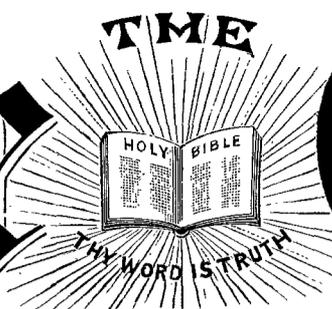


Bible Echo



VOLUME 8.

Melbourne, Victoria, December 8, 1893.

NUMBER 26.

THE BIBLE ECHO,

Issued Weekly for the

AUSTRALASIAN BRANCHES

of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

Editorial.

"BUT I would have you know that the head of every man is CHRIST, . . . and the head of CHRIST is GOD." I Cor. II:3. Again: "All things are yours; and ye are CHRIST'S; and CHRIST is GOD'S." I Cor. 3:22, 23.

CHRIST is "declared to be the Son of GOD with power." Rom. 1:4. He is "the brightness of his [the Father's] glory, and the express image of his person." Heb. 1:3. "In Him dwelleth all the fulness of the Godhead bodily." Col. 2:9. In Him are "hid all the treasures of wisdom and knowledge." Col. 2:3.

It was by JESUS CHRIST that all things were "created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were made by Him and for Him. And He is before all things, and by Him all things consist." Col. 1:16, 17.

CHRIST is the link that unites GOD and man. He reveals the Father to the world. "All things are delivered unto Me of my Father; and 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. The way to GOD and to heaven is through JESUS CHRIST.

THE plan of redemption centres in CHRIST. He is both Creator and Redeemer. "Thus saith the LORD that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee." "I, even I, am the LORD; and beside Me there is no Saviour." Isa. 43:1, 11. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

IT was JESUS CHRIST who gave this earth which He had created to Adam, to be his home and dominion forever. It was CHRIST

who placed man on probation, and tested his loyalty and gratitude with the tree of the knowledge of good and evil. And when man listened to the voice of the enemy, he turned away from the service of CHRIST to the service of Satan. In doing this he became the bond-servant of Satan, and his possessions passed with him into the hands of his conqueror. Rom. 6:16; 2 Pet. 2:19.

CHRIST came to this world to seek what was lost. He took human nature with all its liabilities. He put Himself in man's place, and met the prince of darkness with the same means He had provided for man's help. Although severely tempted in all points as we are, He never yielded. He came off victor in every particular. He suffered for man; He risked everything for man; He died for man, and He conquered for man.

This conquest of CHRIST is represented in the Scriptures as redeeming, or purchasing, what was lost. "Ye are bought with a price." I Cor. 6:19, 20. "Which He hath purchased with his own blood." Acts 20:28. "The redemption of the purchased possession." Eph. 1:14. All that was purchased belongs to the purchaser. CHRIST purchased all; therefore all belongs to Him. Hence He declares, "Behold, all souls are Mine." Eze. 18:4. "Every beast of the forest is Mine, and the cattle upon a thousand hills!" Ps. 50:10. "The silver is Mine, and the gold is Mine." Hag. 2:8. "The world is Mine, and the fulness thereof." Ps. 50:12.

CHRIST, having purchased man and his possessions, counts them all his. He has placed man on a second probation. He has also made him steward of his "purchased possession," and says, "Occupy till I come." Luke 19:13. But in placing the purchased possession under his stewardship, CHRIST reserved a tenth of all to Himself. Said He, "All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the LORD'S; it is holy unto the LORD." Lev. 27:30, 32.

THUS man, when placed on a second probation, is tested on the same principle on which he was tested in Eden. Will he fail as before? Will he close his eyes to his surroundings? Will he fail to appreciate what it has cost Heaven to purchase him from the enemy and give him another chance? Will he knowingly and deliber-

ately deny the right of CHRIST to withhold anything from him? Will he thus place himself under the black banner of the originator of sin? Those who knowingly do so, whether in word or by act, prove themselves cruelly ungrateful to JESUS CHRIST, who imperilled his eternal interests for them.

CHRIST inquires with the deepest solicitude, "Will a man rob GOD?" Mal. 3:8. No, a thousand times no! would be our reply. "Yet," says JESUS CHRIST, "ye have robbed Me." But we say, "Wherein have we robbed Thee?" Mark his reply, "In tithes and offerings." Mal. 3:8, 9. Robbing is a fearful thing. It is "the crime of robbing or stealing by force; a taking away by violence, wrong, or oppression."—Webster. Says CHRIST, Ye have robbed Me in tithes. Ye have taken away, ye have stolen My tithes. It is not surprising that He adds, "Ye are cursed with a curse; for ye have robbed Me, even this whole nation." Mal. 3:8, 9.

By reference to the preceding verses, it will be seen that CHRIST is here speaking specially to those living in the last days. In the first verse He calls attention to his coming to the temple, and this is explained by other passages to be the beginning of the judgment in the heavenly sanctuary. In verse 5 He says, "I will come near to you to judgment." He declares that He will be a swift witness against those who are cherishing sin. And then He points out in the most forcible manner the sin of withholding his tithes. He calls it robbing, and says that a curse is resting on those who do this.

BUT all this is said to warn and save those who are doing the wrong; for He says, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

CREATIVE POWER.

E. J. WAGGONER.

CREATIVE power is the distinguishing mark of Divinity. The Spirit of the LORD, through the prophet Jeremiah, describes the vanity of idols, and then continues: "But the LORD is the true GOD, He is the living GOD, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, He hath established the world by his wisdom, and hath stretched out the heavens by his discretion." The earth was made by his power, and established by his wisdom. But CHRIST is "the power of GOD, and the wisdom of GOD." So here, again, we find CHRIST inseparably connected with creation as the Creator. Only as we worship and acknowledge CHRIST as the Creator do we acknowledge his divinity.

CHRIST is Redeemer by virtue of his power as Creator. We read that "we have redemption through his blood, even the forgiveness of sins," because that "by Him were all things created." If He were not Creator, He could not be Redeemer. This means simply that redemptive power and creative power are the same. To redeem is to create. This is shown in the statement of the apostle that the gospel is the power of GOD unto salvation; which statement is immediately followed by another to the effect that the power of GOD is seen by means of things that have been made. When we consider the works of creation, and think of the power manifested in them, we are contemplating the power of redemption.

There has been a great deal of idle speculation as to which is the greater, redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question of which is the greater, because the Scriptures give us the information. Neither is greater than the other, for both are the same. Redemption is creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save men and the earth from the curse of sin.

The Scriptures are very clear on this point. The psalmist prayed, "Create in me a clean heart, and renew a right spirit within me." The apostle says, that "if any man be in CHRIST, he is a new creature," or a new creation. And again we read, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of GOD; not of works, lest any man should boast. For we are his workmanship, created in CHRIST JESUS unto good works, which GOD hath before ordained, that we should walk in them."

Compared with GOD, man is "less than nothing, and vanity." In him "dwelleth no good thing." Now the same power that in the beginning made the earth from nothing, takes man, if he is willing, and makes of him that which is, "to the praise of the glory of his grace."

The same word that created the earth also upholds it. We quote again the words concerning CHRIST: "For in Him were all things created, in the heavens and upon the

earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." To consist means to hold together. Therefore all things on the earth, and the earth itself, owe their continued existence to CHRIST. So Paul declared on Mar's Hill, "In Him we live, and move, and have our being."

This upholding is by his word. Thus: "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; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when He had by Himself purged our sins, sat down on the right hand of the majesty on high." CHRIST is the divine Word; He is in the spoken word, and so, since all things hold together in Him, they are upheld by his powerful word.

Read also the words written by the apostle Peter: "By the word of GOD the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The same word that made the earth caused its overflow by a flood, brought it transformed from the waters, and still upholds it. That word, therefore, must indeed be substantial. It is more real and solid than the earth itself, even as the foundation of a thing must be more substantial than the thing. That word "liveth and abideth forever." Therefore the one who trusts it will never be at a loss.

There will come a time when "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage;" when every island shall flee away, and "the mountains be carried into the midst of the sea." But even in that awful time the Christian can say, "GOD is our refuge and strength, a very present help in trouble. Therefore will not we fear."

WE are apt to think that if our circumstances and surroundings were changed so as to be more favourable, we should certainly be able to live a life of devotion to GOD and his cause. If there were nothing to try our patience, how patient we would be! Perhaps you have heard some one say that it was impossible for one to live a Christian in the situation in which he was placed. To such we may reply, It is impossible for the carnal mind to be subject to the will of GOD. No one can be a Christian without the change which we call conversion—a crucifixion of the old man, or the carnal mind, and a putting on of the new man: in other words, partaking of the mind that was in CHRIST and becoming like Him.

THE LIVING FOUNTAIN.

THERE are some hearts like wells, green-mossed and deep
As ever summer saw;
And cool their water is,—yea, cool and sweet;—
But you must come to draw;
They hoard not, yet they rest in calm content,
And not unsought will give;
They can be quiet with their wealth unspent,
So self-contained they live.
And there are some like springs, that bubbling burst
To follow dusty ways,
And run with offered cup to quench his thirst
Where the tired traveller strays;
That never ask the meadows if they want
What is their joy to give;—
Unasked, their lives to other lives they grant,
So self-bestowed they live!
And ONE is like the ocean, deep and wide,
Wherein all waters fall;
That girdles the broad earth, and draws the tide,
Feeding and bearing all;
That broods the mists, that sends the clouds abroad,
That takes, again to give;
Even the great and loving heart of God,
Whereby all love doth live.

—Caroline Spencer.

General Articles.

COME TO THE FEAST.

"What think ye, that He will not come to the feast?" John 11:56.

DEAR BRETHREN AND SISTERS IN AUSTRALIA: The first Australian camp-meeting among us as a people is about to take place. This meeting will mark a new era in the history of the work of God in this field; it is important that every member of our churches should be present, and I urge you all to come. The enemies of truth are many, and though our numbers are few, we would present as good a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth.

I am afraid that some will say, "It is expensive to travel, and it would be better for me to save the money, and give it for the advancement of the work, where it is so much needed." Do not reason in this way; for God calls upon you to take your place among the rank and file of his people. You are to be there in person, and to strengthen the meeting all you possibly can. Let no one say, "I will remain at home, and let some one else go;" for we want to see you, and the somebody else as well. Let no stay-away argument be used. We know that the believers in the truth are scattered widely; but make no excuse that will keep you from gaining every spiritual advantage possible. Come to the meeting, and bring your families. Put forth extra exertions, and be at the gathering of God's people.

Brethren and sisters, it would be better, far better, for you to let your business suffer than to neglect the opportunity to hear the message that God has for you at this time. You need every ray of light; for you are acquainted with the truth only in a measure, and need to become better qualified to give a reason for the hope that is in you with meekness and fear. Come with your Bibles in your hands. You cannot afford to lose

one such privilege as you are now favoured with, and we entreat you not to disappoint us by staying away from the meeting. We look upon this time as a time when it is important for every one to come up to the help of the Lord, to the help of the Lord against the mighty.

The forces of the enemies are strengthening, and as a people we are misrepresented; but shall we not gather our forces together, and come up to the feast of tabernacles? Let us not treat this matter as one of little importance, but let the army of the Lord be on the ground to represent the work and cause of God in Australia. Let no one plead an excuse at such a time. One of the reasons why we have appointed the camp-meeting to be held at Melbourne, is that we desire the people of that vicinity to become acquainted with our doctrines and works. We want them to know what we are, and what we believe. Let every one pray, and make God his trust. Those who are barricaded with prejudice must hear the warning message for this time. We must find our way to the hearts of the people. Therefore come to the camp-meeting, even though you have to make a sacrifice to do so, and the Lord will bless your efforts to honour his cause and advance his work.

The Lord has need of you. He does not do his work without the co-operation of the human agent. God's trodden-down law is to be uplifted; Christ and his righteousness are to be presented to souls that are perishing. The blindness, the spiritual blindness, upon the people to-day is greater even than it was in the days when Christ was upon earth in person. Let every one rally round the standard, and angels who are commissioned to minister for those who shall be heirs of salvation, will accompany you. Make every effort to get your friends to come, not in your place, but to come with you, to stand on the Lord's side, to obey his commands. At the best, our numbers will be but small; but come with a mind and will to work, and God will do great things for us. While we see the schemes that enemies are devising to shut away the light from the people, let the prayer go forth from unfeigned lips, "Hear, O our God; for we are despaired." "Think upon me, my God, for good." "Now therefore, O God, strengthen my hands."

We should use every power at our command to make this meeting a success, and suit it to the needs of those who shall attend. The work of the Lord is above every temporal interest, and we must not misrepresent his cause. Watching, waiting, working, must be our motto. There is no need of being faint-hearted and fearful; for nothing can harm us if the Lord God of hosts is with us. Every soul should wake out of sleep, and put on the whole armour of God.

God has committed to our hands a most sacred work, and we need to meet together to receive instruction as to what is personal religion and family piety; we need to understand what part we shall individually be called upon to act in the grand and important work of building up the cause and work

of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as "the Lamb of God, which taketh away the sin of the world." We need to receive the divine touch, that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home, Christian children, trained and educated so that they shall be fitted to shine in the world. We need the Holy Spirit, in order that we may not misrepresent our faith. We need to understand in regard to the division of labour, and how each part is to be carried forward. Each one should understand the part he is to act, and there should be harmony of aim and execution in the combined work of all. Each one needs to concentrate his energies on the portion of the work he is required to build up, in order that no labour may be lost; that there be no jostling, no crossing of one another's paths. The labourers together with God must put forth consecrated tact, and do their utmost that there shall be no waste of energy or means. Each individual is to rejoice in the success of his brother-labourer, and realise that he himself is co-operating with heavenly agencies for the advancement of the cause of truth, which is under the generalship of Jesus Christ. "For ye are labourers together with God; ye are God's husbandry, ye are God's building."

It is now fully time that an advance move was made in Australia. We shall have to meet every form of opposition, and every manner of hindrance; the history of the past will be repeated. It is not evidence of the truth of our cause that our enemies want; for they are filled with fierce opposition to the truth itself, because they cannot controvert it. There are enemies without who are organised to stop the work of God; but let us move forward with well-concentrated effort, and overcome every difficulty. We must reach the people where they are; for the reproach cast upon God's messengers must be counteracted, and it will be.

I urge you, therefore, for the truth's sake, for Christ's sake, to come up to this meeting. Elder Olsen and other helpers from America will be with us, and we want to have a heavenly sitting together in Christ Jesus. Thus a rich reward will come to the people. I beseech of you to respond to these words in person. Let there be a waking up among believers. Let each one be imbued with the spirit of the work, that, like Nehemiah, we may all possess holy energy, faith, and hope, and, depending wholly upon God, be able to strengthen one another in the great work committed to our hands.

MRS. E. G. WHITE.

ROMEWARD.

At the annual meeting of the Presbyterian General Assembly held in Melbourne, which closed its session since the last issue of the ECHO, the spiritual condition of the membership of that church was a topic of special consideration. Many of the most earnest among the speakers expressed sorrow on account of the great lack of spirituality

among all the churches; and various were the remedies suggested for improvement. Among others, one designed to encourage the spirit of devotion in the home, and to remove all excuse for the neglect of regular family prayers, prevailed. It was a motion to appoint a committee to prepare a book of family prayers, and, strange to record as an action of Presbyterians, the motion was carried, and the book is to be forthcoming. But will this improve the spiritual condition of the people? Is it not rather the very thing which will encourage spiritual apathy, and cause the people to rest satisfied short of obtaining that Spirit promised to each individual believer, which enables him to cry, "Abba, Father," and present his own daily wants and those of his family in language which another cannot frame?

Can prayers prepared by a committee and stereotyped in print, to be used over and over again in all the various homes, be acceptable to Him who said, "In praying use not vain repetitions" (Matt. 6:7, R.V.); and again, "The true worshippers shall worship the Father in spirit and truth; for such doth the Father seek to be his worshippers"? John 4:23, R.V. Are outward forms—reading prayers—any better, or any more spiritual among the Presbyterians than are "Hail Marys," and the counting of the "Rosary" of the papist, or even the repetitions of the heathen, of whom Christ spake?

Is not this another step Romeward? It makes us very sad to note such resolutions, adopted with a view to spiritual improvement. It leads us fully to indorse the language of one of the speakers in that Assembly, that the lack of spirituality is shared by the ministry, and that to their condition may be attributed much of the failure upon the part of the people. "Behold he prayeth," was the evidence Christ gave to his people of the conversion of Paul. "Behold he ceases to pray" is just as sure an index of spiritual decline.

In this Assembly, pastor Micklejohn made the following statements, which it is a pleasure to indorse. He said, "Catholicism substituted pagan ceremonies for Christian institutions, and the whole was paganised, and the whole was weakened." He further said, "The need of the church to-day is the spirit of antipathy to the world, to the pride of life, the lust of the flesh, and the lust of the eye. This, and this alone, would bring back to the church its lost power."

This is right; but in view of it, how can the Presbyterians adopt some of these same papal forms, which have failed in that church? Have they gained strength at the hands of the Papacy? Will these forms accomplish more for Protestants than they did for papists?—No; they will not. The weakness is in the form itself. God is not in it. It lacks his Spirit. It has only the wisdom of man and the weakness of the flesh.

G. B. S.

THE man who lives right and is right, has more power in his silence than another has in his words.

THE FOOTSTEPS OF THE COMING KING.

R. HARE.

"A little while, and ye shall see Me." John 16:17.

AN ancient king took leave of his people under the promise that he would return when the night shadows were the deepest. Round him centred the hopes of that nation, and in the triumph of his return there would be gladness and joy. Eagerly the watchmen gazed across the plain, and listened, as the twilight gathered, for the footsteps of their coming king. The gathering multitudes within that city scanned the darkening heavens, while ever and anon voices would rise in call to the watchmen, "Comes the king?" Slowly and silently the darkness settled over that city and people until midnight was past, and they stood in that dark hour just when the morning glories wait to burst forth in orient splendour. It was then that the watchmen caught the distant echoes, borne on the night-winds, of the approaching escort, and called the people to listen to the footsteps of the coming king.

To humanity has been left the promise by a greater King than that ancient warrior, "I will come again." The hopes of patriarchs, prophets, and martyrs of all ages centre round the second coming of Christ. And though the day and hour of his appearing has not been made known, yet the proclamation is that in the deepest hour of moral darkness He is to return. "As it was in the days of Noah, so shall also the coming of the Son of man be." Matt. 24:37. And when the dark shadows of impurity fold over humanity as they did in the days of Lot, we are to listen for the footsteps of the coming King. Luke 17:29, 30.

No man is to be left without evidence of that coming. For the astronomer, "there shall be signs in the sun, in the moon, and in the stars." For the social reformer, "on the earth distress of nations." For the mariner, "the sea and its waves roaring." For the legislator, "perplexity among the nations; men's hearts failing them for fear." For the soldier, the waking up of nations, then beating "their ploughshares into swords, and their pruning hooks into spears."

For the rich men, the rusting of their gold and silver, "heaped up in the last days." For the poor men, "the cry of the labourers, whose wages have been kept back by fraud, entering into the ears of the Lord of Sabaoth." For the engineer, the chariots with flaming torches, jostling one against another, and running like the lightning. For the farmer, "the seeds rotten under the clod, and the rusting of his wheat and barley." For the vine-dresser, "the locust, the caterpillar, and the mildew, on his vines and apple trees." For the church, "men having the form of godliness, but denying the power thereof." For the believer, men walking after their own lusts, and saying, "Where is the promise of his coming?" For the true Christian, all of these; for "when ye shall see all these things, know that He is near, even at the doors." Matt. 24:33.

As the exploring mariner nears the north pole, the magnetic finger that has pointed

out his way, ceases to act, and he is left to steer by misty headlands and distant stars; but it is not so with the heavenly mariner. The prophetic finger that has long pointed out his way, will still point onward, and the light it gives will shine out over the storm and tempest, and grow brighter unto the perfect day.

The King is coming, and even now the night is far spent, the darkest hour is at hand. Soon his footsteps will be heard, and "unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

SIN AND ITS REMEDY.

T. WHITTLE.

"WHAT is sin?" If this question were to be put to a score of persons with whom we come in contact day by day, we should find that most of them would answer, "Doing wrong." Perhaps a few would give the Bible definition, that "sin is the transgression of the law;" but in either case they would in all probability refer to some flagrant act, such as stealing, lying, getting drunk, etc., for there are few who realise that sin is the natural product of the human heart.

Man unrenewed by divine grace is sin incarnated, no matter how correct his outward deportment may be. No matter how irreproachable his life, even judged by the highest human standard, he is essentially sinful. "The heart is deceitful above all things, and desperately wicked; who can know it?" The last clause of this quotation brings out a remarkable fact, that sin has robbed man of the power to discriminate between right and wrong, when left to himself, apart from the revealed truth of the Bible, his moral perception resolves itself into a question of propriety, expediency, and self-respect. There are thousands, who, if the existing customs and rules of society which surround them were swept away, would lose all their fancied repugnance for many things that they are careful not to do, and would regulate their lives by their new surroundings, thus betraying the fact that their moral code was based upon no better foundation than the shifting quicksands of error, instead of on the exact and unalterable principles of truth. Sin seems to have drugged man's moral sensibilities; and he is incapable of perceiving, unaided, the height from which he has fallen, or the depth to which he has sunken. As in his natural state he has nothing but his fellow-man to measure himself by, there is nothing left for him but continued deterioration.

The elaborate systems of philosophy which have been developed, and which pass current among men for religion, have not provided a remedy for the disease of sin. In every case their efforts to meet the difficulty have augmented it; they have raised a faulty standard of right, thus obscuring the moral perceptions and giving a false security. Another fatal defect is that all man-made systems of religion are powerless to cleanse the heart. They provide restrictions which often produce a very correct outward life,

but the heart is the same. The sinful nature is there all the time, and a sudden or severe trial will often reveal this. We see sad examples of this almost daily. Philosophy, morality, conscience, teaching, training,—all fail to eradicate sin from the heart. Humanity groans to-day, under the accumulated load of oppression, cruelty, injustice, and every other kind of selfishness, that is heaped upon it. The dread disease of sin is growing unbearable, and men and women of large hearts and brains, are devising means of relieving it, striving in vain to provide a remedy; but they are hewing out for themselves broken cisterns, that can hold no water. When will men turn to the fountain of living waters! The only remedy is the gospel of Jesus Christ admitted into the heart; but a mere profession will prove as vain as any heathen philosophy. Admit Christ into the soul. He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20. Reader, have you admitted this gentle guest into your heart? If not, do not delay to do so, and you will be delighted at the transformation which He will accomplish in your life.

The Home Circle.

WOMEN OF THE BIBLE.—NO. 56.

Peter's Wife's Mother.

A. M.

WE gather from the Gospels that during our Lord's ministry on earth, He was a constant visitor at the home of Peter after being rejected at Nazareth by those of the synagogue who heard Him read on the Sabbath day those precious words, "*The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.*" "And He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:16, 18. And as our Lord continued to speak, all eyes were fixed upon Him, "and all bear Him witness, and wondered at the gracious words which proceeded out of his mouth." Then He began to tell them of their unbelief, for He knew their thoughts; they did not believe that He was the Messiah, although He had done many miracles. Then "all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast Him down headlong." There and then, in purpose, though not actually, they murdered our Lord, because He had told them the truth concerning their errors, the truth which might have saved them had they received his words.

After this we read that our Lord went to Capernaum, "and taught them on the Sabbath days, And they were astonished at his doctrine; for his word was with power." And they said among themselves, "What a word is this! for with authority and power He commandeth the unclean spirits, and they come out."

And Jesus "arose out of the synagogue, and

entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought Him for her. And He stood over her, and rebuked the fever; and it left her; and immediately she arose and ministered unto them." Yes, this is the object of all Christ's healing, that we may arise and minister to Him. Was this miraculous healing of Peter's wife's mother to confirm her faith in our Lord as the Messiah, that there might be harmony of Spirit in this household where Jesus would often resort?—It may have been. We notice the kind way the Saviour took her by the hand, and lifted her up (Mark 1: 30, 31), as she was weak and prostrate by this great fever, and immediately the fever left her.

He is "the same yesterday, to-day, and forever;" waiting, watching over all his creatures; ready to receive all who will come to Him for healing of body and soul. These miracles of healing are not always recognised as such. We often pray for those who are sick, and for our own ailments; and they are healed, and we are restored to health; but, like the apostle, we are dull and slow of heart to understand the things which are freely given to us of God. And again, we may have been as assured of instant healing as was Peter's wife's mother, but may not have given glory to God, as we should have done, in whole-hearted service, by which others have been led to seek pardon with all its accompanying blessings for time and eternity. But Peter's mother-in-law proclaimed it abroad, so that "at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door."

Are you sick, dear reader, or is one that you love? Are you regarding it as something against your good, and against their good? But what saith the Scriptures?—"All things work together for good to them that love God." Rom. 8:28. Do you love Him so that your soul has confessed its guiltiness, and the justice of the penalty God has declared against the offenders of his holy law, "the soul that sinneth it shall die," and received with thanksgiving the gift of eternal life through Jesus Christ? If not, why not tell God your reason, and ask Him to help you? That is what He wants to do; it is the first thing in the working together for good that He would give,—a knowledge of sin, and life eternal through a crucified and risen Saviour, together with all the promises that are given to us in Christ Jesus. It is this that gives peace,—perfect peace which the world can neither give nor take away; because "it is the Lord of peace Himself who gives peace by all means." Such confidence the soul may have that all things work together for good—the highest good—that it may live in joy that none can take away, and nothing move, and daily praise God, saying,—

"Bless the Lord, O my soul,
And all that is within me bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits;
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things,
So that thy youth is renewed like the eagle's."

Ps. 103: 1-5.

In Peter's first Epistle, he speaks of the power of a godly wife upon an unbelieving husband, and all wives should carefully study his words. Peter knew the blessing of a godly wife, who accompanied him in his mission work (1 Cor. 9:5), and knew whereof he was speaking con-

cerning the duty of wife to husband and husband to wife. And it may be that this account of healing his wife's mother has been selected by the Spirit of God from among numerous cases to show our Lord's approval of an aged mother dwelling in her son-in-law's house. And we may be sure that if wives were such as Peter says they should be, and husbands also, many grandmothers who are slightly spoken of, and unhonoured, would find a peaceful home in the house of their sons-in-law.

"The eyes of the Lord are over the righteous,
And his ears are open unto their cry;
But the face of the Lord is against them that do evil."

If we confess our sins, God is—

"Faithful and just to forgive us our sins,
And to cleanse us from all unrighteousness."

THAT BABY BOY.

R. HARE.

Tired feet that have romped all day,
At last grown weary, leave their play;
Eyelids blinking, fingers creep,
"I want"—there! he's gone to sleep!

Three years old. He came one day,
Only a baby, but came to stay.
Nurse looked wise, and mamma smiled;
"Just a beauty!" "wonderful child!"
Days went by, and still he grew,
Rosy and bright, as babies do.
Brimful of mischief—Oh! that boy!—
Water and fire his chiefest joy.

Papa's study door must close,
Why?—"The baby!"—Yes; he knows;
Scattering papers, tearing books,
Scampering off when papa looks.
Marbles scattered on the floor—
"All gone, mamma; want some more."
Yes! just a boy with thoughts perplexed,
Wondering where to explore next!
Wash-day comes—mamma knows,
Hunting over baby clothes.
Pockets emptied; "ats my fing"—
Tops and buttons, bits of string;
Broken glass, and nails, and peas,
A piece of hoop "for chopping trees!"
Pins and pennies, wondrous store!
Pockets emptied—"is no more."

Ah! me, a boy with restless tongue;
His wants unnumbered, said or sung.
"I want—I want, mamma, you know,
A real ship to come and go."
"I want a baby"—hear him talk—
"Not made of sawdust—one to walk;
Tired of dolls with broken feet,
Want a baby that can eat."

Only a baby, restless yet;
Brimful of mischief, mamma's pet;
Too tired now to laugh or weep—
"I—I—want,"—he's gone to sleep.
God bless our tired boy to-night;
Make all his future pathway bright.

BE WARM-HEARTED.

DON'T let us get soured with life. It does not mend matters for us, and it makes us very disagreeable to others. If we have had misfortunes, we are not alone. The world is not all sunshine to anybody. We love the fresh, light-hearted laugh of a child. Why not keep it ourselves in after-years? Does groaning ease any burdens? We love the hope and faith of children. Are we any better off if we have allowed them to slip from us? We love the ardour and natural enthusiasm of children. Are we any wiser if we have covered up all the impulse and warm feeling of our natures, so that the world knows only a cold, calm exterior? We know a woman who has lost all

her property, though once very rich, nearly all her friends by death, has her hands so cramped by rheumatism that she has been unable to use them for years, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. We know another, who, in the midst of luxury, wishes she had not been born, and some others who almost wish she had not too. Not least of all shall we have to give account in the judgment as to what manner of spirit we have possessed.—Selected.

THE CLOVE.

CLOVES are the unopened flowers of a small evergreen tree that resembles in appearance the laurel or the bay. It is a native of Malacca, or Spice Islands, but has been carried to all the warmer parts of the world. The flowers are small, and grow in clusters, to the very end of the branches. The cloves we use are the flowers gathered before they are opened and while they are still green.

MOUNT ATHOS.

WHEN Xerxes invaded Greece with his army of a million men, he paused at Mount Athos. Dreading the damage which might be wrought if he attempted to sail around the stormy promontory, he had a canal cut through the narrowest part of the isthmus which connects Mount Athos with the mainland. This is familiar to all school-boys and readers of ancient history. Traces of that canal have been found in recent times.

There were in the times of Greek glory some villages on the peninsula of which Mount Athos is the lofty termination, but they make no figure in history.

Mount Athos is of pure white marble, about seven thousand feet high. The whole peninsula abounds in most romantic and picturesque scenery. Waterfalls leap down the verdant sides of the mountains, groves of odoriferous trees perfume the air, lovely valleys invite to repose, and every prospect is more beautiful than the last. Over all is the blue sky that poets in every age have delighted to praise, and the Ægean is in view from every side.

On this peninsula there are said to be nearly a thousand churches, chapels, and oratories, and between two and three thousand monks and hermits. In the monasteries, which are built on the sides of the mountain range running the length of the peninsula, are libraries of great value, especially rich in illuminated manuscripts. But the monks seem not to know much of the contents of the books and rolls which they preserve so carefully. The earliest reference to these monasteries is 885 A.D., when a decree was passed forbidding any molestation of the "holy hermits" residing in them. During the Middle Ages many new monasteries were built; some of them have fallen into decay, and none of them seem to contain the numbers they are large enough to accommodate.

The monks cultivate the soil in the valleys and in the gardens of such of the monasteries as have gardens.

There is not a woman allowed on the peninsula, and many of the monks know the faces of women only from the paintings in their churches of the Virgin Mary, and some woman patron of the monastery whose face is in their illuminated books.—Selected.

From the Field.

BE NOT WEARY.

Sow with a generous hand;
Pause not for toil or pain;
Weary not in the summer's heat,
Nor through the cold spring rain;
But patiently wait till the autumn comes
For the sheaves of golden grain.
Sow, and by faith look upward,
Where the starry light appears;
For in joy you shall reap the harvest
You have sown to-day in tears.

A. Proctor.

TASMANIA.

I HAVE recently had the privilege of visiting the churches and scattered Sabbath-keepers in Tasmania. At Launceston, a nice town at the head of the beautiful river Tamar, there are a few faithful souls, the most of whom have embraced the Sabbath through reading. They hold regular Sabbath services and Sabbath-school. They are also active in visiting, distributing reading-matter, and holding Bible-readings with interested friends. These brethren and sisters plead for a public labourer to be sent to their assistance.

The next place which I visited was Latrobe, a splendidly furnished town on the northwest coast. This place is located in the centre of a populous and fertile district. I enjoyed my stay at this place over Sabbath and Sunday very much. There are but four or five keeping the Sabbath here, but they are united together in harmony and love, and are of good courage. They hold Sabbath services, and meet together two evenings in the week to study the truth. While there, we organised a tract society, and ordered a club of the BIBLE ECHO. Some of these friends expect to come to the camp-meeting.

I reached Hobart Monday night. Here I met Bro. W. D. Salisbury of Melbourne, who had arrived a few hours previously. During the week we visited the brethren and held public meetings. Friday noon Elder O. A. Olsen, President of the General Conference, came into port from Cape Town. He was on his way to New Zealand, and we were there to counsel with him about important matters pertaining to the BIBLE ECHO and the progress of the work.

We had arranged a meeting for the evening, and at the appointed time a full house assembled. Elder Olsen preached an instructive and impressive sermon from the words, "Come, for all things are now ready." Our Hobart brethren were very thankful for this privilege. Bro. Olsen proceeded on his journey the next morning.

Our meeting in Hobart Sabbath morning was a precious one. The Spirit of God rested upon the congregation in a very large measure as we presented to them the great sacrifice made for the redemption of man, and how cruel it is to reject God's claims. Many were led to consecrate themselves anew to Christ, who imperilled his eternal existence for their salvation.

Sunday morning Bro. and Sister Shannan took us to Bismarck to spend the day. Here we met nearly all the members of the church, and held two services. These brethren are living among the timber-covered hills a few miles back from the coast. They are clearing the land and growing fruits. They have fresh air, excellent water, and many things to make life

pleasant. We were sorry that our stay with this church could not have been longer. There are a number of strong, noble young men in Bismarck, who should do good work for the Master. We hope to see some of them at the camp-meeting. Although but few of our brethren in these churches feel able to attend the camp, they donated quite a sum toward the expenses. We pray that they may in some way share the blessings of this meeting.

A. G. DANIELLS.

CHANNELS OF BLESSING.

WHAT is God's purpose in blessing his people?
"I will bless thee, . . . and thou shalt be a blessing."
Gen. 12:2.

2. Who are they to represent in the world?

"As Thou hast sent Me into the world, even so have I also sent them into the world." "I in them, and Thou in Me." John 17:18, 23. And Jesus says to his disciples, "He that receiveth you, receiveth Me." Matt. 10:40.

3. What is our mission to the people of the world?

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Acts 26:18. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

4. Where shall we begin to work?

"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Mark 5:19.

5. This is the way the first disciples worked.

"John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus." John 1:35-37. "One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messiah; . . . and he brought him to Jesus." Verses 40-42 "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. . . . Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael saith unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." Verses 43-46.

6. How far are we to spread the gospel?

"I will also give Thee for a light to the Gentiles, that Thou mayest be my salvation unto the end of the earth." Isa. 49:6. "And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim."* Isa. 49:11, 12. "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for his law" Isa. 42:4.

7. What is the reward of those who are workers for Christ?

"Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." John 4:35, 36.

8. The apostle Paul writes to those who had been brought to Christ through his labours:—

"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2:19, 20.

9. What is God's message for his people at this time?

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. M. D.

FROM THE PITCAIRN.

A COPY of the *Poverty Bay Herald* of Nov. 6 has been sent us, containing an account of a call made at that place by the *Pitcairn* on its way from Auckland to Wellington, N. Z. It says:—

* Sinim is the Arabic name for China.

"The Seventh-day Adventist missionary schooner *Pitcairn* arrived in the bay on Saturday morning, after a quick passage of sixty hours from Auckland. Yesterday afternoon a large number of members of that body and their friends went out in the launch *Snark* to pay a visit of inspection and to hear from those on board an account of the vessel's movements since her last visit to New Zealand. The *Pitcairn* is a smart brigantine-rigged craft, with high raking masts, built on very graceful lines, and painted white, the predominating colour of island traders. The vessel was built at San Francisco specially for pioneer work in the South Seas, and was launched on July 28, 1890. She then cost £3,740, being rigged only as a fore and aft schooner, but she has since undergone considerable alterations. The *Pitcairn*, which is 102ft. long, 27ft. beam, is constructed of Puget Sound pine, and taken all through is a fine specimen of the shipwright's craft. She has proved herself a splendid ship in all weathers, and as an instance of her sailing capabilities it may be mentioned that the trip from Norfolk Island to Auckland, a distance of 700 miles, was run in seventy hours, which is reckoned a very smart passage. The greater part of the vessel is devoted to accommodation for the missionaries and their assistants, who are constantly journeying from one island to another. The state rooms are numerous and well furnished, and the vessel is fitted with baths and accessories. The cabin contains a nice organ kindly donated by friends of the sect. The *Pitcairn* has been so constructed that at any future time steam or auxiliary power can be added. It was stated yesterday the value of the books and periodicals in the *Pitcairn's* hold is set down at over £8000. Elder White (a son of Mrs. E. G. White, at present in Gisborne) who is on board, gave an address to the visitors, briefly telling of the aims and objects of the mission vessel in these parts, and Captain Christiansen subsequently traced on a chart the last voyage through the islands of the Pacific, giving a graphic description of the work being done there, and the number of people placed by the *Pitcairn* on her late cruise.

"The vessel sailed this morning for Wellington, where a three weeks' camp-meeting of the Seventh-day Adventists is to be held. The Harbour Boards of the colony remit all port dues and other charges on the mission brigantine."

WE lose much by lack of sympathy and sociability with one another. He who talks of independence, and shuts himself up to himself, is not filling the position that God designed he should. We are children of God, mutually dependent upon one another for happiness. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren, and affords us success in our efforts to bless them. The happiness of heaven will consist in the pure communion of holy beings, the harmonious social life with the blessed angels, and with the redeemed who have washed their robes and made them white in the blood of the Lamb. We cannot be happy while we are wrapped up in our interest for ourselves. We should live in this world to win souls for the Saviour.—Mrs. E. G. White.

CUNNING and treachery proceed from want of capacity. The sure way to be cheated, is to fancy ourselves more cunning than others.

The Sabbath-School.

SABBATH-SCHOOL LESSON.

Lesson 14.—Sabbath, December 30, 1893.

A TEMPERANCE LESSON.

“Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” 1 Cor. 10:31.

1. For what was man created? Isa. 43:7.
2. What is this glory elsewhere called? Rev. 4:11.
3. What kind of pleasure is the pleasure of God? Eph. 1:4.
4. Did man continue to live for God's glory? Rom. 3:23.
5. Is it the pleasure of the Lord that man should be afflicted and die prematurely? Lam. 3:33.
6. What have been the moral results of intemperance? Eze. 16:49, 50.
7. What is the certain fate of the drunken and intemperate? Gal. 5:21.
8. Who is classed with the drunkard? Prov. 23:20, 21.
9. To whom do we belong? 1 Cor. 7:23; Gal. 3:13.
10. What is the price which has been paid for us? 1 Peter 1:18, 19.
11. What does God design our bodies to be? 1 Cor. 6:19.
12. How should we use them? Verse 20.
13. What does God desire as regards health of body? 3 John 2.
14. For what purpose should we eat and drink? Eccl. 10:17.
15. How are the mind and conscience sure to be affected by intemperance? Lev. 10:8-11.
16. How did a disregard of this affect Aaron's sons? Verses 1, 2; see also Isa. 56:9-12; Eze. 22:26.
17. What is one of the fruits of the Spirit of God? Gal. 5:22, 23; 2 Peter 1:5-8.
18. How should we regard these lusts of appetite and passion? 1 Peter 2:11; Col. 3:5.
19. What warning and admonition are given us for the last days? Rom. 13:13; Luke 21:34, 35.
20. What should we do? Rom. 13:14; 1 Cor. 9:24-27.
21. Are those free men and women who are bound by useless or hurtful habits of any kind? Rom. 6:16.
22. How should those who know the truth live? 1 Thess. 5:4-8.
23. Against what are we exhorted? Rom. 14:13.
24. What is ever a safe rule? 1 Cor. 10:31

News Summary.

Glasson, the Carcoar murderer, was executed on the 29th ult. He died protesting his innocence.

An infernal machine similar to that sent to Chancellor von Caprivi, has been forwarded to Emperor William of Germany. It came by post from Orleans in France.

The Brazilian insurgents have proclaimed as emperor Prince Pedro, a grandson of Dom Pedro, whom they deposed. It remains to be seen, however, whether they are strong enough to seat him on the throne.

After thirty-eight days spent in a preliminary trial, Sir Matthew Davies, Mr. T. B. Muntz, and Mr. F. Millidge, of the Mercantile Bank, Melbourne, have been committed for trial at the December sittings of the Supreme Court.

The past week's cables are startling with their aggregate testimony to the times in which we are living. First, the terrible storm which swept the coast of England, wrecking shipping and destroying over one thousand lives; and last, the earthquake in Persia, which has swallowed up twelve thousand people. The resignation of the ministry of three several governments,—Italy, France, and Servia. Italy because of censure in connection with the recent bank scandals; France because of the incessant and harassing attacks upon the Chamber of Deputies by the Socialist party on the ministry, and internal division in the Cabinet; Servia because the public treasury was empty, civil-service salaries in arrears, and the bread supply of the army stopped because the contractors were unpaid. Labour troubles and starvation in America, where there is plenty of gold and silver, and the crops are abundant. The dynamite outrage in Dublin; attempt to blow up a military depôt averted by failure of the fuse to burn. Attempt upon the life of Count von Caprivi, Chancellor of the German Empire, by means of an infernal machine sent him in the mail from France; detected and averted by his faithful aid-de-camp. The Dynamite outrages in Ireland. All of which list is overshadowed by the ominous “war cloud” in Europe. Russia, Germany, Austria, France, and England all active in increasing their navies. And still the clergy continue to preach, “Peace, peace, when there is no peace.” Rather is it time to “blow the trumpet in Zion; . . . for the day of the Lord cometh, for it is nigh at hand.” Joel 2:1.

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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.

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 SYDNEY: Dec. 29, 7-13.

The Bible Echo.

Melbourne, Victoria, December 8, 1893.

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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.

AUSTRALIAN CAMP-MEETING, Middle Brighton, Melbourne, Jan. 5-15. Workers' meeting commences Dec. 29.

We would call special attention to the article "Come to the Feast." We cannot fail to look forward with pleasant anticipations to the camp-meeting, with its associations with Christian friends, its wealth of religious privileges, and the confident hope of the presence and blessing of the Lord.

THE paragraphs on the first page of this paper contain a summary of the important principles presented in the articles on "Questioning the Ways of God," which have appeared in the four preceding issues of the ECHO. They will repay a careful reading.

ELDER O. A. OLSEN, President of the General Conference, passed through Hobart Friday, Nov. 24, on his way from Cape Town to Wellington. He is in excellent health, and reported having had an excellent passage out. After attending the New Zealand camp-meeting, he will return to Australia in time to attend the Australian annual meetings.

THE Canvassers' Institute was opened at the Australasian Bible School Wednesday morning, Nov. 29, with a good attendance. The general canvassing agents were present; also agents from Queensland, New South Wales, Victoria, South Australia, and New Zealand. This convention will continue in session during the month of December, at the close of which the agents will attend the camp-meeting. The indications are that this will be a profitable occasion.

AUSTRALIAN CONFERENCE OF SEVENTH-DAY ADVENTISTS.

THE sixth session of the S. D. A. Conference will be held in connection with the camp-meeting at Middle Brighton, Melbourne, Jan. 5-15, 1894. CONFERENCE COMMITTEE.

TENT ACCOMMODATION FOR SINGLE PERSONS.

INQUIRIES have been made as to whether persons who come alone to the camp-meeting will find accommodation on the camp ground. To all such we would say that tents will be erected and furnished for those who come alone from various places. From four to six can

occupy each tent, and each one can pay an equal share. This will make the expense light for each one. Let all who wish to rent in with others on the above plan, send in their names at once. COMMITTEE.

AUSTRALIAN TRACT SOCIETY.

THE sixth session of the Australian Tract Society is hereby appointed to be held in connection with the camp-meeting at Middle Brighton, Melbourne, Jan. 5-15.

A. G. DANIELLS, *President.*

IT is through the social relations that Christianity comes in contact with the world. Every man or woman who has tasted of the love of Christ, and has received into the heart the divine illumination, is to shed light upon the dark pathway of those who are unacquainted with the better way. Social power, sanctified by the Spirit of Christ, must be improved to win souls to the Saviour. By mutual contact, our minds should receive polish and refinement. We are dependent upon one another, closely bound together by the ties of human brotherhood.

"Heaven, forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all."

—Mrs. E. G. White.

THE last mail from America brings notices of a new book by Mrs. E. G. White, entitled "Christian Education." This book, as its title indicates, is a compilation of Mrs. White's writings on the important subject of education. Much of the material which it contains has already appeared in print, but there is also valuable matter never before published. It is a book for the parent, the teacher, and the student, answering many practical questions, and dealing with the principles of physical, mental, and moral training.

We believe that the people will hail this book with delight, bringing together, as it does, in one convenient volume, the important things Mrs. White has said on this subject. One is much more impressed with the importance of Christian principles in education when he has the privilege of reading connectedly what the writer of this book has said on the subject, than when he reads it in short articles or paragraphs here and there. And taking into account the valuable new matter that it contains, it makes a book that no family can afford to be without. Get it and read it, and induce all others that can, to do likewise.

A book of 256 pages published at the Review and Herald Office, Battle Creek, Michigan.

MR. MOODY EXPECTS A SMASH-UP.

THE great evangelist, D. L. Moody, has written to the *Independent* (New York City) his reply to the question (asked him by that journal), "Is the world growing better?" His view of the subject is one that will command the attention of English-speaking people in all lands. He says:—

"In reply to your question, 'Is the world growing better?' I would say that God has a plan in the history of this world, and He is constantly carrying it out. The gospel has converting power, and wherever it goes men are being converted to the Lord Jesus Christ. The gospel also has an elevating influence in many ways upon those who do not accept it.

"While all this is true, on the other hand men who reject the truth grow worse and worse, and we see the development of the kingdom of darkness going on side by side

with the development of the kingdom of light. The facts which every one who is not blinded by prejudice must see about him on every hand, as well as the teaching of Scripture, clearly indicate that 'in the last days perilous times shall come.' There is every indication that the present dispensation will end in a great smash-up; but I believe that out of that smash-up the most glorious age in the world's history will come. So I look into the future, not with despair, but with unbounded delight."

The last two sentences are somewhat vague and ambiguous; perhaps purposely so. But the fact that one of so wide an acquaintance with the ways both of God and of men looks for this dispensation to end in a general smash-up, should lead to a closer investigation of the subject in the light of the prophetic word. And if his view of the approaching catastrophe is that held by the apostle Peter and other inspired writers, it may well be said that out of it the most glorious age in earth's history will come; for out of it will come "new heavens and a new earth, wherein dwelleth righteousness." See 2 Peter 3:3-13. And we may well "look into the future with unbounded delight;" for that is only to fulfil the Saviour's words, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. —*Present Truth.*

SOME professors wear a very dingy and dusty look; they are powdered all over with worldliness, so that there is no visible verdure. Some very ugly caterpillars build their webs in the dry limbs. Others there are whose leaf began to turn yellow soon after they were set out in the church. This betrays a lack of spiritual moisture in the heart; perhaps secret "borers" of sin are at work there, killing the tree itself by inches. The leaf tells the story. It is a grievous mistake to suppose that a Christian can be kept fresh, foliage-laden, and fruitful by a mere church covenant, or dread of discipline, or a respect for "appearances." His inner life must be hid with Christ in God.—*T. L. Cuyler.*

A TRACT has reached this Office entitled, "The Lord's Day in Bible and History," by G. T. Wilson of the New Zealand Conference. This is an extensive subject to discuss in a twenty-four-page tract; but the writer has succeeded in hitting many phases of it, and giving, in a brief space, the pith of the Sabbath argument.

MR. W. C. BUNNING, a Baptist minister of Melbourne, has disappeared. He was in poor health, aged, and in trouble, and it is feared that he has committed suicide, as he had intimated an intention of doing.

THE BIBLE ECHO,

An 8 page Religious and Family Journal,

— PUBLISHED EVERY WEEK. —

AT MELBOURNE AND WELLINGTON,

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LONDON ADDRESS, 59 PATERNOSTER ROW, LONDON, E. C.

Printed and published by Echo Publishing Company, Limited, 14 and 16 Best Street, North Fitzroy, for the International Tract Society, and registered as a newspaper in Victoria.