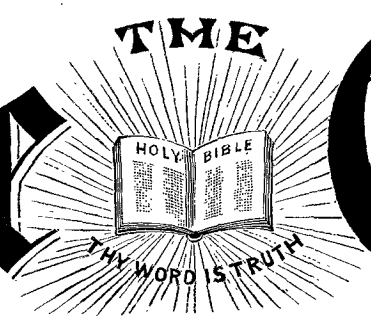


Bible Echo



VOLUME 8.

Melbourne, Victoria, November 22, 1893.

NUMBER 24.

THE BIBLE ECHO,

Issued Weekly for the

AUSTRALASIAN BRANCHES

of the

International Tract and Missionary Society.

FOR IMPRINT AND TERMS, SEE LAST PAGE.

Editorial.

THE gospel is GOD's gracious plan for the redemption of a lost world. This plan embraces the salvation of men from sin, and the complete restoration of all things to their original state. JESUS said, "The Son of man is come to seek and to save that which was lost." Luke 19:10. "The plan of redemption is laid deep in sacrifice."

MAN was made in the image of GOD. He was intelligent and gifted, and was highly honoured by being made the ruler of the earth. All things were placed in subjection to him; and all was peace and harmony, for all was love.

THE greatest gift bestowed upon man was a moral nature. This moral nature was accompanied with perfect freedom of the will. Man was permitted to exercise his choice, and to take his own course. This raised him far above everything else with which he was associated. His great mind, unfettered and unmarred by sin, compassed the glorious plans of GOD for the well being of all his creatures.

BUT man, like Lucifer, chose to pervert the high gifts bestowed upon him. He listened to the wicked insinuations of Satan against his Maker. He decided that in withholding from him the one thing—"the tree of the knowledge of good and evil"—GOD was seeking to debar him from the benefits of his highest and best gift. He deliberately took what GOD had reserved to Himself. In this he boldly challenged GOD's right to make the reservation,—to bestow or withhold his gifts according to his pleasure.

IN choosing to thus question the ways of GOD, our first parents joined Satan in his rebellion. They refused the reasonable service of their Maker, and entered the ranks of Satan. Thus they became Satan's captives, his bond-servants. Rom. 6:16; 2 Peter 2:19. They lost their innocence, their liberty, their possessions, and their

lives. All passed into the hands of him whom they chose to serve.

BUT the question does not end here. The LORD did not make this world for Satan, nor for wicked men, nor to be the eternal abode of sin. He had a very different purpose, and that purpose will surely be accomplished. Sin has for a time delayed the consummation of the plan, but it will yet be carried out.

QUESTIONING GOD'S WAYS.—No 3.

IT is not possible to fully express in words all that the fall of man involved. It may be pondered, but it cannot be comprehended. It may be talked of, but it cannot be fully stated.

We may say that by the fall man lost his innocence, and became the seryant of sin; that he and all the possessions GOD had given him passed into the cruel hands of Satan, his captor; and that he brought upon himself and his posterity unspeakable trouble and sorrow during life, and in the end eternal death. We may say that the fall of man made it necessary to carry out the plan of redemption, and that this involved the happiness and life of Christ. But this is not all.

The fall of man led the Son of God to imperil his eternal interests. It led Him to take the fearful risk of losing his own existence forever.

When CHRIST came to this earth, He took man's nature. He "was made of the seed of David according to the flesh." Rom. 1:3. Of his own nature David says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5. John tells us that CHRIST, the Word, was "made flesh" (John 1:14), and Paul tells us that He was made "in the likeness of sinful flesh." Rom. 8:3.

The nature which CHRIST assumed, and the liabilities which He took when He came to this earth to rescue from the grasp of Satan what he had obtained at the fall, are thus stated by the apostle:—

"For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to GOD, to make reconciliation for the sins of the people." Heb. 2:16, 17.

Thus the Scriptures declare as plainly as words can do so, that when CHRIST came to earth He took man's fallen, sinful nature.

He was "in all things made like unto his brethren." He "was in all points tempted like as we are." Heb. 4:15. In doing this, He put Himself in man's place.

The entrance of sin had jeopardised the well-being of every creature. In order to secure every one, in order to make it possible that not one need perish, the Son of GOD imperilled his own existence. He could have yielded to temptation; but had He done so, all would have been lost. How far-reaching and how terrible are the results of sin!

In taking human nature, CHRIST did not become a sinner. "He assumed human nature, bearing the infirmities and degeneracy of the race." "He took the nature of man, capable of yielding to temptation." He "took humanity with all its liabilities." And He was tempted and tried in all points like as we are, yet without sin. He never for an instant yielded to a single temptation. The conflict was a fierce one. From his birth until his death, the struggle ceased not day nor night. But at all times, in everything, He was victor. He came from the courts above pure, spotless, righteous. Had He made one mistake, his mission would have been a failure, man would have perished forever, and the Son of GOD could never have returned to his Father. But praise be to his great name, He failed not.

When He expired on the cross, He was as pure and holy as He was the day He left the courts of heaven. He had fought the battle out to the bitter end with the prince of darkness. When on the cross He cried, "It is finished," his trials were over, his mission to earth had proved successful, the "death-knell of Satan was rung" and the "final eradication of evil was made certain."

But oh! the sacrifice that was made to secure this.

THE SABBATH A SIGN OF REDEMPTION.

A. T. JONES.

LAST week we saw what the Sabbath would have been to man, had he never sinned. But he did sin. He did not remain faithfully a part of the LORD's original creation. Through sin, man gave himself and all his dominion over to the enemy of GOD. All was wholly lost. But though man and all was lost, yet GOD in JESUS CHRIST freely and willingly became his Saviour. The Creator became the Redeemer. He by whom GOD created all things, is He by whom GOD would save all. He through whom the power of GOD was manifested in creation, is the same one through whom

the power of GOD is manifested in salvation. And the power of GOD, whenever, or wherever, or unto whatever purpose it may be manifested, is the same power; for He is the same yesterday and to-day and forever, He changeth not, with Him is no variableness nor shadow of turning—it is ever the same power, the power of GOD, creative power. And the power of GOD manifested through JESUS CHRIST unto salvation is only the same power that was manifested through JESUS CHRIST unto creation. Therefore salvation is only creation over again. "For we are his workmanship, *created in Christ Jesus* unto good works, which GOD hath before ordained that we should walk in them." Eph. 2:10. "Create in me a clean heart, O GOD." Ps. 51:10. "If any man is in CHRIST, he is a new creation." 2 Cor. 5:17, R. V., margin. It is yet further evident that salvation is nothing more nor less than creation over again, because the work of salvation, of redemption, when completed is only the accomplishment, in spite of sin, of the original creation as it would have been and remained had there been no sin. Therefore, salvation, redemption, being creation, it follows inevitably that in the nature of things the sign of creation is the sign of salvation. Redemption being the same power—the power of GOD manifested through the same one—JESUS CHRIST, unto the accomplishment of the original purpose, in the nature of things the same sign, the sign of the power of GOD manifested in the beginning of the original purpose, is still the sign of that same power in the final accomplishment of the original purpose. Therefore it is the everlasting truth that the Sabbath of the LORD which He set to be the sign of his power manifested in creation is also the sign of his power manifested in redemption. The Sabbath of the LORD, which He set to be the sign by which men may know that He is the LORD, is that indeed; and it is the sign by which men may know Him in redemption as in creation; for redemption is creation, the Creator is the Redeemer. See John 1:1-3, 14; Col. 1:12-18; Heb. 1:1-3; Eph. 3:8-12; Isa. 40:25-29.

As salvation is creation, as the Creator is the Saviour, so likewise He challenges all false gods upon the point that *they cannot save*, as well as upon the point that they cannot create. Thus: "They have no knowledge that set up the wood of their graven image, and pray unto a god *that cannot save*. Tell ye, and bring them near; yea, let them take counsel together: Who hath declared this from ancient time? Who hath told it from that time? Have not I the LORD? and there is no God else beside Me; a just GOD *and a Saviour*; there is none beside Me. Look unto Me and *be ye saved*, all the ends of the earth; *for I am God*, and there is none else." Isa. 45:20-22. Thus it more and more appears from every consideration of Scripture that He who created is He who saves, and that therefore that which is the sign of Him who created is also the sign of Him who saves; that the sign which He has given

that men *may know* that He is the LORD our GOD, is also the sign by which men may know that He is the LORD our Saviour; for He is Saviour because He is GOD—"a just GOD and a Saviour, and there is none else." And the Sabbath of the LORD, the seventh day, is this sign. The LORD made it so, and He says so, and it is so. For again it is written: "I gave them my Sabbaths to be a sign between Me and them that they *might know* that I am the LORD *that sanctify them*." Eze. 20:12. And as certainly as there is no other true GOD, no other true Saviour, no other true Creator, and no other true Sanctifier—as there is no other and can be no other, so certainly there can be no other sign by which men may know as He is, the true GOD and Saviour, the true Creator and Sanctifier, than the sign which He has named—the seventh day, the Sabbath of the LORD thy GOD.

Therefore this Sabbath question is not a question of days *as such*; it is not a question merely as to whether we shall have one day or another as such; it is a question as to whether we shall worship the one true GOD, or another, and whether we shall have Him, the one true Saviour, or another. It is a question as to whether we shall honour the one true Creator, and have Him for our Sanctifier, or another. It is a question as to whether we shall wear the sign of the true GOD, and of his power to save, or whether we shall wear the sign of another and of his *powerlessness to save*. Which sign do you wear?

THE WEEK OF PRAYER.

A. G. DANIELLS.

WE believe that those who participated in the services of the week of prayer last year will be pleased to learn that arrangements have been made to hold similar services this year. This is in harmony with the plans of our churches in America and Europe, and with the many requests we have received from our brethren in this country.

As these plans are comparatively new to all our churches in the colonies, and entirely new to those who have united with us during the present year, we may, with profit, repeat some of the reasons given last year for setting apart one week in the year for prayer and religious worship.

The object, briefly stated, for devoting a week to Bible study and prayer, is that we may draw near to GOD. He has promised that if we draw near to Him, He will draw near to us. There are very weighty reasons why there should be a close union between GOD and his professed people;

1. We must be connected with GOD in order to live right in this present evil world. This is a most important consideration. GOD requires personal goodness in every one who names the name of CHRIST. The heart must be pure, the desires good, and the life above reproach. Anything short of this will reproach and dishonour the worthy name of JESUS. GOD has planned for such a life, and requires it. He has made provision for it, and will not be satisfied with anything less. But who is sufficient for

these things? No man in the world can of himself live as he ought. JESUS says, "Severed from Me, ye can do nothing." Our sufficiency is in Him. How important, then, that we take time, and make earnest efforts to draw near to GOD.

2. We must be closely united to GOD in order to know his will. "Spiritual things are spiritually discerned." Separated from GOD, our minds are narrow and dark. Our thoughts are not his thoughts. We cannot take in his plans, nor realise the greatness or importance of his work. GOD must put his thoughts in us; He must enlarge our minds, so that we can take in the situation and plan wisely for the advancement of his cause. We have reached an important time in the history of the message we have embraced. We are in need of special light and wisdom from Heaven.

3. We must abide in CHRIST in order to do the work He requires at our hands. In accepting CHRIST, man becomes his servant. To his servants GOD commits his work, and He thus makes them debtors to the world. And so it is written, "For we are labourers together with GOD." In all ages GOD has made his people the depositaries of his truth. He has sent them into all parts of the world to make that truth known to others.

The work of GOD has been great, solemn, important, at all times; it has been fraught with eternal interests in all ages. But there has never been a time when the church had a greater work to do than at the present time. The end of all things is at hand; the judgment is in session; the last call to man must be given. But this is a work the church can never do without the special help of GOD. The LORD, by his Spirit, must work through the church. When Moses was called to lead Israel from Egypt, he understood full well his need of divine help. He said to the LORD, "If thy presence go not with me, carry us not up hence." And David said, "Except the LORD build the house, they labour in vain that build it."

In view of these considerations, should we not as a people seek divine aid as never before? Can we hope to live as we should without it? Shall we have the wisdom and understanding in the things of GOD that we should, unless He dwells in us? And can we hope to do the great work devolving upon us without his constant presence with us as individuals?—We surely cannot. But what will bring GOD near to us?—"Draw nigh to GOD, and He will draw nigh to you." Our desire for his presence, our longing for his help, our faith in his promises—these unite man and GOD, the human and the divine. Then we can do all things, because CHRIST works through us.

It is designed that during the week our people shall, as far as possible, rest from their regular employment, and spend the time in the study of the Bible and in prayer. Public services will be held in all the churches, and each day all the members should meet together at least once. Where it can be done, it will be well to meet more than once.

The committee in America that has been at work during the year preparing readings

for the coming week of prayer, will provide us with some very excellent food. We know from the subjects selected, and the writers to whom they have been assigned, that we shall have what is needed at this time.

The Conference Committee will, as far as possible, provide ministerial help for each church. The time appointed is Dec. 16-24.

LIFT UP CHRIST A LITTLE HIGHER.

FANNIE BOLTON.

ALL the people were assembled;
They had bowed in prayer and praise;
From the desk the glorious gospel
Had been preached for many days.
Still no broken-voiced confession
Made lament of want and sin;
Still no heavenly inspiration
Swept celestial melting in.

And apart, alone and weeping,
Knelt the minister in prayer,
And before the Lord presented
All his load of grief and care;
Wept before the tender Shepherd,
"All thy sheep are still afar;
Oh! they do not see thy goodness,
Nor how weak and vile they are."

Then he sought for power and unction,
Sought for grace their hearts to win.
Should he point out all their weakness?
Show their doubt, and chide their sin?
What could help them? He bowed weeping,
Melted by his own desire.
Then there came this heavenly message,
"Lift up Christ a little higher,"

Glad he hastened to the people,
And from out his heart the grace
Of God's light and love were shining,
Making beautiful his face;
And his words revealed the Saviour
As the One of his desire,
And his tongue was like an angel's
Lifting Christ, the Saviour, higher.

Oh, the wonders of the matchless!
Oh, the light of the Divine!
How God's light revealed men's errors!
How his glorious love did shine!
At the cross they bowed, adoring;
Came the Spirit's melting fire,
Swept men's hearts with love and rapture,
As he lifted Jesus higher.

Then came broken-voiced confession;
Then came praise that all their sin
Was made white in Calvary's fountain;
Then came God's love-flooding in,
Till, like Pentecostal showers,
Wave on wave of glory swept;
Love bowed hearts in love's own mystery,
And men prayed, and praised, and wept.

And the minister rose, humbled,
As he saw the Saviour's might;
Told the people of his anguish
And his sorrow all the night;
Told them how he thought to point them
To their blemishes and sins;
But his voice broke, "O my brethren,
'Tis the Saviour's love that wins."

And the praise of God swept upward
In a solemn glad "Amen!"
And no tongue can tell the melting
That swept through the assembly then.
Oh! when hearts seem cold and hardened,
And untouched by high desire,
Then there's need, O sorrowing toiler,
Need of lifting Jesus higher.

"AND I, if I be lifted up from the earth,
will draw all men unto Me." John
12:32.

General Articles.

CHRIST'S USE OF PARABLES.

MRS. E. G. WHITE.

THE Lord has momentous truths to reveal to those who would understand the things of the Spirit. His lessons are for all, and adapted to the needs of all. While his lessons are clothed in language so simple that a child might understand them, the truth is so deep that the most learned may well be charmed, and worship the Author of matchless wisdom. Though the wisest may find abundant food for thought in his simplest utterance, the humblest may comprehend his truth, and appropriate his promises to the need of the soul. Jesus taught men for the purpose of arousing desire to understand the things of God, that they might behold the excellence of the divine character, and make application for the righteousness of Christ, in which they might stand accepted before the Lord Jehovah. Have you a sense of want in your soul? Do you hunger and thirst after righteousness? Then this is an evidence that Christ has wrought upon your heart, and created this sense of need in your soul, in order that He may be sought unto to do for you, through the endowment of the Holy Spirit, those things which it is impossible for you to do for yourself.

Among the multitudes that listened to the words of Christ, were scribes and Pharisees, Sadducees and elders, rabbis and priests, Herodians and rulers. Most of this class were proud, world-loving, bigoted, ambitious men, who loved the praise of men more than the approval of God; for they were ignorant both of the Scriptures and of the power of God. In their ignorance they did not scruple to supplant the teaching of the prophets with their own expositions of the Word of God. They wrested the Scripture from its relation to truth, and made it serve the cause of error. But they were exceedingly jealous of their position as teachers of the people, and looked with hatred upon the divine Teacher, who taught as one having authority. Above all things they desired to find something whereby they might bring accusation against Him; and for this purpose they set spies upon his track to see if they could not catch something from his lips that would cause his condemnation, and forever silence Him who seemed to draw the world after Him. But Jesus knew the hearts of all, and understood the character of the men who watched Him with malignant looks from the multitudes that gathered to hear his words, and He presented truth in such a way that they could find nothing whereby they might bring his case before the Sanhedrim. In parables He exposed the hypocrisy and wicked works of those who occupied high positions, and clothed in imagery truth of so cutting a character that had it been spoken in direct denunciation, they would have put an end to his ministry. But while He evaded the treacherous spies, He made truth so clear

that error was manifested, and the honest in heart would not be misled.

The parables of Christ have been placed on record, and to the honest, diligent searcher after truth, their meaning will be made plain, their mystery unveiled. Those who will not seek for truth as for hidden treasure, make manifest the fact that they do not sincerely desire to know what is truth. Christ still says to his true followers, "It is given to you to know the mystery of the kingdom of heaven." "Whosoever hath, to him shall be given, and he shall have more abundance." He who responds to the drawing of Christ, will be found inquiring as to what is truth, that his feet may be directed into the way of righteousness. Christ is drawing all men, but all do not respond to his drawing. Those who yield their will to God's will, who are willing to follow where the Spirit of God may lead, who receive the light and walk therein, will seek for still more of heavenly enlightenment, and "shall have more abundance." But whoever resists the drawing of the Spirit of God, and refuses to walk in the light, choosing to walk in the path of his own selecting, will not be compelled to yield his stubborn will, or be forced to walk in the path of peace and holiness. Those who follow this course are of those who, having eyes, see not, but are blind to the terrible results of their choice, and walk in sparks of their own kindling, and shall lie down in sorrow.

Isaiah prophesied of the moral darkness that would enshroud those who were lifted up in their own esteem; he said, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." The Jewish leaders had corrupted their hearts with vain imaginations, with earthly, sensual, and devilish knowledge; and although they professed to believe in the typical sacrifice that had prefigured the Lamb of God through all the centuries since the fall of man, they set themselves in opposition to Christ, and rejected the Light of the world. As a pall of death they covered their souls with error; and though Christ presented to them the inner meaning of the Jewish economy, that they might discern that He was the great Antitype, they closed their eyes, that they might not perceive, and hardened their hearts, that they might not understand.

Jesus was the originator of the religion of the Jews, and how clearly could He open to the mind the significance of every shadow and symbol, and reveal the relation of the whole system to Himself. That which had been misinterpreted, He set before them in its clear connection with truth, and made plain the glory of the Levitical service. He sought to open to men the fact that the Jewish system of religion presented in types and shadows the whole mystery of the gospel. The service of the past was in no way to be held in contempt; for in Christ, type met antitype, and shadow substance.

The lessons that Christ presented in his words of truth are like precious pearls; for in them He bestowed upon men an inestimable possession. Much that He taught is still but dimly understood, and the rubbish of error covers many a glorious gem of truth. These jewels of truth should be searched for with as great diligence as men search for hidden treasure. Those who know the love of Christ should regard it as did the man who found the hidden treasure, and for joy thereof went and sold all that he had, that he might buy the field, and dig over every inch of it to discover the rich veins of gold and silver. The teaching of Christ is more precious than any mine of earth can be, and it demands more zeal on our part to seek for the gems of truth than does any possession we can secure in the world. We should put forth most strenuous efforts to understand the full meaning of the truth He would convey to the mind in parables or maxims. Let him who would comprehend spiritual things, dig deep in the mines of truth.

THE REMNANT CHURCH OF GOD.

G. T. WILSON.

I HAVE been thinking much of late about the last part of the church of Christ, of its present condition and the experiences which it is to pass through ere its final triumph. We have passed, as a people, through the experience which Paul mentions in Heb. 10: 32, 33, and we shall have to meet still more of the reproaches and afflictions which he there speaks of; for they are a part of what all must experience who will live godly in Christ Jesus. We have borne much to maintain the dignity of God's holy law before a scoffing world and backslidden Protestantism, and we have had to hear the term "legalist" applied to us because we would love and obey the commandments of God; and now ere the cause of truth can be as fully vindicated as God would have it, we must stand stiffly for the faith of Jesus. Many in the professedly Christian world do not know what it means to do as the Lord tells them, to keep the commandments of God and the faith of Jesus; but think that they can be saved by grace and have their own way all the time; but the God of heaven questions with us over such an idea, asking, "How shall we, that are dead to sin, live any longer therein?" "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof." "What, then? shall we sin because we are not under the law, but under grace? God forbid."

The great danger to-day is that men will either cling to the cold, legal formalism of the law, or turn to the opposite extreme of antinomianism, claiming salvation by grace, and trampling the holy law of Jehovah under foot. The Lord does not want his people to occupy either position, for both are opposed to his plan of saving men. Grace is to be accepted by us that we may have strength to obey the law of God; being led by the Spirit of God, we shall fulfil the righteousness of the law in our daily lives, for Christ is not

the minister of sin. No! God forbid that we should get that idea; for said the angel Gabriel to Mary, "Thou shalt call his name Jesus; for He shall save his people from their sins." Matt. 1: 21.

"But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." Gal. 2: 17. "Ungodly men" need not expect to be saved while "turning the grace of our God into lasciviousness, and denying the only Lord God, and our Saviour Jesus Christ;" for while "this is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners," yet it is to save them from sin, not in sin.

But how can we who by nature are sinful, obey the perfect law of God? The answer comes to us, "As thy day, so shall thy strength be." "The eternal God is thy refuge, and underneath are the everlasting arms." "Let him [the sinner] take hold of my strength that he may make peace with Me, and he shall make peace with Me." And he who does this you will hear say, "Surely shall one say, In the Lord have I righteousness and strength." "I can do all things through Christ who strengtheneth me." Then cannot such a one keep holy God's law?—Yes, indeed!

And what was the object of Christ's death? to permit men to be saved in sin? That he might live under the condemnation of the law, serving divers lusts and pleasures, was not the object of Christ's death and sacrifice for guilty man, but to give man life and righteousness, that he might be saved; and to give him the holy Spirit too, that he might walk in harmony with the law of God instead of trampling it down. "But if ye be led of the Spirit, ye are not under the law." Gal. 5: 18. "Christ hath redeemed us from the curse of the law, being made a curse for us." The question is, Has He redeemed us from its curse? Or in other words, Have we accepted that redemption? To be under the law is to be under its curse, in sin, serving divers lusts and pleasures, though we may hate the things we do. But to be free is to have all condemnation removed from us by faith in Christ, and then to receive of his Holy Spirit to control and guide us. Rom. 8: 1, 4.

Another great peril to the remnant church is to think that the Spirit of God is not for every individual member of the church, but only for the aid of certain ones who may be specially chosen of the Lord to do a certain work. This idea is not what the Lord would have us entertain at this time, no, nor at any other period in the history of the church. If there ever was a time when Christians needed to be led of the Spirit of God, and have it mould and fashion them for his kingdom, it is now, when the coming of the Lord is so near.

We are not to ask for the Holy Spirit to do certain things with it; but the Holy Spirit is to take complete control of us, and guide us in all our thoughts, words, and deeds. We are not to use it; it is to use us, and to completely control us, so what we need to do is

to ask for it, and to see to our ways that we do not grieve it away from us, yielding ourselves fully to its control all the time. It is the Spirit which gives to us all the power which we need for trial and duty, and makes us fit witnesses for Jesus.

If we have the Spirit of truth, we shall speak the truth, and be sanctified by it, and the fruits of the Spirit,—love, joy, peace, temperance, meekness, patience, long-suffering, will be seen in our lives. Then we shall not only have high ideas of the exceeding sinfulness of sin; but while we hate the sin, we shall, like our blessed Master, love the erring one also; for the Holy Spirit will shed abroad the love of God in our hearts. Rom. 5: 5.

Then, too, we shall not be slow to give to sustain the precious truth of the Lord for this time; but loving to see others rejoicing in the truths which have gladdened our hearts, we shall give as God hath prospered us, and do it, not of necessity, but of a ready mind, counting it more blessed to give than to receive; for true liberality springs from genuine love of God. This we can learn from the case of Cornelius, as recorded in Acts 10: 1-4, 31.

Hastings, N. Z.

"AS TREES PLANTED BY THE RIVERS."

WHILE riding across the hot and parched valley of the Jordan, you have ever in your eye a luxuriant belt of foliage; it marks the course of the river itself. That thick growth of oleanders, tamarisks, and other trees, is "planted by the waters and spreadeth out its roots by the river;" the leaves are ever green, and have no dread of the drought of summer. So is it in travelling over the barren plains of Nevada; whenever you descry a belt of willows and alder bushes, you safely prophecy a watercourse.

What the root is to a tree, the heart is to a Christian. Both are invisible; but external signs show plainly where they both are, and what they are about. Dryness below ground soon signifies deadness above ground; dryness in the heart soon reports itself in the daily conduct.

A thorough-going Christian draws his motives of action from his deep heart-love to his Master. Up through these roots of affection come his faith, his prayerful spirit, his zeal, and his staunch devotion to the true and the holy. The double office of a root is to hold and to feed. Such a man is held firm against sudden gales of temptation. Such a man never falls off into spiritual declension. Jesus holds him, and Jesus sends currents of spiritual strength into his life, as the sap of a fruit tree percolates to the outermost twig. As long as the soul reaches down into Christ and draws its supplies from Christ, there is little danger that the leaves will wither.

The spiritual weather never affects such Christians; they thrive under every condition of the thermometer and the barometer. Every year is a bearing year. They are in the habit of serving Christ, in the habit of praying, and of delving in their Bibles, and of giving systematically their money to good

objects as well as of paying their other debts; they produce the fruits of the Spirit, such as faith, patience, truthfulness, and benevolence, just as my "Bartlett" tree yields its annual tale of juicy pears. These are his choice trees; they are planted close to the rivers; they do not "see when the heat cometh;" they are not troubled in the years of drought, neither do they ever cease from yielding abundantly. It is perfectly possible for every one of us to be just such a Christian.—*T. L. Cuyler.*

The Home Circle.

IF WE HAD BUT A DAY.

WE should fill the hours with sweetest things,
If we had but a day;
We should drink alone at the purest springs
In our upward way;
We should love with a lifetime's love in an hour,
If the hours were few;
We should rest, not for dreams, but for fresher power
To be and to do.
We should guide our wayward or wearied wills
By the clearest light;
We should keep our eyes on the heavenly hills,
If they lay in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent
With a trust complete.

—*Mary Lowe Dickinson, in Christian Women.*

WOMEN OF THE BIBLE.—NO. 54.

Anna the Prophetess.

A. M.

ONE of the many beautiful features of the Holy Scripture is the amount of information given in a few words; in this respect it differs greatly from all human writings. We might say, this is one of its chief differences; for it contains the *root* of every word. Here alone the origin of truth and falsehood are to be found.

In a little more than eighty words we have a perfect picture (as far as needed) of the life of an aged saint who lived at the time of our Lord's first advent, whose name was "Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four years, R. V.), which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Luke 2:36-38.

To Anna and Simeon it was granted that they should not see death before they had seen the Messiah, the Lord's Christ. Anna's position as a prophetess secured her the right of living in one of the temple chambers. This enabled her at an advanced age to attend all public services of the temple; and, "coming in that instant" when the virgin Mary brought the infant Saviour to present Him to the Lord according to the law; "she spake of Him to all them that looked for redemption in Jerusalem."

Anna was held in honour and respect by all such, because of the favour bestowed upon her by God to understand the Scriptures—to be a

teacher to his people in the time when many of the scribes and Pharisees were so blinded to their true meaning that they had become "blind guides" to the people. But God was looking to, and providing for, honest, inquiring hearts; for there were many even among the harlots and publicans who were longing for purity—feeling after God.

Then there were thoughtful ones among the shepherds, who longed for Him of whom David spake as he watched the flocks by night. And eager eyes scanned the heavens for the star—the sign that the Redeemer had come! And fishermen, as they toiled through weary hours of night, yearned for Him of whom Moses and the prophets wrote. And under the shelter of the fig-tree, the Israelite without guile poured out his supplication that the "King of Israel" might come. And among the rulers and councillors there were just men "who waited for the kingdom of God."

To all of like precious faith how acceptable would be the words of Anna as she opened up the various prophecies that foretold the manner of the birth and mission of the world's Redeemer. We are told how it was that she attained to this knowledge of the mind of God; "she served God with fastings and prayers night and day." It was no mere routine of daily exercise; but constant communion with God for herself and the Israel of God, that they might be prepared to receive and follow the Messiah. And so we find her joining the aged Simeon in thanksgiving as she beheld the infant Saviour, the promised "seed of the woman" that should "bruise the serpent's head," the Holy One of Israel.

And while we admire and revere the character of this honoured saint, may we seek in like manner to attain the truth of God and fitness thereto. We may anticipate with joy the second coming of our Lord Jesus, and be enabled to speak Scripture concerning that glorious event to those who look for Him; and arouse the indifferent to their terrible danger. Many of God's children are doing this; but the Lord foresaw that there would be a lack of earnestness in the generation that should witness this momentous event, and so He said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares." "Watch yetherefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34, 36. Our blessed Lord knew all about these trying seasons of prosperity and depression that would come, and speaks of them just as we have heard, and as we see it to be: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Verse 26. This will continue to be so from various causes; wickedness, rebellion, pestilence, famine, and general disturbances will usher in the resurrection morn, when those who sleep in Jesus, and those who watch and prepare for his coming, "shall be caught up together in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." And the apostle adds: "Wherefore comfort one another with these words." Yes! all who love the Lord and understand these scriptures, will do so; "out of the abundance of the heart the mouth speaketh;" they could not hold their peace, and this is their reward: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the

stars forever and ever." Dan. 12:3. "Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Verse 10.

"He will teach us of his ways, and we will walk in his paths." Micah 4:2.

I need no other book to guide my steps to heaven
Than that on which I daily look,
By God's own Spirit given;
For this, when He illumines our eyes,
Unto salvation makes us wise.

A NEGRO'S EXPERIENCE.

As I passed a small coloured church, I halted a moment to speak with the aged sexton, who was sitting in a pensive mood upon the front steps. His once stalwart form was much bent by reason of the weight of years and the infirmities of age. His locks were silver, while his real ebony face was lighted up with an expression of the purest kindness. I said,

"Uncle Payne, what is your age?"

"I's nigh on to eighty."

"Well, you are getting quite aged."

"Yes, sah, I's gettin' ole, and has spent de most ob my life in sin an' folly, serbin' the debil."

"Ah! that is bad, Uncle Payne; but how long since you became a Christian?"

"Since jis' afore de wa', sah."

"Well, it has been a good while since then, Uncle Payne; you should have considerable experience by this time."

"Yes, sah, I ought to hab, but I's jis' now learnt how to chaw the crusses."

"How is that, Uncle Payne? I do not quite understand what you mean."

"Well, sah, you see I came to Jesus, an' gib my heart to Him, and for a long time, I thought de Lord must be feedin' me wid pie an' cake, an' all good things. I was not pleased if He didn't, but now I's satisfied any way. I can take a crus' from his hand as well as anything. I's got de witness in me."

I went away pondering over what I had heard. I said, "O! there is the secret—the witness in me." How many are there who follow the Master not because of the miracles which He did, but because they eat of the loaves and fishes and are filled! How many seek "the pie and the cake," but spurn the idea of crusts though presented by the Father's hand! We must take the crust as well as the cake, if we would have the witness in us.—*Messiah's Herald.*

DR. PHILLIPS BROOKS says, "The man who has begun to live more seriously within begins to live more simply without." Not only is this statement profoundly true, but it is as deeply philosophical. He whose mind is taken up with God's great truths in nature and grace, has neither time nor taste for elaborate externals. And is it not along this line that the vexing problems of dress and domestic appointments must be settled? Must it not be true that all true reform in these things will only be possible in proportion to the increasing seriousness of the inner life? Can we help people to simplicity in these matters, except as they are absorbed in the love and service of Christ?—*Indian Witness.*

EVERY man who becomes a drunkard becomes so in trying to be a moderate drinker and failing.—*John B. Gough.*

From the Field.

DAVID LIVINGSTONE.

WITH the name of Livingstone we instinctively associate the dark continent of Africa, for it was for the people of that country that he so heroically lived, laboured, and died.

Africa, with its various phases of climate and production, presents in much of its territory but little attraction for those who are adverse to hardships and difficulties. Generally speaking, the northern portion consists in great measure of arid and desert regions. The central portion, lying within the equatorial belt, although vastly different, is equally unfavourable. Here are a number of great rivers with numerous tributaries. Tropical heat and moisture unite in producing dense and dark forests, inhabited by wild savages, ferocious beasts, and poisonous insects. Foul miasma, generated from steamy lagoons and slimy swamps, becomes the prolific source of malarial fever, so fatal to the African traveller. The southern portion, presenting many and diverse features, some of which are no doubt exceptionally fine, is on the whole more favourable to life and enterprise.

Into this great dark continent, fraught in so much of its territory with obstacles to life and comfort, have penetrated many in quest of gold, slaves, or adventure, but how few for the noble enterprise of elevating the wretched life of the poor benighted savage, and bearing to him the joyful message of a Saviour's love.

Of the work that is now being done in equatorial Africa, we must regard Livingstone as the pioneer. At a time when this region lay wholly in darkness, when he was confronted by dangers and difficulties which but few would dare to meet, this great-hearted man went boldly and determinedly forth to open a way for the entrance of the gospel. In his long and weary travels, much of the time prostrated with fever, he exerted a powerful influence in behalf of the right over the simple minds of the natives, who long retained the highest regard for the nobility of his character. Everywhere he went he treated the people with kindness and consideration. He possessed a remarkable degree of firmness, and could not be deterred by hardships or privations from carrying out the schemes which he conceived to be for the good of mankind.

The policy of Livingstone in respect to the evangelisation of Africa was well conceived and rational. He advocated the education of the most promising of the natives, after which they were to become labourers for their own people. He also entertained an ardent desire to obtain a complete suppression of that horrible traffic—the slave trade—carried on by Arabs and others.

As we study the life of this earnest worker, and become acquainted with his sterling character, we observe, with respect and admiration, that secret motive which impelled him to leave his home and friends and go forth with dauntless courage, firmness, and decision, to disinterestedly labour for the good of others. And while the labours which he endured may not have been productive of the immediate results desired, we know that the good work which he commenced has been steadily going forward.

The noble life of David Livingstone has no doubt inspired in the hearts of many young men a like desire to follow their great Master in going about doing good.

W. L. H. BAKER.

THE CENTRAL EUROPEAN CAMP- MEETING.

THE camp-ground chosen for this meeting was on the banks of Lake Neuchâtel, about four miles from the city of that name. The meeting continued from Aug. 10-20. There were eighteen tents on the ground, two of which were used for public services. More than a hundred persons were in regular attendance, besides the casual visitors at the camp. On the opposite side of the road was a military encampment, where a large number of



DAVID LIVINGSTONE.

soldiers were in training. Many of the soldiers attended the services, and were quiet and orderly.

Besides the ministers of the Conference, Brn. Holser, Compte, Vuillenmier, Erzenberger, and Keller, there were present, Elder Conradi from Germany, and Elders Olsen, Haskell, and Tenney from America. The speaking during the day was usually in English, which was translated into both German and French. It was evident that Jesus was present by his Holy Spirit to open minds to understand the Scriptures.

The strength of the Central European Conference at present is about as follows: There are thirteen churches in Switzerland, six in France, and one in Italy, having a total membership of nearly or quite 450. There are in the Conference eight ministerial labourers and five Bible workers, besides the canvassers and colporters. From the Basel publishing house there were sold last year, 3,718 volumes of bound books, 16,265 pamphlets, and 53,505 tracts. The prospect in this field is good, and the courage of the people is good. There are young labourers of devotion and promise coming up to take a place in the work, and there are many openings all around for the workers.

The Sabbath-School.

WHAT DO YOU GO TO SABBATH-
SCHOOL FOR?

I WOULD like to ask this question of the little children, youth, and those of mature years. I think I hear some of the little ones say, "Jesus is coming soon, and I want to go to the beautiful home; and I will learn to love Jesus and get ready for that home by coming to Sabbath-school." Another will say, "I want to live on the new earth, where all will be happy, and nothing to hurt us there, and I am learning at Sabbath-school how to get a home there." These answers are right, little ones, and may God's Spirit work in your hearts, so you may each be found in the Saviour's fold when He shall come.

I ask the youth, What do you go to Sabbath-school for? I hear the answer from some, "I go to Sabbath-school because there I am taught that the only safe way through this world is by taking Jesus Christ as my Captain, and obeying his orders. I will thus shun those evils which so many young people indulge in, and which lead to destruction at last."

And now to those of mature years I repeat the question, What do you go to Sabbath-school for? I think I hear some reply, "I go because I love the study of God's Word. Each Sabbath it is good to gather together with the brethren and talk over God's Word. It impresses the truth on my mind against the time when the Bible may be taken from us." Another says, "As we talk of God's Word in class, his Spirit throws light on it; and we see where we stand in this world's history, and learn how to meet the trials and temptations which lay before us, so that we may come off conquerors at last." All these answers may be given to this question; but some may not have answered at all, and as the question is pressed, they reply, "I do not go to Sabbath-school. I go over the Sabbath-school lesson at home, and get to meeting in time for preaching service."

To such we say, You are losing a great blessing and a great deal of help by not attending. Do you not think, my brother or sister, that the word in Malachi may apply to such gatherings together of God's people to talk over his Word and remember Him as Creator, when he says: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name"? Do you not want to be mentioned in that book of remembrance? And think of the Saviour's words, "Where two or three are gathered together in my name, there am I in the midst of them." And certainly in Sabbath-school the blessed Master sends the Comforter into our hearts, and He guides us into all truth. Many times lately, as I have been in Sabbath-school, and the lesson was being talked over, have I felt God's Spirit has brought passages of Scripture into the hearts of the brethren and sisters which has thrown fresh light on the lesson, and made the Word of God so plain. So I say to the little ones, to the youth, and to our older brethren, come to Sabbath-school, and let us all be on time, so we may get the

good out of the hymns, prayer offered, and remarks made by the superintendent. We shall then not only be able to obey the injunction of Paul when he says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you," but we shall be able to give a good reason for coming to Sabbath-school. MRS. A. CARTER.

St. Helena, California.

SABBATH-SCHOOL LESSON.

Lesson 11.—Sabbath, December 9, 1893.

SUFFERING WITH CHRIST.—I PETER 4:12-19.

Review questions:—

- (a) How should hospitality be extended to our brethren?
- (b) What gracious gifts has God bestowed upon us?
- (c) What does the apostle call these gifts?
- (d) How are they to be used?
- (e) Whom are they to glorify?

I. *The Fiery Trial.* Verses 12-16.

1. What are we exhorted to do? See note.
2. In what trials may we rejoice? Why?
3. For what did the apostle long? Phil. 3:10.
4. How should we regard reproach for the name of Christ?
5. What spirit rests upon us?
6. How is Christ affected by this persecution and suffering?
7. Against what are we warned?
8. How shall we regard it when we suffer as a Christian?
9. What does this give us the privilege of doing?

II. *In the Judgment Hour.* Verses 17-19.

1. To what solemn hour does this lesson apply?
2. What contrast is expressed regarding the righteous and the wicked?
3. Who alone can keep us in such a time?
4. What should be our attitude toward God?

NOTE.

THE FIERY TRIAL.—Our common version makes the "fiery trial" future, but the Revised Version makes it present. When the end is at hand (verse 7), when the time is come for judgment to begin at the house of God (verse 17), then, "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you." These are a part of our heritage; for "hereunto were ye called." Chap. 2:21. The last days will be days of especial peril (2 Tim. 3:1); every wind of doctrine will be blowing (Eph. 4:14); men will put darkness for light and light for darkness (Isa. 5:20); false prophets will do great signs and wonders, to deceive if possible the elect of God (Mark 13:22); Satan himself will appear as an angel of light and his ministers as ministers of righteousness (2 Cor. 11:14, 15); persecution will break forth upon those who honour God's law in the gospel of Christ (Rev. 12:17; 13:11, 12); Satan will work with all power and signs and lying wonders (2 Thess. 2:9-12); in short, every delusion of the past, every device of the devil adapted for the present, a very flood of iniquity and persecution, will roll in upon the world and the people of God in these days of peril (Isa. 59:19), culminating in the hour of temptation such as the world has never before seen. Rev. 3:10. These are the perils.

On the other hand, the Lord Jesus Christ, who conquered Satan, has promised, "Lo, I am with you always, even unto the end of the world." He has given his precious truth to meet all the wiles of the adversary (2 Thess. 2:10-12); He has promised that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him (Isa. 59:19); God will keep his people in the hour of temptation which is coming on all the world to try those who dwell on the earth. Rev. 3:10.

News Summary.

It is stated that the Pope was the primary promoter of the alliance between France and Russia.

One of the suburbs of Rio de Janeiro has been destroyed by the explosion of four powder magazines.

Egypt's cultivated area of land is about 5,000,000 acres, 2,800,000 being in Lower Egypt, and 2,200,000 in Upper Egypt.

A very disastrous flood has occurred in Japan, by which one thousand persons have lost their lives, and seven thousand have been rendered homeless.

Among the awards received by colonial exhibitors at the Chicago World's Fair, those received for fine specimens of wool are prominent.

The ship in which Bjorling's polar exploration expedition sailed recently, has been found embedded in the ice in the northern part of Baffin's Bay. All on board had perished.

It is calculated that the quantity of opium grown in China is five times as much as that in India. Ten per cent. of the whole population of China are addicted to the habit of opium smoking.

According to Russian law, images and other objects of worship, when shipped by railroad or boat and not claimed, cannot be sold like other goods, but must be presented to the nearest church or chapel.

The Sugar Working Guarantee Act, which has been passed in Queensland, is giving a new impetus to the sugar industry in that colony. Three new companies have been formed, and two others are in contemplation.

Think of two hundred and fifty men, homeless, and sleeping under the market verandahs and in sheltered places in the street; yet a telegram states that this was actually the case in Sydney on a recent stormy night.

In consequence of the dynamite outrage in Barcelona, Spain, where two bombs were exploded in a theatre, killing thirty persons and injuring eighty others, the Spanish Government has proposed the holding of an international congress to deal with the anarchist question.

The Brazilian insurgents announced their intention to restore the monarchy if they are successful; and since this announcement has been made, Admiral De Gama, the commander-in-chief of the Brazilian navy, has cast in his lot with the rebels, and has taken command of the naval operations at Rio de Janeiro.

It is said that Russia has twenty-six new torpedo boats in course of construction, and that the Government has bought up several "trunk" railway lines, which would be especially valuable in war-time for the transportation of troops. No doubt these measures are taken in the interest of "the peace of Europe."

It may be of interest at the present time to note the following facts touching the world's stock of precious metals, made public in a statement just put forth by Director Preston of the Philadelphia Mint. The total value of the world's gold product is £716,521,000. Of this precious metal the United States possesses £120,800,000; Great Britain, 110,000,000; France, 160,000,000; Germany, 120,000,000; Russia, 50,000,000. The total value of the world's silver product is £808,540,000, of which the United States possesses £123,000,000; Great Britain, 20,000,000; France, 140,000,000; Germany, £42,200,000; Russia, 12,000,000. The amount of paper money issued by the governments of the world is £527,174,600, of which South America issues £120,000,000; Russia, 100,000,000; United States £82,400,000; Austria, £52,000,000; Italy, £32,600,000; Germany, £21,400,000; France, £16,200,000; Great Britain none. To sum up, the average amount of gold to each inhabitant in the United States is £1 18s.; in the United Kingdom £3; in France, £5 2s.; in Germany, £2 8s. 10d.; in Russia, 9s. The average of all kinds of money per capita is France, £8 2s.; Cuba, £6 4s.; Netherlands, £5 15s. 9d.; Australia, £5 7s.; Belgium, £5 2s. 2d.; United States, £4 17s. 5d.; United Kingdom, £2 14s.; Russia, £1 9s.

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 H H, 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. 8, 7.0; Dec. 15, 7.4.
- HOBART: Dec. 8, 7.24; Dec. 15, 7.30.
- MELBOURNE: Dec. 8, 7.12; Dec. 15, 7.18.
- NEW ZEALAND: Dec. 8, 7.22; Dec. 15, 7.28.
- SYDNEY: Dec. 8, 7.1; Dec. 15, 7.6.

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 1/4d
- 2.—Righteousness: Where it is to be Found " 3/4d
- 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
- 16.—Baptism—Its Significance ... 16 " 1d
- *—Justification, Regeneration, and Sanctification ... " 1d
- *—The Sure Foundation and Keys of the Kingdom ... " 1d
- *—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 1/4d
- 21.—Without Excuse ... 4 " 1/4d
- 24.—Will the World be Converted? ... 8 " 3/4d
- 28.—Signs of the Times ... 16 " 1d
- 29.—The Millennium ... " 1d
- 30.—The Second Advent ... 32 " 2d
- *—The Great Day of the Lord ... 40 " 2 1/4d
- *—Appeal on Immortality ... 8 " 3/4d
- 36.—Bible Questions and Answers Concerning Man ... 16 " 1d
- 38.—Milton on the State of the Dead ... 24 " 1 1/4d
- *—Spiritualism, a Satanic Delusion ... 32 " 2d
- *—Scripture References ... " 2d
- 45.—Perfection of the Ten Commandments 8 " 1/4d
- 49.—Which Day Do You Keep, and Why? ... " 3/4d
- 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.—Eihu 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 Bible Echo.

Melbourne, Victoria, November 22, 1893.

CONTENTS OF THIS NUMBER.

EDITORIAL. —Questioning God's Ways—No. 3—The Sabbath a Sign of Redemption—The Week of Prayer ...	369-371
GENERAL ARTICLES. —Lift up, Christ a Little Higher (Poetry)—Christ's use of Parables—The Remnant Church of God—"As Trees Planted by the Rivers" ...	371-373
THE HOME. —If We Had but a Day (poetry)—Anna the Prophetess—A Negro's Experience ...	373
FROM THE FIELD. —David Livingstone—The Central European Camp-meeting ...	374
THE SABBATH-SCHOOL. —What do You Go to Sabbath-school for?—Sabbath school Lessons ...	374-375
NEWS SUMMARY ...	375
PUBLISHERS' DEPARTMENT ...	375
EDITORIAL NOTES ...	376

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 would call attention to the article in another column on the "Week of Prayer." This season of worship is appointed to be held Dec. 16-24.

BRO. J. R. McCoy of Pitcairn Island gave the students of the Australasian Bible School another interesting and profitable address this week on the history of the third angel's message among his people. At the close of the address, a missionary class of thirty-three members was organised. This class will study the islands of Polynesia with the thought of preparing to do something for the people there.

FARES TO THE CAMP-MEETING.

ARRANGEMENTS have been made with the various shipping companies for a reduction of 10% to all who attend the camp-meeting from South Australia, Tasmania, Queensland, and New Zealand. We are not sure that this reduction can be obtained from New South Wales. The present rates are very low between Melbourne and Sydney. All that is necessary to secure this reduction at the time of purchasing tickets is to tell the agents that you are going to the camp-meeting. They are already instructed to make the reduction. We are unable to make any arrangements with the railway commissioners.

CONFERENCE COMMITTEE.

CANVASSERS' INSTITUTE.

A WORD TO AGENTS.

WE trust that every agent, and those who have decided to become agents, will realise the importance of attending the Institute. The instruction and experience to be gained there will be invaluable in future work. The fact that we are prepared to furnish such with instruction, board, and lodging free removes what might prove a great barrier to many; so that every one should plan to attend. The Institute will begin Wednesday, Nov. 29. For arrangements, etc., see BIBLE ECHO No. 22, Nov. 8. Persons are already coming in to attend this Institute.

CAMP-MEETING DINING-TENT.

AS PREVIOUSLY announced, the Conference Committee are preparing to have a dining-tent on the camp ground to provide meals for all who may wish to board. This tent will be furnished with tables, dishes, chairs, etc., and with proper waiters to serve the meals. It has been decided

by the committee to furnish single meals for ninepence each, or twelve meals for eight shillings. We have a good restaurant committee, and shall be able to furnish good, wholesome food to all who desire to take their meals at the dining-tent.

We shall have a grocery stand on the ground, where bread, fruits, vegetables, and groceries can be supplied to all who choose to provide their own food.

THE *Christian Colonist* of Nov. 10 gives currency to the following paragraph:—

"A very interesting party sailed over to America some days ago in the *City of Paris*. Mrs. Andrew and Dr. Kate Bushnell were on board. Dr. Lyman Abbott was there, and Dr. Pentecost, and Mrs. Besant and Dr. Barnardo, and Mr. Carnegie. A notable gathering! When Dr. Pentecost preached in a brown tourist's suit and a red tie, everything went well; no one seemed shocked or even surprised by his unorthodox get-up. But when Mrs. Besant, in a pale pink blouse and a black skirt, gave her lecture on Theosophy, and Dr. Lyman Abbott moved a vote of thanks, and went so far as to say that there was very little in the lecture with which he did not agree, Dr. Barnardo could bear it no longer, and he burst out into a wild and desperate attack upon the lecturer. However, all came right in the end. Mrs. Besant replied in her sweetest tones; Dr. Pentecost boldly declared, that, by changing the terminology, he could redeliver Mrs. Besant's lecture in nine-tenths of the churches, and it would be accepted as orthodox. And so the proceedings concluded."

This item is very significant of the theological trend. Just think of Christian ministers and missionaries meeting on common ground with the leader and apostle of Theosophy. There is too much truth in Dr. Pentecost's statement as to the reception Mrs. Besant's lecture would receive in the churches.

WHEN the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The Spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life.—*Mrs. E. G. White.*

MATTRESSES FOR CAMP-MEETING.

THE Conference Committee are arranging to hire wire mattresses for those who require them. The prices are as follows:—

Single, 3s.; double, 4s.; for the term of camp-meeting, fixed ready for use. It is understood that visitors will provide their own bedding.

If you wish to hire a mattress, send your order at once, stating size required to—

JAMES SMITH.

TENTS FOR THE AUSTRALIAN CAMP-MEETING.

WE wish again to call attention to the fact that the Conference Committee have had made a number of tents of good material and convenient sizes.

The following are the prices:—

TENTS.		FLYS EXTRA.	
Selling Price.	Rental.	Selling Price.	Rental.
10X12 £2 7 6	8 6	£1 5 6	5 0
12X15 3 0 0	11 0	1 12 6	6 6
12X18 3 7 6	13 0	1 17 6	7 6

Orders are coming in; and we expect that very soon the whole will be taken up. As previously stated, we can make a few more if we know in time. We desire all who require tents

to order at once, so that none may be disappointed

In ordering please state—

1. Size of tent; 2. With or without fly; 3. Whether you wish to purchase or rent; 4. Whether you wish the tent in readiness for the workers' meeting, or not until the camp-meeting. For further particulars, see BIBLE ECHO No. 22, Nov. 8.

Address all communications to the Conference Secretary, James Smith, Echo Office, North Fitzroy.

NOTHING is more true at the present time than that God is working on minds, and in a manner that we know not. We cannot monopolise or circumscribe God's work. To throw our arms around what we see is unwise; for the Spirit of God is moving upon men, and is working as in the days of the Reformation. Said Luther upon a certain occasion, "What have I done?—I simply set the Word of God to running, and then took a chat with my lord Catherine (his wife), and in a short time down came kingdoms, and thrones, and popes; and one here and one there embraced that Word and became free in God." So it is now. Christ is the great planner, and his plans are to give the world the truth. He works by all lawful means. All heaven is waiting to unite with human agencies in the carrying forward of his work upon the earth. He sees the end from the beginning, and views the whole world from his calm eternity. It is our duty to inquire, "What wilt Thou have me to do?" The less worldly policy we use in this work the better. When we begin to think we know something, it is then we know the least. We should work faithfully, earnestly, and devotedly in the sphere assigned us by God. And let God take care of the results. It is Christ who is general commander of the forces. We are to be co-workers with Him. Even Satan does not know what revelations God will next make known to his people. But he is watching to see where he can stir up some one to plan and get in ahead of the Lord, and so hinder the Lord's work on the earth. How important, then, that we occupy the positions assigned us by God with faithfulness, and let God do the planning, and never in the least degree depart from integrity. S. N. H.

S. W. PARTRIDGE AND CO.'S POPULAR MISSIONARY BIOGRAPHIES.

FOR some time we have been unable to fill orders for many of the above; we now have pleasure in stating that we have just received a supply of these interesting books, and can fill all orders sent to us.

We have also in stock quite a number of interesting and instructive works which we shall advertise in future issues of the BIBLE ECHO.

ECHO PUBLISHING CO.

THE BIBLE ECHO,

An 8 page Religious and Family Journal,

PUBLISHED EVERY WEEK.

AT MELBOURNE AND WELLINGTON,

In the interests of

MORAL CULTURE AND BIBLE TRUTH.

PRICE, PAYABLE IN ADVANCE:

	S.	D.
For the Year, post-free	6 6
For Six Months, post free	3 6
In clubs of five or more to one address (each)	5 0
Single copies	0 1

Address BIBLE ECHO, North Fitzroy, Melbourne, Victoria; or, Banks Terrace, Wellington, New Zealand.

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.