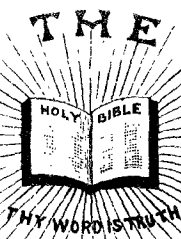


Bible Echo.



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ONE PENNY.

THE BIBLE ECHO.

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

PUBLISHED WEEKLY AT NORTH FITZROY VICTORIA.
FOR TERMS SEE LAST PAGE

SPEAK GENTLY.

SPEAK gently! it is better far
To rule by love than fear;
Speak gently! let no harsh words mar
The good we might do here.

Speak gently! Love doth whisper low
The vows that true hearts bind,
And gently Friendship's accents flow,
Affection's voice is kind.

Speak gently to the little child;
Its love be sure to gain;
Teach it in accents soft and mild,
It may not long remain.

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run;
Let such in peace depart.

Speak gently to the young, for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently, kindly, to the poor,
Let no harsh tones be heard;
They have enough they must endure
Without an unkind word.

Speak gently to the erring; know
They may have toil'd in vain;
Perchance unkindness make them so;
Oh! win them back again.

Speak gently! He who gave His life
To bend man's stubborn will,
When elements were in fierce strife
Said to them, "Peace, be still!"

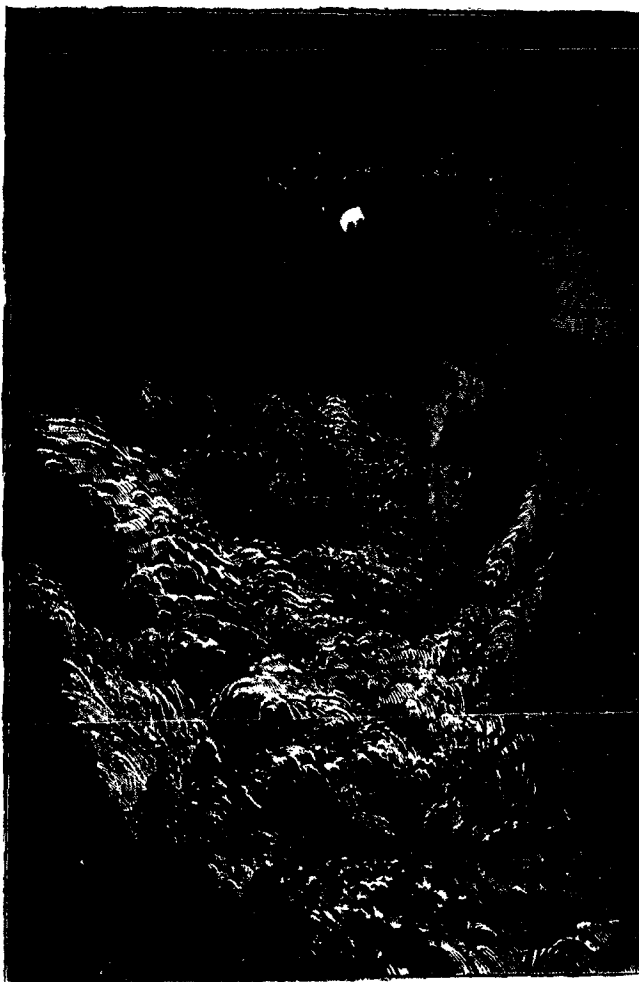
Speak gently! 'Tis a little thing
Dropp'd in the heart's deep well;
The good, the joy, which it may bring,
Eternity shall tell.

—D. Bates.

LESSONS FROM NATURE.

THE beauties of nature have a tongue that speaks to our senses without ceasing. The open heart can be impressed with the love and glory of God as seen in the works of His hand. The listening ear can hear and understand the communications of God through the works of nature. There is a lesson in the sun-beam, and in the various objects in nature that God has presented to our view. The green fields, the leafy trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the sun, moon, and stars in the heavens, all invite our attention and meditation, and bid us become acquainted with God, who made them all. The lessons to be learned

from the various objects of the natural world are these: They are obedient to the will of their Creator; they never deny God, never refuse obedience to any intimation of His will. Fallen beings alone refuse to yield full obedience to their Maker. Their words and works are at variance with God and opposed to the principles of His government.



There is enough in the natural world to lead you to love and adore your Creator. There is food for thought without shutting yourself away to feed on disappointed hopes and perverted imaginings.

Those professed Christians who are constantly whining and complaining, and who seem to think happiness and a cheerful countenance a sin, have not the genuine article of religion. Those who look upon nature's beautiful scenery as they would upon a dead picture, who choose to look upon dead leaves rather than to gather the beautiful living flowers, who

take a mournful pleasure in all that is melancholy in the language spoken to them by the natural world, who see no beauty in valleys clothed with living green and grand mountain heights clothed with verdure, who close their senses to the joyful voice which speaks to them in nature, and which is sweet and musical to the listening ear,—these are not in Christ. They are not walking in the light, but are gathering to themselves darkness and gloom, when they could just as well have brightness, and the blessing of the Sun of Righteousness arising in their hearts with healing in His beams.

MRS. E. G. WHITE.

THE JOY OF THE LORD.

"THE joy of the Lord is your strength."

Did you know that there is real reviving strength in the joy of the Lord? It is really so, as every one can certify from experience who knows the joy of the Lord. How could it be otherwise? Is there not reviving and strength in mere human joy? How much more, then, in divine joy,—in joy that is the Lord's, and that comes direct from Him to the believer!

When a person is worn, and weary, and ready to faint, and just then receives a bit of joyful news, is not all his thought of faintness at once dissipated by the joy? and is not all his weariness supplanted by freshness and strength, which the joy has brought?

And when that is true in affairs altogether human, how much more must it be true in affairs divine! It is so, as every one knows who knows the joy of the Lord.

But how shall we be partakers of the joy of the Lord? The joy of the Lord in human life is the fruit of the Spirit of God. "The fruit of the Spirit is . . . joy." And we cannot have the fruit without the root. "The kingdom of God is . . . joy in the Holy Ghost;" and "the kingdom of God is within you." Therefore, the joy of the Lord in human life is only by the Holy Ghost. And "the joy of the Lord is your strength."

Is the joy of the Lord *your* strength? Are you worn, and weary, and ready to faint? "The joy of the Lord is your strength;" and this comes only by the Holy Spirit. Have you received the Holy Ghost? "Ask, and it shall be given you." "Receive ye the Holy Ghost."

A. T. JONES.

KNOWING GOD.

IN that wonderful prayer, offered on the night of His betrayal, the Saviour said: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." John 17: 3.

As eternal life is received by knowing God, how important that we should all gain this knowledge.

Sin has darkened the human mind so that ignorance of God and heavenly things is the natural condition. 1 Cor. 2: 14. So the Lord says: "My people are destroyed for lack of knowledge." But that all may have saving knowledge is shown in the next clause: "Because thou hast rejected knowledge, I also will reject thee." Hosea 4: 6.

The fear of the Lord is the beginning of true knowledge. Prov. 1: 17. Without this fear or reverence for God, therefore, we have not begun to know Him. To know God is to know that He is what in His word He has declared, and in Christ He has revealed, Himself to be. In His word He has declared Himself to be a God infinite in love and justice (Ex. 34: 5-7); and in Christ we see Him a just God, and yet the justifier of him who believes in Jesus. Rom 3: 26.

The name of God, in one word, is Love; but He could not be love and yet be unjust. To those who know God by His name of Love, the promise is given: "I will set him on high because he hath known My name."

In Christ we have the full revelation of the love of God, for He came to do the will of the Father. His works were the Father's works, so that He could say: "He that hath seen Me hath seen the Father."

The perfect knowledge of God is not given in an instant. We are to grow "in the knowledge of our Lord and Saviour." His wondrous love passes our limited comprehension. We can only contain a little of the love of Christ which passes knowledge. Eph. 3: 19. God has shined into our hearts to give us the light of the knowledge of His glory, as seen in the face of Christ. And looking into the face of Christ where God's holy character is revealed, we become changed into His glorious image. 2 Cor. 4: 6, and 3: 18. By beholding we become changed. We are renewed in knowledge after the image of Him who created us, and we thus receive eternal life through Him.

In His great love God has given us a

sign that we may know Him as our sanctifier. Eze. 20: 12: "Moreover also 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." But before the Sabbath becomes a sign by which we may know God, we must hallow it. Verse 20. Then the Sabbath becomes a continual sign to us of God's power in creation and redemption. Seeing that it is by knowing God we receive eternal life, we are permitted to glory in this knowledge alone. Jer. 9: 23, 24. Now, however, our knowledge is but in part; but we have the precious promise that by and by "the earth shall be filled with the knowledge of the Lord as the waters cover the sea." Isa. 11: 9. Soon we shall see His face; soon we shall know Him as we are known.

W. R. CARSWELL.

REASONS FOR KEEPING THE COMMANDMENTS.

[Written by Canon Hutchings, M.A., Church of England minister, and printed in the May number of *The Thinker*, 1895.]

"And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark." Deut. 10: 2.

1. IN the next verse it is said that Moses "made an ark of shittim wood" before going up into the mount with the



two tables in his hand; whereas, according to the book of Exodus (37: 1), Bezaleel is said to have made the ark. Those who seek to trace contradictions in the scriptures, or variety of authorship, of course, point out this "discrepancy." The obvious remark that one may be said to do what he directs another to do is probably a sufficient reply to this difficulty.

2. It is not, however, with the ark, but with the tables of the law, we are now concerned. Moses broke the first tables in a moment of indignation, when on coming down from the mount, "he saw the calf and the dancing." Now, by prayer and obedience, he obtained again the tables of the testimony. God commanded him to prepare two tables of stone, which he did; and God wrote upon them anew the ten commandments, and these tables of the law were treasured up in the ark. Heb. 9: 4.

3. The delivery of the law, on the fiftieth day, according to the Jews, after

the Exodus—an event celebrated in the feast of Pentecost—reminds us of the contrast between the circumstances in which the old and the new law were promulgated. The thick cloud, the darkness, the thunder, the lightning, filled the Israelites with alarm. How very different are the approaches of God in the New Testament! Heb. 12: 18-24. But the same moral law is binding in both; and it is to this fact, God's condescension in writing the second time the words of the decalogue, our thoughts are invited in the lesson.

Let us consider some reasons for keeping the ten commandments; and then, how we are to obey them.

REASONS FOR KEEPING THE COMMANDMENTS.

1. They come from God. This may be said of the whole law, ceremonial and judiciary, as well as moral. But surely there is a difference. Not only were the ten commandments promulgated, as a French writer says, "*avec éclat*," and the people warned to prepare for the solemn event (Ex. 19: 10, 15), but they were given *directly* by God. The first tables were "the work of God, and the writing was the writing of God, graven on the tables." The second tables were the work of man, but the writing was still the writing of God. Ex. 34: 1. They stand above the ceremonial law, as an abridgment of the duties of man, and are of lasting obligation.

2. They agree with the law written in man's heart. They are in full accord with our moral intuitions. The divine law was not a brand-new code of ethics; but it was necessary, if man was to attain to a supernatural end. Moreover, man's moral sense was liable to be tampered with and impaired, so as at last to give an uncertain judgment; neither was it able to discern clearly, always, between good and evil; nor did it reach into the sphere of thought and motive. If man had been entirely dependent upon a written law, its promulgation would not have been delayed till the time of Moses. It is altogether a mistake to suppose that the decalogue made murder, theft, adultery, and the like, sinful. It fixed man's moral intuitions so that they could not be dragged down by human passion and selfishness. It made them clearer and more distinct. It clothed them with a new sanction and authority. It was a positive enactment; but, after all, was only a "republication" of the law which God had engraven on the heart of man (Rom. 2: 14, 15), the Light which "lighteth every man that cometh into the world." John 1: 9.

3. We find, when we examine the period before the law was given, a sense of the evil of the actions which it forbids, e.g., "Jacob said: Put away the strange gods that are among you." This is in anticipation of the first commandment. Perhaps the previous observance of the Sabbath day may be gathered from Ex. 16: 23. So, the sixth commandment was

directly in force. Gen. 9:6. Sins against purity were abhorred (Gen. 34:31; 38:24), showing that the seventh commandment was no novelty. Joseph's brethren were shocked at being charged with stealing the cup. Gen. 44:7. The sin of coveting "thy neighbour's wife" was evidently recognised by Abimelech as "a great sin" with regard to Sarah. Gen. 20:9. All these statements—and there are others before the giving of the law—are witnesses to the moral light which God has given to man, irrespective of external guidance or enactment.

4. The moral law did not make sin to be sin, though it added to its malice; but it clearly revealed the amount of human transgression, which was veiled in a mist before. It was like the clinical thermometer which measures the height of the fever, which might have been unknown before. It reveals the temperature of the patient, and so the seriousness or lightness of the case. "By the law," says the apostle, "is the knowledge of sin." Rom. 3:20.

5. Further, obedience to the moral law of God is necessary for salvation. It is not like the ceremonial law or judiciary, mostly a matter for the Jew; it is binding at all times. When the rich ruler asked Christ, "What thing shall I do, that I may have eternal life?" Christ replied: "If thou wilt enter into life, keep the commandments." Matt. 19:16, 17. St. Paul declares the same. Rom. 13:8, 9. Again, "Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." 1 Cor. 7:19. St. John, the same. 1 John 3:22, 24.

To sum up this—we are bound to keep the ten commandments, because they were directly given us by God; because they are a transcript of our moral nature; and because obedience to the moral law is still, in the Christian covenant, indispensable in order to inherit eternal life.

II. HOW ARE WE TO KEEP THE COMMANDMENTS?

1. With the help of Divine grace. "The letter," says St. Paul, "killeth;" that is, St. Augustine explains, because we are unable by our unaided natural powers to fulfil it: "but the Spirit giveth life" (2 Cor. 3:6), because it enables us to keep the divine law. Therefore the old law *by itself* is called "the ministration of death." But this was no fault of the law, for the law is "holy, just, and good." Rom. 7:12. The law cast light upon the sinful principle in man, and by his inability to overcome it, aroused the sense of need and longing for a Saviour. Moses gave the law without the Spirit, says a commentator, but Christ gave both. Whilst on the one hand we realise that we can do nothing without grace, on the other, we must remember that we can do everything with it.

2. We have to keep *all* the commandments. Not nine out of ten. The com-

mandments are not isolated precepts, so that the violation of one does not touch another. They form, if I may say so, an organic body of moral truth, as the creed is an organic body of dogmatic faith. As to disbelieve one article of the creed breaks the unity of faith, so to disobey one commandment breaks the unity of obedience. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10), for he disobeys the will and commandment of God, of which the ten commandments are the expression.

3. Christians have to read the commandments in the light of "the Sermon on the Mount," to see how deeply they cut. They not only cut the outward action, but thought and motive. A negative commandment involves a positive duty; e.g., "Thou shalt do no murder" is interpreted by St. John as inferring the necessity for the love of our neighbour (1 John 3:15, 16); and "Thou shalt not steal," St. Paul would have extended to an affirmation of the duties of honest labour and almsgiving. Eph. 4:28.

III. LESSONS.

1. To seek by meditation upon the law of God to *know* how much that law demands of us as Christians.

2. To examine the conscience by the ten commandments, so as to discover, by the help of the Holy Spirit, wherein we have broken them—in thought, word, deed, or omission.

3. They are the way of life. "There are two ways, one of life and one of death" (*Didache*), and the former is the path of God's commandments. To those who walk therein it will soon become joyous, if they by prayer and sacraments seek the strength which is necessary for the journey. "Behold, my delight is in Thy commandments; O quicken me in Thy righteousness." Ps. 119:40, Prayer-book Version.

A DIVINE CHARACTER, OR AN EARTHLY KINGDOM, WHICH?

IN the highest conception of an ideal character pictured in Greek and Roman literature, *vice* is always made to share in that character equally with *virtue*, and is held up for imitation.

Shall we, therefore, look to their models for a perfect example to follow in the moulding of our characters?

Why were *vice* and *virtue* made to stand side by side in the actions of their gods? Simply because, having rejected the knowledge of the true God, they turned from the Creator and worshipped the creature. This left them to conceive of God as being exactly like themselves, hence the false models of character.

We look at men around us to-day, and where can we find a perfect model, even in Christian circles, whose example it is safe for us to follow through childhood, youth, and manhood? Then is there no

perfect pattern for men to follow *not among men*. But God has given us a perfect example in the life of Jesus of Nazareth. He was Divinity wrapped in humanity. He came from heaven, and was made flesh, that He might reveal to us the character of His Father. He was "God manifest in the flesh", yet He did not use His Divine power to sustain His humanity. He said: "I can of mine own self do nothing." "I seek not Mine own will, but the will of the Father which hath sent Me." Having refused to use His Divine power to sustain His humanity, He left us a perfect example of entire dependence upon His Father, which it is perfectly safe for us to follow. He was the only being that ever walked the earth in human form, who could truly say to those with whom He daily associated: "Which of you convinceth Me of sin?" No sin marred His childhood, no sin stained His youth or tarnished His manhood.

In the "Man Christ Jesus" we find the perfect pattern that is safe to follow every step in life's journey. Though He came in human form, took upon Him the likeness of sinful flesh, and was so like the men around Him in bodily appearance that He was generally believed to be merely human, yet those who studied His character, and compared it with the picture drawn by the prophets, saw in Him the long looked-for Messiah. His character was Divine. Through Him men can see the character of the Father; yet how few do. How few prized His character at all. When He came, nearly all had such false conceptions of what the Messiah was to be, by listening to the voice of their leaders, that they rejected the Son of God. The Jewish leaders knew not the time of their visitation, because they knew not the voice of the prophets which were read every Sabbath day in their synagogues. Luke 19:41-44; Acts 13:27.

An earthly kingdom, not a Divine character, was what the Jews wanted in the Messiah for whom they looked. And what do men want to-day? Is not the kingdom made most of to-day? Does not Divine character stand in the back-ground with many who are now looking for the Messiah to come the second time? We are led to so decide from the prominence which is given to the question of the English nation being the descendants of the Ten Lost Tribes of Israel. By this false idea a kingdom is exalted in its pride and sin, and the character of Christ is forgotten, while the British nation is praised and flattered.

Oh that men would leave this foolish madness of earthly power and glory, and take Jesus for their pattern! He was meek and lowly. He pointed men to His Father. He depended on His Father. He did His Father's will, and spoke His Father's words to men. He raised no false hopes in the hearts of men.

He used no power but that of love to win His followers or carry on His work. He said His kingdom was not of this world. He told His followers not to use the temporal sword. When He was reviled, He reviled not again. When persecuted, He suffered it, committing Himself to His Father, "*leaving us an example that we should follow His steps.*" 1 Peter 2:21. Phil. 2:5. Dear reader, let us take Him as our pattern.

G. T. WILSON.

TITHE PAYING AN ACT OF RIGHTEOUSNESS BY FAITH.

"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.

GOD as clearly and distinctly claims one tenth of all the earth's increase as His own, "holy unto the Lord," as He claims the seventh portion of man's time. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work;" "Remember the Sabbath day to keep it holy," is the command of God.

God has thus devoted both the proportion of time and the proportion of means, here indicated, to His service; and "every devoted thing is most holy unto the Lord." Lev. 27:28. The Sabbath is devoted to worship (Isa. 58:13), and the tithe is devoted to the proclamation of the gospel to a fallen world. In organising the great work of evangelising the world, God made full provision for the support of all His labourers, by giving to them for their service rendered to mankind for Him, the tithe which is His own.

God has not sent forth His labourers and made them dependent upon the work of their hands in other than gospel lines for their support, which would divide their time and strength and interest; but He has sent them out free from worldly encumbrance, and made them wholly dependent upon Himself for their support. He says, "The laborer is worthy of his hire." Neither has He sent them to beg their way through the world, and thus to reproach the wisdom of God in sending a work among men with no plans for its support. The word of God is definite upon this subject:—

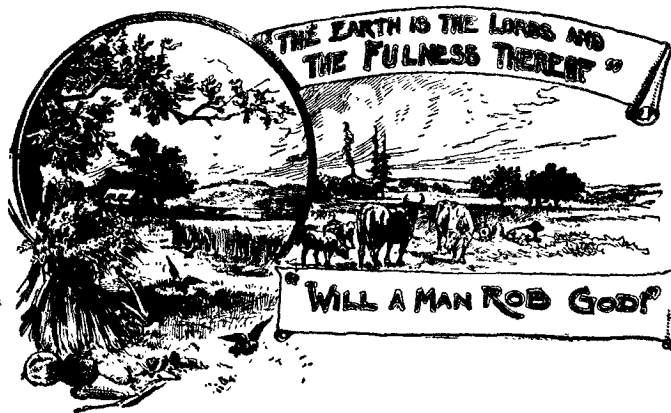
"And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. But the Levites shall do the service of the tabernacle of the congregation. But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance." Num. 18:20, 21, 24.

In all ages every true minister has been a gospel minister, and in sending him forth there has been no change in the plan for his support. "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. "Even so" means that in like manner, or as those who did service about the temple lived of the tithes and offerings brought to the temple, "even so" hath the Lord ordained that they which preach the gospel should live of the gospel." See also 1 Cor. 9:7-11 and 2 Tim. 2:3-7.

FOUNDATION OF THE TITHE SYSTEM.

"The tithing system is founded upon a principle as enduring as the law of God." It is the recognition of stewardship. It is the honouring of the Lord with the first fruits of all our increase, thus recognising the source of all our blessings of life, health, strength, food, air, light, heat, dew, and rain, as God's constant gifts upon which all our increase depends; and



recognising also that we ourselves are not our own, but that we are the Lord's, both by creation and redemption. With these inestimable gifts God, through the tithing system, is testing every man. And soon every one will be called to give an account of his stewardship, to decide whether he may be continued eternally as the steward of God's gifts, or whether he "may be no longer steward."

NOT COMPULSORY.

But while the tithing system is obligatory upon every soul of man, young and old, it is not compulsory, it is not to be enforced by any organisation of men, but man is left free to present it to the Lord of his own choice, in recognition of God's claims upon him. "God has made it a law for His people that a tenth of all their increase shall be His." But God's laws are not to be enforced by man. Neither the tithe nor the Sabbath are to be enforced upon men, for God loves a cheerful giver of both time and means. And neither claim is a burden, but both bring constant delight to the heart that loves God supremely, to the heart in which Christ dwells.

The tithes and offerings paid into the treasury of the Lord are not to enrich Him; for all was His before; but they are to enrich us. They are treasures laid up

for ourselves, an eternal inheritance. Jesus: "Lay up for yourselves treasures in heaven."

AN ANCIENT SYSTEM.

The tithing system did not originate with Moses, but reaches back to the days of Adam. Abraham, the father of all them that believe in Christ, recognised it, and paid tithes to Melchisedec, the representative of Christ. Gen. 14:17-20; Heb. 6:20; 7:1-10. Jacob recognised it also, and said to God: "Of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:22.

And so also will you and I recognise it if we are the children of Abraham, by faith in Jesus Christ. Gal. 3:29; Rom. 4:11, 20-25; John 8:39.

A GREAT MISSIONARY STREAM.

When we now pay our tithe into the Lord's treasury it becomes a part of the great missionary stream which has been flowing from the earliest ages to the present time, and we thus become connected with all the work done to redeem fallen man in all ages, and are thus made workers together with God from the beginning.

Whatever is done in faith toward Jesus Christ connects us with everything ever done by Christ or for Christ. Thus the influence

of the widow's mite and the fragrance of Mary's ointment are as far reaching as the influence of Christ, and are talked of not only in the remotest parts of the world, but also among the angels and the inhabitants of other worlds. The angels made the silent record of these acts of love, and they love to talk them over. Anything done for Christ is of the deepest interest to all who love Him. And whatever is prompted by faith in Christ and love for God is

AN ACT OF RIGHTEOUSNESS.

Christ has prompted it. He, therefore, is its author.

"Now He that ministereth seed to the sower both ministereth bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." There is no righteousness but that which is by faith of Jesus Christ; and thus this righteousness connected with giving is the righteousness of Christ.

"Thanks be unto God for His unspeakable gift" of Christ which prompts all other gifts worthy the name. Faith underlies all true giving. Faith believes the promises of God, and acts upon them.

ENCOURAGING PROMISES.

"Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38.

"Honour the Lord with thy substance, and with the firstfruit of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Pro. 3:9, 10.

"Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now herewith, saith the Lord of Hosts, if I will not open to 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 fruits of your ground." Mal. 3:10, 11.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; He hath given to the poor; His righteousness remaineth forever.)"

Faith believes these promises and acts upon them. The tithes and offerings are presented to God in faith, confidently believing that He will do just as He has promised; and He never fails. Thousands who have proven Him are ready to rise up as witness to the goodness and faithfulness of God. Thus

FAITH IS BACK OF ALL OBEDIENCE.

Unbelief is back of all disobedience. The man who withholds the tithe, and appropriates it to his own use, robs God. "Will a man rob God? Yet ye have robbed Me, but ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." The man who withholds the tithe, covets and appropriates a devoted thing, as did Achan. Joshua 6:19; 7:19-21. God had overthrown Jericho, and to Him belonged the spoils of war; and He definitely claimed them, just as He definitely claimed the tithes. Covetousness, which leads to the appropriation of God's tithe, is idolatry. Self is placed before God. Thus the man who withholds the tithe is a commandment breaker on a large scale. Unbelief, commandment breaking, sin, unrighteousness, selfishness, idolatry, all go together; while faith, obedience, righteousness, love, and liberality, are companion graces, honouring to God, and are the cause of abundant thanksgiving arising to God.

Reader, may you, with Jacob, make this decision: "Of all that Thou shalt give me I will surely give the tenth unto Thee."

G. B. STARR.

THE WRONG BOOK.

A WESLEYAN minister having many years ago been sent as missionary among the American Indians, found an old, very old Indian, who could read, to whom he gave a copy of the new Testament. After the red man had read it through, he expressed a wish to be baptised. The missionary accordingly procured a bowl of water, and was about to baptise him, when the noble red man asked:

"What are you going to do with that?"

"Baptise you," replied the minister.

"No deep enough for Indian: take 'em to river."

The minister explained that "that is not our practice;" to which the noble Indian replied:

"You give me wrong book, then; me read 'em through."

The ceremony was postponed.

Says Dr. Philip Schaff: "On strictly exegetical and historical grounds, baptism must be immersion. Without prejudice, no other interpretation would ever have been given to Bible baptism. It is the most natural interpretation, and such we must always give. Immersion is natural and historical; sprinkling is artificial, and an expedient for convenience's sake. All the symbolism of the text (Rom. 6:3, 4), and everywhere in the Bible, demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion of burial to sin and resurrection to holiness. In order to be true to its original meaning, and its vital relation to redemption through Jesus Christ, baptism must be immersion. Why do you wish to get rid of it? Eminent theologians have wasted their learning attempting to defend infant sprinkling. *Imposition is not exposition.* All the early defenders of Christianity taught that nothing but immersion was baptism, and all the Greek or Oriental churches continue to immerse to this day."

THE FORM OF BAPTISM.

A CHILD who has been taught how to learn a lesson, would readily find the required form of baptism given in the New Testament, if its mind had not been biased by hearing false teaching and seeing baptism administered according to man's plan. Note the following plain facts presented in the New Testament:—



1. There was much water used. John baptised in the River Jordan. Matt. 3:6. He also baptised "in Ænon near to Salem, because there was much water there." John 3:23. Then much water was needed. Was ever anyone baptised without much water? There is no record where any one was.

2. They went down into it, and came up out of it. Jesus went up out of the water. Matt. 3:16. He must, therefore, have been down in it. We read of Philip and the eunuch, that "they went down both into the water, both Philip and the eunuch; and he baptised him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." Acts 8:38, 39. Was any one ever baptised without going down into the

water and coming up out of it? There is no record of it. Then, much water was used, and they went down into it and came up out of it. Now what was done while down in the water? Rom. 6:4 says: "We are buried with Him by baptism into death." Therefore,—

3. They were buried. "Buried with Him in baptism, . . . ye are risen with Him," Col. 2:12. Such words as "planted," "risen," and "born," are used to denote the manner of true baptism, and they imply an immersion and coming forth—a burial and a resurrection. Was any one, then, ever truly baptised without being buried? There is no account of it.

Then to be baptised we must go where there is much water. We must go down into it. We must be buried. We must be raised. We must come up out of the water to walk in newness of life. Such baptism, and such only, shows the burial and resurrection of our Lord.

B. F. MERRITT.

BE HONEST AND FRANK.

OUTSPOKENNESS is needful and powerful, both with God and man. We need to be honest and frank with ourselves. A soldier said in a revival meeting: "My fellow-soldiers, I am not excited; I am convinced—that is all. I feel that I ought to be a Christian; that I ought to say so, to tell you so, and to ask you to come with me; and now, if there is a call for sinners seeking Christ to come forward, I for one shall go—not to make a show, for I have nothing but sin to show. I do not go because I want to—I would rather keep my seat; but going will be telling the truth. I ought to be a Christian, I want to be a Christian; and going forward for prayers is just telling the truth about it." More than a score went with him.—*Moody.*

THE religion of Christ will refine the taste, sanctify the judgment, elevate, purify, and ennoble the soul, making the Christian more and more fit for the society of the angels.—*Mrs. E. G. White.*

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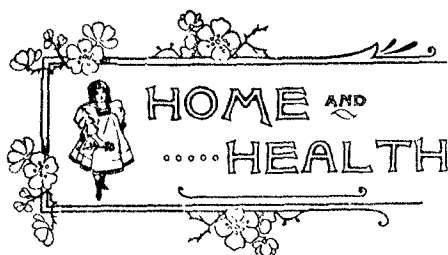
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THE BRAVEST BATTLE.

The bravest battle that ever was fought,
Shall I tell you where and when?
On the map of the world you will find it not—
It was fought by the mothers of men.

Not with cannon or battle-shot,
With sword or mightier pen;
Not with wonderful word or thought
From the lips of eloquent men.

But deep in some patient mother's heart,
A woman who could not yield,
But silently, cheerfully bore her part,
Aye, there is the battlefield.

No marshaling troop, no bivouac song,
No banners to flaunt and wave,
But, oh, their battles, they last so long—
From the cradle e'en to the grave.

—Selected.

CONSULT YOUR WIFE.

TWO MEN were talking about a business enterprise in which, though it involved some pecuniary risk, they were strongly inclined to embark. Finally one of them remarked:—

"I must consult my wife before I decide."

"Why," exclaimed the other, "is she boss?"

"No," was the reply, "neither am I. We are a well-matched team, and we don't drive tandem. My wife is as much interested in the welfare of our family as I, and she has a right to have a voice in the investment of our little property."

There was nothing more than justice in this view of matrimonial obligation, especially in the case of poor or only moderately well-to-do families, and these comprise an overwhelmingly large proportion of the families in this world, where a slight increase or diminution in the earnings would be felt alike by every member. The wife who has laboured in the home to earn or to save, while the husband has laboured in the field or shop, or in the counting room, is justly a partner in his earnings and savings, and should share in all plans for disposing of their small accumulations, so as to make them more productive if all goes well.—Selected.

LOVE AT HOME.

As no people have it so much in their power to be disagreeable to each other as husband and wife, brother and sister, and those generally who live together in one house, these should be on their guard against being so, by forming the habit of continually doing small acts of kindness.

How much more we might make of our family life, if every secret thought of love blossomed into a deed! It is a mistake to suppose that relations necessarily love each other. No; love must be cultivated, and can be increased by judicious culture, as wild fruits may double their bearing under

the hand of a gardener; and love can dwindle and die out by neglect, as choice flower seeds planted in poor soil dwindle and grow single. Cheerfulness, kindness of manner, and willingness to oblige—these are details of conduct which, "like the small change in the intercourse of life, are always in request."

Many a child goes astray, not because there is want of prayer or virtue at home, but simply because it lacks sunshine. A child needs smiles as much as flowers need sunbeams. If home is the place where faces are sour and words harsh, and fault-finding is ever in the ascendant, children will spend as many hours as possible elsewhere.

The best test of character lies in the answer to the question, What are we in our homes? Some of us, alas! are cold and indifferent there where we should be all tenderness; we take pains with our courtesy and geniality abroad, but at home glide into the habit of letting geniality be taken for granted instead of being granted. By-and-by, when the children are growing up and growing away from us, and we are growing old and would like kind words and looks, we shall wish for our own sake and for theirs that we had done differently.—E. J. Hardy.

TEA DRUNKENNESS.

IN the *Quarterly Journal of Inebriety*, Dr. James Wood tells us that out of 1,000 patients applying for treatment at the Brooklyn Central Dispensary, 100 exhibited symptoms pertaining directly to tea drunkenness, while many others were doubtless suffering more or less from it. The headache so frequently suffered by tea tasters he attributes to the essential oil, a powerful poison which gives to tea its peculiar aroma, and of which tea contains three-fourths of one per cent. He says: "Some people are profoundly intoxicated by indulging in two cups of strong tea per day. . . . We find that an ounce of tea leaves used daily will soon produce poisonous symptoms. This amount will contain six grains of theine." Of the one hundred cases of tea poisoning mentioned by Dr. Wood, sixty-nine were women and thirty-one were men. Fifty-four drank two pints or less; thirty-seven, four pints or less, and nine, ten pints or less. The following symptoms were present in nearly all cases of tea intoxication: Hallucinations, nightmares, successive dreams, obstinate neuralgia, anxiety, persistent sinking sensation in the epigastrium, prostration and a general weakness, excitement and mental depression. The writer declares that tea-poisoning is responsible for half of the headaches, and a large proportion of all cases of despondency, palpitation of the heart, giddiness, and allied symptoms.

These facts should be a warning to all tea-drinkers. We have seen many cured of daily headaches and much nervousness by abandoning tea. Of course it was a struggle. The head ached harder for a few days, and the nerves were all on fire, but the result of perseverance in abstinence from the poison, and the grace of God in the soul, accomplished wonders. Give it up, and you will be better physically, mentally, spiritually.—*Signs of the Times*.

BREAD AND ECONOMY.

THE recent reduction in the price of wheat in Melbourne, will be hailed with great satisfaction by those who are obliged to study economy.

But a further, and doubtless even a more satisfactory saving, would be effected by the substitution of brown for white bread as the staple article of diet. Brown bread is more satisfying, and therefore "goes further" than white, thus reducing the quantity consumed. The reason for this fact is that in the brown loaf, made from whole wheat meal, all the elements of nutrition are to be found. Consequently, it supplies the system with the required material to enable it to repair wear and tear, and to carry on its functions. White bread, on the contrary, contains very little nourishment, so little in fact that unless it be used in combination with other foods it is really only a pleasant luxury, incapable of imparting the strength and vigour required by growing children or active adults.

The general substitution of brown for white bread would undoubtedly mean a great saving of money and an increase of strength.

Live on air, water, and food only; all else is hurtful. Make cleanliness your motto, and watch against filth in both house and yard. Few starve for food, but many for air. Breathe deeply a hundred times, daily. Wear no tight clothing. Above all, ventilate your sleeping room. Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural foods,—grains, vegetables, and fruits. Never ask your stomach to chew your food—employ your teeth. Adorn your table not only with viands, but with flowers, and smiles, and kindly words. Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the kidneys by free draughts of warm water, the stomach by moderate eating, and the blood will be pure.—Selected.



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	School.	Church.
Adelaide—Bible Christian Chapel, Young St.	9.30 a.m.	11 a.m.
Auckland—Machelvie Street, Surrey Hills	2.30 p.m.	10.30 a.m.
Ballaarat—Society's Hall, Grenville Street	2 p.m.	3 p.m.
Brisbane—Oodendellows' Hall, Brunswick St.		
Valley (upstairs)	10 a.m.	11 a.m.
Geelong—Trinity Schoolroom, Lili 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.	11.30 a.m.
Rockhampton—Oldfellows Hall, Denham St.	10 a.m.	11.15 a.m.
Sydney—Carlisle St., Ashfield	9.45 a.m.	11 a.m.
Williamstown—Freemasons' Hall, Eleccra St.	2.15 p.m.	11 a.m.
Windsor—Foresters' Hall, Albert Street	9.30 a.m.	11 a.m.
Petersham—S.D.A. Church, Cannon Street		11 a.m.
near Parramatta Road	9.30 a.m.	3 p.m.

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CITY.	SEPT. 16.	SEPT. 23.	SEPT. 30.
Melbourne	6.10 p.m.	6.16 p.m.	6.22 p.m.
Sydney	5.46 p.m.	5.51 p.m.	5.55 p.m.

It is our intention to indicate each week, in this department, such books, etc., as will be found to be helpful to our readers.

FREDERIC HARRISON says: "To read the first book we come across in a wilderness of books is to learn nothing," and Carlyle adds to this that "there is a number of books that are to the readers of them not useful." We might go a little further, and say that many popular books are veritable mental and spiritual blighters.

On the other hand there are many books that are of incalculable value, books that are laden with rich spiritual blessings, and that help to develop the faculties and sanctify our powers. These are the only kind of books that we shall notice.

THE PERPETUITY OF THE LAW.—A 24 page tract containing a sermon by the late C. H. Spurgeon with a portrait. 1d.

THE COMING OF THE LORD.—By A. T. Jones and M. C. Wilcox. 8 pages, 1d.

HOW THE SABBATH CAME TO ME. By Mrs. S. M. I. Henry. 48 pages, 1d.

THE ALARM OF WAR.

EVERY one should assist in the circulation of this important and timely tract. Those who are not doing so are losing a golden opportunity to work for the Master.

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LIFE ONLY IN CHRIST.—By W. H. Littlejohn. Cloth, 180 pages, 2s. 6d.

Of this book, the well known American clergyman, W. W. McLane, Ph. D., D. D., says:—

"Elder Wolcott H. Littlejohn has rendered very valuable service to the truth in his book, 'Life only in Christ.' His clear, forcible, comprehensive, and scriptural argument for conditional immortality should command the attention and win the consent of the truth-loving mind. His original treatment of the parable of Dives and Lazarus is worthy of consideration. I take great pleasure in cordially recommending his book."

THE NATURE AND TENDENCY OF MODERN SPIRITUALISM.—A new book by U. Smith. Cloth, illustrated, 156 pages, 1s. 9d. Paper covers 10d.

DURING the past fifty years many thousands of persons have been deceived and cruelly ruined by the Satanic agencies of Spiritualism. It is the purpose of this book to present Spiritualism in its true light, and reveal the only means whereby every one may be fortified against its seductive allurements. Besides the Bible teaching contained in the book, much valuable evidence from Spiritualists, and those who have carefully observed their doings, is presented. By all means obtain a copy of this book and read it carefully.

THERE was a time, rapidly passing away we hope, when even the best-informed people thought that any illiterate creature was good enough to fill the menial office of a cook, and any kind of stuff that gratified the palate good enough to be eaten.

We are beginning to see that this is all wrong. Some scientific information, the more the better, is necessary to produce a good cook. And the office is not a menial one; it is as truly dignified and elevated as that of the physician or any other honourable profession. The aim of the cook should be to build up and maintain the physical and mental organism; and the better the cooking, the less need for the doctor.

We would recommend all our friends to get a copy of "A Friend in the Kitchen," and study this matter up for themselves.

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Items of Interest

There are 2,600 miles of streets in London.

The bubonic plague is still raging in Bombay, India.

The Japanese now publish three times as many books as the Italians.

Thirteen tons of putrid liver was found by an inspector in a London Meat Extract factory recently.

A boy aged nine years who was recently run down by a tram in Melbourne, has been awarded £500 damages.

Telegrams from Barbadoes, West Indies, state that serious labour riots have taken place on the sugar plantations.

H.M.S. *Cleopatra* collided with a Norwegian vessel August 30th. Six of the *Cleopatra's* crew were swept overboard and drowned.

Kartoum, or Omdurman, the Kalifa's capital in the Soudan, has been captured by the Anglo-Egyptian forces under General Kitchener.

A wall collapsed near Naples, Italy, a few days since, and killed eighteen peasants who were sheltering from a passing thunderstorm.

A little girl, nine years of age, was burned to death in West Melbourne, August 30th, through the clothes igniting while lighting a fire with kerosene.

The great Welsh colliery strike has terminated, the men accepting the masters' terms. This strike is estimated to have involved a local loss of £7,000,000 sterling.

An express was derailed near Wellingborough, England, September 3rd, six persons being killed and eight seriously injured. The accident was caused by a barrowful of luggage having been placed on the rails by some boys.

General Merrit, the American commander at Manila, is to be present at the treaty Commission sessions in Paris next month. Aguinaldo, the leader of the insurgents intends also to attend to plead for an independent Philippine republic.

Another serious accident through the use of kerosene to kindle a fire took place in Port Melbourne on Saturday, September 3, a child 12 years of age being burned to death, and the mother badly burnt about the chest and arms.

The Czar's proposal to convene a European conference to consider the advisability of international disarmament has been received with enthusiasm by the Labor unions and religious bodies of England. In political circles the suggestion is generally flouted. The French are indignant and the Italian press considers that it is a presage of evil. London financiers consider that it is a trick to gain time and develop a policy of oriental aggression.

THE BIBLE ECHO.

Melbourne, Victoria, September 12, 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.

A WRITER calls the Russian Emperor's peace proposal "one of very well known short cuts to the millenium—on paper."

"ONLY the pure, the good, and the holy will dwell with Christ when He comes into His kingdom."

UNLESS men see the defects in their character, and with genuine sincerity correct their errors, they cannot be the disciples of Christ.

HAVE you been putting off some long-neglected duty? Then arouse yourself and up to duty! Time is on the wing, eternity is in view.

THERE are many who, by their indifference and half-hearted service, are in danger of losing both worlds. Let such make a decided reformation.

AUGUST 23, Pastor A. G. Daniells, President of the Union Conference, together with his family and Miss E. M. Graham, left Melbourne for Sydney, where they expect to make their home for a time at least.

COMMENTING on the Czar's peace proposal, the Brisbane Courier says: "Nothing more unexpected has ever happened." The world is reaching a state when we may look for surprises and expect great developments.

WHEN a man says he could not make a living if he were to be a Christian, what does he lack? He lacks faith. And when a professed Christian says he could not make a living if he were to keep the Sabbath, what does he lack? He lacks faith too.

THE New York Voice, commenting on the loss of the *La Bourgogne*, says: "The sinking of the *La Bourgogne*, the French line steamer, near Sable Island, and the loss of nearly 600 lives, may be called 'an act of Providence,' but it seems more like an act in which the devil was the controlling power."

THE reader will find good reading and excellent reasoning in the article by [name] on the [topic] in this number of the BIBLE ECHO. Mr. [name] emphasizes the fact that we must keep all the commandments, not nine out of ten.

With this we heartily agree. And this is the reason why thousands of faithful Christians to-day are beginning to observe the seventh-day Sabbath. They find its observance is commanded by one of the immutable ten.

The Czar's Peace Proposal.—The civilised world has been startled with a peace proposal from the Czar of Russia. Only about a fortnight ago we were informed of a new development in the naval armament policy of Russia. A number of her warships were to be armed with dynamite guns, similar to those of the American gunboat *Vesuvius*, which did such terrible execution at the siege of Santiago. But now, "like a bolt from the blue sky," comes the startling proposal from the Czar, that a European conference be held "to consider the advisability of general international disarmament," with a view to securing "universal peace." Peace, he says, is the ideal towards which the endeavours of all governments should be directed. Powerful alliances have been formed and great military forces kept alive, he points out, at the sacrifice of "money, industry, and material progress," and all without having secured the desired result. This "armed peace," he says, "is being turned into a crushing burden, and if it is prolonged must inevitably lead to a great cataclysm," which he desires strongly to avert." The peace conference which he proposes, he observes, would be "a happy presage of the new century which is about to open."

How this proposal is viewed by various individuals may be gathered from the following:—

"Most of us will, in the abstract, agree with the young Czar that it is to be preferred that disarmament should precede Armageddon. But the proposal comes from an unexpected quarter, and at a time which points to great audacity or singular hopefulness on the part of his advisers. . . . At this moment, when England's patience seems exhausted, when the press and public men are forcing Lord Salisbury into action, and when Japan is on good terms with us, is probably an excellent time for Russia to argue rather than to fight about the many matters in dispute raised by her invasion of China. Every month that passes means so much more to the Siberian railway laid, so many more 'colonists' in Manchuria, so many more guns mounted at Port Arthur."—*Editor Melbourne "Age."*

"M. de Blowitz, Paris correspondent of the Times, states that the French officials are absolutely stupefied by the Czar's proposals. They declare that if the same proposals had emanated from Germany, instead of Russia, they would have been considered equivalent to a declaration of war."

"At the Trades Union Congress at Bristol, speeches were made upon the Russian Emperor's disarmament scheme, and the British Government was urged to support it."

"The Right Rev. Dr. Kennion, Bishop of Bath and Wells, formerly of Adelaide, has expressed the opinion that the Czar's noble proposal indicates the 'highest water mark of the tide of Christianity.'"

"The project is also warmly sympathized with by the religious bodies in England, and General Booth, head of the Salvation Army, has telegraphed to the Czar a message thanking him for the action he has taken in the interests of peace."

The proposal is certainly a sign of the times. And coming from the source it does, from the head of one of the greatest nations in the world, it is all the more significant. It shows that kings and

rulers are beginning to tremble. They view the scenes before us. Then hearts are "failing them for fear, and for looking after those things which are coming on earth." Luke 21: 25, 26. It means that the nations are distressed with perplexity. They fear the incoming tide. It means that the time of trouble and the battle of Armageddon are near at hand. While blind religious leaders may herald the proposal as a harbinger of universal peace, the faithful student of prophecy knows it presages the very opposite. "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5: 3. Let none be lulled to sleep by any such proposals. The nations are not going to disarm. The winds of war may be held for a little, but the storm will burst on a doomed world, and all too soon for most men. Let your lamps be trimmed and burning. Study the Scriptures as never before. The Judge standeth at the door.

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E. SCHATTACK (late Town Clerk of Essendon.)

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West Australian Tract Society, 208 Newcastle St., W. Perth.

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