

THE BIBLE ECHO

VOL. 15, No. 34

Melbourne, Victoria, August 20, 1900.

ONE PENNY.

SELLING CHRIST.

The Price of a slave—The Unseen Purchaser—Judas Making a Double Sale—Christ Crucified again.

JUDAS sold his Master,—yes, sold Him for the price of a slave,—but the action was one of self-deception, and the price obtained was Satan's estimate of the Son of God.

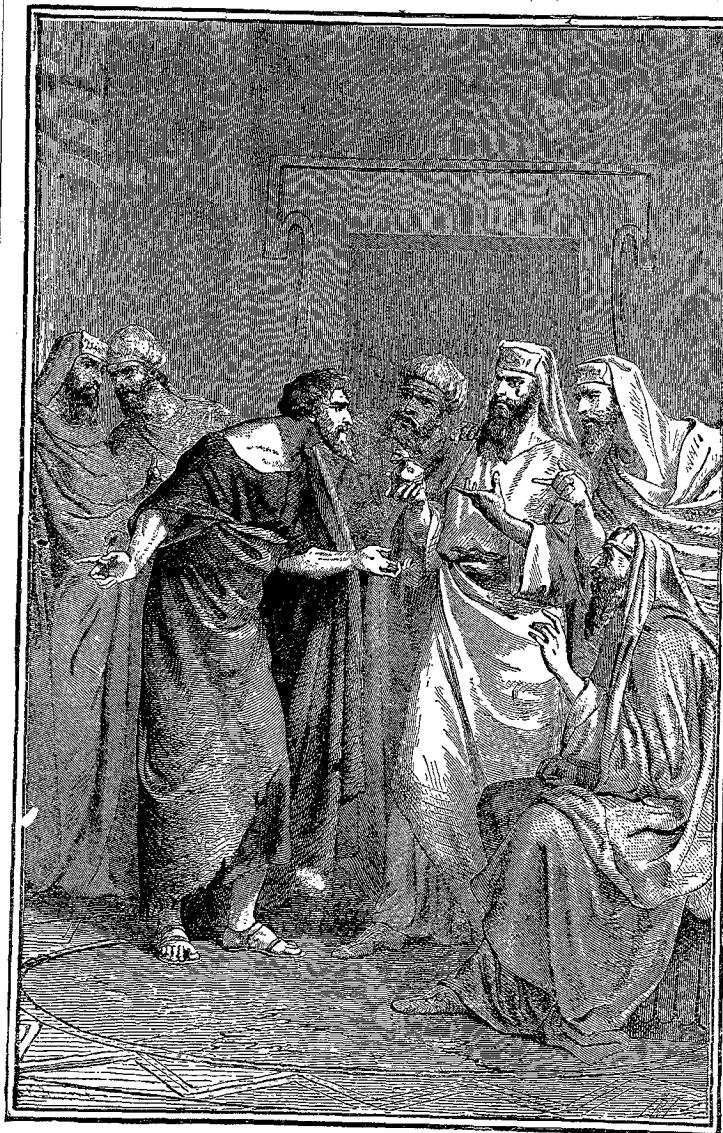
It seems most probable that Judas thought that as Christ had often eluded the crafty scheming and designs of the plotting Pharisees, so He would at this time escape their vigilance, and thus the "thirty pieces of silver" would be gained without material loss to Christ.

When the crowd approached Christ in the garden, and the light of Divinity flashed from the face of the Man of Gethsemane so that the soldiers fell back as dead men, it seemed as though the hope of Judas would be realised. But this was the hour of the powers of darkness. The soldiers

and officers arose, and, surrounding Christ, carried Him away a captive.

When Judas saw the fatal result of his scheming, he brought back the price of blood, but it was too late. The powers that held Christ would never be satisfied till the voice that had so often reproved their wickedness was hushed in death.

When Judas covenanted with the Pharisees to betray Christ, he did not see the fallen angel that was really negotiating the purchase, nor did he realise that he was selling himself to Satan in the bargain that he made over Christ. Yet it was so. Even then Judas might have repented and preached the Christ he had betrayed, but under the influence of the cruel, unseen master with whom he had planned the business, he ended his life a suicide.



Betraying the Righteous for Silver.

The sin of Judas was grievous, grievous indeed, but do not think that he was a sinner above all men. Paul speaks of those who deny their Lord as crucifying the Son of God afresh, "and putting Him to an open shame." Heb. 6:4-6. And Christ Himself declares, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." So the betrayal and crucifixion of Christ still continues in the treatment meted out to His followers. In this way He is often sold for less than "thirty pieces" of silver. God speaks of the poor as being sold for "a pair of shoes." Amos 2:6.

THY WILL BE DONE.

We see not, know not; all our way
Is night—with Thee alone is day:
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done.

The flesh may fail, the heart may faint;
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done.

We take, with solemn thankfulness,
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for Thee,
Whose will be done.

Though dim as yet in tint and time
We trace Thy picture's wide design,
And thank Thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

And if in our unworthiness
Thy sacrificial wine we press,
If from Thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If for the age to come, this hour
Of trial hath victorious power,
And blest by Thee, our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike! Thou the Master, we Thy keys,
The anthem of the destinies!
The minor or the loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—Whittier.

MICHAEL.

THIS wonderful title of "Michael" is given to our Lord Jesus Christ five times in the Bible. Thrice in the Old Testament (Dan. 10:13, 21; 12:1) and twice in the New Testament. Jude 1:9, and Rev. 12:7. Dr. Young interprets the title to mean, "One who is like God." Certainly Christ above all is *the One* who is like God. Paul says that

Christ is the "express image" of God's person. Heb. 1:3.

The glorious angel who appeared to the prophet told him that Michael was Daniel's prince; and, further, that Michael was the chief (or *the first*, margin) of the princes. Dan. 10:21, 13. And again in Dan. 12:1 Gabriel says that Michael is the *Great Prince* who stands for the people of God. Now, the angel who appeared to John at Patmos tells plainly who is the chief of princes—"Jesus Christ . . . the Prince of the kings of the earth." Rev. 1:5. There were many princes in Persia over Daniel and over his people, but Christ the Lord was the unseen Prince and Commander over all. Christ Jesus is still that same Michael, the chief Prince and the King of the truth, before whom every earthly potentate must one day bow; and, behold! He cometh.

Again, Jude in verse nine of his epistle says that Michael is the Archangel. "But the Archangel Michael, in His encounter with the devil, when he judicially argued respecting the body of Moses, dared not indulge in an abusive defence; but simply said, 'The Lord reprove you.'" Jude 9.—*Fenton's Translation*. Now the apostle Paul plainly states that the "*Lord Himself*" is the Archangel. 1 Thess. 4:16. How clear that is. Jude says that Michael is the Archangel; and Paul completes the testimony by saying the *Lord Himself* is the Archangel.

In hymnology we often come across the term archangels. That is a mistake. There is but one Archangel, and He is Michael, the Lord Jesus Christ. The word archangel occurs but twice in the Bible, the Greek word being *archangelos*, which, being interpreted, means "chief messenger." Christ is God's Chief Messenger in every sense. He is the effulgence of God's grandeur, and the representative of the very essence of God. He is Heaven's faithful Ambassador and "True Witness."

To say that Christ is the Archangel does not in any way detract from the divinity of the Son of God; yea, rather, it is a divine addition to His inexpressible glory and majesty. And why is He the Archangel?—Because He is before and above all angels. He is called the Son of man over eighty times in the New Testament, and why?—Because He

is truly *the* Man above, and before, and beyond all men. He is called "the Apostle." Heb. 3:1. Not that He is no more than an apostle, but because He is the Chief of the apostles. He is called the Lion of the tribe of Judah, because He is the Creator of the lion and of all the beast creation. Time would fail in which to tell of the more than one hundred and twenty titles which the Bible gives to Jesus Christ. If any one has a right to the title of "Michael the Archangel," He is that One whose majesty, power, glory, and might, are beyond the limits of the Hebrew and every other earthly language. Christ, the Chief Shepherd, the Chief Corner-stone, the Mighty God, the Everlasting Father, the Prince of Life, is the God-man, and who "is before all things, and by Him all things consist . . . that in *all* He might have the PRE-EMINENCE." Col. 1:15-18.

S. McCULLAGH.

DON'T CAST THE FIRST STONE.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." Rev. 12:10.

THE question comes, "To what place has the accuser been cast down?"—"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you." Rev. 12:12. This warning is given because Satan accused the brethren in heaven, and raised a rebellion there, and he would now do the same on the earth.

Satan has always had disciples to do this kind of work. He does not call on those who do not know God, but in his plan goes right into the church, and gets the brethren to accuse one another there, and if possible works on those in the highest position in the church.

God has given instruction how to deal with those in the church who have fallen into error. We should make the mistakes of a brother our own, then talk and pray with him, and thus help him, as set forth in Matt. 18:15-17. The same passage gives direction as to dealing with a brother that will not hear. But in no case are we told in the book of

God to go and tell some one else, or even the church elders about it. In doing this, the words of Isa. 5:20 are often fulfilled—Sweet is put for bitter, and bitter for sweet.

While Satan is the accuser, there is One who pleads for us. Can we not plead for the brethren instead of accusing them? Can we not help one up the path of light and truth instead of sending him further down? The ninth commandment is given that we may guard our conversation. Words fitly spoken are helpful, but the words of a tale-bearer continually add fuel to the fire. Prov. 26:20.

In conclusion, see how Christ dealt with the accused and the accusers—"He that is without sin among you, let him first cast a stone at her." John 8:7. Here the only One who could accuse refused to do so. Have we a right to do what He would not do?

Refuse to hear what others tell about the mistakes and failures that appear in some other character. God has not made you a secret church detective. Keep the tongue silent, then love will grow, and God will be glorified. W. J. R. BOWES.

"CHRIST BEFORE PILATE."

WHILE the great masterpiece of Munkacsy's "Christ before Pilate" was on exhibition in the lower part of Canada, a rough-looking man came to the door of the tent, and said to the attendant, "Is Jesus Christ here?" When informed that the picture was there, he asked the price of admission. Throwing down a piece of silver he passed in and stood in the presence of the masterpiece. He kept his hat on, sat down in the chair before the painting, and brushed off the catalogue. The one having the picture in charge had a desire to see how such a work would move such a man. The man sat for a moment, and then reverently removed his hat, and looking first at the catalogue and then at the marvellous face, which seemed to throb with life, tears started from his eyes and rolled down his cheeks. He sat for an hour, then he left the tent, and as he went out, said, "I am a rough sailor from the lakes, but I promised my mother before I went on this last cruise that I would go and see Jesus Christ. I never

believed in such things before, but a man who could paint a picture like that must believe in them, and there is something in this picture that makes me believe in them too."—*Christian Budget*.

ISHALL NOT PASS AGAIN.

THE bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—Great Thoughts.

GENTLE DIET.

A PHYSICIAN communicated through *Farm, Stock, and Home* the following experience, which is commended to parents of cross and irritable children:—

"Three years ago a kind, conscientious mother said to me: 'The greatest trial of my life is that my children quarrel so with each other. I can not understand the reason.

Nothing they do annoys me so much; and by teaching, persuasion, and punishment I have been unable to change thier habit.' Hoping to give her aid, I asked many questions—among other things in regard to diet. She told me they were great meat-eaters. Her husband and brother must have meat three times a day, and the children often ate scarcely anything else. I told her of the bear that was kept in the museum in Gressen; when fed on bread only, it was quiet and tractable,—even children could play with it with impunity,—but a few days' feeding upon meat would make it ferocious, quarrelsome, and dangerous.

"She agreed to try the experiment upon her children, and did change their diet to fruits, grains, and vegetables,—milk toast, graham and cornmeal gems, wheatlet and oatmeal porridge and milk, etc., for breakfast and lunch, with vegetables and

graham bread at dinner, and fruit, fruit-puddings, or mushes molded in cups with fruit sauce, for dessert. This required tact, study, and perseverance; but she was more than amply paid. In less than a month she could see a difference in the habits of her children, and a year later she testified that it could hardly be recognised as the same family. The children were cheerful, playful, gleeful, full of spirit; but instead of being fretful and quarrelsome, were kind, benevolent, and considerate to each other. They were also more than ordinarily exempt from acute attacks of fever and inflammation."—*Review and Herald*.

TIME.

THE precise point at which the day is held to begin and terminate is not the same in all countries; and even in the same country, for some purposes the day begins at midnight, and for other purposes it begins at noon. In England the civil day begins with one midnight and ends with the next; the astronomical and nautical day begins and terminates at noon. With some nations the day begins and ends at sunrise.

The ancient Bible day, and the Hebrew day, from the first day until now, has begun at 6 p. m. one day and lasts until 6 p. m. on the next. All these days are of the same length, that is twenty-four hours. Therefore, the first day of time began in the evening. Exactness requires that the chronology of historical, planetary, and all past events reaching back to that period, be reckoned from that first evening.

The day beginning and ending at midnight would be very inconvenient for the pious Jew, who strictly observes the Sabbath, doing no manner of work on that day. He would not only be prevented doing any manner of work during its twenty-four hours from midnight to midnight, but in the winter months in England there would be an additional sixteen hours through which he would be hindered by the darkness, eight hours from dark to midnight on the one day, and from midnight to daylight on the third day.

With beneficent and considerate wisdom God has made the obligations of that sacred day in the least degree

irksome, by making the Sabbath commence at the end of a working day, in the evening, thus affording ample opportunity for all needful preparation for the Sabbath, in the evening shortly before the usual sleeping time.

Rest and Sabbath duties occupy the sacred day until six o'clock on the Sabbath evening, when the working day again begins, thus causing the minimum of inconvenience to the man who observes the Sabbath day, to his family, and the domestic creatures dependent on his care.

C. FRUSHER HOWARD, S. S. Sc.

UNDER SEALED ORDERS.

OUT she swung from her moorings,
And over the harbour bar;
As the moon was slowly rising,
She faded from sight afar.
And we traced her gleaming canvas
By the twinkling evening star.

None knew the port she sailed for,
Nor whither her cruise would be;
Her future course was shrouded
In silence and mystery;
She was sailing under "sealed orders,"
To be opened out at sea.

So souls cut off from moorings
Go drifting into the night,
Darkness before and around them,
With scarce a glimmer of light;
They are acting under "sealed orders,"
And sailing by faith, not sight.

Keeping the line of duty
Through good and evil report,
They shall ride the storms out safely,
Be the passage long or short;
*For the ship that carries God's orders
Shall anchor at last in port.*

—Selected.

"THE HEATHEN CHINEE."

THE Chinese nation has for years occupied a position in the minds of Christendom between barbarous heathenism and a civilised condition. The Chinese attitude toward the rest of the world has been a continual source of perplexity and uncertainty. Mingled with a very bland simplicity, they have manifested treachery and cunning craftiness. At times appealing to civilisation for help and light, at other times taking sinister vengeance upon those who have trespassed upon the borders of their dark realm with words and ways of enlightenment. Outbreaks of violence have, by the rulers, been charged to fanatics, and yet there is good reason to

believe that while the authorities disavowed these deeds of murderous cruelty, they secretly abetted them. And while they have been compelled reluctantly to punish some of the participants in these outbreaks, they have really cherished the spirit of antagonism to foreign aggression of any sort.

For the few years recently passed hopes of the rapid civilisation of China have been entertained by very many. Some of those in authority have encouraged western ways and methods. Missionary operations have been subject to less embarrassments, and have obtained more visible results than in former years. But all the while the fires of angry jealousy and resentment have been burning deep in the breasts of the masses. They have meditated the day of retribution. Now the time has come when the pent-up resentment of darkness and superstition breaks forth in a bloody protest against these innovations of modern science and religion. The world stands aghast at the terrible tales that come to us of wholesale massacre of foreigners of all classes, and of those of their own blood who have accepted the hated ways of a new religion. Whether the facts will substantiate these tales or not, there is no room to doubt that the disposition to commit all these dastardly acts is not wanting.

It is now an intensely interesting problem as to how so-called Christian nations will meet the satanic methods of heathenism. Shall we show to the universe that our religious culture has imparted to us a nobler and better spirit than they have all along displayed? If the real motive which prompts western nations to interfere with Chinese affairs be a purpose to elevate and benefit this poor people, then the recent outrages will awaken toward them a feeling of pity. If the real motive be self-aggrandisement, then the determination to wreak vengeance upon them will prevail.

The impulses of Christianity alone are sufficient to prompt Christian conduct. The impulses of civilisation are perhaps more refined than those of heathenism, but, unaided by Christianity, they are not less cruel. Civilisation is as selfish as heathenism. It will be satisfied only when China and all its resources are absorbed by itself.

While we hear the revolting reports of Chinese devilish destruction in their frantic efforts to repel foreign inroads upon their long-cherished institutions, let us reflect that Chinese aggression is not more welcome to us. They have been repulsed from our shores. They are often maltreated in our midst. Not many years since hundreds of them were ruthlessly massacred in the western part of the United States, and not a few of them were burned alive in the destruction of their own houses.

What China needs is what the whole world needs—less of self and more of Christ. The surest and best way to reduce Chinese barbarity to Christian reciprocity is to go to China with the pure principles of the gospel of peace. But first the nations must become imbued with those principles. If Great Britain, the United States, Germany, Russia, France, and Italy will devote one-half of the money to the education and evangelisation of China that they purpose to devote to powder and balls, to force and carnage, the world would soon behold what it has never yet seen—a rebellious nation subdued by the gospel of peace.

G. C. TENNEY.

SETTING UP THE BIBLE.

THE first step in printing a new edition of the Bible is to take two common text Bibles and separate them into single sheets, so that each, if necessary, may be given to a different compositor. The whole Bible has to be mapped out page by page to the very letter. The references have to be planned out in the same way. Specially prepared slips of paper are attached to the copy for this purpose, and on these the references are placed with mathematical exactness.

There are no linotypes at the Oxford Press. Every letter in a Bible represents a separate movement of the human hand, and the lifting of a little piece of lead from the "case" (in which the type is kept) to the "stick" (in which the length of line is fixed).

When the copy is set up, the proofs are read and corrected. This is done not once or twice, but five times before the book is finally passed for the press. Each proof is

read by a different reader, and from different models. This indicates what extraordinary care is taken to provide a perfectly accurate text. The cost of setting up and reading a reference Bible is estimated at £1,000. If a compositor finds a mistake in his model he is rewarded, and if an outsider discovers an error he receives one guinea. The average payment is about five guineas in one year.—*Selected.*

TACT WITH CHILDREN.

THE mother was sewing busily, and Josie, sitting on the carpet beside her, and provided with dull, round-pointed scissors and some magazines, was just as busily cutting out pictures.

"It will litter the carpet." So said Aunt Martha, who had come for a cosy chat.

Mama knew this; but she knew that a few minutes' work would make it all right again, and Josie was happy.

All went well until the little boy found that he had cut off the leg of a horse he considered a marvel of beauty. It was a real disappointment and grief to the little one.

"Mama, see!" and, half crying he held it up.

"Play he's holding up one foot," the mother said quickly.

"Do real horses, mama?"

"Oh, yes, sometimes."

"I will;" and sunshine chased away the cloud that in another minute would have rained down.

It was a little thing, the mother's answer; but the quick sympathy, the ready tact, made all right. The boy's heart was comforted, and he went right on with no jars on nerves or temper, and auntie's call lost none of its pleasantness.

"I am tired of cutting pictures mama," said Josie, after a while.

"Well, get your horse and waggon and play those bits of paper are wood, and you are going to bring me a load. Draw it over to that corner by the stove, and put them into the kindling box; play that's the wood-house."

Pleased and proud, the little teamster drew load after load till the papers were all picked up, without his ever thinking that he was doing anything but play.

"Well, I declare," said Aunt Martha. "Old as I am, I've learned one thing to-day, and I wish Emily would come in and take lessons as I do!"

Mrs. Waldo looked up in surprise. "Well, what do you mean, my dear aunt?"

"Well, I spent yesterday afternoon over there,"—the old lady had a weakness for visiting, and was "auntie" to all people generally,— "and things were in a snarl and high-de-low all the time, starting with less than Josie's given you a dozen times since I sat there. I've had a good talk with you, and you've given me pleasant thoughts for a week to come; over there we couldn't hear ourselves speak. It was, 'Don't do that,' and 'You naughty child,' spill and scratch and break and tumble, scold and slap half the time. Emily means well; she loves her children, and never spares herself sewing for them, or nursing them when they are sick. She has a world of patience with them in some ways, but she doesn't seem to have any faculty at all for managing them."—*Herald and Presbyterian.*

WAR'S MORTGAGE ON CIVILISATION.

THE debts of the civilised nations now add up a total of over \$32,000,000,000 (£6,400,000,000)—most of it incurred in wars. To realise what 32 billions mean, a few comparative statements are necessary.

The highest total value of the entire cotton crop of the United States in any recent year was less than \$300,000,000 (£60,000,000). If, therefore, the whole American cotton crop were sold for one hundred years in succession, and the proceeds applied to the payment of the world's indebtedness—mainly incurred for wars and war preparations—there would still remain an unpaid balance of nearly two billions.

Prof. H. C. Adams, of Cornell, some time since calculated that the interest payments alone on these aggregated debts of the nations equal the value of the labour of 3,000,000 men working constantly at \$1.50 (6s.) per day per man.

Civilisation is under a blanket mortgage to war.—*New York World.*

GREAT BRITAIN'S DANGER.

"THERE is a greater danger for England than the danger of defeat in this war," remarks the Chicago Journal. "There is the danger that has grown steadily since Gen. Kitchener's defeat of the mahdi's wild men, that England will exalt military prowess above all the other good qualities of her people. This is the curse of France to-day, and we cannot help thinking, as we read of drunken crowds surging through the streets of London, of a lord mayor sending hysterical telegrams, and of sober statesmen and clergymen betraying unsuspected hysteria, that England herself may be in a frame of mind that will soon send her well along the road her neighbour is travelling to ruin. The calmness and self-restraint that is supposed to characterise English public life has been missing for a long time, and, to the amazement of the world, there have been discovered qualities that we had assumed to be the exclusive possession of the Latin races. No mob in Paris or Rome could have exceeded the fury of the London mob, and neither in Paris nor in Rome could the men of 'light and leading' have shown less inclination to chill the ardour of the throng than Englishmen of authority have shown."

Nor is this danger confined to England, nor yet indeed to any one nation; it is world-wide. "The nations are angry." The war spirit is everywhere. It would require only a very little thing to set the world ablaze. C. P. BOLLMAN.

GOD's law is a law of liberty. The man who truly obeys it in Christ Jesus is perfectly free from sin. Religious laws enacted by the State are but instruments of persecution. They assay to do by force what God's Spirit does by love.

HUMAN jurisdiction can but extend to outward acts, and it can deal with these only so far as they affect the rights of others. Divine legislation touches the heart and forbids the wrong thought as well as the wrong act.

CIVIL government has no rightful jurisdiction over the conscience; to give it this would be to put it in the place of God.



THE CHILD'S FACE.

THERE'S nothing more pure in heaven,
And nothing on earth more mild,
More full of the light that is all divine,
Than the smile of a little child.

The sinless lips, half parted
With breath as sweet as the air,
And light that seems so glad to shine
In the gold of sunny hair.

O little one, smile and bless me!
For some how—I know not why
I feel in my soul, when children smile,
That angels are passing by.

I feel that the gates of heaven
Are nearer than I knew,
That the light and the hope of that sweeter
world,
Like the dawn are breaking through.
—Ernest Warburton Shurtleff.

I WON'T HEAR BAD WORDS.

A LITTLE boy in the city, who had no nice play-yard, was sometimes allowed to play in the street. His mother always told him to have nothing to do with boys who used bad words, and Johnny felt as if he must be good when trusted alone.

One day another boy, to whom he had lent his drum, got vexed, and broke out in rude, disagreeable language. Johnny marched up to the boy, and asked for his drum, saying, "I must go to my mother."

"Why? What for?" the children all inquired.

"Mamma never lets me play with boys who use bad words," said Johnny.

"Well, I won't use any more bad words if I may play with you," said the boy, sorry to lose the music of the drum.

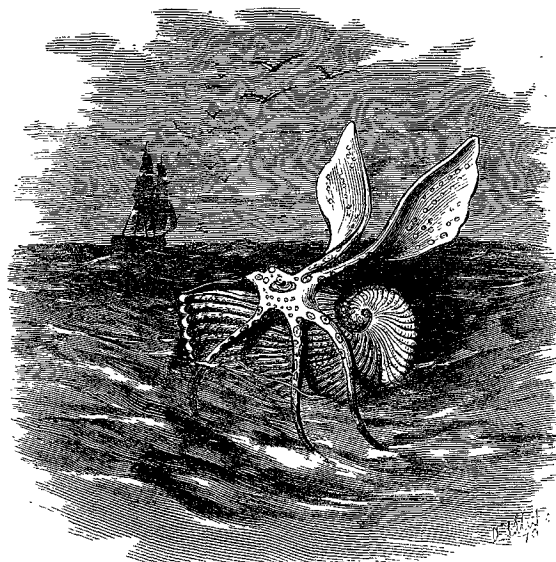
"I'll ask my mother," said Johnny, "and if she says I may, then I will; but I shouldn't like to learn such words."

"Tell your mother," answered the boy, "I'm done now; she needn't ever be afraid any more of my using bad words, for I won't—if she thinks so."

Johnny's mother watched the children at their play for a time afterward, and she never learned that the boy broke his promise not to use bad language any more.—*Philadelphia Methodist.*

A STRANGE BOAT.

OUR little friends may have seen some of the great boats that men



Out for a Sail.

have made to sail over the sea, but few will have seen the little boats that come out of the sea.

This is a picture of one. It is called the *Nau-ti-lus*, a word which means a seaman or sailor. This little boat has six oars, three on each side, and by the use of these it makes its way through the water. It has also two little sails which are used when it is sailing on top of the water.

When the sea is calm and bright, this little shell-fish likes to rise to the surface of the water and sail along as you see it here. But if the storm comes or any danger appears, its sails and oars are quickly taken

in, and it sinks to the bottom of the sea to get out of danger.

It is God who has given this little seaman its wisdom so that it knows how to put up its sails and work its oars. God has given wisdom to all the things that He has made so that they know how to do their work well. Are you learning to do your work well?

WHAT GOD GIVES A BOY.

A BODY to live in and keep clean and healthy, and as a dwelling for his mind, and a temple for his soul.

A pair of hands to use for himself and others, but never against others for himself.

A pair of feet to do errands of love, kindness, charity, and business, but not to loiter in places of mischief, temptation, or sin.

A pair of lips to keep pure from foul language and unpolluted by tobacco or whisky, and to speak true, kind words.

A pair of ears to hear music of bird, tree, rill, and human voice, but not to give heed to what the tempter says.

A pair of eyes to see the beautiful, the good, and the true,—God's finger-prints in flower, field, and snowflake.

A soul pure and spotless as a new-fallen snowflake, to receive impressions of good, and to develop faculties of powers and virtues which shall shape it day by day, as the artist's chisel shapes the stone, into the

image and likeness of Jesus Christ.
—*Selected.*

"WHAT is Jesus doing now, mama?" said little May after the Sabbath lesson had been completed. "He is now in heaven preparing a place for His people," said her mother, "and when the New Jerusalem is ready Jesus will come for His people and take them to spend a thousand years with the angels." "And will we see Him then, mama?" "Yes, May, we shall see Him as He is. And that is not all, we will also be like Him."

STRANGE DWELLINGS.

IN various parts of the world, houses are built in trees, or on piles driven into the ground. These lofty building-places are chosen, sometimes for safety in times of high water, sometimes for security against wild animals, and in some cases to guard against enemies, real or imaginary.

In parts of New Guinea, houses are built on high platforms, which are supported by piles, or pieces of timber sharpened at one end and driven into the ground. These platforms must be quite large; for the houses are usually from sixty to seventy, and sometimes even five hundred, feet long. Often there is an open passage down the centre, with rooms on each side, and two verandahs, one for the men and another for the women. If the house is built over water, a bridge connects it with land.

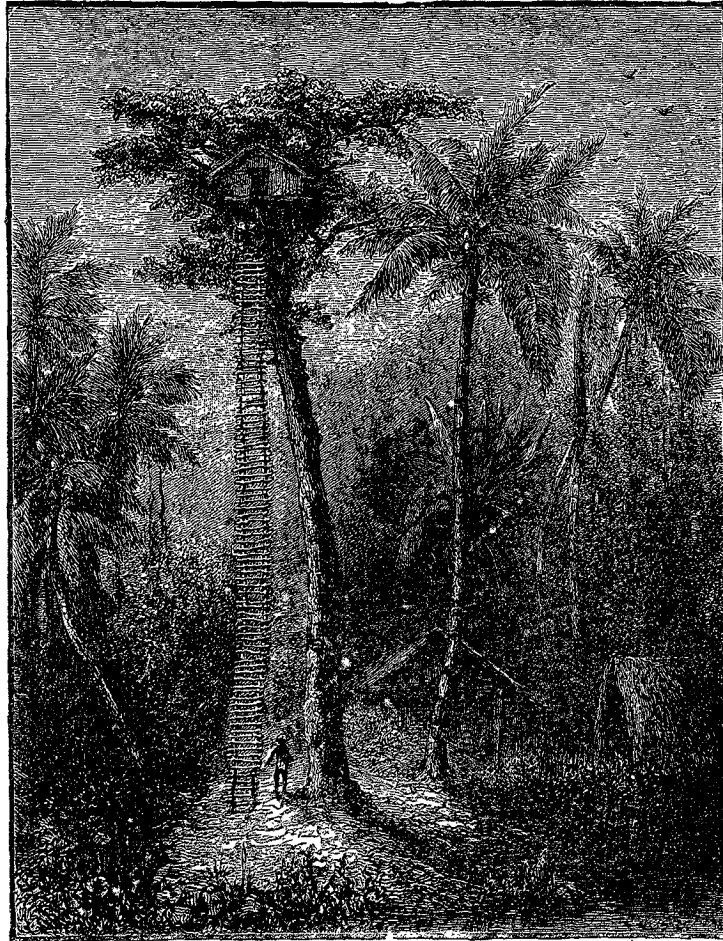
One of these large houses affords shelter for many families. There is one man, however, in each house who is the head of the large household; and the other families are those of his relatives or slaves.

Besides these pile-houses, in some New Guinea villages you would find one or two small houses perched high up in the branches of tall trees, like the one you see in the picture. These serve as watch-towers to guard against evil spirits and other enemies.

Early voyagers up the Orinoco River in South America were astonished to see many fire-lights in the tree-tops along its banks, "gleaming like beacons among the dark-green foliage." On investigation, it was found that these lights were in the dwellings of Guaranas, a tribe of native Indians. The Orinoco overflows every year; and in the month of September, when the river is highest, the water often covers the country for scores of miles inland. To escape the flood the Indians

built platforms in the tall Mauritia palms, using long poles that would reach from tree to tree, the floors being covered with the leaves of the palm, having in the centre a patch of moist clay for a fire-place. The fruit of the palm served them as food, from its leaves they made an intoxicating drink, and the river furnished them fish.

Some of the people of West Africa



Living in the Trees.

make the gigantic Baobab tree a refuge from the fierce animals that abound there. They build their homes in its huge branches, or live in its hollow trunk; for the Baobab is sometimes thirty feet in diameter, and often decays in the centre, leaving a hollow shell.

E. J. BURNHAM.

"MAMA," said little Harry, "will you let me eat just as much pudding as I want just for once?" "Yes," replied his mother, "you may." Then two chubby hands, teeth, tongue, and lips, went to work in

true earnest. After a while a childish voice called, "Mama, this pudding does not taste nearly so nice as it did yesterday."

ANTS.

MEN who have studied about ants tell us that there are ants which build little cities. Of course it takes hundreds of ants working together to build even a very little city.

When the city is done, they clear a little field around it; that is, they take out of the field all the grass and weeds, and all the sticks and stones. Then they plant their grain.

Their grain is a kind of grass which bears a seed very much like tiny grains of rice. When this grain is ripe, they gather it, and take it into their houses.

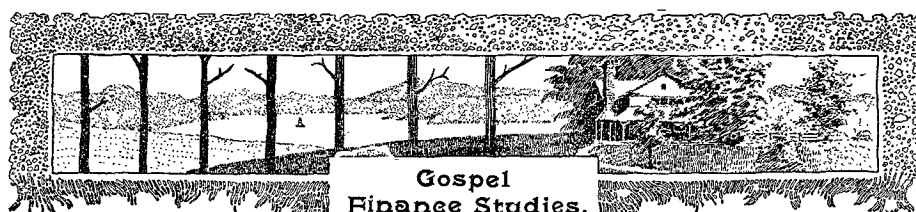
If they find the seeds are too damp to keep, they carry them out again and lay them in the sunshine to dry. When the seeds are dry, they carry them back into their houses, and keep them for food.

God wants us to be like those ants. His word says, "Go to the ant, thou sluggard: consider her ways, and be wise." The ant, He says, "provideth her meat in the summer, and gathereth her food in the harvest." So we can secure an eternal life by using aright our time in this life. The

ants do not waste any time; they do just what God designed they should do. Let us try to be as wise as the little ants.—*Little Friend*.

"DON'T touch the kettle Tommy, the steam will burn you," called mama to her little two-year old in the kitchen. "Mama tan't thee me," lisped the little fellow to himself, but a vigorous scream a few seconds after told the story of his disobedience.

"THERE is only one person that you need to manage—yourself."



GOD'S PORTION.

DURING the first period in human history, when man occupied his Eden-home, and all nature smiled under his care, the tree in the midst of the garden, bearing its forbidden fruit, stood as an ever-present witness to the fact that man occupied a subordinate position—that he was the servant of a higher Power.

This tree was placed near the tree of life in the midst of the garden so that man might ever bear in mind that his life depended upon obedience to the command of the Creator, whose wonder-working hand had provided all else for him to enjoy. That tree "of the knowledge of good and evil" might be seen afar. Its rich foliage and luscious fruits may have served as food for other created forms, but man—man, the vice-gérant of Deity—must pass it by, ever remembering that the world and all its fulness belongs to another, and ever remembering also that "every good gift, and every perfect gift is from above," and that he who thus placed the prohibition on that forbidden tree must of necessity supply man's every need.

Thus it would always have been had not sin entered, but the serpent, which was eating of the tree forbidden to man, was hypnotised by Satan, and through its discourse caused man to forget the Divine prohibition, and with it the fact of God's ownership and his own subordinate relationship to Deity. So sin came in, and man was sent out to earn bread by the "sweat" of his brow.

So man went out from Eden to till the soil and to live by the labour of his hands. But in this change God did not in any way relinquish

one feature of His original ownership. The earth belonged to God just the same after sin entered as it did before the curse came, and man had still the right to choose his master.

But what was there that could now bear witness of God's continued ownership of the earth? True, the barred gates of Eden still flashed out their glories toward the sunrising, but the tree of knowledge, hidden behind the flaming sword, could no longer be a test of man's loyalty, for he could not enter its sacred precincts or even look upon its fascinating beauties. What, then, could serve as the test and evidence of man's loyalty to the Owner of the earth, who still permitted man to live and enjoy the bounties that nature would give in answer to the labour of his hands?

There was but one thing that could serve as the evidence of God's ownership and of human loyalty while man dwelt amid the flower banks of Eden—the forbidden tree. No amount of praise, worship, or apparent service could count for anything if man through selfishness stepped over the bounds of that prohibition.

And even so there was only one thing that could continue to testify of God's ownership or man's loyalty after the fall, and that was the tithe—the tenth part of all that the earth brought forth in answer to the labour of man.

God gives the earth its strength. He supplies the life-power to the seed, sends the rain, the dew, and the sunshine to make the seed grow and bear fruit. Man must do the planting and the reaping, and the tenth part of the harvest belongs to God. And thus the tithe takes the place in man's altered position that

the tree of knowledge formerly held—it is the evidence of God's ownership and of man's loyalty to the higher Power.

The plan of paying tithe is early brought to view in the Scriptures. It was known and followed out by the patriarchs. Abraham, the representative of God's faithful people in all ages, paid tithe to Melchisedec, "priest of the Most High God." Heb. 7:1, 2; Gen. 14:18-20.

When Jacob stood by the ladder that reached from earth to heaven, he set up his stone-pillow as a memorial pillar, and covenanted with God that he would pay the tenth part, of all that God would give, back again to the Giver of all. Gen. 28:12-22.

When the Israelite numbered his flock a narrow opening was left in the sheepfold, and by this the owner of the flock stood with a rod in his hand that had on its end a bunch of wool dipped in some colouring matter. As the sheep passed out they were numbered by tens, and the rod fell upon every tenth sheep, and marked it as the Lord's. Lev. 27:32.

No dispensation or change of years can make any difference to the fact of the Lord's ownership to the earth and its fulness:—

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Lev. 27:30.

Through the withholding of this portion man denies God's ownership, and exhibits his disloyalty to the King of heaven and earth. God looks upon such a man in the light of a sacrilegious robber, a thief who steals holy things, for the tithe is "holy unto the Lord."

Read the wonderful message and lesson in "Gospel Finance" that God sends to His people in the last days, and see if this is not so:—

"Will a man rob God? Yet ye have robbed Me. But, ye say, Wherein have we robbed Thee?—In tithes and offerings. Ye are cursed with a curse, for ye have robbed Me, even this whole nation." Mal. 3:8, 9.

But God never leaves any man under the curse who is willing to

join hands with Jehovah, and so the message continues:—

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3: 10, 11.

This declaration has the name of Jehovah attached to it. It is the promise of the infinite God. Have you proved Him? This promise is given in view of the coming of Christ when He shall sit as a refiner's fire, and of that day when He shall make up His jewels. Mal. 3: 2, 17.

The loyal heart will not regard this plan whereby God would have man recognise the divine ownership as a burdensome tribute. Tithe to a King so loving and good will be paid with that gladness that only the loyal heart can know. Do not let Satan cheat you into the thought of *giving* tithe to the Lord. Tithe is *paid* not given, for it already belongs to the Lord, and this is why the Lord speaks of the man who withholds it as a "robber."

Think of it: It was to a world ruined by sin that God gave His Son. It was to a race destitute and hopeless that Christ gave Himself—gave His *all*, both for time and for eternity. Then how dare the human hand attempt to withhold this pledge of Divine ownership, of human loyalty, and of Divine protection from the treasury of its God?

NOTES OF PROGRESS.

ON Monday evening, Aug. 6, a most enjoyable and interesting hour was spent in the large folding-room of the Echo Office. The employees of the Echo Company, with their friends and the members of the S. D. A. Conference, gathered to the number of about 350.

The meeting was under direction of Mr. W. D. Salisbury, Manager

of the Echo Company, and the programme was introduced by a selection—"Welcome Day of Rest"—played by the Echo Brass Band, conducted by Mr. E. T. Code. In his prayer Pastor G. B. Starr gave thanks to God for the kind hand of His providence that had been over the work.

In referring to the progress of the work represented by the Company, the President stated that two years had now passed since a similar gathering had been held at the Echo Office. During that time extensive improvements and additions had been made. An additional building had been erected, and machinery to the value of over £1,300 had been added. The Company was now prepared to execute large orders, and do any kind of work.

Pastor Farnsworth referred to the progress made by the work of the denomination. Fifty-one years ago their printing operations started with a small two-leaved paper. This work had now increased to a business that required over 600 employees. Eighty-four different periodicals were now issued, and the aggregate monthly list reached over 400,000. These publications were issued in thirty-two different languages, and published in fifteen different parts of the world. More than £1,700,000 worth of books had been sent out from their various offices to all parts of the world.

Two vocal quartettes, rendered by Messrs. Brainerd, Bond, Anderson and Pretzman, were much appreciated by all the visitors. A cornet solo, given by Mr. E. T. Code, with organ accompaniment, played by Mr. A. W. Anderson, was an especially pleasing feature. Two other selections were rendered by the Echo Brass Band, and then the visitors were invited by the President to inspect the Factory. Each of the employees took their place, so that the visitors could see all the opera-

tions of book-making actually and actively going on.

In the bindery the workers were engaged in marbling, blocking, and binding, and "The Coming King," "Christ Our Saviour," and "The Desire of Ages," were the books that they had in hand.

In the type-room the compositors were working on this number of the ECHO, the "Sabbath-school Quarterly," a new edition of "Bible Studies," and "Christ Our Saviour" in the Maori language. Down in the press-room the presses were running "Thoughts from the Mount of Blessing," covers for "Christ Our Saviour," the BIBLE ECHO and other works. While in the folding-room the workers were busy folding and cutting the last edition of the ECHO.

In the foundry, the workmen were explaining to the visitors the various methods of stereotyping, electroplating and the different plans for moulding the pages. All the workers seemed to be happy in their work.

At 10 P. M. the factory bell was rung, and the visitors, pleased with the evening's entertainment, returned to their homes. All present agreed that it had indeed been a pleasant evening.

A BEAUTIFUL BAPTISMAL SERVICE.

THE "Old Dry Log," a fordable place in Dora Creek, where all the baptismal services in connection with the School have been held, is, with each year, becoming a more sacred spot. Last year thirty-two students were buried there with the Lord in baptism. On five different occasions since the beginning of the present school year, the members of the church and school have assembled at this beautiful spot to witness the sacred rite. The deep forest which surrounds the place, the quiet stream, and the fern-clad banks, unite in making it a fitting place for the human soul to lay off its old body of sin, and take up the new life of peace and love. On the Sabbath following the Week of Prayer, twenty-three students went forward in this ordinance, sixteen of whom united with the Avondale Church. The Bible teacher, Pastor A. T. Robinson, officiated, being assisted by Pastor E. W. Farnsworth and the officers of the church.—*Conference Record*.



MISSION WORK IN CHINA.

ONE of the women baptised was a widow, and her husband was a member of the Mô-kô church. He used to be very well off, and had the rank of a Literary Graduate (B.A.). However, before he heard the gospel, he ruined himself by going to law with several leading men of the clan. They had wronged him; but he was exhorted over and over again by our Mô-kô friends to stop going to law and become a Christian, for, said they, if you win it will be a small pittance you will obtain after all; it will not be so much as the interest on the capital or principal you now have in the bank. He would not listen; he lost most of his money, but he won the suit, and had no money left for his burial services! He died last year, after having entered the church, a broken-hearted man. Now his wife had heard the gospel, more or less, for several years; but she was hard as stone until her dead husband lay in the coffin before her and her only daughter of 16 years. Not a single soul of either the clan or her neighbours would move a hand to carry the coffin to its last resting-place. They all looked upon the dead man as their enemy—a man who had gone to law with them so long before he joined the church, and then afterwards threw over his ancestors and his country's religion to submit to a foreign devil's religion! Well, such a man must be their enemy. And they gnashed their teeth on the two lonely mourners, and demanded, first, 500 cash for each man who should help to bury him, and second, the women must kneel first and bow to each one of the clan who might help. In this dilemma and distressing circumstance several of our Mô-kô brethren appeared on the scene, never suspecting but that all aid would be given to the widow to bury her dead. They were mistaken though; not a hoe, nor a spade, nor any kind of implement whatever would the clan or the neighbours lend our brethren who were ready to help with the burial. They live several miles off. Our Mô-kô brethren are not sentimentalists in any shape or form, and they don't stick at small difficulties; so they carried the coffin bodily, and began to dig the

grave with their hands. They went at it with a will, till one of the heathen neighbours, whose house was not far distant, shouted out—It is sufficient, I cannot bear this any longer, I have implements to lend you! and he ran and got them all they needed, and the rest of the work was completed comfortably. But the widow woman all this time was pondering these things in her heart, and there and then decided to trust in the living God and His Son Jesus in future. From that day to this she has been an earnest, consistent Christian, and the church received her and we baptised her with eight others, on Sunday last, October 29th. "Praise God from whom all blessings flow."—*China's Millions.*

SOUTH AUSTRALIAN CONFERENCE.

ON Thursday evening, July 12, the opening session of the above Conference was held in the Rechabite Hall, Grote St., Adelaide. The President, Pastor J. H. Woods, occupied the chair. The building was filled by members and friends from different parts of the colony. Pastor E. W. Farnsworth, Vice-President of the Union Conference, offered the opening prayer, and throughout the meetings took an active part in the proceedings. His advice and counsel were much appreciated. Pastor Knight was present from Broken Hill, and presented a very encouraging report of his work in that city. Bro. A. W. Waight represented the Kadina church. A report was also read from Bro. J. E. Steed, who is out in the field.

The President reviewed his work in the colony, extending over two and a-half years. During that time tent meetings have been held in Kadina, Moonta, and Moonta Mines, Gawler, and Unley. As a result, Sabbath-keepers are now located in each of these places. The utmost unanimity prevailed throughout the entire meeting, and the prospect of future successful work never looked better. Pastor Farnsworth brought a cheering report, and stated that the work seemed onward in each colony.

Officers for the coming year were appointed as follows: President, J. H. Woods; Vice-President, A. W. Semmens; Secretary and Business Agent, J. Higgins; Treasurer and Secretary of Tract Society, Mrs. Higgins; General Agent, A. H. Piper; Secretary of Sabbath-school Association, Mrs. Semmens.

An interesting report of the Helping Hand Home for Women was also presented. Dr. E. R. Caro spoke of the medical work and its future. A report of the Sabbath-school work was given by Mrs. Piper, while W. A. Semmens presented the report and balance-sheet of the Medical Institute.

The Conference closed on Monday evening, when Pastor Farnsworth spoke on the experience of the apostolic church. This Conference was a good meeting, and marked a new epoch in the history of the work in this colony.

J. H. Woods.

WOULD BECOME A SLAVE.

ABRAHAM BININGER, a Swiss boy from Zurich, came to this country (America) on the same brig that brought John Wesley. The father and mother of the lad both died on the voyage and were buried at sea, and he stepped alone from the gangway on to a strange continent, where there was not a single familiar face.

This solitude of his childhood drove him closer to the Friend in whom religion had early taught him to trust.

The orphaned condition of the gentle boy must have appealed strongly to the sympathy of Mr. Wesley, and it was probably the great preacher himself who took him from the ship to the Methodist orphan school in Georgia, where he was educated.

In his youth Bininger gave proof of singularly devout and tender feeling, and this character was intensified with added years. When he had grown to manhood, he asked to be sent to tell the story of the Cross to the negroes of the island of St. Thomas, having heard of their great misery and degradation.

When he arrived at the island, he learned that it was against the law for any person but a slave to preach to the slaves. It was the policy of the planters to keep the blacks in ignorance and superstition.

Shortly after this the governor of St. Thomas received a letter signed Abraham Bininger, in which the writer begged urgently to become a slave for the rest of his life, promising to serve as a slave faithfully, provided he could give his leisure time to preaching to

his fellow-slaves. The governor sent the letter to the King of Denmark, who was so touched by it that he sent an edict empowering Abraham Beninger to tell the story of the Messiah when and where he chose—to black or white, bond or free.—*Missionary Gleaner.*

WHO DOETH THY WILL?

A RICH man knelt on the great church floor,
And prayed as men have prayed before.
The longest of all on bended knee,
As he pled with the "Man of Galilee."

He prayed for the living, he prayed for the dead,
He asked that the hungry might be fed.
The freezing ones made snug and warm
That they perish not in the pitiless storm.

He asked that the wicked wars might cease,
That all should have comfort, plenty, and peace.
"And help us, our Father, Thy love to instil,
He abideth forever who doeth Thy will."

From a further pew came a loud "Amen,"
The rich man paused, then went on again
To ask of the Master to gather each one
In mansions above when this life is done.

The winds struck the church with a swirl and
a moan,
The meeting was over, the rich man went home.
He passed by the places of want and sin,
And thanked God, once more, for His goodness
to him.

And he smiled in content, when he saw the light
Gleam from his palace windows bright.
The winds struck the church with a swirl and
a moan,
The dead ivy rattled against the stone.

When a woman, a babe hugged close to her
breast,
In the massive doorway sought shelter and rest.
'Gainst the costly panels she leaned her head,
The morning found mother and child both dead.

The pitying angels hovering near,
Wondered at words which they seemed to hear
Echoing thro' the gloom and chill—
"He abideth forever who doeth Thy will."

—*Mary Guernsey.*

THE TRADE IN SOULS.

IN an address on temperance a lady missionary recently stated that for each convert to Christianity in China made through the agency of American missionaries, one hundred drunkards were made by American liquor, and for each convert gained by English missionaries, English commerce made a thousand slaves to opium. Such estimates are startling, and if correct, are indeed discouraging, or would be if the work of soul-saving were left to human hands alone. The same conditions that facilitate mission work open the way also for the terrible traffic in the souls of men, and this is as true no doubt of Africa as of China,

and to a certain extent of other lands also.

A different phase of the same sad truth, that the devil's emissaries ply their trades with more apparent success than Christians, we find in the following: There are a million drunkards, and three hundred thousand erring girls in America. One half of these girls are from Christian homes or Sunday-schools, and three-fourths from country homes. They have been enticed into haunts of shame through the trickery and wiles of those engaged in the traffic of drink. Their average length of life is five years,—60,000 girls dragged down every year, 5,000 every month, 170 every day, a young life blasted in our fair land every eight minutes. It is hard for those who are giving all there is of themselves to save others, to look on and see such wholesale destruction of the souls and bodies of men and women, to see the harvest of evil cut down in such swaths while they may glean, here and there, only a handful or a head of grain. It only remains for us to keep our eyes fixed on the work given us to do, and leave the result with Him who has called us, and whose work it is.—*Gospel of Health.*

HOW HE LEARNED TO PRAY.

ONE evening not long ago two gentlemen walking down the street came to a small group of gospel workers praying. As they paused for a moment on the edge of the crowd, one of them removed his hat, and bowed his head. Later in the evening, when asked why he had done so, he told the following story:—

"Late one fall, about fifteen years ago, I was with a hunting and fishing party up in northern California. The hunting was good; and so one afternoon when all the rest were off fishing, I took my rifle, and went out in search of game. I had gone several miles over a rough country, when a light snow began to fall. 'About time I was making for camp,' I said to myself, and started to retrace my steps. But as it grew darker, the snow thickened, and I lost my way.

"It was growing bitterly cold; and though I looked everywhere for shelter, I could find none. The night was intensely dark, and the snow was blinding. I knew that if I stayed where I was, I should certainly freeze to death. There wasn't a living soul within five miles, and the trees on the mountain afforded no shelter.

"Well, my mother had taught me to pray; and I got down there in the snow, and, for the first time in years, told God all about it, and solemnly

promised that if He would lead me to safety, I would be a better man.

"When I got up, I felt impelled to go ahead. I didn't know which way I was going, but I just went on, perhaps a hundred yards, when splash! down went my foot in a pool of water. 'Worse luck yet,' I thought; 'that may mean a frozen foot.' But as the water soaked through my shoe, I found it was warm. I knew then that I had chanced across a hot spring. Losing little time, for I was becoming chilled, I found a place where the water was deep enough to cover me, and sat down in it. All that night I sat there, thanking God for the way He had saved my life. In the morning the rest of the party found me, and brought me dry clothes.

"Ever since then I have been a firm believer in the power of prayer; and whenever I come where people are praying, I am impelled to bow my head in reverence to the Power there represented.

EDISON J. DRIVER.

HISTORY OF A TRACT.

A TRAMP called at the home of one of our brethren in Orleans, Michigan, U. S., in 1870, and asked for food and lodging. On his leaving the next day, the lady gave him a tract. He asked her name, and wrote it on the tract. After wandering about for a time, he settled in South Dakota. By the reading of the tract he saw the truth, and accepted it, and after a time was elected elder of a church. He was blessed in bringing up his son in the truth, who is now a missionary among the islands of the sea. Pastor J. F. Gravelle visited the church, and while there saw the tract, and recognised the name of his former Sabbath-school teacher. He secured the tract to use in encouraging the brethren to "sow beside all waters." Isa. 32:20.

May God help us to give a cup of cold water in His name to some poor thirsty soul. What if that tract had not been given out? Surely the Lord's heart would have been saddened.

E. H. ADAMS.

THE child of God is to be an instrument in the hand of God, so that whatever is accomplished will be done by God and not by the man. The instrument of itself has no strength and no knowledge. The hand of the Master Workman possesses all the power, and to Him must be given all the glory. It is when God can find instruments of this character that He can work out His wise designs through human agency.



Conducted By C. C. TENNEY.

THE RELIGION OF THE BODY.

THE apostle writes: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Notwithstanding these words have stood on the sacred page through past ages, there are comparatively few who recognise the claims of God upon them in regard to the condition in which the body is to be preserved, or the use to which it is to be put. People are wont to regard their bodies as wholly their own. Many who acknowledge the claim of God upon the soul and its affections give no thought to their bodies, as though God did not claim them or had any use for them. The religion of the soul is everywhere advocated, but the religion of the body is almost wholly ignored. Indeed, a prominent feature of the religion taught by many people consists in the degradation of the body by every species of neglect and contempt. By fastings, torture, filth, neglect, and flagellation, misguided zealots have sought to show their ill-will toward the body in order that the soul might be correspondingly exalted.

The so-called "holy" men of India afford an illustration of this. In the professed Christian church thousands have endeavoured to manifest their extreme spirituality by their bodily neglect. Nor is the church of to-day entirely free from this fatal delusion that the ignoring of the body is not incompatible with the highest sanctity. A zealous, professed Christian remarked not long since, "If God gets my soul, the devil may have my old body if he wants it." The fatal mistake such people make is in supposing that one can serve God with his mind and please

the devil with his body. God has the whole man or none.

The same apostle quoted above also writes: "And the very God of peace sanctify you wholly. And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5:23. The reason why we should glorify God in our bodies is that they belong to Him. We are not our own. "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. No man has a right to ruin the property of another. The bodily house in which we live is the most beautiful dwelling ever formed. We are "fearfully and wonderfully made." This house is not our own. We are tenants for God, and while we keep the house He desires to come and dwell with us. Shall we then feel at liberty to deface and mar this beautiful dwelling of God? Let us beware. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [margin, destroy] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

In view of these statements, who shall say that God has no claim upon the body? Every member of our bodies should be consecrated to His service. We have no right to debase or misuse the body in any degree. It is our reasonable service to preserve every part of our bodies in the best possible condition, and present it to Him a living, holy, acceptable sacrifice.

HOW SHALL THE CHILDREN BE TRAINED?

It is a serious question how our children shall pass the forming, fixing period of their existence. What shall be their surroundings? what their habits? What object lessons shall be the first to make their impression upon the plastic mind? There is much excellent instruction in the Testimonies on this point, and it should be highly prized by Christian parents. An extract from "Testimony for the Church," No. 31, page 33, reads as follows: "Children are what their parents make them, by their instruction, discipline, and example. Hence the overwhelming importance of parental faithfulness in training the young for the service of God. Children should early be taught the sacredness of religious obligations."

One of the things to be most carefully watched in these days is the literature that is prepared for children, in the form of highly coloured and grotesquely illustrated nursery rhymes and story books, and also the flaming handbills and cheap circulars that are thrown about promiscuously. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely," etc., applies as well to little children as to Christians, and is, if possible, of more importance, because the little mind is developing, and taking on characteristics which it will retain through life. "By beholding we become changed," is as true of the bad as of the good, and the little mind which is constantly brought into contact with ugly and grotesque objects will surely be shaped accordingly, and will fail to reach that standard of excellence which God designed, and to which it might attain if properly directed.

It would be better to burn many of the silly story books which kind and well-meaning friends present to the children on birthdays and holidays, even at the risk of incurring their displeasure, than to have the children drink in the foolish fancies brought out in the gaudy, fantastic figures. Surely the enemy has sown tares in the field of literature, and all the way from

babyhood to mature years, the gateway is flung wide open to a world of literature that is only evil, when it should be most carefully guarded. The necessity of this cannot be overestimated. Besides those books which are entirely bad and immoral, there are many that seem to be good and right, yet they teach principles wholly at variance with the Bible, and will lead the young mind astray.

The Testimonies speak plainly on this point also. In "Testimonies for the Church," Vol. 3, pp. 471, 472, we find the following: "I was shown the state of the world, that it is fast filling up its cup of iniquity. Violence and crime of every description are filling our world; and Satan is using every means to make crime and debasing vice popular. The youth who walk the streets are surrounded with handbills and notices of crime and sin, presented in some novel, or to be acted at some theatre. Their minds are educated into familiarity with sin. The course pursued by the base and vile is kept before them in the periodicals of the day. . . . The literature that proceeds from corrupted intellects poisons the minds of thousands in our world. Sin does not appear exceeding sinful. They hear and read so much of debasing crime that the once tender conscience, which would have recoiled with horror, becomes so blunted that it can dwell upon the low and vile with greedy interest." Again, in "Testimonies for the Church," Vol. 1, pp. 410, 411: "I appeal to parents to control the reading of their children. Much reading does them only harm. Especially do not permit upon your table the magazines and newspapers wherein are found love stories. . . . You who are looking for your Lord to come the second time to change your mortal bodies, and to fashion them like unto His most glorious body, must come up upon a higher plane of action."

Purity, beauty, elegance, moral worth, and religion should be the foundation of the mental bill of fare presented to the young; and until they have judgment to choose wisely, their reading should be under the direction of persons of good judgment. The same principles hold good when applied to people of mature years. We

cannot turn a stream of dirty, filthy water into a spring, and expect the water of that spring to remain pure. No more can we expect the heart to remain pure and clean if we allow the record of crime and iniquity that is filling the land, and which is detailed in the newspapers, to pour through the mind. Guard well the citadel of the heart.

MRS. E. M. PEEBLES.

HOW TO COOK GRAINS.

ALL grains as well as many other foods contain a large percentage of starch. Each minute starch granule is surrounded by a covering of cellulose, a kind of material which must be ruptured in the cooking process if we would have this important food element do us good and not harm. If it is properly cooked, and insalivated by thorough mastication, it will go to do its legitimate and expected work of producing in the system the energy necessary to perform life's duties. If not cooked so as to rupture the granules, it not only does little good but much positive harm, in that it is a tax to the digestive organs and produces many derangements.

It is by the action of the saliva upon the starch that its digestion begins; but if the work is not well begun, it is never completed as it should be. By the common twenty-minute method of cooking grains, but few of the starch granules are ruptured, and therefore the greater bulk of the grains can be neither digested or assimilated, but will likely lie in the stomach to furnish food for germs, as is evidenced by the testimony of many who, not knowing the cause, say, "Grains do not agree with me; they give me a sour stomach."

Now do you not think the one who has found the proper method of cooking these most excellent foods has conferred a great favour on humanity? And if you would like to be put in possession of this open secret, please study carefully these directions, and cook your porridge accordingly. You will be repaid not only in their increased digestibility, but in their palatability as well. Select the best

quality of grain; carefully look it over to make sure no foreign substance remains; measure accurately, and use in the proportion indicated in the subjoined table. Have the water boiling in a place where it will not cease to boil as the grain is dropped slowly in from one hand, while vigorous cross-wise stirring is being done with the other. Continue the stirring sufficiently to keep the grain from sticking to the bottom until the water is well thickened with starch, or until the grain seems inclined to remain equally well in all parts of the water. When the porridge reaches this condition, we say it is "set." Cover the grain, and place in a kettle of boiling water, which may itself be covered so that the steam will surround the whole, or it may be placed in a pan of boiling water in the oven. The common double boiler is a good utensil to use for these purposes. Remember that from the time you begin to introduce the grain until it has cooked the required length of time, there must be no cessation of the boiling in the outside boiler. Salt is unnecessary, but if added at all, it should be put into the water previous to introducing the grain. There should be no stirring of the grain unless you desire to have it pasty and "slick." The varying times given in the table are dependent on the quantity cooked.

	Quantity of grain	Water required	Hours to cook
Rolled wheat	1 part	3 parts	3-4
Cracked "	1 "	4½ "	3-4
Pearl "	1 "	4 "	4-5
Whole "	1 "	5 "	6-8
Rolled oats,	1 "	3 "	3-4
Coarse			
oatmeal,	1 "	4 "	4-6
Rolled rye,	1 "	3 "	3-4
Pearl barley,	1 "	5 "	4-5

MRS. D. A. FITCH.

Pudding Sauce.—An acceptable sauce for almost any kind of fruit or pastry pudding may be made as follows: Thicken with corn flour a pint of boiling water to the consistency of cream. remove from the fire, and add at once a little salt, a half-ounce of butter, one fresh egg beaten to a froth, the grated rind and juice of one lemon, and a cup of sugar. Beat it up lightly, and serve. Do not boil after putting in the egg.



LESSON FOR SABBATH,

August 25, 1900.

THE BEATITUDES.

(Luke 6: 20-27.)

Matt. 5: 1-16, R.V.

- 1 And seeing the multitudes, He went up into the mountain: and when He had sat down, His disciples came unto Him: and
- 2 He opened His mouth and taught them, saying,
- 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 4 Blessed are they that mourn: for they shall be comforted.
- 5 Blessed are the meek: for they shall inherit the earth.
- 6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.
- 7 Blessed are the merciful: for they shall obtain mercy.
- 8 Blessed are the pure in heart: for they shall see God.
- 9 Blessed are the peacemakers: for they shall be called sons of God.
- 10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and trodden under foot of men. Ye are the light of the world.
- 15 A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

LESSON ANALYSIS.

1. The poor in spirit.
2. Inheritance for the meek.
3. Hungering after righteousness.
4. Pure in heart.
5. Accused falsely for His sake.

Note 1. Christ's sermon on the Mount of Beatitudes forms a true companion volume to the sermon that He gave from Mount Sinai. In both cases Christ was the speaker, and both sermons harmonise perfectly in their teaching. When He spoke from Sinai His voice shook the earth. Heb. 12:26. When He spoke from the mount in Palestine, His voice shook the false systems of a degenerate theology. When He speaks again, it will be from Mount Zion above, and His voice will then shake the heavens and also the earth. Heb. 12:26, 27.

2. The "poor in spirit" represents a character opposite to those who are full of self and feel no need. God despises the proud spirit, but "To that man will I look

who is of an humble and contrite heart and that trembles at My word." Selfish conceit is often the means that Satan uses in leading men to open rebellion against God.

3. All impurity and the knowledge of impurity comes from Satan. For this reason God would have man keep his "heart (mind) with all diligence; for out of it are the issues of life." Prov. 4:23. We cannot yield our mind to Satan for a moment without the risk of it being defiled.

4. The "meek man" is an opposite character to the man who is arrogant and overbearing. In this world with all its greed and rush, the meek man is likely to be pushed to one side, but he will find a prominent place in the kingdom of God. The meek man is teachable. Ps. 25:9. And God promises finally to "beautify the meek with salvation." Ps. 149:4.

5. Persecution for Christ's sake should be a cause of joy rather than of complaint. It is only as we become unlike the world and its ideals, that the hand of persecution will be laid upon us. But here the world's disapproval means the approval of God.



LESSON FOR SUNDAY,

August 26, 1900.

THE GOOD SHEPHERD.

John 10: 1-16, R.V.

- 1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth His own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which He spake unto them.
- 7 Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the Good Shepherd: the Good Shepherd layeth down His life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life

16 for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd.

GOLDEN TEXT: "The Good Shepherd giveth His life for the sheep." John 10: 11.

LESSON ANALYSIS.

1. The shepherd and his flock.
2. The robber and his work.
3. The door of the sheep.
4. The Good Shepherd.
5. The hireling.
6. One flock, but many sheep.

Note 1. The Eastern shepherd held an important position. To his care the flock was entrusted, and he was responsible for any loss that might come in through unfaithfulness. In fact, the character of the man was bound up in his flock of sheep, and his faithfulness or unfaithfulness was established by his treatment of them. A good illustration of this is found in the case of Jacob. Gen. 31:36-44.

2. The sheepfold is an enclosure walled round with stones. One fold usually serves for a whole district, and to this enclosure the shepherds lead their flocks at night. Each flock as it enters is counted, and in the morning the shepherd calls his own sheep, and they follow him out to pasture. The door of this enclosure is guarded all night by a watchman or porter, so that thieves and wolves may not steal or destroy the sheep.

3. In this lesson Christ presents Himself under two aspects,—first, the Door to the divine sheepfold, and, second, the Good Shepherd, who faithfully cares for the sheep. No one can truly enter the church of God unless it is through faith in Christ. "No man cometh to the Father but by Me." All who finally enter the kingdom of God will ascribe their salvation "unto Him that hath loved us, and washed us from our sins in His own blood." Rev. 1:5. When we enter the fold of God, Christ becomes our Shepherd, and we follow only where He leads.

4. The flock of the Eastern shepherd would pay no attention to the voice of a stranger. When we get truly acquainted with Jesus Christ we will pay no heed to any other voice but that to which the Divine voice gives its echo. Many strangers and many false shepherds constantly endeavour to lead astray and destroy the flock of God, but where the Divine voice is wanting, the sheep may know that it is not the shepherd sent of God; for he that is sent of God will speak God's word. Read the Lord's message to all false shepherds in Eze. 34:7-23. All of God's children will finally share the one fold, and Christ will lead them forever by the green pastures and quiet waters. Ps. 23.

The **ECHO**
PUBLISHING
COMPANY, Ltd.



General Printers

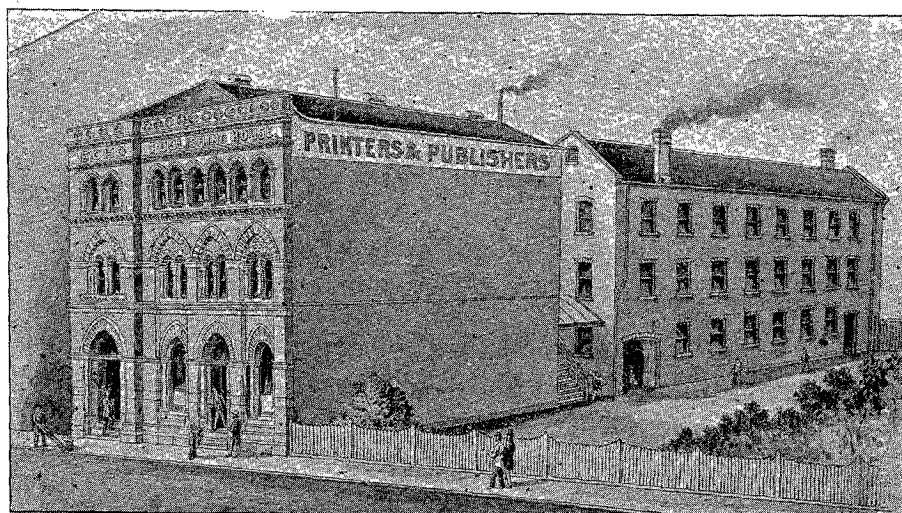
Stationers

Book Publishers

Book Binders

Engravers

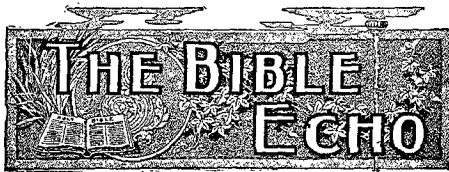
Electrotypers



343 FLINDERS LANE
.....MELBOURNE, VICTORIA

WE
SOLICIT
YOUR
WORK





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.

ROBERT HARE - - - - - Editor.

SPECIAL CONTRIBUTORS.

A. G. Daniells, President Union Conference.
Dr. E. J. Waggoner, Editor *Present Truth*, London.
G. C. Tenney, Brisbane, Queensland.
W. A. Colcord, Sydney, N.S.W.
E. W. Farnsworth, Melbourne, Victoria.
A. T. Robinson, Avondale College, N.S.W.

All books advertised in this paper can be obtained from the Echo Publishing Co., Ltd., Melbourne, Victoria, Australia, or from our agents given below.

PRICE, payable in advance:

For the year, post free	...	...	...	6/6
For six months, post free	...	...	...	3/6
For three months, post free	...	...	...	1/9
Two copies to one address in Victoria each	...	...	...	4/6
Four copies to one address in the other Colonies except Queensland each	...	...	...	4/6
To other Countries in the Postal Union	...	...	...	8/6
SINGLE COPIES postage extra	...	...	...	1d.

All orders sent direct to the publishers, either for single subscriptions or for clubs, must be accompanied by cash. If credit is required, please order through your Tract Society.

Instructions for Ordering.

1. Send P.O. Money Order, Postal Note, or Bank Draft. If outside of Victoria please add exchange.

2. If notes, gold, or silver is sent, register the letter.

3. Orders and Drafts should be made payable to THE BIBLE ECHO.

Postage Stamps.—Please do not send postage stamps, as they are liable to stick together, and are useless in this condition.

Foreign Money.—Do not send any.

Receipt.—No formal receipt is sent unless by special request. The address label on your paper will indicate the time to which your subscription is paid. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

Expiration of Subscription.—All papers are discontinued at the expiration of the time paid for. Notification will be sent before date of expiration, thus enabling you to renew in ample time to secure unbroken files. Please be prompt, as we cannot always furnish back numbers.

Change of Address.—When ordering change of address, please give both the old and the new address.

Important.—Use a separate sheet for Echo orders, and other papers, separate for books, tracts, etc., and if you address the editor, use a separate sheet. All can be sent in one envelope, and the money all sent in one order, but write each kind of business on a separate sheet. In this way each order can be handed to the proper clerk, and filled at once.

ADDRESS.

Bible Echo, North Fitzroy, Victoria, Australia.

OUR GENERAL AGENTS:

Victorian Tract Society, Oxford Chambers, 473 to 481 Bourke St., Melbourne.

N. S. W. Tract Society, 25 Sloane St., Summer Hill, N. S. W.

Queensland Tract Society, 85 George St., Q.

South Australian Tract Society, Hughes St., North Unley.

West Australian Tract Society, 263 Newcastle St. W. Perth.

H. B. Ilurwagh, Liverpool St., Hobart, Tas.

New Zealand Tract Society, 37 Taranaki St., Wellington.

International Tract Society, 44a Free School St., Calcutta, India.

International Tract Society, 28a Roeland St., Cape Town, South Africa.

International Tract Society, 59 Paternoster Row, London.

News and Notes.

The gold yield for July in Western Australia amounted to 113,601 ozs.

During the month of June 20,688 rats were destroyed in Melbourne. These were paid for by the city fathers at the rate of 6d. each.

From November last up to the end of April, 50,383 persons died of the plague in the city of Bombay, India. This gives a death-rate of 209½ per 1000. The plague is still keeping up its work of slaughter.

It is said that over 500 police and armed civilians, accompanied by black trackers and bloodhounds have been searching for the two aboriginal murderers who lately committed such depredations in N. S. Wales.

It is said that in the early part of this century as much as £200,000 was sometimes paid for a seat in the British Parliament. Some of the great families in England have repeatedly spent £50,000 for a seat in the House of Commons.

Personal.

Dr. E. R. Caro, Pastors E. W. Farnsworth, W. C. White, G. B. Starr, and S. McCullagh were in attendance at the Victorian Conference held at Prahran last week.

A very large and appreciative audience gathered in the Prahran Town Hall last Sunday night to hear Pastor Farnsworth speak on the Chinese crisis. The Echo Brass Band discoursed sweet music.

An unique and interesting programme was printed by the Echo Company for their progress meeting held last week. It forms a little souvenir of artistic design. Should any of our readers desire one of these, it will be posted to them on receipt of their name and address.

Obituaries.

Bottrill. Died July 12, at his residence, Moonta, South Australia, G. W. Bottrill, aged thirty-seven years. The cause of death was injuries received through falling a distance of ninety feet while at work in the Moonta mines. He lingered nine days after the accident, and during that time exhorted his wife and family to remain steadfast to the truth, and to meet him in the first resurrection. "For as in Adam all die, even so in Christ, shall all be made alive, . . . they that are Christ's at His coming." J. H. Woods.

Harris. Died July 26, 1900, at the home of C. A. Brandstatter, Brisbane, Queensland, James Thomas Harris, in his eightieth year. After a sickness of four weeks, Brother Harris, who was an honoured and beloved member of the North Brisbane church, passed quietly into his last rest while taking his natural sleep. He enjoyed perfect peace of mind during his illness, and frequently bore testimony to the sustaining grace of Christ and the wealth of the precious promises that brightened his hope of a glorious immortality at the Lord's coming. Services at the church and grave were conducted by the writer. H. C. LACEY.

Book Notices

"SUNSHINE AT HOME"

This work comprises 124 large quarto pages 10 x 13½ inches, and 190 engravings. Great care has been taken to exclude everything of a trashy character, thereby making it a great favourite with all classes of society. It is printed on fine calendered paper, bound in cloth, embossed in jet and gold. It is finished in two styles; red edges, 6/6; gilt edges, 7/6; post free.

RIGHTS OF THE PEOPLE.

THIS book is devoted to a somewhat exhaustive consideration of the relations that exist between civil government and religion, also of the individual rights of the people regarding those matters. Although it is written from the standpoint of the United States of America, the principles that are discussed are of universal application, and are just as pertinent to the situation in this country as elsewhere. As Australia is on the eve of federation, when a general government will be formed, and the country become a nation, it is of very great importance that the true relations between civil government and religion be understood by the people. The masses should clearly understand what their rights are in these matters. The book in question is of special value and interest in this direction. It contains 378 pages, several illustrations, and is issued in two styles of binding, paper, at 1/6 per copy, and cloth at 4s.

MODERN SPIRITUALISM.

In this work Spiritualism is treated from the standpoint of the Scriptures, which have pointed out its character, and warned us against its presence and teachings. Chapter I discusses its power, intelligence, and progress. Chapter II introduces the standard of authority, the Bible, and shows that the agency cannot be what it is claimed to be. Chapter III presents the testimony of the Scriptures as to the state of the dead, showing that the spirits are not the disembodied spirits of dead men. Chapter IV gives Bible proof that they are spirits of devils, and refers to its many warnings against the evil. Chapter V shows by quotations from Spiritualistic works what they teach, and points out the dangers of mediumship. Chapter VI shows how disastrously it has failed to fulfil its promises and pretensions. Chapter VII presents the prophecies which have foretold the rise and progress of this deception in the last days, and how it is a most startling sign of our times, and of the nearness of the end. No believer in the Bible can read this book without being thoroughly put on his guard against this crowning delusion of the last days. 156 pages. New revised edition, four full page half tone illustrations; paper, 9d per copy; cloth, 1/6.

The above publications may be obtained of any of our general agents, a list of whom may be found in another column; also from the International Tract Society, 28a Roeland St., Cape Town, South Africa, or order direct from Echo Publishing Co., Ltd., 343 Flinders Lane, Melbourne, Vic.

Printed and published by the ECHO PUBLISHING COMPANY, LTD., 14 and 16 Best Street, North Fitzroy, and registered as a newspaper in Victoria.