

Bible Echo



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ONE PENNY.

THE BIBLE ECHO.

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FOR TERMS SEE LAST PAGE

IN HIS FOOTPRINTS.

THERE'S an endless charm of beauty
In the pleasant path of duty
Which our Saviour has marked out for us in footprints
of His own;
We may see those charms unfolding
If we only keep beholding
All His footsteps, which lead upward to His bright,
majestic throne.

If we only learn to follow
In His steps, and leave the hollow
Human footsteps, which vain mortals have marked
out for us below,

We shall, in a way surprising,
See our pathway rising, rising,
To a higher, nobler summit than we ever thought to
know.

God is constantly appealing
To our hearts. He keeps revealing
Such sweet glimpses of His beauty, which by faith
alone are seen.

O, the joy of only knowing
God has placed His glory, growing,
In the path of life and beauty,—flowers, and trees, and
grass so green!

Have you ever heard the story
Which the Lord of life and glory
Is repeating in the path of life He asks us now to
take?

Hear it now, and prove His treasure
Is beyond all earthly measure,
Walking only in the footprints which our Saviour
loved to make.

HARRY ARMSTRONG.

"THEY CAN BE TRUSTED ANYWHERE."

A BROTHER recently related to us an incident which came under his notice, and which, for the moral it contains, is worth repeating. In a certain town a little company of Seventh-day Adventists had established so good a reputation for truthfulness, honesty, and faithfulness in meeting financial obligations, that they could secure credit anywhere as soon as it was known who they were. One day a man drove into one of the timber yards of the town who told the proprietor that he was a stranger, but a Seventh-day Adventist; that he had lately bought a farm out in the country, and desired a load of timber for which he did not just then have the money. The reply was: "If you are an Adventist, that is all I want to know. They can be trusted anywhere."

The lumber was accordingly measured

up, and loaded on the waggon; but as the man was about to drive away, he took a chew of tobacco. The proprietor just then coming out of his office, saw this, when, without a moment's hesitation, he said: "Stop! You can't have that timber. You have deceived me. You said you were an Adventist. You have lied to me—I know you have; for no Seventh-day Adventist chews tobacco, as I see you do. Unload that timber from your waggon at once, unless you have the money to pay for it on the spot." The deceiver's fraud was discovered; he could only do as commanded; and he went away probably a wiser man than when he came.

That timber merchant was right; no true Seventh-day Adventist uses tobacco. Some frauds, who try to pass themselves off as Seventh-day Adventists, may; but no genuine Seventh-day Adventist will continue the use of the filthy and poisonous weed. And may the Lord forever preserve all who are indeed observers of the Bible Sabbath and waiting for the Master's second coming, in such honesty and faithfulness that it can always be truthfully said of them: "They can be trusted anywhere."

W. E. CORNELL.

GOD'S CLAIMS EQUALLY BINDING ON ALL.

GOD has sacred claims upon us all. He claims the whole heart, the whole soul, the whole affections. The answer which is sometimes made to this statement is, "Oh I do not profess to be a Christian!" What if you do not? Has not God the same claims upon you that He has upon the one who professes to be His child? Because you are bold in your careless disregard of sacred things, is your sin of neglect and rebellion passed over by the Lord? Every day that you disregard the claims of God, every opportunity of offered mercy that you slight, is charged to your account, and will swell the list of sins against you in the day when the accounts of every soul will be investigated. I address you, young men and women, professors or non-professors. God calls for your affections, for your cheerful obedience and devotion to Him. You now have a short time of probation, and you may improve this opportunity to make an unconditional surrender to God.

Obedience and submission to God's requirements are the conditions given by the inspired apostle by which we become children of God, members of the royal family. Every child and youth, every man and woman, Jesus has rescued by His own blood from the abyss of ruin to which Satan was compelling them to go. Because sinners will not accept of the salvation freely offered them, are they released from their obligations? Their choosing to remain in sin and bold transgression does not lessen their guilt. Jesus paid a price for them, and they belong to Him. They are His property; and if they will not yield obedience to Him who has given His life for them, but devote their time and strength and talents to the service of Satan, they are earning their wages, which is death. Immortal glory and eternal life is the reward that our Redeemer offers to those who will be obedient to Him. He has made it possible for them to perfect Christian character through His name, and to overcome on their own account as He overcame in their behalf. He has given them an example in His own life, showing them how they may overcome. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

The claims of God are equally binding upon all. Those who choose to neglect the great salvation offered to them freely, who choose to serve themselves and remain enemies of God, enemies of the self-sacrificing Redeemer, are earning their wages. They are sowing to the flesh, and will of the flesh reap corruption.

Dear young friends, that which you sow, you will also reap. Now is the sowing time for you. What will the harvest be? What are you sowing? Every word you utter, every act you perform, is a seed which will bear good or evil fruit, and will result in joy or sorrow to the sower. As is the seed sown, so will be the crop.

Those who have put on Christ by baptism, by this act showing their separation from the world, and that they have covenanted to walk in newness of life, should not set up idols in their hearts. Those who have once rejoiced in the evidence of sins forgiven, who have tasted a Saviour's love, and who then persist in uniting with the foes of Christ, rejecting the perfect righteousness that Jesus offers them, and choosing the ways that He has

condemned, will be more severely judged than the heathen who have never had the light, and have never known God or His law. Those who refuse to follow the light which God has given them, choosing the amusements, vanities, and follies of the world, and refusing to conform their conduct to the just and holy requirements of God's law, are guilty of the most aggravating sins in the sight of God. Their guilt and their wages will be proportionate to the light and privileges which they have had.

We see the world absorbed in their own amusements. The first and highest thoughts of the larger portion, especially of women, are of display. Love of dress and pleasure is wrecking the happiness of thousands. And some of those who profess to love and keep the commandments of God, are of this class as near as they possibly can and retain the Christian name. Some of the young are so eager for display that they are even willing to give up the Christian name, if they can only follow out their inclination for vanity of dress and love of pleasure. Self-denial in dress is a part of our Christian duty. To dress plainly, and abstain from display of jewelery and ornaments of every kind, is in keeping with our faith. Are we of the number who see the folly of worldlings in indulging in extravagance of dress as well as in love of amusements? If so, we should be of that class who shun everything that gives sanction to this spirit which takes possession of the minds and hearts of those who live for this world only, and who have no thought or care for the next. MRS. E. G. WHITE.

HOW SHALL WE KNOW THAT THE BIBLE IS THE WORD OF GOD?

THE Bible comes to men as the word of God. In every part it speaks to men as from God and upon the authority of God.

But how shall men who do not know God know that it is the word of God? This is the question that thousands of people ask. They ask, "What proof is there, where is the evidence, that it is the word of God?"

There is evidence,—evidence that every man can have,—evidence that is convincing and satisfactory. Where is it, then? Let us see.

Being the word of God, where could evidence be found that it is such? Where should we expect to find such evidence?

Is there any one of greater knowledge than God, or of greater authority than He, of whom we may inquire?—Certainly not. For whoever God may be, there can be no higher authority, there can be no greater knowledge.

Suppose, then, we were to ask God whether this is His word, and suppose He should tell us, in so many words, "The Bible is My word," we should then have only His word for it.

But we have that already, over and over; so that even then we would have no more evidence than we now have in abundance; and the evidence would be in no wise different; for it would be the evidence of His word, and that we already have.

The word of God bears in itself the evidence that it is the word of God.

It is impossible that it could be otherwise.

If God had never yet spoken a word to the human family, and should this day send a message to all people at once, and in their own native tongues, that word being the word of God would have to bear in itself the evidence of its being the word of God; for the people could not possibly inquire of any other, because there is no person whose knowledge or authority is equal to this. That word, though, bearing in itself the evidence of its being the word of God, all the people could obtain this evidence by accepting it as the word of God. Each one who did this would know that it was the word of God; for he would have the evidence in the word, and by accepting it, also in himself.

This is precisely the position that the Bible occupies toward the people of this world. It comes as the word of God. As such, it must bear the evidence in itself; for there can be no higher, no better, evidence. Whoever receives it as the word of God receives in it and in himself the evidence that it is the word of God. And so it is written: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2: 13; Acts 17: 12.

And again: "A new commandment I write unto you, which thing is true in Him and in you." 1 John 2: 8.

And again: "My doctrine is not Mine, but His that sent Me. If any man will [is willing to] do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." John 7: 16, 17.

Thus he who accepts the word as the word of God has the evidence that it is the word of God. He who will not accept the word can not have the evidence. In rejecting the word, he rejects the evidence, because the evidence is in the word.

To make this yet plainer, if possible, especially to those who do not know that the Bible is the word of God, we may, for the sake of the case, suppose that the Bible were not the word of God, and that the God of the Bible were not the true God. Suppose then, that we should find the true God, and ask Him whether the Bible is the word of God; and suppose He should say: "It is not the word of God." We should then have only His word; and the only way that we could know whether or not this answer were true would be by believing it, by accepting it as the word of God.

So then, the only possible way that any person could surely know that the Bible is not the word of God would be by the word of God. And even though he had the word of God to this effect, the only way that he could be sure of it—the only evidence he could have—would be by believing that word.

But there is no word of God that the Scriptures are not the word of God, while there is the word of God that the Scriptures are the word of God. That word of God bears in itself the evidence that it is the word of God; and every soul who will receive it as it is, will have the evidence. The evidence will be plain to him who believes the word.

A. T. JONES.

THE ANTIQUITY OF THE DECALOGUE.

It is a darling idea with some who oppose the true Bible Sabbath, that the ten commandments were neither known nor understood until the Hebrews, in their migration from Egypt, reached the wilderness of Mount Sinai. We say some, because there are many orthodox believers who maintain as stoutly as do we that the weekly Sabbath is an Edenic institution, dating its existence in paradise.

It will be seen in the following pandect that the principles of the ten commandments are all recognised in the book of Genesis, before the law was given on Sinai:—

1st Commandment: THOU SHALT HAVE NO OTHER GODS BEFORE ME. And the household of Jacob gave unto him "all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Gen. 35: 4.

2nd Commandment: "THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE." "And Laban went to shear his sheep; and Rachel had stolen the images that were her father's." "And Laban said to Jacob, . . . Wherefore hast thou stolen my gods?" Gen. 31: 19, 26-30.

3d. Commandment: THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN. "Thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord." Defile not ye yourselves in any of these things: . . . (For all these abominations have the men of the land done, which were before you, and the land is defiled;) that the land spew not you out also, when ye defile it, as it spewed out the nations that were before you." Lev. 18: 21, 24, 27, 28.

4th Commandment: REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3. Note also Mark 2: 27; Gen. 8: 10, 12; 29: 27, 28; Ex. 16: 4, 22, 23, 25-30. (The sixteenth chapter of Exodus refers to a period one month previous to the giving of the law.)

5th Commandment: HONOUR THY FATHER AND THY MOTHER. "And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren." Gen. 9: 24, 25.

6th Commandment: THOU SHALT NOT KILL. "And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What

the voice of thy brother's blood
crieth unto Me from the ground." Gen. 4:8-10;
see also verses 23, 24; chap. 9:5, 6; John 3:
12, 17.

7th Commandment: THOU SHALT NOT COMMIT
ADULTERY. Joseph said to his master's wife,
when tempted to wickedness: "How can I do
this great wickedness, and sin against God?"
Gen. 39:9; see also Gen. 20:5-9; 38:24.

8th Commandment: THOU SHALT NOT STEAL.
Behold the money, which we found in our
sacks' mouths, we brought again unto thee out
of the land of Canaan: how then should we steal
out of thy lord's house silver or gold?" Gen.
44:8; see also Gen. 30:33; 31:19, 32, 39.

9th Commandment: THOU SHALT NOT BEAR
FALSE WITNESS. And the Egyptian woman said:
"See, he hath brought in a Hebrew unto us to
mock us; he came in unto me to lie with me, and
I cried with a loud voice; and it came to pass,
when he heard that I lifted up my voice and cried,
that he left his garment with me, and fled, and
got him out." Gen. 39:7-18.

10th Commandment: THOU SHALT NOT COVET.
"Until the law sin was in the world; but sin is
not imputed when there is no law." Rom. 5:13.
As it is impossible to steal without first coveting,
and as the eight commandment was repeatedly
broken, it is very plain that the principle of the
tenth was well known and understood in the
patriarchal age. Covetousness was the sin of our
first parents. Gen. 4:3.

The above citations show beyond question that the principles of the ten commandments were well known and understood before the law was audibly spoken from Sinai. But while the truth of God is "all plain to him that understandeth, and right to them that find knowledge" (Prov. 8:9), it is sometimes obscure, sealed, and unconvincing to such as prefer some other way. G. W. AMADON.

THE TRUTH.

To judge by the public utterances of some of the religious leaders of the day, one would be inclined to think that the nineteenth century was pre-eminently moral, and that rapid progress was being made towards an ideal state of society.

But when such effusions are laid aside and the bare facts of everyday experience reviewed; when the ghastly record of crime, and fraud, and pitiless inhumanity, that fills the columns of our daily papers, confronts us, it is only too evident that there is little cause for congratulation, and little foundation for optimistic prophecies for the future.

Take the American drink bill as an indication of the actual tendencies of the age. Since 1800 the consumption of alcohol in the U.S.A. has increased 1400 per cent. In Great Britain the consumption is £3 16s. 5d. per head per annum, and, everywhere, in spite of temperance crusades and the splendid work done by teetotal organisations, the liquor traffic is thriving, and its various trades are prosperous.

It is true that the criminal record has altered, and the highwayman, the cattle-stealer, and the garrotter are not so common as in former days; but on the other hand, the foulest and meanest of sensual and other abominable offences abound. Gigantic swindles in the commercial world are so frequent that they have to be exceptionally colossal to attract

attention, and lying has come to be looked upon as so much of a necessity that it finds its apologists even among statesmen and in judicial circles.

A leading daily paper a few days ago said: "In practice the world lies openly and systematically; and then pretends that it is shameful to lie. 'Truth never was indebted to a lie,' writes the poet amidst the applause of soldiers, diplomats, lawyers, and politicians, who make deception a cardinal part of their system."

This reveals a frightful condition of society, for all morality is based upon a sacred regard for truth, and he who apologises for a lie, either in fact or dogma, assails the citadel of goodness, and offers an easy fitting cloak to every vice. That age in which lying is palliated is degenerate in moral sensibility, and utterly debased.

The Bible states that just such a condition will mark the age in which the end shall take place. Isa. 59:4-15: "None, pleadeth for truth, they speak lies. . . . truth is fallen in the streets . . . truth faileth." And when the storms of the day of wrath descend they shall "sweep away the refuge of lies." Isa. 28:17.

Therefore, with solemn earnestness and intense sympathy, we would plead with every soul to become purged by obedience to the truth, to come to Jesus Christ, who is the Truth personified, and to know the truth, that by it he may be set free.

Such as do this may suffer because of their righteous course; in fact all who live godly are assured that they will thus suffer; but an eternal weight of glory awaits the overcomers. And when the gold, and silver, and land, and honours of this world shall cease to be of value, then the pearly portals of the golden city of God will swing open, that those who have "kept the truth" may enter in. Isa. 26:2.

ORIGIN OF SPRINKLING AND POURING.

When did sprinkling and pouring begin to take the place of true baptism? is a question asked by many.

Robinson's "History of Baptism," published in 1817, says:—

"The administration of baptism by sprinkling was first invented in Africa, in favour of clinics, or bed-ridden people; but even African Catholics, the least enlightened and most depraved of all Catholics, derided it and reputed it no baptism. . . . In the case of expiring babes, the pressing necessity of dispatch compelled the priests to omit most of the previous ceremonies; and some administrators, to make sure by one dextrous effort of both expelling Satan and remitting sin, baptised with lustral, or holy water; and as they had only small quantities of this, they were obliged to be sparing and only sprinkle. An express statute to prohibit this practice fully proves the existence of it."

With regard to pouring, the same author says elsewhere:—

"The first appearance of baptism by pouring was in the eighth century, when Pope Stephen allowed the validity of such a baptism of infants in danger of death."

In volume one of the "Baptist Library," published in 1855, occurs this paragraph:—

"The first instance on record of pouring or sprinkling, is that of Novatian, in the year 251; which case is thus described by Eusebius: 'He [Novatian] fell into a grievous distemper, he received baptism, being sprinkled with water on the bed whereon he lay, if that can be termed baptism.'"

The same authority states that pouring originated in Germany.

It does not appear that the true mode of baptism has ever been entirely lost sight of. There have always been Christian bodies that have practiced the rite as it was given and intended, viz., by immersion. The "Baptist Library," quotes from a large number of authorities on this subject, showing that immersion was practiced for many centuries. Among others, the following are given:—

The Bishop of Meaux acknowledges "that it may be made to appear by the acts of councils, and by the ancient rituals, that for thirteen hundred years baptism was administered by immersion throughout the whole church, as far as possible."

Whitby says: "Immersion was religiously observed by all Christians for thirteen centuries."

Robinson states that "Immersion in the Church of Rome stood by law established till the latter end of the eighth century. Then pouring was tolerated in case of necessity."

"In this country [England] sprinkling was never declared valid, ordinary baptism, till the assembly of divines in the time of Cromwell, influenced by Dr. Lightfoot, pronounced it so."

Sprinkling gained in popularity in the Church of Rome from and after the thirteenth century, until it became universal. G. W. MORSE.

SIN.

Do you suppose that sin is to be driven out of the human heart by some fine fancy, some sentiment, some easy method? Until you know what sin is, the gospel will be an extravagant and unmeaning tragedy. If there is a mystery in redemption, there is equally a mystery in sin. This is the medicine which follows the disease. Herein is the solution of the mystery of the cross. The ghastly cross follows the ghastly sin; the tragedy of redemption is God's answer to the tragedy of crime. You find nothing in the atonement in the way of mystery that you do not find in the way of sin. God could not guide us away by soft words from the chains of hell. It could only be done by blood. You have been thinking sin a trifle. I wonder not then you have been thinking the cross a tragedy extravagant beyond the necessity of the case. If you have been calling sin "infirmity," "mistake," I wonder not that you are frightened by the awful transactions that are recorded in the four gospels. You need the whole blood of the whole heart of the dying Saviour to help you to get rid of sin and to be delivered from its bondage.—Dr. Joseph Parker.

THEY ARE DEAD.

PROF. CHARLES A. BRIGGS, D.D., of Union Theological Seminary, U.S.A., the Presbyterian minister, whose extravagances in "higher criticism" and "salvation after death" have caused much discussion in the last five or six years, is now advocating prayers and sacrifices for the dead. Not only this, but he declares that he finds "a considerable amount of such prayer for the dead unconsciously, yet logically and no less truly, offered in funeral addresses and prayers by the most radical Protestants." He says:—

"A Christian who thinks that the initial stage of salvation must begin in this world before death, will limit his prayers for the dead to their growth in grace and holiness; but a Christian who thinks that salvation may begin after death, will naturally extend his prayers so as to include the conversion and regeneration of the dead. In his prayers for the dead, each Christian will make his practice of prayer conform, in a measure at least, to his theory of salvation. Thus, prayer for the dead is a privilege and a duty for all who practise prayer for the living; and sacrifice for the dead is a duty for all who practise sacrifice for the living. The dead saints and the living saints are so united in one holy communion that in all religious activities all saints share alike."

But where is the sense of talking about these "dead saints" who are said to be so much alive that they can be converted, and can pray in return for those who pray for them? If all that is true, they are not dead at all; but are more alive than they ever were before. To such nonsense and inconsistency are those led who adhere to the doctrine of the immortality of the soul.

No; "the living know that they shall die; but the dead know not anything." The living know *something*; but the dead know *nothing*. The living are alive; the dead are not alive—they are dead. "Thou shalt die, and *not* live," says the word of God; but behold, these moderns will have it that people die and live both at once. It is sheer paganism; and paganism is sheer deviltry.—*Review and Herald*.

A RESULT OF THE WAR.

THE American-Spanish war has drawn to a conclusion. As everyone could foresee, the Americans have gained a complete victory over their almost helpless foes. The Spaniards will now lose their colonial possessions; and Cuba, the Philippines and the Carolines are lost to them forever.

It is said that the Pope regarded the war as a conflict between Roman Catholicism and Protestantism; and this is in a large measure true. Spain is intensely popish. Protestantism has never been allowed a firm footing there. What Spain is to-day in its degradation, ignorance, and helplessness is directly due to Roman Catholicism. What the United States is, is due to its religious, and consequently political, freedom, the outgrowth of its Protestantism.

Already the Protestant mission societies of America are taking steps to send missionaries to the possessions wrested

from Spain. The Philippine Islands alone have a population of seven millions, or nearly twice that of Australia, but they have been priest-ridden, cruelly oppressed, and are consequently degraded and but partially civilised. Cuba, with its 1,700,000, also offers a splendid missionary field, which will at once be occupied. However much we may deplore the war, we can but rejoice in the fact that 9,000,000 of people are being let free from the political and religious oppression of Spain and Rome. We cannot doubt that God is overruling the affairs of the nations for His glory, and the extension of the religion of Christ. Whether the colonies of Spain are taken possession of by the United States or not, it is almost certain that Spain will hold them no longer, and they will now be open for the advocacy of the pure gospel.—*The Australian Christian*.

From the Field.

JAPAN AND ITS NEEDS.

For more than two hundred years prior to 1858, Japan had pursued a policy of non-intercourse with foreign nations with the exception of China and Holland. These were allowed to trade only at the port of Nagasaki. This seclusive policy was adopted because of the trouble the government had had with some Spanish priests that led to a rebellion of the Catholic converts against the authority of the government. About a century before, Christianity had been introduced by the celebrated Francis Xavier, and had now become quite popular in some of the southern provinces. I will not stop to discuss the merits of the controversy between the two parties. Suffice it to say that all foreigners were driven out of the country or killed, and the Christian converts were required to abjure their faith on pain of death.

Because of this trouble, a great prejudice was created against Christianity whose doctrines were considered to be inimical to the well-being of civil government. This prejudice exists to some extent to this day, being kept alive by Buddhist priests, who find in it their best weapon against Christianity.

After the treaties of 1858, by which several ports were opened to trade with the United States and the leading countries of Europe, the people began to see that the civilisations of the western nations were far in advance of them in many ways. This led the government to send abroad some of its most intelligent citizens to investigate the social conditions of other nations. These men saw that in America, where there was the fullest freedom of thought, Christianity was in no way inimical to the welfare of the state, but, on the contrary, that the most devoted adherents of the faith were in fact the most law-abiding citizens. Besides, the government of the United States endeavoured to show the representatives of Japan that nothing could be less conducive to the improvement of Japan's foreign relations than a continuance of her exclusive attitude toward the Christian religion. In deference

to these representations, the Emperor, in 1871, issued a decree removing the prohibition against teachers of the Christian religion, and notified foreign representatives of the same.

The leading religious organisations of Europe and America were not slow to take advantage of this opening to extend their faith. Roman Catholics, Greek Catholics, and every Protestant denomination of any importance except possibly the Mormons, have established missions here. This is said to be the most sect-be-ridden mission field in the world.

On account of the prejudice of the people, which the Buddhist priests have never ceased to encourage, no visible fruits of missionary effort were seen for about ten years—at least among Protestant missions this was true. From the time the gospel began to bear fruit, however, until about four or five years ago, Japan was one of the most promising mission fields in the world; but of late years there has been a very apparent reaction against Christianity. The number of adherents to the Protestant faith are now fewer than they were five years ago. The number professing Christianity at the present time is about 150,000, of which 40,000 are Protestants, and the remainder Roman and Greek Catholics.

For many years the mission schools were well patronised, some of them having an attendance of from 300 to 500. So encouraging was the prospect that the stronger societies spent large sums of money in the erection of large and commodious buildings, expecting that with larger facilities a largely increased attendance would be secured. But alas for human calculations! These same schools now have an attendance of only about one-third the number they formerly had. Much of their school property at present is of little or no use to them. This falling off in the attendance of mission schools is partly accounted for by the improved condition of the public schools, but is doubtless due in some degree to the general reaction against Christianity.

Very few Japanese have any personal knowledge of Christianity. Religion, in this eastern world, is closely allied to the civil power. They have no conception of Christianity other than as it is represented by the so-called Christian nations in their dealings with the countries of other religious beliefs. When they see these great Christian (?) governments, like hungry wolves tearing to pieces and parceling out the territory of others, and disregarding every principle of right and justice, how can we wonder that they take *their* conduct as representing the standard of Christian morals.

The teachings of the Christian missionaries have not been such as to correct this wrong conception of the proper relation between government and religion, but rather to confirm it. The phrase "Christian nations" is frequently used in both writing and speaking. From articles I have read I am sure that should the emperor imitate the example of Constantine and proclaim Christianity to be the religion of the empire, the missionaries would hail it with joy. Notwithstanding the prejudice against Christianity, such a course is not beyond the bounds of possibility. One of the best informed foreigners in this country a short time ago suggested that Japan would some fine

waking wake up to find itself a Christian nation. The Japanese are a quick-witted people who feel proud of their country's achievements. They take a good deal of glory to themselves for the transformation that has taken place in Japan within the last thirty years, and well they may, for their progress is the wonder of the world. If, in order to enhance the country's glory, or give it a more solid footing among the so-called Christian nations, they find it necessary to change their religion, the change will come without undue ceremony. An imperial decree would do the work. It would make little, if any, change in the practice of the people; they would go on worshiping their ancestors and images the same as ever.

What this country needs most of all is consecrated men and women to teach the people God's word, that they may know for themselves what true Christianity is, and may experience its power in the transformation of their own character after the model of its Author.

As far as I have observed, the mission schools do not, as a rule, give the Bible the place in their work that it ought to have. They teach everything else but the Bible, claiming that in order to compete with the public schools it is necessary to offer substantially the same course of study. One teacher told me that the only Bible class he had, excepting a class of Hebrew, was one that he taught every Sunday morning. A young man who belonged to one of my Bible classes when we lived in *Nishi Machi* told me a few days ago that he was attending evening school at a certain mission for the study of English, and that he also attended their Sunday-school. I inquired particularly whether or not the Bible was the text-book during the week, and was told that it was not.

As far as I know, ours is the only school in this country in which the Bible is taught exclusively. We have learned that, amidst all the prejudice and superstition, there are intelligent people who desire to know what the Bible teaches. Not all who come are prompted by so pure a motive. Some seem to have no higher purpose than to improve themselves in English. Whatever the motive, we treat all alike; we teach the word and leave the results with God, who has promised to water the seed sown. At present our daily attendance is from thirty-five to sixty. Among these are a minister, a teacher in the Imperial Normal School, and a principal of one of the grammar-schools, clerks in government departments, and students of the university, normal schools, and high schools.

We have prepared a series of Bible readings with which we are endeavouring to get the truth before those who have some knowledge of the Bible but do not attend our classes. These are already beginning to create an interest which we hope will bear fruit to the glory of God. A good paper in the native language would greatly extend our influence; we shall truly rejoice to see the day when we can have one. There is abundance of room here for other labourers. Consecrated ones only are wanted.

W. C. GRAINGER.

MRS. GRAINGER AND HER MISSION SCHOOL AT TOKYO, JAPAN.

When we cast anchor in Yokohama Bay it was just sunrise. I looked out of the port-hole and saw the sun bright and beautiful just half-way above the horizon. I could see the mountain with its snow-crested top, and all I saw had a strange loveliness, and showed that the same Heavenly Father, who has so bountifully blessed other lands, also showers His blessings upon the people of this land.

As we anchored in the bay quite a distance from the shore, little boats, called sampans, came out to get the passengers and carry baggage and freight. These were rowed by two men or more, according to the size of the boat and its load. It was about ten o'clock a. m., November 8, that I saw a tall man sitting in one of those sampans coming toward our steamer. We were very glad to see that man (Mr. Grainger, her husband), who had been in Japan almost a year, waiting for us. Little men with jinrikishas were as thick at the landing as hotel runners in San Francisco.

We walked to the custom-house and remained there a short time watching the inspection of our baggage. We had no trouble at all. The officers were very gentlemanly and were careful to put everything in order again. We had no duty to pay on any of our clothing, but we had a trifle to pay on a box of dried fruit which we had brought with us.

We next visited in the jinrikisha a few Japanese business streets. I felt sure that we had landed on the other side of the globe, but we came with a firm determination to meet cheerfully all obstacles, to make the best of and to enjoy everything, to like the country, love the people, and be happy.

After a ride of eighteen miles on the train we reached Tokyo.

Although Mr. Grainger had written to us about the houses and the customs of the people, we knew very little till we saw for ourselves. We slept *à la* Japanese—on the floor—for a number of weeks, and we were so tired we longed for a good, soft spring bed. We were quite a long time getting settled, having to fix up a part of the house to be used for school and preaching purposes. I was so thankful that we brought our bedroom furniture, a few chairs, and quite a number of other things.

After we had been here a number of months we learned of auctions where furniture belonging to returning missionaries and government officials is frequently sold at very reasonable prices.

We made one mistake in packing our boxes. They were too large and heavy to be handled here. It was painful to see them unloaded. We had nothing better than a hammer with which to open them. An axe or hatchet I have never seen here. We ought to have had such things in our luggage in readiness to open the boxes of freight. I am going to send to America for a hatchet.

In about three months we were quite comfortably settled in our new home, and I was ready to begin teaching, but I did not know whether I could get anything to do or not. By the first of April, however, I had enrolled over sixty-five—all new students. Many new ones have come in since, but a

number of the first ones came back this season of the year. We have about forty in attendance at present, but they do not all come every day. Some come every day, some every other day, some twice a week, and so on. I have, at this time, from sixteen to twenty-one every day. I enjoy my work very much, and although the fruit is not seen yet, not many having taken a stand as yet for the truth, still I believe that the Lord will bring them to understand it and show them their need of a Saviour. I expect to see many of these young men in the kingdom of God; for the time has come for the message to go to the world, and we learn from the word that there will be some saved out of every nation.

It was thought that women would not be acceptable as teachers in Japan, but there is work for us all. We are just as busy as bees. We have our lessons in Japanese every forenoon five days in the week. I enjoy the study very much, but I study as a recreation rather than a business. It is a strange language, and missionaries, we are told, are very apt to overstudy, and soon break down. I really do not think it is necessary for one to overstudy in order to fit himself for work among the Japanese; a person can find all he can possibly do among them, although he can speak little or none of their language.

It has been said that the hope of Japan is its young men; these understand English, and aspire to know more about it. They prefer an English teacher, and, while improving in that language, they are gaining a knowledge of God's word, which will lead them to the Saviour. These young men are really the only accessible class. While the poor, helpless women need assistance, little can be done for them till a reformation is made among the men, whose slaves they are. The little women cannot come to school unless they have permission from the men. I am glad to say, however, that quite a number of interesting girls and women have come to us for lessons. My daughter has been teaching some of them. One of these, a nice intelligent-looking young Japanese lady, has accepted the truth—the firstfruits among the women. She is a young lady of rare qualities, and will certainly become a worker among her downtrodden sisters. She is educated, is certainly a true Christian, and can be very useful in the work of the Lord.

We are anxious to get a paper printed to send out to all the people. We have a young brother who is a teacher of English in the Imperial School of Pedagogy, and he would be a good translator.

We long to see the truth heralded from palace to hovel, and the seed sown broadcast from one end of the island to the other.

MRS. W. C. GRAINGER.

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CLEAR the breakfast from the table.
Wash the dishes right away;
Now the rooms must be in order—
This is preparation day.

There's the cooking and the baking—
Hurry up! make no delay.—
Cleaning, brushing, dusting, scrubbing—
This is preparation day.

Stir the eggs up for the pudding.
Beat the frosting just this way;
Cakes and pies must be perfection—
This is preparation day.

Lamps to fill and stoves to polish,—
"Still there's more." I hear them say;
So rest not, O weary worker!
This is preparation day.

Let the children do their duties,
And be careful to obey;
For we're apt to lose our patience
On the preparation day.

Sabbath comes; we're all in order.
But we scarce can read or pray,
Mind and body both exhausted,
After preparation day.

Ah, my weary sister housewives,
Do you think the Lord would say
We have done as He would have us
On the preparation day?

True, our homes are all in order,
All our six days' work is done,
As we gather for God's worship
When the Sabbath has begun.

Would it not be vastly better,
As we journey on our way,
To prepare our hearts for worship
On the preparation day.

Take a little time for study,
And a little time to pray,
And you'll find your burden lighter
On the preparation day.

Tired sisters, needless pastries
You can do without one day;
For we should not think of feasting
On the holy Sabbath day.

—Jessie D. Belnap.

"YE ARE NOT YOUR OWN."

PEOPLE violate God's laws and then are surprised when they have to pay the penalty. Late hours, artificial modes of living, eating and drinking, only just to please a taste no longer simple, and then comes retribution, and in some cases it is spoken of as providential. Providence (which is "God in motion") has nothing to do with it. Every law which He laid down has been violated; selfishness which must end in death is the cause.

I do not think there ought ever to be any divorce between body and soul. Your body is as much the Lord's as your soul. And, if you neglect your body, your soul will soon feel the loss; they cannot be separated.

You should care for your body because it belongs to Him. You should give it the proper food to keep it healthy because it belongs to Him. There should be no trouble at all in keeping the command, "Glorify God in your body, and in your spirit," and there could not be, if you only believe it was His.

TAKE TIME TO REST.

Not long ago I was at a convention, and I became tired and said to a friend, "I am tired; I am going to stop." "Stop?" she said laughingly, "Stop? Why, what are

you going to do?" "Why, get rested," I replied. She asked, "How?" "Why, I'll go to bed; I must get rested." She said, "Why, I go right on; I never think of stopping because I am tired." But I insisted that I was not used to feeling tired, and I was sure the right thing to do when tired was to rest. So I kept to my idea, and sure enough I let the convention go on, and I went home and laid down. A New Testament was near me, and I took it up and opened to the place where it reads, "Jesus therefore being wearied with His journey, sat thus on the well." I could hardly wait for my friend to come in. It was so delightful to have found out what Christ did when He was tired. My friend had said, "I go right on with my work whether tired or not." When she came in I said, "I have found out what Christ did when He was tired. He did not go right on, He sat down. There was only a well for Him to sit on, so He sat down on the well."

DO NOT WORK YOURSELF TO DEATH.

One must be blind not to see what devastation is going on in all circles of life from overwork, not taking time to rest the body or mind; and so they are falling on every side, men and women who have driven the animal to death, and the mind went with it. Before me at this moment is a leaflet, the first words of which are "Don't worry." "Too swift arrives as tardy as too slow. Simplicity! Simplicity! Simplicity! Don't overeat. Don't starve. Let your moderation be known to all men. Court the fresh air day and night. Oh, if you knew what was in the air. Sleep and rest abundantly; sleep is nature's benediction. Spend less nervous energy each day, then you may be cheerful. A light heart lives long. Think only healthful thoughts. As a man thinketh in his heart, so is he. Think kindly, brotherly thoughts of every one. Work like a man, but don't be worked to death. Avoid passion and excitement. A moment's anger may be fatal. Associate with healthy people. Health is as contagious as disease. Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal; never despair. Lost hope is a fatal disease. 'If you know these things happy are ye if ye do them.'"—Mrs. Margaret Bottoms, in *Ladies' Home Journal*.

THE BRITISH DRINK BILL.

MR. DAWSON BURNS' annual letter on the "National Drink Bill" was published in April last. Commenting thereon, the *Yorkshire Weekly Post* says: The Doctor shows that the expenditure on intoxicating drink during 1897 amounted to £152,287,723, being an average of £3 16s. 5½d. by "each man, woman, and child," or of £19 2s. 4½d. by each family of five persons. The total sum exceeded, by nearly three millions and a third, the expenditure in 1896, which was about £3 15s. 6d. per head. The increase on spirits was £911,141, and on beer £2,405,714. Mere familiarity with these figures robs them of half their meaning. But we are helped some way toward realising what they mean when we find that the drink total last year alone was equal to one-fifth of the national debt. It was equal to all the rents of all the houses and farms in the United Kingdom. It was half as much

again as the national revenue. It was twice as much as the bread bill of the United Kingdom, or twice as much as spent on our linen, cotton, and woollen products. It was ten times more than all the offerings and contributions to all the churches and chapels of the United Kingdom, and all our religious and philanthropic institutions.

HOW DRINK AFFECTS THE NATION.

THANKS to our brewers and publicans, and the co-operation of the magistrates who license them, and the consent of the Christian church which permits it to continue, we have—

1,000,000 PAUPERS on the rates through DRINK,
100,000 CRIMINALS in gaol through DRINK,
50,000 LUNATICS in asylums through DRINK,
60,000 DEATHS annually through DRINK,


and a standing army of

600,000 confirmed DRUNKARDS.

And yet Christian people support the liquor traffic, and vote for men who will resolutely oppose any attempt to regulate it!—*English Watchword*.

NORMAN KERR, M.D., F.L.S., in a recent paper on the medical aspect of the Temperance movement, says: "Teach the eager and open minds of children these cardinal truths of Temperance:—

- i. That all intoxicating liquors contain poison, poisonous alike to brain and to body.
- ii. That these poisonous beverages are neither necessary nor useful in health.
- iii. That the poisonous effects are not confined to the drinker, but are often handed down through several generations, enfeebling, depraving, and destroying innocent children yet unborn.
- iv. That no one can drink intoxicating beverages except at some risks.
- v. That one of these risks is the risk of becoming a drunkard.
- vi. That another risk is having life shortened by drinking, even if the drinker is never intoxicated.



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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.
Ballaarat—Society's Hall, Grenville Street	2 p.m.	3.30 p.m.
Brisbane—O'Connell's Hall, Brunswick St., Valley (upstairs)	10 a.m.	11 a.m.
Geelong—Trinity Schoolroom, Lt. 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—O'Connell's 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.	2.15 p.m.	11 a.m.
Windsor—Foresters' Hall, Albert Street	9.30 a.m.	11 a.m.
Petersham—S.D.A. Church, Cannon Street near Parramatta Road.	9.30 a.m.	3 p.m.

Note.—In the foregoing list the design is to give the name and address of one Seventh-day Adventist church in each large city or seaport town only for the benefit of travellers, and not a complete list of churches in the colonies.

SABBATH COMMENCES:

CITY.	SEPT. 16.	SEPT. 23.	SEPT. 30.
Melbourne	6.10 p.m.	6.16 p.m.	6.22 p.m.
Sydney	5.46 p.m.	5.51 p.m.	5.55 p.m.

AN IMPOSSIBILITY.

BUT why does the Bible forbid such practices as necromancy, or a "pretended" communication with the dead?—Because it would be only a pretence at best; for such communication is impossible. The dead are unconscious in their graves, and have no power to communicate with the living. Let this truth be once established, and it is the death-blow to the claims of Spiritualism, in the cases of all who will receive it. Allusion has already been made to a popular and wide-spread dogma in the Christian church which furnishes a basis for Spiritualism. It is that the soul is immortal, and that the dead are conscious. Spirits make known their presence, and claim to be the spirits of persons who have once lived here in human bodies. Now if the Bible teaches that there is no such thing as a disembodied human spirit, a knowledge of that fact would enable one to detect at once the imposture of any intelligence which from behind the curtain should claim to be such spirit. Any spirit seeking the attentions of men in this life, and claiming to be what the Bible says does not exist, comes with a falsehood on its lips or in its raps, if the Bible is true, and thus reveals its real character to be that of a deceiver. In this case the Bible believer is armed against the imposture. No man likes to be fooled. No matter therefore how nice the communicating intelligence may seem, how many true things it may say, or how many good things it may promise, the conviction cannot be evaded that no real good

can be intended or conferred by any spirit, or whatever it may be, masquerading under the garb of falsehood, or pretending to be what it is not. On such a foundation no stable superstructure can be reared. It becomes a death-trap, sure to collapse and involve in ruin all those who trust therein.

From—pp. 36, 37, "Modern Spiritualism" by U. Smith. 156 pages. Illustrated. Cloth, 1/6. Paper, 10d.

NEW PUBLICATIONS.

"How the Sabbath Came to Me." 48 pages, 1 1/2d.

"The Alarm of War." 32 pages, 2d.

"The Coming of the Lord." By A. T. Jones and M. C. Wilcox. 8 pages, 1/2d.

"The Perpetuity of the Law." C. H. Spurgeon. 24 pages, with portrait, 1 1/2d.

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from the Press.

The Coming King.

THIS work has already scored a phenomenal success in America—the first edition of 10,000 being exhausted within three months. The Australian edition is just off the press and ready for delivery.

The author, J. E. White, has spared neither time nor expense to make this book all that could be desired.

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Items of Interest.

A successful Y.M.C.A., has been established at Nazareth, and there are two in Jerusalem.

The heat in London, this summer, has been greater than at any time during the past thirty years.

The German emperor has announced that legislation will soon be forthcoming in Germany to prevent strikes.

General Kitchener estimates that 11,500 dervishes were killed and 16,000 wounded in the late Soudan battle.

Owing to the British pressure, Li Hung Chang has been dismissed from office by the Chinese Imperial Government.

A great heat wave has passed over America. In New York, over 170 deaths from sunstroke were reported on Monday Sept. 5.

The Empress of Austria was assassinated by an Anarchist named Luccheni at Geneva, Switzerland, Saturday, September 10.

The young queen Wilhelmina of Holland was crowned September 6, consequent on the attainment of her majority at the age of 18, on August 30.

Two spans of a great iron bridge in process of erection over the St. Lawrence near Montreal, suddenly fell a few days ago, carrying 100 men with them, thirty of whom were killed.

It is estimated that under the darkness of fetichism, 4,000,000 persons are yearly burned, mutilated, or otherwise sacrificed in superstitious cruelty.—G. Sherwood Eddy, in "Regions Beyond."

Following up advantages recently gained by the capture of Kartoum and destruction of the Kalifa's power, British authority is now being extended southward towards Uganda in Central Africa.

Severe thunder storms and heavy rains swept over Victoria on Sunday and Monday, Sept. 4 and 5. In consequence of the seasonable rains, excellent crops are expected and a prosperous year.

The Wesleyan Conference at its recent session in Sydney, N.S.W., passed a resolution attributing the Czar's peace proposition to the inspiration of God, and praying that the nations might agree to disarm as proposed.

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

Australian Tract Society, 331 St. George's Rd., N. Fitzroy, Vic.
N. S. Wales Tract Society, 82 Douglas St., Stanmore, N. S. W.
New Zealand Tract Society, 37 Taranaki St., Wellington, N. Z.
Queensland Tract Society, "Warriston," Petrie 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 Parkside, S.A.
London.—International Tract Society, 59 Fatermonter Row, E.C.
United States.—Pacific Press, 39 Broad St., New York, and 1059 Castro St., Oakland, Cal.

THE BIBLE ECHO.

Melbourne, Victoria, September 19, 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.

THE "Insurance" number of the BIBLE ECHO has been much appreciated by some of our readers.

AUGUST 31, Bro. E. R. Palmer and wife left Melbourne on the steamship *Leura* for Cooranbong.

IN our next number we shall probably have an illustration of our Melbourne city mission buildings, together with something in reference to the opening of the mission, its object and work.

THE first number of *The Helping Hand*, a neat little paper published in the interests of the Helping Hand and Medical Mission of this city, has lately made its appearance. The paper sets forth the objects of the mission, the contributions already received towards its equipment and support, and the assistance yet needed.

THE September number of the *Southern Sentinel* contains a good variety of interesting articles. Among others is a lengthy communication on "Religious Teaching in State Schools," contributed by Dr. Llewelyn D. Bevan, pastor of the Collins Street Congregational Church, this city. The *Sentinel* should be read by all, for its principles are fundamental and far-reaching.

THE crowned heads of the world are again warned of the fact that anarchy is still alive and only waiting favourable opportunities to do atrocious deeds, by the assassination of the Empress of Austria, at Geneva, Switzerland, Sept. 9th. The assassin, exasperated at the accusation, by his brother anarchists, of cowardice in having failed to dispatch certain European rulers as planned, declared: "I will kill someone—it doesn't matter who," and took the life of the Empress in fulfilment of his rash vow.

IN the first part of this number the reader will find a good variety of interesting articles. Look at the headings, then you will want to read the articles. The excuse so often offered by unbelievers for not complying with God's requirements—"Oh I do not profess to be a Christian"—is well answered in the article by Mrs. White. The next article on "How Shall We Know that the Bible is the Word of God?" is most admirably answers a question to which many Christians are unable to give an intelligent answer. In

the missionary department will be found some interesting matter concerning the work in Japan.

IN his article in the *Southern Sentinel* for September, Dr. Bevan, after calling attention to the importance and need of children receiving religious teaching, asks the question: "But who shall give it?" While many would say, "The state," Dr. Bevan thinks otherwise. Of the state system of education he says: "It was never intended to give more than secular instruction, and even that it cannot perfectly give. Religion it cannot give at all. That must be found where only it exists, in the hearts, and lives, and lips of religious men and women." We would that all parents, and ministers, and doctors of divinity reasoned as well on this great question.

TO KNOW the only true God is essential to eternal life. John 17: 3. But who is the true God? He is the Creator, the One who in the beginning created the heavens and the earth in six days and rested on the seventh. And what has the Creator commanded men to do in order that they may know Him? "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezek. 20: 20. God knew that for men to do as He had done, cease from their labour and keep holy the seventh day after six days of work, would be the best possible means of preserving their knowledge of Him. It would be a constant reminder of the true God. The Sabbath, therefore, is based upon the facts of creation, and has for its object the highest possible end,—the preservation of the knowledge of God among men, and through this the perpetuation of their lives. But apart from the sanctification which comes through Christ dwelling within, no one can truly keep the Sabbath. Therefore, faith in Christ, the keeping of the Sabbath, and eternal life, are all intimately related.

Thank Offerings.—When anyone has been restored to health from sickness, miraculously preserved from harm when in imminent danger, or particularly blessed in any way, it is but fitting and right that he should make a thank offering to God in recognition of the benefit, care or blessing so received. Here is a sample of what we mean. A brother writes to the August number of our *Missionary Magazine*, published at Philadelphia, U.S.A., as follows:—

"I enclose a postal money order for \$5 donation to foreign missions, as a thank offering to the Lord for preserving my grain from the worms and grasshoppers at a time when my neighbours were losing theirs. The grasshoppers were on the grain just over the fence from mine, but I lost none of any account. Many cut their grain before it was ripe, to save it, but mine stood the usual length of time, and I had a good crop."

If all would thus honour the Lord with their substance, and remember Him in this substantial and practical way for each token of His special care and blessing,

there would doubtless be many more offerings flow into His treasury, which are unheard of and unthought of. And the givers would be none the poorer for their offerings.

Eternal Punishment.—Some one wishes to know whether we teach eternal punishment or not. Certainly we do. The BIBLE ECHO ought to teach whatever the Bible teaches, and that teaches eternal punishment. Speaking of the wicked, Christ says: "And these shall go away into everlasting punishment." Matt. 25: 46. We believe, therefore, in everlasting punishment. The only point upon which we differ with some of our friends is what constitutes everlasting punishment. And here again we take what the Bible says. It says: "The wages of sin is death" (Rom. 6: 23), not eternal life in misery. It says the wicked "shall be punished with everlasting destruction" (1 Thess. 1: 9), and not a miraculous preservation in tortures indescribable. It says the burning day shall "burn them up" both "root and branch" (Mal. 4: 1), and not forever burn them and never consume them. It says they shall be consumed, "into smoke shall they consume away." (Ps. 37: 20). "They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." (Mal. 4: 3). "Yet a little while, and the wicked shall not be." (Ps. 37: 10.) "They shall be as though they had not been." (Obadiah 16). This is what the Bible says, and this is what we believe and teach. Eternal punishment is eternal death, the greatest loss any being can possibly sustain. The very opposite of this, and that which God holds out to all men as a gift to be obtained through faith in Jesus Christ, is eternal life. This is worth bending every energy to obtain.

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