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ONE PENNY.

THE BIBLE ECHO.

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An Exposition of Bible Truth and Signs of the Times.

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THE GODS OF EGYPT.

THE primitive religious beliefs of the Egyptians have not been clearly determined. The oldest monuments reveal the worship of many gods; but the eminent Egyptologist, De Rougé, has been led, from a careful study of the religious systems of Egypt, to affirm that the original principle in them all is the idea of one God.* Other scholars, equally distinguished, have decided that the fragments of inscriptions and manuscripts which have been preserved to our day do not warrant De Rougé's conclusion.

Certain it is that, however monotheism may have originally prevailed in Egyptian philosophy, the idea at a very early date grew into a polytheistic development; but it is also true that the spiritual concept in the religion of Egypt suffered less by polytheistic degenerations than among almost any other people worshipping a multiplicity of gods. It was the moving spirits of things, rather than the material forms, that were adored by the Egyptians.† It was none the less a system closely allied to natural philosophy. The deities worshipped were regarded as the moving powers of nature. A knowledge of the deities was therefore necessary in order to interpret the processes and phenomena of the external world.

THE GOD OF LIGHT, HEAT, AND FIRE.

The first and greatest of the Egyptian gods was Ptah. His principal sanctuary was at Memphis, and here his worship is said to have been as old as the city itself. Nearly all the Pharaohs contributed to enlarge and adorn the great Memphian temple where Ptah was adored. He was the god of light, of heat, of fire, and as such was worshipped by the Greeks under the name of *Hephaestus*.

*This agrees with the statement in the first chapter of Romans, that the heathen gods were made up of human images, and that they were not gods at all, but only images which men made up of their own imaginations.

The fundamental theory of the Egyptian religion was that whatever gave life was worthy of adoration. The sun, or the spirit that ruled the sun, was pre-eminently the giver of life; therefore, the sun, or the spirit of the sun, was a god, and worthy of worship in the highest. This spirit of life and light and truth was Ptah. He stood at the head of the dynasties of the gods. His name was sublime. He was the lord of truth, the ruler of the sky, the king of both worlds, the weaver of the beginning, the producer of the egg of the sun and moon. He was a creative spirit, having the power of

leaf of lotus; for in the Egyptian fancy the sun of the winter months was a little child. Afterwards, at the vernal equinox, he was a youth; then, in summer, a bearded man; and at the autumnal equinox, an old man gray and decrepit. The allegory of human life furnished the symbol of the god. He was borne daily around the world in a boat navigated by spirits who, hour by hour, drew the growing deity to his destined place in the west, and thence over the waters of the under world to his renewal in the morning. "The old man becomes a child again," is the language of the monuments.

In the sculptures of Egypt, Ra is represented as a red god, having the head of a hawk. Upon his crest he bears the solar disk. His symbol is generally the hawk—emblem of watchfulness. The sun sees all things. He drives away all darkness. Ra struggles against the gloomy powers, and overcomes them. He is accordingly adored as the victorious, the vanquisher.

The worship of Ra was more general than that of any other deity except Osiris, and was frequently combined with the worship of other gods, such as Amun, Num, and Sebek.

At Heliopolis two animals were sacred to this god; the black bull, Mnevis, and the famous Phoenix. For it was from this city that the fabled bird began its flight around the world. The cat and the hawk were likewise sacred to Ra, and the two-winged globe of the sun his emblem. It was from this great solar deity that the kings of Egypt derived their power and glory; they were all sons of Ra.

THE GODS OF BLESSING AND LIFE.

The greatest of all Egyptian myths—the most popular and universal—were those of Osiris and Isis. Isis was the receptive and Osiris the fructifying power in nature. They were the spirits of Blessing and Life. Their colour is green, for the living earth is green; and the sacred tamarisk, with its perennial verdure, is the emblem of that indwelling life which was given by Osiris and born of Isis.

The primitive seats of the worship and lore of Osiris were at Philæ and Abydos. Opposite the former city, on a little island in the Nile, whose very sand was sacred, was Osiris's grave, hidden under



EGYPTIAN TEMPLE AT KARNAK. BUILT BY RAMSES III.

both sexes in himself. Therefore was he the double god, and therefore was the sacred beetle which, according to the tradition of the land, brought forth without the agency of sex, placed on Ptah's shoulders as his head. His body was painted green, for he was the giver of vegetation. In his hand he bore a Nile gauge and a scepter.

On a Memphian pillar, now preserved in the Berlin Museum, Ptah is defined as the god who made himself to be god, the double being, who exists by himself, the only unbegotten begetter in heaven and earth.

He is the spirit of intelligent creative power, and as such was the nearest approach to the one God known in the symbolism of Egypt.

THE GOD OF THE SUN.

After Ptah came Ra. He was the chief divinity worshipped at Heliopolis. He was more particularly the god of the sun, the Helios of the Greeks, and as such gave his name to the city. Sometimes he is represented as a child, sitting on a

the tamarisks. An oath taken by this grave was the most solemn thing known to the Egyptian.

Among the sculptures Isis generally appears as a maiden with the horned disk of the moon for her head. She has a scepter with flowers, and the emblem of life is in her hand. In the inscriptions she is honoured with the titles of the great goddess and the royal spouse.

The most famous sanctuary of Isis was situated at Busiris, in the district lying



OSIRIS.

between the branches of the Nile, and here the goddess, together with Osiris, was adored in prayers and praise. At the annual festival great lamentation was made for Osiris's death.

THE GOD OF EVIL.

Blessing and life were good; but there was also evil in the world. There was a spirit of evil. He was the serpent called Typhon by the Greeks, but the Egyptians called him *Set* (in Hebrew, *Satan*). He was the genius of malevolence. He slew Osiris, his kinsman. Isis lamented the death of her lord; and at the great commemoration a gilded heifer covered with a black veil was exhibited for four days as a symbol of the sorrow of the queen of Life for the god of Blessing. A serpent was slain in effigy, and libations were poured out to the living deity.

Set was burning red in colour, and the ass was his sacred animal. He was called the almighty destroyer and blighter. He filled the world with forms of evil—serpents and crocodiles and hippopotami, beetles and dragons and asps. The hot wind that blasted the trees was the breath of Set. The mildew and the blight were sent by his hands upon the gardens and orchards.

THE GOD OF LIGHT.

Osiris and Isis was born the child of Isis. He was born to avenge his father. As a youth he takes the form of a lotus leaf, his father's symbol. As a youth he takes the form of a lotus leaf. Then he becomes a young man, the great hero of the people. He does honour to his father and mother.

the spirit of his father. He is the genius of light. He rides in the sun-boat, and slays the serpent Apopis. He treads the crocodiles under his feet, and in the form of the winged disk of the sun triumphs over the hippopotamus. The worshipper of Horus cried out in his supplication: "Come to me quickly on this day to guide the holy bark, to force back all lions from the land of Egypt and all crocodiles into the Nile. Shamelessness and sin come and appear upon the earth; but when Horus is invoked he destroys them. All mankind rejoice when they see the sun. They praise the son of Osiris, and the serpent turns and flees."

Horus was the god of light, turning the gloom of winter into the verdure and life of spring. He is the Apollo of the Greeks.

THE MOON GOD.

Among the deities worshipped by the Egyptians the god *Thoth* held a place inferior to Ra. He was the chief moon-god, and was represented with the head of an ibis. To him is attributed the introduction of letters and the reckoning of time. In the conflict which Horus had with the dragon Set, Thoth by his wisdom aided in destroying the serpent. He was the god of knowledge and art. At the last, when the souls of the dead are brought before the judgment-seat of Osiris, it is Thoth who records the sentence of eternal doom. Thoth may perhaps be regarded as the last of the principal gods of Egypt.

BEAST WORSHIP.

Much has been written of the adoration of animals by the Egyptians. It is hardly correct to say that any beast was worshipped. Certain animals were sacred to certain gods. They were the symbols of the deities—the bodily presence of the invisible principle or power. Perhaps no intelligent Egyptian worshipped the bull or the goat; but the theology of the land, as formulated by the priests and the philosophers, indicated these animals as the best living embodiment of the gods to whom they were sacred. It was through the symbol that the god was worshipped; and since the gods were many, many were the symbols.

To the creative deities—robust gods of power and mastery—the sacred animal was the bull; and correlative with this the cow was sacred to the goddess of birth and receptivity. To Amun and Chaum the ram was sacred; to Ptah the beetle; to Osiris the heron; to Ptah and Isis the vulture; to Ra and Horus the hawk and the cat; to Thoth the ibis; to Anubis the ape; to Set and his later counterpart, Sebek, the crocodile.

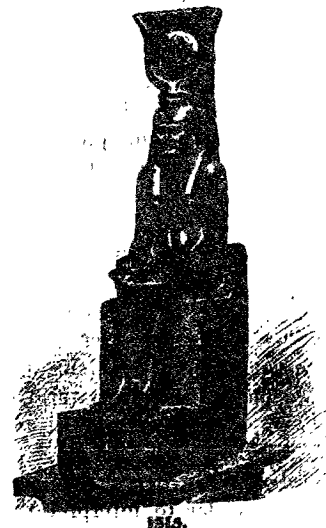
Here superstition found abundant material. The sacred animal had a portion of the divinity within them. Any offence against the sacred animal was an offence against the god of whom it was the symbol. The sacred animal was the symbol of the god.

sacred animals must be treated with respect. If the city was burning the cats must be saved—they were the creatures of the guardian Horus, who rose to light the world. To honour these animals in the presence of all the people—to cut up bits of flesh for the hawks and stand calling for them to come, or to coax the cats, already replete with delicacies, to take more milk and bread—were acts of profound piety, as it respected the supernal powers. To kill one of these sacred creatures, whether intentionally or unintentionally, was a deed worthy of death.

Among the various races of animals set apart to the gods, certain individuals were preeminently sacred. These were known by the priests, and were detected by marks and signs which distinguished them from the common herd. An animal, when once thus designated, was regarded as an incarnation of the deity. The beast was led into the temple of the god to whom the creature was sacred, and was thenceforth addressed in prayer and supplication as if the god himself.

By the common people, perhaps, the distinction between the deity and the sacred animal was not much regarded; but by the priests the discrimination was, no doubt, maintained between the spirit and the material form of their god.

When these animal gods died, their bodies were generally embalmed with as much care as those of men of the highest



ISIS.

rank. The mummies of the holy creatures—bulls, cows, jackals, dogs, cats, vultures, hawks, ibises, herons, and even crocodiles—are found abundantly scattered among the sacred rubbish of Thebes, Abydos, Memphis, Bubastis, and Hermopolis.—*Ridgway's History of the World.*

Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to beast, and to creeping things. Rom. 1:21-23.

SYMBOLS OF THE DEITY.

By the Papal Church the first and second commandments are confounded and treated as one, and the tenth commandment, the one relating to covetousness, divided into two in order to preserve the correct number ten.

But this is a mistake. The first and second commandments are not the same. There is a wide difference between them.

The first commandment forbids our having any other god than the true God before, in the place of, or in preference to, Him.

The second commandment forbids the worship even of the true God by false means; that is, by making, with our own hands, representations of God, and through these representations attempting to worship God, by bowing down before them and paying to them our adoration and respect. The reason for this prohibition is, that God is infinite in His attributes. Man cannot therefore make anything that will correctly represent God. All attempts to do so can result only in degrading his conceptions of the Divine Being. The importance, therefore, of the second commandment is at once apparent.

In the preceding article it will be noticed that Mr. Ridpath states that it is hardly correct to say that the Egyptians worshipped any beast; but that certain animals were sacred to certain gods, were regarded as the "symbols of the deities," and that "it was through the symbol that the god was worshipped." But this is the very thing which the second commandment forbids—likening God to some created thing, and then attempting to worship Him through that thing.

And right here is where the Papal Church violates the second commandment in its use of images. To be sure it says that "no catholic ever thought of such a thing" as "invoking images." ("Doctrinal Catechism," p. 273.) And so Mr. Ridpath says that "perhaps no intelligent Egyptian worshipped the bull or the goat." But the Egyptians held these animals, and images of them, as symbols or representations of the deity, and performed their worship through them. So likewise does the Catholic Church with the images which it uses. Here is the proof:—

"The Catholic Church teaches that the images or representations of Jesus Christ, of His Blessed Virgin Mother, and of the saints in general, are to be honoured with due honour; not indeed, for what they are in themselves, but for what they represent." *Catholic Bible*, pp. 218, 219.

"The images of Christ, of His Virgin Mother, and of the saints, are to be had and retained, especially in churches; and a due honour and veneration is to be given to them: not that any divinity or virtue is believed to be in them, but because the honour which is given them is referred to the originals which they represent, so that by the images which we kiss, or before which we uncover our heads or kneel, we adore Christ, and venerate the saints, whose likenesses they represent." *Concilio of Trent, quoted in Cardinal Gibbons' Faith and Morals*, p. 235.

"We honour pictures and images not for any virtue these images possess, but on account of the originals which they represent." *Doctrinal Catechism*, p. 273.

But all this is contrary to the plain teaching of the second commandment. The commandment says:—

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water that is under the earth; thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments."

And this being so, it is not so much to be wondered at that the Catholic Church has left this commandment out bodily from many of its catechisms which are used as text books in catholic schools; and that the majority of Catholic children, while they can usually repeat the other commandments, know little or nothing of this.

MY BIBLE.

With great delight I think of thee,
My Bible.
Of words of holiness in thee,
My Bible.
Thou tellest me from whence I came,
Thou tellest me just what I am,
And pointest me to Calvary's Lamb,
My Bible.
O precious word of light and love,
My Bible.
Sent down to earth from God above,
My Bible.
Without thy blessed rays of light,
To guide my feeble steps aright,
I soon would stray in sin's dark night,
My Bible.
A casket full of richest gems,
My Bible.
More precious than earth's diadems,
My Bible.
The proud and sinful man may hate,
The unbeliever may berate,
Still I will love and call thee great,
My Bible.
How cheering are thy words to me,
My Bible.
Those promises, so full and free,
My Bible.
I love Thy blessed book, my Lord,
Correction, wisdom, it affords,
And points the way to heaven and God,
My Bible.
I'll ever press thee to my heart,
My Bible.
From thee I'll never, never part,
My Bible.
And when my Lord shall take me home;
Beyond this world of sin and gloom,
I'll praise Him for this precious boon,
The Bible.

Sydney, N.S.W.

JULIA MALCOLM.

TAXING CRIME FOR THE PUBLIC GOOD.

MANY often try to hoodwink themselves—and others too—into the belief that if a bad thing is only regularly and systematically mulcted by the government, in the way of a tax for the public good, it then becomes a good and justifiable thing, and has a right to exist.

So some say: Control betting on horse racing by licensing the totalisator, then put a tax on the totalisator for the benefit of public charities, and horse racing and betting on horse racing are all right. With this view of the matter, men will talk eloquently of "the philanthropic usefulness of the totalisator, and its automatic benevolence in diverting for charitable objects a small but refreshing rill from the vast stream of money invested on horse racing," and tell how much is

lost to public charities by not licensing and taxing the totalisator.

"Automatic benevolence!" What virtue can there be in a benevolence paid by a machine? Automatic benevolence simply means a tax which men are willing to pay for the privilege of indulging in sin or crime, provided that sin or crime can be legalised by the government, and by the sanction of law raised to the degree of so-called "respectability." All the arguments in regard to the benefit which charities and the like would receive from the legalisation and taxation of such things are mere pretexts,—bribes thrown out for the public approval of the evils and a guarantee for their continuance.

But the people ought not to be cajoled by any such arguments. They ought to rise up in their manliness and condemn the evil itself. Men ought never to allow themselves to be deceived into thinking that there can be any justifiable grounds for licensing and perpetuating wrong; and they would not if they would fear and seek the Lord, accept the gospel, and receive the "sound mind" which it is the province of the gospel to give men. 2 Tim. i: 7.

The very worst trades, the darkest crimes in the world, in one way or another seek to justify themselves; and they are willing to be "taxed," too, if they may but continue their course unmolested. Liquor dealers will argue that the liquor saloons in a city are the "disbursing agencies of a community;" that the money taken in by them is "invariably paid out again the following day for a multitude of purposes." They will even sometimes plead for "high license" in order to put a stop to "unlawful selling;" and in support of the necessity of perpetuating the liquor business, tell us that "the shortage caused by a cessation of the liquor revenues will have to be made up for by higher taxes."

But every one who knows anything about the question, knows that these arguments are only plausible falsehoods. The liquor dealer carefully abstains from telling anything about the sickness, the misery, the pauperism, the accidents, the adulteries, the divorces, the insanity, the assaults, the suicides, the murders, and the endless litigation which his nefarious traffic causes, and of the tremendous bill and heavy taxation which these things entail upon a country in the way of providing gaols, penitentiaries, hospitals, alms houses, orphans' homes, insane asylums, and the payment of lawyers and litigation fees. These he says nothing about, but tells us that the street and road taxes must be paid by some one; that government institutions must be supported; and points to the many public charities and alms houses which need help, as though his business had nothing to do in making charities necessary, in calling for government institutions, and in filling alms houses, hospitals, and gaols with their wretched inmates.

Wisdom would say, Stop the whole business. Stop the liquor traffic and the horse-racing betting, and the people can pay their taxes, take care of their poor, and be money in pocket. But the people of this world are not intent on hearing wisdom's voice; and so iniquity and sin and crime go on, hiding themselves behind their hollow pretexts. But the day is coming when these wicked pretexts will not look the pleasing and plausible things they do now; when men will reason straight, and all see things as they are. That will be the day when God arises to call men to account, to vindicate His truth, and to sweep away "the refuge of lies."

CONSECRATION.

WHAT IT MEANS.

LIVING in constant recognition of the fact that we are not our own, and that we are simply stewards of everything that comes into our keeping, is a life of consecration to God. Nothing that falls short of this is true consecration. That we are not our own, and that we are responsible for the use we make of all that we have, is a fact, whether that fact is recognised or not.

Let us study some Bible statements on this point. Man originally belonged to God by creation. God made him. Adam was made a prince, and the dominion of this world was entrusted to him. When he had forfeited all right and title to his life and his dominion, Satan, the usurper, became "the prince of this world," Christ, Himself the gift of God, by giving Himself and giving His life, paid the ransom price for lost man and his lost possession. So, now, man and this world belongs to God by double ownership. God made him, and He has redeemed him.

The recognition of this fact, every day and all the time, is Bible consecration. Nothing else is consecration.

ALL BELONGS TO GOD.

Says the apostle, "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God; and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1.

Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." Deut. 10:14.

Every beast of the forest is Mine, and the cattle upon a thousand hills. I know the fowls of the mountains; and the creatures of the field are Mine. If I were angry, I would not tell thee; for the wrath is kindled, and the fulness thereof shall be poured out." Ps. 104:24-26.

The silver is Mine, and the gold is Mine, with the land of Egypt." Hag. 2:8.

From these scriptures we learn that man, the earth, the beasts of the field, the wild beasts of the forest, the fowls, the food, the silver, and the gold all belong to God.

MAN A STEWARD UNDER CHRIST.

Man's proper relation to all these things and to Christ, by whom they were all made, and through whom the world is finally to be redeemed, is illustrated by the parable of the nobleman who, about to leave for a far-off country, called his servants unto him "and delivered unto them his goods." Christ, who had left the glories of heaven to come to our world and redeem it for His own, is the Nobleman represented in the parable. He has gone away, but He is coming back again. "This same Jesus, which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven," were the comforting words of the angel to those who witnessed His departure. The parable states that "after a long time the Lord of those servants returneth and reckoneth with them." They were His goods, not their goods, that had been delivered to them. They had simply been made stewards, and were to be called to account for the use they had made of HIS GOODS.

FAITHFULNESS REQUIRED.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful." 1 Cor. 4:1, 2.

Man is under obligation to God to render to Him his body in the best possible condition. "What?" says the apostle, "know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:17. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

God has made us stewards of time, giving to man six days to use for His glory, and reserving to Himself, as His own time, the seventh day, which He has sanctified and blessed. This day He calls "My holy day" (Isa. 58:13), and He has given the command that "in it thou shalt not do any work." Ex. 20:8-11. When any man appropriates to his own use any portion of that day which God has reserved as His own, He is robbing God of His time, time which He has pronounced holy. The greatest spiritual blessings promised to man in the Bible, are upon condition of his keeping holy the Sabbath day which He has made.

God has also made us stewards of all that we possess, giving to man nine-tenths

to use for His glory, and reserving Himself the other tenth, which He has pronounced holy. "And all the tithes 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. When any man appropriates to his own use any portion of the tithe, he is robbing God of that which He claims as His own, and which He has pronounced holy. "Will a man rob God?" What a question! "Yet ye have robbed Me." What a charge! "But ye say, Wherein have we robbed Thee? In tithes and offerings." Mal. 3:8. How specific this charge! No dodging the point. "Ye have robbed Me, . . . in tithes and offerings." "Thou that preachest a man should not steal, dost thou steal?" Rom. 2:21. Every one who does not repent of this sin will surely meet that charge in the day of final accounts, when the Lord returns to reckon with His servants.

Reader are you a robber? I put this question straight to your heart, and ask that you may answer it at the bar of your own conscience. Have you been faithfully rendering to God that which He claims as His own, and which He has pronounced holy? If you have not, He charges you with robbery.

A PLAIN QUESTION.

What would you think of a man who would deliberately rob his fellow-man? Would you care to live near him? And if you did live thus, would you not take great care to keep your doors securely locked and bolted? But how much worse is it for a man to rob a fellow-man than to rob the Lord? A few days ago a man in the colony of Victoria was sentenced to a long term of imprisonment for an attempt to evade the payment of his taxes. That is how a citizen of the state is regarded who withholds from the government that which it claims as it just due. "Render therefore to all their dues." "Render therefore to Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:21.

THE TITHE IS THE LORD'S.

The greatest temporal blessings promised to man, in the Bible, are upon condition of faithfulness in the payment of tithes and offerings.

I know that hundreds of people, I know that hundreds of Seventh-day Adventists, are a great deal poorer than the Lord wants them to be. He has ordained this matter of faithfulness in rendering to Him His own, the channel through which He has designed that great temporal as well as spiritual blessings should flow to His people. He would open the very windows of heaven, if necessary, that means might flow in among His people, if all were faithful in this respect, and would use their means for His glory and the advancement of His kingdom, and not for the gratification of self.

God is so anxious to fulfil His promises to us along these lines that HE CHAL-

...TO PROVE HIM. "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. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:10-12. The blessings here promised are of a temporal nature.

A GOSPEL AND SCRIPTURAL SYSTEM.

The tithing system, although it was continued under the Levitical priesthood, did not originate with that priesthood. It existed under the Melchisedec priesthood in the days of Abraham, as evidenced by the fact that Abraham paid tithes to Melchisedec. See Gen. 14:18-24. Christ, being our High Priest, and being "after the order of Melchisedec" (Heb. 5:6), the tithing system belongs to this, as well as to the former dispensation, for He is the Priest of this dispensation.

Under the former dispensation the Lord instructed the Levites thus: "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." Num. 18:21. The apostle Paul, commenting upon this arrangement, says: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

Can men ordain a better plan than the one which the Lord has ordained? Thousands of churches all over the world have been trying to find a better plan for the support of the gospel. Many plans have been tried which are of a very questionable character. But the Lord's own way is the best, and the one upon which His rich blessing will rest. Reader, whoever you may be, let me urge upon you the importance of being faithful to the Lord, in dealing with the means which He has placed in your hands, and of serving Him in His own way.

W. A. T. ROBINSON.

SANCTIFICATION AND ITS SIGN.

"REMEMBER the Sabbath day, to keep it holy."
"Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

There is no genuine Christianity without sanctification. There is no genuine sanctification, however, which is accomplished by the Lord Himself. And the

genuine keeping of the Sabbath is a sign that the Lord does sanctify the believer, and that he may know that the Lord does sanctify him.

To profess sanctification without the keeping of the Sabbath is to come short. To profess to keep the Sabbath without sanctification is a contradiction. Sanctification is perfected in keeping the Sabbath. Keeping the Sabbath attains its perfect aim in sanctification.

"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." Verily, therefore, "My Sabbaths ye shall keep." And "the seventh day is the Sabbath."

A. T. JONES.

Reports from the Week of Prayer.

TASMANIA.

It was my privilege to meet with the churches in Tasmania during the week of prayer. A pleasure and a rest it was, indeed, to lay aside office and editorial duties for even a few days, get out among "the people," and spend a season with them in seeking God, considering our relations and obligations to Him, and the progress and needs of His cause.

Three years had elapsed since meeting with the friends of the truth in this fair and fertile island home. I was pleased to see that, although comparatively little ministerial labour had been bestowed upon this field since then, the truth had made encouraging progress. New members had espoused the cause, a neat and comfortable church building had been erected in Hobart, and good work was being done in various lines.

At Hobart, where altogether the largest number of Sabbath-keepers in the island reside, we had encouraging and profitable meetings from the first. They were well attended, and the Spirit of the Lord came in to instruct and refresh us all. The readings prepared for this occasion seemed just what was needed, and the Lord greatly blessed in their presentation. Hearts were touched, wrong ideas corrected, and souls converted. Quite a number from outside attended the meetings. The donations to the school amounted to £2 12s. 8d., and to missions £9 19s. 5d., including a number of pounds worth of jewellery. A diamond ring, the cost of which was over twenty pounds, was given by one sister. She had not been wearing it of course, but keeping it as a gift from a loved one. But all such things can well be parted with here, and laid on the altar as tokens of love to Him who gave His life and all for us.

After remaining at Hobart till Wednesday evening, holding seven meetings, and doing considerable visiting, I went to Bismarck and spent Thursday, Friday, and Sabbath with the church at that place. Meetings had been going on there, however, during the week, moonlight nights and fair weather favouring a good attendance on the part of all, a number of whom live several miles from the church building. There is a large number of young people in this church, and it was indeed gratifying to see them so

faithful in attending the meetings, glad to learn that the missionary spirit is alive in the church. When I arrived there I found some burdened with a desire to have the truth carried to a certain place at a distance, where an interest had been aroused through a few meetings having been held in a private house by one of the brethren. Before I left, the church made arrangements for the elder of the church to go and spend two weeks in the place and hold meetings. The arrangements have since been carried out, a good interest aroused, and now there is an urgent call for a minister to be sent to the place. This is certainly commendable zeal, and other churches would do well to copy the example. Their annual donation to missions amounted to £1 2s. 7½d.

On the last Sunday of the week of prayer I returned to Hobart, with one young man who desired to be baptised and unite with the Bismarck church, and learned that they had been having most excellent meetings since I left. A number had expressed themselves as desiring baptism, and in the afternoon I had the privilege and sacred pleasure of baptising, at the public baths, seven, mostly young men and women. In the evening we had our closing meeting, and so much joy and good cheer prevailed that the friends were loath to separate after the meeting had closed. After spending some time answering inquiries and in friendly conversation, the large company who had remained sat down again, and sang, "God Be With You Till We Meet Again," when we took our farewell, leaving on the early train the next morning for Launceston.

At Launceston the small company of Sabbath keepers had been faithfully celebrating the appointed season, taking up all the readings as indicated. And they had been blessed. To meet with them, although for only one evening, was like stepping upon an oasis in the desert, so earnest and warm-hearted did I find them. Their donations to the school were 5s. 2d., and to missions 14s. 9d. Several here desire baptism, but arrangements could not be made for baptism during the short time I had to remain with them, my boat leaving for Melbourne the next day. Pastor Robinson, we trust, will visit the company here soon. May God bless the brethren and sisters in Tasmania.

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TREASURE IN HEAVEN.

ALL the gold we leave behind us
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain.
Since we neither can direct it
By the winds of fortune tossed;
Nor in other worlds expect it:
What we hoarded we have lost.

But each merciful oblation—
Seed of pity wisely sown—
What we give in self-negation
We may safely call our own.
For the treasure freely given
Is the treasure that we hoard,
Since the Angels keep in heaven
What was lent unto the Lord.

—John G. Saxe.

UNCONSCIOUS INFLUENCE.

We are told of the Apostle Peter, that the sick were brought out as he passed by, that his shadow might fall upon them and heal them.

We, too, cast shadows as we pass—shadows of good or ill, of hurt or of healing. No man liveth unto himself, and no man dieth unto himself. The lives of those about us are being touched, either to their bettering or to their harm, by the influence of our lives:

A boy of fifteen, who had never before been away from home and from the influence of Christian parents, was sent to college. At his boarding-house there were a number of students, all of them much older than himself. On the morning after his arrival, his landlady called upon him to return thanks at the table.

It was a hard ordeal. The poor boy blushed and hesitated, but he would not shirk his duty. His words were few and stumbling, in fact, he could not be sure, a few minutes later, that he had uttered one intelligent sentence. "And that bright fellow B., was looking right at me," he told himself afterward, his face crimsoning again at the recollection. "I felt his look. He's on the verge of infidelity, they say. He and the other fellows will have their laugh about me, I suppose, but I can stand that. It was an awfully hard thing to do, and I know I made wretched work of it; but it was the only thing there was to be done, unless I wanted to be a miserable coward."

After that he was called upon to perform the same office before every meal. He grew used to it at length, and no longer blushed and hesitated. But he never was able altogether to forget B's critical eyes, until one Sunday morning toward the end of the year, he surprised every one by making a profession of faith in Christ. "This is under God, your fatherly blessing, to the boy who has been looking at me," he said, "I could never get away from the thought of that fellow B. I couldn't get away from the thought that the religion for which a

timid little chap like you would stand up so pluckily, had something beside theory and dogma in it. I want to give my life to the ministry of the gospel; and if I reach souls with the message of salvation, the victory will be rather yours than mine."

What is your influence, young Christian? If it is pure and worthy, be sure it is telling for Christ in ways of which you do not know.—Selected.

A CHILD MESSENGER.

SOME years ago a little girl was waiting with her mother at a railway station. While looking from the window of the waiting-room a gang of convicts came along, among them one whose cruel face might well inspire terror.

The child's gaze rested upon him sorrowfully; then slowly the big tears filled her blue eyes. With a pity which could not be kept back, she left her mother's side, and ran straight up to the convict. Laying her soft hand upon his fettered wrist, she just looked up in his face, and, with tear-broken words, said:—

"I'm sorry for you, and Jesus is sorry for you, too."

That was all. The convict passed on his way, and the child passed on hers; but the message had been given, and the guilty soul had heard of a Saviour's pity.

"Jesus is sorry for you, too." The words rang in his ears as he went about his prison toil day after day; the wardens were surprised; they had received word that this man was a regular savage, who would have to be treated very harshly; but instead, he behaved very quietly, and when offered a Testament, took it gladly.

Through God's grace, the Testament completed the work begun by childish words; the once sinful man was led to Jesus' feet. He was afterwards given his freedom for good conduct.—Selected.

NO EXAGGERATION.

PEOPLE say we exaggerate the evils of the drinking customs. I should like to see the man that can exaggerate them. The enormous expenditure in England of 2s. in the pound on all incomes upon this destructive article is amazing. Why, it would enable us to give in the time of Irish famine £150 per annum to every family.

We must remember that on an average every workingman spends 3s. in the pound of his wages in drink. Now, multitudes never taste it, and many take very little, therefore many must spend 6s. and even 9s. in the pound, and what calamity does that represent. We cannot exaggerate, but we must not minimise the evil.—Richard Glover, D.D.

ALCOHOL A POISON.

Every creature of God is good. Yes; but I know that alcohol is a poison, and I do not see in what respect alcohol is more of a creature of God than strychnine. In fact, alcohol is much less so; because strychnine is at least a natural poison, and alcohol is an artificial one.—A. M. M. M. M.

USES OF THE BANANA.

WHEN you see a banana, you are apt to think of it only as a fruit to eat, but the tree and its fruit have many other uses. In the West Indies the people make use of the whole tree. The leaves are used to shade the young coco plants from the hot sun. The young leaves before they are opened, are used for dressing on blisters. The dried stalks of the old leaves are made into twine, and the leaves are made into boxes.

In Malay the ashes of the leaves and stalks are used in washing. From these a kind of salt is also made. The juice and skin of the fruit and leaves are used for blacking. The juice is also used in making ink.

In Java, the banana has a substance on the under part of the leaf that is made into wax. In some other countries the ashes of the fruit and leaves are used for dyeing.

Banana fibre is used in making Manila hemp, and from this ropes and cordage are made. From old ropes wrapping paper is made. And in Switzerland they make a fine hat-braid from Manila hemp. So you see the banana is a very useful tree.—Our Little Friend.

No good comes of blaming others for the misfortunes we bring upon ourselves.

THE effect of alcohol upon the nervous system may be described as one of progressive paralysis.—Dr. Brunton.

OF all the people I know who cannot stand alcohol, it is the brain workers.—Sir H. Thompson.

OF all the organs of our body the brain is the most deeply affected by alcohol.—Dr. Klein.

HOWEVER pleasant alcohol is for the moment, it is not a helper of work. It is not only not a helper of work, but it is a certain hinderer of work.—Sir A. Clark.

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City.	School.	Church.
Adelaide—Bible Christian Chapel, Young St.	9.30 a.m.	11 a.m.
Auckland—Nassau Street, Surrey Hills	2.30 p.m.	10.30 a.m.
Ballarat—Society's Hall, Grenville Street	2 p.m.	3.30 p.m.
Brisbane—Albion Public Hall, (upstairs)	2.30 p.m.	3.30 p.m.
Geelong—Trinity Schoolroom, Lit. Myers St.	3 p.m.	11 a.m.
Hobart—S.D.A. Church, Warwick St.	10 a.m.	11.30 a.m.
Hawthorn—Park Street Chapel, Glenferrie	10 a.m.	11.15 a.m.
Melbourne—S.D.A. Church Alfred Cres- cent North Fitzroy	9.30 a.m.	11 a.m.
Parramatta—The Tabernacle, Charles St.	10 a.m.	11.30 a.m.
Perth—Temperance League Hall, Limbo St.	10.15 a.m.	11.20 a.m.
Rockhampton—Oddfellows Hall, Denham St.	10 a.m.	11.15 a.m.
Sydney—Carlisle St., Ashfield	9.45 a.m.	11 a.m.
Williamstown—Freemasons' Hall, Electra St.	2.15 a.m.	11 a.m.
Windsor—Foresters' Hall, Albert Street	9.30 a.m.	11 a.m.
Woolhara—Oddfellows' Hall, Queen St.	3 p.m.	11 a.m.
Petersham—S.D.A. Church, Cannon Street near Parramatta Road	9.30 a.m.	3 p.m.

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

SABBATH COMMENCES:

CITY.	AUG. 5.	AUG. 12.	AUG. 19.
Melbourne ..	5.34 p.m.	5.40 p.m.	5.46 p.m.
Sydney ..	5.16 p.m.	5.21 p.m.	5.26 p.m.

Items of Interest

The Imperial Government has decided to abandon compulsory vaccination.

The Prince of Wales fractured his knee cap on the 18th inst., by slipping on a staircase.

The British Postal Authorities have decided to reduce the letter postage to Australia to 1d per half oz.

A bag containing 1,000 sovereigns was stolen from the counter of the Bank of England on the 18th inst.

The new Sydney markets, erected at a cost of £700,000, were formally opened by the mayor on the 21st inst.

The British Government has decided to expend an additional £8,000,000 in the construction of 20 new warships.

At Manzanillo in Cuba, the garrison refused to surrender, and the port was thereupon bombarded by American warships.

The State School at Horsham, Vic., has been closed for 12 days on account of the prevalence of diphtheria in the district.

Heavy falls of snow are reported from the mountainous districts of New South Wales, and the Darling Downs in Queensland.

The S.S. *Wendouree* ran aground while leaving Newcastle, N.S.W., on Wednesday, 20th inst., and has since become a total wreck.

The daily average number of prisoners in Victoria for 1897 was 1217. The average cost per head per annum was £36 7s 4d.

20,000 men are reported as being now at Klondike. Provisions are abundant, and immense quantities of gold have been found, variously stated as from 12 to 30 millions.

Spain denies that the commandant at Santiago de Cuba was authorised to surrender to the Americans, and threatens to court martial Col. Toral on account of his action.

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Australian Tract Society, 251 St. George's Rd., N. Fitzroy, Vic.
N. S. Wales Tract Society, 82 Douglas St., Sutherland, N. S. W.
New Zealand Tract Society, 37 Taranaki St., Wellington, N. Z.
Queensland Tract Society, "Warriston," Petrie Terrace, Brisbane, Queensland.

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

Adelaide.—Mr. J. Higgins, Frederick St., New Parkside, S. A.
Perth.—R. Hare, Cowell Street, West Perth, W. A.
London.—International Tract Society, 59 Paternoster Row, E. C.
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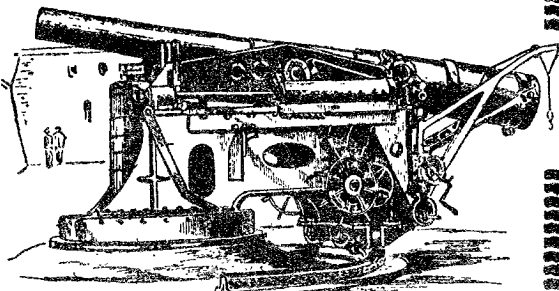
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Obituary

Mills.—Died, at his residence, Lutwyche, Brisbane, Queensland, July 3rd, Bro. Wm. Mills, at the age of 54, of pleuro-pneumonia, after an illness of seven days. He leaves a wife and seven children to mourn their loss; but they sorrow not as those who have no hope, for Bro. Mills gave evidence during his sojourn here that he had a living connection with God. He died looking forward to the morning of the glorious resurrection, when the Lord shall call the righteous dead to immortality, to spend eternity in that home which He has gone to prepare. When the present truth found Bro. Mills he was a conscientious member of the Wesleyan Church, living up to all the light he had, and when more light came he joyfully accepted it. Shortly before his death he was ordained to the office of deacon in the Brisbane church. He also held the position of Sabbath-school superintendent for two terms before his death. He will be greatly missed by the church, for his life was an honour to the cause he loved. Pastor G. T. Wilson, assisted by the writer, conducted the burial service. **JESSE PALLANT.**

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3. All matter appearing in the Bible Echo without credit may generally be understood as coming from the Editor.

READ the first page article.

THE health foods are having a good sale.

WE hope everyone will read the article in this number on "Consecration."

PASTOR J. O. CORLISS, with whose name many of our readers are familiar, is now laboring in Montreal, Canada.

ON his return voyage from West Australia, Pastor Daniells spent Sabbath, July 23, with the friends in Adelaide.

THE American war with Spain seems to have been resumed again in earnest, Spain showing little signs yet of giving up the conflict.

WE wish the reader to note particularly the prominence which sun worship occupied in the religion of Egypt, as described in this number.

WHILE few are seeking the kingdom of God and His righteousness, there are plenty seeking gold. The rush to the Klondike gold fields has been so great that there were 20,000 persons in Dawson City at the end of June, with thousands more on the way.

A WRITER in the Melbourne Age makes a plea for the introduction of the totalisator in Victoria on the ground of "raising the tone of horse racing." This is much on a par with the idea of having bar maids to dispense intoxicating drinks in order to raise the tone of public houses. Both are of one piece. As of old, the devil seeks to popularise sin, and make crime respectable.

Speaking of beast worship in Egypt, Mrs. Ridpath, the historian, says: "To the creative deities—robust gods of power and mastery—the sacred animal was the bull." This explains why, at Sinai, the Israelites, whose ideas of God had become perverted through their long stay and associations in Egypt, made a molten calf as a representation of God, and through this worshiped Him. Next week we shall have an excellent article, by Mrs. [Name], on this subject.

True Christian life is a growth. But if we have been born into the world, we know only the world. But if we have been actually born into the

kingdom, we will have a desire for "the sincere milk of the word" that we may grow thereby. It is only through feeding and living on the word that we can be built up in the most holy faith, and come to the full stature of men and women in Christ Jesus. By this means we may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This is well pleasing to God.

RUSSIA, it has been announced, is planning to construct seventy-four new war vessels in the near future, at a cost of £16,000,000, and thus take her stand as a leading naval power. This arouses the British admiralty, and so it is announced now that Great Britain expects to construct twenty additional war vessels to those already planned for, at a total cost for all of £15,000,000. And why has this programme been announced? The cable message says:—

"It is surmised that the announcement of the new naval scheme at the present time is intended as a warning to Russia and France that England will not allow them to attempt to wrest from her the naval supremacy."

NO ONE reading the article beginning on the first page, describing Egyptian idolatry, can fail to observe that through all this false religious system there is a semblance of truth. The reason for this is that it was simply a corruption of the truth, the truth changed into a lie, and held in unrighteousness. Note the description of the god Ptah. He is described as "the spirit that ruled the sun," "the giver of life," and therefore "worthy of adoration," "the ruler of the sky," "the lord of truth," "the creative spirit," "the weaver of the beginning," the being who "exists by himself," "the only unbegotten begetter in heaven and earth." How like the description of the true God! And so in others may be discerned what must have grown out of a traditional knowledge of the truth concerning Christ, Satan, Satan's enmity toward Christ, the final judgment, etc. All this is good evidence that the Egyptians once had the truth. But "as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," a mind void of judgment. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man and to birds, and four-footed beasts, and creeping things." Paul's description in the first chapter of Romans of the cause and effects of idolatry fits the apostasy which took place in Egypt to a "t."

"The Alarm of War."—Such is the title of our latest tract. Everybody should read it. It opens up with the statement that "one of the most marked features of the year 1897, was the continual 'alarm of war' coming up from all parts of the world," and goes on to tell of the "unparalleled preparations for war among all

nations," and what this signifies. It contains seventeen illustrations, and accompanying descriptions, of guns, war ships, etc., and gives a full showing the growth in military preparations on the part of leading nations during the last twenty eight years. It is intensely interesting, highly instructive, and as important as it is interesting and instructive. Read the notice on the preceding page, then send for a copy for yourself and for several copies for your friends and neighbours.

CENTRAL AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

THE eleventh annual session of the above association will be held in Melbourne, in connection with the meetings of the Central Australian Conference, August 6-14, for the election of officers, and other business.

J. WOODS, President.

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