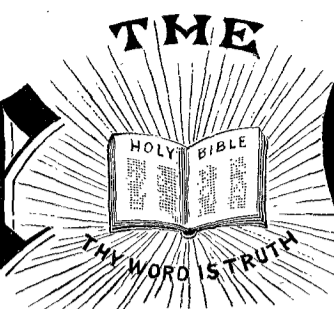


# Bible Echo



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## THE BIBLE ECHO,

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### Editorial.

“FOR the gifts and calling of GOD are without repentance.” Rom. 11:29.

OUR “Father which is in heaven is perfect.” Matt. 5:48. “His way is perfect.” 2 Samuel 22:31. “His work is perfect.” Deut. 32:4. His law is perfect. Ps. 19:7.

GOD cannot err. Everything that He has ever done has been *very good*. It could not have been better. Every arrangement made for the well-being of his creatures is just what it should be. Every requirement of GOD is for the happiness of every intelligence in the universe.

TRUE, the gifts of GOD are varied. He does not bestow the same gifts upon each one of his creatures, yet every gift is for the good of all. He has distributed his gifts according to the good pleasure of his will; and “woe unto him that striveth with his Maker,” or that saith unto Him, “What doest Thou?” Isa. 45:9; Job 9:12.

AS EVERY way of GOD is perfect, and as “He cannot deny Himself” (2 Tim. 2:13), it therefore follows that the “gifts and calling of GOD are without repentance.” They are not to be repented of. They are without change or alteration. However much they may be questioned or opposed by any of his creatures, GOD cannot change his ways. To do so would be to deny his own perfection, and to throw all the universe out of harmony. Therefore it is said that with GOD there is “no variableness, neither shadow of turning.” James 1:17.

WHEN Lucifer questioned GOD’s ways for having bestowed creative power on CHRIST alone, he sought to change the plans of the Most High with reference to the bestowal of his gifts. But Lucifer was informed that the gifts and calling of GOD are not to be repented of, and that no change could ever be made. Lucifer failed to appreciate the perfection of GOD’s ways, and allowed his desire to obtain what GOD had seen fit to

withhold from him, and to bestow upon CHRIST alone, to lead him to open, determined, and everlasting rebellion.

#### QUESTIONING GOD’S WAYS.—No 2.

IN the creation of this world, man was the crowning work. The earth in all its Eden splendour and beauty was given to him to be his home forever.

“And GOD said, Let us make man in our image, after our likeness; and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over *all the earth*, and over every creeping thing that creepeth upon the earth.” “The heaven, even the heavens, are the LORD’s; but the *earth* hath He given to the *children of men*.” Gen. 1:26; Ps. 115:16.

Only one thing pertaining to this earth did the LORD withhold from man. That was “the tree of the knowledge of good and evil.” Gen. 2:16, 17. Man, like the angels, was placed upon probation. The tree of knowledge was made the test of his obedience and love to GOD. The principle upon which the test was based was the sovereign-right of GOD to do as He saw fit with his own; to bestow or to withhold according to the good pleasure of his will. This was the principle upon which Lucifer was tried; and this right of GOD he denied.

With great subtlety Satan approached our first parents to incite them to rebellion. In the most artful manner he aroused their suspicions and filled their minds with misgivings about the ways of GOD. He assured them that the fruit of the tree, which had been withheld from them, was the best on the earth, because it would make them like GOD Himself. “He declared, that by partaking of this tree, they would attain to a more exalted sphere of existence, and enter a broader field of knowledge, . . . and he insinuated that the LORD had jealously desired to withhold it from them, lest they should be exalted to an equality with Himself.” “He represented GOD as a deceiver, and as one who would *debar* his creatures from the *benefit of his highest gift*.”—*Patriarchs and Prophets*, p 42.

Thus our first parents were moved by the same spirit that worked in Lucifer. They were led to feel that it was their right to be like GOD, to be equal with Him. They lost sight of the wonderful gifts they had received, and questioned the right of their Creator to withhold anything from them. In this they sinned. They were deceived,

and overcome by Satan. They joined him in his rebellion, and were lost. Thus they lost their innocence, their lives, their possessions, and their freedom. They became the bond-servants of Satan.

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” “For of whom a man is overcome, of the same is he brought in bondage.” Rom. 6:16; 2 Peter 2:19.

At creation the LORD placed the whole earth in subjection to man. “But now we see not yet all things subjected to him.” Heb. 2:8, R. V. In his fall man was swindled out of all his possessions. He lost all that the LORD had given him. He became a slave, and his possessions passed into the hands of his captor. Thus Satan became the ruler, the prince, the god of this world. John 14:30; 2 Cor. 4:4. It was his by right of conquest. He understood the situation, and at once began his terrible reign. Dark indeed was the night which now came on. Left to himself, man could look forward to nothing but sin, unutterable woe, and to final and eternal death.

But thanks be unto GOD the Father, and to CHRIST JESUS his Son, man was not left in this ruined and hopeless condition. All heaven was touched with sorrow and pity for the lost race. The heart of JESUS “was moved with infinite compassion as the woes of the lost world rose up before Him.” He could not be happy while man was left without hope. “Before the Father He pleaded in the sinner’s behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing, —‘the counsel of peace’ for the fallen sons of men.” JESUS did not plead in vain; for “GOD so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

#### THE SABBATH A SIGN OF CREATION.

A. T. JONES.

It is written: “Hallow my Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the LORD your GOD.” Eze. 20:20. Notice, He does not say, It is a sign that I am the LORD, but “a sign that *ye may know* that I am the LORD your GOD.” There is that in the Sabbath of the LORD which makes it to man the means

of finding the true knowledge of the true GOD. For men only know GOD truly when they know not only that *He is*, but that He is *what* He is. "For he that cometh to GOD must believe that *He is*, and that *He is a rewarder* of them that diligently seek Him." Heb. 11:6. In answer to the question, "What is his name?" He said, "I AM THAT I AM." Ex. 3:14. Not only "I am," but "I am *what* I am." Not merely "I am" in point of *existence*, but "I am *what* I am," in point of *character*. For when He proclaimed his name more fully He proclaimed it: "The LORD, the LORD GOD, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:5-7. This is the LORD, the true GOD; and the Sabbath of the LORD is the sign by which, when it is hallowed, men *may know* that He is such.

Again, GOD is known as He is, only in JESUS CHRIST, for "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27. "They shall call his name EMMANUEL, which being interpreted is, GOD with us." Matt. 1:23. He is the Word—the expression of the thought—of GOD. So that practically and really He is GOD to us, as well as GOD with us. Therefore as GOD is known as He is, only in and through JESUS CHRIST, and the Sabbath of the LORD being the sign by which men *may know* that the LORD is GOD; it is plain that the Sabbath of the LORD is the sign of what JESUS CHRIST is to men, and by which men *may know* what JESUS CHRIST is to them.

It is a sign, says He, "that ye may know that I am the LORD your GOD." Wherein is it a sign? The first of all things that GOD is to anything or any person in the universe is Creator. Therefore of the Sabbath it is written: "It is a sign, . . . for [because] in six days the LORD made heaven and earth, and on the seventh day He rested and was refreshed—[took delight]." Ex. 31:17. It is a sign, therefore, by which men may know the Creator of all things, and that the LORD JEHOVAH is He. And in these days when "science" is taking the place of GOD, and evolution the place of creation, it is time that men should know GOD and his creative power for themselves. And now is the time as never before, when the sign—the Sabbath of the LORD—by which men may know Him, shall be exalted that men may find Him and know Him for themselves. It is not strange, therefore, that the enemy of all righteousness should take supreme measures to shut away from the world the sign by which men may know the creative power of GOD in JESUS CHRIST.

For it was through JESUS CHRIST that the power of GOD was manifested in the creation of the heavens and the earth and all that in them is. For "GOD, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us *by his Son*, whom He hath appointed heir of all

things, *by whom* also He made the worlds." Heb. 1:1, 2. "GOD . . . created all things by JESUS CHRIST." Eph. 3:9. And this is why He challenges all false gods upon the point that they have not made the heavens and earth. Jer. 10:1-15. It was JESUS CHRIST who spoke, when "by the word of the LORD were the heavens made and all the host of them by the breath of his mouth. . . . For He [JESUS CHRIST] spake, and it was done; He commanded, and it stood fast." Ps. 33:6, 9. It was JESUS CHRIST who rested the seventh day at the close of creation. It was He who blessed the seventh day; it was He who hallowed it, and sanctified it. It was He, JESUS CHRIST, who thus made the Sabbath—the rest—of the LORD on the seventh day. And the seventh day is the Sabbath of the LORD JESUS CHRIST thy GOD. It was He who made the Sabbath for man. It was He who set it to be to man the sign by which he might know what He, JESUS CHRIST, the Creator, is to man. And this is why it is so emphatically true that they who repudiate and put away the seventh day, the Sabbath of the LORD, do in effect repudiate and put away JESUS CHRIST. This is what the Sabbath was to man before he sinned. This is what it would have still been to him if he never had sinned.

#### LABOURERS FOR THE AUSTRALIAN CAMP-MEETING.

WE are pleased to know that many of our people are looking forward to the proposed camp-meeting with deep interest. We think that we have good reasons for believing that this will be a most excellent meeting. We feel assured that it will be the beginning of a new era in the history of the third angel's message in Australia; that it will be the means of imparting new life to our work; and that it will bring new, rich experiences to us as individuals.

In his care for his work, and his infinite love for his people, the LORD has sent to us excellent help. We have no desire to exalt men with praise, nor to fix the minds of any upon persons instead of CHRIST; but we know that GOD works through instruments chosen from among men. He connects his chosen servants with Himself, and sends them with messages to his people. This is illustrated in the cases of Noah, Moses, Elijah, and many others. And from the history of these cases we learn that when GOD sends his messengers to his people, it is very important that the people hear the messages. They should make every possible effort to do so, and should not allow any common obstacle to stand in the way.

It will be no ordinary privilege to have Sister White with us. She has had an exceptional experience in heavenly things for half a century. She has been at the very heart of the third angel's message from its rise. For these reasons, she is qualified to render this people a service that should be very highly prized.

We have previously announced that Elder O. A. Olsen, President of the General Conference, is on his way to attend our camp-

meeting. We have recently learned that the Foreign Mission Board and the Australian Conference Committee were, unknown to each other, planning at the same time for this visit. While the Mission Board were passing a resolution advising him to come, the Conference Committee here were passing a resolution requesting them to take this step. The letters bearing these resolutions crossed each other somewhere on the high seas, and reached each committee about the same time. Thus the LORD works on the minds of his people in different parts of the world to bring about desired measures. Elder Olsen has been associated with the message many years, and has broad views of the work, and of the plans by which it is to be carried forward. The instruction he will give those who attend the camp-meeting will be of great value. His stay in the colonies will be so limited that he will be unable to visit our churches. We are sorry for this, but he could not arrange otherwise. The LORD has sent him a long distance to benefit his people, and we trust that all who can, will come and receive what the LORD has for them, and then return strengthened to help those who cannot attend.

We are pleased that we are to have the presence and counsels of Elder W. C. White. Bro. White is a careful student of every phase of our work. He has been in the colonies two full years, during which time he has visited all our churches, and has studied the condition, needs, and relation of the different parts of the field. We shall have some very important decisions to make, and we feel sure that Bro. White is in a position to help us more than at any time since coming to this country. The cause is moving forward, and it is deeply interesting as well as important to study together the various measures by which we can enlarge our borders.

Arrangements have been made to have Dr. M. G. Kellogg, who has been on the *Pitcairn* during its last cruise among the islands, attend this meeting. Dr. Kellogg will place before us the needs of the people in Polynesia, the openings presented to us and what we may do for that field. He will also give instruction on the principles of health and temperance, and give talks on medical missionary work. The Christian Help Bands are doing a glorious work in America. We believe this field presents most excellent opportunities for this line of work, and we long to see it started in our leading cities. It provides just the help hundreds of our poor suffering neighbours need, and it will do much to open their hearts to GOD's message of love to them. O brethren, shall we not awake to the wonderful times in which we live? Shall we not bestir ourselves at this time as never before?

Besides the tried servants of GOD whom we have mentioned, we expect to have a number of others with us to assist in making this camp-meeting all that it ought to be to us.

Some of the ministers of the New Zealand Conference are planning to come. Some

weeks since, the Australian Conference Committee, directed by the Foreign Mission Board, cabled to America for Elders R. C. Porter and W. A. Colcord and their families. They are coming to make this country their home. We expect them on the *Monowai*, which is due at Sydney Dec. 12. These brethren have, during the last few years, been prominently connected with the most advanced phases of the message, especially the Religious Liberty work. We believe that they will come prepared to help make our annual meetings a great blessing. The relation of church and state, and the duties of citizens to civil governments, are coming to be live questions in the colonies. We should have instruction on these points during the entire meeting.

Sister Ingels, secretary of the Australian Tract Society, will, during the meeting, give a series of lessons on missionary work. These lessons will embrace such topics as correspondence, tract distribution, visiting, duties of librarians, keeping accounts, etc. Many are calling for instruction of this character, and we trust that a large number will avail themselves of this opportunity.

From this brief outline it will be seen that the LORD has especially blessed us in our plans to provide good help and instruction for the coming meeting. We sincerely trust that the same blessing will attend all who truly desire to come up to the feast.

AUSTRALIAN CONFERENCE COMMITTEE.

## General Articles.

### SANCTIFICATION THROUGH THE TRUTH.

MRS. E. G. WHITE.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. . . . Ye are a chosen generation, a royal priesthood, an holy nation; a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."

AMONG many who have claimed to accept the precious light of truth, there is a perverted idea of what constitutes Christian character. They have not performed the words of Christ, and instead of advancing, following on to know the Lord, they have been retrograding, backsliding. Christ represents the truth as a treasure that is hid in the field, for which, if men would possess it, they must search diligently. In the field of revelation are hid the unsearchable riches of Christ. As yet we have only come in possession of the most accessible treasures, and yet many have settled down, feeling that they are rich and increased in goods, and in need of nothing. Every part of the field of

revelation is to be diligently explored, and searched with persevering effort, in order that precious jewels of truth may reward the diligent seeker, and may be restored to their proper framework in the plan of redemption. Let the shaft sink deep into the mines of truth. If you come to the searching of the Scriptures with contrition of soul, with a humble, teachable spirit, rich and precious treasures will reward your search.

The Lord sends his ministers to hold forth the word of life, to preach, not "vain philosophy" and "science falsely so-called," but the gospel, which is the power of God unto salvation. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Paul gives his dying charge in the following words: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." In this charge every minister has his work laid out before him, and this he can do through the fulfilment of the promise that Jesus gave to his disciples: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In the teachings of Christ, the doctrine of the Holy Spirit is made prominent. What a vast theme is this for contemplation and encouragement! What treasures of truth did He add to the knowledge of his disciples in his instruction concerning the Holy Spirit, the Comforter! He dwelt upon this theme in order to console his disciples in the great trial they were soon to experience, that they might be cheered in their great disappointment. He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The world's Redeemer sought to bring to the hearts of the sorrowing disciples the strongest solace. But from a large field of subjects, He chose the theme of the Holy Spirit, which was to inspire and comfort their hearts. And yet, though Christ made much of this theme concerning the Holy Spirit, how little is it dwelt upon in the churches! The name and presence of the

Holy Spirit are almost ignored; yet the divine influence is essential in the work of perfecting the Christian character. Some are not at peace, not at rest; they are in a state of constant fretfulness, and permit impulse and passion to rule their hearts. They know not what it means to experience peace and rest in Christ. They are as a ship without anchor, driven with the wind and tossed. But those whose minds are controlled by the Holy Spirit walk in humility and meekness; for they work in Christ's lines, and will be kept in perfect peace, while those who are not controlled by the Holy Spirit are like the restless sea.

The Lord has given us a divine directory by which we may know his will. Those who are self-centred, self-sufficient, do not feel their need of searching the Bible, and they are greatly disturbed if others do not have the same defective ideas, and see with the same distorted vision that they do. But he who is guided by the Holy Spirit has cast his anchor within the veil wherein Jesus has entered for us. He searches the Scriptures with eager earnestness, and seeks for light and knowledge to guide him amid the perplexities and perils which at every step compass his path. Those who are restless, complaining, murmuring, read the Bible for the purpose of vindicating their own course of action, and they ignore or pervert the counsels of God. He who has peace has placed his will on the side of God's will, and longs to follow the divine guidance; while he who is full of unrest is constantly struggling to sustain himself, and make it appear that he is right, and is sustained by what he estimates as wisdom. But he is controlled by caprice and by the changing passions of a soul not abiding in Christ. To the sincere, contrite heart, truth is truth; and if it is allowed, it will sanctify the soul and transform the character into the divine image. To the other, truth is a theory, and is not brought into the practical life. Those who realise what is the character of the work that they must do in order to represent Christ, will walk softly and tremblingly before God, looking unto Jesus, who is the Author and Finisher of their faith. They dare not trust themselves; they dare not kindle a fire of their own, and walk in sparks of their own kindling, for the Lord has said that all such shall lie down in sorrow. The Lord has intrusted to his people the treasures of sacred truth, and in no case will they be excusable if they present the truth in their own unsanctified spirit, or use the truth as a scourge by which to afflict others.

### IS IT PEACE?

R. HARE

NEVER was there a time when the nations of earth presented greater professions of peace. It might almost appear as though the dream of poetic fancy would come true,—

"They'll hang the trumpet in the hall,  
And study war no more."

But when we look again, and behold the vast armies that walk the earth and sail its seas, all ready to echo the bugle call "to arms," the thoughtful mind must conclude

that there is something unequal in their pretensions of peace.

In referring to the last days, Isaiah describes the nations at that time as boasting over their evidences of peace. The swords are to be beaten into plowshares, spears into pruning-hooks, and the nations are to learn war no more. Isa. 2:2-5. This is surely true; for even the relentless Russian, from his frozen home, smiles so sweetly that France is bewitched into hero-worship over his royal tars.

But there is a darker side to this question, and one that must carry with it the awful conviction of truth. Joel also writes of the last days; but instead of peace his message is to proclaim among the nations, "Wake up the mighty men." The plowshares are to be beaten into swords, the pruning-hooks into spears, and the weak are to say, "I am strong." Joel 3:9-13. This proclamation is surely abroad in the earth to-day. No sooner has the Czar sent his congratulations of peace to France, than he sends forth to gather another 150,000 fighting men to add to his already mighty army.

Does the Czar intend to protect his home?—No; for there is no other nation that would covet his frozen seas; but the unseen Hand is already preparing for the closing struggle.

England's project of building three mammoth warships is in a line with the operations in all countries. Surely the nations are waking up. Already 13,000,000 of warriors wait to deluge the earth with blood.

At the World's Fair, where all nations were to assemble their representatives in religious congress to find out a platform of universal agreement, nothing attracts more attention than the "big gun" and its marvellous movements. Wondering crowds gaze upon the mighty engines of war that appear for the first time under the highest civilisation of a Christian land.

Is it peace?—No; for the Lord has spoken, "Wake up the mighty men."

#### COME IN WELCOME TO JESUS CHRIST.

G. B. STARR.

ONE of the most precious blessings of heaven to fallen man is the deep and heartfelt conviction of sin, and the need of a Saviour. The Word of God abounds in blessed words of encouragement to the sinner, and this is one of the most blessed of all, "That Christ Jesus came into the world to save sinners." 1 Tim. 1:15. To save sinners *from* their sins, not *in* their sins; to take the love of sin out of the heart, and put the love of righteousness in its stead; to make new men and women, with new desires, new affections, new plans. Said Jesus, "No man can come to Me, except the Father, which sent Me, draw him." But the Father is drawing you; conviction of sin is one of his first and most effectual means of drawing sinners to Jesus. Do you realise that you have greatly offended against God in breaking his holy commandments? The Spirit of God puts that conviction in your heart to draw you to Jesus, that you may

find sweet pardon for sin, and grace and strength to cease sinning and obey Him.

Says God, "I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke;" "but they knew not that I healed them." Hos. 11:3,4. No, you did not know that that desire to break off from swearing, to give up the evil temper, to cease to speak the angry words, to break away from the tobacco habit or from the wine cup, to deal honestly in weights and measures even though you remain a poor man always, to speak the truth, to treat with love and kindness those grey-haired parents, to divide with them some of life's comforts,—that, all of these things are the voice of God to you; they draw you to Jesus, though you hear not his name, nor recognise the voice. Every resolution to do better was put in your heart by Jesus, and the reason you failed to keep your resolution was because you did not flee in all your weakness to Jesus for strength to keep it. We who are evil cannot do good. Sin is stronger than our resolutions, and brings us into captivity. We must first be made good by being born of the Spirit of God, and become partakers of the divine nature, before we can successfully cope with sin. Jesus alone can conquer sin in us, and cause us to triumph over it. He alone possesses remedies that will reach the inmost recesses of the heart, where sin originates, and cleanse it from all sin.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23. But the blood of Jesus Christ cleanses from all sin, cleanses every corner of the heart, if we let it.

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. . . . I will also save you from all your uncleannesses," "and they shall be my people, and I will be their God." Eze. 36:25-27; 11:20. Will you not ask God to do this for you? Is not this just what you need?—to be sprinkled with clean water from all your sins; to have the stony heart removed, and a tender, loving heart put in its stead; to have God's good Spirit instead of your own, and to keep God's commandments instead of doing your own will? and will you not just now ask the Lord to do all this for you? Do you not hear this call, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it."

With such a promise as this is, it is the sinner's privilege to pray in faith, as David prayed: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. . . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me." God will hear this prayer, and his Spirit will work all these changes. So come in welcome to Jesus; come just as you are; don't try to make yourself better. You wouldn't succeed if you had a century of time. Jesus alone can make you better. His loving arms are outstretched to you, saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Take Him at his word. Let his love fill your heart, and the power of sin will be broken upon you; the will of God will become your chief delight, his Word your study, and prayer your sweet privilege of communication with Him who first loved you, and whom now you love.

#### "LOOK UNTO ME, AND BE YE SAVED."

ON Christ, the solid rock, I stand.  
All other grounds are sinking sand.  
Trembling with guilt, oppressed with fear,  
Unfailing refuge have I here.  
Long have I roamed in want and pain,  
Long have I sought for rest in vain;  
'Wildered in doubt, in darkness lost,  
My soul fierce driven, and tempest-tost.  
But forth from dark and stormy sky,  
Beneath thy sheltering cross I fly;  
There I repose with fears all fled,  
Pardoned—accepted—comforted!  
The present, peace; the past, forgiven;  
The future, vista-views of Heaven;  
All that I need in Thee I find,  
Thou great Redeemer of mankind.

—Macduff.

#### ENVY.

OH, the misery and meanness of envy!—the most hateful child of a hateful mother. For of all the evil progeny born of the love of approbation, envy is the meanest and the worst. It desires naught for itself except superiority over its fellows, and this it seeks to attain, not by lifting itself up, but by casting its fellows down. From the love of praise the transition is easy and natural to that spirit which hates to hear praise bestowed upon another.

This spirit is a stirrer up of strife; it poisons social conversation with slander and detraction; it entices to treachery and falseness, and all underhand measures; it undermines and destroys; it smiles upon its enemy, and smites him under the fifth rib. It is itself the mother of bitterness, wrath, backbiting, hypocrisy, treachery, murder, and all uncharitableness. Beware how you allow this evil spirit to rest for a day, for an hour, in your heart. Beware how you allow yourself in your inmost thought, in your most secret feeling, to wish ill of another's enterprise, or evil to another's fame.—*Lyman Abbott.*

THE question is not, "How little can we give up, and still follow Christ?" but "How much can we devote to Him? How best can we serve Him? How closely can we follow Him?"

## The Home Circle.

### THE BARLEY CAKES.

"DRUDGERY, drudgery all the day!  
The grassy-green mountains, the breeze-swept lakes,  
The fair, sweet flowers among the brakes,  
The birdies that flutter about the trees,  
The flocks on the hillsides—none of these

Gladden my life. I must throw away  
My life's best days on the homely care  
That falls to the lot of the housewife. Bare  
As the rocks of Hermon, the life of one  
Who from dawn of day to the setting sun  
Does nothing grander than sweep, or bake  
In the ashes the little barley cake!

"Drudgery, drudgery, . . . ah, to-day  
My lad goes into the desert to keep—  
(My shepherd boy brave)—his father's sheep!  
He must not know that my heart is faint,  
Or catch the gloom of my sad complaint.

And shame to me that I've dared to lay  
Across my threshold this bit of rue,  
Forgetful that palm trees about me grew,  
Fruitful and fair as the sixty and ten  
That shaded the waters of Elin. When  
I think of my boy 'tis with joy I make  
For his lunch in the desert the barley cake."

The mother toiled on in her home that day.  
But the Master came to the desert place,  
And the multitude followed Him, quick to trace  
The steps of the miracle-worker, who  
Dropped blessings into their lives, like dew

That brightened the flowers beside the way.  
A multitude hungry—and whence the bread  
With which these thousands must now be fed?  
O mother, bound close to a lowly task,  
What "grander work" could your fond heart ask?  
The Master receives from your boy, and breaks  
With blessing, your five little barley cakes!

—Wm. N. Burr, in *Advance*.

### WOMEN OF THE BIBLE.—NO. 53.

#### Elizabeth.—Luke 1.

A. M.

THE gospel as recorded by Luke the physician has been called the gospel of *womanhood*. He alone tells of the visit of the angel to the virgin Mary; and of his conversation with her; of Zacharias and Elizabeth; of the widow Anna; of Martha cumbered with serving, and Mary choosing the better part; of the tender words of Jesus to the afflicted woman, "Daughter, be of good comfort," and to another "daughter of Abraham;" of the compassion of our Lord in raising the dead because he was the *only son* of his mother, and she was a *widow*. He tells how Jesus, in his mission journeys, was accompanied by a band of ministering women, even one out of whom He had cast seven devils. And how our Saviour warned and comforted the "daughters of Jerusalem" who followed Him, weeping, to Calvary. This peculiarity of his gospel is doubtless due to an intense spirit of sympathy for the suffering; and if carefully read, it will be seen that Luke had learned from his Lord to measure wisdom by simplicity, strength by suffering, dignity by lowliness.

"There was in the days of Herod, the king of Judea, a certain priest named Zacharias of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were now well stricken in years. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's

office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; *to make ready a people prepared for the Lord.*" Read the whole beautiful story in the first chapter of Luke.

All these things are written for our learning, that we through patience and comfort of the Scriptures might have hope. And, first, we may believe for our comfort that it is just as possible for us as for Zacharias and Elizabeth "to be righteous before God, walking in all the commandments and ordinances of the Lord blameless." Indeed, this is the very purpose of the gospel; and if it were possible under the old covenant, much more so under the new and better covenant; by the indwelling of the Spirit of Christ; God has promised to put his laws into the mind and write them in the heart of the *believer*. Heb. 8:10. This is the work of the Comforter—the Holy Ghost—whom, Jesus said, "The Father will send in my name," and "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Not only those things which our Lord had spoken to them during his earthly sojourn, but from the beginning of our race, as recorded in the Old Testament, which had been made void or forgotten by the traditions and perversions of the elders and fathers.

And this is the work of the Holy Spirit today in every contrite humble heart, to bring it into harmony with the mind of God, which He has made known to us in his Word, as obedient children, "not fashioning yourselves according to your former lusts in the time of your *ignorance*; but like as He which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy." 1 Peter 1:14-16, R.V. And again: "Let every one that nameth the name of Christ depart from iniquity;" that he may "be a vessel unto honour, sanctified, and meet for the Master's use; and prepared unto every good work." 2 Tim. 2:19-21.

Some may be inclined to ask why Zacharias doubted the message of the Lord, as he knew the messenger was an angel; and had he not been praying for a child? The answer is found in Zacharias's words, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." *His mind was so fixed on human weakness* that for the moment he did not take in the *true meaning* of this joyful message; therefore he received the sign for which he unfaithfully asked; but it came in the way of a punishment; so that his lips could not speak out to others the glad tidings of the near coming of the long-looked-for Messiah. Zacharias's failure to believe the heavenly message is the great failure of Christians to-day, who profess

to be looking and praying for the coming of the Lord Jesus, but who neglect to heed the angel's message of Rev. 14:6-13—a work as plain and important as the message which John preached to prepare a people for the coming of the Lord. In these solemn words follow our Saviour's reference to the teachings of John the Baptist: "*All the people that heard him, and the publicans, justified God, being baptised with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptised of him.*" Luke 7:29, 30.

When Zacharias's mind was enlightened by the Holy Spirit, he remembered the covenant that God made with Abraham, and the prophecy of "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40:3); and he speaks confidently that the time of the Lord's advent is come, and his heart is full of praise. See Luke 1:67-80. So now with those who believe and walk in the *spirit and truth* of the messages of Revelation; their minds are enlightened to discern the signs of the times, and to lay hold of eternal life. Shall we not praise God that we are permitted to read, not only the virtues, but the failures of his saints?

"Lord, increase our faith."

Any of our readers may obtain the pamphlet on the messages of Rev. 14, at this Office. Price 2d.

### HURRIED, WORRIED, WEARIED.

PROBABLY nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes a wonder how in the world everything is to be accomplished, when every interruption is received impatiently, and the clock is watched in distress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we keep cool and calm, we shall be less wearied when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquillity of soul and demeanour, we shall get through everything creditably.—*Selected*.

### EATING BEFORE SLEEPING.

THE idea that eating just before retiring is conducive to good sleep is a great mistake. One cannot digest food and sleep well at the same time. He should go to bed with an empty stomach. If your stomach "gnaws so that you cannot sleep," it is because your stomach is in such a weakened state that the grinding of the walls together produces irritation. You should give it a chance to rest, and not keep loading it up every time it tells you it is tired out. The practice of eating just before retiring is almost a certain means of producing bad dreams, and sometimes nightmare in adults, or "terrors" in children.—*Dr. Kellogg, in Good Health*.

A VIOLENT hater of tobacco is Dr. Hitchcock, the professor of athletics at Amherst College. He attributes to its immoderate use, especially by immature young men, all sorts of physical and mental ailments, and predicts that a quarter of a century more of excess will produce a generation of weaklings.—*N. Y. Sun*.

## From the Field.

### FROM THE ISLAND MISSION FIELD.

WE were with the ship *Pitcairn* a little over five months, and visited Pitcairn Island, the Gambier Islands, and three of the Society Islands,—Tahiti, Raiatea, and Huahine. We find the condition of the people about the same in each of these places, with the exception of Pitcairn Island. A call was made at Raiatea for a missionary to be left with them; and as it appeared to be a good opening, myself and wife settled here, and the *Pitcairn* left us June 28, to visit other islands, and to take Bro. and Sister Cole to Norfolk.

The first thing we have to do is to learn the language, as only the Europeans understand English, and they are comparatively few here. The population of this island and Tahaa, which lies three miles away within the same coral reef, is about 4,000, and the islands of Borabora and Huahine are each only about twenty-eight miles away; so we have plenty of field for labour. There is a scarcity of teachers in these islands, and on none of them is there a good school. There has been no regular school on Raiatea for a number of years, and few of the children can read. The parents are very glad to have some one to teach their children, and are building us a house to live in. The size is twenty by sixty feet. It is to be mostly made of native material, but will be comfortable and serviceable. One end is to be used for the school until they can get a school-house built, and as soon as we are settled, we shall commence to teach the children. We expect to have our hands full, for there are a great many anxiously waiting for school to begin.

There are already two families keeping the Sabbath here, as a result of the first visit of the *Pitcairn*. We have not said much to the people yet about keeping the Sabbath, as it is quite difficult to teach through our interpreter, since her understanding of English is quite limited; and we feel that the principal thing is for them to have Christ abiding in the heart, and then they can and will really keep the Sabbath holy. We expect Bro. Bambridge of Tahiti, a half-caste native who speaks both English and Tahitian, will come up soon and help us a while. He accepted the truth after the *Pitcairn* first visited Tahiti. It will probably be several months before we shall be able to preach in the native tongue; yet we believe that the Lord is already working upon hearts by his Spirit.

What the people need is to have the converting power of the Spirit of God felt in their hearts, and nothing but that can do the work for them which ought to be done. We hope and trust that a goodly number may accept of Christ by faith, and be clothed in the garments of his righteousness, and be gathered home with the people of God when the work is finished up.

Many will doubtless remember this island as the home of John Williams for a number of years. He was one of the first missionaries here, and, we believe, was a humble instrument in the hands of the Lord to teach this people the first principles of the gospel of Christ. But for some time past, the people have been retrograding, and now have a form of godliness, but little of the power. They sadly need to learn anew the first principles of the gospel.

B. J. CADY.

Raiatea, Society Islands, Sept. 6, 1893.

### THE MEDICAL MISSIONARY WORK.

THE members of the class in training for the medical missionary work at the Sanitarium, Battle Creek, Michigan, have been organised into bands for Christian-help work. This is really medical missionary work in the home field. One of these bands is working in Chicago; and the following is from a letter written by one of the workers, Edward Caro, to his parents in Wellington, New Zealand:—

“DEAR PARENTS: It would take volumes to tell you what I have seen in the last month. Unharmful and unmolested, I have worked day and night among the lowest class of mankind: robbers, murderers, burglars, and, as an actual fact, men that would cut one's throat for a dollar. I have treated a man, and had him steal my handkerchief as he went out; and yet the work has been a glorious one. This month has taught me lessons in regard to every grade of man, and about life, which ought to make me a useful man; and besides, by God's help, I have treated so much disease successfully, that it has given me confidence in myself just as long as I abide in Christ.

“For your benefit, father, I shall tell you a little of our work. Men smashed up, crushed, struck, and every conceivable form of injury, visit us, besides all the worst of diseases, . . . tuberculosis, pneumonia, pleuresy, neuralgia, rheumatism, simple cholera, peritonitis, and, practically, everything. Every forenoon I did nothing but dress ulcers and wounds of every description. Last Thursday, I started at 8:30, and dressed wounds as fast as I could until 12:30, dinner time.

“Next year will be worth ten times as much to me as it would have been had I not been in Chicago. The results have been grand. Six weeks ago, one medical student, Mr. Rand, opened the work, and a week later I had to help him, the patients increased so fast. A week later, Mr. Kress came to help us. Since that time, we have added two more. . . . God has indeed blessed weak instruments. The hearts of the very hardest are touched, and men who have never mentioned God's name without an oath, say, as they leave, often with tears in their eyes, ‘Thank you; God bless you, sir.’

“You cannot dream of the misery and crime in a city like Chicago. It is simply appalling. During the last month I have visited the most magnificent parks and the lowest opium dens; have been in the grandest buildings and the filthiest hovels.

“Dr. Kellogg is the manager of a Chinese school in Chicago, with seventy members, and run by our people. Each scholar has a teacher. They are very bright. My scholar was exceptionally so. He, and several others, expect to spend the winter at Battle Creek College. They are all grown men. One evening, Oung Si Quong, my student, took me to his Chinese restaurant for a meal. Sitting down with hat on, one sees a dish of chopsticks on the table. Soon a waiter brings in tea, which is taken in a little dish holding a couple of ounces, without milk or sugar. Next, a bowl of rice was put before each of us, and Si Quong chuckled as he handed me the chopsticks. Then came in duck, and pork, and chicken, and a dish made of veal, sauce, bamboo, and mushrooms that grow on trees, both from China, celery, etc., etc. One of my friends suggested that the etc. might be rat. Soon getting used to the chopsticks, I made a good meal out of tree mushrooms,

bamboo sliced, rice, celery. The restaurant keeper made me a present of the pair of chopsticks with which I ate.”

### NEWS FROM THE PITCAIRN.

WE are permitted to publish the following news from the *Pitcairn*, from a letter written by Dr. M. G. Kellogg, dated Norfolk Island, Sept. 20:—

“We are all well. We were in Suva, Fiji, from Aug. 9-30. There was some interest, and our visit was quite satisfactory in some respects. We ought by all means to place workers on the Fiji Islands. I have great hopes of the native people.

“We were ten days in running to Norfolk Island, landing here the 9th inst. We received a cordial welcome from many of the people here, and found a very few still true to God, trying to walk in all his commandments blameless.

“Elder Cole and wife, and Sister Mary Ann McCoy of Pitcairn Island, will remain here. Bro. Cole has been too busy getting a house and getting settled to hold any meetings as yet. A few of the people were so anxious for meetings that I consented to preach on Sabbath afternoon; about thirty were present. Elder Cole appointed a meeting for the next Sabbath. I was requested to speak on Sunday at 5 P.M. Although the meeting was in a private house, forty were out to listen. My text on Sabbath was Matt. 4:4: ‘Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.’ On Sunday I spoke from John 15:1-8, on the true Vine and its branches. I had the help of the Spirit of God on both occasions, and the people were so well pleased that I was invited to speak on temperance, in the Methodist chapel, the next evening. Between sixty and seventy were present; and at the close of the lecture, about a dozen of the leading men of the church came forward, and, with a hearty hand-grasp, thanked me, expressing regret that all on the island could not have been present to hear.

“I was next invited to give a lecture on our trip among the islands. This lecture is to be given to-morrow evening, the 21st, and with the help of our divine Master, I hope to remove much of the prejudice that exists in the minds of some here. Last evening about twenty or twenty-five met at a private house to hear more on the truth. Two of them were leading members of the Church of England, and had heard me Sunday. They came in several miles from the country, and brought four of their neighbours with them. I was in my room, writing, and was not informed of their wish until after all had left. I am sure God has a people here, and feel quite certain that a good shepherd could lead very many into a much closer connection with Christ. I hope that the people of God will pray for the out-pouring of the Holy Spirit here.

“We expect to leave here on the 22nd, for Auckland, New Zealand. I think I shall leave the *Pitcairn* at Auckland, and remain, a few months at least, in New Zealand and Australia. I have but one desire in the matter, and that is to work where God wants me to. Sometimes when we plan our work, God plans otherwise, and we fret; but in the end I think we shall find that God's plans are best. I love my work, and God blesses me in it.”

“Love is the fulfilling of the law.” Rom. 13:10.

# The Sabbath-School.

## SABBATH-SCHOOL LESSON.

Lesson 10.—Sabbath, December 2, 1893.

CHRISTIAN STEWARDSHIP.—1 Peter 4:9-11.

Review questions:—

- (a) In view of what should we arm ourselves to suffer?
- (b) What is put to death in this suffering?
- (c) How will those who are carnal in heart regard this turning from evil?
- (d) What injunctions are given in view of the end?
- (e) What is the crowning grace of the Christian?

### I. Hospitality. Verse 9.

- 1. In what spirit should hospitality be extended?
- 2. Should this be limited to brethren alone? Heb. 13:1, 2.
- 3. What does Christ say of those who receive or reject even the least of his children? Matt. 25:40, 45.

### II. Spiritual Gifts. Verses 10, 11.

- 1. What has every man received? See N.
- 2. From whom does he receive these gifts?
- 3. Through what mighty power?
- 4. Name some of them.
- 5. What are they called by our Lord?
- 6. For how long were they given? For what purpose?
- 7. To how many were they given?
- 8. As every one has received, how should he use?
- 9. Why is God's grace called "manifold"?
- 10. How should he who aims to instruct, speak?
- 11. How should he who serves, minister?
- 12. What will be the effect of this?

#### NOTE.

The Revised Version of 1 Peter 4:10 reads: "According as each hath received a gift, ministering it among yourselves as good stewards of the manifold grace of God." God's grace is here said to be manifold, because manifested in so many ways in the church of God, even as the many-angled glass object reflects the light shining upon it and through it. This grace comes through the gracious Spirit of God (Eph. 4:7; 1 Cor. 12:4); these gifts of God's Spirit are given to every one who is Christ's (Rom. 8:9; Eph. 4:7), to profit, or increase (1 Cor. 12:7), divided not according to the will of the man, but the wisdom of the Spirit (1 Cor. 12:11); these gifts were bestowed upon the church when Jesus left this world (Eph. 4:8), for the perfecting of the saints, for the work of the ministry, for the building up of the body, or church of Christ (verse 12); and these gifts will continue according to the measure of faith and consecration of the church till the perfect day, or till Christ comes. 1 Cor. 13:8-10; Eph. 4:13. Some of these gifts are mentioned in Rom. 12:6-8; 1 Cor. 12:8-10, 28; Eph. 4:11.

In Luke 19:12-17 these gifts are by our Lord called pounds (the highest denomination of Roman money); in Matt. 25:14-30 they are called talents (the highest denomination in Jewish money), thus showing their great value. These talents and pounds are given by the same one that gave the gifts, to the same ones, at the same time, for the same purpose, to continue the same length of time; they are therefore the same. The solemn importance of this stewardship is given in these parables; they should be studied in connection with this lesson. Does any one think he has no gift? Let him be assured if he is the Master's "own servant," he will be given according to his ability to use. Matt. 25:14, 15. Ours is the consecration; God is the giver.

"The Lord calls for every talent and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort; the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He has sent."—*Conference Bulletin.*

# News Summary.

The Chicago Exhibition closed the last of October. Surplus, £500,000.

An American steamer has been burned in the Atlantic, with the loss of thirty-four lives.

A movement is on foot in France to permit the return of some of the exiled royal princes, as a fitting way to commemorate the recent visit of the Russian navy.

There has been sharp fighting in Matabeleland. In one decisive battle, five hundred of the Matabeles were killed or wounded. Buluwayo, the Matabele capital, has been burned.

Austria has just passed through a ministerial crisis, the result of opposition to the universal suffrage scheme. Prince Windischgratz has succeeded Count Taaffe as Premier.

The Emperor Francis Joseph of Austria has declared that no internal crisis or increased expenditure in military preparation will induce him to abandon the alliance with Germany and Italy.

The medical commission have decided that Glasson, condemned for the murder of Mr. Phillips and Miss Cavanagh at Carcoar, N. S. W., is sane, and the execution is to take place on the 29th inst.

Preparations have been made for the opening of a second edition of the Chicago Fair in San Francisco during the winter months; and already there are evidences that the contest over the Sunday-closing question will be renewed.

The Sherman Silver Purchase Act has been repealed by the United States Congress, and the special session, which was called for that purpose, has been closed. It is understood that the McKinley tariff will be revised at the next session.

By the dynamite explosion in the harbour of Santander, Spain, several boats were wrecked, and the town fired. It is believed that fully a thousand lives were lost, and the damage to property is estimated at several millions sterling.

A terrible naval disaster is reported in connection with the civil war now raging in Brazil. A Government transport carrying 1,100 troops was rammed by an insurgent cruiser, and sank almost instantly. About five hundred of the troops were drowned.

Here is another testimony to the certainty and gravity of the impending social and political crisis. It is from General Tulloch, military commander in Australia, and was called out by the offer of some Bendigo officers to organise a contingent to serve in the Matabele war: "Every one can, by simply reading the newspapers, see for himself that, with the European powers ready to commence hostilities at any moment, we may have to protect ourselves at very short notice, or possibly for self-preservation be obliged to assist in maintaining the integrity of the empire in India. When the inevitable war does begin, it will be a struggle for existence such as we have not known since the beginning of the century. Under these circumstances, it seems to me that it would be a mistake to chance losing valuable Australian lives in a petty local affair, when those same lives in every probability will be so necessary hereafter in the actual protection of the colony itself."

## Publishers' Department.

### AGENTS.

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

**Adelaide.**—John Higgins, Young Street, Parkside, Adelaide.

**Ballarat.**—Mrs. E. Booth, 146 Drummond Street; Miss A. Pearce, Bridge Street.

**London.**—Pacific Press Publishing Co., 59 Paternoster Row, London, E. C.

**New Zealand.**—Tract Society, Banks Terrace, Wellington.

**Sydney.**—Australian Tract Society, 2 Cook Street, Glebe Point, Sydney.

**Tasmania.**—J. G. Shannan, 170 Murray St., Hobart.

**United States.**—Pacific Press, 43 Bond Street, New York, and 1059 Castro Street, Oakland, Cal.

## 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.
ADELAIDE—Bible Christian Chapel, Young St.	9:45 a.m.	11 a.m.
AUCKLAND—Machelvie St., Surrey Hills	2:30 p.m.	10:30 a.m.
BALLARAT—Societies' Hall	2 p.m.	3 p.m.
HOBART—King Street Chapel, King St.	9:30 a.m.	11 a.m.
MELBOURNE—Temperance Hall, Rae Street, North Fitzroy	9:30 a.m.	11 a.m.
PARRAMATTA—The Tabernacle, Charles St.	11 a.m.	3 p.m.
PRAHRAN—Foresters' Hall, next to Baptist Church, Chapel St.	9:30 a.m.	11 a.m.
SYDNEY—Temperance Hall, Church Street, Camperdown	3 p.m.	10:45 a.m.

## COMMENCEMENT OF SABBATH.

ADELAIDE: Dec. 1, 6.56.

HOBART: Dec. 1, 7.17.

MELBOURNE: Dec. 1, 7.6.

NEW ZEALAND: Dec. 1, 7.16.

SYDNEY: Dec. 1, 6.55.

## RELIGIOUS TRACTS.

All the tracts that are numbered are printed by the Echo Publishing Co., and may be ordered by number. Those marked with the \* are imported, and must be ordered by name.

1.—Benefits of Bible Study	8 pages	1d
2.—Righteousness: Where it is to be Found	"	1d
6.—The Way to Christ	16 "	1d
7.—Tempted in All Points Like as We Are	"	1d
8.—The Privilege of Prayer	"	1d
9.—The Elect of God	8 "	1d
10.—The Plan of Salvation	16 "	1d
11.—The Sufferings of Christ	"	1d
12.—Living by Faith	"	1d
13.—The Origin of Evil	"	1d
14.—The Full Assurance of Faith	"	1d
15.—Two-fold Evidence of Acceptance with God	8 "	1d
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*—Justification, Regeneration, and Sanctification	"	1d
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*—Immortality of the Soul: Is it a Scriptural Doctrine?	32 "	2d
*—Samuel and the Witch of Endor	"	2d
*—Sanctuary of the Bible	16 "	1d
*—Christ in the Old Testament	"	1d
*—Bible Election. Predestination in the Light of the Scriptures	24 "	1 1/2d
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29.—The Millennium	"	1d
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*—The Great Day of the Lord	40 "	2 1/2d
*—Appeal on Immortality	8 "	1d
36.—Bible Questions and Answers Concerning Man	16 "	1d
38.—Milton on the State of the Dead	24 "	1 1/2d
*—Spiritualism, a Satanic Delusion	32 "	2d
*—Scripture References	"	2d
45.—Perfection of the Ten Commandments	8 "	1d
49.—Which Day Do You Keep, and Why?	"	1d
51.—God's Memorial	16 "	1d
52.—Law and the Gospel	"	1d
53.—Can We Keep the Sabbath?	"	1d
54.—Examination of Reasons for Sunday-Keeping	"	1d
55.—Elihu on the Sabbath	"	1d
*—The Lost-Time Question	"	1d
*—Definite Seventh Day	"	1d
*—The Seventh Part of Time	32 "	2d
60.—The Sabbath Not Changed	"	2d
61.—The Counterfeit and the Genuine	16 "	1d

## THE JUDGMENT;

ITS EVENTS AND THEIR ORDER.

THE reader cannot fail to be interested in this pamphlet, in which the judgment in all its phases is fully treated. A close examination is made of the various scriptures which refer to the investigation of the books; the offices of Christ as prophet, priest, and king; the place of the judgment; the crowning of Christ and the execution of the judgment sentence when the wicked meet their fate.

133 pages. Paper covers. Per post, 9d.

# The Bible Echo.

Melbourne, Victoria, November 15, 1893.

## CONTENTS OF THIS NUMBER.

<b>EDITORIAL.</b> —Questioning God's Ways—No. 2—The Sabbath a Sign of Creation—Labourers for the Australian Camp-meeting	361-363
<b>GENERAL ARTICLES.</b> —Sanctification through the Truth—Is it Peace?—Come in Welcome to Jesus—"Look Unto Me, and be ye Saved" (Poetry)—Envy	363, 364
<b>THE HOME.</b> —The Barley Cakes, (poetry)—Elizabeth—Hurried, Worried, Wearing—Eating before Sleeping	365
<b>FROM THE FIELD.</b> —News from the <i>Pitcairn</i> —From the Island—Mission Field—Medical Missionary Work	366
<b>THE SABBATH-SCHOOL</b>	367
<b>NEWS SUMMARY</b>	367
<b>PUBLISHERS' DEPARTMENT</b>	367
<b>EDITORIAL NOTES</b>	368

We send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

WE have received from some of our patrons letters expressing their approval of the changes that have been made in the BIBLE ECHO. One subscriber writes that a large number in his locality have for a long time desired that the paper be issued weekly and sold for a penny. He suggests that the publishers go forward and make such plans as will enable them to continue the journal as a weekly penny paper. This letter is accompanied with the pleasing intelligence that we may add one hundred and twenty copies to his club. We shall be glad to receive suggestions from our readers.

At the meetings held at the Australasian Bible School at the commencement of the Sabbath, Nov. 3, and on Sabbath afternoon, the Spirit of God was present with great power. Many hearts were melted to contrition. Good confessions were made; and one young man who had never given his heart to God took a stand for Christ. We feel to acknowledge with joy and gratitude, that the good hand of our God has been over us.

Of late we are receiving very encouraging news respecting the progress of the cause in distant parts of the colonies. Letters from Rockhampton, Queensland, inform us that in that city ten adults are observing the Sabbath of the fourth commandment, and that a Sabbath-school of twenty members is held every Sabbath. At Maryborough there are two, and at Sandgate, near Brisbane, three are rejoicing in the message. At Marburg, in the same colony, a German minister has accepted the truths we hold, and is preparing to attend our annual meetings. From distant parts of New South Wales we learn of persons who are observing the Sabbath through having read the BIBLE ECHO and other literature which has been placed in their hands by members of our missionary societies. These persons have not as yet seen any of our ministers, but they are anxious to be visited, and to have the message publicly proclaimed in their communities. Thus the openings are numerous, the calls are earnest, and the work is pressing, all along the line.

TENT-MEETINGS have been commenced at Seven Hills, N. S. W., not far from Castle Hill, where the tent was pitched early in the season. Elders Steed and Hickox, who have the meeting in charge, say that even at this early stage the interest is excellent.

Bro. J. R. McCoy of Pitcairn reached Melbourne on the 5th inst., and is staying at the Australasian Bible School.

THE members of the Prahra Tract Society were favoured, at their last meeting, with a brief account by J. R. McCoy of the way the third angel's message reached Pitcairn Island. He related many interesting incidents which he believes are evidences that the providence of God has been manifested in a special manner toward the people of that little island. Pitcairn was the first of the many small islands of the South Pacific to receive the gospel of Christ. It was also the first to receive the third angel's message. All of the inhabitants of the island are united in their religious views.

### LOVE FOR THE ERRING.

CHRIST came to bring salvation within the reach of all. Upon the cross of Calvary He paid the infinite redemption-price for a lost world. His self-denial and self-sacrifice, his unselfish labour, his humiliation, above all, the offering up of his life, testifies to the depth of his love for fallen man. It was to seek and to save the lost that He came to earth. His mission was to sinners,—sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them, and bring them into union and sympathy with Himself. The most erring, the most sinful, were not passed by; his labours were especially for those who most needed the salvation He came to bring. The greater their need of reform, the deeper was his interest, the greater his sympathy, and the more earnest his labours. His great heart of love was stirred to its depths for the ones whose condition was most hopeless, and who most needed his transforming grace.

In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept his salvation, bestowing all his efforts upon them, and receiving their gratitude and love. The true shepherd leaves the flock that love Him, and goes out into the wilderness, enduring hardship and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When, after diligent search, the lost is found, the shepherd, though suffering from weariness, pain, and hunger, does not leave it in its weakness to follow him, he does not drive it along, but, O wondrous love! he tenderly gathers it in his arms, and, placing it upon his shoulders, bears it back to the fold. Then he calls upon his neighbours to rejoice with him over the lost that is found.—*Mrs. E. G. White.*

### A WORD FOR THE BIBLE ECHO.

THE publishers decided to reduce the size of the BIBLE ECHO, and to issue it weekly; because they believed that it would prove more acceptable and useful to the public. As noted elsewhere, we have received some expressions of approval at these changes. We have also been pleased to receive orders from some of the tract societies to enlarge their clubs. Some clubs have been more than doubled. They have done this because they believe that the members of the societies will be able to sell a great many more papers at a penny each than could be sold at the former price. We believe that this can be done, and we would like to ask all our friends to interest themselves in this

matter. Each number of the paper deals with the live, vital questions of the day. We know that the BIBLE ECHO has proved a great blessing to hundreds of people in Australasia. We know too that the more widely it is circulated, the more far-reaching will be its influence. May we not ask that every lover of its pages will make an earnest effort to place this paper in the hands of those who may be greatly blessed by its perusal?

### POSTAL ADDRESSES OF OUR POLYNESIAN MISSIONARIES.

NOVEMBER 1, 1893.

ELDER B. J. CADY, AVARA, Raiatea, Society Islands. Mail for Raiatea is carried from Tahiti by small trading vessels two or three times a month.

Elder A. J. Read and Mr. E. C. Chapman, PAPEETE, Tahiti, Society Islands.

Mail from Australasia is carried to Tahiti monthly, by the steamer *Richmond*, which leaves Auckland from the 15th to the 20th of each month.

Elder J. M. Cole, NORFOLK ISLAND, Pacific Ocean.

Mail for Norfolk Island goes irregularly from Auckland by trading vessels; and once in three months by steamer from Sydney, N.S.W.

Elder E. H. Gates and Miss Hattie Andre, PITCAIRN ISLAND, South Pacific, Care Snow Bros., California St., San Francisco, U.S.A.

Once a year, in September, mail for Pitcairn will be carried from Tahiti by the man of war which makes an annual trip to the islands. Letters sent *via* London may reach the island by trading vessels; but there is more probability of an early delivery if sent as above, *via* San Francisco, Cal., U.S.A.

Mail for the crew of the *Pitcairn* should be addressed to Wellington, New Zealand, Care International Tract Society, Banks Terrace.

The *Pitcairn* will probably be in Wellington Harbour from November 1 till December 12, 1893.

By some inadvertance, it was stated in the last issue of the ECHO, in the report of the Australian Sabbath-school Association, that the contributions for the current half year are to be donated to the India mission. It should have been to the Hamburg city mission.

"THE Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. 31:3. That is love that will not easily be repulsed. "I have spread out my hands all the day unto a rebellious people." Isa. 65:2. Though often rejected, He still woos sinful men, seeking to draw them to Himself. There is a void in the heart of God that can be filled only with the love of man. The lover in fancy clothes the object of his affection with all charms and graces, but the Lord does so really to his people, for whom He gave Himself. His love will transform them, and clothe them with the beauty of his own righteousness. "So shall the King greatly desire thy beauty." Ps. 45:11. "He will save, He will rejoice over thee with joy; He will rest in his love, He will joy over thee with singing." Zeph. 3:17.—*Selected.*

## THE BIBLE ECHO,

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