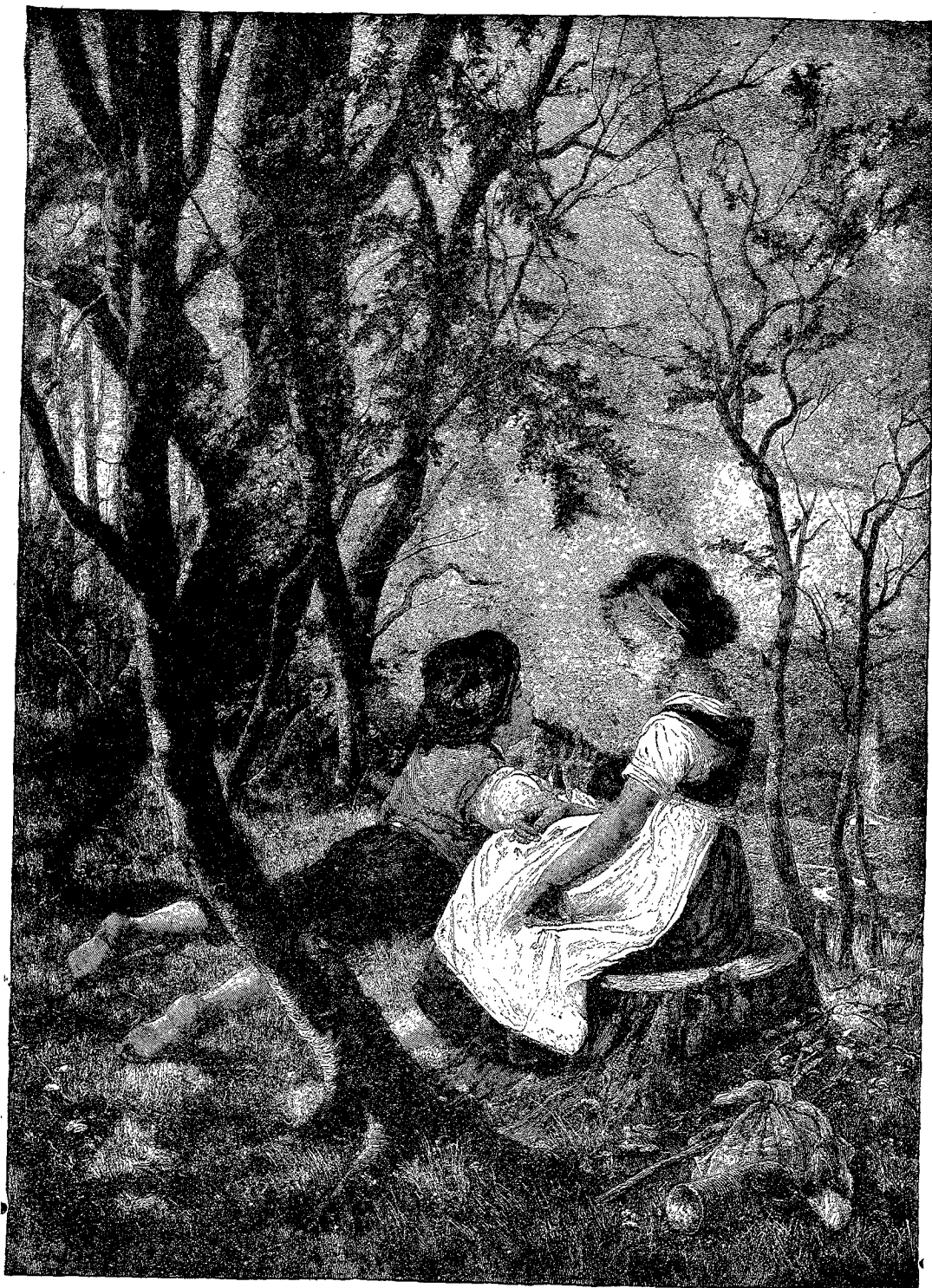


OCTOBER 1, 1900.

THE BIBLE ECHO



Happy Childhood.*



LESSON FOR SABBATH,

Oct. 6, 1900.

OUR SINS PURCHASED.

Gal. 1: 1-5, R.V.

- 1 Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised Him from the dead), and all the brethren which are with me, unto the churches of Galatia: Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us out of this present evil world, according to the will of our God and Father: to whom be the glory for ever and ever. Amen.

LESSON ANALYSIS.

1. Paul's commission.
2. Sent by a living Christ.
3. Grace and peace of God.
4. Christ's offering for sin.
5. This evil world.
6. Glory forever.

Note 1. The Sabbath-school lessons for the next eight months will be devoted to a study of the Epistle to the Galatians. This epistle was not written for the sake of controversy, but to settle controversy. Those who study any part of the word of God with the object of getting ready for controversy or debate will miss all that God has in that book for the hungry soul. The spirit of debate is one of the factors of unrighteousness. Rom. 1: 29. It is classed with murder and envy, and it is therefore not a safe thing for the child of God to deal with.

2. Paul received his commission as an apostle from Headquarters. The apostleship was not chosen for him by any man, nor yet by his own will. He was chosen by Jesus Christ and God the Father to carry the gospel to the nations. See Acts 22: 14, 15.

3. Christ was raised from the dead by the Father. When He had given His life for sin, the law had no further claim upon Him, and as He was really without sin, it was perfectly just that He should thus be delivered from death. Death had no power over Adam in his sinless state; so when Christ had paid the penalty for sin, while being Himself without sin, death could no longer hold Him captive. In rising again, He led captivity itself captive, and took the keys of the grave from the hand of the destroyer. Eph. 4: 8; Rev. 1: 18.

4. It is only the favour and peace of God that can give true peace. God does not give peace as the world gives it. The world's peace is only active when all around is peace; the peace of God keeps

the soul in the storm. For this reason it passes human understanding. Phil. 4: 7.

5. It was sin that necessitated Christ to give Himself. And that gift was made with the object of delivering us from this "present evil world." So then the one who is not delivered from the world and its evil now, has not appropriated God's gift. God wants to get sin away from man, and He then plans to take man away from sin.



LESSON FOR SUNDAY,

Oct. 7, 1900.

JESUS DINING WITH A PHARISEE.

Luke 14: 1-14, R.V.

- 1 And it came to pass, when He went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching Him. And behold, there was before Him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath, or not?
- 2 But they held their peace. And He took him, and healed him, and let him go.
- 3 And He said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a Sabbath day? And they could not answer again unto these things.
- 4 And He spake a parable unto those which were bidden, when He marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.
- 5 And He said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

GOLDEN TEXT: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14: 12.

LESSON ANALYSIS.

1. Proper Sabbath observance.
2. Works of mercy.
3. Advice to the guests.
4. Humiliation and self-exaltation.
5. The final recompense.

Note 1. Christ went to eat bread with a Pharisee on the Sabbath, and while there they watched Him. The Greek word here used, *παραιρέω*, is defined as

"to observe anything near at hand, or narrowly; to observe or watch insidiously, or with sinister design." They watched Him to see if they could not find some cause of accusation against Him.

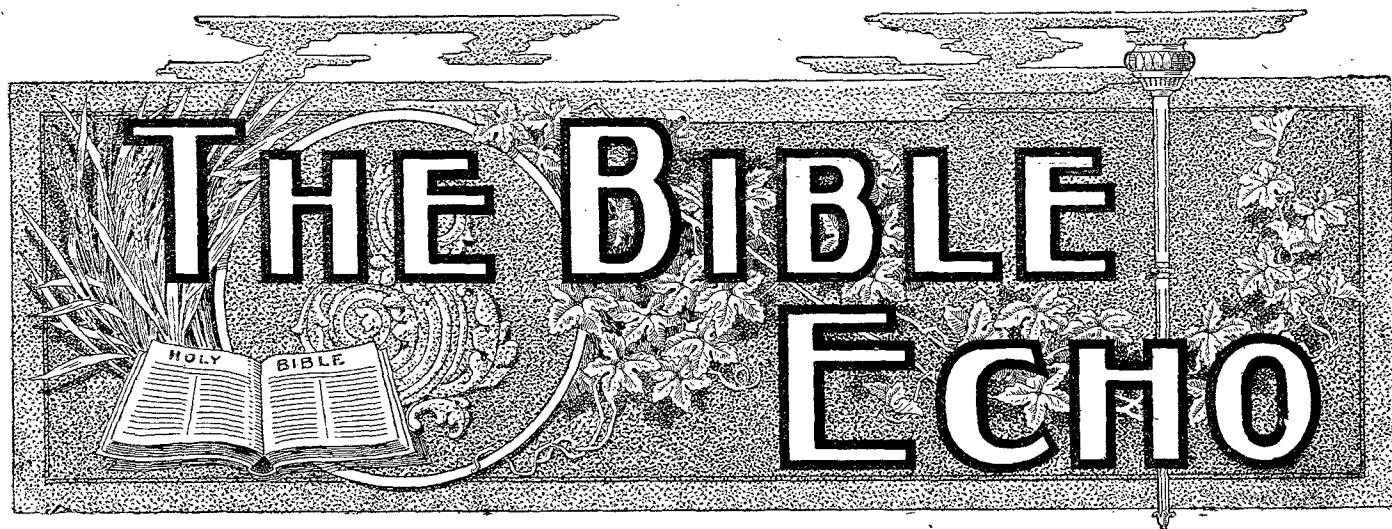
2. Christ also watched, but see the difference; He saw their mistake in seeking the chief places at the feast, but instead of finding fault and condemning them, He gave them a lesson that would help them to correct their error.

3. There was never any question between Christ and the Jews as to the day of the Sabbath; it was the seventh day always. But the trouble was as to the manner of its observance. The Jews followed tradition; Christ followed the will of God. Works of mercy are always lawful on the Sabbath, and Christ in His life, by both precept and example, showed that they were in keeping with the requirements of the Sabbath law. But Christ, neither here nor elsewhere, abolishes or lessens the force of the fourth commandment. He only erased the traditions written by men over the law of God, and so leaves the law as it came from God.

4. Humility is the true path to final greatness. "He that humbleth himself shall be exalted," while he that exalts self shall be abased.

5. The rich and influential had been bidden to this feast, and they, in turn, would bid the generous host to a return banquet. How much there is of this kind of work to-day! God would have His people act on a different plan—share with the poor and the helpless who cannot make any return—knowing that God will give a true recompense, for even "a cup of cold water" given in His name.

6. The time when the rewards will be given is here pointed out—"at the resurrection of the just." This is the first resurrection, and not till then will God give rewards unto His servants the prophets, and unto them that fear His name. Rev. 11: 18. It is at the time of the first resurrection that Christ comes, and He brings the reward with Him. Rev. 22: 12. It is a mistaken idea to think that men go to their reward at death. It is to the time when the dead live again that God points His people for the "recompense of the reward." God has planned it this way so that all may enter into His joy at the same time; "God having provided some better thing for us, that they without us should not be made perfect." Heb. 11: 40. Abel, the first man that died, has not yet received his reward. His life has continued to speak to all the generations of men, but all the ages have been to him but one unconscious moment. Even the wicked are reserved to the day of judgment to be punished. 2 Pet. 2: 9.



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ONE PENNY.

A LOST FERN-LIFE.

In a valley, centuries ago,
 Grew a little fern-leaf, green, and slender—
 Veining delicate, and fibres tender,
 Waving, when the winds crept down so low.
 Rushes tall, and moss and grass grew round it,
 Playful sunbeams darted in and found it,
 Drops of dew stole down by night and crowned it:
 But no foot of man e'er came that way;
 Earth was young, and keeping holiday!

Useless? Lost? There came a thoughtful man,
 Searching nature's secrets, far and deep;
 From a fissure in a rocky steep
 He withdrew a stone o'er which there ran
 Fairy pencilings, a quaint design,
 Leafage-veining, fibres clear and fine,
 And the fern's life lay in every line!
 So, I think, God hides some lives away,
 Sweetly to surprise us in the coming day.

—Selected.

TWO MARVELLOUS SCENES.

THE doctrine of the "Second Coming of Christ" is the very keynote of the sacred Scriptures. Of the thirty-six thousand texts contained in the Bible, *fifteen hundred*, or one in every twenty-four, refer directly or indirectly to the second advent. Among these are found thirteen lines of prophecy and six magnificent descriptions which set forth, respectively, the approximate time and characteristic features of this all-consummating and crowning event.

The one text in all the Bible that discloses most clearly and compactly the *manner* of Christ's coming, is Acts 1:9-12:—

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

This remarkable passage is a description of the ascension of our Lord. As He receded from view in the cloud and was carried away into heaven, the disciples left behind were accosted by two shining ones with the words "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven."

To gain, therefore, the clearest possible conception of the manner in which Jesus will come, it is needful only to study the features here stated. Careful inspection of the text will show the following important points:—

JESUS ASCENDED.

1. Speaking ... "When He had spoken."
2. In sight ... "While they beheld."
3. Through the air ... "He was taken up."
4. In a cloud ... "A cloud received Him."
5. With angels "Two men . . . in white."
6. In person ... "This same Jesus."

Remembering that this "ascension scene" will be duplicated by the second advent, we know that *that* great event will also exhibit, though more gloriously, the above named characteristics. Let us consider a few of the texts substantiating this conclusion.

WILL JESUS COME SPEAKING?

This fact is affirmed and re-affirmed at least ten times in the Word of God. In rapturous vision, the sweet Psalmist of Israel sung, "Our God shall come, and shall *not keep silence*. . . . He shall *call* to the heavens from above, and to the earth, that He may judge His people." Ps. 50:3, 4. Said Isaiah, the gospel prophet, "The Lord shall cause His glorious voice to be *heard*." Isa. 30:30. When Paul penned his two epistles to the Thessalonians, in which he makes two very distinct references to the second advent, he wrote: "For the Lord Himself shall descend from heaven *with a shout*, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16.

Jesus, in that wonderful prophecy recorded in Matthew, in which He gave the signs of His coming and the end of the world, said, "He shall send His angels with a *great sound* of a trumpet." Matt. 24:31. "They that are in the graves shall *hear His voice* and shall come forth" were His words on another occasion when referring to the hour of His second advent. John 5:28, 29. Again, Paul bears testimony, "The *trumpet shall sound*, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:52. To any candid mind, these passages must be quite conclusive in their witness to

the *audibility* of the Lord's voice at the time of His second coming.

WILL JESUS BE SEEN COMING?

This fact, too, is repeatedly stated and emphasised in the Scriptures. Said our Lord:—

If they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning [or light] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Matt. 24: 26, 27.

On a dark night, a flash of lighting illumines the whole heavens. The first ray of the rising sun, as it flashes above the horizon, darts with electric speed from east to west. These natural phenomena Christ presents as illustrative of the manner of His appearing. There is no room for any secret rapture of the saints left in this language of the Divine Bridegroom, or for any coming but that "visible" and known to all earth's intelligences. Contrary speculations are solemnly discovered and removed by the "go not forth" and "believe it not" spoken by our Saviour. Said the Revelator at a later date, "Behold, He cometh with clouds; and *every eye shall see Him.*" "All the tribes of the earth shall mourn," said Jesus again, "and they shall *see* the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. And all Scripture agrees with these texts in one united testimony to the "visible" as well as to the audible features connected with the second advent.

WILL JESUS COME IN THE AIR?

When Christ departed He "went up into heaven." While engaged in converse with His disciples, His hands stretched over them in loving benediction, suddenly His feet were lifted from the earth, and He was borne through the air into heaven. The promise was that His return should be in "like manner." Hence, Paul testified that "the Lord Himself shall descend from heaven . . . then we which are alive and remain shall be caught up . . . to meet *the Lord in the air.*" 1 Thess. 4: 16, 17. Not in any local place, here or there, in the desert, or secret chamber, or some retired spot chosen to meet a select few, will be Jesus' coming, but "*in the air,*" where every

eye shall see Him, and every ear hear His voice, as He descends in all His majesty and glory.

H. C. LACEY.

(To be Continued.)

THE CRITIC'S FATE.

A LITTLE seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
It mused, "shall I come out?"
"The lillie's face is fair and proud,
But just a trifle cold;
The rose, I think is rather loud,
And then, its fashion's old."
"The violet, it is very well,
But not the flower I'd choose;
Nor yet the canterbury-bell—
I never cared for blues."
"Petunias are by far too bright,
And vulgar flowers beside;
The primrose only blooms at night,
And peonies spread too wide."
And so it criticised each flower,
This supercilious seed;
Until it woke one summer hour
And found itself—a weed.

—Selected.

PRACTICAL CHRISTIANITY.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Matt. 5: 44.

In this text the Saviour has given His followers some instructions that are directly opposed to the carnal mind. The world does not look at things in this way. They say, "Get even with your enemy; show him that you are just as smart as he is."

Not only does the world say this, but even the professed followers of Christ often make like statements, and do everything that they can to get ahead of one another.

And, personally, how often we try, when some one has caused us injury, or hurt our feelings, to get even with him by acting just as he has acted. What does Christ say?—"Pray for them," love them, bless them, and do them good. How humiliating it is for us to forget all about self and go to pray for the one who has wronged us. This is what Christ did, and "if any man have not the spirit of Christ he is none of His." Christ is thus spoken of by the prophet:—

I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting. Isa. 50: 6. He was oppressed, and

He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. Isa. 53: 7.

From the cross of Calvary we hear through the ages that prayer for His murderers, and the message of hope given to the dying thief. The wise man gives this admonition:—

Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth. . . . Say not, I will do so to him as he hath done to me; I will render to the man according to his work. Prov. 24: 17, 29. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink. Prov. 25: 21.

Nothing befell Christ but that which Infinite Love permitted; here is our source of comfort. He who endures with the Spirit of Christ abides in Christ, and the blow that is aimed at him falls on Christ. We have no need to resist evil, for Christ is our defender. Nothing can touch us except by our Lord's permission.

All through Christ's life on earth He was persecuted and tried, yet, even those who said He was mad failed to make Him utter one angry word. Those who hope to enter the blessed country when the "meek shall inherit the earth," must get rid of every revengeful trait of character. If we are to dwell with Him we must be tempted (tried) on all points as He was, and, like Him, come off victorious in the struggle.

W. J. R. BOWES.

PRAYER.

MEN in general think it an honour to be admitted into the company of those who are distinguished by rank, power, or attainments. They feel it a privilege to converse with men eminent in wisdom or knowledge; and a Christian may justly esteem it a privilege to be permitted to associate with a person of great or peculiar piety.

When Christ walked on earth, we often read of the great multitudes that assembled to see and to hear Him. On one occasion we read of a rich man, Zaccheus, climbing a tree to get a glimpse of that remarkable character. Had we lived in that time, we should doubtless have thought it a high honour to be in His company, and, like Mary, to sit at the feet of Jesus and hear His

words. It is prayer that enables the needy and sinful to enjoy the great privilege of access to the King of kings and Lord of lords. Prayer is holy intercourse with God; it is a simple, humble, and ardent offering of the heart before God, wherein we ask things needful or give thanks for benefits received.

Prayer is not the posture of the body, the expressions of the voice, or the mere inventions of the mind. Many have a peculiar gift in this respect, that they suppose to be a gift of prayer. They can pour out fluently and at great length a form of words, but both the mind and tongue may be thus employed while the heart may not feel the sentiments expressed, nor understand the blessings implored.

It is not eloquence, but earnestness, that tells with God. This is acceptable prayer, but how often are our devotions a mere form? Christ says, "This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me." But such is vain worship. Matt. 15:8, 9.

There are severe penalties against those who neglect the privilege of prayer. The Psalmist says, "Pour out Thy wrath upon the . . . kingdoms that have not called upon Thy name." Ps. 79:6. And Daniel ascribes the evil that came on the Jews to their neglect of prayer. Dan. 9:13. The true happiness of every Christian consists in his or her spiritual communion with God. Prayer is a necessary part of the Christian's life, for it brings him into the presence of God, and is the most direct act of communion with Him. Secret prayer is considered by our Lord as forming a line of distinction between the Christian and the mere professor.

When thou prayest, thou shalt not be as the hypocrites, for they love to pray standing in the synagogues, and in the corner of the streets, that they may be seen of men.

And again:—

Thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

The principle here inculcated is to avoid all show in our religion, anything that might foster vain-glory or appear to proceed from it, or that expresses the vain show and hypocrisy of mere professors, having

a "form of godliness" without the power.

Parents, pray for your children. Are you in prosperity?—Let prayer and praise sanctify your enjoyments. Are you afflicted?—That is the time for special prayer. Let devotion spread a cheering light over your dark hours.

J. J. STUCKEY.

BIBLE ALPHABET.

THE following beautiful arrangement of God's precious promises was sent to the *Life Boat* by a little girl. We copy it for our readers:—

A.—"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted." Isa. 66:13.

B.—"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

C.—"Casting all your care upon Him; for He careth for you." 1 Peter 5:7.

D.—"Delight thyself also in the Lord; and He shall give thee the desires of thine heart." Ps. 37:4.

E.—"Every word of God is pure: He is a shield unto them that put their trust in Him." Prov. 30:5.

F.—"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

G.—"God is our refuge and strength, a very present help in trouble." Ps. 46:1.

H.—"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Josh. 1:9.

I.—"I can do all things through Christ which strengtheneth me." Phil. 4:13.

J.—"Jesus saith unto him, I am the Way, and the Truth and the Life: no man cometh unto the Father, but by Me." John 14:6.

K.—"Keep me as the apple of the eye; hide me under the shadow of Thy wings." Ps. 17:8.

L.—"Let not your heart be troubled: ye believe in God, believe also in Me." John 14:1.

M.—"My God shall supply all your need, according to His riches in glory by Christ Jesus." Phil. 4:19. "My times are in Thy hand." Ps. 31:15.

N.—"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude. 24.

O.—"Only fear the Lord and serve Him in truth with all your heart: for consider how great things He hath done for you." 1 Sam. 12:24.

P.—"Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be

troubled, neither let it be afraid." John 14:27.

Q.—"Quench not the Spirit." 1 Thess. 5:19.

R.—"Rejoicing in hope; patient in tribulation; continuing instant in prayer." Rom. 12:12.

S.—"Say ye to the righteous, that it shall be well with him." Isa. 3:10.

T.—"The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33:27.

U.—"Unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall." Mal. 4:2.

V.—"Verily, verily, I say unto you, he that believeth on Me hath everlasting life." John 6:47.

W.—"We know that all things work together for good to them that love God." Rom. 8:28.

X.—"Except a man be born again, he cannot see the kingdom of God." John 3:3.

Y.—"Ye shall seek Me; and find Me, when ye shall search for Me with all your heart." Jer. 29:13.

Z.—"Zealous of good works." Titus 2:14.

HETTIE ADAMS.

A TOUCHING INCIDENT.

SOME one relates a touching incident which occurred on a railroad train: One night in a crowded sleeping-car a baby cried most piteously. At last a harsh voice called out from a neighbouring berth:—

"Won't that child's mother stop its noise so that the people in this car can get some sleep?"

The baby ceased for a moment and then a man's voice answered:—

"The baby's mother is in her coffin in the baggage-car, and I have been awake with the little one for three nights. I will do my best to keep her quiet."

There was a sudden rush from the other berth, and a rough voice, broken and tender, said:—

"I didn't understand, sir; I am so sorry; I wouldn't have said it for the world had I understood. Let me take the baby and you get some rest."

And up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it until morning. As he carried the little one back to its father, he again apologised in the same words: "I hope you will excuse what I said. I didn't understand how it was."

It is the peculiar province of Christians to be kind, patient, and courteous even when they do not understand. Thus does the excellence of their grace appear.—*Onward.*

A HERO AND HEROINE.

HE was a grim old fellow,
As stern as a man could be,
Who did odd jobs for a living;
A washerwoman was she—
A shabby, forlorn old couple
As ever the world has seen;
Yet he was a noble hero,
And she was a heroine.

He fought with the largest army
That ever marched out to war,
In the world-famed "Battle of Dollars
and Cents,"
To keep the wolf from the door.
She ruled o'er a growing kingdom,
Nine riotous girls and boys,
And faithfully bore the burdens
Of a sovereign's cares and joys.

And when, at last, they were vanquished,
This queen and her soldier brave,
They patiently started adown the hill
Which leads to a pauper's grave—
A shabby, forlorn old couple
As ever the world has seen;
Yet he was a noble hero,
And she was a heroine.

—Selected.

"YE ARE DEAD."

CANDIDATES for baptism, when properly instructed, enter into a covenant with God to fully yield themselves to be crucified; to have self entirely destroyed; to die to self (Rom. 6:3); to die daily (1 Cor. 15:31); to always recognise the sentence of death upon them (2 Cor. 1:9) in order that the life of Christ may appear in their life, so that they may be renewed in His image. 2 Cor. 4:11, 12; Col. 3:10.

"*Ye are dead*" must be the sentence often repeated to every natural or inherited unchristlike trait of character. No quarter must be given to the old man, no place for his resurrection to life allowed; for all his doings are contrary to the new man. There is no good thing in him, therefore we need not spend time in discussing or arguing as to why he ought to die. All that pertains to him must be crucified, mortified, or it will mortify us. Col. 3:5.

EVIDENCES OF DEATH.

Dead people are not sensitive either to slight or praise; speak no angry words; hold no malice; tell no tales about others; repeat no unchaste words; think no impure

thoughts. They have ceased to do their own works; they rest every Sabbath; they do not sin; they do not jest; they do not smoke; they do not drink; they do not quarrel; they do not strike; they do not war; they are quiet neighbours. They are just dead to everything around them, and so are true Christians—"Ye are dead, and your life is hid with Christ in God." Are you dead?

G. B. STARR.

PORK.

THE flesh of the swine is a very common luxury on the tables of the world at large. It is somewhat surprising, however, to find it upon the tables of those who profess to receive the Bible as a rule of faith, for this very word says of the swine, "It is unclean unto you. Ye shall not eat of their flesh, nor touch their dead carcase." Deut. 14:8.

This is not an arbitrary command. The reason why swine's flesh should not be eaten is stated: "*It is unclean unto you.*" Anyone who at all observes the habits of the hog will admit that it is a filthy and unclean animal. "As filthy as a pig" is a common expression. People as a rule do not associate the highly flavoured morsel between the teeth with the filthy hog. They do not consider that that very morsel a short time before was rolled about in a puddle of filth by its possessor. The ham is composed of what the hog eats, and it cannot therefore be anything else but unclean.

Dr. Adam Clarke once said that if he were to offer a burnt-offering to the devil, he should choose a pig stuffed with tobacco. When invited to ask the blessing at a table upon which were remnants of a swine's carcase, he said, "Lord, bless this bread, these vegetables, and this fruit; and if Thou canst bless under the gospel what Thou didst curse under the law, bless this swine's flesh." Scrofula, which is such a common disease in its various forms among mankind, is undoubtedly due largely to the consumption of pork, the word itself being derived from the Latin word *scrofa*, signifying "a breeding sow."—*Life and Health.*

In 1478 Mohammed II., in forming the siege of Scutari in Albania, employed fourteen heavy bombards, the

lightest of which threw a stone shot of 370 pounds weight, two sent shot of 500 pounds, two of 750 pounds, two of 850 pounds, one of 1,200 pounds, five of 1,500 pounds, and one of the enormous weight of 1,640 pounds, enormous even in these days, for the only guns whose shot exceed the heaviest of these are our 80-ton gun, throwing a 1,700-pound projectile; our 100-ton, throwing one of 2,000 pounds, and the 110-ton, throwing an 1,800 pound shot with a high velocity. The stone shot of Mohammed's guns varied between twenty and thirty-two inches in diameter, about the same height as a dining-table; 2,534 of them were fired on this occasion, weighing, according to a calculation of General Lefroy's, about 1,000 tons, and were cut out of solid rock on the spot. Assuming twenty-four inches as the average diameter of the shot fired at this siege, the total area of the surface dressed was nearly 32,000 square feet. At this siege the weight of the powder fired is estimated by General Lefroy to have been 250 tons. At the siege of Rhodes, in 1480, Mohammed caused sixteen basilisks or double cannon to be cast on the spot, throwing balls two to three feet in diameter.—*Christian Work.*

"THE great objection to the Sunday paper on the part of the believers in Sunday sacredness, is not the fact that some Sunday work is done in producing the paper. The amount of work actually done on a Sunday paper on Sunday, is much smaller than the work done on the Monday paper. The great objection to the Sunday paper is that so many people read it instead of going to church. It is in this respect a rival of the preacher; and the average Sunday preacher feels that he has a divine right to a monopoly of the day. While he does not ask the government directly to compel the people to go to church, he does demand that civil laws shall be so framed and administered as to reduce to the minimum the possibility of going anywhere else on Sunday. Of course very many people, if shut up to the choice of spending the entire day at home or going to church, would go to church."

TALK faith; your words of trust may kindle confidence in some other heart that otherwise might become despondent.



THE LAND OF DEVILS.

KOREA is the home of the most complex and all-pervading witchcraft the world has ever seen. It is not cruel like the fetishism of the Congo, but it is so servile and puerile that it has sapped the virility of a stalwart and attractive race. The Koreans are the most omnivorous and voracious gluttons on earth. They simply live to eat. The typical Korean is eating nuts, fruit, and confectionery all day long between his regular meals, imbibing also great quantities of wine at intervals; but he can commonly eat three pounds of meat at a meal, and he eats his portion of flesh all the more delightedly if it is black dog that happens to be in season. What can be done to elevate such a people? The national fibre has been destroyed by gross materialism, and the religious cult has actually helped the deterioration.

Wizards and witch doctors are the real rulers of Korea. What is most singular, perhaps, in this degrading system, is that parents are counted particularly lucky if they happen to have a son born blind. He can become a "Pan Su," or blind sorcerer, and is sure to be able to gain a handsome livelihood for the whole family. The "Pan Su" wizards are supposed to be gifted with supernatural instead of natural vision. The helpers of the male Shamans are the female sorcerers, or witches, who are everywhere in evidence. The function of these two classes of Shaman devotees is to propitiate the spirits which swarm in the air, at least three-fourths of these demons being altogether malign. The "Pan Su" and the "Mutang" will not by any means exercise their offices at a low figure. Their fees are most exorbitant, and it is computed that Shamanism costs the country not less than half a million sterling annually!

Nowhere can the poor Korean escape from the accursed burden of this life-long bondage to unseen foes. According to the popular creed the malign spirits fill every portion of space. The chimney is crowded with them; they live by thousands in the kitchen; they have their mansions in the roof; they squat in every jar; they

sit on every beam; they waylay the wretched citizen by thousands when he travels forth along the road; they dance around him in earth, air, and water. Arithmetic cannot compute their number, for they exist in thousands of billions. The "Mutang" or sorceress is the most important sort of woman among the Koreans. She is everywhere in as much request as the blind "Pan Su," and as she can move about freely, not being blind as he is, she leads a much more active life. Yet, strange to say, this all-important personage is socially an outcast. The Koreans hold woman in lower esteem than any other civilised people, and the "Mutang" is relegated to the lowest place of all, although she is the mediator between natural and supernatural agents. . . .

Children are sold to devils by very many families. To sell a child to a spirit is reckoned by a Korean father to be the surest method of assuring its prosperity. The children thus consecrated still live with their parents, but they are considered to belong to the "Mutang." It is extraordinary that a system so unutterably ludicrous should prevail over an intelligent and keen-witted people. All classes are bewitched by it. The late Queen, a beautiful and talented woman, was a profound believer in Shamanism, and resorted continually to the demon oracles. But they could not save her from her cruel fate. She was foully murdered by Japanese assassins. For that crime the Japanese will be bitterly hated by Korea for many a generation. The place where her remains were cremated has become one of the most venerated of spirit-shrines.

Most of the spirit-shrines in Korea are grotesque places, adorned with gaudy paintings of gigantic caricatures of humanity, like exaggerated Chinese generals. The inscription usually is, "I, the spirit, dwell in this place." The Koreans on coming to a shrine act as do the Russians when they catch sight of a holy "ikon," but they have a habit, in addition, of expectorating before passing on. To sick people are often given fragments of a feast offered at a shrine, with the confident hope that a cure will thus be effected. The effect is often fatal. For instance,

many a typhoid patient is thus stuffed with pork! Yet the sad result seems to bring no revulsion of opinion. For in Korea the dark reign of superstition has eclipsed all the light of common sense.—*Rev. Wm. Durban, in Morning Herald.*

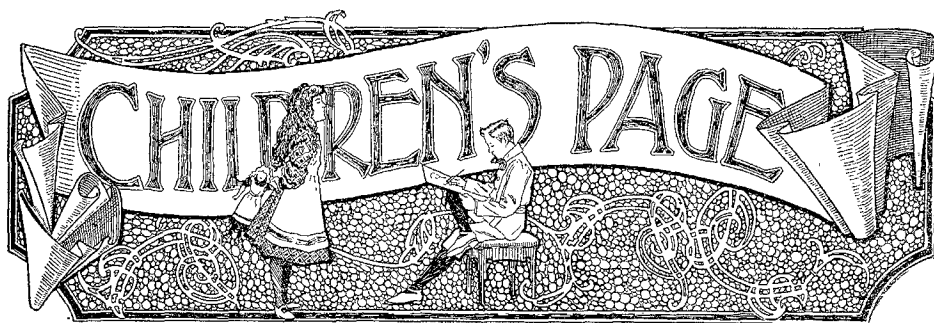
WITCH AND RAIN DOCTORS IN AFRICA.

IN Africa there are men who are called "witch doctors" because they profess to be able to detect thieves, find stolen property, and tell if any one is a witch. They are also called "rain doctors" because they profess to bring rain when it is needed. They are said to cure diseases by their medicines, their fires, and their incantations.

Once, in a tribe where there was one of these doctors, some things were stolen, and it seemed impossible to find out who was the thief. The doctor gathered all the suspected ones and told them that he had a chicken which had a spirit in it that would point out the thief. He took the chicken, rubbed it all over with grease and then smeared it with red clay and placed it in a hut alone. One by one the men were ordered to go into the hut and place their hands on the fowl, which would speak when the thief touched it. Those who were innocent handled the chicken, and when they came out, their hands were red. The real thief was afraid to put his hands on it, and when he came out, his clean hands betrayed him, and on being charged with it he confessed his guilt.

A missionary who travelled up the Zambesi River, in Africa, tells us that on one occasion a company of natives gathered in front of his hut and began an animated discussion. This grew hotter and hotter, until presently a fire was kindled and a large pot of water was set on it. "I was told," said he, "that this was a trial for witchcraft, and that the two persons charged had to wash their hands in the boiling water, and if the skin came off after twenty-four hours, the victims were to be burned alive. First one, then the other, dipped his hands in the fiercely-boiling water, lifting some up and pouring it over the wrist. Twenty-four hours told its tale, and I saw the poor fellows marched off to be burned, before a howling, cursing crowd."—*Selected.*

"The world is replete with our Father,
We see Him where'er we reverence Him.
The hills, keeping watch o'er the hamlets,
Just whisper the care of His love;
The moss, in its simple perfection,
The lichens that creep on the wall, so low,
The flowers, in their exquisite beauty,
Suggest the great Author of all."



EVENING HYMN.

My Father, hear my prayer
Before I go to rest;
It is thy little child
That cometh to be blest.

Forgive me all my sin,
And let me sleep this night
In safety and in peace
Until the morning light.

ord, help me every day
To love Thee more and more,
nd try to do Thy will
Much better than before.

Now, look upon me, Lord,
Ere I lie down to rest;
t is Thy little child
That cometh to be blest.

—Selected.

BOOKS OF THE BIBLE.

THE Bible is God's book. He had it written for us. As soon as boys and girls learn to read, they should begin to read the Bible. There is no other book which has so many things in it that we ought to know.

The Bible has two parts, the Old and New Testaments, and these are made up of a number of other parts, or books. Perhaps you have not yet learned how many of these small books there are, so here are some lines which will help you to remember them:—

"In O-l-d you'll find just letters three,
In T-e-s-t-a-m-e-n-t just nine you see.

"Now place these figures side by side
And let them there in peace abide.

"Then, surely as the sun doth shine,
You'll find you have just thirty-nine.

"N-e-w T-e-s-t-a-m-e-n-t, well, let me see;
Once more nine letters, once more three;

"Your three by nine please multiply,
And twenty-seven meets your eye.

"Add both the numbers you've obtained,
And the right answer you have gained."

There are some books in the Bible which have only one chapter. See if you can find out which they are, and how many have but one? The book that has the greatest number of chapters is the Book of Psalms.

Find out how many chapters, or psalms, there are in this book.

The chapters in the Bible are divided into verses, and while some have but two, others have a great many. Find out which is the shortest and the longest chapter in the Bible. You can do this some Sabbath afternoon, and the time you spend in this way will not be lost.

The books of the Bible were written by prophets, priests, and other good men whom God chose to write the things we need to know. Let us never neglect to read and study the Bible for it will teach us to know God and make us wise unto salvation. MRS. V. J. FARNSWORTH.

"IN A MINUTE."

If you asked Dora to do anything, she would reply, "In a minute." It was a bad habit she had. "Dora, please bring me a drink of water." "In a minute." "Dora, go upstairs, and bring me down my comb." "Yes, mother, in a minute." "Dora, come to your dinner." "In a minute."

One day the bird was hopping about on the floor. Somebody went out, leaving the door open, just as "somebody" is always doing. Dora's mother said, "Dora, shut the door, or the cat will be after your bird."

"Yes, mother, in a minute," said Dora. "I just want to finish this line in my drawing." But the cat did not wait till this was done. In he popped, and with one dart he had the bird in his mouth.

Down went the slate on the floor, and away went cat, bird, and Dora. There was a wild chase on the lawn. "In a minute" Dora came back weeping, with the poor bird in her hand, but, oh! the life had all been shaken out of him.

How Dora cried! Mamma was sorry for her, but said: "A great

many things may happen 'in a minute,' Dora. I hope the next time you are told to do a thing, you will do it at once."—*Mary Addison.*

MOTHER WILL WORRY.

A GOOD test of a boy's manliness is the way he treats his mother. As a rule, this best of earthly friends will cheerfully endure any sacrifice for the sake of her boy, and the only reward she seeks is her boy's happiness. A little thoughtfulness and attention on his part will fill her heart with delight. The lad who is mentioned below ought to have many imitators. Don't worry mother, boys!

One of our writers overheard some boys talking together lately. A plan for spending the evening had been proposed, and one of the boys declined to join the party. He had promised to be at home by supper-time. The others laughed at his excuse. He was old enough to be trusted to care for himself, if he did stay away overtime.

"No," he said, "I promised to be at home, and mother will worry."

There were many gibes at his mother's nerves, and whims, and old-maidishness, but the boy was firm; he would not give anxiety to his mother. He evidently would have enjoyed the proposed excursion, and was making a considerable sacrifice for his mother's sake. The writer knew the boy, and something of his home life. The mother was devoted to her sons, of whom the one who refused to worry her was the youngest. She was making great exertions to give them all an education at a college near by, and the noble fellows appreciated her efforts. Their greatest pleasure in any success was the joy of "telling mother;" their best recreation after hard study was a walk with mother. Whenever she was obliged to go to the stores or market, one of the boys, usually the youngest, was by her side, carrying her bundles, waiting upon her entering the cars, and finding his pleasure in watching her happy face. The college boys dubbed the three sons "their mother's knights." It was a title to be proud of, and it would not be a bad idea to start an order among boys with some such name. The lad who was afraid of making his mother worry was the leading scholar in his

class, fond of sport, and a live boy generally, and bids fair to recompense all his mother's care by his successes. He is too manly willingly to cause her a moment's pain. Happy the mother of such a boy!—*Home Magazine*.

THE RED MEN OF AMERICA.

WHEN, in 1492, Columbus discovered America, he found living there a race of savage men who were of a red, or copper colour. He called these savages Indians, thinking he had reached India, in the south of Asia. These early inhabitants of that great continent were not all alike; but those represented in the picture occupied quite a large part of North America.

The men, or "braves," as they called themselves, when not on the war path, did little except hunt and fish. The women, or squaws, cultivated small patches of land, on which they raised tobacco, Indian corn (maize), and a few vegetables; but for food the Indians depended mostly on the deer and other game which the hunters killed with their bows and arrows, for they had no guns.

Their dwellings, or wigwams, consisted of a framework of small poles set up as you see them in the picture, and covered with mats or bark, except a small opening at the top for the smoke to escape. For boats, they had light canoes of birch bark. Their clothing was made of the dressed skins of the animals killed in the hunt, often ingeniously ornamented with feathers, quills of the hedge-hog, etc.

At first the Indians were kind to the English who settled among them; but after a time they began to fear that these new-comers would get all the land, and destroy their hunting grounds by cutting down the great forests, where the deer and other animals lived. Then they made war on the intruders. Again and again, without any warning, they would attack a village, or a settlement, or a lonely dwelling, burning the houses, and killing and taking prisoners as many of the people as they could.



Homes of the Red Indians.

A great many of the Indians have been killed in wars with the white people and among themselves; and now it is estimated that there are about 400,000 of them in the United States. Land has been given them, and thousands of them have built houses, and have good farms and comfortable homes.

They have schools also, where the children are educated. Quite recently one of these civilised tribes, or nations, has built a seminary for girls, with money paid them for the use of their lands by men who raise large droves of cattle to sell. The building is three stories high, and

contains more than a hundred rooms. They also have a seminary for boys.

Not only have these Indians abandoned their old ways, but many of them have learned to love Jesus. But while some have tried to learn of the white men, who are their teachers, a better way of life, many others are as wild and savage as ever, or are lazy, degraded, and perhaps drunken; and there is much yet to be done for them.—*Sabbath-School Guide*.

TELLING ON HIMSELF.

AT a school where boys were taught to read and spell, two of the boys got into a quarrel and had a fight. Afterwards the teacher called them to him to find out what was the matter.

"He struck me," said one.

"He said I stole his knife," said the other.

"I said somebody stole it," said the first.

"You meant me," replied the other.

"Why, Charlie," said the teacher, "if Willie had told me that somebody had stolen his knife, it would not have

made me angry. I should not have thought he meant me."

"Well, but you don't steal," was the ready answer, greeted with a laugh from the other boys, as they saw how he had told on himself.

He knew he was in the habit of stealing, and without thinking he told on himself. He thought he was accused, because he felt guilty. Boys, your faces sometimes tell on you before you say a word.—*Kind Words*.

"THE manner in which you spend your leisure will determine how you spend eternity."



LETTERS FROM HEAVEN.

WE read in the Scriptures that "Christ loved the church, and gave Himself for it." This was done with the object of cleansing and purifying the church, so that at last it might be presented to Himself "a glorious church, not having spot, or wrinkle, or any such thing." Eph. 5:27.

While on earth, Christ prayed in deep solicitude for those "given Him" out of the world, that they should be kept from the evil, and brought into perfect harmony with Himself. And soon after He ascended to the right hand of the Majesty on high, letters were sent to all who had believed on His name, and to all who would in the future believe through their word.

It will be seen by the first statement in the book of Revelation, that it is not, as we often hear it mis-called, the "Revelation of John," but the "Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." Rev. 1:1.

Part of this revelation, made by Jesus Christ, consists of seven letters sent by royal mail to John on Patmos, addressed to seven churches in Asia. But beyond the seven churches in Asia, these communications reach to every soul that has ears willing to hear, and so they constitute "God's message to Christendom."

John had been banished to Patmos, a lonely island in the Ægean Sea, by Domitian, the Emperor of Rome; but from its barren hills God gave him a vision of the hills of glory; from its rugged steeps he

saw the streets of the golden city, and amid its dreary silence he heard the harpers harping with their harps in the new song that rolls over the "sea of glass." The Roman Emperor thought to place that old prophet where he could no longer bear testimony against Rome's unrighteousness, but God took that opportunity of revealing to John the final overthrow and destruction of Rome because of her unrighteousness.

At the time John wrote the Revelation, there were many other churches in Asia, besides those to which the seven letters were addressed. In fact, the seven churches named were located in a small portion of what is known as "Asia Minor." There were many other churches right in Asia Minor, and even nearer to Patmos than those addressed, while no mention is made of the churches at Jerusalem, Colosse, Galatia, and Rome. Why, then, it may be asked, should these seven special churches be addressed by name, while all the others come under the designation of "he that hath an ear to hear?"

The explanation lies in the fact that these names were significant and prophetic in their application. This was frequently the case with the names chosen for God's people of old. "Elijah" means "Jehovah is my God," and it was given to the man who stood for God when all others turned to worship Baal. "Daniel" means "God's judge," and that was the name given to the man called to pronounce sentence on the world's greatest empire. So with the seven churches. God chose from among the names of the many churches, the names that would

specify something of the time and character of the church to which the message had its especial application.

It will be seen by looking at these messages that they are successive in character, the last two dealing with features specially connected with the second coming of Christ. The last letter contains the "Amen," giving the idea that the whole series covers that period of gospel history from the time that Christ left His people, till the time when He returns to take them unto Himself.

Let it be remembered, however, that while these letters are divisional in their application to church history, they are all personal in their application to the individual who has "ears to hear."

The revelation that these letters contain was made to John while he was worshipping on the Sabbath—the true Lord's day, and the only day that God has ever called His own. Ex. 20:10; Isa. 58:13. If, like John, we worship truly before God on the Sabbath, the Spirit that revealed to him the deep things of God will also enlighten our understanding.

The church is God's light-bearer. In his vision John saw seven golden candlesticks, and these were designated the "seven churches." God expects that the church will give light, but this cannot be unless she is directed and controlled by the One whose hair is white like wool, and whose voice is "as the sound of many waters." Christ is represented as walking in the midst of the seven golden candlesticks. He stands ever ready to trim and adjust the light, so that the church may reveal the "manifold wisdom of God." Eph. 3:9, 10.

In the seven letters sent to the church, Christ endeavours to trim the light of the church, so that the brightness may shine forth to the world. Dangers are pointed out, warnings and reproofs are given, and promises, weighty with eternal

glory, are made to those who overcome in the conflict with sin. The church is not the interpreter of God's word, but in her life she is to illustrate and exemplify the truth that God has caused to be written. The Holy Spirit is the teacher God has sent. John 16:13.

There is a blessing promised to those who read the words and hear the prophecy contained in this book. While we study these letters from heaven, may the Holy Spirit from heaven be our teacher, and so guide us into all truth.

God sent His message for Christendom through a prisoner on the isle of Patmos, but it was sent with the object that all the sin-bound prisoners might be free. The crown of victory and the new song of triumph await each conquering soul. Scene after scene is brought to view, until man,—the lost, ruined, and undone—is seen lifted from slavery, and from being a homeless wanderer on earth, to share the throne with Christ when the church for which He gave His life is at last presented before Him "without spot or wrinkle."

As the message from Patmos has come ringing down through the years, it has been God's message to Christendom, and also to "him that hath an ear to hear."

THE DIVINE MOTIVE POWER.

SAMSON was the strongest of men physically, but morally he was terribly weak. Moral power and physical strength are not always dependent upon each other. Men of giant strength, who have overthrown kingdoms and caused nations to tremble, have often been overcome and cast down by some habit or sinful pleasure with which they played in their pastime.

When Alexander had conquered the world, he himself was conquered by the sweetness of the wine-cup.

This lack of power to do the right is one of the greatest hindrances in

human life to-day. Paul speaks of it thus, "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Rom. 7:18. The will to do the right is present, but the power to perform is wanting. This short statement gives the sum of all human experience in its struggle to do the right.

While inventions of marvellous power and wonderful adaptability have been crowded into all other features and departments of life, no scheme or invention has ever been found that can supply moral power. Moral power, it is true, must find its seat of action in the man, and yet it is something altogether outside the man.

In 1750, when George Washington was a young man, he was one day surveying on the banks of a river in the northern part of Virginia. Near by stood a settler's home, and just beyond this a large cataract in the river, where the dash of spray and foaming of the waters were forever seen. The child of that home, in its gambols on the river bank, lost its balance, and fell into the rushing torrent. The mother's shrieks echoed through the woods, and Washington, with his companions, hastened to the scene of disaster. Forgetful of self and all surroundings, and seeing only a child struggling with the waves, he plunged into the seething waters. But the swift current, mad rush of the whirlpool, and blinding spray hindered his progress, till the moments that passed seemed to be hours. He caught the little dress at last, but only in time to be hurled over the cataract and buried in the depths below. Still there was a power within that enabled him to struggle with the waters—a force almost irresistible that battled with the waves, until the senseless form of the little one was finally brought up from the deep by the strong hand of the deliverer to

nestle again in its mother's arms. This is the highest form of heroism that the human heart can reach; still its power, even in this direction, is not almighty. The man who risks his life in the work of rescue may not be able to accomplish his design, and the man who would even dare to die for another may himself be overcome by some deceitful pleasure that promised life, but led in the way of death.

But God has not left humanity helpless in the great moral struggle. There is a motive power that can render the will to do, "that which is good," effectual,—a power that comes from outside the man, that makes him all-powerful in the conflict with evil. Paul speaks of it in these words, "I can do *all things* through Christ which strengtheneth me." Phil. 4:13.

This brings in a new experience for the man of Tarsus. In writing of his former life, Paul said the will was present, but the power was wanting. What has made the change?—A change of motive power. Before it was "self," now it is "Christ." Christ possesses omnipotent power. Hence it is that the child of God can do *all things*—all of those things required by God—when Christ supplies the strength.

There is no wrong habit, no sinful course of action, no false mode of thought, but what can be conquered if the right motive power is obtained.

Oh, that men might realise the value of a present, living Christ!

God has not changed one feature of His holy law. Its demand is still the same. But He has in Christ supplied the strength and power for almighty effectiveness in the path of obedience.

God would have the Christian supreme in his power over every form of sin, and capable in *all things* "that tend to life and godliness." If this power is not in your life and mine, it is because we have not yet fully *willed* to do God's *will*.



Conducted By G. C. TENNEY.

THE BETTER WAY.

"Tis better to laugh than to cry," dear,—
A proverb you'll grant me is true;
'Tis best to forget to be sad, dear;
The heart's-ease is better than rue.

'Tis more to be good than be great, dear;
To be happy is better than wise.
You'll find, if you smile at the world, dear,
The world will smile back in your eyes.
—Helen L. Towne.

HOME EDUCATION.

EDUCATION may be defined as being the development and training of the faculties, either mental, spiritual, or physical. An educated person is one whose abilities and powers have been trained and cultivated, and who knows how to use them. The mere reading or study of books does not constitute education, for theoretical knowledge may be so superficial as neither to develop latent power of mind or body, or teach anything concerning the practical use of the theories.

Not a few people have finished their collegiate or university courses without obtaining more than a very limited education. Others there are, who, on certain points, are carefully educated, but have no more than the mere rudiments of literary training. Men who cannot read may become distinguished horsemen. Some are accomplished tradesmen who cannot write an acceptable letter. There are skilful and thoroughly educated housekeepers who cannot write their own name.

This is not said to speak slightly of a literary education, far from it; but to show that education and booklore are not necessarily inseparable. Taking this view of education, it at once becomes apparent that fathers and mothers can do a great deal toward the education of their children. If a choice is to be made between a training for children in the practical

work of life and a simple book education, by all means select the former. The world has far more use for the girl who can sweep and wash and cook and sew in a thorough-going and acceptable manner than for the one who can do none of these things, but who is proficient in the occult sciences, in foreign languages, and in playing the piano. A boy who has been trained to use his brains and muscles conjointly is of far greater account in the world than a so-called "educated" young man who knows only Euclid, Cicero, and Homer.

This practical education may be begun at an early age; and once well begun, the end of the course is never reached. Utility in education, as well as in all practical matters, should be the object in view; and we unhesitatingly say that the most useful part of education is to be obtained at the home of every youth who is blessed with parents who love him, and who have a practical sense of life and its duties.

Parents who cannot send their children away to school should not despair of bestowing upon them that best of all gifts,—a good education. Let them begin to teach their children what they know. Let the mothers take their daughters in hand, and thoroughly train them in domestic work—in sweeping, in the making of beds, in the making of garments, in baking bread, and in the thousand and one duties of every-day life.

HOUSEHOLD ECONOMY.**SPENDING MONEY FOR NOTHING.**

"WHEREFORE do ye spend money for that which . . . satisfieth not?" Thus inquires the inspired prophet, and his inquiry strikes directly at the cause of nine-tenths of the poverty existing in

the world. The amount spent for useless, or worse than useless, articles, exceeds, by many times, that spent for necessary food. A mere fraction of the money that is spent by the world for intoxicating drinks would procure for every living soul a sufficient amount of suitable food. The money consumed in tobacco smoke and liquor would feed the world in luxury. Neither tobacco nor liquor benefits anyone. The world would be vastly better off if the money that is spent for these articles was burned or thrown into the sea.

But to come to real, practical matters. How can a family be most comfortably supported on the smallest income?—By ceasing to spend money for that which is not food, and by eating that which is good. Let us bear in mind that our tastes, merely, are not a safe criterion by which to judge of what is good food. Taste is a creature of custom largely. It as often needs to be corrected as does the conscience.

The legitimate object of eating is not the gratification of taste, but the nourishment of the body. This being so, food at reasonable prices, containing the best and most nourishment, will be most economical. Articles containing no nourishment are not foods; consequently they are useless and extravagant at any price. Whenever beer or tobacco enter the list, they make no return, except a false sensation of satisfaction, for their cost. They are very detrimental to the whole body. Therefore we shall place them on the loss side of the account for what they cost, and charge them up with a large amount of damage.

In fact, the whole list of drinks needs to be carefully scanned. The right object of drinking is to quench thirst—to supply moisture for the body. The body is three-fourths water, and the moisture is being constantly given off. The only substance on earth that can supply this great want is water. Various substances are mixed with water to produce drinks that nourish, or stimulate, or soothe, or simply please the taste. Drinks that affect the nerves contain poisonous substances, either stimulating or narcotic. They

are medicinal in character, and their continued use creates a demand for them in the system which soon learns to depend upon their fictitious and pernicious effects. The use of opium, chloral, morphine, etc., results in the conditions mentioned. All intoxicating drinks are of this class.

The facts compel us to include tea and coffee in the category of worse than useless articles of food. They contain practically no nourishing elements. Their value consists almost wholly in the theine and tannin of the tea, and the caffeine of the coffee. These essential elements are violent poisons. They stimulate the jaded nerves, but afford no real relief or benefit whatever. All the good that can be obtained from either may be had from a cup of hot water; and the water contains no deleterious substances. Economy says, Drink water.

The many drinks that are sold as cordials and summer drinks are, most of them, miserable slops charged with carbonic acid gas, and are really so much water spoiled. The mingling of fruit juices with water forms just about the only sensible variation from pure water. These are cooling and refreshing, and, to a certain extent, nourishing. The acids of the fruits act beneficially upon the system, and their delightful flavours render them very acceptable. These juices should not be allowed to ferment, for then they become alcoholic and injurious.

By banishing these harmful artificial beverages, we will gain a good degree of advancement in the way of true economy.

INTERIOR QUEENSLAND.

THERE are but few portions of our globe that hold out so few inducements to the traveller or settler as the interior of our own continent. A strip of country contiguous to the coast is a habitable, and, in many places, very desirable, country. The rainfall is comparatively sure and ample. The face of the country is diversified, the soil good, the climate pleasant. In this narrow zone Australia has good homes to offer to the crowded inhabitants of the Old World.

Having crossed the first line of ranges, one generally finds himself in a country well adapted to agriculture in its various branches, and to pastoral industries. But in this region droughts are more or less prevalent, so that frequently the fertile plains fail to produce bread to the eater or grass for the creature.

Gradually this fertile region shades off into the realms of extensive stock ranges. Here, millions of sheep and cattle find a precarious pasture. Beyond this, still farther interior, is the region of camels, beasts that can endure the privations of desert life. This arid region has no definite bounds on either side, but toward the heart of the country is finally lost in a vast region resting under the shadow of death. It is almost impenetrable to civilised men because of the terrible hardships which it presents to those who presume to enter, and which are the only things it has to present. The farther one presses toward the centre, the more terrible the hardships become.

The foregoing remarks apply well to Queensland, the immense region which forms the northeast corner of our continent. The resources of the coastal parts are vast and varied. The plains lying back are broad and long, and of unexcelled fertility. The great sweep of cattle country fades into the mazes of the uninhabitable region.

This region, at first glance, has nothing to invite attention. The wearied traveller looks about him for even the smallest object to claim his interest. He sees nothing. League after league of dreary sameness causes him to sigh for one more look at God's country. But let him stop and look more closely. He will see many objects which, till now, have escaped his attention. Those pointed and jagged little hillocks, which in some places stand so thick, and which at first seemed to be rocks, are the homes of the white ants. Many species of ants abound here, and some of them prey upon their little white cousins. The whites, on account of their enemies and their many evil deeds, prefer darkness to light. Consequently, from beneath the surface of the ground they bring the material of which their

forts are constructed. By some unknown process, they harden this material so that it is impervious to water and impenetrable to ants. There is no access to the interior except from beneath, or with an axe in strong hands.

Once in a long way one comes across a lagoon containing shallow water and mud. Here will be found many interesting objects. Majestic black swans sail about. Pelicans, with their baggy pouches, flamingoes, with their beautiful plumage and pipe-stem legs, large flocks of ibises and other waterfowls abound.

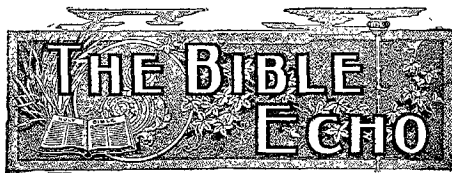
Presently another more doleful sight will hasten his departure from these water places, for there starving sheep and cattle have congregated. Too weak to extricate themselves from the mud, they have fallen in heaps and perished.

Frequently one sees a sadder sight. Here is a poor horse that, gradually weakened for want of feed, has at last lain down, unable to rise. He has kicked away the sand in many frantic efforts. Several days pass ere death comes to his relief. During this time, no one takes pity on the poor sufferer. The crows take advantage of his helplessness to rob him of his eyes and mutilate his flesh, but rarely anyone ends his miseries until at last cruel death comes along and puts an end to the terrible cruelties. In many places the scrub is, in the daytime, literally crowded with myriads of flying foxes, those doleful, bat-like creatures that go abroad at night seeking some fruit or succulent plant to devour.

The people of these regions are hospitable and free hearted. But the protracted droughts of recent years have rendered many of them very poor, and they exist under circumstances of hardship to which most of us are entire strangers.

Could the inestimable blessing of a bountiful water supply be guaranteed this country, its possibilities are not to be estimated. But at present it serves as a strong contrast to that happy condition when the desert shall rejoice and blossom as the rose.

"REST satisfied with doing well, and leave others to talk of you as they please."



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News and Notes.

There is only one good substitute for wisdom, and that is "silence."

The clerk who committed the sensational theft at Parr's Bank, London, in 1898 was recently tried, and sentenced to seven years' penal servitude.

It is stated that over 500,000 young trees from three to twenty feet tall, were required to supply the demand for Christmas trees for New York last year.

In Manchuria 200 miles of Russian railway has been destroyed by the Boxers, and many of the Russians living near and working on the railway line have been killed.

In consequence of her expenditure in connection with the Chinese trouble, Germany proposes to obtain a loan of 80,000,000 marks (£3,200,000) from America.

The merchant shipping of the world, as found in Lloyd's Shipping Register, reaches the enormous total of 27,673,528 tons. Over 48 per cent. of this shipping belongs to the United Kingdom.

It is stated by the *Tasmanian Clipper* that in the British isles 30,000 people own 72,000,000 acres of land; and that 40,000,000 people pay an annual tribute in rents, mining royalties, etc., of £260,000,000 to the 30,000 landlords for the privilege of living in a land which they are pleased to call their own.

The war in South Africa appears to be drawing to a close. Herr Kruger has left the Transvaal, and has for some time been the imprisoned guest of the Portuguese government at Delagoa Bay. It is said that he is on his way to Europe. Fifteen thousand of his people are now prisoners in the hands of the British.

Late British Columbian papers report that the *Amur*, a steamboat, brought to Vancouver seven Klondike lunatics, one of them being a lady. The cause of madness in the Arctic gold field is thus stated: "Isolation in the hills, bitter disappointment, and lonely brooding," and then the snap in mentality that prepared them for the asylum.

Professor Calmette, of the Pasteur Institute, claims to have made an antitoxic serum which serves as an antidote to snake bite. This is procured from the blood of horses rendered immune to snake poison by frequent injections of snake venom. For this purpose hundreds of venomous snakes are secured weekly in India, and their poison extracted, and sent to the Pasteur Institute.

Personal.

Pastor J. H. Woods has returned to Adelaide, and now gives his address as "Hill Street, North Adelaide."

Obituary.

Wright. Died at Adelaide, Sabbath, Sept. 1, 1900, John Wright, aged forty-eight years. Brother John Wright was born in Macklesfield, S. Australia, in 1852. He accepted the truth, and united with the Kadina church about two and one-half years ago. He was a faithful, conscientious follower of Christ. The severe suffering through which he passed was borne with patience and fortitude. Though without relatives in this country, and without worldly riches, he will rise in the first resurrection to join the redeemed family, and to enjoy the riches of a "better country." J. H. Woods.

Book Notices

ALARM OF WAR.

IN these days of strife and commotion, the tract entitled as above should be circulated everywhere. Numerous illustrations are given showing the progress in the art of warfare, as well as a careful compilation of facts respecting the standing of the world's armies. 32 pages, price, 1d., posted, 2d.; nine copies, post free, 1/-.

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THIS is the title of a new catalogue of tracts and small publications which has been gotten up in a neat and attractive style. Every reader of the BIBLE ECHO should obtain a copy and preserve it for reference. Our general agents in each of the colonies will be pleased to post a copy to you gratis. Write for one at once.

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WHAT is it? Is it science? Is it Christian? In a well written pamphlet of 85 pages the foregoing questions are carefully considered, with a view of presenting the subject in its true light. Considering the claims that are made by the adherents of so-called Christian Science, it is highly important that the matter be more fully understood. Get this interesting work and read it. Price, 9d. per copy.

MARSHALLING OF THE NATIONS.

THE large sale which this timely little pamphlet is having is an indication of its adaptability to the present situation. The interesting maps which outline the course of empire will not fail to attract the attention of the most careless reader. The prominent part which Russia is acting in the world's affairs, is compared with the predictions of the prophet Ezekiel.

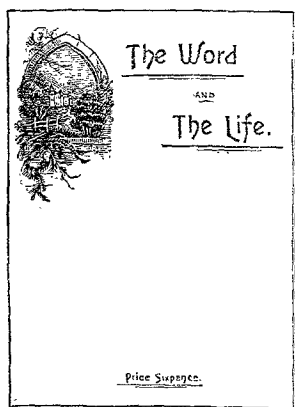
The author, A. T. Jones has succeeded admirably in condensing into a forty-eight page pamphlet a wonderful amount of information respecting the history of the past. The future is also opened up in the light of the sure word of prophecy. The price of this publication is only 6d., post free.

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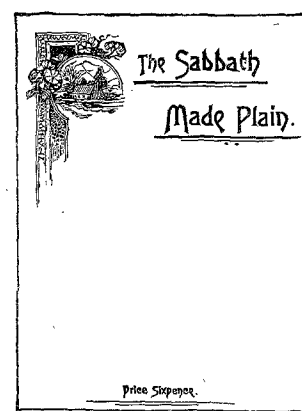
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In this pamphlet the reasons for Sunday observance are examined, and many Bible facts about the Sabbath presented. It shows which day the apostles observed, and what the Bible says about the Sabbath in the last days; answering fully the question, Can we keep the Sabbath?

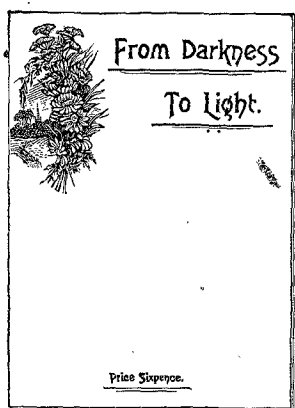
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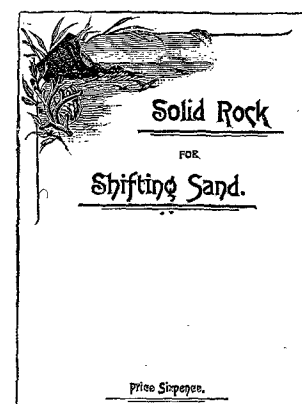
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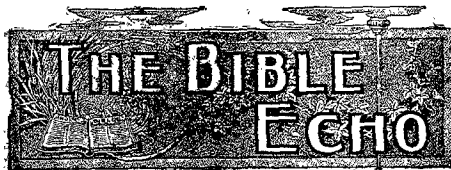
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Melbourne, Victoria, October 1, 1900.

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.
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 A. T. Robinson, Avondale College, N.S.W.

Do the right, and then you make God responsible for all the consequences.

THE requests that we make of God interpret our character, and He can read what we are by our prayers.

THE man who trusts God implicitly here makes it possible for God to trust him hereafter.

"THERE never did, and never will, exist anything permanently noble and excellent in the character which is a stranger to the exercise of resolute self-denial."

"THOSE who think more of their wages than of the privilege of being honoured as servants of the Lord, who take up their work in a self-gratulatory spirit, do not bring self-denial and self-sacrifice into their work."

LONG, loud prayers are an abomination to both God and man; God does not need them, and men do not appreciate them. If you pray this way, stop; you will not be heard for your much speaking. It is the still, small voice that is most effective.

LAST week we closed our studies on the question of "Gospel Finance." We trust these have been helpful to our readers. This week we start a series of studies on the first three chapters of Revelation—"God's message to Christendom." Give them your attention.

About Patents.—During the year 1899 there were 21,080 patents applied for in the United States, compared with 20,080 in 1898 and 18,347 in 1897. Of these, the *Electrician*

says, 7,430 were awarded after examination by the Patent Office, the corresponding number during last year having been 5,570. Thus while the number of applications increased by only 3.7 per cent, the number of successful applications increased by 33.4 per cent. It also appears that during the last year 5,171 patents have expired or become void. The total number of patents in force at present is 22,198. The increase in the number of patents awarded is chiefly marked in the case of electrical apparatus and machinery.

Inhuman Robbers. The sad results of the recent tidal wave that swept over Galveston, have not yet been fully measured. Up to Sept. 14, 4,100 corpses had been identified, but it is estimated that the fatalities will reach to 10,000. Soon after the disaster thieves and looters crowded round the place and began to make off with what they could find. One negro was found with twenty-three human fingers, with rings on them, in his pocket. These had been cut off from the hands of the dead. Ninety of these robbers have been tried by court-martial and shot. Inhuman, indeed, must be that mind that could act in this fiendish way at any time, but especially so in the face and presence of such heart-rending disaster.

Is it Ignorance? The extent to which theological ideas of hell govern thought even in the judicial walks of life, is illustrated by a paragraph taken from the *Age* of Sept. 13:—

Arthur Baker, a plumber's apprentice, who was called as a witness in a case at the Carlton court yesterday, was asked by the chairman (Mr. Edwards, J.P.) if he knew the nature of an oath, and confessed that he did not.

The Chairman: How old are you?

Witness: Sixteen.

The Chairman: And you don't know the nature of an oath. That is marvellous. Have you ever been to Sunday-school?

Witness: Yes.

The Chairman: Well, where will you go if you tell a lie, after kissing that Bible?

Witness: To gaol, I suppose.

Inspector Hillard: That is not satisfactory.

The witness was not sworn, but was allowed to state what he saw and heard.

We presume that the answer which the Inspector expected and required to the question, "Where will you go if you tell a lie, after kissing that Bible?" was—"To hell." But the answer given was

more reasonable and sensible than the answer expected. Swearing on the Bible does not make a lie any more a lie than it would be without that action. That book in no way favours the popular idea of eternal torment and an ever-burning hell.

Sunday Sports. The question of what is termed, "Sunday desecration" is at present being agitated in several parts of New South Wales. The drift of the agitation may be seen by the following resolution which we take from the *Cumberland Argus* of Sept. 8:—

This Christian congregation, meeting in the Baptist Church, Granville, believing that the weekly rest-day is an ordinance of the All-Wise and All-Good Father, and is eminently adapted as intended to promote the physical, social and moral benefit of man, regards with serious alarm the prevailing Sabbath desecration by the playing of public games on Sunday, and heartily approves of the suggestion of the Parkes Council that the Government be asked to adopt measures for the defence of this unspeakably precious boon of heaven.

We believe that the weekly day of rest is a gift from the All-Wise Father, but that Father was too wise to leave it for man to settle as to which day should be the weekly day of rest. Sunday is not the Sabbath, and God had nothing whatever to do with its appointment as such. "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. But even if Sunday were the Sabbath—which it is not and never can be—The Father above is too wise to endeavour to force His blessings upon unbelievers. Men endeavour to enforce their laws of Sunday observance, and so make hypocrites, but God knows the human heart better than this, and so He gives men the choice of service. Why should the church endeavour to have the government enforce a thing that God leaves with every man to decide for himself? And what right have worshippers to complain of being disturbed by the knowledge that some other person is not spending the day that they call sacred in the way that they would dictate? In religious matters every man is free, and "to his own Master he standeth or falleth." The true worshipper can worship God on the Sabbath irrespective of how others spend it. In this question as in every other feature of religion, "whatsoever is not of faith is sin."