghost; and He requires us to take care of this temple, that it may be a fit habitation for His Spirit. The apostle Paul gives us this admonition: "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6: 19, 20. All should be very careful to preserve the body in the best condition of health, that they may render to God perfect service, and do their duty in the family and in society.—*Christian Temperance.*

To EXPAND the lungs, go into the air, stand erect, throw back the shoulders and head, and draw in the air through the nostrils as much as possible. After the lungs are filled, with your hands at your side, raise them, and still continue to take in air. When you have forced the arms backward, and taken in all the air possible, let out the air slowly till the lungs are emptied. Go through this process several times each day. It will enlarge the chest, and do very much to ward off consumption.—*Selected.*

If families could be induced to substitute the apple—sound, ripe, and luscious—for the pies, cakes, lollies, and other sweetmeats with which children are too often stuffed, there would be a diminution of doctor's bills, sufficient in a single year to lay up a stock of this delicious fruit for a season's use.—*Prof. Faraday.*

News Summary.

The clerks employed in the British telegraph offices threaten to strike unless their long-standing grievance against overtime work is redressed.

One hundred and ninety-one engineering and ship building firms of Great Britain, employing 15,500 men, have granted the eight-hours day to their workmen.

Considerable distress prevails in South Africa, in consequence of a number of mines having been closed. At Johannesburg, three hundred miners are said to be starving.

The fifty miners who were entombed in the Great De Beers diamond mine at Kimberley, South Africa, have, contrary to expectations, been brought to the surface alive.

The Sultan, having been forced to abandon his demand for the cession of Thessaly, has now turned his attention to Crete, where all the troubles of the past few months have originated. Contrary to the advice of the Powers, he has despatched Djavad Pasha there to direct the Moslem forces.

The mad rush to the Klondike gold fields in the extreme north of British Columbia, continues unabated. The Canadian Government has issued warnings that there is great probability of starvation there the coming winter, as it will be impossible to send food supplies to the mines. It is stated that in the last three years over two hundred miners in this field have died of starvation.

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—Bible Christian Chapel, Young Street	9.30 a.m.	11 a.m.
Auckland—Machelyie St., Surrey Hills	2.30 p.m.	10.30 a.m.
Ballarat—Societies' Hall, Grenville St.	2 p.m.	3.30 p.m.
Brisbane—Albion Public Hall (up-stairs)	2.30 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—Temperance League Hall, Limbo Street, Perth	10.15 a.m.	11.20 a.m.
Prahran—Foresters' Hall, Chapel St.	9.30 a.m.	11 a.m.
Rochampton—Oddfellows' Hall, Denham St.	10 a.m.	11.15 a.m.
Sydney—Carlisle Street, Ashfield	9.45 a.m.	11 a.m.
Williamstown—Freemasons' Hall, Klectra Street	2.45 p.m.	11 a.m.
Woolahra—Oddfellows' 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.

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.

Brisbane.—Mr. A. Hughes, "Ryall," Eagle Junction, Queensland.

Sydney.—Mr. W. L. H. Baker, "Meaford," Gower Street, Summer Hill, N.S.W.

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.

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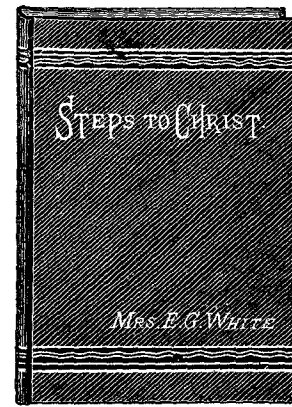
The following persons will meet with the churches on dates as indicated:—

CHURCHES.	AUGUST 7.	AUGUST 14.	AUGUST 21.	AUGUST 28.
Nth. Fitzroy	A. Ballingall	J. H. Woods	W. A. Colcord	A. Ballingall
Williamstown	J. H. Woods	W. A. Colcord	A. Ballingall	G. Hubbard
Prahran	A. W. Anderson	W. D. Salisbury	E. Pearce	N. D. Faulkhead
Brighton	C. P. Michaels	E. Pearce	C. P. Michaels	W. Knight
Hawthorn	W. Knight	C. P. Michaels	J. H. Woods	W. A. Colcord
Armadale	I. Street	A. Ballingall	W. Knight	E. Pearce
Geelong	G. Hubbard	J. Bown	W. D. Salisbury	J. Bown
Ballarat	—	—	—	A. W. Anderson
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The Sin of Witchcraft	2d.
The Law in Christ	2d.
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Solid Rock for Shifting Sand	6d.
The Sabbath made Plain	6d.
Modern Spiritualism (postage 2d.)	10d.
Angels	1s.
Helps to Bible Study (paper, postage 2d.)	1s.
Here and Hereafter (cloth, postage 6d.)	4s.

The Bible Echo.

Melbourne, Victoria, August 2, 1897.

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.

THE petition work is progressing encouragingly.

DON'T fail to read our missionary page, "From the Field," this week.

THE Federal Constitution is now being considered in the Victorian Parliament.

THE Sultan has finally accepted the demand of the European ambassadors that Turkey shall abandon her claim to Thessaly.

READER, read the hymn on the first page with the accompanying explanatory note, drink in the spirit of it, and make its sentiment your own.

THE article in this number by A. T. Jones will bear reading several times. It contains a great truth, plain when discovered, but not generally recognised.

THE first of a series of three fresh, short and interesting articles on the subject of the judgment, from the pen of Uriah Smith, will appear in our next number.

ALREADY over 7000 persons in Victoria have signed the petitions praying that religion and the state be kept separate in Australia. Most of these petitions have been presented in the Victorian Parliament.

THOUSANDS of our readers we know enjoy the articles written by Mrs. E. G. White. They are highly spiritual, elevating and instructive, and seem to take a broader grasp of things than is common to most writings. A most excellent article from her will be found on the first page of this number. Let all read it.

A LETTER just received from Bro. E. Hilliard, of Tonga, Friendly Islands, dated July 5, states that all our workers there, six in number, are well. He says the school which his wife commenced there about eighteen months ago with only one scholar, has gradually grown until it now has an enrolment of twenty-two.

HOW MANY of our readers are daily feasting on the word of God? How many are treasuring up its cheering and comforting promises, and making them the basis of all their operations in life? The injunction is, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in

psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

MANY of our readers will be pleased to learn that 55,000 copies each of the leaflets "Governmental Recognition of God" and "Petitions to Parliament" have been printed, and are being used in connection with the petition work. Three times the plates have had to be put back on the presses for fresh editions since the leaflets first appeared one month ago.

THE Lord is coming speedily. Men may not believe it, but He is coming. And when He comes it will be too late to look about and see if His coming is near. It will be here. It will be too late then to read the signs of the times; too late to study the word of God to see what all these things mean; too late to prepare for eternity. Those who are unprepared then will call to the rocks and mountains to hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6:14-17. All could, if they would, see in the famines, in the thousands being swept away by earthquakes and floods, by fire, by calamities by sea and land, by plagues, and by war and bloodshed, signs of Christ's near coming.

OUR opposition to the insertion of a religious clause in the preamble to the Federal Constitution will doubtless be misunderstood at first by many. But we cannot because of this cease protesting against it, for we know what the movement means in the end. It is an effort on the part of church leaders to gain control of the state, and make it do their bidding in formulating and enforcing religious laws. This, on the part of professed Protestants, means the forming of an image to the Papacy, which was church and state united, with the church controlling the state. It is wholly unchristian. Christ did nothing and taught nothing of the kind. Only evil can come from such unions. Against this the closing message of the gospel, the third angel's message, warns men (see Rev. 13:11-18 and 14:6-12), and this is the message we preach.

"**Thou Shalt Teach Them.**"—If all Christian parents would heed the injunction of the Lord recorded in Deut. 6:6, 7, and if all Christian ministers would teach parents to heed this, we would hear no more of Christians demanding the state to teach the children religion. Here it is:—

"And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7.

This is a duty no parent can shift onto the state, and a work no state can do as God designed Christian parents to do it. God's order and arrangements are right,

and it is only when men depart from them that they seek to unite what He has separated—church and state. "Thou shalt teach them." Who?—The parents, not the state.

The World's Last Dance.—According to an interviewer for the *British Weekly*, Dr. Bevan of this city, who recently went on a visit to England, declares that "the one great interest in Australia, as in every part of the world at the present day, is undoubtedly sport." And this is but saying in other words, that many are, as Paul said they would be in the last days, "lovers of pleasure more than lovers of God." Sport! pleasure! amusement! These are the order of the day for the masses both inside and outside the church. What a picture when the world is on the eve of its final catastrophe! "One more dance, and defiance to the flames!" said a young French officer in one of the burning palaces at Moscow. Ere the dance ended, the flames reached the powder magazine, and the dancers were hurled into eternity. So, says another, will this world finish its last dance, on which it has now entered.

Catholicism and Madagascar.—The French Jesuits appear to be gaining the full control of the people of Madagascar. They are terrorising them by circulating reports that all who do not embrace the Catholic faith are to be shot; and that all Protestant churches are to be torn down. Even the general in command on the island fears them, and does about as they desire, as they have such influence in France that they can procure his recall if he opposes their work. Here is an object lesson to all Protestants who still delude themselves by believing that Rome is changed. The whole country is filled with Protestant houses of worship, and there are about 60,000 church members; but since the French occupation, a regular warfare on Protestants has been waged, and the prospect is that by threats, intrigues, and force, Rome will accomplish her purpose, and establish Catholicism in the island.—*Review and Herald.*

THE Sabbath-school donations for the last six months of this year are to go to the forwarding of the work in the fields around the Mediterranean Sea—the fields in which the gospel was first preached. Let them be liberal.

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An 8-page Religious and Family Journal,

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