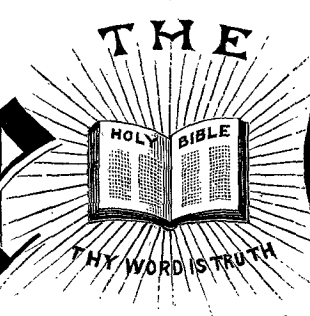


Bible Echo



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ONE PENNY

The Bible Echo.

DEVOTED TO
An Exposition of Bible Truth and Signs of the Times.

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For terms, see last page.

"The fight is stiff and faith is hard, the air with evil rife,
But angel faces come and go between the lulls of strife.
Unfurl the flag and face the foe, and you shall hear ere long
The broadsides of God's thunder against the gates of wrong."

A SEPARATED LIFE.

I BELIEVE that a Christian man should lead a separated life. The line between the church and the world is almost obliterated to-day. I have no sympathy with the idea that you must hunt up an old musty church record in order to find out whether a man is a member of the church or not. A man ought to live so that everybody will know he is a Christian. If there are certain things in your university which are detrimental to your Christian profession, you say, "No, sir."

In London they used to have a good deal of drinking among church members. Some time ago when I was there I was invited to a late supper at the house of a Christian man prominent in the Sunday-school. I was going to meet some Sunday-school friends, and I expected a real religious time. To my amazement they had seven kinds of liquor, and they drank until I should call them drunk, but they would have considered it a great insult if I had said so. There was a lady sitting next to me who kept refusing, and the deacon kept urging it upon her until her cheeks became quite red.

I finally said that they would have to excuse me. I left the table, and the host followed me upstairs. He wanted to know the trouble. I said:—

"There is too much drinking; I can't stand it."

He said, "You're not a gentleman."

I went out of the house, and the next time I went to London I heard it whispered around what an ungentlemanly thing I had done. But I tell you, when I had an opportunity of speaking in London I thundered against that thing until they put it away—when I was about at least.

The Bible tells us to lead a separate life. You may lose influence, but you will gain it at the same time. I suppose Daniel was the most unpopular man in Babylon at a certain time, but, thank God, he has outlived all the other men of his time.

Who were the chief men of Babylon? When God wanted

thou hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:17-19.

KEEPING THE REST.

Up to this time he had enjoyed perfect rest while labouring. Why?—Because his work was simply to "keep" that perfect work which God had prepared for him and committed to him. Adam did not have to create. If he had been required to create no more than one flower or a single blade of grass, he could have wearied himself to death over the task, and died leaving it unfinished; but God did the work, and placed Adam in possession of it, with directions to keep it, and this he did so long as he "kept the faith."

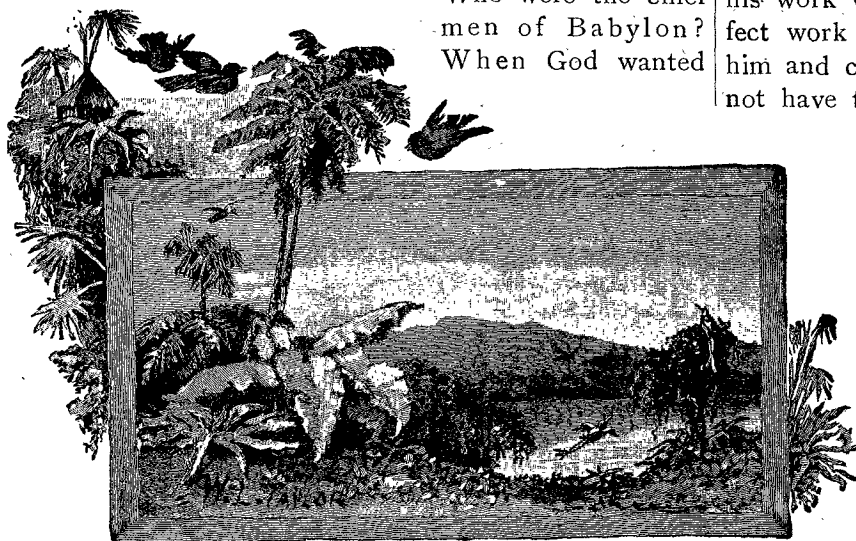
Note that this perfect rest was rest in the new earth, and note further that if sin had never entered, the earth would have remained new for ever. It was sin that brought a blight upon the earth, and has caused it to wax old. God's perfect rest is found only in a heavenly state, and the new earth was most decidedly "a better country, even an heavenly." That which was given to man in the beginning, when he was "crowned with glory and honour," which man lost when he "sinned, and came short of the glory of God," but which the Second Adam has in His own right, being because of the suffering of death crowned with glory and honour, is what God has promised to Abraham and his seed, and will be given to them when the Messiah comes at "the times of restitution of all things."

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A BIT OF EDEN STILL REMAINS.

That perfect, new creation has disappeared,—but the rest still remains. The proof that the works were finished and the rest prepared from the foundation of the world, is that "God did rest the seventh day from all His works." The



any work done in Babylon He knew where to find some one to do it.

You can be in the world, but not of it. Christ didn't take His disciples out of the world, but He prayed that they might be kept from evil. A ship in the water is all right, but when the water gets into the ship, then look out. The world in a Christian is just like a wrecked vessel at sea.—D. L. Moody.

GOD'S REST.

THE rest promised to Abraham and his seed, and referred to in Heb. 4:1-11, is God's rest—the rest into which Adam entered when the Lord "caused him to rest in the garden of delight."

It is sin that brings weariness. Adam in the garden of Eden had work to perform, yet he had absolutely perfect rest all the time he was there, till he sinned. If he had never sinned, such a thing as weariness would never have been known on this earth. Work is no part of the curse, but fatigue is. "Because . . .

Sabbath of the Lord—the seventh day—is a portion of Eden that remains amid the curse; it is a portion of the new earth rest spanning the abyss from Eden lost till Eden restored. For as the Sabbath rounded out the creation week, and was the proof that the work was finished, it was the seal of a perfect, new creation. Now a new creation is necessary, and it must be brought about by the same power as in the beginning. In Christ all things were created, and “if any man be in Christ he is a new creation;” and the seal of perfection is the same in both cases. The Sabbath, therefore, is the seal of perfection, of perfect righteousness.

WHAT THE SIGN SIGNIFIES.

But it must be understood that Sabbath rest does not consist merely in abstaining from manual labour from sunset on Friday evening till sunset on Saturday;—that is but a sign of the rest, and like all other signs is a fraud if the thing signified is not present. The true Sabbath rest consists in complete and continuous recognition of God as the Creator and Upholder of all things, the One in whom we live, and move, and have our being, our life and our righteousness. Keeping the Sabbath is not a duty to be discharged in order to obtain the favour of God, but the keeping of the faith by which righteousness is accounted to us.

There is no room for the objection that we ought not to keep the seventh-day Sabbath because we are not saved by works; for the Sabbath is not a work, it is a rest,—God’s rest. “He that is entered into his rest, he also hath ceased from his own works, as God did from His.” Heb. 4: 10. True Sabbath-keeping is not justification by works; it is utterly disconnected from any idea of such a thing; it is, on the contrary, justification by faith; it is the absolute rest that comes from perfect faith in the power of God to create a new man and keep the soul from falling into sin.

But “faith cometh by hearing, and hearing by the word of God” (Rom. 10: 17), so that it is idle for anybody to profess faith in God, while ignoring or rejecting any word of God. Man is to live by every word that proceedeth out of the mouth of God. In every word of God there is life. If a man knew no more than one word of God, and accepted that word as God’s word indeed, he would be saved by it. God has compassion on the ignorant, and does not require that men should know a certain amount before they can be saved; but wilful ignorance is a different thing. A person’s ignorance may be the result of deliberately rejecting knowledge, and he who does that, rejects life. For as there is life in every word of God, as the life is one and the same in every word, whoever rejects but one word that clearly comes to him, thereby rejects the whole, and thus life itself. Faith takes the Lord for all that He is—for all

that we see of Him and for all the infinite unknown.

A GIFT TO MAN.

Let it not be forgotten that the Sabbath is not a burden which God lays upon people, (whoever heard of perfect rest being a burden?) but a blessing which He offers them; it is the removal of burdens. “Come unto Me, all ye that labour, and are heavy laden, and I will give you rest.” Instead of forcing it upon people, God says that it is impossible for anybody to share the Sabbath rest if he does not believe. To the man who says, “I don’t believe that it is necessary for me to keep the Sabbath,” the Lord replies, “You cannot keep it; you shall not enter into My rest; you have no part nor lot in it.” It is impossible for a man to keep the Sabbath of the Lord without faith, because “the just shall live by faith.” The Sabbath is God’s rest, God’s rest is perfection, and perfection cannot be obtained except by perfect faith.

“God is Spirit; and they that worship Him must worship Him in spirit and in truth.” John 4: 24. His rest therefore is spiritual rest, so that mere physical rest without spiritual rest is not Sabbath-keeping at all. Only those who are spiritual can truly keep the Sabbath of the Lord. So long as Adam was led by the Spirit, he enjoyed perfect rest, both of body and soul; but as soon as he sinned, he lost the rest. But although the curse upon the earth causes weariness of body, the Sabbath still remains from Eden, the pledge and seal of spiritual rest. The abstaining from all our own work and pleasure on the seventh day,—from everything by which we could personally profit,—is simply in recognition of God as Creator and Upholder of all things,—the One by whose power we live; but this apparent rest is but a farce if we do not really and wholly recognise Him as such, and commit ourselves fully to His keeping.

The Sabbath, therefore, is especially the poor man’s friend; it appeals above all to the labouring man, for it is to the poor that the gospel is preached. The rich will hardly listen to the Lord’s call, for they are likely to feel content with their lot; they trust in their riches, and feel able to take care of themselves in the present, and as for the future, “their inward thought is that their houses shall continue forever;” but to the poor man, who knows not how he is to get a living, the Sabbath comes bringing hope and joy, in that it directs his mind to God, the Creator, who is our life. It says, “Seek first the kingdom of God, and His righteousness, and all these things shall be added unto you.” Instead of being obliged to say, “How can I get a living if I keep the Sabbath?” the poor man may see in the Sabbath the solution of the problem of life. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” 1 Tim. 4: 8.

THE BLESSED DAY AND THE BLESSED MAN.

Bear in mind that while *the Sabbath day* is the seventh day of the week, the rest which the Sabbath day brings to view is continuous. Just as a day is not a man, so there is a difference between blessing a day and blessing a man. God blessed *the seventh day* (Gen. 2: 3), but He blesses man every day. The Sabbath is kept only by those who rest in the Lord all the time. While nobody can be a Sabbath-keeper and ignore the day upon which God has placed His blessing, it is equally true that the man who does not continually rest in the Lord does not keep the Sabbath.

Thus, rest in the Lord is found only by faith in Him; but faith saves from sin, and living faith is as continuous as the breath, for “the just shall live by faith.” If now a man distrusts the Lord during the week, is doubting and fearing as to how he shall get along, perhaps fretting and worrying, is impatient, or harsh, or in any way unjust to his fellow-men,—he is certainly not resting in the Lord, he is not remembering the Sabbath day, to keep it holy; for if he really remembered the Sabbath day, he would know God’s power to provide for him, and he would commit the keeping of his soul to Him in well-doing, “as unto a faithful Creator.”

THE CROSS OF CHRIST.

The Sabbath comes revealing Christ the Creator as the burden-bearer. He bears the burden of the whole world, with all its toil and sin and sorrow, and He bears it easily;—His burden is light. “His own self bear our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed.” 1 Peter 2: 24. It is in the cross of Christ that we receive life, are made new creatures. The power of the cross, therefore, is creative power. So when on the cross Jesus cried, “It is finished,” He was simply announcing that in Him, through His cross, could be obtained the perfect works of God, which were finished from the foundation of the world. Thus the Sabbath—the seventh day rest that commemorates creation completed in the beginning—is a blessed reminder of the fact that in the cross of Christ that same creative power is freely offered to deliver us from the curse, and make us in Him as complete as was everything when God saw it and pronounced it “very good.” The word of life which is proclaimed to us in the gospel is “that which was from the beginning.”

He does not fail nor become impatient or discouraged; therefore we may confidently cast all our care on Him. Thus the Sabbath is indeed a delight. In the psalm for the Sabbath day, David sang, “Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands.” Ps. 92: 4. The Sabbath means triumphing in the works of God’s hands, not in our own works. It means

victory over sin and death—everything connected with the curse—through our Lord Jesus Christ, by whom the worlds were made. It is a remnant of Eden before the curse came, and therefore he who keeps it indeed really begins his eternal rest,—he has the rest, the perfect rest, which the new earth alone can give.

GOD'S INVITATION TO SABBATH-KEEPING.

Now we can understand why the Sabbath occupies so prominent a place in the record of God's dealings with Israel. It is not because the Sabbath was for them exclusively, any more than salvation was exclusively for them; but it is because Sabbath-keeping is the beginning of that rest which God promised His people in the land of Canaan. It is sometimes said that the Sabbath was not given to the Gentiles, but it must also be remembered that the land was not promised to the Gentiles. The Gentiles are "strangers from the covenants of promise." But it is true that the Gentiles—all the world—were called to come to Christ, the living water. "Ho, every one that thirsteth, come ye to the waters." The promise to Israel was, and is, that "nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel." Isa 55 : 5. Still further in the call, the Lord says :—

"Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people. . . . Also the son of the stranger, that joined themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain; and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all nations. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered to him." Isa. 56 : 1-8.

And to both these and those,—to all to whom He proclaims peace, both near and far (Isa. 57 : 19),—the Lord declares—

A GLORIOUS PROMISE.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58 : 13, 14.

Those who call the Sabbath a delight—not a burden—shall delight themselves in the Lord; why?—because the Sabbath of the Lord is the Lord's rest—rest that is found only in His presence, where there is "fulness of joy" and everlasting pleasure.

It is the rest of Eden, for Eden is delight, pleasure; it is the rest of the new earth, for Eden belongs to the new earth. We have read that those who come to the Lord to keep His Sabbath, shall be made joyful in the house of the Lord, and of them it is said, "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures," literally, of Thy Eden. Ps. 36 : 8. This is the heritage of the Lord, now is the time, *to-day* is the day in which we may enter upon it, for He is the portion of our inheritance, and in Him we have all things.

E. J. WAGGONER.

WHAT WOULD JESUS DO?

ARE you puzzled o'er a matter,
Knowing not just how to act?
Does the tempter strive to lead you
From the straight and narrow track?
There is One who looks upon you,
Love and pity on His face,
Think, oh, troubled one, of Jesus!
What would He do in your place?

Do not seek advice from others,
They may lead you all astray;
Put your trust in God. He leads His
Children in the perfect way.
When you are in doubt regarding
Any deed you have in view,
Act not rashly—pause a moment,
Asking—"What would Jesus do?"

Oh, how often we imagine
Our own wisdom is enough!
And the path that should be rosy,
We, ourselves, make hard and rough,
Oh, that we might learn this lesson,
One that we can never rue;
At all times to look to Jesus,
Doing just what He would do.

—Selected.

IF CHRIST SHOULD COME.

"SUPPOSE Christ should now come to this earth of ours, how would He be received?" This was the question asked by Mr. Moody the other day when the whole Christian world was singing Christmas anthems. Suppose Christ should come; would He who was rejected at Capernaum and Jerusalem find welcome in New York and London? Does America want Christ? In New York who would sign petitions for Christ's coming, —would the stock gamblers, considering that Christ would condemn them? Would the politicians petition for His coming? And the churches,—would not pride and complacency in many churches refuse Him? Would not wealth and luxury wish not to be disturbed by His presence?—these were among the questions asked by Mr. Moody.

We have no doubt that if the inquiry were addressed to many believing men, heart weary, and longing for fuller relief from the burden of sin, they would make haste to sign and pray with that lonely Patmos seer,—“Even so, come quickly, Lord Jesus.” Others, and they would surely be a “great number,” would not, do not, wish for His coming. They are

making money, and plenty of it; they are enjoying great fortunes; all they ask for is to be let alone. These and others given over to self-indulgence and the gratification of their appetites do not wish any interruption to their lives and their resulting pleasures: or, were He to come, they would take up the prayer of the Gadarenes and beseech Him to depart out of their coasts.

The question here raised is not a new one. Preachers and poets have mooted it, and many will remember Carlyle's remark when it was raised in his presence—"O, I suppose Lord Houghton would give Him a breakfast!"

Really, though, the question put by Mr. Moody—Would the world to-day welcome Christ? is embraced in another and farther reaching question, namely, if Christ should reappear would He be recognised? That is the crucial question, after all. If He were to come in "trailing clouds of glory," with the light from heaven streaming upon and around Him, attended by a cohort of angels, with the very heavens opened [and this is the way He will come], the world assuredly could not refuse the testimony. That, however, would not involve necessarily any exercise of faith as we understand faith to be, but only acquiescence in the overwhelming resistless manifestation of a sublime supernaturalism.

But suppose that instead of coming in this way Christ should reappear as He first appeared in Palestine nineteen centuries ago—going about in peasant garb, rebuking pride, whether in high places, or in churches, or in homes, working miracles as He journeyed, healing the sick, restoring sight to the blind and hearing to the deaf, raising the dead to life,—would He be recognised, or would we class Him with the professional healers and false Christs who have troubled the world for so many years? Were He coming in this way to quell demoniacal passions in the human breast, would it not be said, as was said before—"He casteth out devils by Beelzebub, the prince of devils"?—would not His cures be ascribed to pure subjectivism, as in the cases of the Lourdes miracles, so called, and the various "Christian science" and "Faith" cures of the day? Then, too, supposing Him to rebuke, as He could not fail to do, the coldness, the worship of mammon, the selfishness of men, seen not only in their places of business and in their homes, but in the churches as well, how would the rebukes be received? How would the ministers or the membership of other churches regard these rebukes, which we may believe would not be wanting in stern severity?—would not these, largely supported by the "religious" press, oppose His claims to the Messiahship?

The one conclusion seems to be that Christ's coming in the flesh in the way of His former appearing would be fruitless because His recognition would be refused. —*Christian Work.*

A REVIVAL OF ANCIENT ASTROLOGY.

AN Astrological Society in London in the year that gives us the Röntgen rays, and in the age of telephones and telegraphs, seems a singular anachronism. Yet it is no less the fact. In February last the first annual meeting of the London Astrological Society was duly held, with the usual accompaniment of a report to its members, a presidential address, and all the ordinary formulas of an established organisation. Nor were these nineteenth century believers in the star science suspected of being "gone in the upper story." They were quite conscious of their equivocal position, and the orator of the evening admitted that their doctrines lie under a rather heavy cloud. People without occult knowledge, he observed, spoke of astrologers as quacks, humbugs, and charlatans; but then he takes comfort that the same terms were applied to Harvey for discovering the circulation of the blood; to Copernicus, Kepler, and Galileo, all in turn; to Mesmer for his hypnotism, to Watt for his steam, and to Stephenson for his locomotives. The nineteenth century man, we are told, has lost sight of the higher sciences, and especially the wonderful science of astrology, through undue devotion to the mathematical ones. Every one alive is born under some planetary influence; and it is the mission of astrologers to teach people that every child ought to have his chart to teach him how to live, what to accept, and what to avoid. What men call their good or ill fortune, and others describe as matters of chance, is no chance at all, but the operation of a natural law that began at birth with a conjunction of the stars, and must persist till death, though it may be modified by knowledge and partially counteracted.

The first feeling which the average mind will experience from this is one of contemptuous rejection, accompanied with the conclusion that these are but the utterances of a coterie of obscure cranks. But whatever we may think of it, the facts are quite otherwise. Some time ago the *Forum* published an article on "Astrology Fin de Siecle." The writer was a Mr. Edgar Lee, who said in it that the upper classes of England, with their wealth and education, are the chief supporters of the ancient science. A decade since there were no astrological publications in England; now there are three, and the chief subscribers are the aristocracy, the wealthy middle classes, the county families and the Jews. There is scarcely a well-to-do Jewish family in London which has not the horoscope of its chief members. Mr. Lee told the story of how he had been deluged with as many as five hundred letters a day from people in England, 20 per cent. of whom were advanced students of astrology. He says that the Prince Consort, Lord Beaconsfield and George Eliot were regular patrons of a certain "seer of Charing Cross-road," who for

forty years past has made remarkable predictions, verified by the events. As specimens of these, he is said to have foretold the suicide of the Crown Prince of Austria, and the accident to the Marquis of Lorne at the Queen's Jubilee. But another story is still more curious. The moment of precipitating the Franco-German war, it is claimed, was chosen after consultation with a London astrologer, who had first cast the horoscopes of the King of Prussia, the Emperor of the French, the first Napoleon, Bismarck, Von Moltke, Lebœuf and the Empress Eugenie.

The people who put forward these antique notions once more are certainly daring. They claim that everybody in the world is either a positive or a negative. The positive subject is born when the light of Saturn shines on the earth, the negative when his light is shining through one of his rings. A good aspect of Saturn is said to promise legacies to the lucky nativity; a bad aspect to involve losses.

When we reflect that the nearest star is 60,000,000 miles distant, it is a large order to ask of human credulity that those remote twinklers have shed banes or blessings over every human life that ever was on this planet. Yet we know that such men as Paracelsus, Van Helmont, Dee, Kepler, Brahe and Bacon all believed in both witchcraft and astrology. They held that if a man were born at a certain conjunction of the moon and Mars he would be a prosperous soldier; if at a certain conjunction of the moon and Venus, that ladies would find him irresistible; and if at a certain conjunction of the moon and Mercury, he would succeed in affairs of life. But should an unlucky fellow see the light when the moon catches Mercury in an evil aspect there is an embryo thief lying in that cradle. This accounts, at a jump, for the bank officials who cannot keep their fingers out of the till. The fault was not theirs, but that malign look of Mercury at them when they came into being! And so it is we have the poet telling us—

"If weak women went astray,
The stars were more at fault than they."

But we have grown accustomed to regard these things as the stock-in-trade of the poet and the novelist. It strikes nineteenth century thought with a feeling of incongruousness to be brought back to what we deemed the exploded superstition of the ancients.

It is a little curious that the Christian festivals appear to have been fixed astrologically. The feast of the Virgin Mary is on the day the sun enters Aries, that of John the Baptist on his entering Cancer, that of Michael on his entering Libra, and that of Jesus on his entering Capricorn, these being the four cardinal points. The feasts of Saints Paul, Matthew, Mark, James, Bartholomew, and Simon and Jude are respectively fixed with reference to the sun entering Aquarius, Pisces,

Taurus, Leo, Virgo and Scorpio. The feast of Corpus Christi has the same relation to Gemini. These can scarcely be coincidences. But whatever they be, certain it is that astrology, like the belief in ghosts, is having its revival, and its professors in the chief cities of the world are claiming for it a credit very little below that of the exact sciences.—*The Age*.

AFTER THE BALL.

THE great ball given by the Bradley Martins at the Waldorf Hotel in New York City, February 10, is over; and now it and its results are being thoroughly discussed. The general consensus of opinion concerning it seems to be that it was a very grand but vulgar display; that it can have only a very bad effect upon the hundreds of thousands of people who are out of employment; and that it will widen the chasm that already yawns between the rich and the poor. That one woman can give a ball costing half a million dollars (£100,000), and receive her guests like a queen, with a hundred thousand dollars' (£20,000) worth of jewels on her person, while but a few blocks away another woman, just as good as she and perhaps much better, dies of hunger, and hundreds of small children go to school without breakfast in the same city, bespeaks a condition of things which bodes no good to this country.

Not only does the whole ball reveal the most heartless unconcern for the feelings of the poor, but the very time and characters represented by it were suggestive of disregard for their welfare, and utter recklessness of the future. It was a representation of a court ball of Louis XV, of France, of the period just before the French Revolution. There were fifty ladies dressed to represent Marie Antoinette. But in real life Marie Antoinette lost her head, both metaphorically and literally. Did any of these ladies remember this historical fact? Even the shameful intrigues and liaisons of the French king were perpetuated in this ball; for his mistresses were represented by certain ladies (?) at the ball.

As an illustration of the power of wealth to override the just rights of the people, it is sufficient to say that by police action one of the principal streets of New York—Thirty-third Street—was closed for a portion of its length, lest the vulgar herd who compose New York's wage-earners and wealth-producers should get even a glimpse of the great feast or those who came to it. A cat can look upon a king; but New York citizens must not look upon a Bradley Martin, nor those who attend the Bradley Martin ball. Intense indignation prevails in New York City, that a street which belongs to the public should be closed without reason to the people. To a large part of the United States, New York City is now looked

upon as being as foreign as Liverpool or Vienna; and this vulgar display in imitation of the courts of Europe will have a tendency to strengthen that feeling.

There is a story related that at the time of the French occupation of Moscow, when the flames were raging in the city, a ball was in progress in one of the palaces which the Russians had deserted. The fire reached the building, but a reckless officer exclaimed, "One dance more, and defiance to the flames!" So the dance was prolonged until a magazine of powder in the building was touched by the fire, and all were blown to atoms together. To dance in a burning building in which gunpowder is stored is but little more reckless than such affairs as the Bradley Martin ball in a time like the present. A few more years of such times as we are now having, a few more bond deals to favoured parties, a few more trust investigations, which only disclose, but do not prevent, with now and then a fancy ball for accentuating causes, and we may well tremble for the result. One of the most distinguished Americans, referring to American slavery, said: "I tremble for my country when I remember that God is just." If he could have seen the means that would be used to abolish slavery, would he have trembled less? and is white slavery any more displeasing to God than negro slavery? Thousands of white families are now in extreme want, and suffering for the necessities of life. A dark cloud of judgment hangs over our nation. May God preserve His people when the storm shall break!

M. E. KELLOGG.

HOLD TO THE WORD.

WE must take fast hold on God's word, and we must believe that all is true which the same speaketh of God, although God and all His creatures should seem unto us otherwise than the word speaketh of Him, as we see the Canaanitish woman did. The word is sure, and faileth not, though heaven and earth must pass away, as Christ saith. But, oh! how hard and bitter is this to natural sense and reason, that she must strip herself naked, and forsake all that she feeleth and conceiveth, and must only depend upon the bare word, especially she conceiving and feeling quite the contrary. The Lord of His mercy help us with such a faith in our necessities.—*Luther.*

In All Winds Alike.—A farmer had a weather vane made for use on one of his barns, in which were wrought the words, "God is Love." Someone said to him, "You have placed an immutable truth on a changeable thing." "Well, sir," replied the man, "I want you to understand that that means God is love which ever way the wind blows." More truth in that saying than in some sermons an hour long.—*Selected.*

From the Field.

THE truly generous is the truly wise;
And he who loves not others lives unblest.
—*Horne.*

CHRISTIAN WORK.

WHEN we engage in helping others we are following the example of Christ. He came not to be ministered unto, but to minister to others. He pleased not Himself. He made Himself of no reputation, but took upon Himself the form of a servant, and spent His life in doing good. He could have spent His days on earth in ease and plenty, and have appropriated to Himself the enjoyments of this life. But He lived not to enjoy. He lived to do good and to save others from suffering; and His example is for us to follow.

NEVER TOO OLD.

THE other day we called on an elderly lady in Melbourne, who, through a BIBLE ECHO left her by a student of the St. Kilda Bible School, was led to embrace the message for this time. She rejoices in the advanced light that has come to her. Failing to hear the sound gospel in the popular churches, she had ceased to attend; but, although seventy-nine years old, she has joyfully received the advanced light of present truth. The Sabbath, she says, brings a blessing she never found in keeping Sunday. This shows that age need be no barrier to accepting God's light and truth.—*Ed.*

"HE SAVED MY SOUL."

AN unlettered preacher, who knew little of books of theology, but who had what was a vast deal better,—a practical knowledge of salvation through Christ,—was before a conference committee for examination.

"Brother," said one of his examiners, "will you please name some of the evidences of the divinity of our Lord Jesus Christ?"

The brother's face wore an expression of puzzled bewilderment, and he was silent. The examiner repeated his question, "What makes you think Christ is divine?"

With his eyes full of tears, the humble preacher started to his feet, and, stretching out his arms and hands, exclaimed:—

"How do I know He's divine? Why, bless you, He saved my soul, and I love Him for it."—*Presbyterian Banner.*

PROGRESS IN EASTERN EUROPE.

THE work of our Society, by preaching and book distribution, says the London *Present Truth*, makes encouraging progress amongst the mixed nationalities of Eastern Europe, where, naturally, it has been difficult for our workers to get a foothold, owing to the barriers of language and the restrictions of oppressive laws. A recent report of the work in this part of Europe says:—

"An encouraging feature in this field is that, as the truth spreads, the way is preparing for its proclamation in the various tongues of this field. Already there are labour-

ers in the Polish, Livonian, Bohemian, Hungarian, Russian, Roumanian, and Bulgarian tongues. There are from fifty to sixty Polish members; and news is just received from Prague, that some Bohemians await baptism. Thus the light of the message is shining in the land where Waldensian missionaries wrought so extensively, and where the early dawn of the great Reformation broke forth.

"In Russia the doors are closed to the truth as tightly as the government can close them; but, like the Master, the truth appears though the doors be shut. At present, labourers are stationed at five points in the west, south, and east, and members are constantly being added. Nearly all our publications, German as well as Russian, are now excluded. Recently, a copy of 'His Glorious Appearing' was returned by the censors, with the objectionable passages marked. The marks showed that it had been thoroughly examined. All passages referring to the second advent were indicated as inadmissible; and finally the words of Scripture, 'Even so, come, Lord Jesus,' were underlined as objectionable! Yet in various ways publications on the message find their way into the country, and are silently doing their work. The work is the Lord's, and cannot be stopped."

HOW CAN WE INTEREST OUR YOUNG PEOPLE IN THE MISSIONARY WORK?

THIS is a hard question, you will say, but perhaps it is not so difficult as some may think. Many of our young people are already taking an active interest in missionary work, and there is no good reason why many more should not do so.

But we older ones have a duty in this matter. Let us look about, and see what can be done. If the young people do not attend our meetings, perhaps the fault may not be wholly on their side. Young people are full of life and energy. They do not care to be connected with a missionary society whose meetings are dull and uninteresting, and which is doing little or no active work. If we wish the young people to attend, we must make our meetings interesting and attractive. The Lord is pleased to have His people manifest enthusiasm in carrying on His work. The missionary meeting should be, by all means, the most interesting and profitable of meetings. This will call for careful study. The hymns, prayers, and all the exercises should be planned with a view to making the meetings attractive. This is in harmony with God's will. His work is not irksome. His servants are not in bondage. "God is love; and he that dwelleth in love dwelleth in God, and God in him." Love goes to her task with cheerfulness and alacrity.

Then we must also enlarge our plans; and expect to take up a great deal more work. Young people like to be connected with a society which is accomplishing something. If we double or treble our clubs of papers, and then tell our young friends that we must have their help because we have so much more work than we can do ourselves, they will quickly respond to our call and join us.

Then as they do this, give them a chance to work. Let the young be called on to bear burdens in the church. It will do them good and will help to enliven your meetings. The Lord has a great work for our young people to do. There is no time to lose. They should go about it at once, and we who are older should do everything possible to encourage them. O. A. OLSEN.



HOME PLEASURES.

CLOSER, closer, let us knit
Hearts and hands together,
Where our fireside comforts sit,
In the wildest weather;
O, they wander wide who roam
For the joys of life from home.

—James Montgomery.

WASTING HIS TIME.

THE London *Present Truth* relates the following: "There is often deep philosophy in the sayings of childhood. The other night a little four-year-old told the Lord in her prayer that she knew that Satan was trying to get her to do wrong all the time, and she wanted the Lord to help her to waste his time. The trouble is that the devil's time is not wasted as much as it ought to be. Older people know by sad experience only too well that very often his time, from his standpoint, is very well spent. But God can frustrate his every effort. The one who hides in the Lord is safe, and the enemy is only wasting his time in trying to carry the fortress by assault."

HONESTY.

THE saying, that one cannot be honest and live, is as old as sin. You can't be dishonest and live, in any worthy or noble sense. To get a full purse and a dead conscience, is a poor exchange. It does not pay in the long run to have God against you. Rely on it, all shams, hypocrisies, wrong-doings, and lies, go to their father some day. It depends from whose mint your money comes, whether it is better to have or to want it. Everywhere, honesty walks on firm ground: dishonesty among pitfalls. Character is the best capital in the end: the want of it brings contempt, and, commonly, even worldly ruin. The same business ability, energy, and value in what is offered, with honesty, will always stand their ground against any schemes or deceptions. Distrust, like strong weeds, exhausts the soil at one seeding; a good name gets crop after crop.

Honesty is a sworn foe to debt, and spends no more than it earns; hardly all that. To owe is a millstone round many a young man's neck that drowns him in perdition after a time. Be manly enough to seem what you are, and while you by no means parade poverty, never hide it at the cost of uprightness. Make the very best appearance you can, honestly, but stop there. Pay as you go, and you will save many a headache.

Be content to begin life at the beginning, and to wait, as others have done, till your income warrants indulgence, before taking it. Ambitious, reckless commencements are the ruin of thousands, bringing anxiety, overwork, debt; draining business of capital, and living on creditors rather than gains. Young men, now-a-days, too often affect,

at the outset, the style their fathers only reached after thrifty and patient years. They begin with the large end of the horn, and very often come out at the small one. Don't take Jonah's gourd for your pattern. Make it your moral.—*Geikie, in "Entering on Life."*

WHEN I WOULDN'T BUY A BICYCLE.

CALEB COBWEB TOUCHES A POPULAR THEME.

I DON'T know all about bicycle riding, my dear Harry and Lucy, but your old professor has had many a delightful spin on the silent steed, and has probably ridden as far in his day as any of you—and on a lofty machine of the old double-header type, which made every mile count for ten. You must not, therefore, charge me with ignorance concerning the fascination of the modern craze when you hear what further I have to say, which is this:—

There are circumstances in which I would not get a wheel. No, I wouldn't, Harry and Lucy, strange as you may think it.

I wouldn't run in debt for a wheel, not even if it had wings and could whirl me to the North Star on demand. I would run in debt for an education, and if I had a good salary, I would run in debt for a home; but for a bundle of steel, no matter how many fairy-like possibilities were wrapped up in it—never!

I wouldn't buy a bicycle if it meant an old dress for my mother, or a shabby coat for my father, or fewer rides for them in the fresh air. And, you know, many and many a bicycle has meant this, and more of the same.

I wouldn't buy a bicycle until the butcher was paid, and the grocer, and the plumber, and the dentist, and the rest of them, and until I had assurance that they were going to be paid right along. Do you know, there are thousands of shopkeepers all over the country who say that they cannot collect their bills because their customers have bought bicycles? Well, you inquire, as I have, if you doubt it.

I wouldn't buy a bicycle—no, I think I wouldn't!—if it was to mean one cent less in the church treasury, and one cent less in the treasuries of the missionary societies. I should expect such a wheel to carry me straight down to—well, where the tire would melt.

I wouldn't buy a bicycle unless I was going to use it; not take a few desultory rides, and then get tired of it, and put it away in the cellar to rust.

I wouldn't buy a bicycle unless I was going to have time to ride it that could well be spared from my business and my home.

I wouldn't buy a bicycle unless I was going to have sense enough to ride it at proper times, and in proper ways—not scorching, and in proper costume!

And finally, I wouldn't ride a bicycle unless I was sure I had sense enough to stop riding it when I had ridden enough for my health.

There now, Harry and Lucy, what do you think of that list? Frown over it all you please, every item will stand the test of common sense.—*Golden Rule.*

STUDY YOUR CHILDREN.

CAREFUL study and a wise discrimination are needed on a parent's part to ascertain a child's peculiar faults. Each parent would do well to ask himself, or herself, the questions, "What are the special faults of my child? Where is he weakest? In what direction is his greatest strength liable to lead him astray, and when is it most likely to fail him? Which of his faults is most prominent? Which of them is of chief importance for immediate correction?" Such questions as these should be considered at a time favourable to deliberate judgment, when there is least temptation to be influenced by personal feeling, either of preference or dissatisfaction. They should be pondered long and well.—*Hints on Child-Training.*

TO CLEAN A BRUSSELS CARPET.

FIRST have the carpet well shaken, then tack it down in the room where it is to remain, and sweep it as thoroughly as possible. Take a pail of hot water, put in two table-spoonfuls of powdered borax; wash the carpet all over the surface, using a flannel cloth. For grease-spots or very dirty places, use a scrubbing-brush freely, and a very little soap, taking care to rinse the soap off well after scrubbing. Change the water quite often. Rub the carpet well after washing with a dry cloth, and open the doors and windows so as to dry it as quickly as possible.—*Selected.*

WHAT MAKES A HOME?

WHEN the carpenter has finished your house and hands you the key, that is not your home; it is not yet complete. I remember what happened with my own home—how, after it had been furnished, came the wife, and then one child, and then another; and so by degrees ties were added, and the house grew into a home.—*Beecher.*

DAILY CARES.

BRING your cares to God by prayer in the morning; spread them before Him, and make it appear by the composure and cheerfulness of your spirits that you have left them with Him. Daily prayers are the best remedy for daily cares.—*Matthew Henry.*

Health & Temperance.

"HOW TO BE A WELL WOMAN."

A WOMAN will not have sufficient appetite to eat abundantly unless she exercises freely, and if she does eat abundantly she will have need of still further exercise to promote the active performance of their functions by her digestive organs. If she exercises freely, that exercise should be taken under the most healthful conditions possible. She should wear loose clothing at all times, but above all when exercising. All her exercise should be taken, as far as practicable, in the open air.

A judicious system of home gymnastics, faithfully followed, will correct round shoulders and flat chest and stooping gait. Show me a woman who has persistently and perseveringly taken fifteen minutes' wise gymnastic exercise each morning and evening in the open air daily for a year, and I will show you a woman with an erect, noble bearing, a firm and graceful walk, a complexion whose bloom no resource of art can simulate, and a calm self-possession that enables her to meet your gaze without flinching.

Among the best movements to perform in such a system of exercise as I am recommending I may mention the following:—

The lady should stand perfectly erect, with her heels together, and thoroughly inflate her lungs with the pure open air of the morning, drawing in her breath slowly, and expelling it in the same way. This should be repeated eight or ten times. Then bring the arms forward at full length, with the palms of the hands together, and throw them vigorously backward till the backs touch. Repeat this motion seventy-five or a hundred times. Then let the lady put her arms down, with her hands close to her sides, the thumbs pointing forward. Then let her raise her arms straight up till the backs meet above her head. Then bring them down again until the palms again rest against her thighs. For the next movement let her extend her arms to the utmost above her head, with the palms pointing forward, and let her then lean gradually forward, without bending her knees, until she touches the ground in front of her toes with her finger tips. Then let her slowly recover her former position, and repeat this movement *ad libitum*.

These three simple movements vigorously executed for half an hour each day will have wonderful influence in making a well woman. They will considerably increase the size of her bust and arms. Diet, bathing, exercise, common sense, brought to bear upon all the details of her living—these comprise the answer to the question, "How to be a well woman?"—*Dr. F. Winckel, in New York Journal.*

News Summary.

A body of 5,000 "Christian" insurgents are massing in Crete.

The Earl of Ranfurley is to succeed Lord Glasgow as Governor of New Zealand.

It is expected that naval engagements will soon take place between Greece and Turkey.

Seven Greek residents of Sydney and twenty or thirty from Melbourne are leaving to fight for their native land.

Lord Brassey, commenting on the European situation, says he believes "the Turkish Empire is now in process of being broken up."

The Mansion House fund, instituted by the Lord Mayor of London in aid of the famine stricken people of India, now amounts to £500,000.

The Greeks so far are suffering heavy losses in the present war. In Athens the streets are full of people sobbing and weeping aloud over the national calamity, while in Constantinople there is great rejoicing.

The Sultan has ordered that all the Greek residents in Turkey, some 200,000, shall be expelled within a fortnight. The Powers, in the interests of harmless non-combatants, are urging the Sultan to modify his order.

INFORMATION WANTED.—Anyone knowing the whereabouts of a Miss Janet Sims will confer a favour by sending information to this office. Seven years ago she left her mother's home in England, then at Ledge Hill, Mount Pleasant, coming to Brisbane (Queens Street or Road), Queensland, and entering service at a gentleman's home. After receiving one letter her mother has been unable to obtain any tidings from her. Any information received will be forwarded on to the anxious mother.

Publishers' Department

PUBLIC SERVICES.

PUBLIC SERVICES are held each Sabbath, seventh day, in the following cities, to which all are cordially invited:—

Place and Address of Meetings.	Time of Meeting.	
	School.	Church.
<i>Adelaide</i> —Bible Christian Chapel, Young Street	9.30 a.m.	11 a.m.
<i>Auckland</i> —Machelyie St., Surrey Hills	2.30 p.m.	10.30 a.m.
<i>Ballarat</i> —Societies' Hall, Grenville St.	2 p.m.	3.30 p.m.
<i>Geelong</i> —Trinity School Room, Little Myers Street	3 p.m.	11 a.m.
<i>Hobart</i> —S.D.A. Church, Warwick Street	10 a.m.	11.30 a.m.
<i>Hawthorn</i> —Park St. Chapel, Glenferrie	10 a.m.	11.15 a.m.
<i>Melbourne</i> —S.D.A. Church, Alfred Crescent, North Fitzroy	9.30 a.m.	11 a.m.
<i>Parramatta</i> —The Tabernacle, Charles St.	10 a.m.	11.30 a.m.
<i>Perth</i> —Temperance League Hall, Limbo Street, Perth	10.15 a.m.	11.20 a.m.
<i>Prahran</i> —Foresters' Hall, Chapel St.	9.30 a.m.	11 a.m.
<i>Rochampton</i> —Oddfellows' Hall, Denham St.	10 a.m.	11.15 a.m.
<i>Sydney</i> —Carlisle Street, Ashfield	9.45 a.m.	11 a.m.
<i>Williamstown</i> —Freemasons' Hall, Electra Street	9.45 a.m.	11 a.m.
<i>Woolahra</i> —Oddfellows' Hall, Queen St.	—	8 p.m.

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

ORDERS.

ORDERS for the BIBLE ECHO, or for any publications advertised in the BIBLE ECHO, should be addressed to:—

Australian Tract Society, 251 St. George's Road, North Fitzroy, Vic.; or

New Zealand Tract Society, 57 Tory Street, Wellington, N. Z.

Or they may be addressed to any agent in the following list:—

Adelaide.—Mr. J. Higgins, Cor. Porter and Robsart Streets, Parkside.

Ballarat.—Mrs. E. Booth, 146 Drummond Street South.

Brisbane.—Mr. A. Hughes, "Ryall," Eagle Junction, Queensland.

Sydney.—Mr. W. L. H. Baker, "Meaford," Gower Street, Summer Hill, N.S.W.

Tasmania.—H. Hurburgh, Liverpool St., Hobart.

London.—International Tract Society, 59 Paternoster Row, London, E.C.

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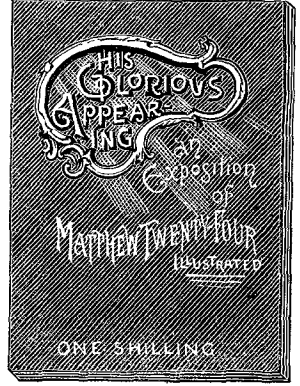
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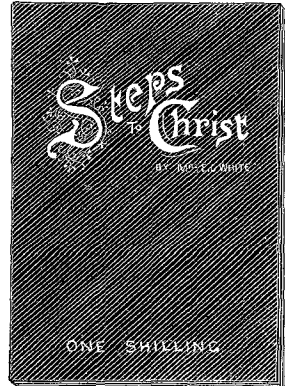
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The Bible Echo.

Melbourne, Victoria, May 3, 1897.

1. We send out no papers that have not been ordered; if persons receive the BIBLE ECHO without having ordered it, it is sent them by some friend, and they will not be called upon to pay.

2. When you send money to the Office to apply on your subscription to the BIBLE ECHO, notice the date on the wrapper of your paper, and see that it is correctly changed.

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

THE Turko-Grecian war is still on.

READ "After the Ball" on another page.

THE revival of ancient astrology is indeed significant. See page 140. All winds of doctrine, both old and new, are blowing. Only those who cling closely to the word are safe now.

Astrologers in Council.—The first annual meeting of an Astrological Society, says London *Present Truth*, of February 11, was held in London last week. The chairman—

"challenged any man to show that astrology was not true. Sooner or later it would become the religion of the world. It was practical and ruled the universe; and by it a man could rise to be a god."

That was the promise of the author of ancient astrology—that if men would only reject God's wisdom and seek for wisdom contrary to His word they should be as gods. We know the result when Adam and Eve attempted it. The old lie is still repeated, and the ancient cults by which Satan deceived men in the days of Nineveh and Babylon are being revived in this intellectual but darkened nineteenth century.

The Federal Convention Closed.—The work of the first session of the Federal Convention is over. The last sitting of the Convention was on Friday, April 23, when the draft bill of the Constitution was read for the third and last time, and adopted. The Convention then adjourned till September 2. The proposed Constitution now goes to the people and Parliaments of the colonies interested in the Federal movement.

The Federal Convention and State Religion.—Almost the first thing introduced in the Convention upon its convening in Adelaide, March 22, was petitions from the churches, praying that a religious declaration should be made in the preamble to the Constitution; and almost the last thing done in the Convention was an attempt to make such a declaration. April 8th the Constitutional Committee rejected a proposal to this effect. But in next to the last sitting of the Convention, that of Thursday evening, April 22nd, an effort was made to insert in the Constitution what Cardinal Moran, the three Roman Catholic prelates of South Australia, and the Protestant (?) churches of the colonies had asked for, as the following

from the report of the proceedings of that evening's sitting will show:—

"Mr. Glynn moved that the Deity should be recognised in the preamble of the draft bill. Mr. Barton trusted that the committee would not be divided on a matter that might excite religious feeling. Sir William Zeal pressed for a division, and the committee divided on the question that the proposed words be added. Ayes, 11; noes, 17.

"Ayes.—Mr. Glynn, Sir George Turner, Messrs. Peacock, Isaacs, Deakin, Sir William Zeal, Dr. Quick, Messrs. Walker, Howe, Holder and Moore. "Noes.—Sir Edward Braddon, Sir Graham Berry, Messrs. Douglas, Barton, O'Connor, Higgins and Wise, Sir John Downer, Messrs. Henry, M'Millan, Kingston, Gordon, Cockburn, Symon, Grant, Brown, and Sir Phillip Fysh."—*Melbourne Age*, April 23.

It may be of interest, as it is certainly significant, to note that Mr. Glynn, himself a Roman Catholic we understand, is the member who introduced the petition from the three South Australian Roman Catholic prelates, praying for precisely the same thing the Council of Churches had petitioned for.

We are pleased to see, however, that, despite the churchly influence brought to bear upon them, a majority of the members of the Convention had the good sense and the courage to refuse to legislate on religion in a purely civil document; and thus pave the way for church and state union, and the inevitable result,—religious oppression. But we know the pressure is to become more and more severe, and that, before the conflict is over, it will assume a more threatening and mandatory attitude. Whether a majority will then hold to principle is extremely doubtful. Like Pilate in the face of the howling demands of a fallen church, we fear they will yield. And to yield now will mean just what it meant then,—to give over into the hands of apostate leaders of Israel the innocent, the loyal and the true, to censure, condemnation and death. We know whereof we affirm.

Persistent Preachers.—A deputation of representatives of the Council of Churches of Melbourne waited on the acting Premier of Victoria, Mr. Best, Friday, April 23, to request that "a special day of humiliation and prayer should be proclaimed in relation to the protracted drought." The deputation consisted of the Bishop of Melbourne, Dr. Goe (Church of England), Rev. T. J. Malyon (Baptist), Rev. Dr. Robinson (Presbyterian), and Mr. Balfour, M.L.C. The latter gentleman urged the appointing of such a day because, he said,—

"The country was never in such a bad state through drought within the last forty years as now."

This is in harmony with what we have been saying all along, that times were going to grow worse and worse; that droughts, famines, pestilences and disasters were to become more and more frequent and severe as we neared the end of this world, and as the people of this last generation filled up the cup of their iniquity.

Dr. Goe justified such a proclamation because Christ had taught His disciples

to pray, "Give us this day our daily bread," and because,—

"It is desirable that the Government should recognise God as the Supreme Giver, on whom it depends whether we prosper and receive the fruits of the earth in due season."

This sounds very much like the petition from the Council of Churches to the Federal Convention. These church leaders seem bound to in some way force the Government to "recognise God." They appear to be more anxious that the Government shall be religious than that the people shall be. They seem more concerned about the Government and its present welfare than about souls and their eternal salvation. Such are the fruits of the anti-Christian spirit which prompts men to clamour for a "national religion."

Mr. Best promised to recommend his Excellency, Lord Brassey, to fix Sunday, May 2, as the day desired.

God's Blessings and Curses Conditional.—Nothing is plainer in all the Bible than that God's blessings and curses are conditional. He says:—

"Ye shall keep My Sabbaths, and reverence My sanctuary; I am the Lord. If ye walk in My statutes, and keep My commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." Lev. 26:2-4.

On the other hand He declares:—

"But if ye will not hearken unto Me, and will not do all these commandments; and if ye shall despise My statutes, or if your soul abhor My judgments, so that ye will not do all My commandments, but that ye break My covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that it shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of your land yield their fruits. And if ye walk contrary unto Me, and will not hearken unto Me; I will bring seven times more plagues upon you according to your sins." Verses 14-21.

For other passages teaching the same truth see Deut. 7:9-13; Ps. 67:5, 6; Prov. 3:9, 10, 33; Isa. 24:1-6; Jer. 6:19; 9:12-14; Eph. 5:3-6; Col. 3:5, 6.

God's blessings, then, are according to men's obedience to His commandments, and His curses according to their sins. How many people in these colonies, how many in all the world, are doing "all God's commandments"? How many leaders of the flock are doing them all? How many such are teaching men to do them all? How many are doing and teaching men the commandment which says: "Remember the Sabbath day to keep it holy; . . . the seventh day is the Sabbath of the Lord thy God"?

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