

THE 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

CHRIST THE FIRST-FRUITS.

The Vacant Tomb—Sorrow Comforted—Promise of the Harvest—Accepted for You.

THE silent hours in that lonely tomb in Judea at last came to an end, and a messenger from heaven rolled back the stone that covered the dead. With the opening of that prison house, the triumphant Saviour came forth from the tomb to die no more. The grave could no longer hold Him, and the Roman guard fell back as the light of God flashed upon the darkened earth.

In the early dawn, the sorrowing disciples sought the resting-place of their beloved Master, but the angel messenger and the vacant sepulchre both proclaimed that He was not there. Tenderly the angel visitor asked them to come and see the place where the Lord had been laid. God would have them know the certainty of the resurrection, and when they left that tomb, wonder marked their every countenance, and amazement filled every heart.

Under the impulse of this new revelation, the disciples hastened away to carry the news, but Mary lingered still by that sacred spot where she had last seen her Lord. Out of her life that Divine voice had cast the satanic agencies that held her in bondage, and now that the voice was silent she longed even to watch by the lifeless form of the One whose memory was so dear.

Waiting, she lingered still, when the gardener, as she supposed, approached,

and questioned why she wept. The Lord measures human grief, and though Mary could not, through her tears, recognise His form, He called her name, and in the tender sympathy of that voice she knew her Lord. Turning toward the Saviour, she would fain have clasped Him by the

see." Then why not touch Him before? Christ gave the reason, "I am not yet ascended to My Father."

In ancient days, God gave to His people many types and shadows. These were to serve as object lessons in teaching the plan of redemption. The pass-

over was a type that prefigured the sacrifice of the "Lamb of God." After the passover came the feast of the first-fruits, when they went out to the harvest-field, gathered the best sheaf that could be found, and brought it in to present before the Lord.

The harvest is a symbol of the resurrection, and with the presentation of this sheaf before the Lord, the assurance was given, "To be accepted for you." So when Christ, the best sheaf of earth's harvest, came from the grave, it was necessary that He be presented before the Lord to be accepted as a pledge of all the human harvest. 1 Cor. 15:23. When the sheaf was brought from the field to the sanctuary, the priest took charge of it, and no touch but that of the priestly hand might rest upon it until it had been accepted by the Lord of the harvest. And so when Christ came from the grave, a sample-sheaf of the great harvest finally to be gathered from the earth, He must remain untouched until accepted by the Lord of that harvest

which is finally to be gathered for heaven.

After sending a message of assurance by Mary to His brethren, Christ the first-fruits, escorted by angelic hosts, ascended to the presence of Deity, to be accepted for man. And when that "One, like the Son of man" was "brought before the Ancient of days," angels and archangels gazed in rapture and astonishment upon humanity in heaven. True, it was Divine humanity, but it was the sheaf of the



Risen, But Not Yet Ascended.

feet, and with her tears wiped out the blood prints that marred His form, but the command is given, "Touch Me not; for I am not yet ascended to My Father." John 20:17.

But why might the human *not yet* touch the Divine? When meeting with the disciples on the evening of that day, as they were "assembled for fear of the Jews," Christ not only permitted them to touch Him, but said, "Handle Me, and

first-fruits, and a pledge of what humanity will finally become when God gathers the remainder of the harvest.

After the Father signified His acceptance of Christ's great work, and His acceptance of humanity in Christ, angelic hosts hastened back to earth, and Christ once more walked with His disciples. He came back to touch, and to be touched by humanity, that humanity might finally become divine.

With His holy benediction resting upon them, the disciples were sent out to work in the great harvest field until the reaping time, when the angels will gather the remainder of that harvest of which Christ is the first-fruits. Then we shall be like Him, "for we shall see Him as He is." 1 John 3:2.

WHEN I STAND ON THE STREETS OF GOLD.

THE burdens of life may be many,
The frowns of the world may be cold,
To me it will matter but little,
When I stand on the streets of gold.

With joy I shall enter the city,
The face of my Saviour behold;
And I shall be changed and be like Him,
When I stand on the streets of gold.

What wonderful visions of beauty;
What glorious scenes shall unfold;
What dazzling splendours surround me,
When I stand on the streets of gold.

I'll see the white throne of His glory,
The names of the saints there enrolled,
The mansions that Christ is preparing,
When I stand on the streets of gold.

Earth's sorrows will all be forgotten,
And I shall be safe in His fold;
Shut in with my Lord and His angels,
When I stand on the streets of gold.

For ages on ages I'll praise Him,
And never grow weary nor old,
Love-crowned, I'll abide in His presence,
When I stand on the streets of gold.

—Mrs. Annie Wittenmyer.

COUNTING THE COST.

Whole-Heart Service—God's Measure of Love—The Jehu-rider—Sacrifice or Denial—A Lifeless Offering.

THE faith of our Lord Jesus Christ is an intelligent faith. The service of God is a work of self-denial, of soberness, of thoughtfulness, of decided purpose to obey all the requirements of God, even if they take away that which is as dear to us as the right eye or the right arm. Christ would have His followers use their intellect in spiritual matters as in business transactions, conscientiously weighing evidence irrespective of results. He desires them to think deeply. They must not begin to build the tower and leave it unfinished. They must not engage in warfare when there is before them the prospect of certain defeat. Life, eternal life, is to be gained or lost, and the conviction of the Spirit of God comes to every man who has the Scriptures and will study them for himself.

Christ is truth, and those who hesitate to obey the truth, deny Christ. They

show that they are ashamed to stand under His blood-stained banner, ashamed to own that they are doers of the word, ashamed to place themselves on the side of Christ as keepers of His law. They feel that it is dishonouring to them to love His commandments, to respect the memorial of God's work of creation. Christ declares, "Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed when He shall come in His own glory, and in the Father's, and of the holy angels."

This is the sure result. Will you risk it? Will you become disloyal to God because your neighbours are disloyal? Will you be found among the transgressors because your neighbours are there? Are you content to be outside the city of God, to perish with the companions you have chosen in the world?

God would have His people place a proper estimate upon the compassion and love and energy that He has bestowed upon men in order to reclaim them. He gave for them the best gift of heaven. But men must work out their own eternal destiny. If they love praise from their neighbours more than the approval of God, the truth will soon become a dead letter to them. If they refuse the offer of salvation, if they rebel against the government of God, they will share the fate of Satan and his angels.

Bible religion is not impulse. It is not a zeal that rushes on, Jehu-like, and does not consider the situation. The whole plan of salvation is placed before us. There is eternal life to win, eternal death to shun. Selfish considerations are not to be cherished. There must be a fixed purpose to serve God, who has given His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

The mystery of godliness deepens upon consideration. It was because the Father and the Son loved the world with infinite love, that Christ subjected Himself to such amazing humiliation. All that God could do He did in giving Himself in His Son, that He might become the propitiation for the sins of the world. Christ gave His life to reproach; He suffered, being tempted; He was falsely accused, and His motives were misjudged. But if men consider not the dear sacrifice made for them, if they are not willing to die to self and to the world, they become spiritually blind. They do not discern the value of eternal riches. They do not love or honour the Christ-life. They know not at what they stumble. They are enslaved by their own carnal inclinations, which they are not willing to relinquish. And when trials and difficulties arise, they give up building a temple for God—a pure, holy character after the divine similitude. Instead of driving them to the solid Rock, the least rebuff makes cowards of them. Scorn and ridicule make them ashamed of Jesus, and they turn from Him to asso-

ciate with, and do honour to, His persecutors. Thus, like Peter in the judgment hall, they put Christ to open shame. Such cannot endure all things for Christ's sake. They cannot endure to the end. They have not counted the cost. They have not been converted to Christ.

No man who, after a time, resolves to go back to the beggarly elements of the world, is worthy to be called a disciple of Christ. If he does not intend always to be on the side of truth and righteousness; if he does not mean to be a brave, whole-hearted soldier, to endure opposition from a determined foe, and to press close to the bleeding side of Jesus, not faltering or turning back, "he cannot," says Christ, "be My disciple."

Christ was calling the Jews to repentance, but they would not heed His message. They approached the altar, and presented their slain beasts in expiation of their sin, while He whom their offerings typified was among them unacknowledged and disowned. The Jews crucified Christ, because they refused to know Him as the One in whom their hopes of eternal life were centered. Christ's heart was full of tenderness and love and sorrow on their account. He knew that they were fastening upon themselves the guilt of crucifying Him who was the foundation of all their religious service. When riding into Jerusalem He exclaimed, "O that thou hadst known, even thou, in this thy day, the things that belong unto thy peace,—but now they are hid from thine eyes." How loath He was to pronounce the irrevocable sentence,—“But now they are hid from thine eyes.” Blindness of mind had indeed come to Israel, in that they would not come to Christ that they might have life.

The compelling power could go no farther than this. The Jewish nations had been educated, taught of God; to them had been committed the living oracles of God; but they perverted their sacred trust. They invented so many religious restrictions, which were placed above the real injunctions of the Holy One, that minds became confused. The "Thus saith the Lord" and the "Thus saith" of the priests and rulers, were mingled together. The commandments of God were set aside, and the sayings of men put in their place.

Their lack was the same as that of Cain. In every offering that pointed to Christ, the shedding of blood was to represent the death of the Saviour. But for His offering Cain brought of the first-fruits of the ground, by which no faith in Christ was manifested. Cain's offering was refused. So with the religion of the Jewish nation. Their faith and doctrines became as salt without a savor. They had a form of religion as had Cain; they had an altar as had Cain; they had a sacrifice as had Cain, and like Cain, they lacked the only thing by which their offerings could ex-

press faith in God's promise,—the slain Lamb.

And the evil that existed in the Jewish nation is apparent to-day. The salt has lost its savor. The very ones who condemn and despise the Jewish nation because they refused to see in Christ all the specifications of prophecy, are in a similar deception. They have nailed to the cross the law of God, which made a necessity the gift of God's Son to the world. They have crucified the law of God, the foundation of His government in heaven and in earth. But all who thus claim to accept Christ, and yet refuse to obey the law which Christ came to vindicate, place themselves in a position similar to that of the man "who began to build, and was not able to finish."

MRS. E. G. WHITE.

"IF YE LOVE ME."

"If ye love Me," said Christ, "keep My commandments." Love, not fear of punishment or desire of reward, is the true motive to obedience. The love of God leads to the keeping of the commandments of God. "For this is the love of God, that we keep His commandments."

If we truly love God, we will keep His commandments, and it will be our delight to do so. 1 John 5:3.

To the one possessed of this love, His commandments are not grievous; for, as another has said, "Wherever there is love, there is a supreme delight in divining and in satisfying the wish of the beloved. His lightest word is law to the loving heart."

Love leads to cheerful and willing obedience. Love is obedience. "Love is the fulfilling of the law." All the law is summed up in the one saying, "Thou shalt love," and all obedience is rendered by that magic principle,—love. Love seeks to comply with every requirement. It rejects no command.

Therefore when God implants love in the human heart, He plants His law there, and that which renders perfect obedience to it. What men need, therefore, is the gift of love,—love to God and man. This comes with the gift of the Spirit; for the fruit of the Spirit is love. And Christ has told us that God is more willing to give His Holy Spirit to them that ask Him, than earthly parents are to give good gifts to their children. Therefore all may be had for the asking. Will you ask and receive?

W. A. COLCORD.

SUN-WORSHIP—ANCIENT AND MODERN.

An Ancient Deity—His Supposed Power—A Rival Creator—The Memorial of His Worship.

NO FORM of idolatry is so antique as sun-worship, and none more general among the heathen nations of ancient history. Authentic histories are singularly agreed that the worship of the sun was established among the Egyptians, As-

syrians, Babylonians, Medes and Persians, Greeks and Romans. The grossest and most licentious rites were attached to this worship, which were continued by the Romans down to, and even beyond, the fourth century A.D. Gibbon, in his "Decline and Fall of the Roman Empire," says, "The sun was universally celebrated as the invincible guide and protector of Constantine."

Moses, and various prophets subsequent to him, condemned sun-worship as the worst and most corrupting idolatry existing.

There are great principles involved in this masterpiece of deception, with all its rubrics which the devil foisted upon the nations. In sun-worship there was an appeal to the minds of the scientific and the cultured classes. The sun gave heat, light, and life. "There could be no germination without his benignant gifts! All animal life and development were due to his all-powerful majesty! Even human life and existence were dependent upon the sun! His great method was *evolution!* The world was evolved by him during an eternity of ages!"

Thus the heathen reasoned. They saw, and worshipped, the creature, stopping at the veil that shut out from the natural eye the Creator. The creature was everything, the Creator nothing! Their foolish hearts were darkened. They knew not God. The only morality attributed to the sun by them was such as they discovered in their own foolish hearts by minds alienated from God.

With this success Satan was quite prepared to carry the counterfeit further. The sun made the world, therefore he should have a day dedicated to him each week with religious rubrics! The Sabbath, or seventh day, was kept by the true people of God as a sign that the creation was the work of the living God, and, borrowing from this idea, and the fact that light was created on the first day, the heathen dedicated the first day of the week to the sun, hence the origin of the title given to that day,—SUN-DAY.

Now, all this was designed by the enemy of God to be a denial that the Lord made the world. To get a counterfeit Sabbath introduced among mankind was the plan by which the human soul would lose the knowledge that God made the heavens and the earth, the sea, and all that in them is, in six days, and rested the seventh day, setting it apart with His blessing for evermore. Gen. 2:1-3. The original establishment of Sunday was, therefore, a direct blow at the great Creator of all, and a denial of His power.

Very early in the history of the Christian church does she come into touch with the Sunday festival. In his "Ecclesiastical History," writing of the second century, Mosheim says, "There is good reason to suppose that the Christian bishops multiplied sacred rites for the sake

of rendering the Jews and the pagans more friendly to them." And "a large part of the Christian observances and institutions, even in this century, had the aspect of the pagan mysteries. Cent. 2. chap. 4, secs. 2 and 5. One of these pagan mysteries was the gradual substitution of the Sunday instead of the ancient Sabbath.

Pride, ambition, and self-exaltation, led these bishops to compromise anything and everything to get the goodwill and financial support of the Roman Government and its chief head. When the first day of the week was fixed upon by Constantine's Sunday law, it was a simple matter for the church to baptise it into the faith by claiming for its support that on that day Christ rose from the dead. Not a word or hint in the New Testament indicated such a change of the day.

But the Sabbath of creation, of God's audible and written command, still lives. It is still the divine challenge to false philosophy and false science. It still calls to the human soul to look and exercise confidence in the power of Him who made this marvellous world in six days, and rested on the seventh day. "He spake, and it was. He commanded, and it stood fast."

S. McCULLAGH.

CLOSE TO THEE.

When sweet flowers around me grow,
And life's sparkling waters flow,
Saviour, let each moment be
Consecrated *still* to Thee.

When earth's dearest treasures fly,
And in loneliness I sigh;
Let me own Thy love divine;
Let my will be lost in Thine.

When in pleading prayer I kneel,
As the tempter's power I feel;
Precious Saviour, listening bend,
To my aid Thy Spirit send.

Thus through joy and sorrow too,
I shall prove Thy love most true;
I will own Thy guiding hand,
In this dark and weary land.

True in every word and deed,
Trusting Thee for all I need;
Saviour, keep me close to Thee,
Till in joy Thy face I see.

—W. H. MASLIN.

WALKING IN THE LIGHT.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." John 12:35, 36.

THESE were the words that fell from the lips of Him who is the Light of the world. Light was revealed to the people with whom He came in contact in His life, by the wonderful words He spoke and the many miracles that He performed. He proved to the unbelieving Jews that the works which He did in His Father's name bore witness that He was the Christ, and, therefore, the "Light of the world."

Christ warned that unbelieving people that the light would not always be with

them. He exhorted them to walk in the light, that God in His infinite love and mercy permitted to shine for them, and pointed out the terrible result that would follow if they persisted in rejecting that light. They would become spiritually blind and unable to distinguish between the true and the false.

Jesus said to them, "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." Yet most of the people He was then addressing eventually became so darkened spiritually that they delivered Christ—the Messiah, the sinless Son of God—to be crucified, and clamoured for Barabbas, a criminal, to be set at liberty. When the Jews as a nation deliberately rejected the light, God allowed them to go into darkness.

With the experience of those who claimed to be the people of God ever before them, Christians to-day should realise the danger of rejecting the light of God.

The reason is thus given why men do reject the light: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John 3: 19, 20. But he that is willing to walk in the truth, or light, "cometh to the light, that his deeds may be made manifest that they are wrought in God."

From what source, then, must all light for the Christian come?—"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4: 6.

God has placed light in His word for His people. "Thy word is a *light* unto my feet and a lamp unto my path." Ps. 119: 105. "The entrance of Thy word giveth *light*." In 2 Peter 1: 19 we read thus: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a *light that shineth in a dark place*, until the day dawn, and the day star arise in your hearts."

From this we find that the word of God has light for us. Christ said, "Search the Scriptures." And the more we study, the brighter becomes the light. We are living in the time spoken of by Daniel when "knowledge would be increased." Prophecy is being fulfilled to-day, indicating the time of the end, and we know that an increase of knowledge necessarily increases our responsibilities. If we reject light and truth, we will finally be given over to a "strong delusion," and will thus believe a lie. 2 Thess. 2: 11. But if we receive all the light that God reveals, we will in turn become light bearers to a darkened world; and so hasten the coming of our Redeemer.

M. YOUNG.

IN GRATITUDE.

We thank thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flowers of our youth, and the fruits of our prime,
And blessings that march down the pathway of Time.

We thank Thee, O Father, for all that is dear,—
The sobs of the tempest, the flow of the tear,—
For never in blindness and never in vain
Thy mercy permitteth a sorrow or pain.

We thank Thee, O Father, for song and for feast,
The harvest that glowed and the wealth that increased;

For never a blessing encompassed earth's child
But Thou, in Thy mercy, looked downward and smiled.

We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour,—
The generous heart, and the bountiful hand,
And all the soul-help that sad souls understand.

—Will Carleton.

WHAT COMPANY DO YOU KEEP?

THOUGHTS, books, and friends, take a prominent place among the many companions of life. Each of these exercises an influence that enters very largely into the formation of individual character.

The old proverb,—“Tell me with whom thou goest, and I will tell thee what thou doest”—has much truth in it. The reflections from other characters weave themselves unconsciously into our life, so that no man is all of himself.

As we influence others, we, in turn, are influenced by others, hence companionship is largely responsible for the defects or deformity of character that we possess.

The man who keeps company with thieves is himself a thief, or he will yet become one. Such is the power of association that the mind cannot withstand its influence.

Books are companions, and a man may usually be measured by his library. But thoughts are our most intimate companions. They are ever with us, and our life soon takes their mould.

There is many a man who would spurn the idea of keeping company with thieves in outward life, who walks with them every day in his inner life. There is many a man who commits adultery in his imagination, who would blush to have his friends think him a libertine.

The young man who spends his evenings with loose and unrefined companions, may not dream of ever becoming vicious or idle. Yet that is the only logical result of such a course.

The young woman who spends her time in reading sensational stories of imaginary heroes, may think she is having a good time. But every unreal picture that passes through her mind only makes her own life more unreal.

Of all things terrestrial, companionship most mightily affects the character. It is for this reason that God gives the warning,—“Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul.” Prov. 22: 24, 25.

J. B. Gough, the great temperance lecturer, once said, “I tell you in all sincerity,

I would give my right hand to-night if I could forget that which I have learned in evil society.”

One grain of iodine will colour seven thousand times its own weight of water, and one evil thought may stain with its impurity more than seven thousand holy aspirations.

The disciples walked and talked with Christ, and that association so influenced their life, that they were known as the men who “had been with Jesus and learned of Him.”

It is said of Pythagoras that before he admitted anyone into his school, he first inquired concerning his associates. In this he rightly concluded that he who chose immoral companions could not himself be moral.

Be careful, then, what company you keep, whether in thought, books, or associates. The nearer the picture, the more vivid its outline; and the closer the friendship, the more deeply will its characteristics be stamped upon the soul. “He that walketh with wise men shall be wise” is a divine certainty, while no amount of training can fully undo the results of association with fools.

Be sure that men, and books, and thoughts, are worthy of your companionship before you join hands with them. God is looking for men and women who are morally, spiritually, and physically clean, and His message is, “Blessed are the pure in heart, for they shall see God.”

A LOST OPPORTUNITY.

WHAT a wonderful opportunity Hezekiah had to teach those Babylonian ambassadors the truth of God. They had heard that he had been sick, and had recovered, and they knew of the great wonder in the heavens, the sign of God's healing power, and they came to inquire about it and at the same time to congratulate Hezekiah. What better preparation of the way could anyone ask than that to make known the saving power of God? It was for that very purpose that God had put it into their hearts to come. But instead of improving the time by telling them of the God that made the heavens and the earth, and making Him known as the soul healer of the souls and bodies of men, Hezekiah magnified himself in their eyes, by showing them his own treasures. What a mistake he made!—*Present Truth*.

“TRUTH, eternal truth, is to be lived out in daily life.”

God wants a people to-day who will represent Him even in their physical appearance.

“GOD gave His only begotten Son for the body as well as the soul. Jesus died for the whole man.”

From the Field.

PITCAIRN ISLAND.

An Ocean Garden—Alone in a World of Waters—Character of its People—“A land Without a Prison.”

SINCE arriving in the colonies last June, after having visited a number of the islands of the South Pacific on my return voyage from America, I have been asked many questions concerning the Polynesian natives, and especially about the moral condition of the inhabitants of Pitcairn Island.

This isolated and hitherto comparatively-unknown speck of land, has recently, through the appearance in the public press of a number of articles setting forth the alleged moral degeneracy of its people, sprung into considerable notoriety as being a sort of dark blot upon the fair dominions of the Queen.

I do not for a moment contend that this historic island, settled more than a century since by refugees from justice, and soon after the scene of many tragic events, has yet, beautiful as it is, escaped from the curse pronounced by the Creator upon the whole earth, nor that the children of the early pioneers have wholly subjugated the natural passions and inherited weaknesses of human nature, nor that they have yet reached the condition where they can be said to be “equal unto the angels,” or “without fault before the throne of God.”

The evil one went to the island with the *Bounty's* mutineers in 1789, and for several years after was no doubt supreme ruler in civil affairs, and high priest of the only spiritual organisation among its inhabitants—the “synagogue of Satan.” And if the old-time Inquisition, or even the confessional, were brought into operation, they would probably discover evidence that he still makes at least an occasional visit to the scene of his former atrocities.

But the gospel was long since introduced, and it is both a privilege and a pleasure for me to say on behalf of the people, and as a testimony to the power of Christ, that the published reports referred to were very much exaggerated, and that unrighteousness is no more common, nor the fruits of the Spirit any less abundant, among the dwellers on Pitcairn Island, than in any other community, or among the members of any other church with which the writer is acquainted.

I would offer no apology, nor plead extenuation for any failure of the people to reach the divine standard required of all Christians; but after a three weeks' stay on the island, during which I became well acquainted with every family, visited at their homes, partook of their hospitality, attended their social gatherings, participated in their public, private, and family worship and devotions, and had every opportunity for observing and studying their civil, social, private, and religious life, I can say that I saw some things to condemn, and very many things to admire and approve.

I came away from this island home with the feeling that if the population of so called Christian countries with all their advantages averaged as high in the nobler elements of civilisation and Christian character, the world would be a much more enjoyable habitation

for man. But publicans, lawyers, policemen, goalers, tobacconists, book-makers, locksmiths, etc., would have to change their occupations, for on Pitcairn the wares of the one are not allowed to land, and, consequently, the services of the others are not required.

The situation of these people is a peculiar one. Their home is a mere speck in mid-ocean, thousands of miles from any well established government or civilisation, and practically shut off from all intercourse with the rest of the world. They have no regular communication with the outside, and are only visited at long and irregular intervals by a man of war or a merchant vessel which may chance to pass that way. They have none of the advantages of more favoured lands, such as the continuous visits of the daily paper or the religious periodicals, access to public libraries, schools conducted by trained teachers, or pulpits filled by educated ministers. They are entirely dependent upon their own resources. Her Majesty has not a representative in their midst, and hence in the intervals between the visits of a man of war they know no authority save their own will, or the will of God.

I am glad to say that while a few do not yet yield absolute obedience to the Divine requirements, the law of God is the recognised law of the land. It is enforced, not by civil magistrates and penalties, but by individual choice and conscientious conviction of personal duty, and a cheerful recognition of the claims and rights of both their Creator and their fellow-men.

The fact that under these and other adverse circumstances they have preserved so high a degree of social purity, and secured for themselves a very respectable education, and maintained civil relations so free from imposition or the violation of human rights, that one transgression attracts the attention of, and arouses so much interest among, people thousands of miles distant, speaks loudly in their favour.

The writer will ever remember his visit among the Pitcairn Islanders with much pleasure. In no other place has he ever been the recipient of greater or more unselfish kindness, or seen manifested a more uniformly sincere devotion, accompanied with what they understand to be their duty toward God.

W. M. CROTHERS.

THE TRAMP'S PRAYER.

THERE had been a railroad wreck, two passengers were killed and five or six injured, and among the latter was a professional tramp who had been stealing a ride. To the doctor who examined his injuries he said, smiling feebly, and with that manner peculiar to his class: “Well, pard, what's the verdict of the jury?”

“You are very badly hurt,” was the reply.

“Are my legs off?”

“No; you are fatally injured, however.”

“That means I'm a gornor. My pard was on the car ahead. Is he hurt?”

“No, here he is.”

At that moment a ragged, unkempt, and typical vagabond came forward, and, bending over the victim, said: “Well, Jim, they

say you have to go. How are you feeling over it?”

“Sorter! No use to kick, Tom.”

“Kin I do anything for you?”

The dying man gazed at him a moment in silence, and then whispered: “Tom, you are the only pardner I ever had as knowed the Lord's Prayer. Just say it over to me.”

The old tramp pulled off his cap and knelt down, and, as the bystanders uncovered and bowed their heads, he repeated the prayer word for word, and with such feeling as astonished everybody. When he had finished, he rose up and said: “That's it, Jim; and kin I do anything more?”

“Nothing more for him,” answered the doctor, as he looked down upon the pale face.

“Your partner is dead.”

Who will say, after reading this incident, that there is no hope for the tramp, and that it is useless to work for him? Why, the very tramps themselves would put us to shame if we did—as in this instance.

For our part, we would rather be the ragged wretch kneeling by the side of his dying partner, and holding just before him the faintest rushlight of a hope to illumine the darkness that was settling down upon him, than to stand in the pulpit of a near-by church and to preach a gospel of good taste to a congregation of a hundred and fifty pious souls who had made their calling and election sure.

—*The Missionary.*

THE WORD OF LIFE.

THE British and Foreign Bible Society presented an interesting report at their recent annual meeting. It showed that there are now 7,600 auxiliaries, branches and associations, 5,700 of these being in England and Wales. The society's 725 agents distributed more than a million and a half copies, of which no less than 30,000 copies went to Cochin China. There are 552 native Christian Bible women in the East, and the total circulation of Bibles and portions of it reached the enormous figure of 4,479,000, surpassing last year's sales (which was a record) by 92,000 copies. The society has distributed, since its inception in 1804, 160,000,000 of copies (in every known language). Translations or revisions are proceeding in over one hundred languages, and nearly one thousand translators or revisers are at work on this task.—*Christian Work.*

A CENTURY ago the objection was made, in the Senate of Massachusetts, to granting a charter to a missionary society, “that it would export religion, whereas there was none to spare among ourselves.” The history of the century has shown that the more religion we export, the more remains at home; that contributions to the foreign field do not lessen, but greatly increase, the home enterprises of the church; and that missions pay in their reflex influence on the experience, life and growth of the home church. God indeed showers His blessings on those who develop His truths, think His thoughts, build His temples, sing His songs, work out His plans, and send His gospel to a redeemed but perishing world. Verily, the man who talks and acts unbelief in foreign missions, talks and acts unbelief in Jesus Christ, the Saviour of the world.—*S. N. Fellows.*

Home and Health.

DEEDS, NOT WORDS.

Nor for ever on thy knees

Would Jehovah have thee found;
There are burdens thou canst ease;
There are griefs Jehovah sees:
Look around.

Not long prayers, but earnest zeal—

This is what is wanted more.
Put thy shoulder to the wheel;
Bread unto the famished deal
From thy store.

Not high-sounding words of praise

Does God want, 'neath some grand dome;
But that thou the fallen raise;
Bring the poor from life's highways
To thy home.

Worship God by doing good—

Works, not words; kind acts, not creeds.
He who loves God as he should
Makes his heart's love understood
By kind deeds

Deeds are powerful; mere words weak,
Battering at high heaven's door.

Let thy love by actions speak:
Wipe the tear from sorrow's cheek;
Clothe the poor.

Be it thine life's cares to smother,
And to brighten eyes now dim.

Kind deeds done to one another
God accepts as done, my brother,
Unto Him.

—Selected.

"ALL HANDS BURY THE DEAD."

This story took the prize—£10—offered by the *New Voice* for the best true tale of heroism sent in by Ministers in June last. We take the liberty of reproducing it for our readers.

THE *Fredonia*, seven years on the sea, and one of the best-known fisher-craft of our north coast, had never lost a spar until December, 1896, when she was caught off Cape Sable in a terrific hurricane. It was far from sunrise when the storm broke on the ship, and Captain Morgan hove to at once, and under a double-reefed fore-sail thought to ride it out. But suddenly, with a rush that was terrible, a great whirling monster swept over the ship. It was a stroke of the wind which would have staggered the *Kaiser der Grosse* and swept the smokestacks from the *Oceanic*. It cleaned the deck of the *Fredonia*. Every mast, dory, sail, chair, and unplanked thing above deck was cut away in a moment. Even the rudder went, and the wreck of a hull lay at the mercy of the waves and storm. One man went to his death with the masts, and Olaf Olson was so crushed and torn that in six hours he died.

The pumps remained, and at them the men set diligently to work. There was great need of this muscular labour, for the deck was nearly flush with the sea. Thus for twenty-four hours the twenty-one living men battled. Hope of life was well-nigh dead when, just before the dawn of the 18th, the *Colorado* bore down to the rescue. The sea was still rough, and it took stout hearts to face it in the little boats, but such hearts were found, and sixteen of the *Fredonia's* men were soon safe in the *Colorado*. Five remained on the wreck, Captain Morgan one of them, and on the sinking ship they pondered what to do with their dead mate.

Burial at sea, so terrible to the mind of land-folks, is an honour to the tar who has spent

his life on the brine, but it must be burial, not abandonment. The Brotherhood of the Sea will not suffer a mate to sink without a shroud, beneath the waves. When Olson died his body had been lashed to prevent its being washed away. Now it lay on the deck of the sinking ship in the light of the rising morning sun, and Morgan exclaimed:—
"Lads, we mustn't leave him behind! It's too foul a way to treat the mate we've ate with."

"But, skipper, we'll all go down if we stay," answered one of the men. "It's a wonder the old hulk stands up as it is."

"You're right, Tom, but let's do our duty. We can't take him away, but we can give him to the sea proper-like. I'll not leave the ship till he's had decent burial, or I'll go down with him and it."

"All right, skipper, we'll stand by." And they did. Morgan hailed the *Colorado's* boat to stand off until they were called. Swiftly the body of Olson was unlashed, and then wrapped, and tied in a blanket for the grave in the deep. The winds were still howling and the waves beating over the deck, so that the men could scarcely stand, and the ship with staggering lurches was steadily settling. At last the body was ready for the sea.

"Boys, we mustn't slide him over like a log. We must have a prayer, but—I can't pray. Diggins, you talk it."

"I'll do my best, skipper," answered Bob Diggins, and with heads bare to the winter's storm the five men stood about the silent bundle, while Diggins prayed to the God who holdeth the sea in His hands. Aye, there they stood in the calm, holy grandeur of the truest heroism to pay friendship's last tribute to a messmate, though they knew not whether his dead body or their live ones should be first to drop into the sea. The prayer ended, the body was pushed over the side, and while the gale sang its requiem sank beneath the tossing waves. Then the *Colorado's* boat was hailed.—G. T. Lemmon.

HIS MOTHER'S PICTURE.

THE following touching story concerning Admiral Dewey has just been published. Just before the battle of Manila, when the order was given to strip for action, the smallest powder-boy on the flag ship dropped his coat overboard. He asked permission to jump after it, but was refused.

He went to the other side of the ship, dropped overboard, recovered his coat, and was promptly arrested for disobedience.

After the battle he was tried and found guilty. When the sentence was submitted to Commodore Dewey for his approval, he became interested in the case, as he could not understand why the boy should risk his life for a coat just before the battle. He had the boy brought to him. He spoke kindly to the youngster, who broke down and told the Commodore that the coat contained his mother's picture, which he had just kissed, and he could not bear to see it lost.

Dewey's eyes filled with tears, he fairly embraced the boy, and ordered him to be released, saying:—

"Boys who love their mothers enough to risk their lives for her picture, cannot be kept in irons on this fleet."—*Evangelist*.

BREAD UPON THE WATERS.

A FAMILY of Christian people were very much concerned about the salvation of one of their unbelieving neighbours. They were receiving much help from the *Signs of the Times*, and, after they had read the papers, they gave them to this neighbour. There seemed, however, to be but little hope of his receiving any benefit from them, for, in place of reading them, he used them to cover the bare walls of his little cabin.

This man was an inveterate smoker, and during the long winter evenings, would sit in front of the fire place and smoke pipeful after pipeful of the weed. As the *Signs* on the walls became ragged and torn he would tear strips from them, and use them to light his pipe.

One evening after lighting his pipe in the usual manner, as he took the strip of paper between his fingers to pinch off the charred portion, something on the paper attracted his attention. He read it very attentively, and then wanted to read the remainder of the article. As it happened, the paper containing this was pasted on the wall upside down. The Spirit of God had impressed the few words he had read upon his mind with such a force that he did not rest until he had carefully removed the paper from the wall and read the entire article. The seed sown now began to grow. Paper after paper was read, and to-day the man is rejoicing in the full light of the "gospel message." C. SORENSON.

TOMMY'S IDEA OF BABIES.

"BABIES are usually young. Now and again specimens may be found of twenty years and over. Real, live, unmistakable, heard-a-mile-off babies are always young.

"Babies have features. With a good microscope you can see a baby's nose. It has a high forehead—one that goes right over to the back of its neck. A baby's ears are put on for amusement, solely to relieve its great expanse of cheek. The places where its eyebrows ought to be are there, but the eyebrows have not arrived, which gives rise to a suspicion that babies are barefaced creatures. A baby has eyes, which eyes it chiefly uses to express astonishment—evoked, no doubt, by the antics and language of those about. It has a mouth, too, which it keeps for putting its hands and feet into, together with keys, pencils, coins, pieces of coal, and other odds and ends it may find lying about. A baby's mouth is by far the most useful of its possessions.

"Babies wear clothes. The chief object aimed at in dressing a baby is to lose the baby among the clothes. If you have a foot and a half or two feet of baby, you will require from forty to fifty yards of clothes to dress it properly. The reason for this is that every baby is the best baby that ever was born, and the fact must be emphasised. Besides, somebody might wish to steal it; and in such a case the longer he had to look for it, the greater would be the chance of catching him."—*Woman's Life*.

Publishers' Department.

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There is a newspaper in Pekin, China, said to have been published for 1,000 years. More than 1,900 of its editors have been beheaded.

The latest English dictionaries contain 260,000 different words. Next to this comes the German language with 80,000 words. Then the Italian with 35,000, the French with 30,000, and the Spanish with 20,000.

A new explosive has been invented by an English chemist, which is claimed to be more destructive than dynamite. Russia and Germany have adopted it, and other nations are testing it, with a view to its adoption.

A prominent citizen in Canada has offered to insure the lives of 1,000 soldiers so as to have them take part in the Transvaal struggle. The premium offered is £300,000. This would give the families £200 in case of death.

Through the breaking of a landing stage at Sydney on Sept. 23, about one hundred Sunday-school children were thrown into the water. Two of the number were drowned, and a number of others had to be sent to the hospital.



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New Zealand Tract Society, 37 Taranaki St., Wellington, N.Z.
Queensland Tract Society, Petrie Terrace, Brisbane, Q'land.
W. A. Tract Society, 263 Newcastle St., W. Perth, W.A.

WAR! WAR! WAR!

What is the meaning of the present extreme tension of National Relationship.

THE CRISIS IS AT HAND.

"There shall be Wars and rumours of Wars."

WHEN?

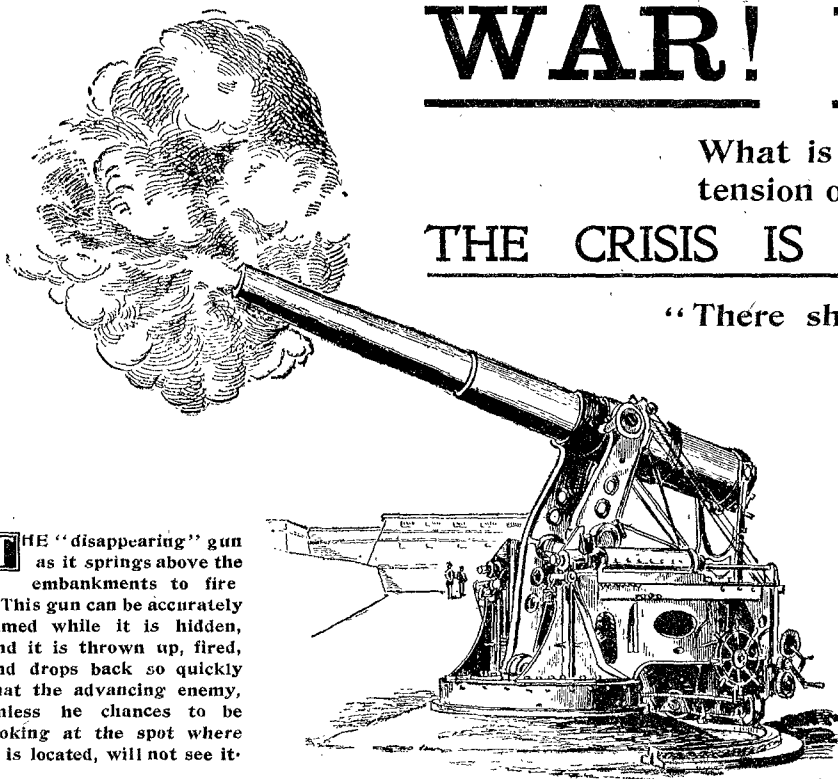
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THE "disappearing" gun as it springs above the embankments to fire. This gun can be accurately aimed while it is hidden, and it is thrown up, fired, and drops back so quickly that the advancing enemy, unless he chanced to be looking at the spot where it is located, will not see it.

Items of Interest.

It is said that Mr. Andrew Carnegie has an annual income of £1,000,000.

During the year ending June 30, over 311,878 immigrants arrived in America.

A message travels over an ocean cable at the rate of about 700 miles per second.

It is said that in England alone over 1,000 persons die of delirium tremens every year.

England expects to put 50,000 troops into South Africa in connection with the Transvaal crisis.

When soaked in liquid air, cotton wool absorbs so much oxygen that it forms an explosive as strong as dynamite.

A canal to connect the Rhine with the Elbe is now in process of construction in Germany. It will be 180 miles long, and will cost over £4,000,000.

The Agricultural Department of the United States has recently issued a bulletin describing thirty different kinds of poisonous plants found in America.

A circular saw, with diamonds for teeth, is now being used in Paris for cutting stone. It is run by steam power, and cuts stone much faster than the steel teeth.

A gas company in Ohio, U.S.A., is putting down a line of gas pipe over 100 miles long. This is by way of experiment, as the pipes are made of glass instead of iron.

By a flood and land-slide in Darjeeling, India, recently, over 300 lives have been lost. Many of these were persons buried in the ruins of their homes, which were overthrown by the land-slide.

It is estimated that the gold obtained from Klondyke up to the end of 1898 amounted to three and three-quarter millions of pounds. But the estimate is also made that 30,000 people went there to obtain it, and that their expenses would not be less than £10,000,000.

Within a distance of six miles outside of Johannesburg, there are between 90 and 100 gold-mining companies in full working order. The shares issued by these companies represent a sum of £20,000,000. About £20,000,000 worth of gold is produced in the year.

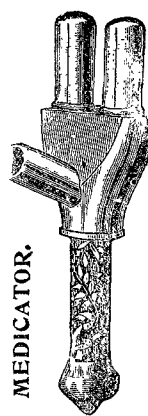
The Russian Government own a remarkable vessel. This boat, called the *Ermack*, was built with the object of cutting passages through the ice. It is a steamer of 8,000 tons, with a propelling force of 10,000 horse power. Four propellers are employed, three behind, and one in the fore part of the ship. This Colossus works its way through ice 8 and 9 feet thick.

Personal.

Considerable additions have lately been made to the seating capacity of the Echo chapel. This has been required to provide room for the increasing number of employees, who meet there for worship and study.

The Echo Brass Band is doing good work in the way of practice, and hopes soon to do something in the way of mission work. Several new instruments have lately been added, bringing the number up to thirteen.

We feel grateful to our contributors for their hearty assistance. Do not feel discouraged if your articles do not immediately appear, nor yet if they do not appear at all. Keep right on. Success is the reward of diligence, defeat follows discouragement. Use few words, but make them tell a great deal.



MEDICATOR.

What is Catarrh?

Catarrh is inflammation of the lining membrane of the nose and adjoining passages. If this inflammation is not arrested it invades the passages which lead from the nose to the head, ears, throat and lungs. It injures the sight and hearing, destroys the sense of taste and smell, renders the breath offensive, breaks down the affected tissues, consumes the nasal cartilages and rots away the small frontal bones of the skull. The putrid discharge passing through the lungs and stomach causes dyspepsia, also consumption. Do you want relief and cure? If so, try our great remedy. It has no equal.

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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.	9.30a.m.	11.00a.m.
Auckland—Machelvie St., Surrey Hills	2.30p.m.	10.30a.m.
Ballarat—Society's Hall, Grenville St.	2.00p.m.	3.30p.m.
Brisbane—Oddfellows' Hall, Brunswick St. Valley (upstairs)	10.00a.m.	11.00a.m.
Geelong—Trinity Schoolroom, Lit. Myers St.	3.00p.m.	11.00a.m.
Hobart—S.D.A. Church, Warwick St.	2.30p.m.	11.00a.m.
Hawthorn—Park St. Chapel, Glenferrie	10.00a.m.	11.15a.m.
Melbourne—S.D.A. Church, Alfred Crescent, North Fitzroy	9.30a.m.	11.00a.m.
Parramatta—The Tabernacle, Charles St.	10.00a.m.	11.30a.m.
Perth—Protestant Hall, Beaufort St.	10.15a.m.	11.20a.m.
Petersham—S. D. A. Church, Cannon St., near Parramatta Road	9.30a.m.	11.00a.m.
Rockhampton—Oddfellows' Hall, Denham St.	10.00a.m.	11.15a.m.
Sydney—Carlisle St., Ashfield	9.45a.m.	11.00a.m.
Williamstown—Freemasons Hall, Electra St.	9.20a.m.	11.00a.m.
Windsor—Protestant Hall, Cecil Place, Frahan, opposite Town Hall.	9.30a.m.	11.00a.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.

THE BIBLE ECHO.

Melbourne, Victoria, October 9, 1899.

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.

LIVE the present moment right, God will take care of the moments to come.

"GOD will keep every soul that is brought into perplexity through trying to keep the way of the Lord."

"JESUS CHRIST was a cross-bearer; He leads in the path of sorrow. Surely you could not require a better guide."

THE only Sabbath that God ever provided for man is a spiritual Sabbath—"the Sabbath of the Lord thy God." Therefore no one but the spiritual man can keep the Sabbath.

DRUNKENNESS seems to have been well known to the early Egyptians. It was customary for them to place a skeleton, crowned with a funeral wreath, on the middle of the banqueting table as a warning when the wine was beginning to tell.

Special Number. Our next issue, Oct. 16, will be a special number, dealing with the "Time of Trouble" and the general outlook of the day. What does the coming crisis mean to the world? And why do the nations continue to prepare for war? Our agents will need large supplies of this number. Order early, so that none will be disappointed.

The Record. The October number of the *Union Conference Record* has just come to our table. It carries a very earnest and loving message to every church member. Its departments are full of interesting truths and facts connected with the work of God to-day. It also contains quite a budget of news from the workers in the different colonies. We will not tell you any of these secrets. Get the *Record*; you will be more than pleased with it. Price 2/6 per year. Address, Mrs. A. L. Hindson, 25 Sloane Street, Summer Hill, New South Wales.

Sunday Labour. Pastor R. S. Owen, A Seventh-day Adventist minister living at Amory, Monroe Co., U.S.A., was, on July 19, brought up and tried on a charge of working in his garden on Sunday. Several lawyers offered to defend the case, but Pastor Owen conducted his own defence from the standpoint of Scripture and the principles involved in Sunday legislation. After a short retirement the jury returned a unanimous verdict of "not guilty." The verdict was given against a strong outside prejudice, but the Lord had the case in charge.

Peace—True and False. On a scroll in the Orange Hall, where the late Peace Conference met, there was inscribed the motto, "*Ultimus ante omnes de parta pace triumphus*"—the greatest victory is that by which peace is won. This sounds well,

but true peace cannot be obtained by victory; it is obtained alone by submission. Jesus Christ "made peace through the blood of His cross," and from a human standpoint that was the greatest defeat ever known. The peace that comes through victory can only be temporary, the peace that comes through submission may be eternal.

Be Kind Outside. A short time ago, when referring to the hasty action of an irritable young woman, a friend remarked, "That is not her real disposition, for she has a kindly heart." This testimony was true, but the kindly heart was inside, and did not appear on the surface. How much better it would be for the world if all kind hearts could be worn on the outside. Very much of the unkindness shown to others is unintentional, and the kind heart is underneath all the while. So it is, but for the sake of God and humanity, let the heart shine through, and be kind outside.

The Angel of Peace. In a late London *Punch* there is a picture of the angel of peace, with a dove and olive branch, flying over the battle-field where men are engaged in the work of slaughter. Underneath the picture we read the characteristic words, "Dear me! How very dreadful! I wish I could stop to settle that affair, but I've a pressing appointment at the Hague." The Hague Conference has closed, but the angel of peace found no resting place even there. "Wars and rumours of wars" still continue, and the angel of peace has not returned to "settle that affair" on the battle-field. Peace will come finally to earth, but it can only be when sin is done away.

A False Ideal. Sardanapalus, the last king of ancient Assyria, 880 B.C., is said to have regarded life as merely opportunity for enjoyment and sensual pleasure. He has been called the "Prince of luxury," and appears to have lived with no other object in view. His motto was, "Eat, drink, and play; there is no voluptuousness after death." After vainly endeavouring to defend Nineveh against the invaders, he set fire to his palace, and perished with his wives and treasures in the flames. The life of pleasure does not last—"the triumph of the wicked is short." The true life must meet with trials here, the joy comes hereafter. "I shall be satisfied when I awake with Thy likeness."

A Gigantic Task. The dam now being built across the first cataract of the Nile at Assuan, is spoken of as the "greatest work undertaken in Egypt since the foundation of the pyramids." The dam is a huge wall of granite measuring a mile and a quarter long, seventy-six feet high, and about forty-five feet wide at the top. The water when dammed back will be sixty-six feet above its present level, and it will reach back a distance of 144 miles from the dam. The lake thus formed will have an area of 670 square miles. It is estimated that 600,000 acres of cultivation will thus be added to the area already worked in the land of the Pharaohs. The dam is to be completed in 1903, and Egypt will then have to pay the annual sum of £166,600 for thirty years, to meet the cost of making her mighty river always overflow.

The Daily Portion. We partake of food daily in order that our physical strength may be sustained for labour. God has so planned in nature that eating is a pleasure to the healthy being, while to the hungry even the bitter thing is sweet. But maintaining physical force is not the only requirement of the Christian. Spiritual force must continually be developed, and it must be developed by eating spiritual bread. The prophet writes, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." God has associated pleasure with every requirement of His will, and when that pleasure is wanting, disease, either physical or spiritual, has come in. Just as the physical man needs his daily bread, so the spiritual must have its daily portion. Spiritual dyspeptics need more exercise,—more hard work.

Sleeping on Duty. When Christ took the disciples into Gethsemane, He designed that they should watch with Him. But they were weary, and their eyes were heavy, so they soon fell asleep. He wakened them, and gave a warning against temptation. Again a second and a third time He found them sleeping. On coming the last time, He put the plaintive inquiry, "Are ye sleeping the remaining time, and taking your rest? Behold! drawn near is the hour, and the Son of man is being delivered up into hands of sinners." Matt. 26:45.—*Rotherham's Translation.*

The same inquiry applies to God's people to-day. Their eyes are heavy, and many are taking their rest while all heaven is full of intensity in preparation for the close of the conflict. Thousands of Christians are on Satan's enchanted ground, and he has lulled them to sleep. But the time of rest is not yet, and we can still hear the watching Saviour plead, "Are ye sleeping the remainder of the time, and taking your rest?" God is looking for watchmen to-day; the world has enough of sleepers.

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