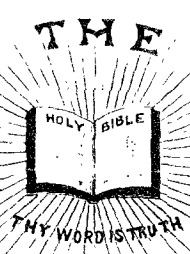


# Bible Echo.



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ONE PENNY.

## THE BIBLE ECHO.

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

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FOR TERMS SEE LAST PAGE

### DUTY.

Stern daughter of the voice of God!  
O Duty! if that name thou love  
Who art a light to guide, a rod  
To check the erring, and improve,  
Thou who art victory and law  
When empty terrors overawe;  
From vain temptations dost set free,  
And calm'st the weary strife of frail humanity!

Stern lawgiver! Yet thou dost wear  
The Godhead's most benignant grace;  
Nor know we anything so fair  
As is the smile upon thy face:  
Flowers laugh before thee on their beds,  
And fragrance in thy footing treads;  
Thou dost preserve the stars from wrong;  
And the most ancient Heavens, through thee, are  
fresh and strong. —Wordsworth

### SOLOMON'S DOWNFALL AND ITS CAUSE.

In the days of king Josiah a strange appearance could be seen opposite the temple of God. Crowning the eminence of the Mount of Olives, peering above the groves of myrtle and olive trees, were unseemly, gigantic idols. Josiah gave commandment that these idols should be destroyed. This was done, and the broken fragments rolled down the channel of the Kedron. The shrines were left a mass of ruins.

But the question was asked by many a devout worshipper, how came that architecture on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God? The truthful answer must be made: The builder was Solomon, the greatest king that ever wielded a sceptre. These idols bore testimony that he who had been honored and applauded as the wisest among kings became a humiliating wreck. He was thrice called the beloved of God. Pure and elevated in character, his piety and wisdom were unexampled.

But Solomon did not go on from strength to strength in the pure and true life. His ambition was to exceed other nations in grandeur. To do this, he allied himself by marriage with heathen nations, and in the place of keeping loyal to the true and living God, he allowed his wives to draw him away from God. To please them, he built altars, where they might worship their idols. Thus the

leaven of idolatry became mingled with Solomon's religious principles. Tares were sown among the wheat.

Solomon knew that God had chosen Israel, and made them the depository of the true and sacred faith. God had erected a wise barrier between them and the rest of the world, and only by jealously guarding the ancient landmarks could they preserve their high and distinct character. Why then did Solomon become such a moral wreck. He did not act on correct principles. He cultivated alliances with pagan kingdoms. He procured the gold of Ophir and the silver of Tarshish, but at what a cost!



SOLOMON OFFERING THE DEDICATORY PRAYER.—1 Kings 8: 22-61.

"And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven."

Solomon mingled error with truth, and betrayed sacred trusts. The insidious evils of paganism corrupted his religion. One wrong step taken, led to step after step of political alliance. The polygamy so common in that time was directly opposed to the law of Jehovah. But this evil was introduced into Palestine, and the Israel of God mingled in marriage with Phœnicia, Egypt, Edom, Moab, and Ammon, nations which bowed at idolatrous shrines, practicing licentious and cruel rites, greatly dishonouring to God. These Solomon countenanced and sustained. His once noble character, bold and true for God and righteousness, became deteriorated. His profligate expenditure for selfish indulgence made him the instrument of Satan's devices. His conscience became hardened. His conduct as a judge changed from equity and righteousness to tyranny and oppression. He who had offered the dedicatory prayer when the

temple was consecrated to God, who prayed for the people, that their hearts might be undividedly given to the Lord, was now following a train of circumstances entirely contrary to right. The life which was once wholly dedicated to God, had been given to the enemy.

Solomon tried to incorporate light with darkness, Christ with Belial, purity with impurity. But in the place of converting the heathen to the truth, pagan sentiments incorporated themselves with his religion. He became an apostate. God was no longer to him the only true and living God, a ruling Providence. He was a religious wreck.

In the days of Christ the ruins of the groves erected by Solomon for his wives might still be seen. This place was named the Mount of Offense, by all the true-hearted in Israel. Solomon little thought that those idol shrines would outlive his reign, even till Shiloh came and looked upon the melancholy sight.

This case is left on record for all the religious world. Let those who know the word of the living God, beware of cherishing the errors of the world. These Satan presents in an attractive style; for he would deceive us, and destroy the simplicity of our faith. If these errors are introduced, they will mar the precious landmarks of truth.

God has given men and women talents. None of these gifts are to be perverted to Satan's service. We need to guard jealously the simplicity of our faith. Let none who know the truth employ their mental faculties in a cheap line of business. Thus they prostitute their powers, which are gifts from the heavenly Father, and bring on spiritual weakness and inefficiency. *We cannot with safety tamper with the leaven of false, dishonoring doctrines.* Think of Solomon's history, and do not tamper with truth. Do not introduce the leaven of error as legitimate work.

The safeguards of our peace are to be preserved by watchfulness and much prayer. Great care is to be shown in the choice of associates, lest instead of leading them, we are led into evil, and our souls imperilled. We must do nothing to lower the standard of our religious principles. Let there be a decided reformation. Let nothing be done to hurt the faith or mar the soul. Let our reward be the clean hands, the pure heart, the noble purpose.

Mrs. E. G. WHITE.

## A BLESSING ON THE MAN AND A BLESSING ON THE DAY.

WHEN God had created man "in His own image," then "God blessed them." This was on the sixth day.

Then came the seventh day; "and God blessed the seventh day."

God blessed the *man*, and God blessed the seventh *day*.

That blessing upon man was a reality. It was a substantial thing which was put upon the man by the Lord for the benefit of the man.

That blessing upon the seventh day was likewise, and just as certainly, a reality. That, too, was a substantial thing which was put upon that day by the Lord.

That blessing upon the seventh day was also for the benefit of man; because the seventh day is the Sabbath, the Sabbath was made for man, and that blessing is one of the things that made the seventh day the Sabbath for man.

No one who knows that there is such a thing as the blessing of God, can deny that the blessing with which God blessed the man was a reality. No one who knows what God's blessing is can deny that when He blessed the man, there entered the life of the man a substantial good,—a good which the man could not possibly disregard without substantial loss.

And the blessing with which God blessed the seventh day was just as real, just as substantial, and just as much for the good of man, as was the blessing with which He blessed the man. This can not possibly be denied.

In that blessing which God put upon the seventh day, there was a substantial good for the man, which the man could not possibly disregard or forfeit, any more than he could the blessing upon himself, without substantial loss.

But the man did disregard and forfeit the blessing upon himself. He sinned, and so lost the image of God, and so also forfeited the blessing upon himself; and forfeited also the blessing of the seventh day, because only the blessed man can share the blessing of the blessed day.

Yet the Lord did not leave the man in his lost condition. He creates him new in Christ Jesus again, "after the image of Him that created him." And man, being again "in the image of God," is blessed of God. Acts. 3 : 26; Eph. 1 : 3.

And the blessed day "remaineth" for this blessed man. Heb. 4 : 3-9. The blessed man can enjoy the blessed day. And *only* the blessed man can enjoy the blessed day, because that blessed day "remaineth" "to the people of God."

Yet sad it is that so many people who claim to be, and who indeed are, such blessed men, and who enjoy the blessings of the blessed man, utterly disregard, and even reject, the blessed day, which was made, and which "remaineth," for these very blessed men. They wholly

lose, and seem content, and even determined, to lose the blessing of the blessed day, which was made, and which "remaineth," especially for blessed men. Surely, they know not what they do. They know not what they are losing.

Why will blessed people, why will *any* people, reject the blessing of God because He placed it for them upon the seventh day?  
A. T. JONES.

## IGNORANCE OF SCRIPTURE.

No other one book has been multiplied in the world as has the Bible. It has been circulated, in whole or in part, in nearly all of the languages and dialects of the earth, and scattered by the millions of copies. It is professedly taught in Sunday-school and church everywhere. It would, therefore, seem that men would be familiar with its history and teaching. But the simple fact is they are not. With the multiplication of printing presses a perfect deluge of literature is now flooding the world, good, bad, and indifferent, but mostly bad; that is, it does not result in the formation or building up of robust, pure characters. It is of the earth, earthy. It tends to gross materialism and unbelief in God; at the same time it perverts man's religious faculties in lines as truly superstitious as beliefs of the Kongo natives. It is such literature as this that shuts out from thought, and study, and heart, the all-important word of God.

In the Sunday *Examiner*, of San Francisco, January 16, Emerson Miller states that three-fourths of the public-school pupils of California do not go to Sunday-school. The Sunday-schools, Mr. Miller tells us, "are the Protestant child's only resort for knowledge of Bible history and Bible literature, but the average Protestant parent evidently fails to realise it."

This is a sad and shameful condition, but is probably true. And yet in every Protestant home, or perhaps we should say in every truly Christian home, there ought to be at least six times more Bible taught than is taught in a Sunday-school or Sabbath-school. It should be a continual teaching in precept, in conversation, in example. The life of Christians must come from the word of God, not as literature or history merely, but eaten, digested, assimilated, and used in work for Christ. "The words which I speak unto you, they are spirit, and they are life." John 6 : 63. This is what ails Protestantism to-day; she has forsaken her life for the myths and creeds of Babylon.

"Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken Me the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2 : 12, 13.

M. C. WILCOX.

## THAT STORY OF JONAH AND THE WHALE.

NOT long since a minister of the sect openly avowed his unbelief in the literality of the narrative of Jonah being swallowed by a whale, or by any other fish prepared for the occasion. We often hear this story ridiculed, and he who accepts it as a literal affair is counted by many as weak-minded, and far behind this age of culture and learning.

But such a position set forth from the sacred desk, serves Satan's purpose admirably well. It scatters broadcast the poisonous seeds of unbelief, seeds whose harvest neither the sower nor he who opens his heart to their reception will care to reap. Those who believe the narrative recorded in the book of Jonah to be a fable, do not realise that they abrogate the gospel of Christ with it, that is, so as far as their minds are concerned.

Let us examine one point in this story as connected with the gospel. The book of Jonah contains but four chapters, with an aggregate of forty-eight verses. It does not deal in parabolical language, but chronicles plain, historic events. Even the incidents of the fourth chapter are not allegorical. The gourd to protect Jonah, the worm that destroyed it, and the east wind which caused Jonah to faint, were all prepared by the same divine, unlimited power that prepared the great fish to swallow the Lord's disobedient servant.

If this narrative be a fable, so is also the burial of Christ. On the literalness of Jonah's experience depends the literalness of Christ's burial and resurrection. He who disbelieves the former, must, if consistent, disbelieve the latter.

The book of Jonah begins, not with the word of man, but with the word of the Lord. "Now the word of the Lord came unto Jonah," etc. It is the word of the same One who said to the unbelieving scribes and Pharisees who desired to see a sign from Him, that no sign should be given to that generation "but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. 12 : 39, 40.

If the Son of man was in the heart of the earth as Jonah was in the whale's belly, and Jonah was not there at all, then the Son of man was not in the heart of the earth at all. And if this be so, we have no crucified and risen Saviour. Then the Bible is a delusion, a misleading book, and the plan of redemption a farce. If Jonah was not in the whale's belly, how can we ever believe any words from Him who said that He would be in the heart of the earth as Jonah was in the whale's belly? Suppose I should say that I was going to do a certain thing as some one else had done it, and you knew that that person never did it at all, what

“If you attach to my words? ... what about the truthfulness of ... statement that He was to be in ... heart of the earth as Jonah was in ... whale's belly, if the story of Jonah is a fiction? If the story of Jonah and the whale had not been true, the Saviour would never have referred to it as an illustration of His burial. Those, therefore, who reject the veracity of the account concerning Jonah, must with it reject the account of Christ's burial and resurrection.

In the infidelity in this Bible narrative we see a shaft hurled from the arch-enemy at the very citadel of the gospel, the death and resurrection of our sin-pardoning Redeemer.

It cannot, therefore, be the Spirit of Christ that influences ministers of the gospel to say that the story of Jonah and the whale is a myth. Believe no such statement, reader, from whoever it may come. To do so means that you must part company with Christ, who gave His divine sanction to the whole narrative. This you cannot afford to do. If you, dear reader, have never been pardoned of your sins, seek His grace upon your knees now; and, when you obtain it, your faith will be sufficient to believe the book of Jonah as being a truthful, divinely inspired account of God's faithful dealing with one who once refused to obey His voice.

E. HILLIARD.

*Tonga, Friendly Islands, S. Pacific Ocean.*

## Bible Reading.

### GOD'S RIGHT HAND.

WHEN the soldiers of Pilate mocked Jesus, what did they place in His right hand?

A reed. Matt. 27 : 29.

What had His right hand done before this?

“My right hand hath spanned the heavens.” Isa. 48 : 13.

What does David say of the Lord's right hand?

“High is Thy right hand.” Ps. 89 : 13.

How does the right hand of the Lord act?

“The right hand of the Lord doeth valiantly.” Ps. 118 : 15.

What did Moses say it had become?

“Thy right hand, O Lord, is become glorious in power.” Ex. 15 : 6.

What is the Lord's hand full of?

“Thy right hand is full of righteousness.” Ps. 48 : 10.

What will God do for us with His hand of righteousness?

“I will uphold thee with the right hand of My righteousness.” Isa. 40 : 10.

What has the Lord said He will hold?

“For I the Lord will hold thy right hand.” Isa. 41 : 13.

Where will His hand hold us?

“Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there: if I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the

utmost parts of the sea, ever there shall Thy hand lead me and Thy right hand shall hold me.” Ps. 139 : 7-10.

Who will enjoy this privilege?

“O Thou that savest by Thy right hand them which put their trust in Thee.” Ps. 17 : 7.

Did David ever experience this?

“Thy right hand hast holden me up.” Ps. 18 : 38.

Besides holding up, what will the Lord's hand do?

“Thy right hand shall save me.” Ps. 138 : 7.

What assurance may each one have?

“Because He is at my right hand I shall not be moved.” Ps. 16 : 8.

What are found at God's right hand?

“At Thy right hand are pleasures forever more.” Ps. 16 : 11.

WALTER CODLING.

### THE CHRISTIAN'S DESIRE.

My Saviour, how I long to see  
That day when Thou shalt come  
With silver trumpet loud and clear,  
Call all Thy children home.  
I long to see Thee, Lamb of God,  
And hear Thy gracious voice  
Proclaim, “Well done” to every soul  
Who shall accept Thy choice.

Thy face so marred by sorrow here,  
I do desire to see,  
When shining brighter than the sun  
Thou shalt return for me  
For me, aye, not for me alone.  
Will Jesus come again,  
But all the myriads of saints,  
That they with Him may reign.

I long to see the opening heavens  
Reveal my coming King,  
Enthroned upon a great white cloud,  
And hear the angels sing.  
I would behold that glorious brow  
With crowns seven-fold adorned,  
Which wore for me that thorny wreath,  
Was spit upon and scorned.

I long to stand with that blest throng  
Which, when Thou shalt appear,  
Will welcome Thee with glad some song,  
For Thou shalt dry each tear.  
I long to see from open graves  
The saints immortal rise,  
Ascend with them and holy ones,  
To meet Thee in the skies.

We then shall sing: “This is our God  
For whom we've waited long,  
In Thy salvation we rejoice;  
Thy praise we will prolong.”  
Come, my Redeemer, quickly come:  
I long to dwell with Thee,  
Soon come and take Thy people home,  
For they Thy face would see.

G. T. WILSON.

### A PRAYER-TEST.

THE great English scientist who proposed a scientific prayer-test, excited religious controversy throughout the world. Even when this challenge to religious faith was offered, there was a sincere, earnest man who might have answered it if he had had time for argument and discussion. He was too busy praying and working to engage in such strife.

This was George Müller, a Prussian by birth, who was converted while he was a student at the University of Halle. Not long afterward he went to England, began preaching the doctrine of belief in prayer, and after marrying a dentist's daughter, settled in Bristol, where he recently died at the age of ninety-two. During his long life he raised over £1,500,000 for religious and charitable purposes without ever asking anybody on earth for a sixpence.

Early in his ministry he received a small salary as a lay preacher. He decided as

a matter of convenience to have a fixed income, and to depend wholly on prayer and voluntary gifts. The boxes in his chapel for free-will offerings furnished his support. He did not know from whom the money came.

In 1835 he opened an orphanage, where poor children could be fed, clothed, and educated. He began with thirty girls in a hired house, without a shilling pledged for their support.

He ended with a record of having educated one hundred and twenty thousand children, and of having established five great orphanages at a cost of £115,000, for buildings, and an annual expense of £25,000 for maintenance.

This work was carried on entirely by voluntary gifts. His prayers were answered. The money which he needed year by year invariably came.

He founded a Scriptural Knowledge Institution based upon prayer. The money came as rapidly as he could use it. He printed and circulated two hundred and seventy-five thousand Bibles, and more than one hundred and seven million books, pamphlets and tracts in all languages.

He took a hearty interest in foreign missions, prayed for them without ceasing, and raised over £250,000 for sending out missionaries into all lands.

When he was seventy he went round the world as a missionary himself, preaching and working in twenty-two countries. He worked and prayed almost to the end with a faith as simple as a child's, and without the shadow of doubt that his prayers would be answered.

An incident of his closing years illustrates this childlike trust. He had made an appointment to preach at a chapel in the country, near Bristol, and had undertaken to walk across the fields on a Sunday afternoon.

Suddenly it began to rain, and being over ninety, he dreaded the effects of a wetting, which might throw him into a chill and shorten his life. In his own words to a friend: “I stood still under the open sky and prayed that the rain might not come upon me; and the shower passed, and I went on to preach my sermon, dry and unharmed.”

It might have seemed a coincidence to another man, but to him it was simply an answer to prayer, because of thousands of responses to his appeals which he had received. An old man, who had a balance-sheet of over one million and a half to show as a record of the financial results of prayer, found it easy and natural to believe that the shower had passed in consequence of his request.

George Müller was not a religious fanatic. He was a clear-headed, common-sense worker, who possessed great executive ability, and who had absolute faith in prayer. His earnestness and sincerity deeply impressed every one who knew him. His unselfish integrity is manifested

by the fact that he left behind only £160 worth of personal property. His career has been one of the marvels of the time, and offers one of the most practical proofs of the prayer-test.—*Youth's Companion*.

“HE CARETH FOR YOU.

“CASTING all your care upon Him, for He careth for you.” 2 Peter 5:7.

How precious are these words to those who are burdened and cast down. How good to know that we may “cast our burden upon the Lord,” and that He will sustain us.

Why should those who profess godliness be troubled over the every-day perplexities of life? His “care” should always remove our anxiety. How many sad and overburdened hearts would be relieved if they could but realize their utter inability to “care” for themselves. It is in Him “that we live and move and have our being.” He “giveth to all life, and breath, and all things.”

The word of God abounds with illustrations of God's care. When a brother's anger is kindled, and the heart is filled with envy, jealousy, and murder, angels of God are sent to minister to and care for the troubled Jacob. His anxiety is removed, and in gratitude he exclaims: “Of all that Thou shalt give me, I will surely give the tenth unto Thee.”

When Satan would strip us of worldly possessions, and afflict with physical infirmities, God's care is still over His people, and He will restore to them “manifold more in this present world, and in the world to come eternal life.”

Will you not trust Him, then, to “care” for you? He is able to do this. “All power” says Christ, “is given unto Me in heaven and in earth.” All need His care, for “all have sinned and come short.”

The most minute things in your life do not escape His notice. The very hairs of your head are all numbered.” He says: “Are not two sparrows sold for one farthing?” and “five sparrows for two farthings?” and yet not one, not even the one thrown in, falls to the ground without the Father's notice. Oh, why then doubt God's love and care?

He that “hangeeth the world upon nothing” is able to uphold all His children. He loves to do this, for, “like as a father pitieth his children, so the Lord pitieth them that fear Him.” His love can never fail. “I have loved thee with an everlasting love.” “I am the Lord, I change not.” “He is the same yesterday, to-day, and forever.”

Why then carry so many burdens, when this friend invites you to cast them upon Him? Why dishonour One whom you profess to love, by not trusting His word? Jesus says: “Ye are My witnesses.” Are we faithful witnesses when we carry our own burdens, and become sad and worn out, and an anxiety

to those with whom we associate? Oh that the Lord may help us each to trust Him, believe His word, and realise His care and His sustaining power at all times.

LIZZIE GREGG.

✠ Sermon. ✠

THE PERPETUITY OF THE LAW OF GOD.

A SERMON BY C. H. SPURGEON.

PART II.

THE LAW MUST BE FULFILLED.

I come to show, secondly, that the law must be fulfilled. I hope there are some in this place who are saying, “We cannot fulfil it.” That is exactly where I want to bring you. Salvation by the works of the law must be felt to be impossible by every man who would be saved. We must learn that salvation is of grace through faith in Jesus Christ our Lord, and not by our own doings or feelings; but this is a doctrine no one will receive till he has learned the precious truth, that salvation by the works of the law can never come to any man or woman born. Yet the law must be fulfilled. Many will say with Nicodemus, “How can these things be?” I answer,

THE LAW IS FULFILLED IN CHRIST.

and by faith we receive the fruit thereof.

First, as I have already said, the law is fulfilled in the matchless sacrifice of Jesus Christ. If a man has broken a law, what does the law do with him? It says: “I must be honoured. You have broken my command, which was sanctioned by the penalty of death. Inasmuch as you did not honour me by obedience, but dishonoured me by transgression, you must die.” Our Lord Jesus Christ, who is the great covenant representative of His people, their second Adam, stood forward on the behalf of all who are in Him, and presented Himself as a victim to divine justice. Since His people were guilty of death, He, as their covenant Head, came under death, in their place and stead. It was a glorious thing that such representative death was possible, and it was only so because of the original constitution of the race as springing from a common father, and placed under a single head. Inasmuch as our fall was by one Adam, it was possible for us to be

RAISED BY ANOTHER ADAM.

“As in Adam all die, even so in Christ shall all be made alive.” It became possible for God, upon the principle of representation, to allow of substitution. Our first fall was not by our personal fault, but through the failure of our representative; and now in comes our second and grander representative, the Son of God, and He sets us free, not by our honouring the law, but by His doing so. He came under the law by His birth, and being found as a man loaded with the guilt of all His people, He was visited with its penalty. The law lifts its bloody axe, and it smites our glorious Head, that we may go free. It is the Son of God that honours the law by dying, the just for the unjust. “The soul that sinneth, it shall die.” There is death demanded, and in Christ death is presented.

—an infinitely precious life in a poor lives of men. Jesus has died, the law has been fulfilled by the end of its penalty, and being fulfilled, its power to condemn and punish the believer is passed away.

Secondly, the law has been fulfilled again for us by Christ in His life. I have already gone over this, but I want to establish you in it. Jesus Christ, as our head and representative, came into the world for the double purpose of bearing the penalty and at the same time keeping the law. One of His main designs in coming to earth was “to bring in

“EVERLASTING RIGHTEOUSNESS.”

“As by the disobedience of one many were made sinners, so by the righteousness of one shall many be made righteous.” The law requires a perfect life, and he that believeth in Jesus Christ presents to the law a perfect life, which he has made his own by faith. It is not his own life, but Christ is made of God unto us righteousness, even to us who are one with Him. “Christ is the end of the law for righteousness to every one that believeth.” That which Jesus did is counted as though we did it, and because He was righteous,

GOD SEES US IN HIM,

and counts us righteous, upon the principle of substitution and representation. Oh, how blessed it is to put on this robe and to wear it, and so to stand before the Most High in a better righteousness than ever His law demanded; for that demanded the perfect righteousness of a creature, but we put on the absolute righteousness of the Creator Himself, and what can the law ask more? It is written, “In His days Judah shall be saved, and Israel shall dwell safely, and this is the name wherewith He shall be called. The Lord our righteousness.” “The Lord is well pleased for His righteousness' sake: He will magnify the law and make it honourable.”

Ay, but that is not all. The law has to be

FULFILLED IN US PERSONALLY

in a spiritual and gospel sense. “Well,” say you, “but how can that be?” I reply in the words of our apostle: “What the law could not do, in that it was weak through the flesh,” Christ has done and is doing by the Holy Spirit, “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Regeneration is a work by which the law is fulfilled, for when a man is born again there is placed in him a new nature, which loves the law of God and is perfectly conformed thereto. The new nature which God implants in every believer at the time he is born again is incapable of sin: it cannot sin, for it is born of God.

THE NEW NATURE

is the offspring of the eternal Father; and the Spirit of God dwells in it, and with it, and strengthens it. It is light, it is purity, it is, according to the Scripture, the “living and incorruptible seed which liveth and abideth forever.” If incorruptible it is sinless, for sin is corruption and corrupts everything that it touches. The apostle Paul, when describing his inward conflicts, showed that he himself, his real and best

...kick up the law, for he says: "So then with the mind I myself serve the law of God." Rom 7: 25. He consented to the law that it was good, which showed that he was on the side of the law, and though sin that dwelt in his members led him into transgression, yet his new nature did not allow it, but hated and loathed it, and cried out against it as one in bondage. The new-born soul delights in the law of the Lord; and there is within it a quenchless life which aspires after absolute perfection, and will never rest till it pays to God perfect obedience, and comes to be like God Himself.

This which is begun in regeneration is continued, and grows till it ultimately arrives at absolute perfection. That will be seen in the world to come; and oh, what a fulfilment of the law will be there! The law will admit no man to heaven till he is

#### PERFECTLY CONFORMED TO IT:

but every believer shall be in that perfect condition. Our nature shall be refined from all its dross, and be as pure as gold. It will be our delight in heaven to be holy. There will be nothing about us then to kick against a single commandment. We shall there know in our own hearts the glory and excellency of the divine will, and our will shall run in the same channel. We shall not imagine that the precepts are rigorous; they will be our own will as truly as they are God's will. Nothing which God has commanded, however much of self-denial it requires now, will require any self-denial from us then. Holiness will be our element, our delight. Our nature will be entirely conformed to the nature and mind of God, as to holiness and goodness, and then the law will be fulfilled in us, and we shall stand before God having washed our robes and made them white in the blood of the Lamb, and at the same time being ourselves

#### WITHOUT SPOT, OR WRINKLE,

or any such thing. Then shall the law of the Lord have eternal honour from our immortal being. Oh, how shall we rejoice in it! We delight in it after the inward man now, but then we shall delight in it as to our risen bodies, which shall be charmed to be instruments of righteousness unto God forever and ever. No appetite of those risen bodies, no want and no necessity of them, shall then lead the soul astray; but our whole body, soul, and spirit shall be perfectly conformed unto the Divine mind. Let us long and pant for this. We shall never attain it except by believing in Jesus. Perfect holiness will never be reached by the works of the law, for works cannot change the nature; but by faith in Jesus, and the blessed work of His Holy Spirit, we shall have it, and then I believe it will be among our songs of glory that heaven and earth pass away, but the word of God and the law of God shall stand fast for ever and ever. Amen.

[In the foregoing most excellent sermon, the relation of the law and the gospel is admirably shown. The statement is well made that in heaven "there will be nothing about us then to kick against a single commandment," and that "the law will admit no man to heaven till he is perfectly conformed to it." Many today are "kicking" against the fourth commandment, even to the extent of declaring the whole decalogue abolished in order to get rid of the duty of keeping the fourth. All this shows that the heart is unconverted, and that the carnal mind is still alive.—Ed. B. E.]

## Conference Meetings.

### CENTRAL AUSTRALIAN CONFERENCE.

THE eleventh annual session of the Central Australian Conference of Seventh-day Adventists was held during the Conference week, August 6-14.

Two meetings of the Conference proper were convened, when the President, Elder A. T. Robinson, took the chair.

The session opened with a season of song and prayer, followed by the roll call of delegates from the churches.

Petitions were received from Kadina, S.A., and Windsor, Vic., respectively, asking for admission to the Conference.

Bro. A. Ballingall, on behalf of the former, reported a membership of twenty five, with the prospect of addition to the number, as much earnestness and zeal was being displayed by the church there; also that a building was in course of erection, and would soon be completed, so that the outlook for the cause and the people in that place was cheerful indeed.

Bro. W. Knight, on behalf of the latter church, explained that it came into existence through the amalgamation of the churches at Prahran and Malvern, also that the location of the church there formed a convenient centre to which was attached the company from Balaclava, who, as the result of the tent meetings following the Balaclava Camp meeting, decided to keep the Sabbath and join with us. The present membership is 84.

Resolutions were unanimously passed, approving of the reception of these churches into the Conference.

An invitation to join in the deliberations of the Conference was extended to Bro. G. W. Morse, recently arrived from America.

In the course of an interesting address, the President gave a report of labour done since last session, especially referring to the South Australian field. An explanation was also given for the change of time for the sittings of the Conference. Hitherto they were appointed to be held in connection with the annual camp-meeting. This arrangement however, was found to be disadvantageous, inasmuch as the spiritual work was largely interfered with by the business matters demanding attention, somewhat to the detriment of both. After much counsel on the situation, it has therefore been decided to close the Conference year on June 30th, and hold a winter session for the transaction of business. This course leaves the time of the camp-meeting entirely free to be devoted to the spiritual interests of the work.

The presentation of the balance-sheet showed a surplus of £115 0s 4d.

The president appointed the following committees:—

ON DELEGATIONS: A. Ballingall, A. Chelberg, G. Hubbard.

ON RESOLUTIONS: J. H. Woods, E. R. Palmer, P. B. Rudge, C. P. Michaels, W. Knight.

ON NOMINATIONS: W. D. Salisbury, E. Pearce, G. Hubbard, J. E. Steed, J. Bown.

ON CREDENTIALS: N. D. Faulkhead, A. G. Daniells, J. E. Steed, W. C. White, W. Knight.

ON PLAN OF FUTURE WORK, TO ACT WITH CONFERENCE COMMITTEE: A. G. Daniells, W. C. White, W. D. Salisbury.

Credentials and Licenses are as follows:—

Credentials: A. T. Robinson.

Ordination and Credentials: J. H. Woods.

Ministerial Licenses: A. Ballingall, C. P. Michaels, G. Hubbard.

Missionary Licenses: W. D. Salisbury, N. D. Faulkhead, W. Knight, A. W. Anderson, J. E. Steed, P. B. Rudge, R. L. Bond, A. H. Rogers, E. Pearce, N. A. Davis.

The following resolutions were adopted:—

1. That we acknowledge the goodness of God and His prospering care over the work during the past, and we feel to so co-operate with Him, and to consecrate our lives to His service, that His continued blessings may remain with us during the year upon which we have now entered

2. That we accede to the request of the Central Australian Sabbath School Association, and the Central Australian Tract Society, to amalgamate with the Central Australian Conference, and become departments of its regular work.

3. That the Conference Executive Committee be empowered to appoint all departmental secretaries.

4. That this Conference secure offices in the City of Melbourne for all departments of its work, as early as can prudently be arranged.

5. That a camp-meeting be held near the close of the present year, provided arrangements can be made for efficient laborers both for the meeting and the effort following.

6. That the executive committee of the conference be empowered to appoint two persons to act with the vice-president as a camp-meeting committee.

7. That the Conference committee take steps, immediately, to raise a fund to defray camp-meeting expenses.

8. That a fund be established for making and repairing tents.

9. That we heartily approve of the various earnest efforts now being made in our Conference to establish Christian Help and Rescue Work.

10. That since many of our church members are frequently travelling, and have opportunity of meeting with our brethren in different places, we consider it essential that such brethren receive travelling letters from the church with which they are connected, calling attention to the fact that they are members in good standing; such letters to be valid for three months.

11. That we regard with deepest interest and satisfaction the good experience and progress of our students in the Avondale School.

12. That we view with gratitude the providential openings for consecrated young men and women to engage in gospel work; and that in view of these encouragements and the urgency of the times in which we live, we encourage our people to make continued and heroic effort to send their children to the school, and especially those whose age and experience give promise that they may be fitted for service at an early date.

13. That we approve of the action of the School Board in arranging to hold a Summer School.

14. That we regard with approval the proposals of the School Board to erect another building this spring and summer, using as far as possible the labor of the students in this work.

15. That we advise that the officers of the Conference shall, through church elders and librarians, lay before our people monthly, the progress and needs of the school, and encourage gifts to the building fund.

The following officers were elected:—

President: A. T. Robinson.

Vice President: C. P. Michaels.

Recording Secretary: Wm. Knight.

Treasurer and Accountant: John Bell.

Executive Committee: A. T. Robinson, C. P. Michaels, R. G. Anderson, G. Hubbard, N. D. Faulkhead, J. H. Woods, Wm. Knight.

Adjourned sine die.

W. M. KNIGHT, Sec. A. T. ROBINSON, Pres.

**B. Matthews, Undertaker**

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LITTLE CHILDREN.

Oh, what can little children do to make the great world glad?  
 For pain and sin are everywhere, and many a life is sad.  
 Our hearts must bloom with charity wherever sorrow lowers,  
 For how could summer days be sweet without the little flowers?  
 Oh, what can little children do to make the dark world bright?  
 For many a soul in shadow sits, and longs to see the light.  
 Oh, we must lift our lamps of love, and let them gleam afar;  
 For how should night be beautiful without each little star?  
 Oh, what can little children do to bring some comfort sweet,  
 For weary roads where men must climb with toiling, wayworn feet?  
 Our lives must ripple clear and fresh, that thirsty souls may sing;  
 Could robin pipe so merrily without the little spring?  
 All this may little children do, the saddened world to bless;  
 For God sends forth all loving souls to deeds of tenderness,  
 That this poor earth may bloom and sing like His dear home above;  
 But all the work would fail and cease without the children's love.  
 —Well Spring.

A GOOD REFERENCE.

JOHN was fifteen, and was very anxious to get a desirable place in the office of a well-known merchant who had advertised for a boy. But he was doubtful of his success, because, being a stranger in the city, he had no references to present.

"I'm afraid I shall stand a poor chance," he thought despondently. "However, I'll try and appear as well as I can, for that may help me a little."

So he was careful to have his dress and person neat, and, when he took his turn to be interviewed, went in with his hat in his hand and a smile on his face.

The keen-eyed man of business glanced him over from head to foot.

"Good face," he thought, "and pleasant ways."

Then he noted the neat suit—but other boys had appeared in new clothes—saw the well-brushed hair and clean-looking skin. Very well; but there had been others here quite as cleanly. Another glance, however, showed even the finger-nails irreproachable.

"Ah, that looks like thoroughness," thought the merchant.

Then he asked a few direct, rapid questions, which John answered as directly.

"Prompt," was his mental comment. Can speak up when necessary. Let's see your writing," he added aloud.

John took the pen, and wrote his name.

"Very good, easy to read, and no flourishes. Now, what references have you?"

The dreaded question at last!

John's face fell. He had begun to feel some hope of success, but this dashed it again.

"I haven't any," he said, slowly; I'm almost a stranger in the city."

"Can't take a boy without references," was the brusque rejoinder; and, as he spoke, a sudden thought sent a flush to John's cheek.

"I haven't any references," he repeated, with hesitation; "but here's a letter from mother I have just received. Would you mind reading it, sir?"

The merchant took it. It was a short letter.

"My DEAR JOHN,—I want to remind you that, wherever you find work, you must consider that work *your own*. Don't go into it, as some boys do, with the feeling that you will do as little as you can, and get something better soon; but make up your mind you will do as much as possible, and make yourself so necessary to your employer that he will never let you go.

"You have been a good son to me, and I can truly say I have never known you to shirk. Be as good in business, and I am sure God will bless your efforts."

"H'm!" said the merchant, reading it over the second time. "That's pretty good advice, John—excellent advice! I rather think I'll try you, even without the references."

John has been with him ten years, and now occupies a very responsible position.

"Is it a fact that you intend taking that young man into partnership?" asked a friend lately.

"Yes, it is. I couldn't get along without John; he is my right-hand man!" exclaimed the employer, heartily.

And John always says that the best reference he ever had was a mother's good advice and honest praise.  
 —Selected.

DON'T WASTE TIME?

A STORY is told of a man of some note, that he learned to read in a foreign language by making use of the intervals of time which elapsed when going out in company with his wife, after he was ready, before she had dressed herself in walking costume! How few there are who ever take thought of the time that is wasted in a day, or calculate how much it amounts to in a year! Fifteen minutes a day is equivalent, in a year, to over nine days of ten hours each.

Of course, it is difficult to define what wasted time is. Time which is devoted to relaxation and enjoyment is not necessarily wasted; but on the contrary, is often well spent. An undue proportion of time can be surrendered to these purposes, and is certainly wasted. The homely adage has it that "all work and no play makes Jack a dull boy;" and a fair supplement to it is that "all play and no work makes Jack a lazy good-for-nothing."

There is a large number of persons who spend no small portion of their time in envious contemplation of their neighbours, in repinings at their own lot, or in brooding over their affairs. It is no wonder that they

cannot succeed, for they are at a disadvantage, as compared with those who begin to plod on with perseverance, and who, in spite of unfavourable circumstances, are as a reminder that they must not lose heart. In all communities it is the energetic and persevering men who succeed; and here, as elsewhere, energy and perseverance can be acquired by never wasting time.—*The Family Friend*.

EATING FOR STRENGTH AND NOT FOR DRUNKENNESS.

Rich, complicated foods, pastries, biscuits, lollies, and sweets of all descriptions, and even good foods if eaten at untimely hours, sap the life-blood of our young men and women. The Bible gives the true idea with reference to eating when it says that we are to eat in "due season;" that is, to eat at regular intervals, and at fixed times, and for "strength," which means to eat such article as are of a high nutritive value, and not for "drunkenness;" that is, never to eat things which create a desire for drunkenness, such as spices and highly-seasoned foods, which create a thirst that water can not satisfy. When the schoolboy finds a thirst within him that water can not quench, the time is not far distant when he will find that these highly seasoned foods not only create the foundation for drunkenness, but have the elements of drunkenness within themselves. Food which readily sours, ferments, and decays while passing through the digestive organs, produces poison which specifically poisons and demoralises the nervous system, and with it the finer sensibilities of the soul, as effectually as anything that is sold for this very purpose.

DAVID PAULSON, M. D.

A YOUNG man having called in his physician, said: "Now sir, I wish no trifling; be good enough to strike at the root of my disease." "It shall be done," replied the doctor; and, lifting his cane, he smashed the wine decanter which stood on the table.



"Common Sense Ear Drums"

Relieve Deafness and Head Noises where medical skill fails. New scientific invention, entirely different in construction from all other devices. Comfortable. Invisible (no wire or metal attachment). Write for pamphlet, posted free to any address.

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Obituary.

**Schache.**—Died at his home, Constance Street, Valley, Brisbane, from influenza and old age, Bro. Johann Gottlieb Schache, in the seventy-sixth year of his age. He leaves a wife and several children and grand children to mourn his loss.

He and his family had lately come to this colony from South Australia. He was taken sick before he arrived in Brisbane, and nothing could be done for him to give permanent relief. He was patient, calm, and peaceful all the time.

Words of comfort were spoken by the writer, to the sorrowing company who gathered at the grave, in the Lutwyche cemetery, to lay him to rest until the Life-giver comes to call His people home. We feel like saying in the language of the Revelator: "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours and their works do follow them." "It shall be well with righteous." He rests in hope. G. T. WILSON.

Publishers' Department.

WHATSOEVER things are of good report . . . think on these things." Phillipians 4, 8.

FROM every quarter good reports are to hand of the value, interest, and selling qualities of our new tract "THE ALARM OF WAR." The first edition of 5,000 is nearly exhausted, another edition is now on the press.

GOD can make humble men mighty in His service. Those who obediently respond to the call of duty, improving their abilities to the utmost, may be sure of receiving Divine assistance. Angels will come as messengers of light to the help of those who will do all that they can do on their part, and that trust in God to work with their efforts. Page 288.

GOSPEL WORKERS.

By Mrs E. G. White. 480 pages. Cloth, 4/-.

CAN THE SPIRITS FORETELL EVENTS.

To be entitled to claim credit as divine, any book or system should be able to show that it can correctly foretell the future. The spirits see this, and, knowing that they cannot do it, discountenance and discourage all such efforts. Here is a little of their teaching on the subject:—

QUESTION: Why are so many predictions made through mediums which prove false?

ANSWER: Wonderful guesses are sometimes made by daring spirits.

QURS.: Can you tell us anything of the future?

Ans.: Pharo says you must not ask questions of the future. Page 133.

MODERN SPIRITUALISM. By U. SMITH.

155 pages. Cloth, illustrated, 1/6. Paper 10d  
 In view of the importance of the question at issue, the publishers have decided to place this book on the market at the lowest possible rate, hence the reduction of price from 2/3 to 1/6.

WE WOULD SEE JESUS. We would see Him coming in the clouds of heaven with power and great glory, and would hear His mighty voice saying to His angels, "Gather My Saints together unto Me, those that have made a covenant with Me by sacrifice." And then and there, in the midst of the church, we would see Him and hear His glorious voice singing that song of promised praise unto the Father. Heb. 2: 12. O, 'tis thus that "we would see Jesus"!

And we thank God, not only for the hope that we shall see Him as He is, but also that the signs are abundant all about us that soon this "blessed hope" shall be fulfilled.

A. T. JONES.

[The above is an extract from page 4 of the tract "The Coming of the Lord" by A. T. Jones and M. C. Wilcox. 8 pages, 4d.]

ANOTHER NEW TRACT.—THE excellent sermon by the late C. H. Spurgeon on the Perpetuity of the Law of God, that has just been published in the Echo, is now printed in tract form, with Mr. Spurgeon's portrait on the front cover. Be sure that you get one, and see that everybody else you can influence to read it, gets one also. It will contain 24 pages, and is excellent value for three half-pence.

Lentil Fritters.—To a pint of lentil soup (left-over soup will do), add the well-beaten yolks of two eggs, and sift in enough flour, a little at a time, beating thoroughly, to make a good batter. Then add the stiffly-beaten whites of the eggs, and drop by spoonfuls on a hot buttered griddle, and brown on both sides.

The above, and 400 other choice recipes are to be found in

A FRIEND IN THE KITCHEN.

By Mrs. A. L. Colcord. 128 pages. Leatherette, 1/-, Cloth, 2/-.

Items of Interest

The bubonic plague has reappeared in Bombay.

Severe earthquakes are reported from Central Italy.

A serious outbreak of cholera has been reported from Madras, India.

Five new torpedo boats have been ordered in London for the Japanese Government.

A disastrous tidal wave is reported from Madagascar. A French cruiser was wrecked by the disturbance.

In addition to the eight warships now being constructed for the American Government, twelve more are to be built at a cost of £10,000,000.

A terrible hurricane has devastated a large area in Poland. Buildings, crops, cattle and twenty-four human beings were destroyed by its fury.

Five "fever proof" regiments of Americans are to remain in Santiago. The insurgent leaders having agreed to disband their troops, no further trouble is feared.

A terrible railway accident occurred in South Africa, on the 18th inst., five Europeans being killed and twenty-five Kaffirs burned to death in the blazing cars.

Intense heat has been experienced in the South of England and France. Innumerable deaths from sunstroke have occurred in London and Paris during the past few days.

Many destructive fires, due in part to the intense heat of the weather, have occurred in all parts of Europe. One town, on a French island off the coast of Brittany, has been half destroyed by a conflagration.

The news of the signing of the peace protocol not having reached the Philippines before Saturday, Aug. 13, Admiral Dewey on that day bombarded Manila so effectively that the Spaniards surrendered unconditionally.

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THE USE OF THE WORD "TO-DAY" IN THE BIBLE.—ANOTHER instance in which the word "to-day" is employed in a similar manner will be found in Zechariah 9: 12, 13. "Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee; when I have bent Judah for Me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." The reader will observe that in Luke 23: 43, the fact is emphasised that the promise was made on a certain day, when the fulfilment of that promise was to be in the distant future. The same thing is true of the passage quoted from Zechariah. Page 123.

LIFE ONLY IN CHRIST. By W. H. LITTLEJOHN.  
 180 pages. Cloth, silver stamp, 2/6

Public Services are held each Sabbath (seventh day) in the following cities, to which all are cordially invited:—

	School.	Church.
Adelaide	Bible Christian Chapel, Young St. 9.30 a.m.	11.4 a.m.
Auckland	Machelle Street, Surrey Hills 2.30 p.m.	10.30 a.m.
Ballarat	Society's Hall, Grenville Street 2 p.m.	3.10 p.m.
Brisbane	Albion Public Hall (upstairs) 2.30 p.m.	3.30 p.m.
Geelong	Trinity Schoolroom, 140 Myers St. 3 p.m.	11.4 a.m.
Hobart	S. D. A. Church, Warwick St. 10 a.m.	11.30 a.m.
Hawtorn	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.	11.4 a.m.
Parramatta	The Tabernacle, Charles St. 10 a.m.	11.30 a.m.
Perth	Temperance League Hall, Limbo St. 10.15 a.m.	11.30 a.m.
Rockhampton	Oddfellows Hall, Deolham St. 10 a.m.	11.15 a.m.
Sydney	Carlisle St. Ashfield 9.15 a.m.	11.15 a.m.
Williamstown	Freemasons Hall, Electra St. 2.15 p.m.	11.4 a.m.
Windsor	Foresters Hall, Alb. St. Street 9.30 a.m.	11.4 a.m.
Petersham	S. D. A. Church, Cannon Street near Parramatta Road 9.30 a.m.	11.4 a.m.

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

Orders for any publication advertised in the Bible Echo, unless stated to the contrary, should be addressed to the following agents:—  
 Australian Tract Society, 251 St. George's Rd., N. Fitzroy, Vic.  
 N. S. Wales Tract Society, 82 Douglas St., Siammore, N. S. W.  
 New Zealand Tract Society, 37 Taranaki St., Wellington, N. Z.  
 Queensland Tract Society, "Warriston," Petrie Terrace, Brisbane, Queensland.  
 W. A. Tract Society, 265 Newcastle Street, W. Perth.  
 Or they be addressed to any agent in the following list:—  
 Adelaide.—Mr. J. Higgins, Frederick St., New Parkside, S. A.  
 London.—International Tract Society, 39 Paternoster Row, E. C.  
 United States.—Pacific Press, 39 Bond St., New York, and 1059 Castro St., Oakland, Cal.

SABBATH COMMENCES:

CITY.	SEPT. 7.	SEPT. 9.	SEPT. 10.
Melbourne .. ..	5.58 p.m.	6.4 p.m.	6.10 p.m.
Sydney .. ..	5.36 p.m.	5.41 p.m.	5.46 p.m.

# THE BIBLE ECHO.

Melbourne, Victoria, August 29, 1898.

1. We send out no papers that have not been ordered; if persons receive the BIBLE ECHO without having ordered it, it is sent them by some friend, and they will not be called upon to pay.
2. When you send money to the Office to apply on your subscription to the BIBLE ECHO, notice the date on the wrapper of your paper, and see that it is correctly changed.
3. All matter appearing in the BIBLE ECHO without credit may generally be understood as coming from the Editor.

TAKE time for meditation and prayer.

HEAVEN cannot be obtained without earnest, persevering effort.

IN the next number we expect to have something to say upon the subject of life insurance.

THERE is an important lesson in the article on the first page. Read the article and learn the lesson.

THE concluding portion of Mr. Spurgeon's excellent sermon on the perpetuity of the law of God, will be found in this number.

IF God made nature, whose laws are nature's laws? Then whose laws do men violate when they get drunk, smoke, or otherwise abuse their bodies and their vital forces?

DO NOT forget that Mr. Spurgeon's sermon on "The Perpetuity of the Law of God" can now be had in tract form. The tract contains a portrait of Mr. Spurgeon, and sells for only three half-pence.

THERE are to-day thousands upon thousands of professed Christians going to Spiritualist doctors, frequently styling themselves "herbalists," to be cured of their various maladies. Whatever may be the cures or the apparent cures affected, all such are making a dangerous experiment, and are voluntarily placing themselves on the enemy's ground.

IN his concordance, Alexander Cruden says we glorify God "when we publicly acknowledge true religion, or any special truth of God, when it is generally opposed." To publicly acknowledge the Sabbath of the Lord, the seventh day, then, glorifies God, for the Sabbath is a sign that those who keep it know the true God (Ezek. 20: 20; Ex. 31: 13, 17), and thus of true religion, and it is a special truth of God which is generally opposed.

THE United States evidently intends to take her stand now among the great naval powers of the world. In addition to the eight war ships now under construction, the naval board proposes to further augment the strength of the navy by the construction of twelve new vessels, three battle ships, three first-class cruisers, three second class cruisers, and three unprotected cruisers, all at a cost of £10,000,000, or nearly a million pounds a vessel.

EVERY family should be a school of Christ, a place where the principles and lessons of Christ are taught, where His name is often heard and His praises often sung, and where the younger members, witnessing the example of the elder, will be led, more by the principle of imitation than by oft-repeated precepts, to wear the yoke of Christ and lead a godly life.

THE temporal inheritance of the promised land was conditioned upon obedience to the law of God. How much more is the eternal inheritance of the earth made new conditioned upon the same. "If ye be willing and obedient ye shall eat the good of the land." "Open ye the gates, that the righteous nation which keepeth the truth may enter in." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Those, therefore, who expect to share in the great inheritance, but go on knowingly violating any of God's commandments, will meet with most awful disappointment when the time of reward comes. But let no one forget that true obedience can be rendered to God only by exercising living faith. Genuine obedience is "the obedience of faith."

AT last the Hispano-American war has come to an end, and the protocol or preliminary treaty of peace has been signed. Notwithstanding the fears of many statesmen, no complications between the powers have arisen; and instead of the great general conflict almost expected, this war has proved to be but one of the wars and rumours of wars that the people of God are cautioned not to be disturbed by. But these wars and rumours of wars are a sign of the times, and precede that day when the Lord shall say, "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say I am strong. . . . Come up to the valley of Jehoshaphat for there will I sit to judge all the heathen. Joel 3: 9-12.

WAR having been concluded for the present, the prince of the power of the air turns his attention to other matters, and exercises his diabolical skill in other directions. Disasters by land and sea are now the order of the day. In a dense fog two ships in the Atlantic collide, and 500 persons go down into a watery grave. Intense heat in Europe caused innumerable cases of sunstroke in London and Paris, and many fires on the Continent; and an outbreak of Asiatic cholera, in Madras, results in 117 deaths. A destructive hurricane sweeps over a large area in Poland, destroying crops, and killing cattle and twenty-four persons by falling buildings; and a railway collision in Italy destroys eleven lives. A disastrous tidal wave

sweeps the coast of Madagascar, and a cruiser, and earthquakes distant as Italy, and old Vesuvius is reported again. Who will say the devil is not at work?

THESE wars and other disasters are to be brought upon the world because they have broken the everlasting covenant, and set God's law at naught.

"The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24: 5, 6.

The only people who will escape the terrors of the coming day of trouble, and be unscathed by the fires of judgment, are the company brought to view in Rev. 14: 12. "Here are they that keep the commandments of God and the faith of Jesus." These shall abide amid the doom of ages and the wrecks of worlds. Reader, do you belong to that number?

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