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ONE PENNY.

THE BIBLE ECHO.

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FOR TERMS SEE LAST PAGE

REVELATION 14: 6-12.

Lo! an angel loud proclaiming,
Brings the gospel of good cheer;
Every kindred, tongue, and people,
Fear the Lord, soon to appear!
Proclamation
Of the hour of Judgment near.

Lo! another angel follows,
With another solemn cry;
"Babylon the great is fallen!"
Peals like thunder through the sky:
"Let my people
Now from all her errors fly."

Yet, a third and solemn message
Now a final doom proclaims;
All who worship beast or image
Soon shall feel the avenging flames:
Grace no longer
Shelters their unworthy names.

Here are they who now are waiting,
And have patience to endure;
While the dragon's hosts are raging,
These confide in God, secure:
Faith of Jesus
And commandments keep them pure.

—Selected.

THE THIRD ANGEL'S MESSAGE.

THE third angel's message is simply the gospel for this time. And the gospel for this time is not a new gospel, any more than the sins from which God desires to save men now are new sins. It is simply the everlasting gospel to save men in this generation from their transgressions of the everlasting law of God.

But the term "third angel's message" may not be familiar to many. It may be thought to be quite foreign to the Bible, and foundationless. That such is not the case, and that all may become familiar not only with the term "third angel's message," but with the threefold message itself, we here quote the scripture which forms the basis, and outlines the important features of, this message.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, **Fear God and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters.**

"And there followed another angel, saying, **Babylon is fallen, is fallen, that great city; because she made all nations drink of the wine of the wrath of her fornication.**

"And the third angel followed them, saying with a loud voice, **If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and**

head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Verses 14, 15.

Christ Himself said: "The harvest is the end of the world." Matt. 13:39. So we know that the threefold message of the three angels of Rev. 14:6-13, immediately precedes the second coming of Christ and the end of the world. It develops a people who "keep the commandments of God and the faith of Jesus."

Reader we want you to become familiar with the third angel's message. We want you to keep the commandments of God and the faith of Jesus. We want you to be prepared to meet Jesus when He comes, and be of that number of whom it is written: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

CHRISTIAN MANLINESS. No. 1.

THE third angel's message, that mighty threefold message of the everlasting gospel (Rev. 14:6-13), is the only salvation for men that there is in this world. That is the only thing that can save men from the evil tide, which, under the very profession of Christianity, is against Christianity,—which, under the profession of Protestantism, is against Protestantism,—the evil tide that is sweeping the world into the vortex of wickedness and weakness, where, knowing their wickedness, they are so unmanned that they have not the ability to stand up and oppose their own wickedness, but depend upon a figment to save them.

The third angel's message is to be given with a loud voice to every nation, and kindred, and tongue, and people in the world, to convey to them the only genuine principle of manliness that there is, and to "establish Christianity upon an eternal basis." It is to persuade men everywhere to accept that principle of manliness, and by it to stand up in the midst of the wickedness of the world, and conquer it, however deeply they may have gone into it them-



the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of His name. **Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.** And I heard a voice from heaven saying, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14:6-13.

Here is the threefold message. Here are presented the cardinal features which are to characterise the closing proclamation of the gospel to the world.

This message is to prepare a people for the second coming of Christ. This is evident not only from the nature of the message itself, but from the scripture which immediately follows it. Says the prophet: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His

selves. It is to bring to men this principle of Christian manliness that will cause them to stand up face to face with themselves, and put underfoot the weakness that is in themselves, and make them strong, manly men. That is what the third angel's message is put into the world to do, and that is what it will do.

Now, this third's angel's message, this message of Christianity for this day, which is needed in this day, and which alone can meet the issue in this day, is to be preached to just *this kind of people*,—to people who have been taught to look to, and to trust in, a figment. Of course, when the everlasting gospel is preached to them, many of them will see the principle involved; they will see the tide that is running the wrong way, and what it is doing for themselves and everybody who has paid any attention to it; and they will accept this call to Christianity, and will turn away from that evil thing.

Then when they have accepted this call to Christianity, it is essential that they be taught to allow that principle of Christianity to be their *life* all the way that they are to go. They must be taught to depend upon Jesus Christ, that manliest of men, to make, and to keep them manly men. They must not be babied nor allowed to become weaklings, but must be taught to depend upon God alone. It is just as essential to teach them this, after they have turned away from the other, as it is to teach them the true principle to get them to turn away from the other; because people whose lives and minds have been moulded upon that false model, must, when they turn away from it, be built up, educated, and caused to grow according to the right Model. If this is not done, they will become formal Christians; they will be Seventh-day Adventists by name and profession, but will be just as babyish Seventh-day Adventists as they ever were any other kind of people. If this true Christianity, this true Christian manliness, is taught to them in the beginning, and kept before them all the way along, so that this shall be the only kind of Christianity they will adopt, they will develop into real Christian, manly men. They will despise the very idea of depending upon anything or anybody but Christ, and He will be *in themselves* the hope of glory.

Now many will recognise as the truth what I am going to say, and that is that when the third angel's message is first preached to the people, and they are convinced by it of what they should do, about the first thing many of them say is: "I know that I ought to serve the Lord; I ought to be a Christian; I ought to keep the Sabbath. But if I do so, I shall lose my place, I shall be thrown out of work. If I shut up shop on the Sabbath, I shall lose my business. Do you know of any place where I can get a position, or a place for my business, so that I can be a Christian, and keep the

Sabbath?" Many know this is so. And the answer to it is, and always should be: "No; there is no place in this world where you can get a position so you can be a Christian. You are to be a Christian, anyhow. Your Christianity is not to depend upon *position*, but upon *Christ*. Your Christianity is not to depend upon your position: your position is to depend upon your Christianity. And what I mean by Christianity is Sabbath-keeping, commandment-keeping Christianity. Your Sabbath-keeping is not to depend upon position nor upon work, but upon Christ. Your Sabbath-keeping must not depend upon position; but your position must depend upon Sabbath-keeping. If you cannot be a Christian where you are, you cannot be a Christian anywhere else."

I am not saying that when people do lose their situations,—as many times they do when they accept the third angel's message,—no care should ever be taken to put them in the way of work, if it is possible to do so; but I *am* saying that until they have Christian manliness enough to be Christians, work or no work, position or no position, they are not manly enough to be Christians when they have work, *upon that issue*. In that case their Christianity—their Sabbath-keeping—depends upon their having work, and then when their work is gone, their Christianity is gone. Therefore, the only answer we can make to these persons—these weaklings—is: "No; there is no place in this world where you can secure work so that you can be a Christian. Be a Christian, and keep the Sabbath; then there will be plenty of work for you. And if somebody else does not furnish it, you yourself will make it."

It is Christianity itself, it is the very property, and power of life, of Christianity itself, to take people who are unable to make a living in this world, and make them such independent, free, manly, Christian men that they will make a living right along anywhere. We are not to judge Christianity by the people who profess it: we are to measure the people who profess it by Christianity. There are many people who cannot make a living any better after they have accepted Christianity than they did before; but this shows that with them Christianity is only a profession. But any profession of Christianity that does not make a man more than he was before he made it, is a fraud. He may have it professionally, but he has not the real thing. What he has is a fraud, by which he is deceiving, not others, but himself. I know this is so. Christianity, when a man really gets it, is able to take him and make him such a manly man in the world that he can make his way in spite of the world, the flesh, and the devil. Such a Christian never goes round complaining that he cannot get work. If he cannot get it, he will bestir himself and make it. That is Christianity.

"But stop," says one; "have you considered this point? Does not the Bible say that the gospel is to be preached to the poor?"—Of course it does; but it does not say that they shall forever remain poor. Listen: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." It is equally true, though, that while they will never be poor as the world regards poverty, they will never be rich as the world regards riches.

Yes, Christianity is preached to the poor,—to those who are in poverty because they have been so weakened and unmanned by the evil tendencies and teachings of the world that they have not been able to hold their own against the world. And because of their unfortunate position, the Lord singles them out first. He looks upon them in pity, and says, "Join yourselves to Me, and win against the world." And there is nobody who has any respect for God or for Christianity, who will think for a moment that when such a one joins himself to God, he is not stronger than ever he was before, and stronger than ever he could be without joining himself to God. If I have been robbed of my manliness, so that I cannot hold my own against the world, and my children are in want, and I am in absolute need of help from others, I want to know what kind of God that would be who would call me to Himself, and yet give me no more than I had before. No, sir; I will not disgrace the Lord by any such way of thinking.

God has chosen the poor of this world, that is true. He sees them beaten back, and cast off, and unable to make their way; and in His loving mercy and manliness He wants them to have a chance. He therefore calls them to join Him. And He does so for a purpose. That purpose is that He may implant and cultivate in them that genuine principle and power of manliness that will enable them to go through the world dependent upon no man, but depending altogether upon God.

Understand, again, that this is not to say that all poverty will be done away with,—that there will be no such thing as a poor man any longer, among Christians. No; for constantly the gospel will be preached to the poor, and they will be coming in. But it is to say that after the poor who have joined themselves to Christ have learned how to make a living for themselves, they will help others who are still coming in to do as they have done. All will be constantly growing from helplessness to helpfulness. Whether you believe that or not, it is everlastingly true. It is a basic principle of Christianity.

A. T. JONES.

We cannot win souls to Christ unless we ourselves are acquainted with God. The only way by which we shall draw men to Christ is by drawing nigh to God ourselves.—Mrs. E. G. White,

THE EVERLASTING GOSPEL.

"AND 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.

In all ages God has had a message, and that message has been the gospel of the kingdom or reign of God.

When man fell, and God communicated to him the good news that the Seed of the woman, through bruised in His body by the serpent, should finally bruise the serpent's head, that was the gospel of the kingdom, or coming reign of God through Christ.

When Isaiah prophesied: "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder," he was preaching the gospel of the kingdom of God.

When the angel Gabriel told Mary that she should bring forth a Son whose name should be called Jesus, and that God would give unto Him the throne of His father David, and that to His kingdom there should be no end, he was preaching to her the gospel of the kingdom of God.

And so, at last, when the mystery of God is finished, and under the sound of the seventh angel there are heard in heaven great voices, saying: "The kingdoms of this world are become the kingdom of our God, and of His Christ; and He shall reign for ever and ever," that will simply be the wind-up and final announcement of the gospel of the kingdom of God, which was first preached to our first parents in Eden.

DEVELOPMENT OF THE GOSPEL.

But, while the final overthrow of evil, and the full establishment of the principles of God's kingdom were comprehended in the very first proclamation of the gospel, there has necessarily been a development of the gospel, and an unfolding of its principles. There is design and order in the gospel, just as there is in physical nature. The rose appears first as a bud; but as it grows it gradually unfolds, until at last it appears in full bloom. So the gospel, from the first seed planted in Eden, has gradually been unfolding, and it will continue to unfold, until at last it stands in all its loveliness, in full bloom, before the gaze of men, and angels, and admiring worlds.

ORDER OF ITS DEVELOPMENT.

And the development of the gospel has been in the order of man's individual experience and needs. First, man is in a sinful and lost condition; but sin has so darkened his mind that he does not of himself fully realise his lost condition. He is living largely in ignorance of his sinfulness. But he comes to the law of God, to Sinai, and there he sees himself a lost and helpless sinner. He finds no help there, however, but only condemnation; he is forced to look elsewhere for salvation from his sins. He sees the

cross uplifted, and there finds the pardon and peace for which he seeks, and beyond this, by the eye of faith, the Saviour coming to save him, both body and soul, and give him an eternal inheritance in the earth made new. This is the individual experience of each saved soul. First a state of sin and ignorance, then of condemnation, then pardon, peace, and full salvation.

So in the development of the gospel. For centuries the world lay in sin and ignorance. Then God gave the law that by it sin might appear exceedingly sinful, "for by the law is the knowledge of sin." But the law wrought only wrath and condemnation. It, in itself, brought no hope or consolation. By its irrevocable sentence against sin, it forced mankind to look elsewhere for relief. From Sinai the world must look to Calvary.

To this order in the development of the gospel the apostle refers when he says: "But before faith came, we were kept under the law, shut up unto the faith which should *afterwards* be revealed." Gal. 5:23. After Christ had come, the apostles wrote, and could truthfully say, that the gospel "in other ages was not made known unto the sons of men, as it is *now* revealed unto the holy apostles and prophets by the Spirit." Eph. 3:5. There had been a further unfolding of it.

A FINAL UNFOLDING.

And just before Christ comes again and sets up His everlasting kingdom, there will be one more, and a full, and final, unfolding of the gospel. Then it will appear in all its fulness.

So we see that the experience of each saved soul is but a miniature likeness of the gospel plan of the ages. God's plan for the salvation of each individual, and His great plan for the salvation of the race, covering the ages, are both modelled on the same pattern.

NOT A NEW GOSPEL.

Therefore, God has no new gospel for the world to-day. We speak of the third angel's message. This is all right and proper, for the Bible speaks of it; but this threefold message is simply "the everlasting gospel," or the gospel as it will be preached just before Christ comes again. The first words of this threefold message are: "And I saw another angel fly in the midst of heaven, having *the everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." It announces the hour of God's judgment come. But the judgment and a time for it are not new features of the gospel. Paul, Daniel, Solomon, and Enoch, all foretold of these. See Acts 17:31; 24:25; Dan. 7:9, 10; Eccl. 3:17; 12:13, 14; Jude 14, 15. The only difference in the preaching of the judgment under this last threefold gospel message is that, whereas formerly God's servants reasoned and foretold of a judgment "to come," now the proclamation

goes forth that "the hour of His judgment *is come*."

The only difference there has been, therefore, in the gospel message for any age to that of any other age, has been simply in suiting the tenses in which its features have been expressed, to the gospel's particular stage of development at that particular time, and giving special attention to the features then unfolding. The gospel is one the ages through.

THE CLOSING MESSAGE.

The second coming of Christ, and the setting up of Christ's kingdom at that time, will close the gospel. The proclamation of His soon coming, and of the law of God, which contains the foundation principles of the kingdom, will therefore be prominent in the closing message of the gospel. But the whole gospel, the flower in full bloom, must shine out in this last proclamation of the good news of salvation to a lost world. Every feature of the gospel will receive attention. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love, will all be professed, possessed, and proclaimed. The law of God, the Sabbath, the judgment, the second coming of Christ, the resurrection of the dead, the reward of the saints, and the fate of the wicked, will all be heralded to all nations. The gifts of healing, of tongues, of working of miracles, and of prophecy, will all be manifested. The last church will come behind in no gift. Good works will accompany sound doctrine. Help will be rendered to the helpless without distinction of race, nationality, creed, church, or colour. Like the Master, His true followers will go about doing good, for they will have His mind, and be filled, as He was, with the Spirit.

In their own deportment, those who truly believe that Christ is soon coming will look carefully to their ways, and, having this hope in them, will purify themselves even as He is pure. They will study the Bible, and heed the testimonies which come to them from the Spirit of God. They will not question and cavil about features which are inseparably connected with the gospel.

They will accept and embrace the message in all its parts. To study the principles of health and temperance, and in wisdom put them into practice, will be their delight, that they may be well, and present to God their bodies a living sacrifice, holy, and acceptable to Him, fit temples for the residence of His holy Spirit. They will see light and beauty in the message which tells them that God is trying to bring them back, step by step, into harmony with His original plan, both in body and in mind, and to fit them for the touch of immortality, and to live in the society of the pure and holy angels. They will take pleasure in the work of overcoming, knowing that "he that overcometh shall inherit all things."

What God wants is that we should comprehend the message for this time, and not only be sanctified by it ourselves, but from this time forward till the end, make the spreading abroad a knowledge of it in all the earth the chief business of our lives.

"When this gospel of the kingdom shall be preached *in all the world*, for a witness unto *all nations*, then shall the end come." But it will never be preached thus while we sit down in a death-like stupor of indifference. It will never be preached thus while we think more about what we shall eat, drink, and wear, than of the furtherance of the kingdom of God and His righteousness. It will never be preached thus while we seek to lay up treasures on earth instead of in heaven. It will never be preached thus while we love self more than God and our fellow-men. "The success of our work depends upon our love to God, and our love to our fellow-men."

Shall we not, therefore, one and all, awake out of sleep, and arise and shine? "Wherefore, he sayeth, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." "Examine yourselves whether ye be in the *faith*." "Watch ye, stand fast in the faith, quit you like men, be strong."

THE PURIFYING HOPE.

THE religion of Jesus Christ is something that affects the entire man. The servant of the divine Master is to be sanctified both in "spirit, soul, and body." 1 Thess. 5:22. God does not design that any part of the worship offered to Him shall be imperfect, or that any part of the worshipper shall be unholy.

The Christian's *body* is to be the temple of God's *Spirit*. It belongs to another, and has been purchased to glorify God,—not to be defiled by that which is impure, either in thought or action. 1 Cor. 6:19. It is to be presented to God as a living sacrifice, holy, and thus acceptable to Him. This is the Christian's reasonable service. Rom. 12:1.

When the Hebrew presented his offering, it was to be physically perfect. When thus presented, it was accepted, its life was taken, and it was offered a dead sacrifice to God. But now as the Christian presents himself, God spares the life that was forfeited, so that the man may become a *living sacrifice*. This time it is the sin that is put to death; but God requires the physical purity and perfection, just as He did in the antitype in the days gone by.

Many think of holiness as pertaining

only to the spiritual aspect of life. But God combines both physical and spiritual holiness, and what God has thus joined, no man has a right to put asunder. The spiritual in man is influenced, and controlled largely, by the physical; hence the injunction: "Let us cleanse ourselves from all filthiness of the *flesh* and *spirit* perfecting holiness in the fear of God." 2 Cor. 7:1. Here the physical is mentioned first in the work of purification. There are thousands in the world who remain unconverted and sinful, because their body is inflamed and impure in consequence of wrong habits in eating and drinking.

In the beginning God planned that man should live by eating the fruits, grains, and vegetables. These were provided as affording the best possible means for sustaining the body in conditions adapted to spiritual development. God made no mistake in thus choosing for man his bill of fare. It was the very best that nature could supply. But humanity was not willing to abide by God's decision. They corrupted His way till, in the days before the flood, eating and drinking, impurity and murder, formed the daily record of life. Christ thus bears testimony of that people: "They did eat, they drank." This does not mean that they ate and drank only in a normal degree. Such eating and drinking are necessary to life. But they made eating and drinking their chief business, and as a result, they became sensual, corrupt, and devilish. Then they "married wives," (Luke 17:27) or "took them wives of all they chose," and they became polygamists, murderers, and adulterers. They first ignored God's will in the matter of eating and drinking, then they were prepared for the unholy attractions of polygamy, and the dark crimes of murder and kindred sins.

In after years God permitted man to eat flesh, circumscribed by certain restrictions, not because He had changed His mind as to human diet, but because man's perverted appetite demanded a stimulant. God still retained His own mind on the question, and when a man was wanted, who would be wiser than all the wise men of the East, He selected one who was willing to be guided by the divine arrangement. So Daniel refused to defile himself with the dainties of the king's table. He chose a vegetarian diet, and to him God gave wisdom to unfold and interpret mysteries which have been the wonder and admiration of men for the past twenty-five hundred years.

When God wanted a man to proclaim the coming Messiah, He selected one whose life would be controlled by temperance and simplicity in diet. John was to drink neither wine nor strong drink, and being filled with the Holy Spirit, he chose for food the bean of the *Cârob* tree, called locust and wild honey, instead of the flesh pots of Egypt. His diet was purely vegetarian. Such was the food eaten by the man who heralded Christ's first ad-

vent. Had the people of John's day adopted the same simplicity in diet, they would have been more in harmony with God's plan, and better prepared to welcome Christ as the Son of God.

That page of history is now being repeated, and God is now selecting men who are to proclaim the second coming of the Messiah. But He will not select those for this great work, who are unholy in body or mind through the indulgence of unholy appetite. God's people will return to the simplicity of God's original bill of fare, and He will thus be enabled to fit them to do the work that made John the greatest among these born of woman.

So it is true that he that hath this hope—the hope of seeing Christ as He is—purifieth himself even as He is pure. The sinner is unprepared, and will not be able to behold that revelation. The brightness will destroy the unholy and impure. The word rendered *purifieth* in this passage (1 John 3:3) is *hagnizo* (*ἀγνίζω*), and is thus defined by Greenfield:

"To purify, to live like one under a vow of abstinence, as the Nazarites." John's work was "to make ready a people prepared for the Lord." He lived as a Nazarite, in abstinence and holiness, and so it must be again in the second preparation for the coming of the Messiah. God will have a people who will purify themselves, who will live like one under a vow of abstinence, so that they may be prepared to see Christ as He is.

God will find those who will feel that they can afford to present their bodies a *living sacrifice*, bodies cleansed from all filthiness of the flesh and spirit. Who is willing to bring the sacrifice, and to turn from the flesh-pots of Egypt to eat of the corn of heaven? R. HARE.

THE FOOD OF JOHN THE BAPTIST.

"And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." Matt. 3:4.

THE locusts and wild honey here spoken of was the fruit of the *Cârob* tree, and the *dibs* or honey extracted therefrom. In Palestine the popular name of this tree is the locust, and the fruit is everywhere known as the "bread of St. John." The pods are sometimes called "husks," and are doubtless the husks the Prodigal would fain have eaten.

The fruit, when ripe, contains a sweet pulp which is expressed and made into honey, called *dibs*, which is the honey in general use in Palestine.

This is made more evident since the insect locust is not common in Palestine. They come but seldom, often at intervals of several years, and then only remain for a short time.—*Buried Cities*, p. 200.

"HUMANITY alienated from God, can only be reconciled to Him by partaking spiritually of the flesh and blood of His dear Son."

THE TREMBLING MOUNTAINS AND MOVING HILLS.

SIGNS OF OUR TIMES.

THE prophecies of both the Old and the New Testament are filled with descriptions of the great storms and general upheavals of the earth that will mark the closing years of time. These descriptions are given in the most vivid and forcible language. In vision, God placed the prophets in the very midst of these last-day tremblings and upheavings of earth.

Perhaps there is no more graphic description of the commotions to take place in the earth at the close of time than may be found in the fourth chapter of Jeremiah. Says the prophet: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of heaven were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For thus shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Verses 22-28.

What a wonderful commotion that will be, when the "mountains" tremble, and 'all the hills' move lightly! These expressions suggest scenes of awful grandeur. Only one thought could be more truly sublime, and that is that we are now living in the very time viewed in prophetic vision by the prophet. Already we have seen some of the beginning of these "tremblings" of the mountains. But these heavings and shakings will become more intense as we near the end.

A CALIFORNIA EARTHQUAKE.

It was my privilege to be shaken by the startling earthquake on the Pacific coast, March 30 of this year.

It is said to have been the hardest shock felt in this section since 1868. The trembling continued forty seconds. No particular damage was done except at the Mare Island Navy Yard, in San Francisco Bay; but there the damage was very heavy. The navy yard sawmill was completely demolished. Many other buildings on the island were damaged, but this one most of all. This forcibly illustrates the fact that when the batteries of heaven open up, the works of men appear very weak and insignificant.

There is something about the shock of an earthquake that is most awfully sublime and majestically grand. The sensation of the shaking and trembling of the earth under your feet cannot be described in human language; it must be experienced in order that one may know what it is. The thought that the solid earth, like the

sea, is actually being rocked and tossed by the agencies which God has prepared to shake and crumble things into their original chaos, fills one with reverence. How small does man seem under such circumstances, and how small and insecure appears the earth itself; but how great, how powerful, our God! If other evidences were lacking, it would hardly seem possible that we could doubt His ability to protect us, after feeling the force of His infinite power in shaking the ground upon which we stand.

It is true that there have been earthquakes in the past; but these, of themselves alone, could not constitute a sign of the end. In fact, occasional earthquakes could never be regarded as an evidence of the last days; for something more than occasional upheavals and shaking is predicted. "Fearful sights and great signs shall there be from heaven." Luke 21:11. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:20.

The Lord is coming. The signs in earth and nature indicate this. But all are not prepared for this event. Many look with dreadful fear upon these disturbances of the earth. They are trembling before the thought of what they see coming. But it is sin, and sin alone, that causes the heart to fail for fear because of the manifestation of the power of God. We have entered upon times that will try men's souls; and only those who have been freed from sin will be able to stand.

Hasten, Christian worker, to give the message of warning, pointing all to the "Lamb of God, which taketh away the sin of the world." A. O. TAIT.

LONGING FOR AN EXPERIENCE.

MANY say, O if I could only have such an experience as Saul had,—see a light from heaven, and hear the voice of the Lord speaking to me,—I would be a Christian. But what did all this manifestation accomplish for Saul?—It simply caused him to know that Jesus was the Messiah, and that it was his duty to enter at once fully and earnestly into His service.

Very well; do you not know all this already for yourself? In other words, have you not already been brought, though apparently by different means, to the same point exactly where Saul was at the end of his wonderful experience on his way to Damascus? Is not the light that has revealed this to you, though it comes through the channel of the written word and the influence of the Holy Spirit, as really light from heaven as that which blinded the vision of Saul of Tarsus on that occasion? Is not the voice which has spoken to you these things from the volume of the book, as really a voice from

heaven as that which fell upon the ears of Saul? In short, did his wonderful experience reveal anything to Saul which has not already been revealed to you? Then why do you not take your stand as a follower of Christ? U. SMITH.

"AND the dragon was wroth with the woman [the church], and went to make war with the remnant [the last part] of her seed, which keep the commandments of God, and have the testimony of Jesus." Rev. 12:17. The commandments of God are the "ten commandments." Deut. 4:13. "The testimony of Jesus is the spirit of prophecy." Rev. 19:10.

REPORT OF NEW ZEALAND SABBATH-SCHOOL ASSOCIATION.

FOR QUARTER ENDING MARCH 31, 1898.

Name of School.	Present Member.	Average Att.	Donated to Orphans' Home.	No. of Classes.	Contributions.	Tithe.	Donated to Missions.
			s. d.				
Aratapu ...	13	10		2	6 9 11	1 0	8 0
Auckland ...	39	25		4	1 8 10 1/2	2 11	10 0
Blenheim ...							
Christchurch	70	50		9	4 11 2	9 3	2 1 3
Coromandel							
Dunedin ...	6	6		2	18 9 1/2	1 11	15 4 1/2
Epsom ...	43	32	5 3	5	3 6 10 1/2	6 8	2 0 0
Foxton ...							1 6
Gisborne ...	15	15		3	3 2 0	6 3	2 15 0
Hastings ...	12	6		2	16 3 1/2	1 6	12 9 1/2
Irewell ...	11	9		1	2 1 3	4 1	1 16 8
Kaeo ...	35	30		5	2 10 9	5 0	
Kaikoura ...	20	18		3	1 3 1	2 0	
Kuvitea ...	2	2		1	2 6		2 6
Makaretu ...	3	3		1	4 0		4 0
Napier ...	84	63		12	3 13 4 1/2	7 6	17 6
Nelson ...	5	5		1	7 6		7 6
N. Plymouth	1	1		1	7 0		7 0
Ormondville	25	12		3	1 7 10	4 0	6 0
Otahuhu ...	1	1		1			1 0
Palmerston							
North ...	35	24		4	1 3 1 1/2	2 4	6 0
Papakura ...	6	6		3	14 8	3 0	11 8
Paremeta ...							
Parkhurst ...	29	23		3	1 6 5 1/2	2 7 1/2	10 6
Pahiatua ...	2	2		1	16 6		16 6
Brumerton	5	5		1	6 6		6 4
Petone ...	14	10		2	17 7	1 7	13 0
Porangahua							
Pungare (Kaeo) ...	27	23	3 3	3	12 8 1/2	1 3	6 9 1/2
Raglan ...	6	4		2	8 6	11	7 7
Razorback							
Springburn	7	6		1			10 0
Toka-Toka							
Wellington	43	27		4	2 4 8	4 6	1 0 8
Westport ...	33	13		2	1 10 11	4 0	14 0
Whangarata	11	11		2			3 0
Waitakerei	5	5		2	3 0		8 0
Tologoa Bay	8	8		2			
State Class						2 6	1 2 6
Total ...	616	455	8 6	89	37 1 10 3/4	14 9 22	2 7 1/2

MRS. E. STEED, Secretary.

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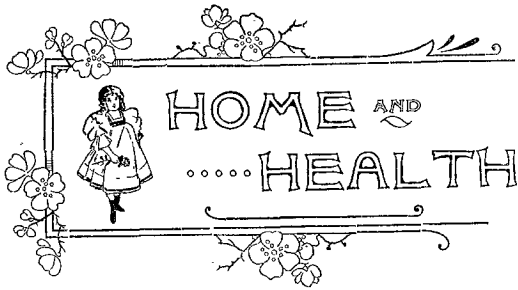
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STRIKES.

STRIKES are quite proper; only strike right:
Strike to some purpose, but not for a fight;
Strike for your manhood, for honour and fame;
Strike right and left till you win a good name;
Strike for your freedom from all that is vile;
Strike off companions who often beguile;
Strike with the hammer, the sledge, and the axe;
Strike off bad habits with troublesome tax;
Strike out unaided, depend on no other;
Strike without gloves, and your foolishness smother;
Strike off the fetters of fashion and pride;
Strike where 'tis best, but let wisdom decide;
Strike a good blow while the iron is hot;
Strike and keep striking, till you hit the right spot.
—Selected.

HELPING ONE ANOTHER.

THE basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're as big as I am, 'cause we're twins," said Nellie.

"I can't carry it!" said their little cousin, with a pout.

Mamma looked from her open window, and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed, and looked at one another; then they all took hold of the basket together, and found it was easy to carry.

"The way to do all hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—*Christian Leader*.

EVIL THOUGHTS.

"WE shall not be hanged for our thoughts," cries one. I wish that such idle talkers would remember that they will be damned for their thoughts; and that instead of evil thoughts being less sinful than evil acts, it may sometimes happen that the man may be worse in the thought than in the deed. He may not be able to carry out all the mischief that lurks in his designs, and yet in forming the design he may incur all the guilt. Thoughts are the eggs of words and actions; and within the thought, lie, compact and condensed, all the villainy of actual transgression. If men would more carefully watch their thoughts, they would not so readily fall into evil habits; but men first indulge the thoughts of evil, and then the imagination of evil; nor is the process staid there. Picturing it before their mind's eye, they excite their own desires after it; these

grow into a thirst, and kindle into passion. Then the deed is speedily forth-coming; it was long in the hatching, but in a moment it comes forth to curse a whole life-time.

Instead of fancying that evil thoughts are mere trifles, let us regard them as the root of bitterness,—the still in which the poisonous spirit is manufactured. Our Saviour puts evil thoughts first in the catalogue of evil things; and He well knew their true nature. If we would be lost, we have only to indulge these; if we would be saved, we must conquer these. Let us make a conscience of our thoughts; he that does not do so will not long make a conscience of his words or deeds.—*C. H. Spurgeon*.

HEAVY SKIRTS.

IT is harder to emancipate woman-kind from heavy skirts than from corsets. Hundreds of women have laid off corsets with a great deal of hygienic ardour, and then gone on hanging heavy skirts on their long-suffering waists, with nothing to relieve the dead weight from the hips, until even a dress-reformer would beg for the return of the corset. The only sensible way is to wear waists fitted to the form, which have buttons on them, and serve for both corset and skirt supporter. With one of these and a good stiff petticoat buttoned to it over a union-made under-garment, a woman is ready to put on a walking dress and walk three times as far with one-fourth the fatigue felt in the ordinary dress.

There is one point on which dress-reformers are usually too silent, and that is that it is very hard indeed at first to dress sensibly, if one has been accustomed to corsets and three or four petticoats. It is harder than learning to ride horse-back, or to play tennis, or to ride a bicycle. But it is an accomplishment worth gaining; and a woman who has once earned, by a fortnight's effort, the use of her own muscles, and has learned the delight of carrying around the weight of two or three or four pounds of clothing instead of eight or ten pounds, will never go back to tight and heavy garments.—*Boston Record*.

SOUND FROM LIGHT.

ONE of the most wonderful discoveries in science that has been made is the fact that a beam of light produces sound. A beam of sunlight is thrown through a lens on a glass vessel that contains lamp-black, coloured silk, or worsted, or other substances. A disk having slats or openings cut in it, is made to revolve swiftly in this beam of light, so as to cut it up, thus making alternate flashes of light and shadow. On putting the ear to the glass vessel, strange sounds are heard as long as the flashing beam is falling on the vessel. Recently a more wonderful discovery was made: the beam of sunlight is made to pass through a prism, so as to produce what is called the solar spectrum, or rainbow. The disk is turned, and the coloured light of the rainbow is made to pass through it. Now, place the ear to the vessel containing the silk, wool, or other material. As the coloured lights of the spectrum fall upon it, sounds will be given by different parts of the spectrum, and there will be silence in other parts. For instance,

if the vessel contains red worsted, and the green light flashes upon it, loud sounds will be given. Only feeble sounds will be heard when the red and blue points of the rainbow fall upon the vessel, and other colors make audible sounds at all. Green silk gives the best in red light. Every kind of material gives more or less sound in different colors and utters no sound in others.—*Selected*.

CLEANLINESS AND HOLINESS

WHAT does the Bible say we must order to be clean? Isaiah 1:16: "You, make you clean."

When the Israelites were prepared to appear before God at Sinai, what instructions did the Lord give relative to their cleanliness? Exodus 19:10: "Let them wash their clothes."

Can one be wholly clean unless they have been washed? John 13:10: "I am washed; needeth not save to wash my feet; but is clean."

Does the Bible teach that Christians should bathe their bodies before drawing near to God in religious exercises? Hebrews 10:22: "Draw near to God, having your hearts washed with clean water."

Is it necessary to cleanse ourselves from the filthiness of the flesh in order to be holy? 2 Corinthians 7:1: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

It is evident from the above scriptures that cleanliness of body and clothing is a Christian duty. While it is true that the Lord does not judge us merely by our appearances, but rather by our hearts, it is evident that He does regard cleanliness also. Doubtless, this is what the Lord has told us what kinds of foods which are dirty (or unclean) dirty foods may not directly defile the soul, yet that a body unclean is as true as a scriptural truth. Therefore, let us obey the Bible's admonitions relative to cleanliness and learn how to avoid that which defiles and so keep our bodies as temples of the Holy Ghost.

Next week a short reading on clean and unclean foods.

THE Bible contains the great secret of a happy life. It alone can instruct those who would have cheery homes and would enjoy rosy health. And beyond this, it alone can fit us for the eternal home that lies beyond this life.

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WAY TO CHRIST.

A forcible and clear presentation of the way to Christ. Why not circulate this tract by the thousand? 16 pages, 1d.

Many souls are sitting in darkness, because no one has ever shown them the light. Will you be a light bearer? If you would work, now is the time ere the night cometh.

**ROME'S
CHALLENGE.**

An unanswerable statement of the facts relative to the Bible Sabbath and Bible Protestantism. 32 pages, 2d.

Items of Interest

International News.

The Victorian poll on the Federation Bill was 100,520 in favour, and 22,099 against.

The American war loan of £40,000,000 was subscribed locally three times over.

St. Mary's R. C. church at Warracknabeal Vic., was destroyed by fire on Wednesday night, June 18.

Over forty families have been down with measles at Stratford, Vic., only a few persons escaping.

In consequence of the late bread riots in Italy, the government has decided to introduce relief works, and reduce the taxation in poor districts.

The Spanish fleet lately at Cadiz, is now stated to be en route for the Philippines, proposing to relieve Manila and then attack the Pacific Coast of the United States.

Russia, France, and Belgium, have secured large railways concessions in China that they believe will form an effectual barrier to British trade across the Yang-tse-Kiang River.

Severe fighting is reported from Albania in European Turkey, between Christian and Mohammedan inhabitants. Eleven Christian villages have been burned, and many people killed.

The numerical strength of religions are stated as follows, counted by millions: Christianity, 421; Buddhism, 455; Mohammedanism, 215; Brahmanism, 175; Confucianism, 80; Sintoism, 14; Judaism, 8.

An agreement has been arrived at in Africa between England and France, settling the disputed boundaries in Nigeria. England makes some concessions to France, and in return receives full control of the western shores of Lake Chad, and some other tracts.

General Information.

The Moravian Church has a membership of only 23,000, but last year its contributions to foreign missions amounted to £101,000.

The Pope dispensed last year 38,000 benedictions, which brought into the pontifical treasury over £20,000. The greatest portion of this came from America.

Owing to the death of a number of boys in London, who had been eating ice cream purchased from street vendors, an enquiry was made that revealed the somewhat startling fact that sewage water had been used in making the ice cream.

A great sensation was caused lately in Russia by the discovery of a mine that had been laid under the spot where the Czar was to sit in a church. The plot is attributed to discontented members of the Russian secret police.

It is estimated that over 100 millions of people now speak the English language, over 41 millions the French, 69 millions German, 30 millions Italian, 41 millions Spanish, 13 millions Portuguese, and 67 millions Russian.

To Queen Victoria a memorial has been sent signed by 336,350 women, setting forth that, since her reign began, 800 convents have been established in England, with 20,000 women now in them, and praying that the Government will take speedy measures to inspect their condition, management, etc.

The American Revisers are about to issue their Revised Bible. They agreed with the English revisers not to do this for fourteen years; but, as this period is about to terminate, preparations are now being made for publication, and the contract to publish has been given to Thos. Nelson and Sons of New York.

Considerable alarm is manifested in high quarters in France over the large number of Roman Catholic Priests who are deserting to Protestantism. The *Gazette de France*, in commenting on this, says: "Never has such a desertion from the Catholic ranks been witnessed as is going on at the present time."

The Universal Text Display Society is the name of a new religious organization founded in Chicago, U.S.A., the object of the society being to display, in prominent places, forcible Scripture texts. The Gospel will in this way, be taught to many who might not otherwise have their minds particularly called to the teachings of the Word.

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Christ Our Saviour
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When this light faded appeared to be a new star thought at once of the promise shall come a star out of Jacob.
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Queensland Tract Society, "Warriston," Petrie Terrace, Brisbane, Queensland.
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United States.—Pacific Press, 39 Bond St., New York, and 1059 Castro St., Oakland, Cal.

Public Services are held each Sabbath (seventh day) in the following cities, to which all are cordially invited:—
School Church.
Adelaide.—Bible Christian Chapel, Young St. 9.30 a.m. 11 a.m.
Auckland.—Machelvie Street, Surrey Hills 2.30 p.m. 10.30 a.m.
Ballarat.—Society's Hall, Greenvale Street 2 p.m. 3.30 p.m.
Brisbane.—Albion Public Hall (upstairs) 2.30 p.m. 3.30 p.m.
Geelong.—Trinity Schoolroom, Lit. Myers St. 3 p.m. 11 a.m.
Hobart.—S.D.A. Church, Warwick St. 10 a.m. 11.30 a.m.
Hawthorn.—Park Street 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 St. 10.15 a.m. 11.20 a.m.
Rockhampton.—Oddfellows Hall, Denham St. 10 a.m. 11.15 a.m.
Sydney.—Carlisle St., Ashfield ... 9.45 a.m. 11 a.m.
Williamstown.—Freemasons' Hall, Electra St. 2.45 a.m. 11 a.m.
Windsor.—Foresters' Hall, Albert Street 9.30 a.m. 11 a.m.
Woolihara.—Oddfellows' Hall, Queen St. ... 3 p.m.
Petersham.—S.D.A. Church, Cannon Street, near Parramatta Road ... 9.30 a.m. 11 a.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.

SABBATH COMMENCES:

CITY.	JULY 1.	JULY 8.	JULY 15.
Melbourne ..	4.51 p.m.	4.54 p.m.	4.59 p.m.
Sydney ..	5.1 p.m.	5.4 p.m.	5.8 p.m.
Launceston ..	4.39 p.m.	4.43 p.m.	4.49 p.m.

THE BIBLE ECHO.

Melbourne, Victoria, June 27, 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.

To KNOW the gospel message for this time, read the articles presented in this number.

THE article on page 203, entitled "The Everlasting Gospel," is from the readings for the recent week of prayer.

THE splendid article in this number on "Christian Manliness" by A. T. Jones, is worth reading and re-reading.

IF we profess to love God, shall we not give to Him our sincere affection, and our unreserved confidence? This is what He desires and what we owe Him.

IF you read only one thing else in this paper beside this note which you are now reading, read the article "Christian Manliness," beginning on the first page.

"It is not the plan of God to compel men to yield their wicked unbelief. Before them are light and darkness, truth and error. It is for them to decide which to accept."

TUESDAY afternoon, June 14, Bro. J. Hindson and his wife (formerly Miss A. L. Ingels), left Melbourne on the *Wollowra*, for West Australia, their future field of labour. Quite a number of friends were at the wharf to see them off, and to wish them health and prosperity in their efforts to advance the cause of the Master in this new and needy portion of the great harvest field.

NOTHING proves much more conclusively that popular Christianity has gone to sleep than the fact that in the face of wars and the greatest war preparations the world has ever seen, ministers are preaching, and preachers and people are looking for, a time of peace! In face of the plain word which says that the last days are to be days of wars, hard times, famines, perils, and unexampled trouble, preachers are lulling men and women to sleep with the false hope that better days are coming before the end. And what, if possible, seems stranger still, is that many will believe such preaching in spite of the fact that matters are yearly and almost daily growing worse and worse.

HERE is an encouraging thought: There is something in the word of God to fortify us against every possible temptation which the enemy can bring to bear upon us; something to guard us, to right us up and keep us from falling. But

the word cannot do this for us if we do not know it; if we have not read it and treasured it up in our hearts. Christ, through the psalmist, says: "Thy word have I hid in Mine heart, that I might not sin against Thee." Ps. 119:11. And His life on earth proved conclusively that He did this. Christ was a most diligent student of the word, and in every conflict with the enemy He used it with telling effect, and came off victorious. What an encouragement this should be for us to study and commit to memory the blessed word!

An Interesting Meeting.—An interesting and enthusiastic meeting of Sabbath keepers was held in the Odd Fellows' Hall, Melbourne, Sunday afternoon and evening, June 19, to consider the forwarding of various lines of medical missionary and Christian help work. About two hundred were present.

Reports were given of work already begun, and of plans for future work.

An "Old People's Home" has been opened in the city, and several aged persons are being cared for in it. Calls were made for furniture, bedding, carpets, etc., to properly fit it up, and for the accommodation of more persons.

A "Helping Hand Wood Yard" has also been started for the purpose of giving employment to hungry and destitute men.

Plans for opening a laundry for the benefit of worthy women or widowed mothers out of employment, were presented.

The committee on "Orphans' Home" presented a report, showing that homes had been found for several children, and stating that a lady had been engaged to take charge of the "Home" as soon as it should be opened.

An "Electric Light Bath" establishment was considered, and encouragement was given that such an enterprise would doubtless be opened up in the city in the near future. The electric bath has already been purchased, and a competent physician engaged to take charge of the institution. Over £42 were donated and pledged by those present to assist in starting the enterprise.

But what created perhaps the greatest interest of all was the presentation of of plans, and the narration of steps already taken, for the opening up, at once, in the heart of the city of Melbourne, of a "Helping Hand Mission," for helping, rescuing, and saving the poor, the outcast, the helpless, and the fallen. A large, four-storey building, with another smaller building in the rear, is about to be taken and fitted up for this purpose, and active, earnest, loving work begun for the world's poor and unfortunate in this great city. The Master's command "Go out into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind," came home to the hearts of the people with peculiar

force in this connection. Many who are well-to-do in this world have slighted the Gospel message. Many have allowed business interests to cause them to ask to be excused from making the needed preparation to attend the marriage supper of the Lamb, which takes place at His second coming. See Luke 14:16-24; 13:28, 29. Matt. 24:29-31. The invitation is to be extended to the poor, the maimed, the halt, and the blind. Many of these will accept the gracious call and enter into the kingdom, while the rich, the careless and indifferent pass on unprepared. Good Samaritan work is in demand every where, and never more than now.

Pastors Daniels and Robinson, brethren Michaels, Faulkhead, Steele, Palmer, & A. W. Anderson, and Miss Graham, took active part in the meeting. Take around, a most encouraging and able meeting was held.

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