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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.

WE'LL LIVE IN TENTS.

"God bids His people on the earth,
Before He comes and calls them hence
To live unknit to home and hearth,
Like far-bound travellers—in tents:

"It is His will that we should pass
Like strangers, separate and aside
From all the vain and worldly mass
That crowd the Babylons of pride.

"He'd have us rear no stately towers,
Sink no foundation walls of stone,
But camp each night a few short hours,
And ere the morrow's dawn move on.

"O brother, whatsoever chain
Binds us to fleshly lust and strife,
Here let us rend it in God's name,
And live, henceforth, the pilgrim life."

THE MELBOURNE CAMP-MEETING.

THE accompanying cut gives a birds-eye-view of one of the most beautiful, and perhaps one of the most orderly, camps ever pitched on Australian soil. The picture is an exact photo-reproduction, and therefore presents the outline just as it was in actual fact.

LOCATION.

The grassy paddock on which the camp was located, is situated on Inkerman Road, in Balaclava, one of the oldest, finest, and most heavily populated suburbs of Melbourne. Surrounded with large pine trees, the ground as level as a floor, and carpeted with a thick turf, a more lovely spot could hardly have been selected in all the city. The entrance to the grounds was at the further corner, as shown in the picture, near the large pavilion.

DATE.

This meeting, which is the third of the kind held in Melbourne, was opened Thursday evening, November 18, and

continued over three Sabbaths and Sundays, or till Sunday evening, December 5.

THE STORM.

On Friday evening, November 19, came the terrible wind storm, noticed in the ECHO a few weeks ago, which, with hurricane force, swept over the city and colony, blowing down chimneys and churches, trees and telegraph poles, and leaving death and desolation in its track. But while the fury of the gale was felt at the camp, it may be said to have passed over this hallowed ground, where saints had

And as the eye glances over the scene, almost unconsciously the mind is carried back to the time when God's ancient people were encamped in the wilderness, or when, in the Promised Land, they came up from their respective tribes, to attend, in the end of the year, after the ingathering of the harvest, the feast of tabernacles, and there recount His goodness and His providential care. It is not a little significant that now, when Christ, the great Deliverer of His people, is about to come again and lead His people over into the Heavenly Canaan, that such scenes are being revived, and a people is being called out from the world and from religious errors, as was ancient Israel from Egypt and Egyptian idolatry, to keep God's commandments and His laws? "And He brought forth His people with joy, and His chosen with gladness; . . . that they might observe His statutes, and keep His laws." Ps. 105: 43-45. About fifty such camp-meet-



THE BALACLAVA CAMP-MEETING, MELBOURNE, VICTORIA.

come to worship God, almost harmlessly. When the true nature and terrible effects of the storm were learned, a season of thanksgiving was held in camp, for this wonderful and miraculous protection. Many could testify to the truthfulness of the promise: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

OBJECT OF THE MEETING.

About two hundred and fifty persons were camped on the ground,—delegates and members from churches in Melbourne, Geelong, Ballarat, Bendigo, Adelaide, Hobart, and elsewhere, who had come to attend this annual gathering, and be rested and refreshed by a few days' uninterrupted devotion and Bible study. The annual sessions of the Conference, Tract Society, Sabbath-school Association, and Publishing Association were also held in connection with the meeting.

ings have been held by this people in different parts of the world during the present year.

ORDER OF SERVICES.

The order of services each day in the camp ran about as follows: Rising bell at 5.30 in the morning; prayer and praise service at 6; breakfast at 7; children and youths' meeting at 8; Conference and business meetings at 9; Bible study at 11; dinner at 1; preaching service at 3; tea at 6; preaching again at 7.30; retiring bell at 9.30. On Sabbaths a short devotional service was held at the beginning and close of the day; that is, at sunset Friday evening and at sunset Saturday evening; Sabbath-school at 9 A.M., and preaching services at 11 and 3 P.M. Sunday afternoons three services were held, one each at 3, 5 and 7 o'clock respectively.

SPEAKERS.

The speakers who conducted most of the services were, E. W. Farnsworth, A. G. Daniells, A. T. Robinson, R. Hare, and Dr. E. R. Caro.

SUBJECTS.

The themes of discourse dwelt upon were of a timely and practical nature, such as the signs of the times, the outpouring of the Holy Spirit, the second coming of Christ, the Eastern Question, the millennial age, the moral condition of the world, the relation between the law and the gospel, the restoration of the Bible Sabbath, the nature of Sabbath rest, the importance of healthful living, etc., etc.

Dr. Caro's health talks were largely attended, and much appreciated by all who heard them. By this means an interest we trust, has been created in the subjects of health, health foods, and healthful living, which will bear good fruit in the future.

SOME INTERESTING QUESTIONS.

On Sunday evening, November 21st, Pastor Farnsworth, while speaking on the subject of the second coming of Christ, was asked by a gentleman in the audience if Seventh-day Adventists did not set the time for the Lord to come, put on ascension robes, and go up on a hill to await translation. In reply Bro. Farnsworth stated that his father was the first Seventh-day Adventist in the world; that he had been born and bred in this faith, rocked in this cradle when he was a child, and lived and laboured among this people all his life, and therefore he knew, and ought to know, all about them from first to last.

He said that if ever he told the truth in his life, he was telling them the truth when he said that Seventh-day Adventists never had set time, that they did not believe in setting time, and that if they were true to their belief, they never would set time. There were some who did set time, but they were first-day people and not Seventh-day Adventists. As to the "ascension robe" story, that, he said, like many others circulated about the Adventist people, was a pure fabrication, invented by the great enemy of Christ, and circulated by his emissaries, to cast opprobrium upon the Adventist name, and a stigma upon the doctrine of Christ's second coming. No Adventists of any sort ever put on ascension robes. Standing offers of from £100 to £200 had appeared in our periodicals for years, for any reliable proof of such a thing, and no one had ever claimed the rewards offered. In attempting to trace this story, the invariable result was that somebody had heard his friend say that his niece heard Mr. Jones up in Maine say that his grandfather down in New York saw a man who said he had heard that the Adventists put on ascension robes!

Another asked why the great signs of Christ's second advent, the darkening of the sun and moon, and the falling

of the stars, should have been seen only by the people in America, and not all over the world. In reply to this Pastor Farnsworth asked why the star which heralded Christ's first advent was seen only by the wise men in the East, and not by all the professed people of God throughout the land of Palestine. He offered the suggestion that it was perhaps because these men had carefully studied the prophecies, were looking for the advent of the Messiah, and were therefore in a fit condition to receive the sign and make proper use of it, and so God gave it to them. So in the other case. After the discovery of America it became an asylum for the persecuted and oppressed of Europe. The Huguenots, Puritans, and Pilgrim Fathers, together with many other of the most godly people of Europe, rather than give up their rights of conscience, or be ground under the iron heel of religious intolerance which everywhere met them there, flocked in large numbers to the wilds and uninviting wastes of North America. The most devout people of all Europe had gone there, as everybody knew, and therefore when the time came for the signs of Christ's second coming to appear, why should they not have appeared there, where those who saw them would accept them as signs, and make the right use of them?

The additional thought was brought out that if one lone star, seen by a few men in the East, was sufficient to constitute a sign of Christ's first advent, certainly millions of stars seen falling by thousands of people all over North America, were sufficient to constitute a sign of His second advent.

These answers were quite satisfactory, and brought light to many minds.

THE ATTENDANCE.

The attendance from the city and suburbs was large from the first, but it kept increasing until it was soon seen that the large pavilion would not accommodate the people who were coming to hear on these important themes. An additional splice was therefore secured and inserted, which lengthened the tent by thirty feet, making it 110 x 50 feet in dimensions. This afforded seating capacity for 1000 persons. But even this proved too small for many of the services.

The meeting was also extended one week longer than was at first planned, in consequence of the deep interest manifested in the subjects presented.

RESULTS OF THE MEETING.

All the results of this good meeting will never be known this side of the kingdom; but one thing is certain, and that is, those who camped on the ground enjoyed a feast of spiritual things, and many who attended from outside have become deeply interested in studying the Bible, and, according to their own

testimony, have been greatly blessed. The morning the camp broke up one elderly Christian gentleman living in the vicinity of the camp, said he had enjoyed the meetings so much, and he regretted so keenly to see the camp removed, that he felt like coming over and having a good cry with us. And, indeed, this is the most unpleasant thing in connection with our camp-meetings—the breaking up and parting.

But fortunately for those who desire to pursue these Bible studies further, and hear and learn more of what the word of God teaches with reference to these last days, and the closing work of the gospel in the earth just prior to Christ's coming, it has been decided to continue the tent meetings in Balaclava. While the camp is no more, the large pavilion has been pitched in a nice paddock on Balaclava Road, only two minutes' walk from the Balaclava railway station, and meetings are to be held in this each evening, Saturday and Monday evenings excepted, for a time.

EVANGELIC FERVOUR AND SPIRITUAL POWER.

THE *Australian Christian World*, of December 3, speaks thus of the Balaclava camp-meeting:—

"SEVENTH-DAY ADVENTISTS."

"This active and proselytising sect has just now another of their camps in full swing in the region of East St. Kilda. This consists of seventy small tents and three large ones. The originality and enterprise they display might well be imitated by some of the more orthodox sections of the Christian church. Perchance this style of attack would tell more upon the impervious indifference around, than the 'use and wont' of its regular services. Whatsoever we may think of the prominence their teachers give to the prophetic portions of Scripture, and of their slavish adherence to the letter in their defence of their characteristic doctrines, we are constrained to acknowledge the ability, energy, devotion, and sacrifice, which they throw into their methods of propagandism. On Sunday week the Tabernacle of the congregation was crowded with an audience not far short of 1,500, and although the immediate future of Turkey was the subject of the address, the lively service of song, the reading of the Scriptures, and the prayers, constituted a service which had in it many elements of spiritual power. Deprecating, as we may, some of their teaching, yet we cannot fail to recognise the novelty, freshness, and evangelic fervour, which mark many of their services, and which we would fain hope may do much to extend the kingdom of God in many hearts."

On the whole this is a favourable report, notwithstanding it seems to have been forced from a somewhat unwilling pen. We are glad some of our friends can see, and that they have the candour to confess, that there is room for more active, energetic, and evangelical work being done in the religious world to-day. When so many of the religious services of the day have degenerated into mere forms and ceremonies, with little or no life or holy enthusiasm in them; when so many professed followers of Christ have lost their first love, ceased to study their Bibles, and become cold and formal and worldly-minded, is it not indeed time that God should raise up some class of people,

call them "active and proselytising" or what you will, who, with the zeal of Elijah of old, will make a stir in the camp, and arouse the dormant and drowsy to a sense of their danger, and the privileges of a better life?

Furthermore, when God has not only said "Search the Scriptures," but has told us that "we have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystars arise in your hearts" (2 Peter 1:19), and when almost no attention whatever is being given to the prophetic portions of God's word by the majority of the religious teachers of the day, is it not well that there is one class of Christian people in the world at least who have studied them and are giving "prominence" to them?

Lastly, to take God at His word, and believe that He means what He says, that when He says "the seventh day" He does not mean the first day or some other day, is this a "slavish adherence to the letter"? A whole world was wrecked because our first parents were induced to believe that God did not mean what He said. In view of this calamitous result, it is a dangerous experiment therefore to trifle with His word. And when Christ was so particular as to state that not a "jot" or a "tittle" should pass from the law to the end of time, can it be His Spirit that prompts men to treat any portion of God's holy law with indifference or contempt? We hope our readers will think of these things.

PRESS COMMENTS.

THE following are some of the comments concerning the Balaclava camp-meeting which have appeared in the various papers published in the city and suburbs of Melbourne:—

"For the past five or six days the pitching of the camp has been busily proceeding, and at present there are over seventy large roomy tents arranged in orderly fashion, divided into blocks, with intervening streets, the whole array covering about three acres of land. All the dwelling tents look very comfortable and homely, and the whole camp is picturesque and attractive."—*The Age*.

"All of the tents are occupied, and many of the campers appear to be quite cosily settled in their temporary dwelling places, some having such home comforts as floors, carpets, curtains, easy chairs, sofas, and mirrors."—*Richmond Guardian*.

"The location was very happily chosen, as there is abundance of fine, shady trees in the paddock, to break the force of the wind and the heat of the sun, and the suburb itself is famous for its fine mansions and beautiful gardens, at

this time of the year delightfully fragrant with the perfume of roses and lilies."—*Brunswick Medium*.

"Sheltered by fine fir and pine trees, it is an ideal camping ground, and the Adventists have pitched their camp in no amateur or haphazard fashion."—*The Argus*.

"At night the camp presents a specially pretty appearance. It seems built of light and shadow, and when the choir is discoursing some of the beautiful airs peculiar to this people, there is an inexpressible charm about the place."—*Prahran Chronicle*.

"The popular interest in the Adventist camp-meeting seems to exceed anything of the kind ever met with before in this colony. No doubt the beautiful weather that has prevailed during the past week has helped somewhat, but it takes something more than good weather to draw from 1,500 to 2,000 persons from distant suburbs night after night to attend the religious services. There are many pleasing features about these camp-meetings. There is an utter absence of anything approaching cant or vulgarity, and a spirit of good-fellowship and contentment is evident on every hand. Whatever opinion may be held concerning the tenets of the Seventh-day Adventists, their objects, and the way they strive to attain them, are certainly worthy of commendation."—*Kew Mercury*.

the wilderness of sin, God said that He would over this very matter "prove them whether they will walk in My law or no." Ex. 16:4, 5, 22-30, 35.

During the forty years in which the children of Israel ate manna, three special miracles were wrought every week, by which the Sabbath was pointed out. First, twice as much manna was given on the sixth day as on other days; second, that which was laid up on the sixth day, for use on the Sabbath, was preserved, while that left over from any other day invariably spoiled; and, third, none was given on the Sabbath.

When God spoke the ten commandments, amid the awful grandeur of Mount Sinai, the very first word of that precept which points out the Sabbath was "Remember," which also shows the Sabbath was an existing institution prior to that time.



A SUNDAY AFTERNOON SCENE—BALACLAVA CAMP-MEETING.

No one will question the fact that the Sabbath made in Eden, kept by Abraham 2,200 years later, and by Israel in the wilderness of sin, and which was embodied in the heart of the decalogue, was observed from Sinai till the birth of Christ. In the sermon on the mount, Christ declared that no change was to be made in that law of which the Sabbath is a part. Matt. 5:17-19.

Christ always observed the Sabbath. Luke 4:16.

THE CHRISTIAN SABBATH, OR LORD'S DAY.*

"The Sabbath was made for man." Mark 2:27.

WHEN was the Sabbath made? How was it made? Who made the Sabbath?

The Sabbath was made in the garden of Eden, at the close of creation week, by three definite acts on the part of the One who made it. First, He rested upon it; second, He blessed the day upon which He had rested; and third, He sanctified (set apart for a holy use) that day for all time. Gen. 2:2, 3.

Jesus Christ is the One who made the Sabbath. Micah 5:2; John 1:1-3, 10; Col. 1:14-17; Heb. 1:1-3.

The law of God, of which the Sabbath commandment is a part, was kept by Abraham 2,200 years after creation. Gen. 26:5.

That the Sabbath was a part of the law of God before He spoke the ten commandments on Sinai, is shown in the fact that Israel was tested upon the keeping of the Sabbath thirty-three days before they came to Sinai. While they were in

and persecuted as a Sabbath breaker, but we know this was false, for just before His crucifixion He said, "I have kept My Father's commandments, and abide in His love." John 9:1-16; John 15:10; John 5:5-16; Mark 3:1-6. That controversy was over man's false idea of Sabbath-keeping against the Lord's true idea of Sabbath-keeping, touching the manner of keeping the right day. The controversy now is man's false idea of Sabbath-keeping against the Lord's true idea of Sabbath-keeping, touching the day to be kept holy.

The last three verses of Luke 23, and the first verse of chapter 24, give one of the most remarkable instances of Sabbath observance on record. The disciples of Christ returned from the scene of the crucifixion, at the close of the "preparation" day, as "the Sabbath drew on," and while their beloved Lord lay in Joseph's tomb, "they returned, and prepared spices and ointment; and rested the Sabbath day according to the commandment." And "upon the first day of the week, very early in the morning, they

* Synopsis of a discourse delivered by Pastor A. T. Robinson, on Balaclava camp ground, Sunday forenoon, November 28.

came unto the sepulchre, bringing the spices which they had prepared," and found He had risen.

Instances are repeatedly given in the Acts of the Apostles which show that it was the custom of the apostles and early Christians to observe the same day which had been kept by Christ; while there is not an intimation in all the New Testament that any other day was then kept, or ever to be kept, in its stead.

As late as A.D. 96, John, on the Isle of Patmos, speaks of being "in the spirit on the Lord's day." Rev. 1:10. To learn what day the Lord claims as His day, we need only to compare Isa. 58:13, Ex. 20:8-11, and Mark 2:28. These prove beyond all question that the seventh day is the Lord's day.

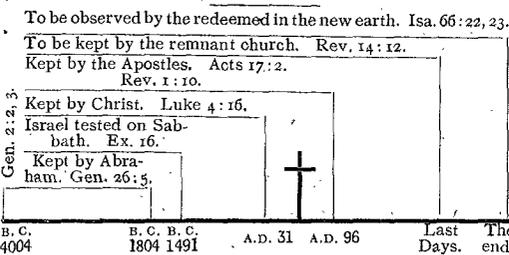
A reform on the Sabbath, a return to the observance of the Bible Sabbath in the last days is a subject of prophecy. Jer. 6:16; Isa. 8:20; Eze. 13:1-7; Eze. 22:25, 26; Isa. 56:2; 58:13. The remnant church, when Christ comes, will be keeping the Sabbath. Rev. 14:12.

Moreover, the Sabbath is to be kept when this earth shall be restored to its Eden beauty again. Isa. 66:22, 23.

The following simple diagram will serve to present at a glance the facts here stated:

THE SABBATH.

From Paradise Lost to Paradise Restored.



"See, and ask for the old paths." Jer. 6:16.

I ask you, then, which is the Lord's day? Is it the day Christ rested upon, blessed, and sanctified in Eden; the day kept by good old Abraham, and all the patriarchs; the day enjoined in that law of which Christ said not one jot or one tittle should pass from it till all was fulfilled; the day which He kept during His life in the flesh; which His apostles observed as late as A.D., 96; which is to be kept by the remnant church, and observed by the redeemed saints in Eden restored; or is it another day, which is not once referred to in all the Bible as possessing any sanctity, or concerning which there is any divine command whatever for its observance as a rest day or Sabbath?

Which day do you keep, and why?

IMAGINING DIFFICULTIES.

"O, I CAN'T sleep at night, I can't sleep!"

"Poor fellow, you must cease your overwork, and at once make use of soothing remedies!"

"O, that will do no good; the trouble is not with me; I could sleep very well if

I had an opportunity, but there is no time in which to sleep; I can never sleep any more!"

"Why not? How can that be?"

"I have just learned that the earth is round, and that it isn't night at all places on the earth at the same time, and that therefore it is impossible for people to sleep."

"Foolish fellow! Who has been telling you that?"

"Nobody; but my pastor, who is a learned man, has told me that it is impossible to keep the seventh-day Sabbath, because it is not the seventh day all over the world at one time; and I have sense enough to see that if we can't rest on the seventh day, then we can't sleep on the seventh night, and if we can't sleep on the seventh night, we can't sleep on any other night. What shall I do?"

"Do! why, go to bed to-night, when the night comes to you, and sleep where you are, instead of thinking you must sleep where you are not. Didn't you sleep well last night?"

"First-rate; never slept better in my life; but then you see I had not heard the parson's theory."

"Well, don't let a theory run away with the fact. The fact is, you can and do sleep every night when it comes to you; when the night is on the other side of the earth you do not need to sleep. So with the Sabbath—the seventh day—which God made for man—for all men—to keep. Keep it when it comes to you; when it is not present with you, then you are not required to rest on it. Let your soul rest in the assurance that God has never given a commandment that it is not possible for all men everywhere to obey."

E. J. WAGGONER.

FACTS ABOUT HIS COMING.

ALL the prophets have spoken of Christ's coming. Acts 3:19-21.

The angels said He would come again. Acts 1:9-11.

Christ Himself said, "I go to prepare a place for you," and "I will come again, and receive you unto Myself." John 14:1-3.

Sitting on the right hand of power, He will come in the clouds of heaven, and all the holy angels with Him. Matt. 24:30; 26:64.

"Every eye shall see Him." Rev. 1:7.

When He comes, those who sleep in Jesus arise, the living righteous are changed, and together they meet the Lord in the air. 1 Cor. 15:51, 52; 1 Thess. 4:16, 17.

"Wherefore, beloved, . . . be diligent that ye may be found of Him in peace." 2 Pet. 3:14.

"And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:3.

LENA E. HOWE.

HOLIDAY GIFTS.

THE holidays are approaching. In view of this fact, it will be well to consider how much money is expended yearly in making presents to those who have no need of them. The habits of custom are so strong that to withhold gifts from our friends on these occasions would seem to us almost a neglect of them. But let us remember that our kind heavenly Benefactor has claims upon us far superior to those of any earthly friend. Shall we not, during the coming holidays, present our offerings to God? Even the children may participate in this work. Clothing and other useful articles may be given to the worthy poor, and thus a work may be done for the Master.

Let us remember that Christmas is supposed to be celebrated in commemoration of the birth of the world's Redeemer. This day is generally spent in feasting and gluttony. Large sums of money are spent in needless self-indulgence. The appetite and selfish pleasures are indulged at the expense of the physical, mental, and moral power. This has become a habit. Pride, fashion, and gratification of the palate, have swallowed up immense sums of money that have really benefited no one, but have encouraged a prodigality of means that is displeasing to God. These days are spent in glorifying self rather than God. Health has been sacrificed, money worse than thrown away; many have lost their lives through over-eating, or through demoralising dissipation, and souls have been lost through this means.

God would be glorified by His children should they enjoy a plain, simple diet, and use the means entrusted to them in bringing to His treasury offerings, small and great, to be used in sending the light of truth to souls that are in the darkness of error. The hearts of the widow and fatherless may be made to rejoice because of the gifts, which will add to their comfort and satisfy their hunger.

Let all calculate how much they spend yearly, and especially upon the recurrence of the annual holidays, for the gratification of selfish and unholy desires, how much in the indulgence of appetite, and how much to compete with others in unchristian display. Sum up the means thus spent all needlessly, and then estimate how much might be saved as consecrated gifts to God's cause without injury to soul or body.

Said Christ, "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." Self-denial is a mark of Christianity. To offer to God gifts that have cost something, a sacrifice that we shall ask Him to use to advance His cause in the earth, will be pleasing to Him. The Saviour will accept the freewill offerings of every one, from the oldest to the youngest. Even small children may participate in this

work, and enjoy the privilege of bringing their little offerings. While we have been mindful of our earthly friends from year to year, have we not neglected our heavenly Friend? In bestowing our gifts liberally upon our friends, have we not forgotten God and passed Him by?

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

SIMPLICITY IN DRESS.

As Christians, we should follow the directions of the inspired apostle:—

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God, adorned themselves."

The apostle Paul gave directions to Timothy similar to the instructions given by Peter:—

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

It would be well pleasing to God if extra ornaments so explicitly forbidden among the people of God, were laid off. Now is a favourable opportunity to present them to God. They may be sold for something, and the money thus received may be used to advance the precious cause of truth. Let the wearing of useless trimmings and adornings be discarded. Extravagance should never be indulged to gratify our pride. Our dress may be of good quality, made up with plainness and simplicity, for durability rather than display. Our appetites must also be brought into subjection, and not gratified to our injury. The question should come home to every heart, "How much owest thou unto my Lord?" God has granted us privileges and blessings without number; we are dependent upon Him for every earthly favour; and now should not the bands of selfishness be broken and removed from us, and the just claims of God and humanity be met?

We want to find the old paths. We want to come back to the simplicity of gospel religion. The lands that have never heard the truth are yet to hear it. They are to become vocal with the praise of God, and to lift their voices in proclaiming the last note of warning. If the church of Christ will now use all her talents of means and of influence, according to God's order, the great work may be carried forward gloriously. If all the sin-offerings and peace-offerings and thank-offerings are brought into the treasury, we shall see that souls will not be so dark and backslidden from God. That which costs

little, we have no special interest in; but that in which we have invested our means, claims our interest and attention, and we will labour to make it a success.

UNSANCTIFIED METHODS OF RAISING MONEY.

We see the churches of our day encouraging feasting, gluttony, and dissipation, by the suppers, fairs, dances, and festivals gotten up for the purpose of gathering means into the church treasury. Here is a method invented by carnal minds to secure means without sacrificing. Such an example makes an impression upon the minds of the youth. They notice that lotteries and games are sanctioned by the church, and they think there is something fascinating in this way of obtaining means. A youth is surrounded by temptations. He enters the bowling alley, the gaming saloon, to see the sport. He sees the money taken by the one who wins. This looks enticing. It seems an easier way of obtaining money than by earnest work, which requires persevering energy, and strict economy. He imagines there can be no harm in this; for similar games have been resorted to in order to obtain means for the benefit of the church. Then why should he not help himself in this way? He has a little means, which he ventures to invest, thinking it may bring him quite a sum. Whether he gains or loses, he is in the downward road to ruin. But it was the example of the church that led him into this false path.

Let us stand clear of all these church corruptions, dissipations, and festivals, which have a demoralising influence upon young and old. We have no right to throw over them the cloak of sanctity because the means is to be used for church purposes. Such offerings are lame and diseased, and bear the curse of God. They are the price of souls. The pulpit may defend festivals, dancing, lotteries, fairs, and luxurious feasts, to obtain means for church purposes, but let us participate in none of these things; for if we do, God's displeasure will be upon us. We do not propose to appeal to the lusts of appetite, or resort to carnal amusements as an inducement to Christ's professed followers to give of the means which God has entrusted to them. If they do not give willingly for the love of Christ, the offering will in no case be acceptable to God.

Death, clad in the livery of heaven, lurks in the pathway of the young. Sin is gilded over by church sanctity. These various forms of amusement in the churches of our day have ruined thousands, who, but for them, might have remained upright, and become the followers of Christ. Wrecks of character have been made by these fashionable church festivals and theatrical performances, and thousands more will be destroyed; yet people will not be aware of the danger nor of the fearful influences exerted. Many young men and women

have lost their souls through these corrupting influences.

AMPLE MEANS TO SUPPLY EVERY NEED.

While God in His providence has laden the earth with His bounties, and filled its storehouses with the luxuries of life, there is no excuse whatever for allowing the treasury of God to remain empty. Christians are not excusable for permitting the widow's prayers and the orphan's cries to ascend to heaven because of their suffering want, while a liberal Providence has placed in the hands of these Christians abundance to supply their need. Let not the cries of the widow and fatherless call down vengeance upon us. In the professed Christian world there is enough expended in extravagant display for jewels and ornaments, to supply the wants of all the hungry, and clothe the naked in our towns and cities, and yet these professed followers of the meek and lowly Jesus need not deprive themselves of suitable food or comfortable clothing. What will these church members say when confronted in the day of God by the worthy poor, the afflicted, the widows, and fatherless, who have known pinching want for the meagre necessities of life, while there was expended by these professed followers of Christ for superfluous clothings and needless ornaments expressly forbidden in the word of God, enough to supply all the wants of the poor.

We see ladies professing godliness wear elegant gold chains, necklaces, rings, and other jewellery, with a profusion of feathers and ribbons, and expensive trimmings, while want stalks in the street, and the suffering and destitute are on every side. These scenes of want and destitution do not interest them, nor awaken their sympathy. But they will weep over the imaginary sufferings depicted in the last novel. They have no ears for the cries of the needy, no eyes to behold the cold and almost naked forms of women and children around them. They look upon real want as a species of crime, and withdraw from suffering humanity as from a contagious disease. To such Christ will say, "I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not."

But on the other hand Christ says to the righteous: "For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them,

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:35-40. Thus Christ identifies His interest with that of suffering humanity. Deeds of love and charity done to the suffering are regarded as though done to Himself.

MRS. E. G. WHITE.

REST WON BY TOIL AND PAIN.

Is NOT the way to heavenly gain
Through earthly grief and loss?
Rest must be won by toil and pain—
The crown repays the cross.

In tears and trials thou must sow,
To reap in joy and love;
We can not find our home below,
And hope for one above.

As woods, when shaken by the breeze,
Take deeper, firmer root;
As winter's frost but makes the trees
Abound in summer fruit;

So every heaven-sent pang and throe
That Christian firmness tries,
But nerves us for our work below,
And forms us for the skies.

—Selected.

Christian Help Work.

FREDDY'S BOX.

FREDDY had a box in his closet, where he put his clothes he had outgrown and the toys he did not care for any longer.

"It shall be your charity-box," said mother. "When it is full, I will pack up the things, and send them to some poor children who will be very glad to get them."

One day at Sabbath-school the lesson was about charity. The teacher said that the word meant *love*, and that we can show our love for God by being kind to the poor.

The next day Freddy said to his mother, "I'm not going to call my box a charity box any longer; it is a love box. It's because I love Jesus that I want to save my things for poor children."—Selected.

THE WORK OF CHRIST AND HIS FOLLOWERS.

THERE is a promise recorded in the first Psalm, that he who loves and walks in God's law "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, and whatsoever he doeth shall prosper."

The life of Christ was the law of God lived out in human action. His whole life is summed up in just five words, "He went about doing good." And He says of His followers, "As Thou hast sent Me into the world, even so have I also sent them into the world." What, then, is the mission of His followers? Evidently it is to go about doing good. I will cite one or two examples to show that the greatest blessing that can come to the church comes directly through this channel.

About two years ago one of our churches in South Africa took hold of the work of hunting up poor and destitute families, and

ministering to their temporal wants. God blessed them in the work, and although the members of that church were all poor, they found the Scripture fulfilled to them, which says, "God is able to make all grace abound toward you; that ye, having all sufficiency in all things, may abound to every good work." As the result of that small beginning, that church now owns and conducts a Benevolent Home, which provides food and shelter for an average of one hundred destitute men per month, and is providing food for over three hundred families of natives, who were found in a starving condition, and conducting the entire work on a self-supporting basis. This is done by furnishing work in different lines for the men in the Home, and by purchasing wood and other things of the natives, and supplying them with food in return.

One of our churches in America, in which the spirituality remained for a long time at a very low ebb, decided some time ago to take hold of the Christian Help work. As they began to visit the poor and distressed, and minister to their temporal wants, they found something to talk about in their meetings, and the result was a revival in the church. They soon found the work far greater than were their means of accomplishing it; but this simply gave the Lord an opportunity of fulfilling His own promise to "make all grace abound toward them."

One day a gentleman drove up to the house of the pastor of this church, and asked him to ride to his place of business. It was the leading baker in the town, and taking him into his office and making some inquiries concerning the work being done, he called in his manager, and gave orders to let Pastor Bicknell have all the bread he wanted. Turning to Pastor Bicknell, he said, "Now, I want you to understand that there is no limit to my offer, take all you want every day." This offer was accepted, and after a time the amount of bread used was so great that Mr. Bicknell went to the man and asked him if he was aware of how much they were using. His reply was, "I know all about it. Did I not tell you to ask no questions? Now just go right on with your work, I am capable of attending to my part of the business." That man was a Roman Catholic, but he said he was interested in the work being done because of the fact that all classes, without any distinction, were assisted.

Some time after what I have related, the wife of the pastor was taken into the "remnant department" of one of the leading drapery establishments in the town, and she was invited to come there as often as she wanted anything in that line, and get all she needed for their work.

One of the lady workers in this church was invited to attend a missionary meeting of one of the popular churches in the city, and relate some of the experiences in this Christian Help work. They told her that they had the greatest difficulty to find any cases that needed help, and requested her, if she found any more destitute cases, to bring them to their society. Before their next meeting she found a very destitute family, a mother and six children, destitute of food and almost destitute of clothing. At their next meeting she took this whole family to the church, and sat them down on the front

seat, and, it is needless to say, they fell into hands who provided for them.

The Lord is appealing to the church to-day to engage in this very line of Christian Help work. He says: "Is not this the fast that I have chosen, to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not."

Blessed is the man, or the woman, or the church, that dares to take God at His word and act upon these precious promises.

A. T. ROBINSON.

HE PRAYED WITH HIM.

AMONG the old, substantial citizens of Chicago some years ago were two wealthy men with whom Mr. Moody was on the best of terms. One of them was an ex-mayor, and the other his old friend and companion. Neither of them were religious men—quite the reverse, indeed; but, for some reason or other, Mr. Moody had come to be particularly interested in their salvation.

The ex-mayor, returning to the city after a long absence in Europe, had the misfortune to be thrown from his carriage, striking a curb-stone and receiving severe injuries. He was carried into an hotel near at hand, where Mr. Moody, on hearing of the accident, made haste to call upon him.

The wounded man was glad to see him; and Moody, taking a seat by his bed, opened upon him as follows:—

"I heard the other day that your old friend J—— was converted to God, and I said to myself, 'Now there is some hope of W——.' So I went right down to the noon meeting, and had them pray for you. And now, don't you see, the Lord has answered our prayers by tipping over your buggy, and smashing your leg, and laying you up here for awhile, in order to get you away from business and give you time to take care of your soul."

"That may be so," replied the wounded man, thoughtfully and kindly.

The doctor coming in just then, Mr. Moody took his leave.

Not long after, he called a second time, and offered to pray with his friend. The offer being accepted, he kneeled down at his bedside and opened his heart to the Lord, telling Him all about his afflicted friend, what a sinner he had been, and saying how much he wanted to have him saved. On rising from his knees, the wounded man, with tears trickling through his fingers, with which he had covered his face, said to him, as soon as he could command his voice, "Mr. Moody, I thank you. I have been prayed *for*, and prayed *at*, a great many times; but no one ever prayed *with* me until now."—*Moody and His Work.*

School Matters

WHICH SCHOOL?

IN a certain rural district lived two boys who had been carefully reared under Christian influences. Upon their young minds and hearts were early impressed the simple truths of God's word. There was no book they loved to read so well as the Bible. At the age of sixteen, they gave their hearts to God, and were always glad to go to Sabbath-school and attend the prayer-meeting. God impressed upon their minds that they should become workers in His cause; and many times they talked over together their desires to become ministers of His word. At the age of eighteen years, these two boys completed the work done in the district school, and their parents began to devise plans for their further education.

In a city about three miles from their home was an institution of learning which was considered equal to any in the State, being well equipped with a large library, and modern laboratories for the carrying on of philosophical and scientific investigation. The parents of the boys had nearly decided to send them to this school, when John's father received through the mail a calendar of another institution about one hundred miles distant.

He and the mother read it through carefully, and found some features in which they were much interested. In the first place, the study of the Bible constituted a very important part of the curriculum. It was the standard by which all truth was to be tested. While not regarded as the text-book in scientific and philosophical investigations, as to all their details, it was found to contain certain fundamental principles which, if closely adhered to, would keep the student from falling into error. The morals and character of the students were also carefully guarded. They immediately decided to send John to this school, although they knew it would require much sacrifice on their part. But the influences in this school were such as their boy had been surrounded with at home.

Their decision was at once communicated to James' parents, but though the latter were well-to-do, and thought the school a good one for their boy, yet they did not feel willing to have him separated from them, especially when a "good school" was so near home. So James went to school in the city three miles away, while John, bidding his father and mother and companions good-by, did not expect to return until he had completed his course.

The boys corresponded with each other, and found that the two schools were much alike except in one particular. They were equally equipped with good teachers, libraries, and apparatus. But the plans of work were different. John, in one of his letters, wrote: "We begin with the first chapter of Genesis to lay the foundation for the study of the sciences; and we find some wonderful truths are developed in the study of trigonometry and analytic geometry in connection with physics and astronomy, which show the

wonderful power and wisdom of God in constructing this universe."

James wrote to John, just before completing his course, and said: "By the study of science, I have come to the conclusion that the Bible is not an infallible guide; for I can show by geology that the earth's crust proves the earth to be more than six thousand years old,—it is many millions at the least estimate. Then by the study of zoology it is plain that all the animals were not created within six days of twenty-four hours each, but that all the higher forms, even man, were evolved from lower forms of animal life. I think from my study of physics, that matter always existed, and instead of the world's being spoken into existence, I believe that matter previously existed in a nebulous condition. The world and all the celestial bodies were formed by the cooling and contracting of nebulous matter. I have outgrown some of those foolish notions that I used to have, and, to tell the truth, I haven't much use for the old Bible any more."

The years rolled on, and John and James completed their education. James' parents were much troubled over their boy, now a young man. He was seldom seen with the Bible in his hands. He had entirely lost his desire to be a minister of God's word, and never attended religious service, unless out of curiosity. His parents had wished a thousand times that James had gone with John to school.

John returned home, but felt that he must make only a short visit with his parents and relatives. His desire to be a preacher of the gospel had been strengthened each year; and now he hears the call to go to Japan as a missionary, and he gladly responds to it. His parents thank God that they made the sacrifice, and rejoice to know that the Lord has a place for their son in His work.

Which school is *your* child attending?

M. E. CADY.

HOME EDUCATION.

WHILE we cannot advocate the teaching of religion in our state schools, we do not by any means desire to limit spiritual instruction to the Sabbath-school.

The home should be a sanctuary. The earliest recollections of our children should be associated with the sweet lessons of the cross, which have been learned by the home fireside. Such memories can never be erased. Each family should be replete with faculties for making the family circle Bible studies for the children both interesting and effective. The "Gospel Primer" is a splendid text-book for this purpose. It sparkles with interest from beginning to end. The youngest can comprehend its teachings. It is so arranged that secular instruction is cleverly combined with rich Bible truths. It is beautifully illustrated, handsomely bound, and printed in clear type. Nearly half a million have already been sold, and everyone appreciates the little work. It contains 144 pages, and twenty-eight full-page illustrations. Price, leatherette, 1s., cased, 1s. 6d.

FROM FAITH TO FAITH.

A MORE valuable work has never been published than the little book "Steps to Christ." The authoress, Mrs. E. G. White, has beautifully traced the heart working of the great plan of salvation step by step, starting with God's love and the sinner's need, and closing with the triumphant chapter "Rejoicing in the Lord." It is rich in spiritual food, and is calculated not only to *satisfy* but to *create a desire* for the things of God. It is really a manual of spiritual health, abounding in God's preventives and remedies for soul-sickness and death. It raises the thick veil by which Satan is attempting to hide the beauty of the Lord, and casts clear rays of light from the word of God, magnifying His love, mercy, and forgiveness. The path leading to the cross is clearly defined, the *simplicity* of God's requirements being plainly manifested. For this reason it appeals powerfully to those who have not yet accepted Christ. To the Christian, young in years or faith, it is invaluable; in fact, it conveys rich blessings to everyone who reads it. If candidly studied, it cannot fail, under any circumstances, to promote the awakening, the growth, and the fruition of the God-life. Will our friends and brethren help us to give this invaluable book a wide circulation? Its mission is universal. It has already been the means, in God's hands, of saving precious souls.

Let us not be satisfied until we know that all our friends and neighbours are supplied with copies. The prices are quite reasonable, and the binding and printing are so attractive that sales can easily be effected. 2s. 6d., 2s., and 1s. 6d.

SELF-EDUCATION.

EVERYONE has heard of the Chautauqua movement and the splendid results which have been achieved. It is really a system of self-education—knowledge simplified and brightened so as to be easily understood and retained. We have a few Chautauqua Text Books, containing some of the most interesting of these studies, which we are offering for 6d. each.

WHILE Spiritualism is gaining such a firm hold of Christendom, how necessary it is that the fundamental principles of Christian faith should be carefully studied. No better text-book on this important subject could be secured than the excellent work by W. H. Littlejohn, "Life Only in Christ, or Immortality not a Birthright, but a gift from God." As a testimonial, an orthodox clergyman says: "It is a clear, forcible, comprehensive, and spiritual argument for conditional immortality, and should command the attention and win the consent of the truth-loving mind." Bound in stiff muslin cover, 180 pages, 2s. 6d.

BIBLE history is a most profitable study, and, indeed, a knowledge of this subject is absolutely essential to the Bible worker. As an inducement we are offering a few copies of the "Historical Atlas and General History" at the reduced price of 5s. 6d., 8s. 6d. being the regular charge. This is a standard work, and worthy a place in every library.



WHO OF US KNOW?

Who of us know

The heart-aches of the men we meet
Each day in passing on the busy street,
The woes and cares that press them,
Forebodings that distress them—

Who of us know?

Who of us think

Of how hot tears have traced the smiling cheek
Of some we meet who would not dare to speak
The pangs they feel, the burdens that they bear,
Each hour that passes through the solemn year—

Who of us think?

Who of us care

To try to think and know their pain and grief,
And help to bring the breaking hearts relief,
To help to bear the burdens of their care—
By tender word and loving look and prayer—

Who of us care?

—S. C. Allen.

RELIGION IN THE HOME.

THE light esteem in which the law of God is held, even by religious leaders, has been productive of great evil. The teaching which has become so wide-spread that the divine statutes are no longer binding upon men, is the same as idolatry in its effect upon the morals of the people. Those who seek to lessen the claims of God's holy law are striking directly at the foundation of the government of families and nations. Religious parents, failing to walk in His statutes, do not command their household to keep the way of the Lord. The law of God is not made the rule of life. The children, as they make homes of their own, feel under no obligation to teach their children what they themselves have never been taught. And this is why there are so many godless families; this is why depravity is so deep and wide-spread.

Not until parents themselves walk in the law of the Lord with perfect hearts, will they be prepared to command their children after them. A reformation in this respect is needed,—a reformation which shall be deep and broad. Parents need to reform; ministers need to reform; they need God in their households. If they would see a different state of things, they must bring His word into their families, and must make it their counsellor. They must teach their children that it is the voice of God addressed to them, and is to be implicitly obeyed. They should patiently instruct their children, and kindly and untiringly teach them how to live so as to please God. The children of such a household are prepared to meet the sophistries of infidelity. They have accepted the Bible as the basis of their faith, and they have

a foundation that cannot be swept away by the incoming tide of scepticism.

In too many households prayer is neglected. Parents feel they have no time for morning and evening worship. They cannot spare a few moments in which to give thanks to God for His abundant mercies,—for the blessed sunshine and the showers of rain, which cause vegetation to flourish, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labour as the ox or the horse goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be hopelessly lost, the Son of God gave His life to ransom them; but they have little more appreciation of His great goodness than have the beasts that perish.

Like the patriarchs of old, those who profess to love God should erect an altar to the Lord wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry.

MRS. E. G. WHITE.

LEARNING AN IMPORTANT LESSON.

IN the heat of passion Robert had done something that he was ashamed of and sorry for, after the excitement had passed away. "I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done cannot be undone."

"But isn't there a way to overcome the effect of wrong-doing to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it, I'm a coward. I'll do it."

So he went to the one he had wronged, and confessed his fault frankly; and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing, when it was presented to him in the light of duty.

My boys, remember that there's quite as much bravery in doing right, for right's sake, as there is in the performance of grand and heroic deeds that the world will hear about.

—New York Observer.

THE MAN WHO MARS.

THIS evening, while walking home from the office, we saw a little curly-headed boy, about nine years old, standing in an alleyway, between two old carts, crying bitterly. No one was near him. He was sobbing as though his heart was tortured with grief.

"What is the matter, little fellow?"

"Please—please—please, sir, I don't want to tell!"

"Why not?"

"I'm—I'm ashamed to."

"Ashamed to? It can't be that a little fellow with such a good face as yours has done something you are ashamed of."

"It's my father, sir. He scolds me all the time. He does not love me, and always speaks cross to me. The boy who lives next door is never scolded by his father, and he's no bigger than I am, and no better than I try to be."

"What does your mother say?"

"She is good to me, but father scolds her, too. He don't love any of us, and I'm ashamed to live."

The world is only too full of such children and such fathers. Men who mar the beautiful!—Selected.

THE FRETFUL TEMPER.

IT is said that there was once a clergyman who was of nervous temperament, and often became quite vexed at finding his little grandchildren in his study. The mother was one day talking to one of these little ones of heaven.

"Mamma," he said, "I don't want to go to heaven."

"Do not want to go to heaven, my son?"

"No, I am sure I don't."

"Why not, pray?"

"Why, grandpa will be there, won't he?"

"Why, yes, I hope he will."

"Well, as soon as he sees us, he will come scolding along and say, 'Whew, whew, what are these boys here for.' I don't want to go to heaven."

AN IMPORTANT QUESTION.

WHAT shall we give our children to read on Sabbaths? They will read something, and all know how unsuitable the present day class of literature is. We are making a special offer to our readers, which we feel sure they will appreciate. We are offering four volumes of "Sabbath Readings," about 400 pages in each, nicely bound and neatly enclosed in cardboard box, for 5s. 6d. The price has been 7s. 6d. We trust that many parents will avail themselves of this opportunity of placing pure, instructive, yet interesting reading matter in the hands of their children. The books have been compiled with great care by a Christian mother. They can be read with much profit and interest by adults as well as children. The contents are quite undenominational.

From the Field.

"TIMES OF REFRESHING."

"Come ye yourselves apart, . . . and rest awhile." Mark 6:31.

COME ye yourselves apart,
And rest awhile in Me:
Weary and faint in heart
I know ye sure must be.
Leave for awhile the busy throng,
And in My strength again be strong.

Ye should not only bear
The labours of the day;
I would that ye should share
My blessings by the way.
Come, lay aside your woe and grief,
And in Me find a sweet relief.

Come, bow with Me in prayer
And meditation sweet,
And bring your every care
Before My mercy-seat;
Come boldly, and new life obtain,
That ye may work My works again.
HARRY ARMSTRONG.

RECEIVING THE LATTER RAIN.

In the Scriptures the promises of the Holy Spirit are as specific and abundant as those relating to forgiveness of sins and eternal life. Many at this time are receiving the Spirit in a special manner, and are being fitted by it for successful service for the Master. This *fitting for service* is the philosophy of the pouring out of the Spirit. The greatest preparation for work ever accomplished was by means of the Holy Spirit. A world-wide message was to be given, men were to hazard their lives in the work, the truth was to be presented in purity, in simplicity, and in the power of Christ. A divine unction is consistent with the reception and proclamation of divine truth.

The former rain accomplished its work. The latter rain is likewise accomplishing its work. The prediction of the Spirit as a special endowment for service in the last days is being fulfilled with characteristic prophetic accuracy. No prophecy of the Scriptures has ever failed, nor will this. But professed followers of God in all ages have failed—failed to discern their opportunities. Here is our danger to-day. This reception of the Holy Spirit means everything to our work and workers. Here is the solution to every missionary problem, the key to success in all branches of missionary work.

L. T. NICOLA.

COMMENDABLE METHODS.

It is said that the Christians of Ceylon have four methods for giving to the support of the gospel: First, the tithes of their earnings; second, the offering of the trees—the setting apart by each of a cocoanut tree, the produce of which they sacredly devote to benevolent purposes; third, offering of labour—devoting a certain amount of time to the interest of the church; fourth, they reserve a handful of rice from every day's meal.—*Our Home Field.*

We need to keep the heart, which is the treasurehouse, full of the precious promises of God, that we may bring forth from this treasurehouse that which will strengthen us in time of need.—*Mrs. E. G. White.*

Health & Temperance.

HAVE YOU MONEY TO BURN?

WHAT a foolish question to ask! Of course you haven't,—nobody has, not even the millionaire. Just suppose you should see a man take a roll of notes—ten pounds' worth, let us say—and one by one throw them into a grate fire and watch them shrivel up and consume away. What a fool he is! you would say, and no one would contradict you. And yet how many men are fools enough to burn up many pounds every year—in tobacco! Oh, but that's different, you say. Yes, it is different, but only in being even a more crazy and more foolish thing than the other. Whether the money itself or the tobacco bought by the money is burned, makes no difference as to monetary loss. The difference lies just here: If it is the bills that go up in smoke, therein is the whole loss; but if it is the tobacco, the body which God has given you as a holy trust is maltreated and harmed. If it is a foolish thing, therefore, to burn up money, how much more foolish is it to burn it up and hurt yourself besides!

No, boys, you can't afford it. You can't afford to waste your money, injure your body, and dull your brain. That isn't a manly thing, or noble. Stop it—stop it where you are. You are young yet; your body can recover from the ill effects. If you have never touched the weed, but are tempted to—*don't*. Ask yourself this question: Have I the money to burn to smoke my brain away? Have you?—*E. B. Nitche.*

SMOKING AND DECEPTION.

THE tobacco habit in children and young men not only weakens the body and mind, but, as one writer says in a London newspaper,—

"The moral injury inflicted by tobacco smoking on youth is, in the vast majority of cases, equally as great as are the physical and mental. The sons of respectable parents are led into a practice which they know will be strongly disapproved by both father and mother. The lad commences a system of deception. Smoking, however, helps him to stifle the accusations of his conscience. At length he is found out, the discovery causes a painful shock to the parents and proves a severe blow to him. Sometimes the practice is given up, but much oftener it is continued in despite of implorings or threats."

Let every boy refuse to be a slave to an evil habit that injures body, mind, and soul.

CIGARETTE MANUFACTURE IN THE UNITED STATES.

THE author of "The Cigarette and the Youth," Mr. E. A. King, gives the following facts regarding the manufacture and use of cigarettes in the United States:—

"During the year 1895, the total output of the cigarette companies was 4,042,391,640. During one month nearly 358,000,000 were produced. During the year 1896, 4,043,798,737 were produced, making an increase of over one million for the year. During the month of October, 458,929,090 were produced. It is stated on good authority that there are nearly 5,000 cigarette smokers in Chicago public schools."

The Supreme Court of the United States has declared that "this is a Christian nation;" but if it is, it is a *smoking* Christian nation.

"Swearing like pirates, smoking like chimneys, and headed straight for the saloon, go young America by the thousands," says another American authority. And what is true of America, is fast becoming true of most other so-called "Christian nations."

INTERESTING TO MEAT-EATERS.

AT Clerkenwell, last week, says the London *Present Truth*, a butcher was sentenced to three months' imprisonment for sending to market meat—"unfit for human food," with a request to the salesman to "do the best he could with it." In this instance the best thing was done with it, as it was submitted to the inspector and condemned, as was also its sender. But the item of principal interest to meat-eaters is that this was not the first time that the same butcher had sent bad meat to the market. As this was the first conviction, it must be that the other meat was sold and eaten. The questions will arise, How many other equally unscrupulous butchers are there? and, How much diseased meat escapes detection by the most scrupulous butchers and inspectors? These are harrowing questions that happily cause no qualms to the vegetarian.

NOT what is put into the stomach, but what is digested gives strength. He who eats slowly and thoroughly masticates his food, not washing it down by frequent drinking, will get far more out of a meal than one who does not, and will enjoy it better also.—*Exchange.*

News Summary.

The peace treaty between Greece and Turkey has finally been signed by Greece.

A destructive fire occurred on the 4th inst, at Christiania, the capital of Norway, doing damage to the amount of £22,000.

There seems no prospect yet of an early settlement of the engineers' strike in Great Britain, which has continued now for twenty-two weeks.

The recent severe storm which wrought such havoc in England was also experienced in Italy. It is reported that at Naples twenty-five merchant vessels were wrecked.

Lieutenant Perry, of the United States navy, is organising another Arctic exploration. He expects to spend five years this time in the Arctic regions. The expedition is estimated to cost £30,000.

A terribly fatal explosion of fire damp occurred December 2 in a coal mine near Kaiserslautern, in Bavaria. No fewer than thirty-seven miners were killed outright by the explosion, and many more were severely injured.

Archbishop Cleary has issued a pastoral to the Roman Catholics of the Dominion of Canada, declaring it to be a mortal sin for any Roman Catholic to enter a Protestant church, even on the occasion of a funeral service or wedding ceremony.

There has been desperate rioting in Prague, the capital of Bohemia, due to the racial animosities between the Slavonic and German sections of the populace. The troops had to be called out and the streets cleared by cavalry. Many of the rioters were shot in the effort to restore order. Ten were killed outright, and 200 wounded.

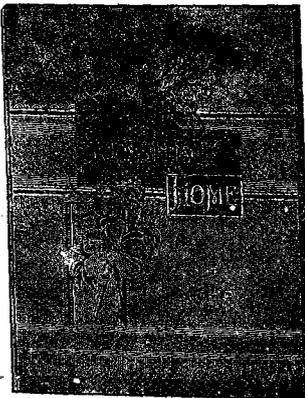
Publishers' Department

TO OUR READERS.

WE offer our readers a large selection of carefully written, attractively printed, and handsomely bound books and pamphlets, which are most suitable for holiday mementos. They are prepared for the purpose of conveying God's blessing to the reader, and you may thus be instrumental in bringing renewed hope, encouragement and joy into the hearts of many poor souls. Perhaps you have a friend who has not yet come into the light, who does not yet rejoice in the bright hope of salvation. Here, then, is a glorious opportunity to sow seeds of truth in a loving way. We trust that our readers will carefully consider this matter, and will not spend their money during the holidays for that which satisfieth not, but will use it rather in doing much faithful work for the dear Master. Such gifts will be doubly blessed.

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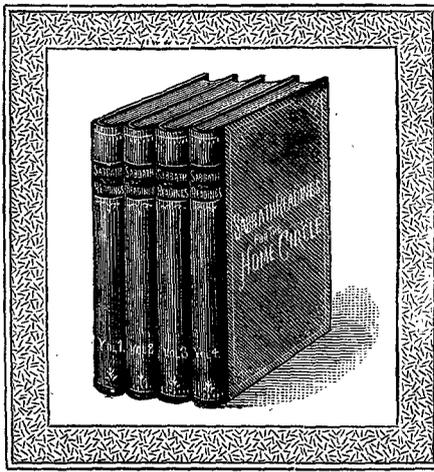
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THIS is an age of revelation. Sayings which were sealed till the "time of the end" are now being made manifest, and God's lights are shining in the dark places of time. This proves that eternity is drawing near. The principal prophecies referring to the present time and to the near future are clearly presented in the book entitled "Prophetic Lights." Thousands of these works have been sold, and they have been much appreciated. As a special inducement, we are offering the attractively bound, gilt edged edition for 1s. 6d. The usual price is 4s. This will make a handsome present, and should have a large sale.

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POSTAGE EXTRA

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Mrs. E. G. White has lately issued a little work entitled "Christ our Saviour." It is written in simple, narrative style, and is a graphic account of the life, death, and resurrection of Christ. Many new thoughts are suggested that are of great interest to the reader.

A particularly pleasing portion of the book deals with the experiences of Jesus when a child. The lessons drawn from this department are helpful to all. This is a new feature of the old story.

This little book should be in every home. It consists of 160 pages, printed in clear type, profusely illustrated. Cloth, 3s.; Cloth back, board covers, 2s. Both bindings are nicely illuminated. You could not find a nicer present.

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We recommend these really valuable helps to every home missionary. In fact one should be in each home. Price 2s. 6d. for set of twelve subjects, nicely mounted on roller, so fixed that the roll can easily be suspended.

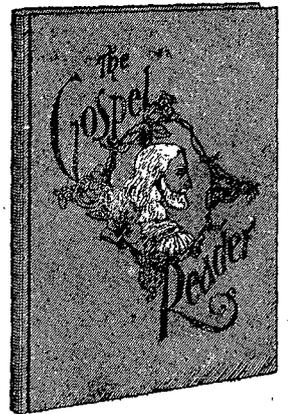
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One Hundred and Ninety-two Pages.

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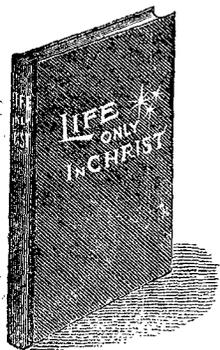
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MANY times we have wished that we could have beheld the Saviour when on earth. We have longed to hear His voice. We have almost envied the great privilege enjoyed by the Jews, who beheld Him as He healed the sick, comforted the sorrowing, raised the dead, and preached the glorious gospel to rich and poor alike. We feel that, had we lived then, under such circumstances, we would have followed the Saviour much more earnestly than we do to-day. But He not only came to earth for our sakes, but also departed for the good of His people, that they might receive richer blessings than could be imparted by His personal presence. We now see Him in His wonderful works; we may know Him better day by day as we commune with Him.

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PUBLIC SERVICES.

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

| Place and Address of Meetings. | Time of Meeting. | |
|--|------------------|------------|
| | School. | Church. |
| Adelaide—Bible Christian Chapel, Young Street .. | 9.30 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. |
| 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. | 11.30 a.m. |
| Prahran—Foresters' Hall, Chapel St. ... | 9.30 a.m. | 11 a.m. |
| Rockhampton—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, Electra Street .. | 2.45 p.m. | 11 a.m. |
| Woolfahra—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.

Modern Spiritualism

By J. H. WAGGONER.

A pamphlet of one hundred and eighty-four pages, both interesting and instructive.

Price - - - - - 10d.; postage 2d.

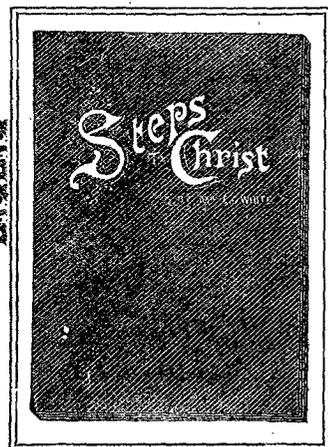
A GOOD OPPORTUNITY.

ALL our agents and societies know that there are seasons when it is extra hard to do business, when everyone seems to acutely remember that times are hard and money is scarce. Yet some of our workers do well even at these unfavourable periods, and bright rays of light are disseminated amidst the prevailing business gloom. The greater the darkness, the more welcome is the light. It is the privilege of all to be light bearers, and each individual should realise the solemn duty. During the festal season, however, it is easier to do business, and it is a most appropriate time to work hard and perseveringly. While gross spiritual darkness is covering the people, how can we be idle? While many ships are fast approaching the fatal rocks, how can we neglect to show the danger signal?

Steps to Christ

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A Guide to the Inquirer. A Companion to the Young Converter. A Storehouse of Thought for the Mature Christian.



FROM SHADOW TO SUNSHINE STEP BY STEP. From "The Love of God" and "The Sinner's Need" to "Rejoicing in the Lord."

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N. S. Wales Tract Society, 82 Douglass St., Stanmore, N.S.W.

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Tasmania.—H. Hurburgh, Liverpool Street, Hobart.
London.—International Tract Society, 29 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.

The Bible Echo.

Melbourne, Victoria, December 13, 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 next number of the BIBLE ECHO, No. 50, will be the last number issued this year.

THIS number of the ECHO, being a special number, contains twelve pages; the ordinary size contains eight pages.

THE article in this number on "Holiday Gifts" we hope everyone will read. It contains some suggestions worthy of very serious reflection.

THE BIBLE ECHO has the largest circulation throughout the colonies of any religious paper published in Melbourne, so far as we are aware.

IN order to allow the Office hands to attend the camp-meeting as much as possible, and on account of a special rush of business in the Office since the meeting, the BIBLE ECHO is a day late in making its appearance this week.

READER, do you not wish to become a subscriber to this paper? If so, send in your name and the subscription price given at the bottom of this page, and it will be sent to you regularly. Or, indicate to one of our agents that you desire it brought to you each week, and it will be furnished you in this way.

WHAT a blessed thought it is that Christ is soon coming to put an end to sin's long career of sorrow, suffering, pain, and death. "The wages of sin is death," and "the last enemy that shall be destroyed is death."

WEDNESDAY, December 1st, Pastor R. Hare, together with a company of workers consisting of Bro. and Sister Skinner, Bro. and Sister Craddock, and Miss Leila Harker, who were in attendance at the Balaclava camp-meeting, left Melbourne on the *Gabo*, for West Australia. We wish them the rich blessings of the Lord as they enter upon their labours in this distant field.

WHILE our report of the Balaclava camp-meeting presented in this number may seem long, it does not tell the half of the story. The business meetings, Sabbath-schools, children's meetings, morning meetings, health talks, and the many sermons and Bible studies given, are, with the exception of their mere mention or a passing notice, all passed by in silence. It would take a volume to tell it all.

ON Wednesday, December 8th, Pastor E. W. Farnsworth and wife, Pastor A. G. Daniells, and Dr. and Mrs. E. R. Caro, left Melbourne by the *Waikare*, to attend a general meeting at Napier, New Zealand. Pastor Farnsworth, being President of the New Zealand Conference, will of course remain in that field; but it is expected that Pastor Daniells and Dr. Caro will return to Australia after a few weeks' stay. Pastor Farnsworth's faithful labours at the Sydney and Melbourne camp-meetings have been much appreciated.

Quite Possible.—The Melbourne *Argus*, of December 4, says:—

"It is possible, of course, to hold that there is no sanction in the Bible for the change of the day on which the Sabbath is to be observed."

Yes, indeed, quite possible. More than this, it is consistent to hold thus, for that is the fact; there is no sanction in the Bible for the change of the day. The Bible knows of but one divinely appointed weekly Sabbath, and that is the seventh-day Sabbath. And if all professing Christians since the Bible was written had received their theology from no other source than the Bible, they would never have known of any other Sabbath than that of the seventh day.

To Whom Shall We Look?—There is far too much dependence put upon man to-day. How often when some controverted point of doctrine comes up do we hear what some man has said quoted as authority, and human utterances brought forward as though what some man says settles the question. This is putting dependence upon man. What we need most to know is what God says, not what man says. "What is the chaff to the wheat?" God wants us to depend upon Him, and not upon man. He wants us to look unto Him. He is authority. He speaks, and it is. What He says is so. Man at best can only repeat what God says; but he is liable to say something very different from what God says. Therefore the Lord gives us this instruction: "Put not your trust in princes, nor in the son of man, in whom there is no help." "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." David said: "So shall I have wherewith to answer him that reproacheth me; for I trust in Thy word," not man's word.

Why Was It?—Why did not more believe on Christ when He was on earth? Despite His matchless teaching and all His gracious miracles, comparatively few accepted Him as their Saviour during His earthly ministry. This indeed seems strange, and we are led to ask the reason why. There were perhaps many reasons,

but Dr. Albert Barnes gives the following as one of the principal ones:—

"There were times in the life of our Saviour when thousands were anxious to hear Him, and when many, as we have no reason to doubt, became His true followers. Indeed, it is not possible to tell what might have been His success, had not the proud Pharisees and scribes, and those who were in office, opposed Him, and taken measures to draw the people away from His ministry; for the common people heard Him gladly."—*Comments on Luke 5: 1.*

The religious teachers of the day stood in the way of the light shining into the hearts of the people. Of them Christ said: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

Another reason doubtless was, the people did not read and study the Scriptures and think for themselves, and hence they were easily misled by the false teachers who were over them.

Sad to say, these same reasons are operating in the world to-day. One lady who visited the Balaclava camp-meeting, said she had been warned not to investigate the views of this people, nor ask them any questions. But she said she would ask one question, and that was if Seventh-day Adventists did not have different Bibles from other people. What we read from our Bibles she did not think was in other Bibles. And this simply emphasises what we have above pointed out, that the people of to-day hear so little and read so little of the Scriptures that when they are read to them from the word itself, and book, chapter, and verse are given, they think we must have different Bibles from other people. What a commentary! No; our Bibles are not different to others. The difference is not in the Bibles, but in the use made of them.

Religion in Italy.—The *Edinburgh Review* for the current quarter calls attention to the fact that very generally in Italy "worship is almost confined to attendance at mass." It says:—

"Such religious teaching as there is has no reference to conduct. Sermons consist mainly of panegyrics of the saints—useful rhetorical exercises for the young clergy, but with no bearing on life."

In consequence the masses are almost as ignorant of all that pertains to life and godliness as any people of darkest heathenism.—*Present Truth.*

THE BIBLE ECHO,

An 8-page Religious and Family Journal,

PUBLISHED EVERY WEEK

In the Interests of

MORAL CULTURE AND BIBLE TRUTH

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