

# Bible Echo.

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ONE PENNY.

## The Bible Echo.

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For terms, see last page.

### CHRIST WEeping OVER JERUSALEM.

THE triumphal ride of Christ into Jerusalem, just prior to His crucifixion, was the dim fore-shadowing of His coming

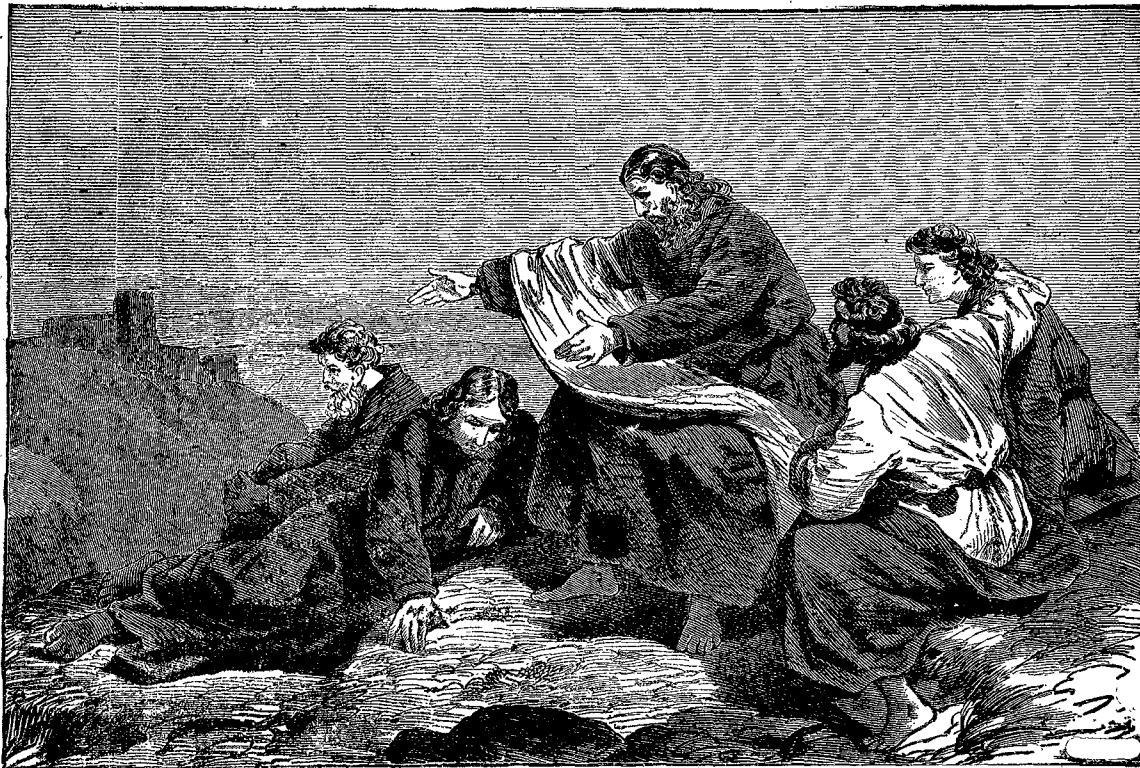
of Infinite love. Those who profess to be the representatives of Christ upon earth, yet whose lives are a continual denial of Him, may read their own condemnation in Christ's denunciation of the self-righteous Jews. The Saviour came to the world bringing the light of truth; but His counsel has ever been rejected and His mercies despised by those who have allowed selfishness and the love of mammon and worldly honour to possess the temple of the heart.

The sin of Jerusalem was in the rejection

of this age of the world. The Saviour has dispensed His blessings to us at the infinite sacrifice of His own life. This is our day of mercies and privileges. In every age of the world there is given to men their day of light and privileges, a probationary time in which they may become reconciled with God. But there is a limit to this grace. Mercy may plead for years and be rejected and slighted; but there comes a time when mercy makes her last plea. The sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease.

That day had now come to Jerusalem. Jesus, from the summit of Olivet, in a voice broken by irrepressible sobs and tears, makes His last appeal to the nation of His choice: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace—" A little remnant of the day still remained, in which Jerusalem might see and repent of her fatal error, and turn to Christ. While the fast westering sun yet lingered in the heavens there was time for her to be saved. The angel of mercy had long pleaded for the impenitent city; but now she prepared to step down from the golden throne, while the words of irrevocable justice were spoken: "But now they are hid from thine eyes."

The words of Christ, spoken upon the mount, reach to our time. His tears were for our impenitence. He has sent great light to us, as He did to the Jews. There have been given to us reproofs, entreaties, warnings, and the Saviour's yearning love. As the temple courts were desecrated by unholy traffic in the days of Christ, so the temple of the heart where Christ should be enshrined is defiled by selfishness, love of the world, malice, envy, and unholy passions. The Saviour sends messages to warn the sinner of danger and rouse his heart to repentance, but they are too often received as idle tales. Many of those who profess godliness are as unsanctified by the Spirit of God to-day as were the Pharisees in the days of Jesus. The light of truth is rejected by thousands because it involves a cross; it does not harmonise with their



in the clouds of heaven with power and glory amid the triumph of angels and rejoicing of the saints. Then will be fulfilled the words of Christ: "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Zechariah, in prophetic vision, was shown the day of final triumph, when Christ shall come in glory; and also the condition of the Jews who rejected Him at His first advent: "And they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn."

The tears of Christ as He wept over Jerusalem were for the sins of all time. The Jewish nation was a symbol of the people of all ages who scorn the pleadings

of her then present mercies and warnings. As a tender father pities a loved but erring and rebellious son, so had Jesus compassion upon Jerusalem. He had sent prophets and wise men with counsel, entreaties, and warnings of threatened judgments if she refused to forsake her sins. Sacrificial blood had flowed continuously for centuries, symbolising the great atonement of the Son of God, to be offered for the salvation of man. But though the sacrifices of beasts had been abundant, they could not supply the place of true sorrow for sin and obedience to God. A broken heart and contrite spirit would have been of far more value in the sight of God than multitudes of offerings without true repentance.

The earthly Jerusalem represents a large majority of the professed Christians

practices, and the natural inclinations of their hearts.

The prophets of God did not find favour with apostate Israel, because through them their hidden sins were brought to light. Ahab regarded Elijah as his enemy, because the prophet was faithful to unfold the monarch's secret iniquities. So, to-day, the servant of Christ, the reprover of sin, meets with scorn and rebuffs. Bible truth, the religion of Christ, struggles against a strong current of moral impurity.

Prejudice is even stronger now in the hearts of men than it was in Christ's day. Men, prompted by Satan, raise doubts as to the truth of God's word, and exercise their independent judgment. They choose darkness rather than light at the peril of their souls; for God does not propose to remove every objection against His truth which the carnal heart can offer. The mysteries of the word of God remain such forever to those who refuse to accept the precious rays of light which would illuminate their darkness. Divine love sheds tears of anguish over men formed in the likeness of their Maker who will not accept His love and receive the impress of His divine image.

Christ overlooked the world and all ages from the height of Olivet; and His words are applicable to every individual who slights the pleadings of His divine mercy. Scorned of His love, He addresses you to-day. It is "*thou*, even thou," who shouldst know the things which belong to thy peace. The retribution of the sinner will be proportionate to the light which he has received. MRS. E. G. WHITE.

#### THE WORLD AS IT IS, AND AS IT WILL BE.

For thousands of years only a comparatively small portion of the earth's surface was known to civilisation. Even in the sixteenth century, A. D., the geography of the world was confined to countries immediately surrounding the Mediterranean Sea, including Europe, the north of Africa, and the west of Asia. It seemed as if the small circle of light was hedged in by the great darkness which stretched beyond.

This was not as the Creator designed it should be. In Isa. 45:18 we read of the earth, "He created it not in vain, He formed it to be inhabited." The class of beings which He intended to inhabit the earth, were to be pure and holy, even as God is Pure. And so man was created in His own image, and God blessed them, and God said unto them, "Be fruitful and multiply, and *replenish* the earth." Gen. 1:27, 28.

The Hebrew word *male*, representing our word "replenish," carries with it the idea of completeness; it means to fill, to be full; while the corresponding Greek word in the Septuagint, *pleyosate*, has the meaning of "a filling up, filling, the completing a number, the manning a ship."

Thus we see that in the infinite mind of the Creator a complete plan was designed in the beginning, even to the number of beings that should dwell upon the earth.

Through disobedience, man lost the image of God, and the divine plan was apparently interrupted. But only *apparently*, for in Ps. 111:7, we read: "The works of His hands are verity and judgment; *all* His commandments are *sure*." And of His word God says: "It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11. And so we read in Eph. 1:9, 10: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in Him.

Looking down the ages, God foresaw the working and influence of sin; He saw that the enemy of truth would blind men's eyes, and obliterate from their minds the plans and purposes of their Maker, but twenty-five centuries ago He told His servant Daniel that as the end approached the veil would be lifted, that many would run to and fro, and knowledge would be increased. Dan. 12:4.

True to the prophecy, as the "time of the end" drew near, light began to shine, and men began to protest against the iron hand which had kept them so long bound in the fetters of darkness and superstition. The Great Reformation of the 16th century seemed to break the spell, and the mind and ambitions of man began to expand, until the then known world became suddenly too small for them. Then the more courageous ventured out toward unexplored regions. Vasco de Gama penetrated the South, and rounded the Cape of Good Hope; Columbus discovered the two continents of America, and Magellan explored the Pacific. Since Magellan first ploughed the waters of the Pacific, its islands have resounded with the glad news of salvation. More than seven hundred years before the "Word was made flesh," speaking of Christ, the prophet Isaiah wrote: "He shall not fail nor be discouraged till He have set judgment in the earth, and the *isles* shall wait for His law." Isa. 42:3, 4.

The islands of Australasia were among the last to be visited or explored. We are informed that in the year 1600 (in the days of the great playwright, Shakespeare) the region south of the East Indies was all unknown, and Australia had no place on the map. Among the first to sight land in the Southern Hemisphere were two Spaniards named De Quiros and Torres, and they called it "Terra Australis del Espiritu Santo;" that is, the "Southern Land of the Holy Spirit." That was in the year 1606. But it was not until after the visit of Captain Cook,

162 years later, that Australian history began. Now the colonies of Australasia count among the important countries of the globe, and God's message for the "time of the end" has found an echo here.

The doctrine of a converted world, and a millennium of happiness and peace before the Lord comes, has blinded men's eyes to the truth that Christ's coming is at hand. With a scoff and a sneer they ask, "Where is the promise of His coming?" 2 Pet. 3, 4. But the gospel is not proclaimed to convert the world, but to take out of all nations a people for His name. Acts 15:14. Jesus said: "This gospel of the kingdom shall be preached in all the world *for a witness unto all nations*; and then shall the end come." Matt. 24:14.

All the combined forces of missionary enterprise during the past one hundred years, or since Cary, the first missionary, carried the gospel to the heathen, have resulted in the conversion of only about one million souls. Nevertheless, God's work is being completed, and the number He originally designed should inhabit the earth is being rapidly made up.

The Bible is now published in 681 different languages, and since the year 1804, 265,000,000 Bibles have been printed.

The last warning message is now being heralded to the world, and the standard by which men are to be judged—the law of God—is being uplifted.

This message will soon be finished; then the voice of the Great High Priest will proclaim the work done. Peter, referring to this time, says: "Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." This fire will be necessary, for disease and death have taken such a hold upon creation that the very atoms of earth, air, and sea are disease-laden. But the curse will be removed, and with it every trace of sin and sinners.

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:12, and 13. In the new creation God's original plan concerning the earth will be completed. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord. . . . No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:1-10.

T. H. CRADDOCK,  
Perth, W. A.

## PRAYER.

THE pivot of piety is prayer. A pivot is of double use; it acts as a fastener and as a centre; it holds in place, and it is the axis of revolution. Prayer is the double secret; it keeps us steadfast in faith, and it helps to all holy activity. Generally, if not uniformly, prayer is both starting point and goal to every movement in which are the elements of permanent progress. Whenever the church is aroused, and the world's wickedness arrested, somebody has been praying.

## FAITH IN GOD AS A REALITY.

Our great need is to keep in close touch with God. Our greatest risk is the loss of the sense of the divine. We are in a world where every appeal is to the physical senses and through them. Reality is in direct proportion to the power of contact. What we see, hear, taste, touch, or smell—what is material and sensible—we cannot doubt. The present and material absorbs attention and appears to us solid, substantial; but the future, the immaterial, the invisible, the spiritual, seem vague, distant, illusive, imaginary. Practically the unseen has no reality and no influence upon the vast majority of mankind. Even the unseen God is less a verity than the commonest object of vision; to many He, the highest verity, is really vanity, while the world's vanities are practically the highest verities.

God's great corrective for this most awful inversion and perversion of the true relation of things, is prayer. "Enter into thy closet." Why? There all is silence, secrecy, solitude, seclusion. Within that shut door, we are left alone. All others are shut out, that the suppliant may be shut in—with God. The silence is in order that we may hear the still, small voice, that is drowned in worldly clamour, and which even a human voice may cause to be unheard or indistinct. The secrecy is in order to a meeting with Him who seeth in secret and is best seen in secret. The solitude is for the purpose of being alone with One who can fully impress us with His presence only when there is no other presence to divert our thought. The place of seclusion with God is the one school where we learn that He is, and is the rewarder of those that diligently seek Him. As Dr. Plummer used to say, the closet is, "not only the oratory, it is the observatory," not for prayer only but for prospect—the wide-reaching, clear-seeing outlook upon the Eternal. The decline of prayer is the decay of piety. When prayer ceases altogether, there is spiritual dearth, for prayer is the breath of life to every child of God.

## COMMUNION WITH GOD.

To keep in close touch with God in the secret chamber of His presence, is the great underlying purpose of prayer. To speak with God is a priceless privilege; but what shall be said of having and

hearing Him speak with us. We can tell Him nothing He does not know; but He can tell us what no imagination has ever conceived, no research ever unveiled. The highest of all possible attainments is the knowledge of God, and this is the practical mode of His revelation of Himself. Even His holy word needs to be read in the light of the closet, if it is understood. "And when Moses was gone into the tabernacle of the congregation to speak with Him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim, and He spake unto him." Num. 7:89.

## DIVINE GUIDANCE.

All practical power over sin and over men depends on closet communion. Those who abide in the secret place with God show themselves mighty to conquer evil, and strong to work and to war for God. They are the seers who read His secrets; they know His will; they are the meek whom He guides in judgment and teaches His way. They are His prophets who speak for Him to others, and even forecast things to come. They watch the signs of the times and discern His tokens and read His signals.

We sometimes count as mystics those who, like Savonarola and Catherine of Siena, claim to have communications from God; to have revelations of a definite plan of God for His church, or for themselves as individuals, like the reformer of Erfurt, the founder of the Bristol orphanages, or the leader of the China Inland Mission. But may it not be that we stumble at these experiences because we do not have them for ourselves? Have not many of these men and women proved by their lives that they were not mistaken, and that God has led them by a way that no other eye could trace?

## A SOURCE OF POWER.

But there is another reason for close contact with the living God in prayer—a reason that rises, perhaps, to a still higher level. Prayer not only puts us in touch with God, and gives knowledge of Him and His ways, but it imparts to us His power. It is a touch which brings virtue out of Him. It is a hand upon the pole of a celestial battery, and it makes us charged with His secret life, energy, efficiency. Things which are impossible with man are possible with God, and with a man in whom God is. Prayer is the secret of imparted power from God, and nothing else can take its place. Absolute weakness follows the neglect of secret communion with God—and the weakness is the more deplorable, because it is often unsuspected, especially when it has never yet been known by us what true power is.

We see men of prayer quietly achieving results of the most surprising character. They have the calm of God, no hurry, no worry, no flurry; no anxiety or care, no excitement or bustle—they do great things

for God, yet they are but little in their own eyes; they carry great loads, and yet are not weary nor faint; they face great crises, and yet are not troubled. And those who know not what treasures of wisdom and strength and courage and power are hidden in God's pavilion, wonder how it is; they try to account for all this by something in the man, or his talent, or tact, or favouring circumstances. Perhaps they try to imitate such a career by securing the patronage of the rich and mighty, or by dependence on organisation, or fleshly energy, or what men call "determination to succeed;" they bustle about, labour incessantly, appeal for money and co-operation, and work out an apparent success; but there is none of that power of God in it which cannot be imitated. They compass themselves about with sparks, but there is no fire of God; they build up a great structure, but it is wood, hay, stubble; they make a great noise, but God is not in the clamour. Like a certain preacher who confessed that, when he felt no kindling of inspired thought and feeling, he walked up and down the pulpit, and shouted with all his might, they make up for the divine unction and action by carnal confidence and vehemence. There is a show of energy, resolution, endeavour, and often of results, but behind all this a lamentable and nameless deficiency.—A. T. Pierson, in the *Missionary Review of the World*.

(Concluded next number.)

## SPIRITUALISM.

THERE has arisen in America a Spiritualist, by the name of Dr. Buchanan, who claims to have had a direct revelation of recent date from the apostle John, to the effect that his gospel was not properly given to the people, and that he was to edit and revise it, because it had been corrupted in the first and second centuries. This man claims that the spirit of John has controlled him to rewrite the gospel. Let us look at some of the alterations proposed:—

"No man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven."

"And no spirit can enter heaven that has not been developed by the spirit up to that condition."

"And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up that whosoever believeth in Him should not perish, but have eternal life."

"And as Moses lifted up the serpent in the wilderness even so must the sons of men be lifted up by the power of the spirit, that they may have eternal life and light."

Taking these passages of Scripture and the corruption proposed in their places for an example, we see how Modern Spiritualism is seeking to undermine the glorious truth of justification by faith. What does this new teaching, which is supposed to come from the disembodied spirit of John, seek to advocate? Exactly the same as that which was taught by Satan in the

garden of Eden in the place of the word of God. Notice the parallel between the two:—

"In the day ye eat thereof then your eyes shall be opened, and ye shall be as God knowing good and evil."

"And no spirit can enter heaven that has not been developed by the spirit up to that condition."

"Ye shall not surely die."

"The sons of men (must) be lifted up by the power of the spirit (self) that they may have eternal life and light."

If man has natural inherent immortality there is no need for him to seek outside of himself for eternal life; but what does the word of God declare? "The King of kings, and Lord of lords; who *only* hath immortality, dwelling in the light which *no man can approach unto*." 1 Tim. 6:15, 16. If God only hath immortality, and no man can approach unto that light, how is it possible for man to develop that in himself which he does not possess?

Still further, we read that we are to "seek for immortality." Rom. 2:7. Why should we seek for that which we already possess? Where only is eternal life to be found that we may know *where* to seek for it? "And this is the record, that God hath given to us eternal life, and *this life is in His Son*. He that *hath the Son hath life*; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Then never can it be true that the sons of men can lift themselves up by the power of their spirit "that they may have eternal life and light." Never can that be developed which is not there to develop. Only in Christ can immortality be found. The Christian possesses eternal life only in Him. That life is held by our Trustee, and never can be obtained apart from Himself, for "he that hath the Son hath life, and he that *hath not the Son HATH NOT LIFE*."

Again we read: "For ye are dead, and your life is hid with Christ in God. When Christ *who is our life*, shall appear, then shall ye also appear with Him in glory." Col. 3:3, 4. On the resurrection day our Trustee will return this wonderful gift of eternal life to the saints who sleep in the dust of the earth, but not until that day can the righteous dead and the living saints stand forth clad in immortality.

Satan is repeating the first deception again in Modern Spiritualism. "Ye shall not surely die" is its basis, and the claim is put forth that the dead are alive. The word of God is trampled under foot by this agency, and in its place an appeal is made to the senses. As Eve was first deceived by the *description* that the tempter gave of the supposed value of partaking of the fruit of the forbidden tree, and afterwards by the *appearance* that floated before the vision, so Spiritualism of the present day seeks to turn our attention away from the word of God to leave us to

be shut up to our own poor, puny senses to be carried captive by the devil at his will.

"Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world." 1 John 4:1. And when we ask, *How* shall we try the spirits? the answer is given: "And when they shall say unto you, Seek unto them that have familiar spirits [to try the spirits] and unto wizards that peep and mutter; should not a people seek unto their God? for the living to the dead? *To the law and to the testimony*; if they speak not according to *this word*, it is because there is no light in them." Isa. 8:19, 20.

HARRY CHAMPNESS.

GOOD works will not pay the price of our redemption; they are only the fruit of our faith.—Mrs. E. G. White.

## ... Education ...

### NATURE STUDY.—No. 6.

#### THE HEAVENS DECLARE THE GLORY OF GOD.

THE present is, and especially with God's people, an age of reformation. We have been given the light of Health Reform to prepare us physically for the kingdom. We have had great light on Bible truths, to prepare us spiritually for the kingdom; in both of these we are called to be separate from the world and follow in the footsteps of our Saviour. We have also been shown the light of true education to prepare us intellectually for the kingdom, and shall we not in our educational work separate ourselves from the world, and walk in Christ's lines of teachings?

The word should become to us the voice of nature and its true expositor, and Christ Himself, and His teachings, a living commentary of both the word and nature. Would you know the language of the sun, then turn and read every instance where it is mentioned in the Scriptures, and take that as its language, and you will find it verified in the life of the Son of God. God Himself declares, "The Lord God is a sun and shield, the Lord will give grace and glory, and no good thing will He withhold from them who walk uprightly." Christ says, "I am the light of the world; He that followeth Me shall not walk in darkness but shall have the light of life." John 8:12. Moses, under the inspiration of the Lord, gives some of the blessings of the sun, and the dew, and the moon in their effect upon the earth, in bringing forth its precious fruits, to illustrate the good will of Him that dwelt in the bush. Deut. 33:13-16. The sweet Psalmist of Israel said, "The heavens declare the glory of God: and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth

knowledge. There is no speech nor language where their voice is not heard [the voice of the heavens by day and by night]." "Their line has gone out through all the earth, and their words to the end of the world." Ps. 19.

The apostle to the Gentiles quotes this Scripture, to which David refers, to show that the gospel was preached to all the world. He says that they, the heavens, are living preachers of the same gospel which he preached. And this was prophesied of by the prophets. They could not call upon Him in whom they had not believed, and they could not believe in Him of whom they had not heard, and they could not hear without a preacher, and they could not preach except they were sent, but every whit of God's creation uttereth His glory. Ps. 29:9. For, says the apostle, "their sound went into all the earth, and their words to the ends of the world." Compare Ps. 19:1-4 with Rom. 10:12-18.

Since the heavens declare the glory of God, and the glory of God is His character, and His character is revealed in the death and the resurrection of His Son, which is the very heart of the gospel, it must be that we shall find revealed somewhere in the heavens the death and resurrection of Christ. May not this be taught in the daily setting and rising of the sun or the moon? For as the moon shines through the darkness of the night with a borrowed light from the sun, so the light of the gospel shining through the darkness of the tomb takes away the sting of death, and becomes to him who falls asleep in Christ the hope of the resurrection. And when the Lord said, "They that instruct wisely" (Spurrell) "shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," is it not possible that He alluded to the various suns with their families of planets revolving around them, and took this to represent the arrangement of the families restored and readjusted by grace in the kingdom of God?

The meteors, or "wandering stars," to whom is reserved "the blackness of darkness forever," God has used to represent the wicked and their awful fate.

Do we not now, and can we not in all of this, see that not only in Christ and His word is revealed the wisdom of God, but in nature the same infinite wisdom is taught? Nature, the word, and Christ, reveal God to the human race. Therefore, the true object of all scientific nature study is to know God, in whom are hid all the treasures of wisdom and knowledge, and whom to know is life eternal. How fitting, therefore, that we unite with the great and learned apostle in his exclamation, "Oh, the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out!" Rom 11:33. S. N. HASKELL.



## Missionary.

### MEDICAL MISSIONARY CONVENTION.

THE various philanthropic enterprises connected with our work have had an almost phenomenal growth in the last few years, and other interests of a similar nature are rapidly springing up on every side, showing clearly that the providence of God is leading His people in this direction. To consider the needs of this branch of the work, study the institutions in successful operation in Chicago (including the Chicago Medical Missionary Training School, only started a couple of months ago, yet having already an enrolment of more than 150) and agree on some general plans of co-operation which would still further facilitate the work, a Medical Missionary Convention was called for Dec. 7-16, and was attended by a large number of representative men.

Among the representatives of the Medical Missionary Board we might mention Drs. J. H. Kellogg, W. H. Riley, A. J. Sanderson, A. N. Loper, D. H. Kress, David Paulson, and A. B. Olsen.

The General Conference was represented by Pastors G. A. Irwin, A. T. Jones, N. W. Kauble, J. H. Morrison, A. J. Breed, L. A. Hoopes, A. F. Ballenger, and others.

Some fifteen conference presidents were in attendance, having charge of conferences ranging from the Atlantic states on the east to California on the west and Tennessee on the south.

The convention was formally opened the morning of December 8. The first few days were very profitably spent in studying the general principles that underlie the health and philanthropic work, and seeking divine guidance as to how it could best be carried forward. Many precious seasons were enjoyed. The Lord's blessing was felt in a very large degree, and all the brethren in attendance knew that the Lord had set His seal to the undertaking.

Several meetings were held daily. Following are some of the subjects thoroughly discussed: Visiting Nurses' Work, The Conducting of Medical Missions, Christian Help Work, How to Find Homes for the Homeless, the Holding of Open-air and Cottage Meetings, Self-supporting Missionary Work, etc., etc. Between the meetings the time was fully occupied in visiting the various philanthropic and charitable organisations, and studying their plan of operation. The evenings were devoted to attending the gospel meetings held at the Star of Hope, Workingmen's Home, and other missions, and observing the grand work which the Lord is doing there. Some attended the cottage meetings held in different parts of the city, or accompanied the young men who are doing gospel work in the saloons. These opportunities for seeing in active operation the various organised efforts for alleviating human distress, ministering to the needs of body and soul, and in short carrying on the work begun by the Master when He was upon earth, seemed to be much appreciated by the brethren in attendance at the convention, many of whom themselves had intensely interesting experiences, and left the city with the assurance that some

souls had been saved as a result of their work.

Sunday morning, December 12, witnessed the dedication of the building occupied by the Medical Missionary Training School. Mrs. S. M. J. Henry delivered the address, and Pastor A. T. Jones offered the dedicatory prayer. Sister Henry dwelt especially upon the thought that this building with its corps of 150 students and workers, was only a window through which the help and succour furnished by the people of God all over the country, could be sent out to the needy, and where the homeless and friendless can stop for a little rest, and then be sent on to Christian homes waiting with open arms to receive them. This same thought was taken up in other meetings of the convention, and it was expressed as the sense of the convention that every Seventh-day Adventist home should be a mission, and every Seventh-day Adventist farm a rescue farm. Surely this will be so when our eyes are opened to the want and wretchedness that there is in the world, and our hearts are made tender by the Spirit of God, so that we begin to feel the same interest in the welfare of others that we do in ourselves.

Sunday afternoon and evening services were held in the Trinity Methodist Church of this city, presided over respectively by Hon. C. C. Bonney, and Dr. William E. Quine, Dean of the College of Physicians and Surgeons. The afternoon meeting was in the nature of a conference, the subject being "Methods of Co-operation in Practical Gospel Philanthropic Work." Friendly visiting, Deaconess' Work, King's Daughters' Work, Relief of the Unemployed, Cottage Meetings, etc., were discussed in five-minute addresses by Dr. J. H. Kellogg, Miss Clara Moorehouse, Mr. W. S. Sadler, and others. The question of holding a general philanthropic congress was considered, and the meeting voted in favour of the idea, and requested the chair to appoint a committee to make the necessary arrangements. The chair appointed Dr. Kellogg and Mr. S. Sherin.

The chief addresses of the evening were delivered by Dr. Kellogg, who took up the subject, "Plans and Purposes of the Medical Missionary Training School and School of Practical Philanthropy," and by Miss Mary E. McDowell, who discussed the "Field for a School of Philanthropy."

The remaining days of the convention were filled to overflowing with important business. The great principles which underlie the health-reform movement were studied with an ardour and enthusiasm seldom seen before; and as old prejudices were laid aside, and every heart was set to know the will of God and do it, light came in, and a new lustre was shed over this important subject. Monday afternoon an experience meeting was held which lasted five hours, and yet nobody was tired. The sweet Spirit of the Lord was felt to a very large degree, and it was good to be there. Many testified that they had never been present at a meeting where the power of God was so manifest as on this occasion.

With such a complete harmony of sentiment as to principles, there was, of course, not the least difficulty in agreeing upon a basis of co-operation.

The plan of holding schools of health in the conferences, and setting a part of the canvassing force to work in organising these schools, and introducing our health journal, *Good Health*, was thoroughly discussed, and met with general approval. Arrangements were also made in a general way for trained nurses and instructors in Christian Help work to be sent out from the Sanitarium to engage in labouring among the churches to organise Christian Help work in the churches. As a further means of disseminating the health principles, and awakening a more active interest in working for the poor and fallen, it was proposed to hold institutes or conventions for the labourers, and also amongst the churches. Several of the Conference presidents made arrangements before leaving for nurses to be sent from the Sanitarium to assist in this way, and others expect to hold an institute in the near future. The urgency of the work seemed to impress all, and if the brethren carry back with them the enthusiasm and interest manifested at the convention, as they no doubt will, it will not be long before the churches will be deeply stirred.

The closing meeting, Thursday morning, was a very impressive one. The first part of the meeting was devoted to summing up a few of the most important principles to be observed in carrying on the work. Dr. Kellogg dwelt especially upon the need of seeking divine guidance at every step, and never trying to carry things through by sheer force of human planning. He also emphasised the importance of beginning small and letting the enterprise grow as the Lord blessed it. This brings the work within the reach of every individual Sabbath-keeper, every company, and every church. All can do something, if it isn't more than coming together once a week to patch up old clothes and distribute them to the poor. As an instance of the many calls for Christian homes, it was stated that twenty persons had called at the school the day previous, and they were coming that way all the time. If the school should take them all in, it would have to provide a dozen buildings as large as the one it is now occupying. Hence the crying need of homes to which these people can be sent with the assurance that they will be welcome, and will be helped to live honest, virtuous lives.

Prayer and praise occupied the remainder of the forenoon. The brethren seemed to be very glad that they had come, and no one doubted that they had met the Lord, and received light and blessing from Him. We feel sure that the marked manifestation of God's power on this occasion was due to the fact that His people were studying a work and principles of special importance at this time, and that as other conventions or institutes are held in different parts of the country, taking up the same subjects, they will be attended with a like outpouring of the Holy Spirit. May there be a great many of them, and may the time soon come when every child of God will be thoroughly imbued with the principles of gospel health reform, and actively engaged in alleviating the want and suffering of his fellow-men, and thus winning souls for the Master.

M. E. OLSEN.



## THE HOME

### WATCH YOUR WORDS.

KEEP a watch on your words, my darlings,  
For words are wonderful things;  
They are sweet like bees' fresh honey—  
Like the bees they have terrible stings;  
They can bless like the warm, glad sunshine,  
And brighten a lonely life;  
They can cut in the strife of anger,  
Like an open, two-edged knife.

Let them pass through your lips unchallenged,  
If their errand is true and kind—  
If they come to support the weary,  
To comfort and help the blind;  
If a bitter, revengeful spirit  
Prompt the words, let them be unsaid;  
They may flash through a brain like lightning  
Or fall on a heart like lead.

Keep them back if they're cold and cruel  
Under bar, and lock and seal;  
The wounds they make, my darlings,  
Are always slow to heal,  
May peace guard your lives, and ever,  
From the time of your early youth,  
May the words that you daily utter  
Be the words of beautiful truth.

—Selected

### THE THREE HARDEST WORDS.

A VERY learned man once said "The three hardest words in the English language are, 'I was mistaken.'"

Frederick the Great once wrote to the Senate: "I have lost a great battle, and it was entirely my own fault." Of this admission Goldsmith says, "This confession displayed more greatness than all his victories."

To these we may add the testimony of the poet Pope, "A man should never be ashamed to confess that he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday."

### HOW IT HAPPENED.

A BOY returned from school one day with a report that his mark book had fallen below the usual average.

"Well," said the father, "you've fallen behind this month, have you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of cheap novels scattered about the house, but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the son obeyed.

"And now," he continued, "put those apples back in the basket."

When half the apples were replaced, the son said:

"Father, they roll off; I can't put in any more."

"Put them in I tell you."

"But, father, I can't put them in."

"Put them in! No, of course you can't

put them in. Do you expect to fill a basket full of chips and then fill it with apples? You said you did not know why you fell behind at school. I will tell you. Your mind is like that basket. It will not hold more than so much, and here you have been for the past month filling it up with chip-dirt—cheap novels."—*Illustrated Christian News.*

### PARENTAL FIRMNESS.

THE standard raised in God's word is set aside by parents who dislike, as some have termed it, to use the strait jacket in the education of their children. Many parents have a settled dislike to the holy principles of the word of God, because these principles place too much responsibility on them. But the after-sight, which all parents are obliged to have, shows that God's ways are the best, and that the only path of safety and happiness is found in obedience to His will. Owing to this lack of training, an army of rebellious children is now swelling society. Even the children of parents who know the truth help to make up this army. The trees that should have been trained to bear good fruit produce poisonous berries.

Not a particle of variance should be shown by the parents in the management of their children. Parents should work together as a unit. There must be no division. But many parents work at cross purposes, and thus the children are spoiled by mismanagement. If parents do not agree, let them absent themselves from the presence of their children, until an understanding can be arrived at.

It sometimes happens that of the mother and father, one is too indulgent, and the other too severe. This difference works against good results in the formation of the characters of their children. No harsh force is to be exercised in carrying out reforms, but at the same time no weak indulgence must be shown. The mother is not to seek to blind the eyes of the father to the faults of the children, neither is she to influence them to do those things which the father has forbidden them to do. Not one seed of doubt should the mother plant in her children's minds in regard to the wisdom of the father's management. She should not, by her course of action, counteract the work of the father. She should not complain in the presence of the children that the father restricts the children too much. Nothing can save children but vigilance and wise discipline.

MRS. E. G. WHITE.

"We search the world for truth; we cull  
The good, the pure, the beautiful,  
From graven stones and written scroll;  
From all old flower-fields of the soul;  
And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."

—Selected.

WHATEVER may be his calling and its perplexities, let the father take into his home the same smiling countenance and pleasant tones with which he has all day greeted visitors and strangers.—*Selected.*

THE mother's work is such that it demands continual advancement in her own life, in order that she may lead her children to higher and still higher attainments.—*Selected.*

## Health & Temperance.

### DR. JOHN ELLIS ON ALCOHOL AND TEA.

IN all ages fermented wine has been regarded as a poison. In the Bible it is likened to the "poison of dragons and the cruel venom of asps." Solomon tells us not to look upon it, for at last it "biteth like a serpent and stingeth like an adder." Clement of Alexandria, who lived at the close of the second century, says: "From its use arise excessive desires and licentious conduct. The circulation is accelerated, and the body inflames the soul."

We know by observation that fermented wine is a fluid which fills man when he drinks of it as freely as he may of healthful needed drinks, with all manner of uncleanness of both body and soul. How can anyone talk of using such a fluid moderately? Can we steal moderately, bear false witness moderately, commit adultery moderately, or murder moderately? Is it right to deliberately do any of these acts moderately. If it is, then it is right to deliberately drink fermented wine moderately, which we know endangers health, freedom, reason and life, and leads men to commit crimes even the most filthy. One glass leads naturally to another, and that to many; just as stealing pennies leads to stealing pounds, and hundreds and thousands of pounds. A perverted appetite or passion can never be fully satisfied, but it leads to sorrow. All such evil must be shunned totally as sins against God.

As to tea and coffee, while they can hardly be compared with intoxicating drinks, tobacco, and opium, as to their injurious effect on man when he uses them, yet they are very far from being harmless; for, like the other poisons named, their use begets an unnatural appetite which healthful fluids will not satisfy, and they cause symptoms and diseases characteristic of the fluid taken.

Tea causes sleeplessness, palpitation of the heart, and other symptoms, while coffee causes the "coffee headache," often destroys the morning appetite; if given to children, interferes with their development, interferes with digestion, and causes a variety of nervous symptoms about the chest and stomach. Parents make a great mistake and do their children great injustice when they allow them to taste of tea and coffee before they are twenty-one years of age, or until they have passed out of their control.

If the young can be kept from becoming enslaved by such habits, and consequently remain in freedom, until their rational faculties are fully developed, in the increasing light of this new day, it will not be difficult for them to see that all such substances should be avoided. They do not add to one's enjoyment, for they, like intoxicants, tobacco, and all stimulating condiments, destroy or seriously impair the natural delicacy of taste with which the Lord has endowed us, when we eat or drink wholesome and needed articles of food. I am seventy-six years of age, yet I never had a better appetite, and food never tasted better than it does to-day; and I attribute this to my having so generally avoided improper articles of food and drink.

## News Summary.

The bubonic plague is raging in Bombay, deaths averaging 216 per day.

China has refused to grant the demands recently made by Russia for territorial grants.

An American missionary has been murdered in China, and several others severely maltreated.

In view of the Anti-Russian position taken by Japan, Russia has withdrawn her control over Corea.

It is feared in official circles in America that war between the United States and Cuba is inevitable.

A dreadful colliery explosion in the Dudley mine, Newcastle, N.S.W., has cost the lives of fourteen men.

In a disastrous collision on the S. E. railway, four miles from London Bridge, three passengers were killed and six injured.

Fifty-one passengers by the P. and O. steamer *Australia* have been quarantined owing to small pox having broken out on board en route.

It is stated that in consequence of the war with Spain in Cuba, 425,000 Cubans have died of starvation, and 200,000 are now dying from the same cause.

### COLONIAL STATISTICS.

The New South Wales Registrar estimates the present population of Sydney at 410,300 and of the colony at 1,323,460, with a density of 4.86 to the square mile. The area of Sydney is 89,727 acres or about 140 square miles.

The Government Statist's returns show that the estimated population of Victoria at the end of 1897 was 1,176,238 or over 13 persons to the square mile, this being over twice the density of the population of New Zealand, the next colony in order in this particular. The total population of the seven Australian colonies is put at 4,410,124.

Westralia has the highest marriage rate and death rate, Queensland the highest birth rate.

The population of Melbourne during February, is estimated at 451,110.

## Obitnaries.

**Clark.**—Sister Clark fell asleep in Jesus, at her home at Warrandyte, Vic., on the 13th of March, and was interred in the Kew Cemetery on the 16th. She leaves her husband and a family of eight children to mourn her loss. Sister Clark, with her husband, accepted the Sabbath of the Lord nine years ago. Referring to this a short time before her death, she said, "First I kept it from a sense of duty; but I soon got to love it for its own sake, and it is growing increasingly precious as the years go by."

H. MUCKERSY.

**Hamilton.** Mrs. Mary Hamilton, of the Adelaide Church, fell asleep in Jesus, March 15th.

"Blessed are the dead which die in the Lord from henceforth." Rev. 14:13. J. HIGGINS.

## Publishers' Department

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### SABBATH SERVICES in Victoria for APRIL, 1898.

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

CHURCHES.	APRIL 2.	APRIL 9.	APRIL 16.	APRIL 23.	APRIL 30.
Nth. Fitzroy ...	W. A. Colcord	W. Knight	E. R. Palmer	A. W. Anderson	N. D. Faulkhead
Williamstown ...	E. R. Palmer	R. L. Bond	W. H. B. Miller	W. Knight	N. A. Davis
Brighton ...	E. Pearce	C. P. Michaels	N. A. Davis	E. R. Palmer	R. G. Anderson
Hawthorn ...	W. Knight	E. Pearce	W. A. Colcord	E. Pearce	E. R. Palmer
Geelong ...	J. Bown	Bro. Watson	J. Bown	Bro. Watson	W. Knight
Ballarat ...	Mrs. E. G. White	—	—	—	—

Armadale and Prahran Churches meet at Oddfellows' Hall, Albert Street, Windsor.

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

**Adelaide.**—Mr. J. Higgins, Frederick Street, New Parkside, S.A.

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### PUBLIC SERVICES.

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

**Adelaide.**—Bible Christian Chapel, Young Street. School, 9:30 a.m.; church, 11 a.m.

**Auckland.**—Machelvie Street, Surrey Hills. School, 2:30 p.m.; church, 10:30 a.m.

**Ballarat.**—Societies' Hall, Grenville Street. School, 2 p.m.; church, 3:30 p.m.

**Brisbane.**—Albion Public Hall (upstairs). School, 2:30 p.m.; church, 3:30 p.m.

**Geelong.**—Trinity School Room, Little Myers Street. School, 3 p.m.; church, 11 a.m.

**Hobart.**—S.D.A. Church, Warwick Street. School, 10 a.m.; church, 11:30 a.m.

**Hawthorn.**—Park Street Chapel, Glenferrie. School, 10 a.m.; church, 11:15 a.m.

**Melbourne.**—S.D.A. Church, Alfred Crescent, North Fitzroy. School, 9:30 a.m.; church, 11 a.m.

**Parramatta.**—The Tabernacle, Charles Street. School, 10 a.m.; church, 11:30 a.m.

**Perth.**—Temperance League Hall, Limbo Street, Perth. School, 10:15 a.m.; church, 11:20 a.m.

**Rockhampton.**—Oddfellows' Hall, Denham Street. School, 10 a.m.; church, 11:15 a.m.

**Sydney.**—Carlisle Street, Ashfield. School, 9:45 a.m.; church, 11 a.m.

**Williamstown.**—Freemasons' Hall, Electra Street. School, 2:45 p.m.; church, 11 a.m.

**Woolfahra.**—Oddfellows' Hall, Queen Street. Church, 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.

# The Bible Echo.

Melbourne, Victoria, April 4, 1898.

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.

BROTHER F. W. PAAP has returned to New Zealand after an absence of six years in America.

AFTER a visit of about three months to New Zealand, Dr. E. R. Caro has returned to Australia. He arrived in Sydney by the *Westralia*.

THE next regular quarterly meeting of the North Fitzroy church will be held on Sabbath, April 2. All the members as far as possible are requested to be present.

SINNER, if you are labouring under the false idea that you must become good before God will accept you, read the article in this number, "Acceptance with God."

A CONSTANT reader of the BIBLE ECHO writes us as follows: "I think that the matter which is appearing from week to week in the ECHO is growing better all the time."

AN interesting report of the opening of the Avondale School this year has just been received from Brother Haskell, but too late for insertion in this number. It will appear in our next.

MEN may talk of peace, but trouble is ahead. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3.

LAST year the Avondale School opened with two students. This year it opened with fifty-two. Five more put in an appearance the next day, and others have been arriving since. The outlook for a large attendance is good.

ON Wednesday, March 23, Bro. George Hubbard, who has been connected with the Balaclava tent mission since the last Melbourne camp-meeting, together with his family, left on the *Tyrian*, for Coorabong, to attend the Avondale School.

THE article on "Prayer," the first part of which appears in this number, is written by a very excellent writer, Mr. Arthur T. Pierson, and contains some very excellent thoughts. Those who read the first part will surely desire to read the remainder, which will be given in our next number.

THE report of the Medical Missionary Convention, recently held in Chicago,

which will be found on another page of this number, contains much interesting matter. Further matter of the same nature, but of still greater interest, will appear in our next. Read the report given this week that you may be prepared to better appreciate what is to follow.

ONE of our successful ECHO workers in New Zealand writes to the *Advance*, our New Zealand Tract Society monthly, saying:—

"I am glad to tell you we are selling all the ECHOES every week. For eight weeks we (herself and niece) have been selling 720 copies each week. Last week we sold twenty-five small books, and the week before fifteen."

We trust that many others will be moved by the Holy Spirit to go and do likewise.

DR. TANNER, who some years ago became famous throughout the United States by fasting forty days, recently paid a visit to the Battle Creek Sanitarium, a description of which appeared in the BIBLE ECHO last week. He is an enthusiastic vegetarian, and was delighted with what he found at the Sanitarium. He gave several addresses before the students of the Battle Creek College, and the Sanitarium family.

LAST Sabbath Pastor A. G. Daniells spoke at the North Fitzroy church from the text found in Luke 12:47, 48, closing with the valuable thought that it is not the business of the Christian to add, by look, word, or act, one ounce to the weight of sorrow and woe which already rest on this world; but that his business, like that of Christ's, our great Pattern, is to lighten burdens, relieve the distressed, cheer the faint-hearted, and strengthen the feeble knees, emphasising the thought with the text, "As My Father hath sent Me, even so send I you." John 20:21. At the close of the service, the ordination of two officers of the church, Bro. Wallace as elder, and Bro. Steele as deacon, took place.

**The Avondale School.**—The following letter, which we have just received from one of the students at our Avondale School, speaks for itself:—

"Avondale School, Coorabong, N.S.W.

"To the Editor.

"Dear Sir,—Through your valuable columns I wish to express my gratitude to God for being here. The school is to my mind the best outside of heaven. I have been here one full week; that week has been loaded with blessings indescribable. Every meeting for praise and prayer has some special sweetness, every lesson is helpful to mind and soul. This truly is a place good for the youth, for God is here. This testimony seems to me at least a debt of gratitude I owe. I am truly yours,  
LOU CURROW.

SOME are looking for better times, for times of peace, prosperity, and general good will. But the Bible informs us differently. However desirable such times might be, it tells us that in the last days "hard times" shall come; that "evil

men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:1, 13. Those, therefore, who are looking for better times in this world are doomed to bitter disappointment. They will be forced to take up the mournful wail, "We looked for peace, but no good came; and for a time of health, and behold trouble." Jer. 8:15. The long foretold "time of trouble" is just before us, and all would better prepare for it. Only those who have made God their trust will pass through it unharmed. See Dan. 12:1; Ps. 91; Nahum 1:6, 7.

**A Sign of the Times.**—Another evidence that we have reached times of great distress and trouble comes to us from the fair but ill-fated island of Cuba. A report published by the Red Cross Society of America states that 425,000 Cubans have died of starvation, that 200,000 others on the island are now dying from the same cause, and that everywhere in Cuba "walking skeletons" are to be seen. If half what the report states is true the condition of things there is truly appalling.

Many have thought great famines and devastating plagues were well-nigh impossible in the civilised world to-day, modern facilities and improvements having become so numerous and so great. But the events of the past few years ought to be sufficient to dissipate such an illusion. It takes something more than human inventions to supply human needs. It is God who "holdeth our soul in life" (Ps. 66:9); it is He "who giveth to all life, and breath, and all things;" "for in Him we live, and move, and have our being." Acts 17:25, 28. All creation is dependent upon Him. "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing." Ps. 145:15, 16. How easy, therefore, for God to withhold or to give! How few recognise their dependence upon Him!

"We have many lessons to learn, and many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.—Mrs. E. G. White.

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