

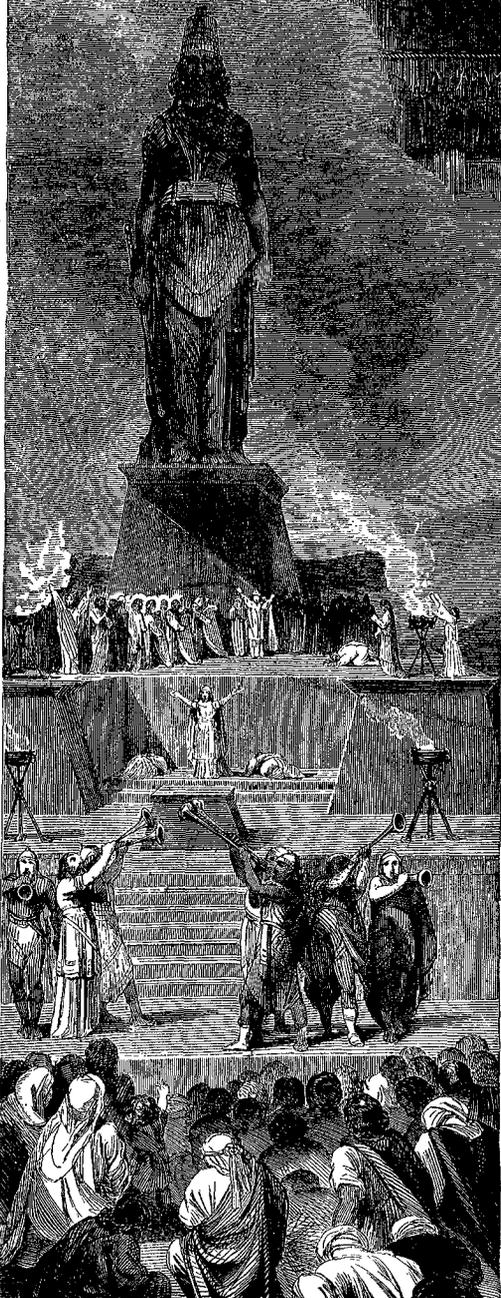
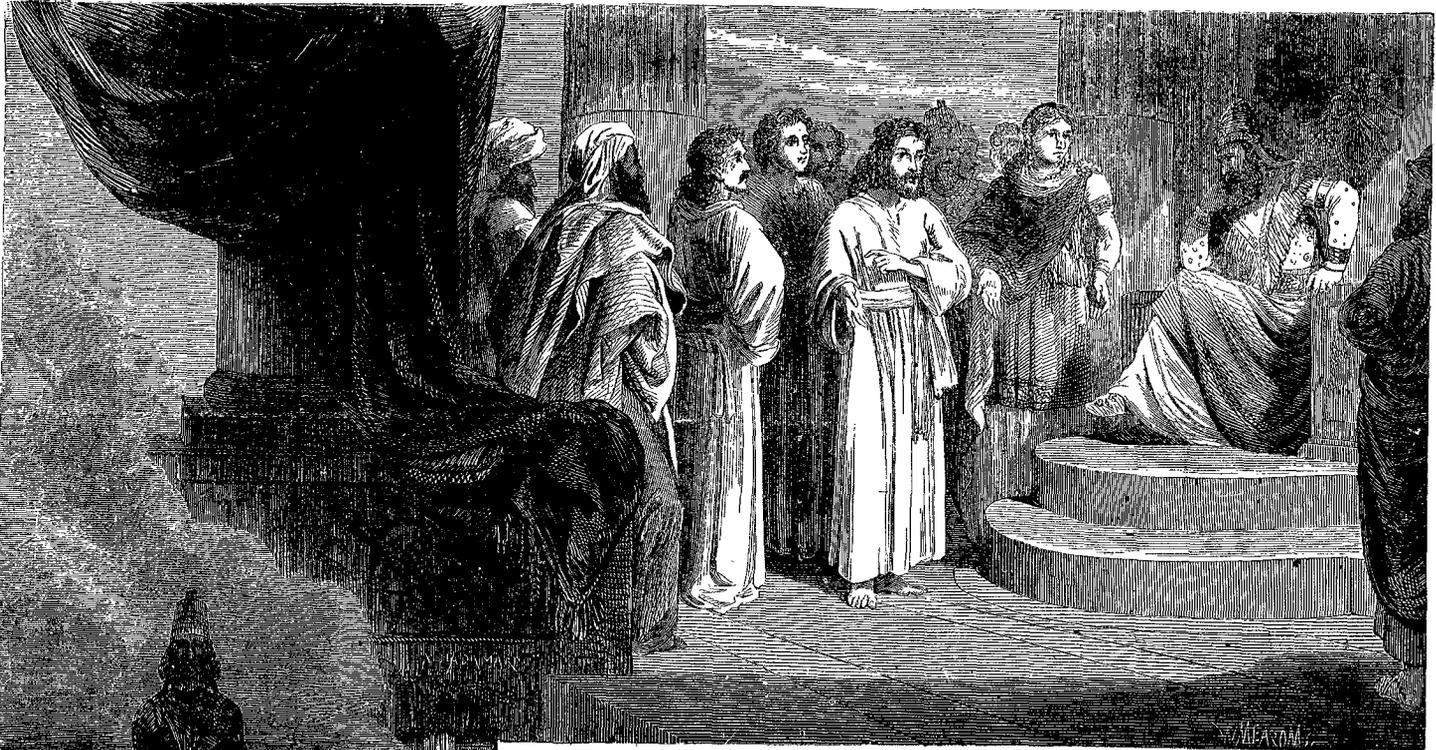
THE BIBLE ECHO

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ONE PENNY



Trust and Obey.

When we walk with the Lord
In the light of His word,
What a glory He sheds on our way ;
While we do His good will,
He abides with us still,
And with all who will trust and obey.

Then in fellowship sweet,
We will sit at His feet,
Or we'll walk by His side in the way ;
What He says we will do,
Where He sends we will go,
Never fear, only trust and obey.

—D. B. Towner.

GOD'S CARE FOR HIS CHILDREN.

BY MRS. E. G. WHITE.

"Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar, the king, sent to gather together the princes, the governors, and the captains, . . . unto the dedication of the image which Nebuchadnezzar the king had set up." "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up."

"At that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. . . . There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

The senses of king Nebuchadnezzar were perverted by the prospect of his own greatness, and he seemed to lose all knowledge of a monarch above all earthly kings. When his dream was shown him by Daniel, he had acknowledged, "Of a truth it is, that your God is a God of gods, and a Lord of kings;" but he now took all this back, and sought to demonstrate before the representatives of the different nations, who had assembled at the dedication of this image, that he, the king of Babylon, was the greatest king in the universe, and that all must bow low to his supremacy, and submit as slaves

to his will. And all went well in the carrying out of this arrangement till the disobedience of the Hebrew captives.

With the furnace in sight, the captives answered the king's horrible threat, saying: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king." Their faith rose with the knowledge that God would be glorified in this transaction, and with a firm, triumphant ring of implicit trust and confidence in their voices, they said, "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

When the king saw that his will was not received as the will of God, he was "full of fury," and the form of his visage was changed against these men. Satanic attributes made his countenance appear as the countenance of a demon; and with all the force he could command, he ordered that the furnace be heated seven times hotter than its wont, and commanded the most mighty men to bind the youth, and cast them into the furnace. He felt that it required more than ordinary power to deal with these noble men. His mind was strongly impressed that something unusual would interpose in their behalf, and his strongest men were ordered to deal with them.

The king's command was urgent. He was anxious to punish the men who had dared to exercise their will in opposition to his will; and without delay, with all their clothing upon them, they were cast into the fire. "Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego."

Surrounded by the officers of his government, by the Chaldeans, and by distinguished and great men from many countries, the king, filled with Satanic fury, looked on the scene, waiting to see how soon the men who had defied him would be utterly consumed. But his triumph suddenly came to an end. He saw something that he thought must be an illusion. He turned pale, and, shading his eyes with his hand, he directed his gaze to the furnace, watching it with intense interest. All did not discern as quickly as did the king the result of his cruel project. With alarm he asked his great men, "Did not we cast three men bound into the midst of the fire?" "True, O king," was the reply. With a voice trembling with excitement, he cried, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

How did this heathen king know what the Son of God was like? Through their steadfast adherence to right principles, the Hebrew captives had been called to fill positions of trust in the courts of Babylon. They were tempted by others to be untrue, in order to gain advantages; but they were faithful in all their business transactions. In life and character they represented the truth; and when

they were asked a reason for their course of action, they gave it without hesitation. Plainly and in simplicity they presented the living principles of the truth, and thus those around them were made acquainted with the Source of their strength. In this way the king of Babylon became acquainted with the form of the Son of God.

With feelings of deep humiliation and remorse, the king stood as near the blazing furnace as he dared, and in a clear, loud voice called out, "Ye servants of the most high God, come forth, and come hither." They obeyed the voice of the king, and came forth unhurt, without even the smell of fire upon them.

The fact that these youth came forth from the fire having received no harm, save only that their fetters had been burned away, was beyond the comprehension of the wise men, and made a decided change in the sentiments of the people. The tidings of this wonderful deliverance were carried to many countries by the representatives of the different nations. Thus God was glorified by the faithfulness of His children.

"If ye love Me," said Christ, "keep My commandments." "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." And has not Christ manifested Himself to His faithful children? Did He not walk in the furnace with the captives who refused to yield to the golden image one tittle of the reverence which belonged to God? Did He not manifest Himself to John, banished to the Isle of Patmos for his faithfulness? Have not those who have been persecuted for righteousness' sake, who, though they have been compelled to suffer, have refused to worship the institution of the Papacy, realised the presence of the divine Comforter in their lonely prisons?

The commandments of finite, sinful men are to sink into insignificance beside the word of the eternal God. Truth is to be obeyed at any cost, even though gaping prisons, chain-gangs, and banishment stare us in the face. If you are loyal and true, that God who walked with the three Hebrew children in the fiery furnace, who protected Daniel in the lions' den, who manifested Himself to John on the lonely island, will go with you wherever you go. His abiding presence will comfort and sustain you; and you will realise the fulfilment of the promise, "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him."

A SOUL AT REST.

Sin brings disorder, trouble, and commotion. The wicked is like the troubled sea that cannot rest, and casteth up mire and dirt. No art or invention of man can bring rest to the sinful soul. There may be wild hilarity, delirious joy, or deathly stupor; but there is no rest. Hence sinful man is weary, burdened, and heavy laden; and to a race thus bowed down and oppressed with many a load, there comes the gracious invitation of the Saviour,

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

This rest is the first thing that Jesus offers to labouring, heavy-laden souls, wearied with wayward wanderings. There is nothing so grateful to them as rest. At last the endless chase is ended, the fruitless quest is past, and the troubled soul has found a sweet repose. There will be rich and varied blessings by and by, but now there is rest. They that believe do enter into rest. Ceasing from his own works, from his fruitless struggles and vain endeavours, the sinner accepts the Saviour's gift, and finds rest. O weary, troubled, timid, tried, dejected one, Christ offers this rest to you. The invitation is broad. "Come unto Me, all ye that labour and are heavy laden." Not one is excepted, not one is excluded. The sons of toil, the daughters of affliction, the poor, the houseless, the homeless, the desolate, the sad, all these may enter into rest. O weary soul, there is rest for thee. O troubled soul, there is peace for thee. O burdened soul, there is One that hath borne thy burden, that hath endured the cross and despised the shame, and who waits to make thee partaker of that sweet, that everlasting rest which commences with the first dawning faith of those who believe to the saving of the soul, and reaches onward to the realms of everlasting blessedness, where there remaineth "a rest for the people of God."—*The Christian*.

HE THAT KEEPETH THEE WILL NOT SLUMBER.

BY D. H. KRESS, M.D.

"Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper."

He is not far from every one of us, for in Him we live and move and have our being. He giveth to all life and breath and all things. He is a present help, supplying all our needs. God is constantly at work. He never slumbers nor sleeps. This is clearly seen in the things of nature. The heavens declare it. Day unto day uttereth speech. The firmament reveals it. The tiny blade of grass stands as a witness that God is ever at work in providing for and blessing His creatures. Nowhere is our ever present Helper revealed more clearly than in man himself.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

It is true wherever life is, God is, for He is life. He dwells in every living created thing. He has put His life, Himself into all. "He is all and in all."

When Christ came as a representative of God, He came not to be ministered unto, but to minister; not to be served, but to serve. He was servant of all, "God with us." He could not represent God in any other way, for God serves the human family.

"I the Lord do keep it; I will water it every moment; lest any hurt it, I will keep it night and day." Every moment, night and day, He

must exert His keeping power or man would cease to live.

How many unconscious of this, use His life and His strength to minister to self, to sin. God brings against them the accusation, "Thou hast made Me to serve with thy sins; thou hast wearied Me with thine iniquities." Everything man suffers as a result of sin, God suffers. "In all our afflictions He is afflicted;" and the Saviour said, "Inasmuch as ye do it unto one of the least of these, ye do it unto Me."

"I even I am He that blotteth out thy transgressions for Mine own sake." He is willing to suffer long, not willing that any should perish; but He is wearied in being made a servant of sin, and for His own sake as well as ours He desires to blot out our transgressions.

What evidences have we of His abiding presence? They are many. Every movement of the hand is made in response to an order from the will, but the power is of God. The hand carries out the dictates of the will. When asleep I am unconscious, my will is at rest, but my heart still keeps on beating, and the lungs expanding. Every heart beat is in response to an order, not from my will, but from the One who commands it to beat.

"He wakeneth morning by morning." While asleep God stands by and guards the sleeper. When the time comes to wake He wakens us. It is fortunate that He that keepeth Israel neither slumbers nor sleeps. Should He sleep for one moment, life would be extinct. He guards us every moment, and keeps night and day.

How often we act as though we could get along without His help. We fail to acknowledge Him in all our ways. He opens our eyes in the morning, expecting us to join the little birds and all nature in songs of thanksgiving and praise to Him; but we awake, and begin to growl and to scold, or we think about our work. We dress, we eat, and start out without a thought of Him, or without a prayer for wisdom in the use of His gifts. "The ox knoweth his owner and the ass his master's crib, but Israel doth not know (their Keeper). My people do not consider."

When Jesus on the Sabbath-day healed the poor unfortunate at the pool of Bethesda, the Jews found fault, and sought to slay Him. Here, again, Jesus was revealing the Father, of whom they were ignorant. He answered them, "My Father worketh hitherto, and I work."

God is constantly engaged in His work of healing, every moment, night and day, on the Sabbath, and every other day. I receive an injury. I give it no special thought beyond cleanliness. Without any anxious thought on my part, the wound heals. Day and night the healing process goes on. "He that keepeth Israel neither slumbers nor sleeps." "He forgiveth all our iniquities and healeth all our diseases."

Doctors cannot heal. "I am the Lord that healeth thee." Healing comes from within, for God dwells within. For His own sake as well as our own He blots out our transgressions and heals our diseases.

THE EARTH MADE NEW.

When we think of the beautiful earth made new
And the river of life so fair,
Our hearts swell with love to our Father above,
For the home He has gone to prepare.

Oh, we're longing to drink of that life-giving stream,
And to gaze at its beauties untold!
Oh we're longing to walk in heaven's meadows so green,
And to dwell in its mansions of gold!

There our bodies, made glorious, will never decay,
And our sorrows forever will cease;
There will be no more night; for the Lamb is the light
Of the kingdom and city of peace.

—Selected.

VICTORIAN CAMP-MEETING.

BY R. HARE.

The Seventh-day Adventist annual conference and camp-meeting of Victoria was held this year at Footscray, a suburb of Melbourne. The meeting began Nov. 14, a day later than the advertised time. This delay was owing to the severe storms that passed over Melbourne on the two previous days.

There was a large delegation from the churches of the conference, with quite a number of families from the different suburbs near Melbourne. Seventy-one tents were pitched beside the tents for meetings. The large pavilion, 55 x 108, was seated so as to accommodate over 1,100 people. A smaller circular tent was used for children's meetings.

Conference sessions were conducted daily. Beside the six o'clock devotional meetings in the morning, Bible studies, business meetings and evening services were held during the whole twelve days of the camp. The attendance was good, the large tent being often crowded to such a degree that hundreds had to stand outside. A deep interest was manifested by many of the people who attended.

A sweet spirit of peace and harmony pervaded the ground, and the many worshippers seemed to enjoy the blessing of God.

Pastor G. A. Irwin, President of the Union Conference, and Dr. D. H. Kress, with Pastors W. A. Hennig, G. B. Starr, J. H. Woods and R. Hare were among the labourers present. Professor C. W. Irwin, Principal of the Avondale Bible School, was also present, and represented the interests of that institution at the conference.

Officers for the coming year were elected as follows:—Pastor W. A. Hennig, President, with A. W. Anderson, J. H. Woods, C. Prissall, J. Gillespie, and C. Hallam as Conference Committee.

Mrs Hennig was re-appointed Secretary of the Sabbath-school department, A. W. Anderson as Secretary of the educational work, G. Hubbard, State Agent for the tract society, and Miss Gregg as Secretary of the tract and missionary department.

Dr. Kress, of the Sydney Sanitarium, gave a number of interesting health talks, which were highly appreciated both by the people of the encampment and the general public of Footscray. Contributions to a tent fund to the amount of £108 were raised, the object

being to secure a large new tent for the camp-meeting next year. Pastor G. A. Irwin gave instruction in church work, but owing to sickness he had to return home sooner than was intended.

The meeting was good throughout. It proved a spiritual feast to those who walked in the light. The tent remains on the ground, and meetings are being conducted by Pastors Hennig and Woods.

The conference reports the past year's work to have been very successful, both financially and in many other ways. The tithe paid in was the highest annual tithe yet received by the Victorian Conference. At the meeting on Sunday night, Nov. 23, a vote was taken as to whether the meetings would be continued. It was decided that they would be continued, nearly all of a crowded congregation rising to their feet in answer to the call.

Confidence and courage in the work was expressed by all the delegates, and the renewed consecration promises well for future service. On both Sabbaths during the meeting, large congregations attended the services and the Sabbath-school. It was a time of glad meetings, heart answering to heart, and voice to voice.

The kitchen arrangements were successfully carried out under the direction of Mrs. Hennig. The object lessons given in the healthful foods supplied should be of help to many. It is time for God's people to leave forever the flesh pots of Egypt.

LET US ALL DO GOOD WHILE WE MAY.

Are we really awake to the fact that we are constantly doing that which will be left behind us? Sweet memories or bitter memories: the words may be read or said with such a grateful heart, or they may be said with such unuttered anguish: "To think that he left that for me to have to-day." Our spoken words of love and tenderness will be remembered and lived on long after we have gone, or we may leave such bitter memories that those who are left are bereaved ever of what they might have had. I hope the words may suggest to you what they suggested to me: "To think that he left that for me to have to-day." Do not weary of my urging thoughtfulness on you. Life is very solemn. You may so live that when you go all who know you will want to live as you lived, that they may rejoin you in the land you fitted yourself to live in while here; or you may so live that you will be utterly forgotten.

I am so deeply impressed these days with the majesty of law. You can by no means reverse law; the law of gravitation is sure, and so are God's laws. Take, for instance, "Give, and it shall be given unto you." You cannot escape that law. If you are selfish, and will not give to others, they will not give to you. "Whatsoever a man soweth, that shall he also reap."

"If a smile we can renew,
As our journey we pursue!
Oh! the good we may be doing
While the days are going by."

—Ladies' Home Journal.



THE MARRIAGE RELATION.

BY G. C. TENNEY.

Marriage as a divine institution is essentially and altogether another thing from merely human wedlock. In the latter the bond is self-interest, gratification or profit being the motive. In the former the union is approved of God, and is formed by His power. In such a case there is no place for strife or hatred or taking of personal advantage, because the twain have been made one flesh. And no man ever yet hated his own flesh. Many husbands and wives acknowledge that they should be one, but quarrel continually over which shall be the one. But neither is to be *the* one. It requires both to make one. Neither is to swallow up the other.

And yet, while this is true, every family should have one recognised head. To this place the Bible as well as nature assigns the man. He is the house-band. His rightful place is over his house as Christ is over the church. This does not imply tyranny or lordly domination. It rather means a protector, provider, teacher, example, comforter and counsellor. In nothing does a true husband and father take so much satisfaction as in the purity and true dignity of his wife and children. They are his special treasure. How quickly would he resent any attempt on the part of another to bring shame or reproach upon them. Should he not be equally careful not to do so himself? There are many ways in which a man can humiliate his wife, and break the spirit of her womanly dignity and self-respect, which is the secret of true ladyhood. If a man desires to have a lady for a wife it rests with himself to make and preserve her such. He must treat and regard her as a lady if he expects others to do so. It is nothing short of beastly baseness and cowardice to treat a wife in an impure, disrespectful, or inconsiderate manner, and then demand that she become a queen or a model in the presence of others. Let a woman know that she has the honour, love, and high esteem of her husband, and that very assurance, and that fact, with the consciousness of her acceptance with God, forms a sure foundation for true nobility in character and deportment. Deprive a wife of that great boon, and she becomes either a bold rebel against her cruel lot, or a servile slave without spirit or grace.

Then, as the church submits to her loving Saviour, so should the wife obey her husband. Neither the husband nor the wife has the least right to interfere with each other's relations to God. Differences of religious faith and practice should not separate hearts or cause persecution. There is no necessity for this. The duties we owe to God do not conflict with those we owe to our companions. The supreme love we owe to Him does not detract a particle from the pure love we should

bestow upon those who are our own flesh and bones. There should be no coercion on either side in religious matters, and the one who displays the most of Christ's tender love will stand the best chance of winning the other to his or her side.

Family union should include the purse and bank account. It is pitiful to see the way some wives suffer in obtaining meagre allowances of "change" from the lord of the pocket-book. It is impudent robbery to deny to the wife her share and say in money matters. Some women marry only the pocket book, and care nothing for the man. Many women find out later that the pocket book was not in the bargain at all. But all such arrangements are no marriage in His sight, who in marrying men and women makes them one flesh.

GOOD DINNERS.

Some wise person has said that good dinners help very materially toward making good people, and, if you doubt this assertion, try the matter for yourself. For several days satisfy the wants of nature with good, wholesome food, well prepared, and daintily served, and see if you are not better mentally, morally, and physically than when your food is ill cooked and carelessly served.

Even the plainest food can and should be prepared palatably and wholesomely and served as daintily as the most elaborate fare.

Wholesome materials should always be used for cooking, fresh and sound vegetables and fruits, eggs whose freshness cannot be questioned. Never keep "cooking butter" in the house; always use as good for all cooking purposes as you would place upon your dining-room table.

Always serve food as daintily as you possibly can. No matter how poor the table appointments may be, let them possess perfect cleanliness. Have the table linen in perfect order, and the china perfectly arranged upon the table, and you may be sure your table will be attractive. —*Selected.*

A STRANGE IDEA.

A rather amusing anecdote used to be told by Sir Benjamin Brodie, the celebrated surgeon, whose memoirs were recently published. He was visiting a patient who resided in a fashionable part of west-end London. Just as he was leaving the house the owner requested him to see an old and valued servant of his, who for some time had not been at all well. The servant—a butler—was sent for, and it was immediately apparent that too good living and too little exercise were responsible to a very great extent for the retainer's indisposition. Brodie having examined him prescribed some medicine for him, and then proceeded to lay down a few regulations respecting his diet. He told him he must be very moderate in what he ate and drank, careful not to eat much at a time or late at night, etc. Above all, no spirituous liquors could be allowed, malt liquor especially being poison to his complaint. While these directions

were being given the butler's face grew longer and longer, and at the end he exclaimed, "And pray, Sir Benjamin, who is going to compensate me for the loss of all these things?" The idea that restored health could be in any way a sufficient compensation for the denial of such enjoyments did not appear to have entered his head.—*Selected.*

THE IRISHMAN AND THE PRIEST.

Never was a better answer made than a poor Irishman made to a Catholic priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man."

"Ah! very well, your riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a' heap o' good."

"Very well, Mike," said the priest, "you must go to the church, and the church will teach you; the church will give you the milk of the word."

"And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself.—*Herald and Presbyter.*

A COMMON MISTAKE.

Many start for the Celestial City with a pack on their back, like the one that oppressed "Christian" on his journey from the City of Destruction, and it gets them into one difficulty after another just as his did.

They are deceived into thinking that they must bear this galling yoke and heavy burden all the way through, and in their distress they listen to the words of Worldly Wiseman, hoping to find relief. Don't carry that heavy pack any farther, it is burdening you down with care and trouble, and your life is full of sorrow, when it should be filled with peace and joy. Take the words of Jesus in simple faith: "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."—*Oriental Watchman.*

When a human being has chosen a friend out of the entire world, it is only some faithlessness between themselves, rendering true intercourse impossible, that can justify either friend in severing the bond. Have I deceived you? Then cast me off! Have I wronged you personally? Then forgive me if you can! But have I sinned against God and man, and deeply sinned? Then be more my friend than ever, for I need you more.—*Hawthorne.*

When the best things are not possible, the best may be made of those that are.—*Hooker.*

THE BIBLE ECHO

E. W. FARNSWORTH - - - EDITOR.

OCCUPATION AFFECTS CHARACTER.

Thoughtful caretaking persons, before beginning any enterprise, ask themselves, What effect will this trade or profession have upon me? If they are persons who regard the conscience as well as the intellect, and if they wish to cultivate the heart as well as the head, they will seriously consider whether they can conscientiously enter upon such work, and what its final effect will be upon them. They will be slow to engage in any enterprise that will in its final results prove to be antagonistic to their moral development and growth. They will ask themselves the questions, What associations will this occupation bring me? and what will be the fruits of such associations? What faculties of mind will it develop in me? and do I want those faculties developed? All these, and many other inquiries of like nature, crowd the mind of every thoughtful young man or woman when contemplating what they shall do for a living.

No one now doubts that a person's profession has much to do with his development mentally, morally, and, to some extent, physically. Nearly all have heard of, and many have seen, the pictures of the Florentine artist who wished to find a subject by which he could illustrate "Innocence." After some days of search through the streets of the city, he found a little boy of three or four years of age, with charming face and flaxen hair, whose eyes sparkled with innocence, purity, and childish joy. "Here," said the artist, "is my subject." The child was taken to the studio, and the master-hand put upon the canvass the beautiful features of his lovely face. The picture was called "Innocence," and was the admiration of the "city of fine arts."

Many years passed. The artist grew old. He desired to paint one more face, the counterpart of the former. Days were spent in search of a subject. At last, passing one of the city prisons, through the iron-grated window he saw the face of a hardened criminal. The dark lines of guilt and sin were deeply cut across his visage. His dishevelled hair and bloodshot eyes told of months and years of dissipation and crime. The volumes of profanity and obscenity pouring from his lips told of the depths of iniquity within.

The artist painted with unerring accuracy the sins and iniquities of a lifetime, written on the face of his subject. The picture was called "Crime," and hung beside the former. The city came to admire and to praise, but what was the sorrow of the good artist when he learned that he had but one subject for both pictures. The child of "Innocence" had become the

man of "Crime." His associations and occupations had written his life with all its wickedness in indelible characters upon his face as well as upon his heart.

The student of men sees illustrations of this principle nearly every day of his life. The publican publishes his business wherever he goes, without question or answer; and the faces of the carpenter, the smith, and the farmer, speak of the honour of their business and the uprightness with which they follow it.

There can be no question but that the occupations of life, and the motives with which the labour is performed, have much to do with making us what we are. We by no means lose sight of the workings of God's grace in making a man good. Nothing can be done without it; but there is development—a growth of character. God speaks righteousness to a man. That is the work of a moment, whenever faith takes hold of the promise; but the growth or development is the work of a life-time, and is influenced more or less by our surroundings and occupations.

The motive that should prompt every worker in any avocation of life should be the one,—for Jesus' sake. The labourer going to his toil with this motive, throws himself at once into the arms of Christ, and there can be but one result. The love of Christ constraining him, he is propelled along by this mighty force. Whether he pounds the anvil, ploughs the field, builds a house, or works by day's labour, he is God's workman, and whatever he does, it will be as to the Lord and not to men. The missionary who labours for others for Jesus' sake serves a Master who is working for him and "in him mightily," for his own sake; and all unconsciously to himself, the very work he is trying to have done for others is wrought in himself.

To handle pure things with pure motives has a tendency to make the one thus engaged pure. "Thy word is very pure: therefore thy servant loveth it." Ps. 119:140. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honeycomb." Ps. 19:10. The handling of such truths with pure motives will have a reflex action: or, as Christ states the law, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." Luke 6:38.

Another has said, "Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1. In other words, that which we give will come back to us in kind, and in increased measure. "There is that scattereth and yet increaseth." How beneficent and gracious is God's plan! The more a man gives, the more God gives to him.

And so it is in God's work. The more a man labours with pure motives to give light and truth to others, the more it will be reflected upon himself.

THE CZAR A SPIRITUALIST.

The continental papers of late have had much to say in reference to the Czar and Czarina's attitude toward Spiritualism and Spiritualists. The "Age" of November 15, quoting from, and summarising the accounts the papers give, said.—

"The Emperor Nicholas, whose hopes of an heir to the throne of all the Russias have been recently wrecked, has fallen under the influence of an American Spiritualist, named Philipp, who rules the Czar to such an extent that his Majesty takes no important decision, even in relation to family life, without consulting his Spiritualist guide. It is further alleged that the Czarina, who a few weeks ago suffered from a premature confinement, was placed under Philipp's "psychic treatment," which had an unfavourable effect on her Majesty."

It is reported that many other crowned heads in Europe, or members of their families, consult with so-called "spirit mediums." This is all in fulfilment of the prophet's words when he said, "And I saw three unclean spirits like frogs come out of the mouth of the dragon (paganism), and out of the mouth of the beast (the Papacy), and out of the mouth of the false prophet (fallen Protestantism). For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16:13, 14.

Thus we see that these miracle-working devils, purporting to be the spirits of the dead, "go forth to the kings of the earth and of the whole world," to gather them to the last great conflict. These devils are the powers "behind the throne." They fill the hearts of the nations with hatred for one another. And so "the nations are mad." Jer. 25:15, 16. National hatred, racial hatred, colour hatred, and all kinds of hatred are stirred up and set on fire by these hating demons that swarm over the earth.

The results of all this are stated thus: "And he (or the spirits, Twentieth Century N. T.) gathered them together into a place called in the Hebrew tongue Armageddon" (verse 16); but right in the midst of this movement, and at that very time, the Lord says, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Verse 15. In the very time when these devils are stirring up hatred that leads to war and "a time of trouble such as never was," the Lord comes as a thief upon an unbelieving world, and they are taken as in a snare. All this is involved in the movements about us. Blessed is he that watcheth."

The prominence which the pope is attaining in these last days was demonstrated by the enthusiasm of his episcopal jubilee. The great cathedral of St. Peter's was the scene of an immense throng. A dispatch says 30,000 pilgrims, and about the same number of Catholics of Rome, were packed into the building, and not less than 40,000 were turned away by the military.

"Nothing so clearly discovers a spiritual man as his treatment of an erring brother, wishing to restore rather than to upbraid him."

— Our — Young People

THE BETTER WAY.

The world has griefs enough ;
It has no need of thine,
Or mine :
So hide from human gaze
The thorn that thou must bear ;
But on thy breast, where all may see,
The rose of gladness wear.

The world has tears enough,
From hearts more sad than thine,
Or mine.
Then in thy closet shut,
Let all thy tears be shed ;
But to the world do thou still turn
A smiling face instead.

The world has doubts enough ;
It must not hear of thine,
Or mine.
If of thyself thou hast
No tidings that will please,
The grace and goodness of our Lord,—
Oh, let it hear of these !
—Elizabeth Rosser.

HER GOOD COMPANY.

BY H. E. A. M.

A young lady while going home by ferry boat at a late hour, without an escort, was approached by a low "society pet," just as the boat neared the landing, who asked,—

"Are you alone?"

"No, sir," was the reply; and without further interruption, when the boat touched, she jumped off.

"I thought you were alone," said the fellow, stepping up to her side.

"I am not," replied the young lady.

"Why, I don't see anyone with you!"

"Sir, I am not alone. God Almighty and the holy angels are with me!"

This arrow pierced the villain's heart; and with these parting words—"You keep too good company for me, madam!" he slunk out of sight, leaving the heroic young lady to enjoy her good company, and to more fully appreciate the fact that "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34 : 7.

HELP YOURSELF.

Fight your own battles. Hoe your own row. Ask no favours of anyone, and you'll succeed a thousand times better than one who is always beseeching some one's influence and patronage. No one will help you better than you help yourself, because no one will be so heartily interested in your affairs. The first step will be such a long one perhaps; but carving your own way up the mountain, you make each one lead to another, and stand firm while you chop still another out. Men who have made fortunes are not those who have had £1,000 given them to start with,

but boys who have started fair with a well earned sovereign or two. Men who acquire fame have never been thrust into popularity by puffs begged or paid for or given in friendly spirit; they have, with their own hands, touched the public heart. Men who win love do their own wooing; and I never knew a man fail so signally as one who induced his grandmother to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, and heart, and brain. Say "I will," and some day you will conquer. Never let any man have to say, "I have dragged you up."—*Selected.*

THE LIVING AND THE DEAD.

Do not keep the alabaster boxes of your love and tenderness sealed up till your friends are dead. Fill their lives with sweetness. Speak approving, cheerful words while their ears can hear them, and while their hearts can be thrilled and made happier by them. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins send to brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection which they intend to break over my dead body, I would rather they would bring them out in my weary and troubled hours, and open them that I may be refreshed and cheered by them while I need them. I would rather have a plain coffin without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the coffin cast no fragrance backward over the weary way.—*Selected.*

HAPPY TEMPER.

If you would be loved, be cheerful. Cultivate the faculty of looking on the bright side of every circumstance. A friend once said to me, "While I was going on my round of business this morning I went to a house, and the lady met me with such a smile of welcome, and was so pleasant it seemed that she was an old acquaintance, though I do not remember having ever met her before. Someway the impression her smile and happy appearance made remained with me all the morning. It is a pleasure to meet such people."

That is true. This life is not all sadness and gloom. There are bright places, pleasures to which we can look back, and happy will it be for us if we can shed the sunshine which comes in our way upon the path of others, and show them the glad side of life without opening to their gaze the skeleton of sorrow, ill-health, disappointment, loss, or regret which may have come to

us to stay as it has to many others. Dwelling upon our troubles increases them, while thinking and speaking of the blessings and pleasures of life multiplies them.

It is said that Dr. Hugh, Bishop of Worcester, had a weather glass which cost him thirty shillings. At one time his servant was ordered to bring it into the room to show to some company, who, in handing it back, let it fall, and the fine instrument was broken into fragments. The good man desired that they would not be uneasy at the accident. "I think," said he, "it is a lucky omen. We have had a long, dry season, and now I hope we shall have some rain, for I do not remember to have seen the glass so low before."

Happy is that person who can thus hide his vexation, and with such ready tact soothe the feelings of his friends. Such a disposition is worth a fortune to its possessor. If we do not already possess it, it may be cultivated, and so we shall bring joy and scatter sunshine wherever we may be. Every young person especially should cultivate it.

DO YOU.

Do you know the Scriptures better than you did a year ago? You ought to.

Have you more places in the Bible to which you go as the bird goes to her retreat? You ought to.

Are there more precious spots in the Bible than there were once? There ought to be.

Suppose someone had entrusted me with a great matter, and had given me written instructions as how to conduct it; and suppose when I felt like it I went and read a sentence, and then after a week, half a dozen sentences; I should have only the most fragmentary knowledge of the instructions. But how many Christians treat the Bible thus?

The above words from Wayland Hoyt, D. D., contain food for thought for young Christians. Many will confess that they do not read the Bible as they should. How many of us have ever read it through from cover to cover, once? Why not begin with the New Year and read the book of God from Genesis to Revelation during 1903? This should be undertaken as a privilege instead of a task, and each one who will do it will receive a blessing such as they do not anticipate. We would be glad to hear from our young readers who will begin this reading as we have suggested. Will you be one?

The Bible fact is simply this, that God never blessed Sunday in any other way than He did five other days of the week; nor did He ever appoint it as a rest day. The Sabbath law is found in Ex. 20 : 8-11."

There is only one person that you should judge, and that is yourself. And you can only judge yourself by the law of God.

THE WORK AND WORKERS

At the Minnesota camp-meeting, services were held three times each day in the German, English, and Scandinavian languages.

Brother and Sister Tanner in Jamaica, West Indies, report the baptism of twenty-seven persons. Three churches are in process of construction.

The British Government has purchased a cutter for the use of the people living on Pitcairn Island. As there is no harbour at Pitcairn the boat will remain at Mangareva most of the time.

We have a paper published in Iceland. It is encouraging to note that while that country has but eighty thousand population, our paper has a circulation of nearly fifteen hundred copies. The list is continually increasing.

The brethren in Russia are subjected to persecution. Two are in prison for their faith, each of them for a term of eight months. One has a family, but the other has not. A third has received a sentence to be imprisoned for the same length of time.

The work progresses in Finland. Eight persons have been baptised since June.

At a camp-meeting of coloured people in Mississippi, U. S. A., a faithful sister was present who started with barely enough money to pay her railway fare, and waited for her husband to earn enough to pay her way back. An excellent meeting is reported.

Pastor A. G. Daniells, President of the General Conference of Seventh-day Adventists, writing from California, says that arrangements have recently been made for thirteen labourers to go to Great Britain, one to Germany, one to China, two to Spain, one to France, and others for needy fields in the United States.

We note that at one of our camp-meetings the donations to foreign missions amounted to £125, and for the home work £13. That is about the right proportion. The Master in His commission made no provision for home work whatever. His command was, "Go ye into all the world and preach the gospel to every creature."

Pastor B. J. Cady writes that in Tahiti there is a good interest, and that the brethren in the district of Paea are about to begin a church building, for which they have been saving money for several years. Three Sabbath-schools have been organised in Raiatea. The Spirit of the Lord is at work in the school on that island, and some of the students have written to their relatives in Tahiti asking forgiveness of wrongs, and exhorting their elder brothers and sisters to give themselves to the Lord.

Pastor W. H. Wakcham was expected to arrive in Egypt in October, and will make that country his field of labour. The interest there is better than ever before. Meetings have been well attended, Greeks, Copts, and Mohammedans being present, and they were much interested in the prophecies. The workers have suffered much from the heat. One of them had sunstroke, and it was feared he could not live. The city of Cairo has been declared contaminated by cholera, and on this account meetings were discontinued for a time. Great panic prevailed in the city, and the Europeans who had sufficient money were leaving. Eight hundred fled by train and steamer in one day.

In Russia since last October, forty-five persons have been baptised, and a still larger number received into church membership. From various places calls for labour are coming in, and souls are waiting for baptism. Among those who have united with us is a missionary minister of nine years' experience.

Brother Baharian writes from Turkey: "Yesterday I received a letter stating that five brethren have accepted the message at Marash, and as many others are deeply interested in study with them. In the province of Adrainople, an intelligent young man, who is master in the Armenian language, and thoroughly understands French, has decided to obey. For several years this brother has been convinced of the truth, but has been kept back by his father's persecuting spirit, but now the victory is gained. In Antioch several have decided to render obedience to the word. There is no lack of persecution. One brother has been obliged to flee from the country. Another who was a pharmacist has had his shop closed. In Adana five brethren have been tried in the courts, and one has been fined."

From a private letter received from a sister in Queensland we take the liberty to give a few extracts to show the privation and actual need that exists in many localities. We quote:

"Poor Queensland! It is awful here, and when will it end if rain does not come soon? I see no other way only that people must starve. Many here are in great destitution. A sister came in from the country yesterday. She lives five miles from the city, and she walked, as their horse had died. She had no breakfast. There are seven children in the family, and the husband is ill. A little money was due them from a person in town, so she hoped to collect some, but this she was unable to do. She called to see me, and I inquired into their circumstances and found how they were situated. I was so short of money myself, I did not know how to spare any, so went to one of our neighbours and told her about it. She gave me five shillings for the poor woman. I gave her some food, and a sister gave her some clothes. Her son came to town with her, and they carried home a bag of flour and other things. They have no earthly means of earning anything, as they live in the bush, and they have gained a living by hauling wood to town. Now their horse is dead, and they are anxious to borrow money to buy another, but none of us have any money to lend. Another family are as badly off nearly, only they have but one child. They were getting so thin, and the mother became ill just from lack of food, so I took her and the child for a week, and you should have seen how they improved. They went home quite well, and O, so grateful. Well, I could fill my letter with experiences of this kind and not begin to tell it all. It makes me so sad to see so much poverty and not be able to relieve it. I wonder how the Father of all can look upon such things. I am sure He will rejoice with us, or we with Him, when it is all over. It looks as though the coming of the Lord were not far distant, if trouble and distress and famine are indications of the nearness of that event."

Some months ago we called for help to send the "Bible Echo" to destitute families in Queensland, and we shall be glad to do still more in this line as fast as the money comes in to enable us to do so. We will forward assistance to the cases mentioned in the above letter, if any wish to help them. We are hoping that our Sabbath-schools will be especially liberal in their offerings to this needy field, at the close of the present quarter. "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

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We have a message as definite to give to the world as that which Noah preached before the coming of the flood. God will not destroy sinners without giving them warning. He has never done so in the past. He will not do it at any subsequent time. It will ever be the aim of the "Bible Echo" to give the people warning from the word of God, and to set before them the truths for these last days, that they may escape the judgments which will soon fall on those who have not sought shelter and pardon while it was offered to them.

The prince of darkness is constantly at work. We can have but a faint idea of his activity and cunning. The Lord has not left us without knowledge of his devices, and exhorts us to "Resist the devil, and he will flee from you." Satan dreads this resistance, for he knows that he is a weakened and beaten foe. His work is to prevent us from claiming the victory which Christ obtained over him in our behalf. Through divine strength the weakest child of God is more than a match for all the emissaries of evil that may seek his ruin. Satan, therefore, seeks to mask his schemes of destruction, and steals upon those he would ensnare with noiseless step. For this reason we should "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

NO PAPER NEXT WEEK.

We again call attention to the fact that the "Bible Echo" will not be issued next week. This number completes the present volume, and the first number of the new volume will be dated January 5, 1903.

Beginning with the New Year we expect some changes will be made in the "Bible Echo," which, we trust, will largely increase its circulation. In its new form and dress, it is hoped the paper may be more attractive than ever before. It will ever be the aim of

the publishers to make the paper an earnest exponent of Bible truth, an important factor in adding to the happiness of the home, a helper to the children and youth, and a channel of useful information to all its readers. The "Bible Echo" bears a definite message. It has an extensive work to accomplish. We cordially invite all who are interested in its mission to co-operate with us in extending its sphere of usefulness.

REDUCTION IN PRICE.

Beginning January 1, 1903, the "Bible Echo" will be furnished to single subscribers in the Australian Commonwealth for 4/6 per year, post paid, instead of 6/6, the present price. We are sorry to say New Zealand does not benefit by this reduction; but this is one of the penalties the good people of that country suffer on account of not joining the Federation. The publishers are enabled to make this reduction on account of the new postal regulations which have recently been enacted.

While the price of the "Bible Echo" is decreased, we are glad to announce that its size will be increased, and it is hoped that it will be so attractive in form and matter that it will be an ever-increasing source of instruction and pleasure in many homes. The price has been placed as low as possible with this expectation. We ask our readers not only to send their own subscriptions promptly, but, if possible, send it to some sufferer from drought, to some poor widow, to some one who is afflicted with disease or trouble, and to others who would gladly take a paper of this kind if their attention were called to it. What will you do to help us?

AN ENTERPRISING EDITOR.

It is not often that editors are found who will employ their spare time in obtaining subscriptions for their own periodicals; but in Chile, South America, Brother Thomann, who edits the Spanish paper "Los Senales de los Tiempos," recently made a visit to several cities in Chile, and we are glad to give our readers a brief account of his experience in his own words. He writes:—

"I reached Tacna at ten o'clock on the evening after the Sabbath. During the week the Lord gave me eighty-three annual subscriptions, besides the single copies I sold. Tacna has about 7,000 inhabitants, and I succeeded in securing one hundred and ten subscriptions.

"Here in Iquique I at first was kept busy with the placing of the press, and the arrangement of our office; but as soon as I could I went out. The first afternoon I took twenty-one subscriptions, and so continued with good success. The least number was four subscriptions one Friday afternoon. On an average I took eight. One day I had seventeen, two days fourteen, etc. Thus far I have laboured ten days, three and one half hours each day, and have taken one hundred and fourteen subscriptions, and sold the same number of single copies. Thus in thirty-five hours I have taken in about 525. I have good hopes of further success. With the Lord's help I expect to raise the subscription list here in Iquique to four hundred.

"I would advise everyone wishing to follow this work never to neglect prayer. If there are branches on the vine, they must bear fruit, if not in one way, then in another. The Lord has shown that this work pleases Him, and if we do our part, He will continue to bless."



Prince Tuan, the exiled Boxer leader, has been compelled by poverty to go into business in the city of Ning-hsia, Kansu province.

The Pacific Cable Board has decided, with respect to the opening of the new cable line for general business, that operations shall commence on 8th December.

In the British Museum there is a queer and ancient love letter engraved on a brick. It is a proposal for the hand of an Egyptian princess, and is about 3,500 years old.

The Empress of Russia, who in September last sustained a premature confinement, and has since been suffering from melancholia, is living quietly at the Imperial winter palace of Livadia, in the Crimea, and is reported to be slowly recovering from her nervous depression.

An official report on the subject of the recent small-pox epidemic in London, which raged with considerable virulence for some months, states that the cost of dealing with and suppressing the outbreak cost the Metropolitan Asylums Board no less than £500,000.

In the German Reichstag Baron von Thielmann, the Minister of Finance, announced that the forthcoming Imperial budget would show a deficit of £7,500,000. The Minister proposes, in view of the state of the finances, to increase the present taxes on beer and tobacco.

In connection with the anti-Ritualistic movement in England, interesting action is being taken by the Right Rev. Dr. Ingram, Bishop of London, who is prosecuting the Rev. Mr. Evans, vicar of Shoreditch, for practising extreme Ritualism, as shown in the invocation of the saints.

The possibility of further Anglo-Turkish friction on the Persian Gulf in respect to Koweyt, an important port on the Arabian side of the gulf, is indicated by the "Times" correspondent at Karachi, the chief port and seat of foreign trade in Scinde. The correspondent emphasises the necessity for making strong representations at Constantinople in order to stop the intrigues and expeditions being organised in Turkish territory against Mabarankh, the Sheikh of Koweyt.

The sharp frosts which have set in so early on the Continent, and the general meteorological indications cause the meteorologists of Germany to predict that the winter just beginning will be the hardest experienced in Europe for the last fifty years. Already the lakes around Berlin are covered with ice, and at St. Petersburg the river Neva is frozen over.

Recently severe friction arose between the Russian and Turkish Governments in respect to the passage of a number of torpedo boats without guns through the Dardanelles and Bosphorus to the Black Sea. Russia claimed that the torpedo boats, being unarmed, should be treated as merchant steamers, and be allowed to pass the Turkish fortifications; whereas the Sultan and his advisers declared that torpedo boats were ships of war, and therefore had no right of entry through the Dardanelles.