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ONE PENNY.

THE UNSEEN WATCHER.

Writing of the Bloodless Hand—Exchange of Crowns—Human Greatness in God's Balance—Our Unseen Companion—Life's Record.

THIS was the last feast of boasting held by the Chaldean king; for He who bears long with man's perversity had passed the irrevocable sentence. Belshazzar had greatly dishonoured the One who had exalted him as king, and his probation was taken from him. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city.

As Belshazzar and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. "In that night," the record says, "was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom."

Could the curtain be rolled back before the youth who have never given their hearts to God, with

others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God's eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They

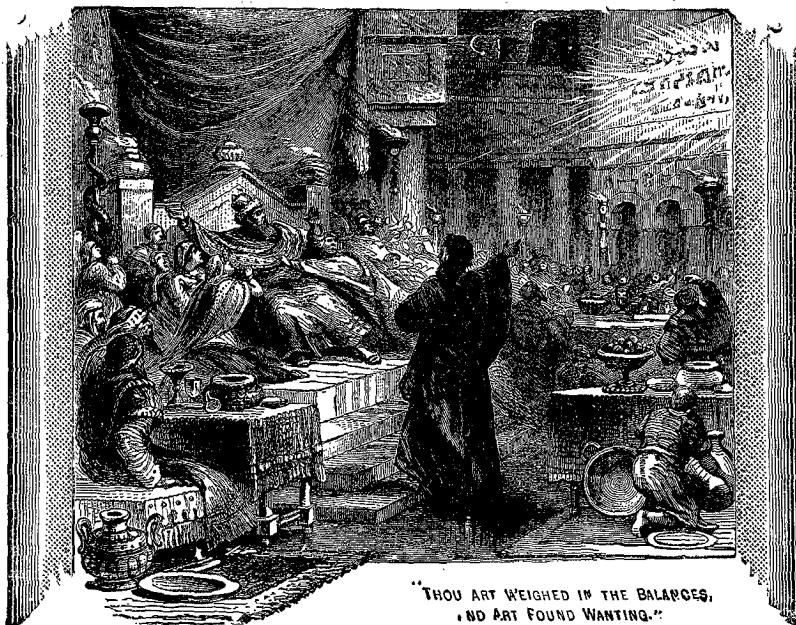
there. To your every word and action you have a witness,—the holy sin-hating God. Nothing that is said, or done, or thought, can escape His infinite eye. Your words may not be heard by human ears, but

they are heard by the Ruler of the universe. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. In the deepest darkness and solitude He is there. No one can deceive God; none can escape from their accountability to Him.

Day by day the record of your words, your actions, and your influence is being made in the books of heaven.

This you will one day meet. "I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire."

You are appointed to be "labourers



Daniel Reading the Doom of Babylon.

would realise that in every place, at every hour in the day, there is a holy Watcher who balances every account, whose eye takes in the whole situation, whether it is one of fidelity or one of disloyalty and deception.

We are never alone. We have a companion whether we choose Him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is

together with God." This responsibility you may ignore; but your action in so doing will bring its sure result. God has given to each of you your work. He has given you faculties, means, light, and knowledge, and He holds you accountable for the way in which you use these powers.

This is the danger of heedless, reckless youth to-day. The hand of God will awaken the sinner as it did Belshazzar, but with many it will be too late to repent.

MRS. E. G. WHITE.

THOU KNOWEST, LORD.

THOU knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest;
Cares of to-day, and burdens for to-morrow;

Blessings implored, and sins to be confess'd;
We come before Thee at Thy gracious word;
And lay them at Thy feet: Thou knowest, Lord,

Thou knowest all the present; each temptation
Each toilsome duty, each foreboding fear;
All to each one assign'd of tribulation,
Or to belovèd ones, than self more dear;
All pensive memories, as we journey on,
Longings for vanish'd smiles and voices gone.

Thou knowest all the future; gleams of gladness
By stormy clouds too quickly overcast;
Hours of sweet fellowship and parting sadness,
And the dark river to be cross'd at last.
O what could hope and confidence afford
To tread that path; but this, Thou knowest,
Lord.

Therefore we come, Thy gentle call obeying,
And lay our sins and sorrows at Thy feet;
On everlasting strength our weakness staying,
Clothed in Thy robe of righteousness
complete:

Then rising and refresh'd we leave Thy throne
And follow on to know as we are known.

—Selected.

THE INCARNATION OF CHRIST.

THE Jews stumbled at the truth of the pre-existence of Christ. Their carnal hearts were closed and steeled against that mystery. They were too prejudiced and unwilling to investigate the truth. That this Jesus, the Son of Mary, could have been in everlasting existence before His revelation in human flesh, was something of which the rabbis, and priests, and professors had not even

dreamed. To them the claim was blasphemous.

How Jesus Christ could be born of a woman and yet come not according to the law of physical life, but by the power of an everlasting and self-existing life, was an impossibility to the minds of the ritual worshippers at the time of Christ's first advent. Unbelief and sensual science have always lost the inexpressible joys revealed through the incarnation. The Jews saw divinity in the mighty works of Christ; but they endeavoured to avoid the inevitable conclusion of admitting it by saying, "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not His sisters here with us?" Mark 6:2, 3.

Although His divinity was actually looked upon with human eyes in the master-power which Christ exercised over the well-known laws of nature, still He belonged to such a common family. His brothers and sisters were well known. They had no social standing. They came from Nazareth. Without noted ancestry. Appearance so humble. Poverty so clearly written upon their garments; and unindorsed by any organisation. Because of these shallow and ignorant considerations they therefore rejected the claim that He was the I AM of revelation. Such arguments as these, once used against the Christ, have always been the sharp weapon of a powerful opposition, thrust at all truth upon its first appearance in the world. In these things humanity has not yet changed its methods. While the heart is carnal the eyes are blind to the spiritual, and all such objections to truth can be summed up in one word—idolatry.

Every miracle which Jesus performed was a demonstration and a confirmation of the mystery of the incarnation. The miracles of Christ revealed Him to be the Master of the laws that govern the various powers of science which are related

to our world. He turned the water into wine in a moment. This process of turning the water into wine through the vine usually took at least a year, but Jesus suspended the time, and did all the work of the four seasons in an instant. He was the True Vine, and all the juice of the grape comes from His divine power. The miracle of turning the water into wine proved Him to be the True Vine. The fig tree lost all its glory and life at one word of His rebuke. In these two acts Christ has revealed Himself to be the Author of all the laws that govern the vegetable kingdom.

The animal kingdom opened its eyes to the rich majesty and glory of human life at His call. He raised the dead to life in the time of a lightning-flash by His mysterious voice. What a mystery was this. Who could solve it but Himself. It was not necessary for Lazarus, the widow's son of Nain, or Jarius' daughter, to be born again according to the order of physical law. Jesus said to physical law, "Keep out of this house; I will crowd the ordinary process of human life into a moment of time, which has taken fifteen, thirty, or fifty years to develop. He said to the dead, "Arise." And when He said this they laughed Him to scorn; and some said, "This is an impossibility." And to human doubt it was an impossibility; but with Christ all things were possible, and the dead were raised to life.

When He uttered His voice the angry sea dropped its challenge to supreme mastery, and became as still as the heavens above. All the laws that govern the mineral kingdom bowed at His feet to proclaim Him "Lord of all." Even the agency of the unseen evil spirits were struck dumb, and paralysed beyond recovery, before the omnipotence of His power.

Now, every miracle of Christ is His own commentary and object-lesson upon the incarnation—His coming in human flesh without

following the law of physical life. His very works prove that He did exist before the foundation of the world. All these supreme truths which are substance for intelligent faith can never be fully explained to the human mind; this fact, however, should not discourage any; for every life—vegetable, animal, and human—is an unsolved mystery; the grass at our feet, the wheat in the field, the fruit in our gardens, the flowers at our windows, the birds of the air, the fish of the sea, the beasts of the field, are all beyond the understanding of the human mind in its present capacity. When we come to the question of what *life* really is, and how it is produced, we can only look up into the heavens and say, "Ah, Lord God, Thou alone knowest."

In coming down from the throne of glory which Christ had with the Father before the world was, to take upon Himself the likeness of sinful flesh, it was that humanity might be met where they were in their low state and be carried up by His humanity and divinity to the throne of the Infinite. And this is our confidence, that He who loved us so much to take upon Himself the infirmities of our flesh will perfect His work in us unto the end, that He may present us faultless before the presence of the glory of God amidst the shouts of triumph of all the heavenly intelligences.

S. McCULLAGH, Ballarat.

DO YOU WANT STRENGTH?

THE question is often raised whether man requires flesh foods to keep up strength. Says one: "If I did not have meat I would collapse." To such an one we would say, Try a nutritious vegetarian diet, and you will find your constitution benefited and your system more impervious to disease.

In conversation with an old gentleman a few days ago, he made the following interesting statement:

"For twenty-two years I have never used flesh-foods, fish, or eggs. Frequently my friends ask me how I retain my strength without meat. To such questions I generally answer that I feed my horse on grains, and he is strong. I live on a vegetarian diet, and I am strong." He then showed how firm and hard he was physically, and although considerably over the allotted three-score years and ten, he never suffers from stiffness of the joints, and affirmed that he was as well now as he was forty years ago.

It is stated on good authority that a negro named Taylor is the fastest cyclist in the world. This man "rips along like a whirlwind," covering the mile in one minute 22 $\frac{1}{2}$ seconds. He never seems to suffer from exhaustion. Surely an athlete capable of such a feat is strong. Perhaps the secret of his strength lies in these facts: he is almost a vegetarian; he never smokes tobacco, and he avoids tea, coffee, and ale. A. W. ANDERSON.

IS THE SABBATH JEWISH?

IF all that God gave the Jews is to be set aside as "Jewish," and therefore not for Christians, then the very foundations of the Christian religion are swept away. To the Jews God said, "I am the Lord *your* God." Ex. 6:7. Is He the God of the Jews only therefore? He gave the Bible to and through the Jews. To them were committed "the oracles of God." Rom. 3:1, 2. Is the Bible therefore "Jewish, and only for the Jews? Christ was a Jew, of the tribe of Judah (Heb. 7:14); and He says "salvation is of the Jews." John 4:22. Yet who but an infidel or a heathen would think of calling Him a "Jewish Christ," or salvation through Him "Jewish salvation"? And yet this would be as scriptural and as logical as to call the Sabbath of the Lord "the Jewish Sabbath."

If at the exodus the Sabbath was

new to the Israelites, it was because in their long bondage under idolatrous taskmasters they had largely forgotten it, and not because it itself was new. It existed, was known, and was kept by a line of godly men from creation down. Gen. 2:2, 3. The Israelites kept it before the law was given on Sinai. Ex. 16. In the beginning God not only rested upon and blessed the seventh day, but He "sanctified" it then. To sanctify means "to set apart for a holy use." Christ tells for whom it was sanctified. "The Sabbath was made for man," not simply for the Jews. Mark 2:27. It is the everlasting sign between God and His people, that they know Him, the true God. Ex. 31:13-17; Eze. 20:12, 20.

Both the Sabbath and the Sabbath law are plainly recognised in the New Testament. All His life, Christ, "as His custom was," kept the Sabbath. Luke 4:16. He is our pattern. "He that saith he abideth in Him ought himself also so to walk even as He walked." 1 John 2:6. He said, "It is lawful to do well on the Sabbath days." Matt. 12:12. Lawful means "according to law." True, He ignored the stringent sabbatical regulations made by men, but He nowhere relaxed the Sabbath commandment. He declared He came not to destroy or alter a tittle of the law, and said, "If thou wilt enter into life, keep the commandments." Matt. 5:17-19; 19:17. After the crucifixion the Christian women kept the Sabbath "according to the commandment." Luke 23:44-56. And Paul, "as his manner was," regularly observed the Sabbath. Acts 17:2; 18:4.

The sabbaths referred to in Col. 2:16, 17 were the seven annual sabbaths of Lev. 23, which were shadows of Christ. The seventh-day Sabbath is a weekly memorial of creation, instituted in Eden before man fell, and so before types and shadows were introduced.

The first day was not observed as a sabbath "by the whole Christain

world" in the first centuries. Says Sir Wm. Domville:—

"Centuries of the Christian era passed away before the Sunday was observed by the Christian Church as a sabbath." *Exam. Six texts*, p. 291.

Morer, a learned Church of England minister, says:—

"The primitive Christians had a great veneration for the Sabbath, and spent the day in devotion and sermons." *Dialogues on the Lord's Day*, p. 189.

Rome led in the great apostasy, and in the change of the Sabbath.

Some of the steps in this change were:—

1. A custom of meeting on the 1st day.

2. Victor, Bishop of Rome, commanded Eastern churches to celebrate Passover on Sunday, A.D. 196. "The first essay of papal usurpation," says Bower. "The earliest instance of Romish assumption," says Dowling.

3. Sunday first called Lord's Day by Tertullian, about A.D. 200.

4. Constantine's law forbidding work in cities on Sunday, A.D. 321.

5. Council of Nice declared Sunday to be the Lord's Day, A.D. 325.

6. 29th canon of Council of Laodicea anathematised Sabbath keepers, and commanded Christians to "work on that day," A.D. 364.

7. A more stringent law enacted, forbidding work in country and cities, A.D. 386.

8. Convention of Bishops at Carthage appealed to Emperor for law forbidding shows and sports on Sunday, A.D. 401.

9. The law secured in A.D. 425.

10. Charlemagne's law forbidding all secular work, and commanding all to "come to church" on Sunday, A.D. 800.

Any doctrine which leads men to depart from the Bible, teaches that God's law is abolished, and stigmatises His Sabbath as "old" or "Jewish," may well be questioned. "It is time for Thee, Lord, to work; for they have made void Thy law." Ps. 119:126. W. A. COLCORD.

QUIET work is likely to be undervalued. People have hardly yet learned that it is the lightning, and not the thunder, that strikes. A brass band in the street attracts more attention than all the choirs in the churches. Christ said that the Christian should let his light shine; He did not say that he should let his own boasting, or that of his friends, be heard. . . . The inspired writer of Ecclesiastes says that "the words of the wise men are heard in

quiet," and Paul exhorts, "That ye study to be quiet." The loudest voices do not speak the wisest words. Be anxious rather that your work should be approved in heaven than talked about on earth.—*Selected.*

and bear a son, and shall call His name Immanuel." Isa. 7:14.

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Matt. 1:18.

Place of His Birth.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah 5:2.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him." Matt. 2:1, 2.

Herod's Attempt to Destroy Christ.

"Thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not." Jer. 31:15.

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet." Matt. 2:16, 17.

The Call Out of Egypt.

"When Israel was a child, then I loved him, and called My Son out of Egypt." Hosea 11:1.

"When he arose, he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son." Matt. 2:14, 15.

The Gospel Message.

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." Isa. 61:1, 2.

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "And He began to say unto them, This day is this Scripture fulfilled in your ears." Luke 4:18, 19, 21.

Exact Time of His Ministry Foretold.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks." Dan. 9:25. (69 prophetic weeks, 483 years.)

"Now after that John was put in prison, Jesus came into Galilee, preaching the

LIFE'S WINTER.

You say that you love me dearly now,
In the bloom of life's fair day;
But will you love when the bloom has gone,
And my hair has turned to gray?

The summer skies are blue above,
And bright with morning's ray;
But will they smile as bright for me
When my hair has turned to gray?

The chain of friendship bindeth now,
Gold-linked, when love would stray;
But will it bind as fast and true,
When my hair has turned to gray?

Life weaves its garlands rich and sweet,
With rose-buds—will they stay
To bloom anew in winter hours,
When my hair has turned to gray?

Then love while you live, time is passing,
Its flowers may bloom but a day;
But the love worth while is the love that will
smile
When the hair has turned to gray.

R. HARE.

THE FIELD OF PROPHECY.

Predictions Relating to Christ.

"AND beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:27, 44.

The Promised Seed.

PREDICTION. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

FULFILMENT. "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5.

The Sign.

"Therefore the Lord Himself shall give you a sign; behold, a virgin shall conceive,

gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1:14, 15.

NOTE.—"The commandment to restore and build Jerusalem" was issued by Artaxerxes, king of Persia, in the latter part of the year B. C. 457. Ezra 7:11-28. See date in margin of this chapter. The 483 years were to reach to "Messiah the Prince." Messiah means anointed. Christ was anointed "with the Holy Ghost and with power." Acts 10:38. This anointing took place at His baptism. Therefore He became the Messiah when He was anointed and entered upon His public ministry. The date of His baptism was the latter part of the year A. D. 27. Matt. 3:13-17. See date in margin, A. D. 27. From the latter part of the year B. C. 457, when the commandment to restore and build Jerusalem went forth, 483 years would extend to the latter part of the year A. D. 27. How appropriate, then, the declaration of the Messiah, at the opening of His public ministry, "The time is fulfilled." Century after century had passed away since, through the prophet Daniel, the exact time for the appearance of the Messiah had been revealed, and when God's unerring clock of time pointed to that hour, He appears upon the scene, announcing the fulfilment of the time.

Teaching by Parables.

"I will open My mouth in a parable: I will utter dark sayings of old." Ps. 78:2.

"All these things spake Jesus unto the multitude in parables; and without a parable spake He not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world." Matt. 13:34, 35.

Rejected by His Own Brothers.

"I am become a stranger unto My brethren, and an alien unto my mother's children." Ps. 69:8.

"His brethren therefore said unto Him, Depart hence, and go into Judæa, that Thy disciples also may see the works that Thou doest. . . . If Thou do these things, show Thyself to the world. For neither did His brethren believe in Him." John 7:3-5.

Counsel of the Rulers.

"Why do the heathen rage, and the people imagine a vain thing? The kings

of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed." Ps. 2:1, 2.

"For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." Acts 4:27, 28.

His Betrayal.

"Yea, mine own familiar friend, in whom I trusted, which did eat of My bread, hath lifted up his heel against Me." Ps. 41:9.

"I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me." "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily verily, I say unto you, that one of you shall betray Me." John 13:18, 21.

Forsaken by His Own Disciples.

"Awake, O sword, against My Shepherd, and against the man that is My fellow, saith the Lord of hosts; smite the Shepherd, and the sheep shall be scattered." Zech. 13:7.

"Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." "But all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled." Matt. 26:31, 56.

The Thirty Pieces of Silver.

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." Zech. 11:12.

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver." Matt. 26:14, 15.

Purchase of the Potter's Field.

"And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11:13.

"And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field." Matt. 27:6, 7.

The Crown of Thorns.

"As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men." Isa. 52:14.

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man." John 19:5.

Shame and Spitting.

"I gave My back to the smiters, and My cheek to them that plucked off the hair;

I hid not My face from shame and spitting." Isa. 50:6.

"And they all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him, Prophecy: and the servants did strike Him with the palms of their hands." Mark 14:64, 65.

Gall and Vinegar.

"They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Ps. 69:21.

"They gave Him vinegar to drink mingled with gall; and when He had tasted thereof, He would not drink." Matt. 27:34.

Died of a Broken Heart.

"Reproach hath broken My heart; and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none." Ps. 69:20.

"And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? That is to say, My God, My God, why hast Thou forsaken Me?" Matt. 27:46.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs." John 19:32, 33.

The Piercing.

"And they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Zech. 12:10.

"But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John 19:34.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Rev. 1:7.

Joseph's Tomb.

"And He made His grave with the wicked, and with the rich in His death." Isa. 53:9.

"When the even was come, there came a rich man of Arimathea, named Joseph: . . . He went to Pilate, and begged the body of Jesus, . . . and laid it in his own new tomb, which he had hewn out in the rock." Matt. 27:57-60.

The Resurrection.

"For Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Ps. 16:10.

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. . . . And as they thus spake, Jesus Himself stood in the midst of them." Luke 24:33-36.

A. T. ROBINSON.



SEEKING THE LOST.

THE Rev. John Banks was not muscular, he was far from being handsome; but after he preached his first sermon at Paradise Lane his greatest enemy—had he possessed one—would not have denied him the possession of real "grit."

How he ever came to be appointed to such a charge was more than anybody could understand; and, had the people been told that he had come to them at his own desire, they would have been considerably astonished.

The new minister's predecessor had been "laid out" by the roughs who occasionally attended the mission "for fun," he having taken them to task for their irreverence during the service. He was a big fellow, proud of his athletic proportions, a man who could wield the willow, was at home in most outdoor sports, and who was reputed to have run a "hundred" in even time. Was there ever such a contrast between any two men as between the old preacher and the new? A man who scarcely reached the middle height, and of weakly body: that was the man who had ventured into Paradise Lane!

As the minister mounted the platform the ruffian element amongst the congregation stared at each other in amazement. After the way in which they had "laid out" the Rev. Charles Armytage, they had been surprised that anyone could have been found willing to fill his place; and so they had turned out in force to see what sort of a man the new preacher might be who was not afraid to come amongst them; for, be it noted, the roughs of Paradise Lane rather prided themselves on their brutal blackguardism. So, when the new preacher mounted the platform, you might, to use the expressive language of Jack Burnham, "ave a knocked 'im down with a feather."

"Did that little chap think his smallness would save him should he 'cheek' them? He would soon find out his mistake;" and Jack Burnham winked at his companions, tapping at the same time his coat pocket, in which reposed

a box of rotten eggs, destined for use upon the earliest provocation.

"Let us sing, my friends," said the clergyman. "Let us sing something with a chorus; there is nothing like a chorus for making one feel at home, and I want to feel at home with you all as soon as possible." So, "Pull for the shore, sailor," was sung. A short prayer, followed by "When the roll is called up yonder:" the 23rd Psalm, and another hymn, brought the minister to his sermon.

The singing of these hymns revealed one fact to the congregation, viz., that whatever else John Banks might lack, he possessed a magnificent voice. Clear, firm, and sweet, it sounded above the singing of the congregation.

"Give us a song, guv'nor," shouted Jack Burnham, as the clergyman rose to begin his sermon.

"Ha, ha!" laughed the other occupants of the back seats, who sat up expectantly, sure, that now their leader had made a start, the fun would soon begin.

"I will gladly oblige you, my friends," said the preacher. Whispering to the organist he stepped to the front and sang, "The ninety and nine." Oh! what pathos! what sorrow! what triumph! were suggested in the singing of that beautiful hymn. Tears were seen to roll down the cheeks of many; and, wonder of wonders, there were not wanting signs of distress in the back seats.

"Ongkore," shouted a thick voice.

"Stow it," came from Jack Burnham; "stow it, or I'll—" This to the man who had cried "ongkore." And murmurs of approval came from more than one of the back seats.

"I will gladly sing again if my friends wish it, but after my address," said the preacher.

"Go ahead, guv'nor," called out Jack Burnham; "I'll see yer ain't disturbed," casting as he spoke a withering glance at the interrupter.

"Father, forgive them, for they know not what they do," was the text announced from the platform.

As the sermon proceeded, the people who sat in front more than once glanced nervously behind in evident expectation and dread of some hostile demonstration. But none came. A

strange thing had happened: the Paradise Lane gang was subdued, and its leader was in tears.

"And now, friends," said the preacher, when he had finished his address, "I will sing you another song. It is a very beautiful one, and teaches a lesson which, if learned, would make the world a much happier place to live in than it is. It is called, 'Scatter seeds of kindness.'"

The singing of that hymn completed the victory. Before many weeks were over, Paradise Lane Mission began to be known as a place where souls were won for Christ. And one of the very first to surrender was Jack Burnham.

Five years passed, and John Banks had won his way into the hearts of his people. He was thinner and paler than when he came to Paradise Lane, but there was the same fire in his eye, to command, to encourage, and to inspire.

Many changes had taken place. The old mission house had been pulled down to make room for a bigger building. Jack Burnham, with the aid of a rich patron, was working hard to prepare himself as a missionary. He had already made good progress with his studies, and to the delight of the simple people of Paradise Lane, had more than once conducted the Sunday evening service.

But a time of trial came to Paradise Lane. It was visited by a terrible epidemic which made desolate many a home. At this time of sore affliction no one did more to help the people than the minister himself. Never was he appealed to for sympathy or help in vain. His heart was big enough to sympathise with all, and his hand went more often into his pocket to help the people than to supply his own needs. Nor was that all. More than once did he give up his own food that someone in greater need than himself might not go unfed. Just as he was sitting down one day to his dinner a rap was heard at the door. A little girl entered; her face wet with tears.

"What can I do for you?" asked the minister.

"Mother is ill," sobbed the child, "and sister and I have nothing to eat."

The preacher looked at his untasted meal and sighed.

The little visitor went home with quickened steps; and two little girls and a sick mother were made happy. But the minister had no dinner that day, for his last sixpence had been given to an earlier visitor.

From early morn till late at night he was in and out of the people's homes, carrying a benediction here, and a word of comfort there: lightening many a heart heavy with trouble, and bringing

down upon his own head the blessings of those who could give him no greater reward.

Paler and paler grew the minister.

"He is killing himself," said one.

"He has killed himself already," said another.

"He will not live to see the end of the year."

"Then," sadly said a third, "he has given his life to serve us, and where shall we poor folk find another to take his place?"

At last the epidemic abated.

But the preacher lay dying. His work was done.

"Jack," he said to a man who knelt by his side convulsed with sobs; "Jack, you must give me that promise. You will not go to China as you intended? I—God wants you to stay in Paradise Lane. You understand the people better than a stranger would, and they will listen to you when they might not heed anyone else. You promise, Jack?"

But Jack could not speak. His hand crept along the counterpane till it was grasped by that of the dying man. Paradise Lane Mission knows John Banks no more, but Jack Burnham, the preacher, keeps his promise.—*Kenneth Mackenzie, in Home Magazine.*

REDEEMED IN INDIA.

CHUNDRA LELA was a Brahman, and the daughter of a wealthy land owner of Nepal. In accordance with Hindu customs, she was married at the age of seven, but two years afterwards, while still in her father's house, news was brought her that her boy husband was dead. What it means to be a child widow in India none can fully know but the miserable girls themselves. The humiliation and the misery of their lot are so great that many have said it was better for them in the old days, when the widow was burned at her husband's bier.

Chundra Lela some years afterward was called to undergo another bereavement. Her beloved father died, and her lot was sad indeed. She had been taught to read the Hindu sacred books, and from them she learned that the loss of husband and father was a punishment for some sin she had

committed. The only way that she knew of to atone for it was to go on a pilgrimage.

For more than seven years she painfully toiled over the mountains and plains of India, travelling on foot from one shrine of reputed sanctity to another, making offerings, feeding the priests, and bathing in the sacred rivers. But she gained no assurance that her sin was forgiven. Then the idea of self-torture fastened itself on her mind. She joined the Fakirs at

tortures, and at the end she was as far away from peace as ever.

One day she was at Midnapore, and there for the first time she came in contact with Christianity. A sister of Dr. Phillips, the missionary, saw her, and told her the gospel story. The woman's heart thrilled under it. She bought a Bible and read for herself. She went to Dr. Phillips for teaching, and after a few months, in spite of the entreaties and menaces of her Hindu relatives, she embraced Christianity and was baptised. She has now been several years a messenger of Christ to the women of India. Scarcely a city or a town that she has not visited, going from home to home proclaiming the gospel that set her free.

—*Gospel in All Lands.*



Zenana Bible Worker in India.

Ramgunge. Like them she smeared her body with ashes, and painted her face with the red and white marks which make them hideous.

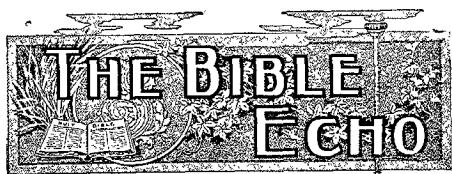
Stripping herself almost naked, she seated herself on a deerskin rug under the broiling sun, and lighted five fires around her. There she vowed that she would sit day and night without moving during the six hot months of the year. During the winter she vowed to spend her nights in a pond with the water up to her neck. Day and night her constant prayer was to the gods that they would accept her suffering as an atonement, and forgive her. Three years passed away in these

SHAKING HANDS WITH THEM.

MRS. BOOTH, of the Salvation Army, tells this incident: The *War Cry* has a picture of a boat in the midst of the sea, and all around are struggling, gasping, sinking men and women. In the rear of the boat is General Booth reaching out his hand to the drowning. Her little boy, then only a few years old, looked at the picture, deeply interested in it. At last he said, "Mama, what is grandpa doing? Is he trying to get the people into the boat, or is he just shaking hands with them?"

Too much of the work attempted for souls would be subject to the little lad's criticism. It is only "shaking hands" with them—an expression of our interest in them, to be sure, but not of a depth of interest that impresses them with our desire for their salvation. "Playing at missions," some one has termed the work for missions in the past,—shaking hands with the dying millions of heathendom far or near, instead of an effort to get them into the life-boat.

WHEN we can love the impure and unholly for Christ's sake, and work for them regardless of personal inconvenience and apparent humiliation because He loved them, then it is that we are working as Christ worked, and must finally share the joy of our Lord.



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THE LIFE OF GOD.

Life-Studies.—No. 2.

IN our study last week we found that human life was the gift of God, but a gift that man holds in common with all animate forms of nature. God is the "Fountain of Life." Ps. 36:9. He gives life and breath to all things. Acts 17:25. He holds the soul in life. Ps. 66:9. Every living form is said to possess a "living soul." Gen. 1:30, margin.

God has entrusted to man the privilege of propagating his species, and the life bestowed by the Divine hand extends in harmony with a natural law. So with all other forms of earthly life; each propagates its own class of being, but the life is the gift of God.

The life thus given to man is of a transitory character. It was granted to man, and is still given to the sons of Adam, with the object of affording opportunity to prepare for a longer life in the future.

In the beginning, when Adam sinned and fell, he became subject to death, but Mercy granted him a span of life as probationary time, so that the damage to his character might be repaired by a life of faithful obedience. In the fall, man lost his place in creation, and to save the unhappy position of a dying man in a deathless world, the "creation was subjected to vanity (frailty), not of its own will, but by reason of Him who subjected it." Rom. 8:20, R.V.

You will notice, then, that in giving man his place in creation,

it is not a question of bringing man down to the level of creation, but the sad fact is that man has brought creation *down to his level*. All the forms of life have been made subject to frailty and death for man's sake. Sometimes man feels inclined to boast of his superiority over all other forms of life. But there is no room for boasting, for through sin man has brought creation down to drink his cup of pain and death; so that man has no reason to disown relationship with the other part of creation. Yet the other part of creation might justly blush to own man its lord, for he has caused its ruin.

Now, as Adam's rebellion against the will of Deity prohibited his retaining the life that might have been eternal, it is evident that man cannot transmit to his children any life but that comprised in the short span of years that Mercy has granted as a time in which man may prepare for a life to come. Adam was put out of the garden lest, after having eaten of the tree of knowledge of good and evil, "he should put forth his hand, and take also of the tree of life, and eat, and live forever." Gen. 3:22-24. This would have immortalised sin, and that God has determined shall not be.

Here, then, man is shut up to the possibilities and impossibilities of his own existence. The environments measured by the Creator cannot be overruled or extended according to pleasure or caprice. No hidden dream of endless life can lengthen out the "few days" of man's life into endless years. In fact, man's dream of immortality is one of the very things that will lead thousands to miss eternal life altogether. Blessed is the man who can say "Amen" to all that God has said concerning the shortness and uncertainty of the life that now is. And thrice blessed is he who can say "Amen" to all that God has said

relative to the life that is yet to come.

No greater contrast can be found in the Bible than that which is brought in to distinguish between the life of God and the life of man. Man is set forth as a creature of "few days." Job. 14:1, 2. God is designated "King of the ages." Rev. 15:3. Man's life passes as "a vain show." Ps. 39:6. Deity lifts His hand and places Himself on oath before the universe, declaring, "I live forever." Deut. 32:40. Like the grass of the morning, man's life is said to wither in a day, but the life of God measures from "everlasting to everlasting." Ps. 90:2, 5. Man is a child of yesterday. Job 8:9. God is the "Ancient of days." Dan. 7:13. Man is mortal. Job 4:17. God is the "King immortal." 1 Tim. 1:17.

In placing these contrasts of existence before man, God does not design to terrify or discourage the children of clay. "He knoweth our frame; He remembereth that we are dust," and for this reason He would have man also remember, so that preparation for a longer life may be made. Of those who patiently seek the life of God it is written, "With *long life* will I satisfy him, and show him My salvation." Ps. 91:16.

To be like God is the highest ideal that can be placed before man. When this is obtained, and man becomes like Deity, both in form and character, he can safely be entrusted with a life measured by the life of God.

The present standing of man's life and character are fitly described by a statement in Job 4:20: "Between morning and evening they wear to pieces."—*Spurrell's Trans.* But there is no falling to decay or wearing to pieces, can ever overtake the man who will finally be permitted to enter the presence of God. No dimness of vision will ever cloud the eyes which are to be strengthened to gaze upon Deity. "They shall

see Him as He is." No decrepitude of age will hinder the feet that are to walk the streets of gold.—"They shall run, and not be weary; they shall walk, and not faint."

Oh, will man be humble enough to learn the lesson that his life is but a transitory thing, and that in order to live forever he must obtain the "life of God?"

THE SHEPHERD'S CARE.

THE sheep is known as a gentle and defenceless animal. It is unable to combat with an enemy, nor has it much hope of finding safety in flight, as it is not fleet of foot, nor has it great powers of endurance. For this reason they need a shepherd's care to protect them from ravenous beasts, and to lead them by the cooling springs.

Many of the noble characters brought to view in the Bible were shepherds—Abel, the first martyr, Moses, the leader and lawgiver of Israel, David, the king of Zion, Amos, the prophet, and Abraham, the friend of God.

The work of a shepherd gives time for contemplation, while the patience and tenderness needed in dealing with the flock tend to cultivate those traits of character in the man.

No happier memories weave themselves into the past than those that link with the hours when we frisked with the lambs at play on the green meadows at home.

When the purity and innocence of Christ's character are presented, He is called the "Lamb of God." When His fearlessness is brought to view He is spoken of as the "Lion of the tribe of Judah." But when

His patience and solicitude are to be displayed, He is called the "Good Shepherd."

God exercises the care of a good shepherd toward His people in order that they may deal kindly and patiently with those who in turn need their help.

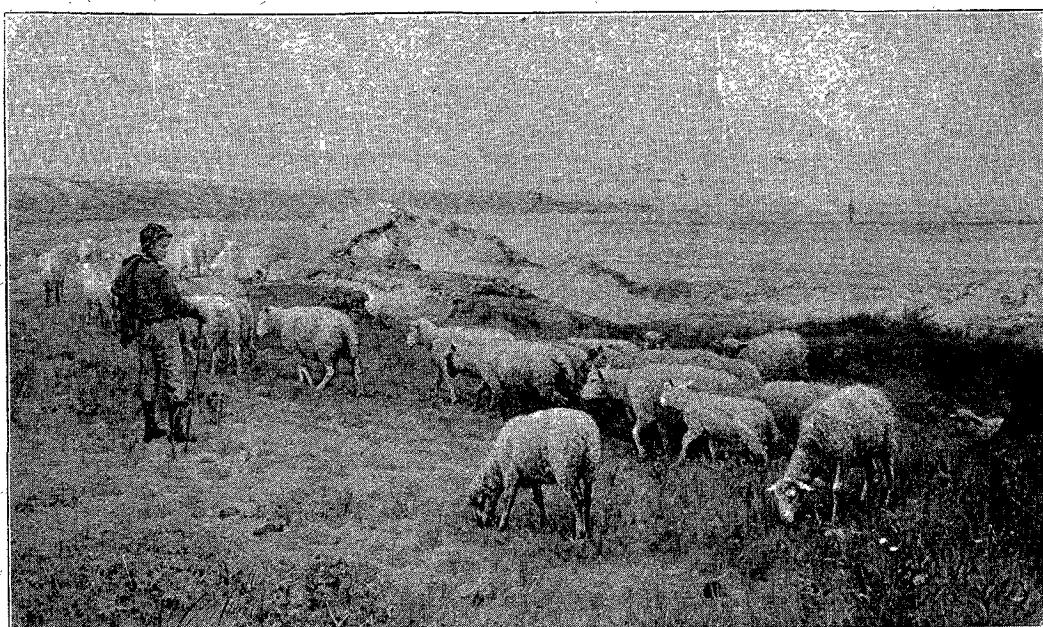
David speaks of the Lord as being his Shepherd, and because of this he proclaims—"I shall not want." This is true, for "there is no want to them that fear Him." Ps. 34:9.

When the sheep hear the shepherd's voice and submit to his

the deep; for, as Moses accepted God's plan, the whole responsibility of the undertaking was thrown upon God.

So it is in human life to-day. The man who accepts the commands and proposals of Deity, at once places the success and responsibility of his life upon God. This is just as the Good Shepherd would always have it be. He has an infinite supply for the needs of all His sheep, and no one who trusts Him can ever fail.

On the other hand, if we refuse to



Watching the Sheep.

direction, going only where he would lead, and staying only where he would have them stay, the shepherd is altogether responsible for their well-being. While this is the case with an earthly shepherd, it is infinitely more so with God and His people.

The Good Shepherd has a perfect right to lead where He will, but that right entails the responsibility of supplying the need of all who follow His direction. God has fully accepted this responsibility. Not only so, but He has at all times shown Himself able to meet it.

When Jehovah led Israel to the sea and told them to "go forward," He had also to lead them through

follow the direction of our Shepherd, we assume all the responsibility. If we reach the wilderness, and fall bleeding among the thorns; if we reach the sea, and it overwhelms the soul; if we reach the trackless desert, and die on its barren sands, the work is our own. In refusing to follow our Shepherd we take up all the responsibility of life's failure.

Man is not sufficient for this. The only path of safety lies in following implicitly the direction of the Shepherd. The fields around may look green, and the prospect inviting, but a scene fair as the garden of Eden was turned in a moment into the smoking ruins of Sodom.



Conducted by G. C. TENNEY.

THE SPOILER.

A WOMAN there was, and she wrote for the press
(As you and I might do);
She told how to cut and fit a dress,
And how to stew many a savory mess:
But she never had done it herself, I guess
(Which none of her readers knew).

Oh, the hours we spent, and the flour we spent,
And the sugar we wasted like sand,
At the best of a woman who never had cooked
(And now we know that she never could cook),
And did not understand!

A woman there was, and she wrote right fair
(As you and I might do),
How out of a barrel to make a chair,
To be covered with chintz and stuffed with hair;
'Twould adorn any parlour, and give it an air
(And we thought the tale was true)!

Oh, the days we worked, and the ways we worked,
To hammer and saw and hack,
In making a chair in which no one would sit,—
A chair in which no one could possibly sit,
Without a crick in his back.

A woman there was, and she had her fun
(Better than you and I);
She wrote out receipts, and never tried one;
She wrote about children,—of course she had
none,—
She told us to do what she never had done,
And never intended to try.

And it isn't to toil, and it isn't to spoil,
That brims the cup of disgrace;
'Tis to follow a woman who didn't know beans
(A woman who never had cooked any beans),
But wrote, and was paid to fill space.

—Boston Congregationalist.

GOOD HEALTH IN THE FAMILY.

WHAT a contrast we often see in the conditions existing in different families in the matter of health. Here is a family whose doctor bills are practically nothing. Here is another in which someone is perpetually ailing. Doctors and medicines are the most prominent features of the home life. Pains, aches, fevers, and various complaints are the common lot of the household. What are the causes? They are numerous and varied. Some are

inherited; some are, perhaps, unavoidable; some, yea, many, are located in the home, and may be exorcised.

One of the first things to be scrutinised is the matter of the diet. It is in the abuse of the stomach that three-fourths of our ailments have their origin. In the practical study of this question we must consider three points at least: *When* to eat; *how* to eat; and *what* to eat. Some will say upon the first point that we should eat when we are hungry. Quite right. But many people do not know when they *are* hungry. They mistake a craving for food, which has been created by wrong habits, for a legitimate demand for food.

The foundation for indigestion and various stomach disorders is often laid in infancy through too frequent and irregular feeding. The babe cries, and the first thing offered to appease its demands, whatever they may be, and to hush its noise, is food. The breast or the bottle is always in readiness. This is a very common custom, but, nevertheless, a pernicious one. Digestion is impaired, the stomach is extended and weakened, and bad habits of irregular eating are formed. The child is thus early schooled in the belief that something good to eat is the prime object of living, a belief that clings to most people very tenaciously.

Babes should be fed at regular times. They require food more frequently than older children,—once in from two to four hours; but at an early age, by judicious treatment, the time may be lengthened to three meals a day. But meals should be at regular intervals, and on no account should food be allowed between times. The habit of "pieceing" and going frequently to the cupboard should not be tolerated, as we value the health of

our children. Three meals a day for adults are all-sufficient, and sedentary people will often find two more conducive to health. When regular periods of abstinence and regular times of eating are observed, the appetite becomes a safe guide as to the demand for food.

How to eat is also an important consideration. The process of digestion should be well begun in the mouth. The starchy foods especially need to become well mixed with saliva, for it is the office of the saliva to convert the starch to sugar, a necessary change before assimilation can take place. Too often the stomach is treated like a garbage box, into which all kinds of materials are unceremoniously dumped. In order to expedite the process of swallowing, water, tea, coffee, or some other drink, is gulped down with the food. Hasty eating necessitates imperfect mastication. This causes irritation of the walls of the stomach and gastric catarrh. By imperfect mastication the food is left in such a condition that the digestive juices cannot gain perfect access to it. By it salivary digestion is rendered imperfect; and as salivary digestion gives a stimulus to gastric digestion, this, too, is rendered imperfect by too hasty eating. Therefore we should eat slowly and deliberately.

What we should eat is a more extensive question, and one of vital importance. We trust that all our readers will follow the study of this question carefully and conscientiously.

THE MARRIAGE BOND.

MARRIAGE is not only an institution of divine origin, it is also a miracle of divine power. When the man was created, we are informed that the Creator clearly saw that he was not complete. As a unit of humanity he was deficient. It was not good that the man should be alone, hence a help meet for him (not a *helpmeet*) was, by a special creative act, brought into existence from his own body. This act clearly shows that the necessity for womankind springs from the deficiencies of mankind in forming God's ideal

of perfect humanity. Neither the woman nor the man completes this ideal; but in their perfect unison God saw that which He pronounced good. What God calls good is good. Anything short of that is not as good as God would have it.

In his newly-created wife Adam recognised an essential part of himself. He said of her, as he might have said of any member of his body, "This is now bone of my bones, and flesh of my flesh." And the Lord adds to this declaration, "Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh." In these two declarations we have the exact words of the first marriage ceremony, the rite being celebrated by God Himself. Notice, He says the man shall *cleave* unto his wife. That word should be printed in capital letters. It should be stamped upon the heart of husbands. What constituted them one flesh?—The word of God. The very same word and the same power that created the man and formed the woman from his bone. She was called woman because she sprang from man; she was the outgrowth of his necessity.

The man was made the image and glory of his God; the woman was the image and glory of both God and man. To men were given the qualities of strength and courage necessary to meet and overcome obstacles. His contact with a wicked world, with enemies in a thousand forms, with adversity and guile, would serve to render him hard-hearted as well as hard-fisted. Under such associations, under the influence of perpetual contention with his kind, there would be no chance for the development of those gentle graces that adorn the divine image. Love and pity would be under a perpetual blight. Sympathy would die out of his nature, and a world full of people possessed of masculine tendencies and propensities would soon become a hard world in which to live.

God saw that the masculine nature should not be alone; and so beside the stalwart oak he planted the beautiful vine. But in order that the bond should be more than external, He drew the root of the vine from the

heart of the oak. This blending of flesh and blood and bone He perpetuated in the marriage covenant.

When here upon earth our blessed Saviour was closely questioned on this matter, and unequivocally upheld the work that was done in Eden. He accounted for the provision that had been made for divorce by the hardness of the human heart. Hardness of heart prevents the union of hearts; therefore it prevents true marriage. But in the beginning it was not so. God made no provision for divorce, for when He marries husband and wife they are not to be separated. Our laws and customs sanction the compact by which people promise to live together in wedlock; but with a very large proportion of these "matches" God has no part. Legally, such people are married; really, they are not. Marriage cannot be consummated by the most elaborate ceremony that ever was devised. Mutual promises are of no avail. The grace and power of God are the only heart-cementing principles in this world. Marriage is a manifestation of divine power as truly as it is manifested in conversion or in natural birth.

The apostle speaks of this holy state as being counterpart to the union existing between Christ and His people. If one were asked to point out the most wonderful verse in all the Bible, he would not be far out of the way to turn to Ephesians 5:30: "For we are members of His body, of His flesh, and of His bones."

Christ has made Himself identical with His children. "He that toucheth you, toucheth the apple of His eye." "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." He does not say that it is "as if" ye had done it to Me. No; ye have done it unto Me; because every child of Christ is a part of Christ, a member of His body, the same as a foot, a hand, or an eye. Paul admits that "this is a great mystery," but it is the inspired definition of marriage.

How many houses (not homes) in this world have for their basis a legal contract in the place of marriage. How many children are reared in the atmosphere of contention and strife as

to which will be greatest. Fathers oppress the mothers, and mothers scheme to get the start of fathers. Having been "pronounced" *one*, they each determine to be that one. A man takes a woman because of the advantage or gratification that will come to him. A woman accepts a man because she wants a home and dreads to become an "old maid." Honour belongs rather to the woman who will not give herself to such a degradation of holy matrimony. It is not too late now for men and women who have for years lived together under the sanction of society and the law to become truly married. The legal part is all right; but do not neglect to obtain the gracious help of infinite grace and power, which alone can melt hard hearts and blend two lives into a perfect unity.

THE SALT GLOW.

THIS is one of the most effectual treatments in cases where one feels run down and generally out of sorts. It is almost infinitely better than tinctures or bitters, and is so simple that it may be taken anywhere. The following concise directions were written by Dr. Winegar for the *Gospel of Health*:

"The salt glow is a treatment for tonic effect. For giving this, have a wooden stool or chair, one pint of coarse salt moistened with hot water, a foot-tub or bucket half full of water at a temperature of from 105 deg. to 110 deg., and a half sheet. Place the half sheet over the front of the patient, tying the upper corners at the back of the neck. Have the patient sit on the stool with his feet in the foot-bath.

"Take a good-sized handful of salt, and beginning with the foot, rub briskly to the hips, being careful to cover all the surface. After finishing the lower extremities, which requires about one minute, treat the arms in the same way. Next, with one hand in front and the other to the back, rub the shoulders, the back, the chest, and the abdomen thoroughly; then have the patient stand, and rub the hips.

"Follow the rub with a spray or pail pour. If the treatment is given at home, and you have no facilities for giving a spray, the pail pour may be

employed by having the patient stand in a large tub and pouring a pail of water at a temperature of 90 deg. over his shoulders.

"After the salt has been carefully rinsed off, wrap the patient in a dry sheet, and beginning with the feet, rub the whole body quickly to take up the large drops; then rub again vigorously and more thoroughly until the patient is in the "glow" which this treatment is intended to produce. Now remove the sheet, and wrap the patient in a dry blanket. Have him sit on a stool or chair, and give the feet a brisk rubbing.

"The salt glow may also be given in a bath-tub. In this case it should be preceded by a foot bath at a temperature of from 105 deg. to 110 deg. Have the bath-tub two thirds full of water at a temperature of 100 deg. Place in the tub a stool covered with a folded napkin or sheet, seat the patient upon the stool, moisten the salt with hot water, and give the rub in the manner just described. Then remove the stool, and have the patient lie down in the tub while you rub quickly the whole surface of the body to remove the salt. Cool the bath to 90 deg. or 85 deg., and dry as in the other form of treatment."

THE RUIN OF CHINA.

OPIUM-SMOKING is terribly prevalent in the province of Yunnan, Western China. The drug is cheap, widely grown, and ready to hand, and one result is the frequency of suicides, especially among women. Recent travellers tell of a mother and daughter-in-law who both took opium and died in consequence, all because of a quarrel over the breaking of a tea cup.

Mr. Leonard Wigham, writing from a house-boat on the Yangtze, below Wan Hsien, last December, says:—

"Opium has made its way everywhere, casting its destructive blight over the land. Even at this little isolated village the people told me that the tea shops have all disappeared, and their places been taken by the poisonous opium-dens; and a wretched old man came to ask me whether I had any medicine to cure the opium habit. But

the saving knowledge of Jesus Christ spreads with grievous slowness in this century of Christian Missions. Pray ye, therefore, the Lord of the harvest that He send forth labourers into His harvest."

Mr. Marshall Broomhall says in a private letter written from Hong Kong: "Since I began this letter we have heard a long-sustained crash, the crash of falling houses. The poverty caused by opium makes the people positively unable to repair their houses. So they struggle on in poverty, until at last they are landed on the streets as beggars—opium beggars—no hope of restoration, a slow, lingering death. Oh! the cursedness of opium; it baffles description."—*The Sentinel.*

THINGS THAT OTHER PEOPLE DO.

THE man who does his best to make the world a better place,

Whose heart is pure, who dares to look his neighbour in the face,

Is not the one who takes delight in holding up to view

And scoffing at the foolish things that other people do.

The man who gains the noble height where fame and honour wait

Wins no delight from petty spite, he gives no heed to hate;

For he has little chance to reach the distant summit who

Gives up his time to smudging things that other people do.

I like the honest man who tries to keep away from sin;

I like the man who seeks to rise, but does no wrong to win;

The world is brighter for the day spent in his presence who

Can keep from finding fault with things that other people do.

—Selected.

SUCCESSFUL OFFICE BOYS.

AN editor of a great city daily was speaking a few days ago about the service of his office boy. "I don't believe there is a person in the building who has anything against the boy," said he. "Arthur is always ready and quiet and thoroughly reliable."

Some one who stood by took the occasion to ask a question: "Is it true that a boy who is responsible and willing is always noticed?"

"Oh, yes!" said the editor; "noticed almost at once and all over the office."

"But what are his chances of promotion? In a large office I should think there would be really little opportunity, yet one continually sees it stated that reliable boys are sure to be promoted."

The editor answered, with decision: "The opportunity is certain. A boy who is reliable and willing to work, and who shows a disposition to do his best, is sure to be promoted as fast as he deserves to be. Of course, we have all sorts of boys in our office,—boys who are shiftless, have no interest in their work, stay a short time, and drift away. That sort of a boy doesn't count. But Arthur has been with us two years. In all that time he has been keen and business-like, ready to do anything, always pleasant, prompt, and capable. The boy before Arthur was much the same sort of boy. He grew interested in the typewriter; so he stayed after hours and practised on it till he became thoroughly skilful with it. That boy is now the business manager's stenographer."

"The two boys before him are clerks in the counting-room. Still others are at work in the building in good places. It is entirely true that a boy who wants to make the most of himself can do so."

—*Our Sunday Afternoon.*

MINUTE ENEMIES OF HEALTH.

IT has recently been discovered that many insects hitherto supposed to be harmless, except to the moral nature of their victims, are often the means of carrying disease germs from the sick to the well.

It was formerly believed, for instance, that the water supply must necessarily be infected if typhoid fever prevailed in a community; but this disease, which slew more of our volunteers last summer than the bullets of Spanish soldiers or the pestilence of Cuban marshes, was spread through the camps by the agency of flies.

These insects, taking typhoid germs on their feet, would fly to the camp kitchens, and there sow the germs on the food prepared for the soldiers. At

first the prevalence of this "camp fever" of modern armies among the troops encamped in high and seemingly healthful regions puzzled the doctors, and when the true explanation was discovered, it was too late for many a brave lad.

The mosquito is another insect known to transmit certain diseases; indeed, is believed by many to be the principal agent in the spread of yellow fever and malaria. It does not carry the germs on its feet, as the fly does, but within itself and on its proboscis. It first stings a sick person, taking in the germs with the victim's blood, and then when it next stings a healthy person the germs are communicated to the blood, and there develop in great numbers and excite an attack of the disease.

Bedbugs may transmit relapsing fever, and it is believed by many that one may be inoculated with the germ of tuberculosis by the same repulsive agent. Fleas are also credited with carrying the virus of the plague. Of course, in most of these instances, it is probable that insects afford only one of many ways in which infection may occur, but the fact that they may be the offending agents justifies the disgust which they excite, and the war which all good housewives wage against them.—*Youth's Companion*.

THE BIBLE ECHO.

THE ECHO as it goes its way,
Makes many a welcome call;
It has a word of cheer to speak
To readers one and all.
One day upon its welcome round
A child was heard to say,—
"Here's Jesus come," this was the call
That cheered it on its way.
And every week the ECHO comes
It's welcomed by that child;
She takes it off to read of Christ,
With heart and eyes so mild.
And as she reads she grows in grace,
And 'tis a help to mother,
To see her child begin life's race
With her dear Elder Brother.

A WORKER.

TAKE TIME.

LET us take time for the good-by kiss. We shall go to the day's work with a sweeter spirit for it. Let us take time to speak kind words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom. Let

us take time to be pleasant. The small courtesies which we often omit because they are small will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled. Let us take time to get acquainted with our families. The wealth you are accumulating may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.—*Christian Herald*.

"TO THE POOR THE GOSPEL IS PREACHED."

DURING the festive season that has just passed, most of us, doubtless, have remembered the poor. Poverty is so common to-day that it is not an easy matter to forget its victims. In our great cities, especially, they abound; and whatever the cause of their sad condition, be it vice or misfortune, or both, only a heart of adamant could be steeled to their plea for a crumb of comfort.

It is well that the poor are not forgotten. In this respect, if in no other, the divine origin of man is still manifested. The feeling of sympathy for a fellow creature in distress seems, indeed, to be the last good feeling that the devil crushes out of the human heart, and the first to awaken when the new life enters.

When the programme of Christianity was set forth,—Isa. 61:1; Luke 4:18, 19,—the first item in it was "to preach the gospel to the poor;" and when the disciples of John came to Jesus Christ to inquire whether He were indeed "He that should come," the Saviour added to all others as the culminating point in a climax of wonderful evidence, "To the poor the gospel is preached,"—the gospel of sight, healing, cleansing, life and light. And in those days, as in these, "the common people heard it gladly."

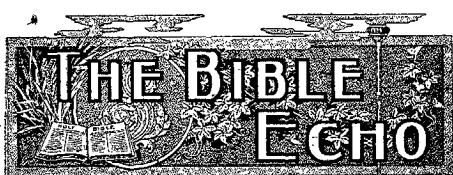
The poor, who are they? Where are they to be found? What is the gospel they need? Is that gospel preached to them? The poor are those who "lack this world's goods." They are "ever with us." They need the gospel of Jesus Christ. To some extent that gospel is preached to them daily at

the Helping Hand Mission, 224-226 Latrobe St., Melbourne. Not there only, of course, but it is the object for which that mission exists, and every penny given to help us, every article donated in response to our appeals, furthers the carrying out of the first item on the programme of Christianity, realises the highest proof of our divine commission.

Who will help us with a New Year offering for the poor in this great city? Anything you may send should be plainly addressed to the Superintendent, Helping Hand Mission, 224-226 Latrobe St., Melbourne, and forwarded prepaid. MISSION EVANGELIST.

THE GOSPEL IN GREENLAND.

WHEN missions were begun among the stupid Greenlanders, it seemed as hard to change them as it would be to melt the ice around the North Pole. They made fun of the missionaries. One stole a Bible and sewed the precious leaves together to make himself a coat. During preaching they would pretend to sleep, and snore, or drown the singing by beating drums. They stole the food and papers of the missionaries, stoned them, and when their food was gone, refused to sell them any. The Eskimos were dirty and low in their ways; the mothers licked their children instead of washing them, just as cats do kittens. At last the gospel story touched the heart of one Eskimo, named Kayarnak. He drew near to the missionary, saying, "Tell it to me once more, for I, too, want to be saved." From that day Kayarnak's heart and life were changed. Daily he came to the missionary's hut, and sat, with tears rolling down his cheeks, listening to the stories of Jesus. The other Eskimos, seeing his changed life and actions, began to listen too. It must be a wonderful book which had so changed him. They, too, wanted to be changed. Cruelty gave place to kindness. Sins were confessed, and forgiveness sought. They began to love and even to help others. Kayarnak became their teacher, and even taught the missionaries their language, and helped them to translate the Bible.—*Selected*.



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ADDRESS.

Bible Echo, North Fitzroy, Victoria, Australia.

OUR GENERAL AGENTS:

Victorian Tract Society, 214 Chapel St., Prahran, Vic. N.S.W. Tract Society, 25 Sloane St., Summer Hill, N.S.W. Queensland Tract Society, 123 Queen St., Brisbane, Q. South Australian Tract Society, Hughes St., North Unley. West Australian Tract Society, 263 Newcastle St. W. Perth. H. B. Hurlburgh, Liverpool St., Hobart, Tas. New Zealand Tract Society, 37 Taranaki St., Wellington. International Tract Society, 154 Bow Bazaar St., Calcutta, India. International Tract Society, 28A Roeland St., Cape Town, South Africa. International Tract Society, 59 Paternoster Row, London.



Ice one inch and a half thick will support a man; eighteen inches thick will support a railway train.

It is said that in Java there are 270 persons killed by tigers, and 180 by crocodiles, annually.

In Chicago there are 6,000 drinking saloons and 600 churches. The saloons have about fifty times as many patrons as the churches.

A man from Chicago, H. O. Armour, recently paid £200 for the lease of a cottage on the line of the Dewey parade in New York. The lease only lasted two days.

At a recent banquet held by the Queen at Windsor Castle, in honour of the German Emperor's visit to England, the gold plate used represented £2,000,000. The banquet was one of unusual magnificence.

The Queen has presented the sum of £400 to the father of the young fisherman who was shot a few months ago by a discharge from the gun-boat *Leda* while trying to escape capture for fishing within three miles of the coast line.

In the Melbourne Benevolent Asylum, a monthly allowance of tobacco is allowed to the inmates. Some 169 of these are women, and it has lately been found that only about nineteen of these smoke. The others have apparently claimed the allowance with the object of trading it off to some of the male inmates.

Personal.

Pastor G. B. Starr, from the New South Wales Conference, has connected with the Victorian Conference.

Miss C. Farquhar, from Sydney, passed through Melbourne last week on her way to Western Australia, where she will connect with the mission as a Bible worker.

We want our readers to give their thoughtful attention to the important articles now appearing in our Home Department by G. C. Tenney. Home life is the most important side of human life.

Mr. G. Petherbridge, one of the Echo employees, was married to Miss E. Somerville on Dec. 21. We pass on our hearty congratulations, and wish them much of God's blessing in a life of earnest work for Him.

The Echo employees enjoyed a very pleasant outing on Dec. 25, in connection with the officers and members of the North Fitzroy Sabbath-school. A place near the Preston Reservoir was chosen as the camping-ground.

Pastor Hughes, from the Bible School at Cooranbong, New South Wales, spent a few days in Melbourne last week, on his return from Tasmania, where he has been visiting in the interests of the School. He spoke in the North Fitzroy church on Sabbath afternoon.

Bro. Philps, from Beechworth, Victoria, writes of the terrible destruction lately caused in that district through bushfires. Over thirty houses have been burned down, and about £50,000 loss caused by the flames. His house and orchard now stand in the midst of a wilderness of blackness, a miracle of Divine preservation.

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Which Day do you Keep and Why
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... BY ...
J. E. WHITE

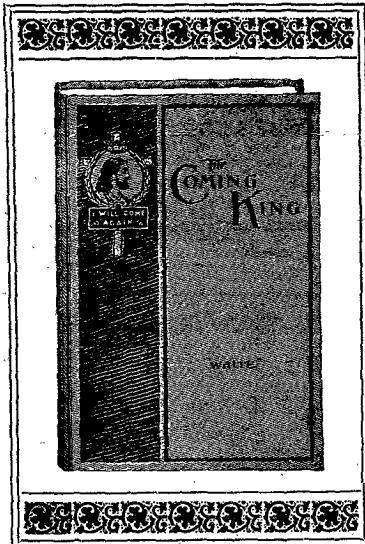


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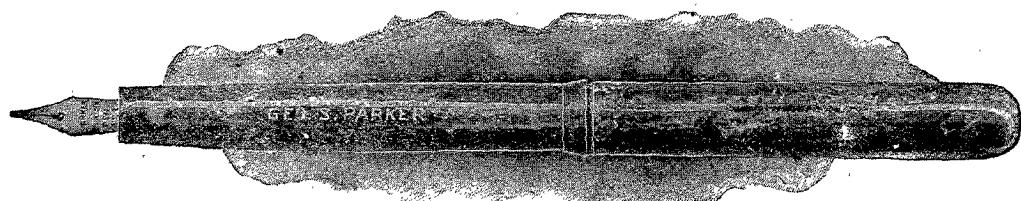
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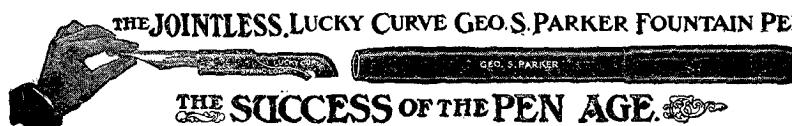


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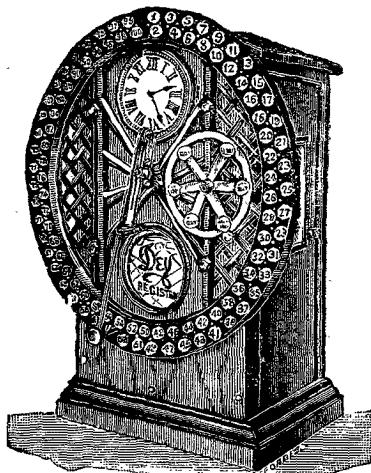
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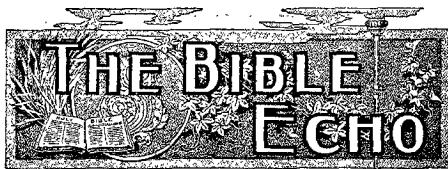
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Melbourne, Victoria, January 15, 1900.

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.

4. We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

"If you are only a spring do not exhaust yourself by trying to be a fountain."

CHRIST was always intensely earnest; jesting and frivolity found no place in His soul.

IF you are a Christian, God has sent you out as a letter to men. As they read your life see that they read God's message of love.

WE have received a few of the special "Harvest Number" of the *Signs of the Times*. It is largely illustrated, has thirty-two pages, and contains much interesting matter. Orders will be filled to any of the colonies at the rate of six-pence per copy, posted.

Not Born, But Made. The presiding judge of the Juvenile Criminal Court in Chicago says: "There are no born criminals. If I believed that, I should lose my faith in God. Society makes criminals, environment makes criminals, and education makes criminals, but they are not born so."

False Teeth. Nature provides man with teeth, but through carelessness and unnatural methods of living, nature's gift is often lost, and man has to provide teeth of his own manufacture. About four millions of false teeth are manufactured every year in the United States alone. It has been calculated that the dentists in that country pack away about a ton of gold, and about three tons of silver and platinum into the teeth of their patients annually. The metal thus used is estimated at £200,000.

Earthquakes. Over 6,102 earthquakes have been catalogued, of which 5,879 occurred in the northern hemisphere. The largest known earthquake was that which destroyed Lisbon on the morning of Nov. 1, 1755. The marble quay at Lisbon, crowded with 30,000 people, went down into an abyss of waters, and not one of the bodies ever rose again. Over 7,000,000 square miles of the earth's surface was shaken by the great disturbance. Ninety thousand people are said to have perished in about eight minutes. This earthquake is referred to in Rev. 6:12.

Buried Alive. The burial of a chief in Uhlanda, an interior district of Africa, is thus described by Cameron: "A river is turned from its bed, a pit is dug, and the bottom of it covered with living women. Over these, as a platform, one woman is planted on her hands and knees, and on her back the corpse of the dead chief is placed, supported by his wives, crouching around. Then the earth is shovelled in while fifty male slaves are slaughtered, and their blood poured over the grave before the river is brought back to its desecrated bed."

Guns up-to-date. The murmur of disappointment that has lately been expressed in connection with the want of British success in the South African war, has apparently led England to make further expenditure in war-preparations. It is now stated that the Government intends spending £5,000,000 in rearming the artillery forces of the Empire with a new gun—one that will carry further than those possessed by the Boers. When this rearming has been accomplished, some more perfect form of weapon may have entered the field, and the forces will need rearming again.

Modern Idolatry. St. Peter's at Rome stands on the ground once occupied by the gardens and circus of Nero, and is supposed also to cover the place where Peter suffered martyrdom. This building, which is made in the form of a cross, is 613 feet long, while the transept is 417 feet across. From floor to ceiling it is 142 feet, while from the pavement to the top of the cross on the dome is 426 feet. A little to the right of the main entrance there is a statue of Peter sitting cross-legged with his

foot protruding. An almost unbroken procession of people pass by this statue, and solemnly kiss the big toe—or rather the place where the toe used to be, for the great toe and portions of other toes have entirely disappeared.

Fallen Asleep. The Echo employees have lately been called to mourn the loss, by death, of one of their number. Ella Carr, who for nearly six years had been connected with the Echo Office, fell asleep on Jan. 3 at her home in North Fitzroy, Melbourne. Sister Carr's life, whether at home, in the office, or in the church, was one of an exemplary character. Her quiet devotion to duty and gentle disposition had endeared her to all acquaintances, and it was with a deep sense of loss that the Echo employees (numbering about eighty), after marching from her home to the cemetery, gathered round her grave to take a last farewell of one that they all loved. A large circle of friends and church members also gathered round that resting place, and as the sweet strains of the hymn, "Sweet be thy rest," rose on the air, all were impressed with the thought that a Presence more than that of the human hallowed the spot. Words of comfort were spoken by Pastors Hare and Robinson, in connection with the message that Christ sent from heaven—"I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of the grave and of death." Before Christ entered the tomb it was held by Satan as a prison-house, but now it is held by God as a resting place for some of His people until the "indignation of the coming tempest be overpast." Death is the last enemy. It is finally to be destroyed, but in the meantime Christ holds the keys of the tomb. Sister Carr was but twenty-eight years of age, and seemed to have a life of usefulness before her. She suffered but a short illness from consumption. We mingle our tears with those of the family who mourn the loss, yet we rejoice to know that the meeting time is so near. It will only be a little while till the Master shall call His workers to enter the joy of their Lord.