

Bible Echo



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ONE PENNY.

THE BIBLE ECHO.

DEVOTED TO

An Exposition of Bible Truth and Signs of the Times.

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FOR TERMS SEE LAST PAGE.

WHO IS ON THE LORD'S SIDE.

Who is on the Lord's side?
Who will serve the King?
Who will be His helpers,
Other lives to bring?
Who will leave the world's side?
Who will face the foe?
Who is on the Lord's side?
Who for Him will go?

Response. By Thy call of mercy,
By Thy grace divine,
We are on the Lord's side;
Saviour, we are Thine.

Not for weight of glory,
Not for crown and palm,
Enter we the army,
Raise the warrior-psalm;
But for Love that claimeth
Lives for whom He died:
He whom Jesus nameth
Must be on His side.

Response. By Thy love constraining,
By Thy grace divine,
We are on the Lord's side;
Saviour, we are Thine.

Jesus, Thou hast bought us,
Not with gold or gem,
But with Thine own life-blood,
For Thy diadem,
With Thy blessing filling
Each who comes to Thee,
Thou hast made us willing,
Thou hast made us free.

Response. By Thy grand redemption,
By Thy grace divine,
We are on the Lord's side;
Saviour, we are Thine.

Fierce may be the conflict,
Strong may be the foe,
But the King's own army
None can overthrow.
Round His standard ranging,
Victory is secure,
For His truth unchanging
Makes the triumph sure.

Response. Joyfully enlisting
By Thy grace divine,
We are on the Lord's side;
Saviour, we are Thine.

Chosen to be soldiers
In an alien land;
'Chosen, called, and faithful,'
For our Captain' band;
In the service royal
Let us not grow cold;
Let us be right oyal,
Noble, true, and bold.

Response. Master, Thou wilt keep us,
By Thy grace divine,
Always on the Lord's side,
Saviour, always Thine!
—Frances Ridley Haug.

HOW NOT TO JUDGE THE LORD.

IN one of our familiar hymns there is a line reading, "Judge not the Lord by feeble sense." An anecdote with a good point, on this line, is laid at the door of a coloured preacher, on this wise: In reading the line he mistook the word "sense" for "saints," and so, with much unction, rendered it "Judge not the Lord by feeble saints"! Alas! that there are so many who do judge the Lord by feeble saints, and thus form a very erroneous judgment. He should not be judged by any such standard.—Selected.

SHORT PRAYERS.

THE prayer our Lord taught His disciples is commonly called the Lord's Prayer. I think that the Lord's prayer, more properly, is that in the seventeenth of John. That is the longest prayer on record that Jesus made. You can read it slowly and carefully in about four or five minutes. I think we may learn a lesson here. Our Master's prayers were short when offered in public; when He was alone with God that was a different thing, and He could spend the whole night in communion with His Father. My experience is that those who pray most in their closets generally make short prayers in public. Long prayers are too often not prayers at all; and they weary the people. How short the publican's prayer was: "God be merciful to me a sinner!" The Syrophenician woman's was shorter still: "Lord, help me!" She went right to the mark, and she got what she wanted. The prayer of the thief on the cross was a short one: "Lord, remember me when Thou comest into Thy kingdom!" Peter's prayer was, "Lord, save me; or I perish!" So, if you go through the Scriptures, you will find that the prayers that brought immediate answers were generally brief. Let our prayers be to the point, just telling God what we want.
—Moody.

THE SERVANTS OF RIGHTEOUSNESS.

"BEING then made free from sin, ye become the servants of righteousness."

We can be made free from sin, then: the word of God says so. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." "He that is dead is freed from sin."

But our blessedness does not stop with being made free from sin: "Being then made free from sin, ye became the servants of righteousness."

We can not be the servants of sin and the servants of righteousness, both at the same time; for "when ye were the servants of sin, ye were free from righteousness."

We must be freed from sin before we can become the servants of righteousness.

And "he that is dead is freed from sin."

We must be "dead with Christ" before we can "live with Him." "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God."

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." And just as Christ lives unto God since His death unto sin, so we live unto God when we are dead with Him. When we are "dead with Him" "unto sin," we "live with Him" "unto God."

Have you been made free from sin? If not, why not?

Have you become the servant of righteousness? If not, it is because you have not been made free from sin.

Have you been trying, and failing, to be the servant of righteousness? Have you grieved over failures until you were almost, if not entirely, ready to think that there is no such thing in this world as being indeed a servant of righteousness?

O toiling, discouraged soul, "be of good cheer; I have overcome the world"! There is, in truth, in this world, in Him, the service of righteousness. But it comes only through "being made free from sin;" and only "he that is dead is freed from sin."

Have you "endured the cross" of Christ with Christ? Are you crucified with Him? Have you given up to destruction the body of sin, in order that henceforth you should not serve sin? Are you dead with Him, and, so, freed from sin?

Be sure that all this is accomplished with you: then, and so, being "made free from sin," you will become the servant of righteousness as surely as the Lord has spoken that glorious promise.

A. T. JONES.

HE who enters the kingdom must receive the truth as a little child; that is, he must believe all God tells him.

THE INFINITY OF GOD'S MERCY.

"His mercy endureth forever." Mercy is that quality of disposition which treats an offender better than he deserves. It is the basis of all compassion, pardon, and forgiveness. As God's mercy endures forever, so will He forever forgive the offender who seeks His pardon. There is no end, no limit to God's mercy on His part.

"But," says an inquirer, "are we not taught that mercy will sometime fold her wings; that God will refuse to forgive? Is there not danger that we will sin beyond His forgiveness, sin so greatly that He will no more have mercy upon us?" These are important questions, which affect not only our relations to God, our ideas of God's character, but our relations to our fellowmen.

The word declares over and over again that "His mercy endureth forever." We may know, then, that His mercy is unlimited in extent. "Thy mercy is great unto the heavens." The infinite God has infinite mercy. "With whom is no variableness nor shadow of turning."

This mercy is not dormant, but active on God's part, outflowing, full, and free. Is it not written, "He delighteth in mercy." "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy?" Our God is pleased to exercise mercy, and pleased with those who hope in His mercy.

The object of the exercise of God's rich mercy is the cleansing from sin. After speaking to those who had once been "dead in trespasses and sins," who had once "walked according to the prince of power of the air," "fulfilling the desires of the flesh," children of wrath and disobedience, the apostle refers to their change, and that by which the change was brought, in these words: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us [made us alive] together with Christ." "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." "According to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

To whom is His mercy extended?—To every soul who will receive it, for God will compel none. He holds it for us in all its infinite fullness, ready to pour it out abundantly if we will but open our hearts, and "hope in His mercy." He holds mercy especially for the needy. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

But the wicked must forsake his wicked way. God's mercy is exercised in harmony with His holy law. It is one of the "weightier matters of the law." It must, therefore, be in harmony with the law; and if the sinner is to receive it, he must give up his transgression of God's law and yield to its righteous demands. Then he will receive of God's mercy. Then that mercy will cleanse from sin, and renew the sinful soul.

It matters not how sinful that soul may be. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "But my sins are so great," says a poor soul. Listen: "He is able also to save them to the uttermost that come unto God by Him." "To the uttermost," however great the sin, if you will yield it all to God and submit to His holy law. He will remove every blot. He will wash away every stain. O soul, laden with sin, only believe God, and submit all to Him, and let Jesus Christ take away the sin He has purchased, and recreate you, the man He has bought, into His own image!

Knowing God's willingness and power of forgiveness, you will forgive your brother. God represents your debt which He forgives at 10,000 talents, £1,800,000. His mercy is not exhausted in this. He represents a debt which man will not forgive at £3, one six-hundred-thousandth of man's debt to God! See Matt. 18: 23-35. But He who will not forgive the little, cannot receive God's forgiving mercy. He is not in harmony with the law of that mercy. "Forgive, and ye shall be forgiven," is a law of receiving mercy. "But he has done the same thing over and over," you say; "and shall I still forgive him?" How has God dealt with you? What does Christ say? "Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" That seemed many times to Peter, and even more to others. Hear our Lord's reply: "I say not unto thee, Until seven times; but, *Until seventy times seven*"—an indefinite number. "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

Do you hope in God's mercy?—then grant mercy to others.

M. C. WILCOX.

CHRISTIAN LIBERTY.

God has suffered all men to make their own choice, and, if they so desire, to walk according to their own will. The selfish caprice of that will, be it ever so wild and unholy, is by some regarded as liberty, and the proud assertion, "I will do as I please" is esteemed an evidence of manly independence.

But the human will cannot procure liberty for any. At the best its leadings

are but the hidden shackles of a slavery. It is only when man chooses the choice of the Divine will, that true liberty can be found. Alexander did accept of his will, and became great, but his greatness obtained only adds intensity to the fact that the same will left him in the unenvied possession of a drunkard's grave.

Christ gave up His will to accept that of the Father, and thus became the author of all true liberty. "If the Son shall make you free, ye shall be free indeed." In self will there is anarchy and rebellion, but in accepting the will of another—even God—there is perfect liberty.

The liberty given by Jesus Christ, differs widely from that which men call liberty. It is liberty to do the right only, and lies in perfect conformity to the will of another,—in other words it is harmony with righteous law. David's statement is: "I will walk at liberty because I seek Thy precepts." No other liberty is worth the name. All else is but rebellion.

True Christianity consists in the voluntary exchange of the human for the Divine will, and when this transfer is made the man is set at liberty from sin to do the right. Should earthly powers or earthly agencies interfere with that right doing, they step upon the same platform with the mind of rebellion that first caused the sin.

The Christian must then know that God is above all, and while every right law must be in harmony with God's will, every law contrary to that will must lead to bondage and to death.

"Stand fast, therefore, in the liberty wherewith Christ hath made you free," and that is freedom from sin and power to do the right. Whatever that right may be, or wherever its performance may lead, be it to the prison, dungeon, or the stake, there is life and freedom in doing the will of Heaven. That alone is liberty, true Christian liberty.

R. HARE.

"KEEP IT HOLY."

THE commandment of the Lord says, "Remember the Sabbath day, to keep it holy." He who does not keep the Sabbath day holy, does not keep the commandment at all. Further, only he can keep the Sabbath holy who is himself holy. It therefore follows that civil law can not, in the very nature of the case, enforce Sabbath-keeping; for only holy people, or Christians, can keep the Sabbath holy. The law can not make men holy, nor can it make unholy men keep the holy Sabbath. It therefore follows again that civil Sabbath-laws are folly; for those who can and will obey God need no civil law to help them, and those who will not obey God can not be helped to obey God by civil law.

A. O. TAIT.

THIS glorious privilege of the Christian is thus set forth by the beloved apostle: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ." 1 John 1: 3. "We have fellowship therefore, with the Father and the Son.

Fellowship is companionship, either by thinking or acting together. Let us see how we have fellowship with God.

First we have fellowship with Him by confession of sin. God knows that all men are sinners. He says so: "For all men have sinned." Rom. 3: 10-23. When we realise that we are lost sinners, and confess our sins to Him, we know what God knows about us, and say what He says about us, and so we have fellowship with Him.

It was thus that David was a man after God's own heart. Psalms 51: 3-4; Acts 13: 22.

Confession of sin is the only condition for the removal of sin and receiving the righteousness of God. 2 Sam. 12: 13; 1 John 1: 9.

Having by confession of sin been received into fellowship with God, we continue in this blessed relation by walking in the advancing light which He gives us. 1 John 1: 7. Realising that we are not our own (1 Cor. 6: 19), but that we are bought with the blood of Christ (1 Pet. 1: 18-19) to be His companions, we daily walk with Christ, gaining strength from the association. Not only in pleasant paths do we enjoy His presence, but in paths of trial and sorrow we enjoy this fellowship, and find it doubly sweet. We are called to suffer with Him because He left us an example to follow. 1 Pet. 2: 21. Let us then, like Paul, ask that we may know the fellowship of His sufferings (Phil. 3: 10), so that "when His glory shall be revealed we may be glad also with exceeding joy." 1 Pet. 4: 13.

Again, we have fellowship with Christ in labor, for we are laborers together with God. "We take one end of the yoke of Christ to labour with Him, but He does the work." Mat. 11: 29.

After the fellowship of labor and suffering will come the fellowship of joy. "Enter into the joy of thy Lord," will finally be said to all who on earth have walked with God. We are heirs with Christ in the everlasting inheritance (Rom. 8: 17), and "when He who is our life shall appear, then shall we appear with Him in glory."

Thus we see it is our privilege to know Jesus always by His name "Immanuel (God with us), for His promise is, "Lo, I am with you always."

Let all who name the name of Christ rejoice that we have fellowship with the Father and with the Son, even as God has said, "for these things were written that our joy might be full." 1 John 1: 4.

W. R. CARSWELL.

"SEEK ye the Lord while He may be found, call ye upon Him while He is near." It is evident from the rendering of this text that a time is coming when men will call upon the Lord, but He will not be found of them; hence the necessity of seeking Him now. The Lord is nigh unto all those who call upon Him, who call upon Him in sincerity and in truth. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon Him; and to our God, for He will abundantly pardon."

The end of all things is at hand; the Son of man cometh to reap the harvest of the earth, and to save such as be of upright spirit. The enemy of souls is seeking to draw men after him, and is laying snares for the feet of the unwary, for he knows that the time is short in which he has to work; and, oh how many are led captive at his will. Sleep seems to pervade the people, and they are insensible to the doom which awaits them. The end hastens on apace, and life, eternal life, is to be gained or lost.

Oh that souls would arouse to the necessity of obedience to God's just law, for the disobedient cannot be saved. God's law is the standard of righteousness, and all who are out of Christ it will condemn, for by it we shall be judged. Men tell us that there is no law, and that it is done away; but God says that it shall stand forever. Ps. 111: 7, 8. As the most fitting conclusion to all he had said or written, the wise man, in Ecclesiastes 12: 13, says: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments, for this is the whole duty of man." If Satan can lead men's minds away from God's law, then he can sway them about as he pleases, and the light which they once had becomes darkness; for, says Christ through the prophet: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Oh that men would seek the Lord in these last days while mercy's gate is open. The Lord has sent the light of His truth into the world, and is calling for men to make a halt, and consider their ways, and find out whether they are walking in His law or no. The minds of men are being directed to the fourth commandment, which contains the Sabbath of the Lord, and the breach that has been made there is being brought prominently to view, and the Lord is testing all to see whether they will turn back to the old paths from which their feet have wandered. Blessings and promises are given to all who will do this. Isa. 58: 13, 14; 56: 2.

Oh let all awake and arouse to the necessity of complete submission to the

will of God. As He commands, so obey. Blessings rich and abundant, may be yours here, and in the world to come eternal life. May it be even so.

AGNES BELL.

A GREAT DELUSION.

THE jubilee of modern Spiritualism is being celebrated this year. At the International Congress, which opened on the 22nd, the President is reported as saying that—

"He confidently anticipated the enrolment in their ranks of the Society for Psychical Research at no distant date. In his experience he had seen material objects moved without any visible physical contact, and had also seen writing done by invisible intelligent beings—on one occasion over 900 words being written in six seconds. In addition to this he had seen materialised forms gradually built up in the middle of a well-lighted room, apparently out of the side of the medium, who was all the time distinctly visible. He had, moreover, scores of times seen, touched, and held converse with beings who were certainly not present in the flesh. Some people required palpable proofs of spiritualistic theories; but, to the convinced spiritualist, these phenomena constituted a mere A.B.C."

The fact that these wonders are wrought by Spiritualism, while it proves the existence of invisible beings, does not verify the common idea of consciousness in death. The Scripture speaks of the "spirits of devils working miracles" which deceive the whole world, and warns us, "when they shall say unto you, Seek unto them that have familiar spirits;" "should not a people seek unto their God? 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.

Judged by this test the "invisible, intelligent beings" above referred to are clearly seen to be spirits of darkness. If those who are now rejoicing in the spread of modern Spiritualism would but seek to the law and to the testimony, they might know that they have given themselves over to do the will of "the god of this world," "the spirit that now worketh in the children of disobedience." Instead of the success of the movement being an occasion for jubilee, it should rather lead to distress of mind on the part of those connected with it, and prayerful watching in the case of all.

E. J. WAGGONER.

THE devil makes much noise and show with his work, and alarms us all; but God is silently busy all the time in a world He has made to His own hand; and He does infinitely more, while we are thinking nothing about it.—Dr. Furness.

CO-WORKERS WITH CHRIST.

The mission of the followers of Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. And in proportion as the love of Christ fills the heart and controls the life, it will be our pleasure to do the will of Christ, whose servants we claim to be.

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of benevolence, in all its branches, twice blessed. God could have reached His object in saving sinners without the help of man; but He knows that man could not be happy without acting a part in the great work of redemption. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His co-worker.

In sending out the twelve, Christ sent none alone. They were to go forth two and two, invested with a power from Himself to heal the sick, and to rebuke satanic agencies, as a proof of their mission.

Galilee was to be their principal field of labour. In Jerusalem and Judea, where Christ Himself had laboured, and where they would be sure to meet the bigoted Pharisees, their efforts would avail but little, and bring discouragement to themselves. The population of bigoted religionists was a hard, forbidding field. The disciples were to avoid, as far as possible, stirring up the prejudices of the religious leaders. Therefore they were to confine their labours to their own nation. Christ's injunction to them was: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."

The education of the disciples, and their Jewish prejudices, unfitted them for work among the Samaritans or the heathen. They made this manifest on Christ's last journey to Jerusalem. On that journey, He "sent messengers before His face; and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem." They did not open their doors to the heavenly Guest, and did not urge Him to abide with them, although they beheld Him weary with His journey, and the night was drawing on. The disciples knew that He designed to tarry there that night, and they felt keenly the slight thus put upon their Lord. In their anger, they prayed Jesus to call down fire from heaven to consume those who had thus abused Him. But Christ rebuked their indignation and zeal for His honour, and told them that He came not to visit with judgment, but to show mercy. These disciples were not yet fitted to work among any save their own nation.

In the parables of Christ to the scribes and Pharisees, the priests and rulers, He explained their position of unbelief and opposition in its varied forms. Some of them were thoroughly self-centered. They had no room in their hearts for Jesus. Self was constantly appearing, leading them to manifest a harsh, domineering spirit. Another phase of their unbelief was expressed in their proud, perverted fanaticism. In all these lessons Christ was teaching His disciples line upon line, precept upon precept. Those traits of character which Christ condemned, they were not to bring into their lives, but were to weed from their hearts every wrong thought and practice.

When the twelve were sent out, they were undertaking their first mission without the personal presence of Christ. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, or in any way occasion opposition and close the door for future work. They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. They were not to enter into the synagogues and call together the people for public service; their efforts were to be put forth in house to house labour. They were to accept the hospitality of those who were worthy, those who would welcome them heartily as if entertaining Christ Himself. And that home would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. These disciples were to be heralds of the truth, to prepare the way for the coming of the Master. And the burden of their message was a repetition of that of John the Baptist, and of Christ Himself: "The kingdom of heaven is at hand."

In thus sending the workers out two and two, it was God's design that by their prayers, their counsel, and their conversation, they should be a help to each other; than when one should be perplexed and confused by difficult questions, the other might be prepared to aid his brother worker.

The instruction of the divine Teacher is for His followers in all time. The teaching given to His disciples was given also to those who receive the truth through their word. The word of God is to be their constant instructor. They are to feed upon it, to see, and understand and appropriate the reproofs, the correction, and the instruction given to them through it. Every phase of Christ's teaching is as essential for those who are carrying forward God's work in the earth to-day as it was for the chosen twelve, from John, the beloved disciple, to Judas, who would not be benefited thereby. And all who, seeing their defects of character, their great need of the transforming grace of Christ, desire to overcome their faint-heartedness and irresolution, their desire to be

first, and become moulded to the Christ pattern, may become co-workers with Christ.

As children of God, none are excused from taking a part in the great work of Christ for the salvation of his fellow-men. It will be a difficult work to overcome prejudice, and to convince the unbelieving that our efforts to help them are disinterested. But this should not hinder our labour. There is no precept in the word of God that tells us to do good to those only who appreciate and respond to our efforts, and to benefit those only who will thank us for it. God has sent us to work in His vineyard. It is our duty to do all we can. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper; either this or that." We should be grateful that He condescends to use any of us as His instruments. For every earnest prayer put up in faith, an answer will be returned. It may not come just as we expected; but it will come at the very time when we most need it. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

We should work as did our divine Teacher, sowing the seeds of truth with care, anxiety, and self-denial. We must have the mind of Christ if we would not become weary in well doing. His was a life of continual sacrifice for others' good. We must follow His example. We must sow the seed of truth, and trust to God to quicken it to life. The precious seed may lie dormant for some time; but the grace of Christ may convict the heart, and the seed sown be awakened to life, and spring up, to bear fruit to the glory of God. Missionaries in this great work are wanted, to labour unselfishly, earnestly, and perseveringly, as co-workers with Christ and the heavenly angels, for the salvation of their fellow men.

MRS. E. G. WHITE.

TESTIMONIES TO THE BIBLE.

"The hundred best books, the hundred best pictures, the hundred greatest strains of music, are all in it [the Bible] and all derived from it," writes Dean Farrar in his volume, "The Bible, its Meaning and Supremacy." He supports the affirmation by citing the music of Handel and Mendelssohn, the pictures of Fra Angelico and Raphael, the poetry of Dante and Milton, and the brightest and best of English verse from the poems of Chaucer to those of Tennyson.

The Bible has done much more than inspire all that is best and greatest in literature and art; it has inspired, also, the career of the best of men—Vincent de Paul, John Howard, William Wilberforce and Lord Shaftesbury—who "raised strong arms to bring heaven a little nearer earth."

All sorts and conditions of men have witnessed to the supremacy and precious-

Holy Scriptures. The wit,
Heinrich Heine, a Jew,
half French, took up the
subject Sunday to dissipate his weariness.
"What a book!" he exclaimed,
after reading it for hours. "Vast and
deep as the world, Sunrise and sunset,
birth and death, promise and fulfilment,
the whole drama of humanity are all in
this book!"

This exclamation was not a spasm of
admiration. When dying on his mattress-
couch, where he had passed years of
agony, and had become a changed man,
Heine wrote:—

"I attribute my enlightenment entirely and
simply to the reading of a book. Of a book?
Yes, and it is an old, homely book, as full of love
and blessing as the old mother who reads in it
with her dear, trembling lips, and this book is
the Book, the Bible. He who has lost his God
can find Him again in this book, and he who has
never known Him is here struck by the breath of
the Divine Word."

Professor Huxley, the eminent man of
science who invented the word "agnosticism"
and accepted for himself the name
of "agnostic," testifies that the Bible is
the best source of the highest education
of children.

"Consider the great historical fact," he wrote,
"that for three centuries this book has been
woven into the life of all that is best and noblest
in English history; that it has become the
national epic of Britain, and is as familiar to
noble and simple from John O'Groats's House to
Land's End, as Dante and Tasso were once to
the Italians; that it is written in the noblest and
purest English, and abounds in exquisite beauties
of a merely literary form; and finally, that it for-
bids the veriest hind who never left his village
to be ignorant of the existence of other
countries and other civilisations, and of a great
past, stretching back to the farthest limits of
the oldest nations in the world."

"By the study of what other book could
children be so much humanised, and made to
feel that each figure in that vast historical pro-
cession fills, like themselves, but a momentary
space in the interval between two eternities, and
earns the blessings or the curses of all time,
according to its efforts to do good and hate evil,
even as they also are earning their payment for
their work!"

"The Bible has been the Magna Charta of
the poor and of the oppressed!... nowhere is
the fundamental truth that the welfare of the
state in the long run depends on the welfare of
the citizen so strongly laid down."

"The most original book in the world
is the Bible," wrote R. W. Emerson.

"The elevation of this book," he says, "may
be measured by observing how certainly all
elevation of thought clothes itself in the words
and forms of thought of that book.... People
imagine that the place which the Bible holds in
the world it owes to miracles. It owes it simply
to the fact that it came out of a profounder depth
of thought than any other book."

"I think that I know my Bible as few
literary men know it," wrote Hall Cain,
the novelist, in *McClure's Magazine*.
"There is no book in the world like it,
and the finest novels ever written fall short
in interest of any one of the stories it
tells."—*Youth's Companion*.

In such a world, so thorny, and where none
Find happiness unblighted, or, if found
Without some thirsty sorrow at its side,
It seems the part of wisdom, and no sin
Against the law of love, to measure lots
With less distinguished than ourselves, that thus
We may with patience bear our moderate ills,
And sympathise with others suffering more.

—*Courier*.

From the Field.

NEW SOUTH WALES CONFERENCE.

THE third annual session of the New South
Wales Conference of Seventh-day Adventists
was held in the Stanmore church, July 21-
26th. Five meetings were held, at which the
President, W. L. H. Baker, presided.

The churches of the Conference were
represented by delegates as follows: Ashfield,
six; Cooranbong, six; Stanmore, seven;
Parramatta, three; Prospect, one; Kelly-
ville, two; and seven delegates at large.

The chairman in his address spoke of the
prosperity of the work in every branch. The
Lord was certainly going before them, and
they had every reason for encouragement.
Pastors W. C. White, S. N. Haskell, and
G. B. Starr each spoke of the work they
had been engaged in during the past year.
Others presented the needs of their respec-
tive churches.

The usual Committees were appointed by
the chair as follows:—

Committee on Delegation.

Committee on Nominations.

Committee on Auditing.

Committee on Resolution.

Committee on Credentials and Licenses.

The following are some of the resolutions
adopted by the Conference:—

RESOLVED, That we recognise the prospering hand
of God in the success which attended the work of the
camp and tent meetings, resulting in the organisation
of the Stanmore church, and the erection of this com-
modious building, and a continued living interest
among the people, and that we express our thanks-
giving and praise to God for the same.

RESOLVED, That the thanks of this Conference be
conveyed to the brethren in America, Honolulu, and
South Africa, who donated liberally toward the erec-
tion of the Stanmore and Cooranbong church buildings.

RESOLVED, That in the prosperity attending the
work of the "Health Home," which has now grown
into a "Medical and Surgical Sanitarium," we recog-
nise the blessing of God upon right principles in dietetic
reform, and the use of rational, or Nature's reme-
dies in the treatment of disease; and further:—

RESOLVED, That we pledge our support of these
principles by our practice, our influence, and with our
means

Whereas, The Spirit of God is signally blessing the
Christian Help work in all parts of the harvest field,
RESOLVED, That we recommend our churches
throughout the Conference to engage in this work.

RESOLVED, That we recognise in the *Herald of
Health* a needed agent for the publication and dissem-
ination of the principles of the gospel of health
throughout Australasia, and the forwarding of much
needed dietetic and kindred reforms among the people;
and further:—

RESOLVED, That we will support this journal

Whereas, the Lord has blessed the labours of Brother
and Sister Carswell in Newcastle, and there is in that
important city an interest among the people to hear
the truth:—

RESOLVED, That we establish a permanent mission
in that city in the near future, embracing the various
phases of the work

RESOLVED, That this Conference take into consid-
eration the advisability of establishing day-schools in
connection with our churches, where the number of
children attending same would sufficiently warrant.

Whereas, the illness of Bro. W. L. H. Baker's father
makes it necessary for him to return to the United
States for a time:—

RESOLVED, That this Conference express its sym-
pathy with Bro. Baker, and deeply regrets the cir-
cumstances which make it necessary for him to tem-
porarily sever his connection with the Conference, and
that we assure him that our prayers will follow him
for a prosperous journey and a safe return to this field
of labour.

The officers elected for the session are as follows:—

President: S. N. Haskell

Vice-President and Secretary: G. B. Starr

Treasurer: F. L. Sharp

Executive Committee: S. N. Haskell, G. B. Starr,
F. L. Sharp, J. Johanson, J. Smith

The Committee on Credentials and Li-
censes presented the following report, which
was adopted:—

Credentials: G. B. Starr, H. C. Lacey, W. C. White

Licenses: A. W. Semmens, J. Johanson, M. Hare,
E. R. Caro.

Missionary Licenses: W. R. Carswell, Mrs. H.
Haskell, Mrs. G. B. Starr, Miss M. Schowe, Miss H.
Newcomb, Miss E. Appledorff, Miss L. Gregg

The presence and blessing of the Lord was
realised throughout the entire session, and
all returned to their homes feeling they had
received much help and encouragement.

W. L. H. BAKER, President.

MISS L. GREGG, Secretary.

REPORT OF THE CENTRAL AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

FOR THE QUARTER ENDING JUNE 30, 1898.

Name of School.	Members.	Average.	Scholars.	Ch. Mem.	No. of Classes.	Contri- butions.	Tithe.	Donated To missions
Adelaide ...	49	60	36	10	5	9	3	11 0 4 0 0
Ballarat ...	39	30	23	6	2	11	10	2 0 4 6
Beechworth ...	7	5	3	2	2	10		4 2 6
Bismarck ...	35	22	21	5	1	6	0	2 7 3 0
Brighton ...	13	10	2	14	10	2	10	2 10 5 4
Broken Hill ...	49	34	18	5	3	3	2	6 4 2 4 4
† Bruni Isl'd N								
Bruni Island S	3	3		1	2	3		3 2 0
Dandenong ...	16	12	4	1	9	0		1 0 5 0
Devonport E.	2	2		1				
† Edithburg ...								
Geelong ...	35	23	16	4	1	2	2	3 3 1 1 6
Hawthorn ...	45	43	17	6	3	12	7	7 6 1 15 0
Hobart ...	82	49	55	11	4	6	11	7 2 2 6 1
Kangatilla ...	13	13	6	3	1	1	11	2 2 14 0
Kangaroo Flat ...	15	15	7	2	1	3	0	2 3 11 4
Kadina ...	25	15	17	3	1	16	6	3 9 7 11
Latrobe ...	14	2	2	9	9			9 3 0
† Launceston ...	22	19	2	3	16	7		1 8 5 0
Melrose ...	18	12	7	2	1	0	6	2 0 12 6
† Modbury ...								
North Fitzroy ...	178	136	90	25	9	6	6	19 8 3 6 0
* Nangkita ...								
Prospect Hill ...	24	21	9	3	1	5	3	2 7 10 0
† Smithton ...								
Warrandyte ...	8	7	2	1	2	6		3 1 9
Williamstown ...	69	50	30	12	3	17	7	2 0 1 13 5
Wytheville S.	8	8	3	2	6	6		7 3 2 8
Wynyard ...	12	9	3	2	10	4		1 0 2 8
Windsor ...	90	70	11	3	19	9		5 6 2 0 0
Zeehan ...	13		2	2				
Totals	924	668	353	125	49	6	11	4 8 6 22 169 2

ANNA L. COLCORD, Secretary.

* Discontinued.

† Family schools, failed to report.

B. Matthews, Undertaker

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BE KIND.

Be kind. This life is full
Of pain enough. Add not unto its woe.
Let others bless thee for thy gentleness.
Be kind, and heavenward go

Be just. Oh do not judge
Thy brother by some narrow standard set
By thy small mind. In all thy ways
Be just. God reigneth yet.

Be brave. Fear thou no ill
Act well thy part. Obey the heavenly call.
And, if the hosts of hell thy heart assail,
Be brave. God knows it all

Then, if thy life be spent
Thus blessing others, and in doing right,
Thou shalt have joy. Thy Saviour will bestow
A crown of glory in the realms of light.

—Selected.

MISS WILLARD'S CHILDHOOD.

A PEEP at the home in which Miss Willard's early life was spent leaves no room for doubt as to where and how the character of the woman was formed. It was in an atmosphere of love and of devotion to duty that the girl learned her first lessons of life.

There is nothing in all Miss Willard's childhood, says a writer in *Christian Work*, more beautifully than the love and harmony that existed between the sisters—Frances and Mary. One of its pleasantest expressions was a habit, early formed, of nightly asking forgiveness for any word or act that might have been unsisterly, and thanking each other for the kindness of the day, a habit continued till the younger sister said good night to earth.

The home life was almost exclusively the educator in Miss Willard's case. Until she was twelve years old her mother was her only teacher, and even after that, school was limited. But the home was one where books were loved; and while she was still young, Frances learned not only to read but to study, and to put her thoughts into writing.

Better than all for the young girl was the fact that the home she loved so well was a Christian home. In it Sunday was observed with almost Puritan strictness.

Miss Willard tells of a Christmas that fell on Sunday. In order that no secular matters might disturb the peace of the day of rest, the Christmas presents were given on Saturday evening, and then, with praiseworthy self-denial, laid aside until Monday.

Fortunately for the other two young members of the household—Oliver and Mary—their presents included a Sunday book for each, while, instead of the book, Frances had a long desired but strictly weekday slate. That slate was a treasure, but—to-morrow was Sunday, and it was a treasure unavailable for more than twenty-four hours.

A happy idea finally came into the longing little mind. Frances asked her mother: "Might I have my new slate if I'll promise not to draw anything but meeting-houses?"

The plea was so natural, and so well sustained, that Frances had the slate, her mother even drawing for her a pattern church. —*Youth's Companion*.

[*This illustrates how, in the past, those, true-hearted Christians, who have honestly believed Sunday to be the Sabbath, have conscientiously observed it as such, and taught their children to respect it.—Ed.]

BAD MANNERS.

First impressions mean a great deal. The language of the face and manner is the shorthand of the mind, and is quickly read. Orison S. Marden cites an example.

"Can you write a good hand?" asked a man of a boy who had applied for a situation.

"Yaas," was the answer.

"Are you good at figures?"

"Yaas," was the answer again.

"That will do. I do not want you," said the merchant.

After the boy had gone a friend said, "I know that lad to be honest and industrious; why don't you try him?"

"Because his manners are bad. He has not learned to say 'Yes, sir,' and 'No, sir,'" replied the merchant. "If he answered me as he did, how will he answer customers?"

—Selected.

COMMON SENSE.

SCHOOLS should be selected for children that have teachers who teach, instead of those who merely hear recitations, and above all that have teachers who look upon each child as an entity instead of as one of the component parts of a troublesome whole that is put up with, a given number of hours each week, because the teacher must earn his or her living.

A great deal is said about the virtues of answering children's questions. It is a great deal more just to the child to help him to bits of pertinent information, and thus lead him on to answer his own question. Train up a child with the habit of thinking, and when he is grown up, he will not be distinguished, as are ninety-five per cent. of all the men and women who are failures in life, by a lack of common sense, pitiful to see.

Poverty and riches are about equal bars to individual progress. Lack of common sense is a positive blight. With common sense one can overcome poverty, and know what to do with riches. With common sense the man or woman bereft of every other talent may evolve into a success, if not into a positive genius.—*Dinah Sturgis*.

THE TYRANNY OF HABIT.

CONSIDER for a moment! Without help from above, you are powerless to master your evil habits. You do not know the tyranny of the usurper until a rebellion is got up against him. As long as you are gliding with the stream, you have no notion of its force. Turn your boat and try to pull against it, and when the

sweat-drops come on your face, sliding backward, at pace 2, and you will begin to find out what a down-sucking energy there is in that silent flow. So the ready complacency, the worst part of my nature, masks the tremendous force with which my habit tyrannises over me, and it is only when I round and try to go the other way, that I find out what a power there is in its invisible grasp.

Did you ever try to cure some trivial habit, some trick with your fingers, for instance? You know what infinite pains, and patience, and time it took you to do that; and do you think that you would find it easier if you once set yourself to cure that lust say, or that petulance, pride, passion, dishonesty, or whatsoever form of selfish living in forgetfulness of God may be your besetting sin? If you will try to pull the poison fang up, you will find how deep its roots are. It is like the yellow charlock in a field, which seems only to spread in consequence of attempt to get rid of it; as the rough rhyme says—"One year's seeding, seven years weeding"—and more at the end of the time than at the beginning. Any honest attempt at mending character drives a man to this—"Iniquities are too strong for me."

—Alexander MacLaren.

SOME RESULTS OF INTOXICANTS.

DR. ADDA draws a terrible picture of the ravages of alcohol, and three other intoxicants, amari, absinthe, and anisette, in Algeria. "Under the influence of these irritating poisons," writes the doctor, "the stomachs of the people speedily become badly dyspeptic, and this condition is soon followed by an extreme nervousness, very difficult to treat successfully. The offspring of these unhappy drunkards are frequently wretched, sickly, and nervous, succumbing in large numbers to inflammation of the brain, ticks, and scrofula."—*Le Relèvement Social*.



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Items of Interest

Serious volcanic eruptions have been reported from the New Hebrides.
A fire occurred at Broken Hill, Aug. 3, destroying £1,500 worth of property.

Five persons were either burnt to death or seriously injured by the careless use of fire in Melbourne, during the past week.

The French Ambassador at Washington has been empowered by the Spanish Government to confer with the American authorities as to the terms of peace.

During the last quarter of a century Great Britain has acquired over 5,000,000 square miles of territory, or about the area of Australia; France, nearly 2,000,000; Russia, 1,044,000, and Germany 1,037,000.

On Tuesday August 1, there was a serious explosion of 1,250 lbs of Nitro Glycerine at the Australian Explosives Co's Works, Deer Park, near Footscray, Vic. One man was literally blown to pieces, several others had miraculous escapes, and much damage was done to various buildings owned by the company.

A daring bank robbery was perpetrated at Penhurst, on Aug. 4. Just after banking hours a man drove up to the Bank of Victoria in that town and entered the building. The manager, who was alone, was ordered under cover of a revolver to "bail up." He was then tied and gagged, while the robber secured all available cash, about £540, and escaped. Later on a man who is believed to be the thief was arrested in a train on the way to Melbourne, and the money found in a portmanteau on the railway track.

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Obituary.

Shepherd.—It is with no ordinary degree of sorrow that we record the death of Brother Isaac Shepherd of Hokitika, New Zealand, who, after a few weeks of sickness borne with Christian patience and resignation, fell asleep in Jesus, June 28th, 1898. Aged 75 years.

Twelve years ago he embraced the truth touching the Bible Sabbath, and all the other distinctive doctrines held by the Seventh Day Adventists, was baptized by Pastor A. G. Daniels, and united with the Kaitake church.

He invariably evinced an affectionate regard for the people of his choice, and always manifested a deep interest in the spread of present truth; and although involving considerable toil and inconvenience, yet so long as health permitted he continued to meet with, and preside over, the few Sabbath-keepers at Pungairi, and acted in the capacity of superintendent of the Sabbath School since its commencement in that place.

Nor was Brother Shepherd beloved and esteemed by his Adventist brethren and sisters only; he was also deservedly respected by the community at large, European and Maori.

During his illness, some of the passages of holy scripture to which he made frequent reference, were Isa. 56, John 3:16, and Rev. 14:13-16.

While the members of the Kaitake and Pungairi churches deeply sympathise with Sister Shepherd under her painful bereavement, they also fervently pray that the God of all consolation may be pleased to minister the comfort suited to her case.

"From God's holy word consolation we borrow
For those who in Jesus confidently sleep."

T. HARE, SEN

SABBATH COMMENCES:

CITY.	AUG. 19.	AUG. 26.	SEPT. 2.
Melbourne ..	5.46 p.m.	5.52 p.m.	5.58 p.m.
Sydney ..	5.26 p.m.	5.31 p.m.	5.36 p.m.

Orders for any publication advertised in the Bible Echo, unless stated to the contrary, should be addressed to the following agents:—

Australian Tract Society, 251 St. George's Rd., N. Fitzroy, Vic.
N. S. Wales Tract Society, 87 Douglas St., Stanmore, N.S.W.
New Zealand Tract Society, 35 Taranaki St., Wellington, N.Z.
Queensland Tract Society, "Warrieton," Borneo Terrace, Brisbane, Queensland.
W. A. Tract Society, 265 Newcastle Street, W. Perth.
Or they be addressed to any agent in the following list:—
Adelaide.—Mr. J. Higgins, Frederick St., New Adelaide, S.A.
London.—International Tract Society, 99 Paternoster Row, E.C.
United States.—Pacific Press, 39 Bond St., New York, and 1099 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.—Natchelvie Street, Surrey Hills	2.30 p.m.	10.3 a.m.
Ballaarat.—Society's Hall, Grenville Street	2.30 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.	11.5 a.m.
Hawthorn.—Park Street Chapel, Glenferrie	10 a.m.	11.15 a.m.
Melbourne.—S. D. A. Church, Alfred Cres. cent 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.	11.30 a.m.
Rockhampton.—Old Wines Hall, Denham St.	10 a.m.	11.15 a.m.
Sydney.—Carlisle St., Ashfield	9.45 a.m.	11 a.m.
Williamstown.—Excelsior Hall, Elcra St.	2.15 a.m.	11.15 a.m.
Windsor.—Foresters' Hall, Albion Street	9.30 a.m.	11 a.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.

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Tobacco, 24 pp., 1d. Curse of Liquor
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Liquor Traffic Working Counter to Christ, 8 pp., 1d.
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TO MISSIONARY WORKERS.

The new tract, "The Coming of the Lord," by A. T. Jones and M. C. Wilcox, is just the tract long wished for on this subject. 8 pages 1d.

THE BIBLE ECHO.

Melbourne, Victoria, August 15, 1898.

We send out no papers that have not been ordered, if persons receive the Bible Echo without having ordered it, it is sent them only as a favor, and they will not be called upon to pay. 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. All matter appearing in the Bible Echo without credit may generally be understood as coming from the Editor.

PASTOR W. C. WHITE and Brethren A. W. Semmens and J. Reekie are in attendance at the Cen. Australian Conference.

WE were pleased to meet at the Conference our old friend and fellow-worker, Bro. G. W. Morse, whom we had not seen for nearly ten years.

THE Central Australian Conference, now in session in Melbourne, opened with a large attendance. The meetings Sabbath and Sunday, August 6 and 7, were held in Temperance Hall, in the city.

OUR city mission buildings in this city are being neatly fitted up for the important work before them. It is expected that the mission will be opened at the close of the present Conference.

THAT the Papacy has lost none of its old-time ambition, though it has for a time lost much of its power, is evinced again in a recent letter from the Pope addressed to the two Catholic Archbishops of Scotland, in which he urges them "to greater exertions for the conversion of the Scottish people to the Roman Church."

WHERE Christ is there is light, for He is light, the Light of the world. When He left Nazareth and went and dwelt at Capernaum, the record says: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Open the door of the heart to Jesus, and let in the light.

IF any of our readers would like to have a hand in helping equip our city "Helping Hand Mission," they can do so by sending their contributions to the Hon. Treasurer of the Mission, N. D. Faulkhead, 16 Best St., North Fitzroy, Vic. Material for fitting up sixty beds is needed. About six shillings are required to supply each bed with straw tick, sheet, and pillow slips. Would you not like to contribute sufficient to fit up one bed? And whatever you do, do for Christ's sake.

OUR New South Wales Tract Society secretary, Miss Lizzie Gregg, sends us the following item of interest:—

"Pastor and Mrs. W. L. H. Baker, with their little boy, Merton, left Sydney, Monday, August 1, on the Union S.S. Co.'s magnificent steamship *Monna*, for America. The failing health of Bro. Baker's parents seemed to indicate that this step should be taken, although he was loath to leave the work in this Conference. A number of friends assembled at the wharf to bid them 'bon voyage,' and a speedy return to this country, where their labours during the past twelve years have been blessed of God, and appreciated by

many. The prayers and best wishes of all follow them in their long journey, and we trust that our Great Captain will be with them, and make them a blessing wherever they are."

THOSE who fail to read the *Southern Sentinel* for August will miss something worth reading. Besides editorials on "The Education Bill in West Australia" and "The Position Plainly Stated," it contains an excellent paper on "The Education Question in Queensland," written by Mr. J. W. Roberts, editor of the *Austral Star* (Presbyterian), and read recently before the Ministers' Union of Brisbane; and articles on "What Makes Great Men," by L. A. Smith; "Lord Macaulay an Advocate of Religious Liberty;" "True Loyalty;" "Human Authority," by Bishop Hoadly; "Should the Sabbath be Enforced by Civil Law?" by Francis Wayland, D.D. (Baptist); "The Papacy and the Monroe Doctrine," by A. T. Jones; and "The Tramways and the Stocks," by N. A. Davis. Altogether it is a good number to read and a splendid one to circulate.

SINCE writing the above note, a post card from a lady in New Zealand has come to hand, addressed "To the editor of the *Southern Sentinel*," which says: "I have subscribed for one dozen monthly for twelve months of the above-named paper. I like the paper very much, and wish you every success." Good. We are glad to know that there are women in the world who have a grasp of the situation and an understanding of the great controversy going on between the powers of light and the powers of darkness sufficiently to appreciate the grand principles set forth, and the good matter presented, in this little journal for the times, the *Southern Sentinel* and *Herald of Liberty*. Every Christian ought to be so wide awake that he would do this; but we are sorry to say that many are not.

"Arm Yourselves Likewise."—The religion of Jesus Christ aims at the control of the body, with all its passions and powers, by a humble, converted, self-renouncing mind. Such a mind is the mind of Christ. Everyone may have this mind by accepting Christ. And with it, one may be victorious. Therefore we have this instruction: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." 1 Pet. 4: 1, 2. And what is meant by "the lusts of men" is indicated in the next verse: "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." He, therefore, who arms himself with the mind of Christ, will renounce these things, and will seek to know and do the will of God.

Evil Effects of Time.—The evil effects of time setting in, as treated in the following column of the Melbourne secular paper upon Mr. Baxter's latest prediction that "the presence of Christ at Jerusalem, at the close of Armageddon, to reign over the world of the earth for 1000 years, may be expected at Easter, in 1908":—

"The Rev. Mr. Baxter, whose latest prophet is world-wide, has been good enough to fix the date of the millennium at a period at which even many at present middle-aged people expect to see—bar typhoid fever, lightning, and scorchers. Moreover, he gives this date to the world of ours a generous lease of life. But upon those nerve-thrilling prophets of ill who bid us prepare at distressingly short dates for the wreck of matter and the crash of worlds, Baxter hath spoken! We breathe again."

Thus the work of false prophets only casts contempt upon the truth, gives the scoffer occasion to scoff, and lulls the world to sleep.

THE advocates of truth must give evidence in their own characters of its reforming, transforming power, or their labours will have little effect.—Mrs. White.

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