

THE BIBLE ECHO

Vol. 17, No. 17

Melbourne, Victoria, Australia, April 21, 1902.

ONE PENNY

GENERAL ARTICLES

SHIPS OF WAR.

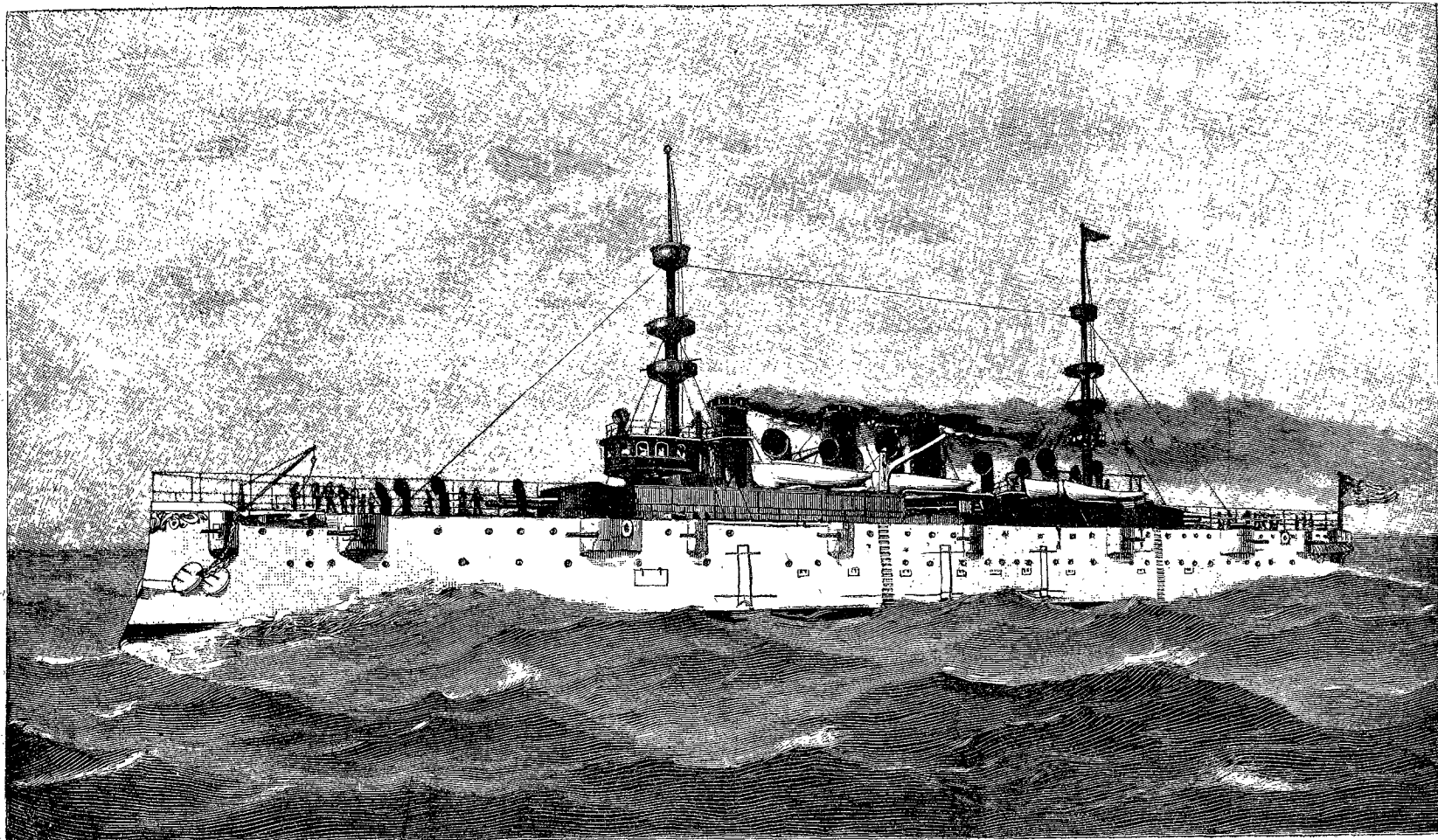
Not content with the struggle for dominion on the land, man has learned to navigate the seas, and with

These ships were manned by 8,000 mariners.

As we now view the increase and development in that navy, some idea of the war powers and war purposes of England may be obtained. At the present time, instead of fifty small boats, the royal navy consists of over

seven merchant cruisers ready to be called upon in case of necessity.

England's naval expenditure for 1901 amounted to about one-sixth of the whole expenditure of the country, or fourteen shillings per head of her population. England has, no doubt, the most extensive and best equipped



A Modern Battle-Ship.

his war ships to claim dominion also over the waters.

The first war ship of note was built in England about the year 1508. It was known as the "Great Harry," and was at that time considered to be the world's masterpiece in the way of naval construction. The Great Harry measured about 1,000 tons, carried 700 men, and about seventy guns. It was the first ship built with two decks, and may be regarded as the beginning of the British navy. In 1547, at the time of the death of Henry VIII., this navy consisted of fifty ships, making in all 12,000 tons.

600 war vessels, ranging in tonnage all the way from 200 tons up to 14,900. Twelve vessels now in the British navy measure each over 14,000 tons, so that one of these ships would more than equal in capacity the whole fleet as it existed in the days of Henry VIII. The seventy guns that equipped the Great Harry have been supplemented, until to-day England has 10,500 cannon among her munitions of war.

In addition to her active fleet, England has 100 vessels prepared for harbour-defence, with another twenty-

navy in the world, but with that navy she has the satisfaction of spending about £40,000,000 annually for its maintenance.

In 1891 England's army expenditure stood at £17,441,293, but last year it reached the sum of £91,710,000. If it keeps on at this rate of increase, the next few years will surely bring national disaster, or national bankruptcy.

One prophetic description of the last days reads thus, "And the nations were angry." If great armies, gigantic war vessels, and numerous fleets with constant additions along

all these lines speak truly, we must learn from the attitude of the nations to-day that they are "angry."

The world is in want to-day, many are crying for bread, yet the nations think nothing of spending £1,000,000 in the construction of a battle ship, or £5,000 in the re-arming of some cruiser, so that their fleet may be up-to-date.

THE COMING OF OUR LORD.

HE is coming! Oh, how precious!
Till earth's shadows flee away,
How this hope should soothe and cheer us
As we tread our pilgrim way
Through the desert,
To the land of endless day!

Yes, we know that He is coming,
For 'tis promised in His word;
How our hearts should then be longing
For our faithful, loving Lord!
Ever watching,
That His footfall may be heard.

Oh, the joy of that glad morning
When we see Him face to face,
In His beautiful adorning,
Love in every feature trace,
See His glory,
Know the fulness of His grace!

He will share His triumph glorious
With His well-beloved bride;
Over every foe victorious,
She will then with Him abide,
With His presence
Be forever satisfied.

Angels listen to the story
Of our dear Redeemer's love;
Then shall He have all the glory,
All the praise from choirs above,
And forever
We His loving-kindness prove.

—Lizzie Howard.

THE OBEDIENCE OF ONE.

BY M. YOUNG.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

In the beginning an act of disobedience brought Adam, and afterward, his posterity, into the terrible condition of sinners, or law-transgressors. By that act the whole human race was plunged into sorrow and death. They were all made partakers of death as a natural consequence of sin, for God's word declares most emphatically that "the soul that sinneth, it shall die." It was a dreadful condition for the human family to be placed in; they were separated from God their Creator, and their inheritance was in the hands of a usurper; everything lost—life, character, and the glorious privilege of direct communion with God. All that lay before them was the final execution of the just sentence pronounced upon the guilty soul that transgressed the law of God. But the God of love and mercy had a plan of redemption for the sinner, a plan by which the one who deserved to die, might live, and that eternally, to the glory and honour of God.

The right to live eternally was lost through the disobedience of one—the first Adam. The obedience of one, Christ, the second Adam, would bring life back to man, and clothe him in the righteousness of his Redeemer, so that he might stand faultless before God. This plan of salvation was revealed to the sinner as soon as he had fallen from the high position in which God had placed him.

Christ came in the "likeness of sinful flesh" to live the obedient, holy life required by God's holy law. He did not come having the advan-

tages that Adam had. Adam was surrounded by every blessing that a loving Creator could bestow. His very nature was sinless, as he was pure from the hand of God. It was not so with the One whose obedience was to make us righteous. No; He came heavily burdened with a sinful nature, inherited from a long line of sinful ancestors, to live a life of implicit obedience to all the commands of the Father. He said, "I came not to do Mine own will, but the will of Him that sent Me." His life was one of perfect obedience, even to His earthly parents. He was subject to their parental authority. In this, as in all other acts of His life, He was obeying the law of God, which says, "Honour thy father and thy mother."

The prayer of that perfect One was ever, "Not My will, but Thine be done." This was the secret of His success. It was His sublime self-sacrifice, a complete forgetfulness of His own will and desires, that enabled Him to live that perfect life, and He did it all for poor, undone humanity. Oh, what matchless love is this!

Christ is our example. We should trace His life down from the beginning to its close, and find out the path that He has trodden, and walk therein. If we study the life of our Redeemer, we will find the reason why He came off victorious in the battle with sin. He said, "Thy law have I hid in My heart, that I might not sin against Thee." This was His daily experience, and He is anxious that it should be ours also. In order to have this blessed experience, Christ recognised the fact that He should be an earnest student of the Scriptures wherein He found that law revealed. And so, in the hour of His severe temptation when the enemy of souls tried to turn Him from duty, He met every insulting demand of that evil one with the confident answer, "It is written."

The children of God have Christ's loving command to "search the Scriptures," for He well knew by personal experience that they are the Christian's only defence when tempted to disobey God. He would have the divine law written also in our hearts, that we may not sin against Him.

In Hebrews 5:8 we read that "though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all that obey Him." Christ's perfect life of obedience satisfies the claims of the law broken by the first Adam, and His righteousness is imputed to all who will accept Him as their Saviour, who, to buy them back from eternal death, and show them how to be obedient to the will of God, "humbled Himself, and became obedient unto death, even the death of the cross."

A COMPLETE SALVATION.

BY J. H. KELLOGG, M.D.

"The power of God unto salvation" is the Scripture definition of the gospel. Salvation means to save. As applied to man, we cannot think God's purpose or power to be less comprehensive than man's needs. The gospel, then, must be "the power of

God unto salvation" from all that which man needs to be saved. To ancient Israel God said, "I am the Lord that healeth thee," and as a result of that healing, the mighty host of freedmen entered the promised land without a feeble one in their ranks. What a glorious deliverance that was!—first rescued from the taskmasters of Egypt, who embittered their lives by cruel exactions; and then healed of all the physical maladies which were the natural result of the unwholesome habits and depressing environment to the influence of which they had for several centuries been subjected in the land of Egypt.

Egypt is the recognised type of moral darkness and depravity, of disease and degeneracy. It is interesting to notice that the gospel of deliverance which Moses taught offered redemption from physical as well as moral degeneracy. In instructing His people in the wilderness, God did not stop with the so-called Decalogue, or moral law, but supplemented it by a code of sanitary regulations which have been the recognised model during all the ages since. The sanitary code of Moses included minute instructions about diet, cleanliness, clothing, domestic sanitation, disinfection, and quarantine; and the outdoor life and constant moving from place to place, the pure diet of manna, and the crystal pure water from the rock afforded the conditions most essential for physical regeneration, and a return to natural and original simplicity, while the daily instruction in moral principles given by Moses and his associates, was the means of educating a semibarbarous horde up to the level of a godly people.

Christ came to this earth with a mission of deliverance, whose scope was large enough to comprehend the whole world, with all its needs, all its infirmities, mental and physical as well as moral, all its woes, its misery, its pain, its diseases and deformities,—to open all the prison doors and to set its captives free. That Christ recognised His mission as one of healing to the body as well as to the soul is evidenced by the fact that He was, during the few short years of His ministry, constantly employed in healing the sick, the blind, the lame, as well as the broken-hearted. Two-thirds of His miracles were miracles of healing. A few short words often record the labour of weeks; it is written of Him, when leaving Capernaum, that He had healed the multitudes. In sending forth His disciples, Christ commissioned them to preach the gospel and to heal the sick. Man needs physical healing as much as moral regeneration, and complete success is not possible in either one without the other.

Any conditions which benumb the conscience and lessen the acuteness of the moral sensibilities, excite the animal propensities, and weaken the spiritual forces which resist them. The prophet Ezekiel tells us that the iniquity of Sodom was "pride, fullness of bread, and abundance of idleness." Physiology clearly shows us how fullness of bread, combined with abundance of idleness, opens wide the door to all the sins of Sodom and their awful consequences. Surfeiting and idleness fill the body with poisons which excite the propensities, while

they benumb the moral faculties, weaken the will, and stifle the voice of conscience. The crying need of the world to-day is the preaching of a great gospel,—a gospel broad enough to reach and rescue the whole man. That gospel which seeks to save the soul while ignoring or mistreating the temple of the soul, is incapable of bringing a lost race back to the fold of happy obedience, is impotent to restore in man the divine image which sin has well-nigh effaced.

THE MISSION OF MOTHERS.

BY MRS. E. G. WHITE.

What an important work is that of mothers! And yet we hear them sighing for missionary work! If they could only go to some foreign country they would feel that they were doing something worth while. But to take up the daily duties of the home life and carry them forward, seems to them like an exhausting and thankless task. And why?—Because so often the mother's work is not appreciated. She has a thousand cares and burdens of which no one knows. When her husband comes home at night, he frequently brings with him the cares of his business. He forgets that his wife has any care, and if things in the home do not exactly suit him, he speaks impatiently, and perhaps harshly.

The mother has perhaps done her very utmost to keep things running smoothly. She has tried to speak kindly to the children, and this has cost her an effort. It has taken much patience to keep the children busy and happy. But she cannot speak of what she has done as some great achievement. It seems as if she had done almost nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's Book of Life. The mother occupies a position more exalted than that of the king upon his throne.

There is a God above, and the light and glory which shine from His throne rest upon the tired mother as she tries to educate her children to resist the influence of evil.

The husband should appreciate the work of his wife. When he enters the home in the evening he should leave his business cares outside. He should enter the home with smiles and pleasant words. If the wife feels that she can lean upon the large affections of her husband, that his arm will sustain her, that her voice will be heard in encouragement, her work will lose half its dread.

Christ loves the children. He watches mothers to see if they are forming the characters of their little ones according to the perfect pattern. When He was upon this earth, mothers brought their children to Him, thinking that if they were to receive His blessing, they would be more easily trained in the way of God. When these mothers came, the disciples rebuked them; but Christ knew why they had come. He knew that they were expecting a Saviour's blessing, and, drawing the children to Him, He said to the disciples, "Suffer little children to come unto Me, and forbid

them not; for of such is the kingdom of heaven."

Parents, take time to establish in your children correct appetites and habits. Take them into the open air, and point them to the beautiful things of nature. Teach them that in each leaf they can trace the wonderful power and love of God. Tell them that God's hand paints the colour on every flower. Teach them to look to God for strength. Tell them that He hears their prayers. Teach them to overcome evil with good. Teach them to exert an influence that is elevating and ennobling. Lead them to unite with God, and then they will have strength to resist the strongest temptation. They will then receive the reward of the overcomer.

A LITTLE PINK SHOE.

ONLY a shoe, a pink, baby shoe
That is stained, and wrinkled, and torn,
With a tiny hole where the little pink toe
Peeped out in the days that are gone.

The little pink toe was the "big little pig"
That to market so often would go,
And over and over the legend was told
As I kissed the little pink toe.

"Piggie some more," the red lips would lisp,
And the story and kisses were given
Again and again, so happy were we
In motherhood's fortaste of heaven.

But their came a night with a desolate blight,
When death bore my idol away,
And no little toe has since peeped from the shoe
To be kissed in the sweet old way.

But my tears have deluged that little pink shoe,
And stained it a deeper stain;
And I long for the time when the voice divine
Will give me my darling again.

—Selected.

THAT WONDERFUL LIFE.

BY G. ROWSE.

After Jesus was baptised by John, He was led by the Spirit into the wilderness to be tempted of the devil. We have no intimation that he entered upon His ministry till after this time. He was thirty years of age when He started preaching, and He preached for more than three years.

The life of Jesus was spent in helping and making others happy, never thinking of Himself; He came not to be ministered unto, but to minister to others. We read in Matt. 8:20 where a scribe told Jesus he would follow Him wherever He went. But Jesus said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

When we think of this, we can hardly realise that the Son of God could have given up all His glory and come to this sinful world, and yet not even have a place whereon to lay His head. This ought to give us a deeper love for our Saviour, and make us more ready to give up our earthly treasures for Him.

The secret of Christ's life was His close communion with God. After His day's work was done, He would go aside to a quiet place, and there pray to His Father. In Isaiah 50:4, we read that He was awakened morning by morning to gain knowledge and strength for the day.

Jesus generally taught the people by the lake, or on a hill side; He taught mostly in parables, taking lessons from nature, and often used the flowers of the field to illustrate how God cares for His children. The reason why Jesus spoke mostly in parables is that those who were seeking for the truth would find out the meaning of them. In the earlier part of His ministry He had spoken plainly to the people, so plain that all His hearers might have grasped truths which would have made them wise unto salvation, but in many hearts the truth had taken no root, and it had been quickly forgotten.

We have many evidences of the power of Christ when on earth in the many miracles which He did in healing the sick, and raising the dead. One noted miracle was the feeding of the five thousand with only five loaves and two fishes. When we take into consideration that 5,000 people were filled, and that twelve baskets were required to contain the fragments that remained, what a thrilling effect this miracle must have had on those hungry souls, not only satisfying their temporal wants, but also feeding them with the bread of life?

Jesus not only wrought miracles on the land, but also on the sea; even the wind and the waves obeyed Him.

When we look at the angry waves, and think that even they obeyed the voice of Jesus, we cannot but ask, Why will not men, for whom Christ suffered and died, obey Him? God help us to obey Him in all things that we may know more of the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God.

THE BIBLE.

BY A. SMART.

There is no book like the Bible. It is the Book of books. How many times has the author of evil tried to destroy its precious pages?

During the fourteenth and fifteenth centuries the war waged against the Bible was so bitter that at times there were few copies in existence. We owe a debt of gratitude to those martyrs who laid down their lives in order that the Bible might be circulated among the people and handed down to us.

The brave Louis de Berquin, a French noble, was thrust into prison three times because he dared to take the Bible as his rule of life; and because he would not recant, he was strangled, and his body consumed in the flames.

Huss and Jerome, who taught the truths of the Bible, were committed to the flames, and their ashes were cast into the Rhine.

John Wycliffe, the first to translate the Bible into English, suffered much persecution. Men thirsted for his life, because he sought to give the people the word of truth. So bitter were his enemies, that years after his death, his bones were exhumed, and publicly burned.

During the days of tribulation, no less than fifty million people perished simply because they lived the truths

of the Bible. History tells how "bodies were torn limb from limb, or sprinkled with burning lead; of mingled salt and vinegar poured over the flesh that was bleeding from the rack."

And all this was endured that people in future ages might be free. How many are willing to suffer persecution now? How many study the Scripture realising it is their spiritual food?

Thy word is a lamp unto my feet, and a light unto my path. Ps. 119: 105. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. 3: 16, 17.

If God's word were studied as it should be, it would strengthen the intellect, elevate the thoughts, and give vigour to the faculties. Men may rise from the lowest depths of sin to become sons of God, the associates of sinless angels.

REPROACHES.

No! I'll not blame them. God doth know,
And He all hearts doth see.
God has forgiven! He tells me so.
I fall on bended knee
In prayer to Him. He understands
All sin, all tears, all woe,
And I would face His grave commands
Rather than man—stern foe.

Earth sees but dimly: Heaven reads aright;
Thank God! that it is so. For they who blame,
One day will see with angel's sight—
Will breathe in love, not scorn, my name.
So while on earth I toil, Oh, foe say on,
Taunt, sneer, reproach, it is my lot;
I'll trust to duty's claim. And God's dear Son
Will lead me, tenderly, where foes are not.

Cicely Powell.

PREVENTION OF CANCER.

The subject of cancer, its cause and cure, is attracting a great deal of attention at the present time, as, indeed, it ought to; and in the correspondence that has been sent to the "Daily Chronicle," it has been set forth by several that meat-eating is one of the chief causes of the disease. To the retort that some vegetarians have cancer, and that many people who eat meat all their lives never have it, Mr. C. P. Newcombe replies thus:—

I have not stated that all meat-eaters are liable to cancer, or that no vegetarians ever get it. Other bad conditions acting on hereditary tendencies will induce it. All drinkers of alcohol do not become drunkards, but alcohol is the cause of drunkenness. Yet the same influence is at work in the small quantities as in the large, but it is overcome by other healthy conditions.

There were in England at one time ninety-five first-class leper hospitals. This terrible disease was overcome by the cultivation of vegetables, introduced by the influence of Catherine, Queen of Henry VIII. Pork and salt-fish are still at work in many parts of the world causing leprosy, not cancer.

People die by thousands of plague in India from dirt and bad air, and

insufficient food, but they do not die of cancer because they do not eat meat.

In former times, only people who could afford it ate meat, and that once a week, and they had no cancer. Now twenty-eight per 1,000 die, and if they eat meat three or four times a day, it is forty-seven per 1,000. If the first portions they eat are not harmful, when does the mischief begin? The excess overcomes the healthful conditions that might save them, and the disease gets the mastery. But why take food that uses up our reserves of vital force to overcome its evil effects? Vegetarian food renews and adds to our strength.

If there is everywhere better sanitation, and it is admitted that cancer is greatly on the increase, that shows that dirt and foul air are not the primary causes of cancer. In Wales it has doubled in thirty-one years, in Scotland and Ireland it has increased fifty per cent. in twenty years. In Boston, U.S., from 1863 to 1887, the mortality from this cause was nearly tripled. The Americans are great pork eaters.

The Jews abstain from pork, and escape the cancer. They have also their own inspectors of the slaughter of other animals, who condemn the tuberculous and otherwise diseased cattle, and so avoid the evils of foot and mouth disease, anthrax, and pneumonia. They are comparatively healthy, but would be more so if they ate no meat at all.

A physician residing on the coast of Mexico, where the people live wholly on tropical fruits and other vegetable products, declares that he never saw a case of cancer among them.

You may eat meat and escape cancer if you are in early life, and have habits such as cleanliness and exercise in pure air; but when what is called good living comes (which is mostly bad living), and indolence and physis, and other bad things which I should like to name, then the cancer demon finds itself at home in your decaying body, and works its wicked will. —
Present Truth.

MELBOURNE HELPING HAND MISSION.

We are pleased to inform our numerous friends that this mission is still alive and running, as the appended report for the past quarter shows. Of late, however, we have felt as if we were forgotten, for whilst we are doing quite a good deal of charitable work, we are expected to do it ourselves, and at the same time make our institution self-supporting.

We wish we could do it. But there are times when we cannot, and the present is one of them. During the past nine months our income has met our running expenses, excepting the sum of six pounds twelve shillings and ninepence. We solicit your aid in meeting this small balance. We think we are justified in asking this, for we have only received in donations from our friends in the Victorian churches the sum of five pounds eighteen shillings. During this time we have sheltered the out-cast men too sick to work, but not ill enough to remain in

the hospital; too young to enter the Benevolent Asylum, and not qualified to enter the Immigrants Home—these we have housed and fed, giving them during the last three months 7,727 courses of food, and 1,067 beds practically free. In some cases, as will be seen by the report, a little work such as cleaning up, washing up, etc., was given in part payment. Many others have received help in various ways. In this way our institution has been a blessing to many. To our friends in the Victorian churches we say, Recognise the good work we are doing by sending a small donation to pay off this debt. We do not ask for large sums, but we believe you do not wish to see us run behind. We tender our best thanks to those who have helped us, and invite you to come forward again with a little more aid at the present time. The winter is coming, the time when there is always the greatest strain on our financial resources.

REPORT FOR QUARTER ENDING MARCH 31, 1902.

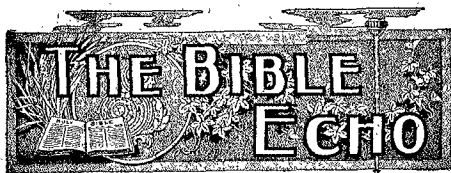
Courses of meals, paid for (id. each)	9690
Paid for by outside public	2952
Part paid for by work	6,570
Entirely free	1,157
Total courses supplied	20,369
6d. beds, paid for	3,491
Paid for by outside public	236
Part paid for by work	926
Entirely free	141
Total beds supplied	4,794
Free warm baths given	1,047
Garments disinfected free	3,748

C. P. MICHAELS, *President.*

EULOGY OF THE BIBLE.

"The Scriptures contain, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence than could be collected, within the same compass, from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist are connected by a chain of compositions which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. The antiquity of those compositions no man doubts; and the unstrained application of them to events long subsequent to their publication is a solid ground of belief that they were genuine predictions, and consequently inspired."—*Sir William Jones*

His holiness Pope Leo. XIII., whose health is feeble and whose age is great, has issued at Rome a long encyclical letter, which is generally regarded as embodying his testamentary dispositions with respect to the world at large. Society at the present day, the Pope affirms, is in a state of anarchy, and he exhorts the people to return to Christ and the Roman Pontiff, as the sole source whence the world can hope to derive peace and salvation.



ROBERT HARE : : : : EDITOR.

1. We send out no papers that have not been ordered; if persons receive the BIBLE ECHO without ordering, it is sent to 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, as no formal receipt is sent unless by special request. The address label on your paper will indicate the time to which your subscription is paid.

3. All matter appearing in the BIBLE ECHO without credit may generally be understood as coming from the Editor.

4. We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

PRICE, payable in advance:

For the year, post free	6/6
For six months, post free	3/6
For three months, post free	1/9
Two copies to one address in Victoria, each	4/6
Four copies to one address in the other States except Queensland, each	4/6
To other countries in the Postal Union	8/6
SINGLE COPIES, postage extra	rd.

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

Address BIBLE ECHO, North Fitzroy, Victoria, Australia.

GOD'S EVERLASTING GOSPEL—No. 2

When sin entered the world its evil influence soon began to tell. The human race, and even nature itself, became unholy. Thorns and briars multiplied upon the earth, and man became corrupt, so that the "imagination of the thoughts of his heart was only evil continually." Wickedness became so pronounced that it threatened to pervert every plan of God, and to deface every object of His creation.

To meet these changed conditions it was necessary that the gospel should be adapted to man's need. Then it was that God sent the gospel message relative to the deluge. For one hundred and twenty years Noah stood as God's messenger before a corrupt and unholy people. We read that "Noah was a preacher of righteousness." 2 Peter 2:5. He was preaching right doing as opposed to the wrong doing of the people. All through that probationary period before the flood, his voice was heard uttering the solemn prohibition, "Thou shalt not do this wickedness," and also the warning, "The flood is coming as a destruction from the Almighty, enter the ark and be saved."

This gospel of the deluge was the message of God's love, and its warning, if obeyed, would have proved a message of life to that people. The sound of every blow struck in the building of the ark was a protest against the wickedness of that degenerate race, as well as a warning of the coming destruction. Few listened to that gospel warning, because the cords of selfish indulgence bound them fast to their altars of lust and crime. But they who did listen to that gospel lived, and for them the bow of promise rose over the dark hill-tops of death.

When the time came for God to take Israel from the land of bondage, their perception and understanding of spiritual things had been greatly blunted through contact with the

beast-worship of Egypt. Their cruel bondage, and their association with the unholy had led them to forget the ways of God, and had, to a great extent, effaced His requirements from their mind. But God took them out of Egypt to make them a peculiar people, and then, after their deliverance, from the cloud steeps of Sinai He preached the gospel unto them. In that message, delivered with a voice that shook the mountain, He prohibited all the forms of idolatry and disobedience with which they had been familiar in the land of the Pharaohs. It was the same gospel of loving prohibition that had been preached in Eden—"Thou shalt not." With that message the warning of disinheritance was given, and then the promise of being "a peculiar treasure" to Jehovah was made to the obedient.

That voice from Sinai spoke not in anger. It was God's message of love, for we read, "From His right hand went a fiery law for them; yea He loved the people." Deut. 33:2, 3.

Concerning Eli, an ancient prophet of Israel, it is written that "his sons made themselves vile, and he restrained them not." 1 Sam. 3:13. It was a very mistaken kindness on the part of Eli, to thus allow his sons to do evil without reproof or prohibition. In fact, it was a cruel thing, and there was no kindness in it, for it led to their utter ruin. The kindest thing that Eli could have done would have been to restrain his sons, and prohibit them doing the evil. And so it is with God; the gospel of "Thou shalt not" is the kindest thing that He can say to man. In that gospel there is the power of God unto salvation to every one that believeth.

To thoughtless childhood the parental warnings and prohibitions that would shield from danger often appear irksome and unnecessary, but in after years we see the love and the wisdom expressed in the homely gospel that fell from parental lips. God is the great Father, and His gospel of prohibition has in it all of a father's love.

A FORGOTTEN COMMAND.

The following illustrative and interesting statement concerning the practice of feet-washing, is taken from the "Australian Christian World" of April 4:—

QUAINT MAUNDAY-THURSDAY OBSERVANCE.

Maundy Thursday, the day before Good Friday, has always been kept by Christians in memory of the last Passover of which Christ and His apostles partook. It will be remembered that after the Paschal Supper our Lord took a towel and girded Himself, and then washed the apostles' feet in token of humility.

Of course our Lord meant we were to be humble, and to serve one another in all ways. But in the middle ages men took the precept literally, and supposed that the duty of washing the feet of the poor was binding upon Christians. Kings and bishops used always to observe this practice in holy week, and the custom, in a modified form, survives both in England and on the Continent at the present day.

Every year, on Maundy Thursday, Cardinal Vaughan, after celebrating Mass in the Pro-Cathedral at Kensington, girds himself with a towel, and washes the feet of twelve poor men who are seated in the chancel of the church. It is a striking spectacle to see the dignified and richly attired prelate kneeling at the feet of the poor.

Formerly the kings and queens of England, either in person or by deputy, performed this

rite; but since the time of the Stuarts the ceremony has been robbed of its most significant feature. The poor people still attend in Westminster Abbey, and the Lord High Almoner, the Bishop of Ely, comes in the place of the queen to minister to them. He girds himself with a towel still, but the feet-washing is dispensed with. Each poor person is presented, on behalf of the King, with a bag containing silver coins. The number of poor persons who receive these gifts corresponds with the years of the King's age.

The command given by Christ in regard to feet-washing, or the ordinance of humility, is neither ambiguous nor indefinite—"If I, then, your Lord and Master have washed your feet, ye also ought to wash one another's feet." John 13:14. But the professed followers of Christ have either overlooked its importance, or willingly neglected its requirements.

In the early days of Christianity, and on down toward the middle ages, some followers of Christ were simple enough to take Christ at His word, and do just as He commanded in this matter. But the great majority of professed followers have ignored this requirement, or at the best, carried it out by some kind of proxy.

The picture of a richly attired cardinal washing the feet of twelve beggars does not at all harmonise with the example set by the humble Man of Nazareth washing His disciples' feet. This legacy of humiliation was left by Christ to His church, and not to the cardinals or kings—"Ye ought to wash one another's feet."

Had this simple ordinance been retained in the church, much of the pride and selfishness that has disgraced the church would have been kept outside. In fact, the spirit of self-exaltation, that blossomed into the Papacy, could not have found any place in the house of God.

Just shortly before Christ gave this object lesson on humility, the disciples had been quarreling over the point as to who should be greatest in the kingdom. Christ gave them this lesson and its accompanying command so that they might be able to keep that unholy spirit of self-exaltation out of their life, their work, and out of the church. This requirement holds just the same place in God's work to-day that it did nineteen centuries ago. Christ placed the ordinance of humility right by the side of His injunction respecting the Lord's supper, and then He closed His instruction with the admonition, "If ye know these things, happy are ye if ye do them." John 13:17.

Great numbers of men are found to-day who are willing to interpret, or, at least, undertake to interpret, God's word. But God is anxious to find men who are willing to obey that word just as it reads.

According to a recent report of the Belgian ministry of finance, the consumption of alcohol per inhabitant in the various countries of the world is as follows: Germany, 11 quarts per inhabitant; Great Britain, 5.42; Austria-Hungary, 6.39; Belgium, 8.36; United States, 5; France, 8.07; Italy, 1.97; Holland, 9; Russia, 6.03; Switzerland, 6.

"Those who refuse to co-operate with God on earth, would not co-operate with Him in heaven."



AN EXPENSIVE STRUGGLE.

The following figures which, with cost of loans and grants added would total £163,405,000, show the enormous efforts Britain has put forth in her South African war. In the Feb. number of the "Fortnightly Review" Mr. H. Morgan-Browne sets out the steps by which this total has been reached. Here is the list of sums authorised by the House of Commons for the war:—

1. Oct. 20, 1899	£10,000,000
2. Feb. 12, 1900	13,000,000
3. March 5, 1900	37,797,000
4. July 27, 1900	8,500,000
5. Dec. 11, 1900	15,500,000
6. Feb. 28, 1901	3,000,000
7. March 8, 1901	56,070,000
Total demand to	
March 8, 1901	£143,867,000

"FAILING THEM FOR FEAR."

One of the evidences given by Christ of the last days was that of "men's hearts failing them for fear." The signs in the sun, and the moon, and the stars, were foretold clearly and very distinctly by that great Prophet as seen in Matt. 24:29. But the fact that amid the perplexities of the last days, the hearts of men would give way to fear is just as clearly announced. See Luke 21:26.

The darkening of the sun and the moon took place in May 19, 1780, "in those days," but after the close of the persecution or "tribulation of those days." This period of tribulation, spoken of prophetically as 1260 days, representing 1260 years, began in 538 A.D., and ended in 1798. The sign of the falling stars came down still later—Nov. 13, 1833. Now we have reached the time when men's hearts are "failing them for fear," and soon we will come to the time when the powers of heaven shall be shaken, and then the Son of man is to appear. Luke 21:26, 27.

A sub-editorial in the "Age" of April 2, dealing with the political aspect of affairs, makes this significant statement:—

It has been a subject of frequent comment that Ministers nowadays evade responsibility behind royal commissions. They are too timid to act, lest they may blunder, and they blunder in doing nothing as much as if they acted in mistake.

When the leaders of political thought lose their courage, and fear to act, what can be expected of the common people? Is it possible that moral cowardice is paralysing the powers of our legislators just at the time when heroism and courage are most needed to cope with the multiplied and multiplying evils of our age.

Surely it is not safe to trust even in princes, "for vain is the help of man." God's message to His people

now is, "Say ye not, A confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear nor be afraid." Isa. 8:12. The fear of God is the only fear that the Christian should know.

"SOMETHING SERIOUS."

A deputation of the unemployed in Melbourne recently waited upon the Premier, Mr. Peacock, to urge the necessity of the government providing work. The deputation was introduced by several members of Parliament. From the press report we take the following items:—

Mr. Fleming said the deputation was the result of a Trades Hall resolution that the Premier be desired to call Parliament together to deal with this unemployed question. The condition of a number of men was now verging on desperation, and there were extreme mutterings amongst them. As one associated with these men, he (Fleming) could not "take the responsibility" unless Parliament met soon and settled the difficulty, as private sources of employment were not available. Thousands of men could not do else than look to the Government for work, and if Parliament would not help them, "something serious" would happen in Melbourne.

Mr. Maloney, M.L.A., quoted Cardinal Manning to prove that "necessity knows no law," and they could not blame a man whose family was starving if he took the law into his own hands. He did not believe that there was a financial tightness to prevent remunerative works being pushed on.

The Premier, in reply, said his advice were that there were not so many unemployed as the deputation were inclined to think.

Mr. Fleming: About 5000.

The Premier said he was not going to enter into that matter at all. It was true that Parliament had passed certain items under loan expenditure, with the object that when the money could be raised it should be allocated and spent by the Treasurer. He was guided largely by the state of the revenue, and at the present time, until he knew the exact amount to be received from the Federal Government, he was, like Mahomet's coffin, suspended between heaven and earth. He could not agree that it was the duty of the Government to find work for all men out of work. There were a large number of men out of work in his district, but they did not go running after the Government for work.

If the number of the unemployed here stated is correct, it does not speak well for the great amount of factory legislation lately introduced into Victoria. But the most serious aspect of the question lies in the fact that the attitude assumed by the unemployed closely resembles the prophetic description given of the last days, when the treasures of the rich are to become spoils and "booties" to the lawless. See Hab. 2:3-9.

In view of that time James admonishes the rich men to weep and howl for the "miseries" that shall come upon them. James 5:1-8.

It is quite evident that something serious is going to happen—more serious than the world dreams of to-day. These rising troubles are but the prelude to the great "time of trouble" that is to obtain just prior to the second coming of Christ. For

God's people the promise is made, "At that time thy people shall be delivered, every one that is found written in the book." Dan. 12:1. Hopeless and helpless, indeed, will be the case of those who have not the strong arm of heaven to lean upon in that day.

At the fourth biennial conference of the Library Association of Australia held in Melbourne, April 2, the President, E. Langton, in his opening address, said that,

"The Victorian library, established in 1853, was the first public library in Australia. Its scope had grown from 23,769 visitors and 3,846 volumes in 1856 to 366,091 visitors and 158,917 volumes in 1901. The lending library, which was established in 1892, had in 1901 7,715 active borrowers, who during the year took out 158,064 books. It was the only Australian public library which was not open for use on Sundays. He did not know whether we could claim unusual piety, but Victorian politicians were so proper that they refused to allow the public to see their own books on Sundays."

In speaking to a vote of thanks to the president, Mr. Taylor regretted that they were not to have a discussion on the Sunday opening of libraries. Tasmania had long enjoyed this rule. Mr. Fairland said the situation in Melbourne was amazing. Intellectually, morally, and physically, libraries open on Sundays were for the well-being of the community.

The "Bankers' Magazine" for March makes the following statement respecting the condition of things in Australia at that time:—

"Business in all the Australian capitals during the period between our last and this issue has continued to be extremely dull, and complaints are general in town and country. The dry weather of this summer has been universal, and in the districts away from the sea coast the result of a continuance of dry seasons is seen to be simply shocking. The account of the state of some of the stations in New South Wales and Queensland (now largely in the hands of banks and finance companies) is appalling. They have been denuded of grass long ago, but now even the edible scrub and roots have been blown away by desiccating winds. The anguish of the wretched animals suffering a lingering death from hunger, thirst, and weakness, is enough to make the angels weep if they have any sympathy to spare; at any rate it is piteous enough to force the reflection that it is questionable whether man is not blamable in putting live stock on such country without providing some food and escape in times of drought.

The recent embezzlement case in Melbourne, known as the "Melbourne University Frauds," has revealed some very deep scheming on the part of the accountant of the University. It appears that the auditors were deceived by means of a duplicate, or counterfeit bank pass book, which was made out in such a way as to correspond with the falsified accounts. In referring to the conclusion of the case the "Bankers' Magazine" says,

At the final hearing of the case in the Supreme Court, Dickson was found guilty and sentenced to five years' hard labour. The sums lost to the University were, as we have previously recorded, much larger than those on which the information was laid and mentioned in Mr. Coldham's brief. They have been stated in the daily press as amounting to over £25,000. The Senate of the University has appealed to the Premier (Mr. Peacock) for help, but have been told in effect to help themselves. They are now trying to raise money by donations."

THE VEGETARIAN ATHLETIC VICTORY.

BY G. H. HEALD, M.D.

A number of periodicals have of late been publishing accounts of a walking match which took place between vegetarians and meat-eaters in the city of Berlin, on the 26th of June, 1899. There were twenty-five competitors — seventeen flesh-eaters, and eight vegetarians. All started off together on a day when the weather was quite unfavourable. The road was good for a few miles, but afterward the route was over poor country roads. The length of the walk was seventy miles. The time was as follows:—

(1) Karl Mann, vegetarian, fourteen hours eleven minutes; (2) Emil Makowski, vegetarian, fourteen hours thirty-two minutes; (3) Fritz Badenstein, vegetarian, fifteen hours thirty-four minutes; (4) Wilhelm Damm, vegetarian, fifteen hours fifty-nine minutes; (5) Paul Schirrmeister, vegetarian, seventeen hours six minutes; (6) Hermann Zerndt, vegetarian, seventeen hours; (7) Friedr. Zahrt, flesh-eater, seventeen hours thirty-two minutes.

Of the two vegetarians who retired, one reached fifty-six and the other thirty-seven miles respectively. The failure of the former was caused by defective foot-gear. Eleven of the flesh-eaters retired after they had travelled about thirty-eight miles. It is said that the six vegetarians all came through in good condition. The only flesh-eater who arrived came in a half hour after the last two vegetarians, notwithstanding the fact that they lost their way and went seventy-five miles instead of seventy. The six vegetarians are said to have arrived in excellent condition.

As a result of this race, the German army officials have begun an investigation into the value of vegetable food as compared with flesh food for the army. Those in charge of the German army will probably not be slow to appreciate anything which will give their men an advantage over the men of other nations, and it may be that this race will do much toward

enlightening the world as to the true value of a non-meat diet.

It may be noted that while there is no standard road record (so far as known) for seventy miles, the fifty-six mile German record has been beaten by Mr. Mann in this walk by twenty minutes, although this was his first attempt at a walking match.

Mr. Mann has been a vegetarian for five years. His exclusive diet during the walk was fresh fruit, mostly strawberries, with a few lettuce leaves picked by the way.

MISSIONARY READING CIRCLE.

Lesson 25. April 19-26, 1902.

Rev. 11: 1-12.

"Thoughts on Revelation," pages 509-515.

"Great Controversy," Chapter 15.

Questions.

1. What commission was given to the people of God after their disappointment? Rev. 10: 11.

2. What great work was committed to them?

Answer. "The termination of the prophetic periods did not bring the returning Jesus; it brought, instead, the final act of the gospel work in the form of a grand reformatory movement, so universal and complete in its character as to accomplish the great work of bringing out from every nation and tongue, a people prepared for the coming of the Lord."

3. What was the measuring rod placed in their hands?

4. What was first to be measured? Verse 1.

5. To what temple did the angel refer?

6. What temple might be included in this command? 1 Cor. 6: 19; 1 Thess. 5: 23, 24.

7. In what sense could the worshippers be measured?

8. To whom was the court given?

9. In what manner were the two witnesses to prophesy during the twelve hundred and sixty years? What is represented by the two witnesses?

10. What other figures are used to represent the two witnesses?

11. What punishment is inflicted upon those who injure them?

12. What power are they said to have?

13. Who will make war upon them? With what result?

14. What nation is represented in the eighth verse?

15. In what characteristic does this nation resemble Sodom and Egypt?

16. How was the word of God treated in this nation?

17. What part did the other nations act in this work?

18. How did the people of France conduct themselves?

19. In what way had the two prophets tormented them?

20. Give dates of the beginning and ending of the three and one-half days.

21. What position was taken by France, which no other nation has ever taken?

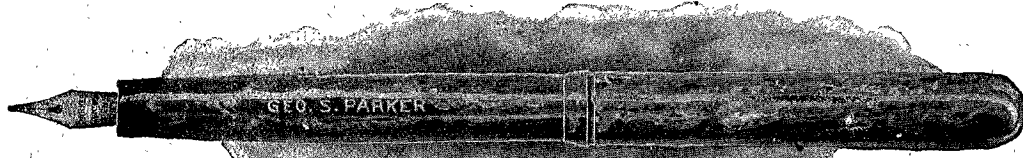
22. In what way has the twelfth verse been fulfilled?

The Standard Oil Company of America has declared a dividend of \$20,000,000 (£4,000,000) on its \$100,000,000 stock for the first quarter of this year. Since January, 1897, 212 per cent. has been paid in dividends which represent disbursements of \$212,000,000 (£42,000,000) on a capital stock of \$100,000,000. No other corporation in the United States has ever made such a record. It has paid £42,000,000 to the shareholders in the last five years.

"Never try to make friends; enemies come fast enough without cultivating the crop, and friends who are brought in by hot-house expedients are apt to wilt long before they are fairly ripened. Friends that are worth the having, are not made, but grow."

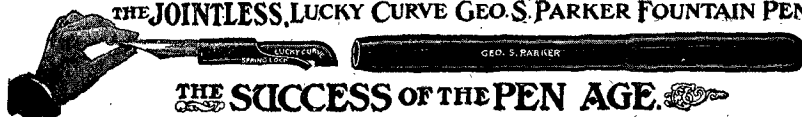
"When your good is evil spoken of; when your wishes are crossed, your tastes offended, your advice is disregarded, your opinions ridiculed, and you take it all in patient, loving silence—That is Victory."

Parker Jointless Fountain Pen



NO SCREW TO BREAK
NOZZLE TO GET "STUCK"
JOINT TO LEAK

THE JOINTLESS, LUCKY CURVE GEO. S. PARKER FOUNTAIN PEN



THE SUCCESS OF THE PEN AGE

It is a constant comfort, a continual source of satisfaction, a thing of beauty, having no shoulder to leak where the finger and thumb hold it, but gently tapering, it handles like an ordinary pen-holder, and it is fitted with a good gold pen.

This is a first-class, high-grade, up-to-date Fountain Pen. It is made in three sizes.

Small Size, Lucky Curve, No. 018 7/6, post free

Medium Size, Lucky Curve, No. 020 9/-, post free

Larger Size, Lucky Curve, No. 023 10/6, post free

Ladies' Size, No. 020 9/- "

Send Money Order or Postal Note with your order.

ECHO PUBLISHING CO., LTD., BEST ST., NORTH FITZROY, VICTORIA, AUSTRALIA.

Sabbath of ...the Bible

No 6.

CHRIST AS A SABBATH-KEEPER.

BY A. T. ROBINSON.

In the autumn of the year A.D. 27, the sixty-nine weeks of Daniel's prophecy having expired, the Lord Jesus, the Messiah, was baptised, and began His public ministry, saying, "The time is fulfilled."

His ministry, as we learned in the preceding article, came in at a time when the Sabbath of the Lord had become utterly perverted from its gracious design by the teaching of the Jewish doctors. It was to the people no longer what God intended it should be, a source of spiritual refreshment and joyous delight, but a hard and galling yoke upon the necks of the people. It had become so loaded down with Jewish traditions that its merciful and beneficent design was wholly lost sight of, being hidden beneath the rubbish of men's inventions.

After the merciful lesson taught the Jewish people by the Babylonian captivity, Satan could no longer, even by inciting against them the most bitter persecution, turn the Jews away from their strict observance of the Sabbath, but he caused their doctors to so pervert the institution that its real character was lost sight of.

The Great Teacher, who styled Himself "Lord of the Sabbath," never lost an opportunity to correct the false notions respecting the Sabbath. He selected that day for the performance of most of His merciful acts of healing. It was claimed by the scribes and Pharisees that He was a Sabbath-breaker. And what seems almost beyond comprehension, many of the religious teachers of our own time unite with the scribes and Pharisees of old in this false charge of Sabbath-breaking against the Son of God.

A singular fact to be explained by those who teach that Christ abrogated the Sabbath is that no small share of His teaching through His whole ministry was devoted to showing what was and what was not "lawful" on the Sabbath day. In a future article it will be shown from the record found in the four Gospels that Christ was watched, spied upon, persecuted, and put to death because of the fact that His Sabbath-keeping did not conform to the idea of Sabbath-keeping held by the scribes and Pharisees; that the whole controversy at that time appears to have been focused on man's idea of Sabbath-keeping versus the Lord's idea of Sabbath-keeping. Suffice it to say at this point, that all through His public ministry it was His "custom" to keep the Sabbath of the fourth commandment. Luke 4:16.

Coming down to the close of the Saviour's life we are brought to the most touching and most striking instance of Sabbath observance on record. The Saviour of the world, He who had rested from the work of creation at the close of the first week of time, thus celebrating a completed work, now lies in peaceful and quiet slumber in Joseph's tomb, resting from His completed work for the salvation of a lost world. We will here quote the record as given in the last verses of the 23rd chapter of Luke's Gospel and the first verse of chapter 24.

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Luke 23:54-56; 24:1.

What a scene was this for angels to gaze upon: the Lord of life and glory resting from the finished work of His earthly mission. His disciples regarded the sacred day with too much reverence and sacred awe to allow of their anointing the body of their beloved Lord. Such is the record of the first instance of Sabbath-keeping by Christians after the crucifixion.

The mission of Christ during His earthly ministry was to confirm the "new covenant." Whatever He brought into that covenant before it was ratified by the shedding of His blood must forever remain as a part of that covenant. Whatever was not brought into that covenant before being so ratified must forever remain outside of that covenant. Paul says, "Though it be but a man's covenant, yet if it be confirmed no man disannulled or added thereto." Gal. 3:15. The new covenant was confirmed and ratified by the death and blood of Christ on the day He was crucified. Nothing, therefore, can be added to it after that. Everyone knows that the observance of the first day of the week in the place of the Sabbath did not come in till after the crucifixion. It is, therefore, no part of the new covenant. Baptism was instituted before the crucifixion, and the Lord's supper also; but Sunday-keeping comes in too late to find a place in the new covenant. It is not an ordinance instituted by Christ. It is not surprising, therefore, that no command for its observance is found in the Bible. Let this fact be carefully noted by those who, failing to find support for Sunday observance in the New Testament, fall back upon the doubtful testimony of the so-called Fathers of the early church. Paul's argument, referring to the ratification of the new covenant, can be found in Heb. 9:15-17, and Gal. 3:15.



It is said that Baron James de Rothchild had a hundred volumes in his library which cost him £40,000.

No less than 30 million acres of Cuba—nearly half the island—is forest. There are thirty different species of palms alone found there.

The world-wide contribution to the Pope known as "Peter's pence" was, for 1901, the lowest that it has been since 1870—amounting in all to but £91,000.

In 1896 the public expenditure in Victoria amounted to £6,785,954; in 1902 it is estimated at £8,192,313,—an increase of £1,406,359. The State employees in all now number 29,594.

In the Gulf of Mexico there is an island where the beaches change colour twice daily with the tides. When uncovered the sands are purple, but the inflowing tide speedily transforms them to gold.

A record price for a Stradivarius 'cello is reported from Berlin. It is stated that Piatti's 'cello by Stradivarius has been bought for £4,000 by a banker who is a grand-nephew of Mendelssohn.

In addition to the great financial drain caused by the South African war, England has lost 20,949 men, while 5,262 have been discharged as unfit for further service. Surely war is a costly thing.

It is stated that Mr. J. Pierpont Morgan and his associates now control business interest aggregating more than \$8,500,000,000, about £1,700,000,000. This vast sum represents the capital centered in "trusts" and the financial combinations of modern times.

The national debt of Australia in 1901 amounted to £207,000,000. When it is remembered that within the last twenty-seven months this country has borrowed £27,240,000, the prospect of paying off the national debt seems very remote indeed.

More than fifteen thousand miles of electric wires stretch over the ocean beds at the present time. It seems, however, as though this method of communicating would be soon going out of date, for already messages are being sent by the wireless telegraphy across the Atlantic.

When Egypt went down two per cent. of her population owned all the wealth. When Persia went down, one per cent. of her population owned all the land. When Rome went down, 1,800 of her people owned all the known world. We are rapidly approaching this condition of things to-day. Like conditions must produce like results.

In a London sale-room forty-six guineas paid for a case containing three petrified monkeys whose bodies had been preserved by the limestone in a cave in Orange River Colony, where they had been overtaken by a flood and drowned. The mother monkey has her arms around her babe in an unavailing effort to shield it from harm.

The "Times of India," which has frequently of late called attention to Russian encroachments and designs in the Persian Gulf, where Britain is the paramount power, reports at Bandar Abbas, a Persian port in the Strait of Ormuz, upon which Russia has concession designs, the Russian steamer Anotoff lately landed 60,000 rifles.

It appears that the American submarine boat "Holland" never goes beneath the waters without taking a consignment of white mice, for the engineers have discovered that these little animals soon succumb to air charged with carbonic acid. They are, therefore, sensitive indicators, and when the mice show signs of exhaustion the men know that it is time to return to the surface.

A cable of March 22 states that the trial by secular tribunal of three officials of the Vatican on a charge of stealing from the papal treasury sums to the value of £320,000, the private property of Pope Leo XIII., was yesterday concluded at Rome. Scotto, one of the three Vatican officials on trial, was convicted of complicity in the robbery, and was sentenced to eight years' penal servitude. The other two clerical prisoners were acquitted.

The thirty-ninth "Kalendar of the English Church" contains many curious as well as useful facts. It considers that out of 124,000,000 Anglo-Saxons 29,200,000 are Episcopalians; 18,650,000 Methodists; 15,500,000 Roman Catholics; 12,250,000 Presbyterians; 9,230,000 Baptists; 6,150,000 Congregationalists; 5,250,000 Free-Thinkers; 2,600,000 Unitarians; 5,500,000 minor religious sects; 2,800,000 German, Dutch, or Lutheran; and 17,000,000 "of no particular religion." The total number of clergy holding appointments in England and Wales has declined from 22,808 to 22,617 during the last three years.

Personals.

Miss E. M. Graham, treasurer of the Union Conference, has lately spent a short time in Melbourne. She returns to her work in New South Wales with health improved.

Pastor Hennig has lately visited Yambuk, near Port Fairy, to the south west of Melbourne. He returned by way of Geelong, and spent a few days with the church in that place.

After a pleasant sojourn in West Australia, attending the camp-meeting with Pastor Irwin and Dr. Kress, our Editor has returned and taken up his work again. During his absence, A. T. Jessop acted as editor.

C. P. Michaels, conference agent for "Christ's Object Lessons," has been working with the North Fitzroy Church for the past two weeks, in organising and arranging for the sale of this book, which has been given by the author to relieve the remaining indebtedness on the Avondale School for Christian workers.

The April number of the "Australian Garden and Field" has come to our table. This is a twelve page, illustrated, weekly journal, devoted to farm work in all its branches. It has also departments for the "home," and for "young people." This paper is printed by the Echo Publishing Co. Publishers' office, 5 St. James Buildings, William Street, Melbourne. Price, 6s. 6d. per year, or 1d. per copy.

All books advertised in this paper can be obtained from the Echo Publishing Co., Ltd., Melbourne, Victoria, Australia, or from

OUR GENERAL AGENTS

Victorian Tract Society, Oxford Chambers, 473-481 Bourke St., Melbourne.

N.S.W. Tract Society, 25 Sloane St., Summer Hill, Sydney.

Queensland Tract Society, The Arcade, Edward St., Brisbane.

South Australian Tract Society, Hughes St., North Unley, Adelaide.

West Australian Tract Society, 201 Newcastle St., W. Perth.

Tasmanian Tract Society, 198 George St., Launceston.

New Zealand Tract Society, 37 Taranaki St., Wellington.

International Tract Society, 44a Free School St., Calcutta, India.

International Tract Society, 28a Roeland St., Cape Town, South Africa.

International Tract Society, 451 Holloway Road, London, N.

Printed and published by the ECHO PUBLISHING COMPANY LTD., 14, 16, and 18 Best Street, North Fitzroy, and registered as a newspaper in Victoria.