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ONE PENNY

SPRING-TIME.

**Nature's New Dress—
Prophecy of Transfor-
mation—Eternal
Spring—Ready for a
New World.**

SPRING, the warm, glad, sunny spring has come, and the winter, cold, gloomy, and sullen, has departed.

Everywhere leaf, and bud, and flower, proclaim the transition, and nature smiles in her new garments of green and gold.

What means this renewing, this awaking from slumber, this reviving of silent energies, this reanimation of lifeless forms, and this unfolding of the beautiful?—The voice of God in the spring breeze has whispered to the flowers and trees, and they have put on their beautiful garments.

In this renewing God has given man a prophecy of the eternal spring-time. In the final renewing,



when God makes all things new, the glories of spring will be as far superseded by the splendour of that new morning, as the spring now supersedes the cold dreariness of winter. Even the desert is to rejoice, "and blossom as the rose." Isa. 35: 1, 2.

In preparation for that long-spring-time, when all shall be made new, God designs that His people shall start the work of renewing here and now. His message is, "They that wait upon the Lord shall renew their strength." Isa. 40: 31. The mind is also to be renewed. Rom. 12: 2. And, finally, the body is to be changed into the Divine likeness (Phil. 3: 21) that it may be in keeping with all that is new in that eternal spring-time in the kingdom of God.

How perfect that new creation will be

is seen in the fact that, "They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. 11:9. There will then be no room for tears or pain, for "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4.

HOW TO LIVE.

"How to make life worth living?"—

The question haunts us every day;
It colours the first flush of sunrise,
And deepens the twilight's last ray.
There is nothing that brings a drearier pain
Than the thought, "We have lived, we are living
in vain."

We need, each and all, to be needed,
To feel we have something to give
Toward soothing the moan of earth's hunger;
And we know that then only we live
When we feed one another as we have been fed
From the Hand that gives body and spirit and
bread.

Our lives, they are well worth the living
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavour;
The life lost for love is life saved forever.

—Lucy Larcom.

"YE ARE NOT YOUR OWN."

WE sometimes hear the questions, Am I never to do as I please? Am I never to have my own way? Am I always to be restrained? Can I never act in accordance with my inclinations?

The less you follow natural inclinations the better it will be for yourself and for others. The natural inclinations have been perverted, the natural powers misapplied. Satan has brought man into collision with God. He works continually to destroy the divine image in man. Therefore we must place a restraint on our words and actions.

When the grace of God takes possession of the heart, it is seen that inherited and cultivated tendencies to wrong must be crucified. A new life, under new control, must begin in the soul. All that is done must be done to the glory of God. This work includes the outward as well as the inward man. The entire being,—body, soul, and spirit, must be brought into subjection to God,

to be used by Him as an instrument of righteousness.

The natural man is not subject to the law of God, and neither, indeed, of himself, can he be. But by faith he who has been renewed lives day by day the life of Christ. Day by day he shows that he realises that he is God's property.

Body and soul belong to God. He gave His Son for the redemption of the world, and because of this, we have been granted a new lease of life, a probation in which to develop characters of perfect loyalty. God has redeemed us from the slavery of sin, and has made possible regenerated, transformed lives of service.

God's stamp is upon us. He has bought us, and He desires us to remember that our physical, mental, and moral powers belong to Him. Time and influence, reason, affection, and conscience,—all are God's, and are to be used only in harmony with His will. They are not to be used in accordance with the directions of the world; for the world is under a leader who is at enmity with God.

The flesh, in which the soul tabernacles, belongs to God. Every sinew, every muscle is His. In no case are we by neglect or abuse to weaken a single organ. We are to co-operate with God by keeping the body in the very best possible condition of health, that it may be a temple where the Holy Ghost may abide, moulding, according to the will of God, every physical and spiritual power.

The mind must be stored with pure principles. Truth must be graven on the tablets of the soul. The memory must be filled with the precious truths of the word. Then, like beautiful gems, these truths will flash out in the life.

The value God places on the work of His hands, the love He has for His children, is revealed by the gift He made to redeem men. Adam fell under the dominion of Satan. He brought sin into the world, and death by sin. God gave His only begotten Son to save man. This He did that He might be just, and yet the justifier of all who accept Christ. Man sold himself to Satan, but Jesus bought back the race, redeeming men and women from the slavery of a cruel tyrant.

At an infinite cost to heaven we have been given a second probation. Then should not God be in all our

thoughts? Should not His will control our actions?

You are not your own. Jesus has purchased you with His blood. Do not bury your talents in the earth. Use them for Him. In whatever business you may be engaged, bring Jesus into it. If you find that you are losing your love for your Saviour, give up your business, and say, "Here am I, Saviour; what wouldst Thou have me to do?" He will receive you graciously, and love you freely. He will abundantly pardon; for He is merciful and long-suffering, not willing that any should perish. He is a loving Redeemer, whose pity survives the neglect and abuse of His mercy, the resistance of His claims.

All we have and are is God's property. We should not regard it as a sacrifice to give Him the affections of our hearts. They should be given to Him as a willing offering. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

Impressed with man's great obligation to God, Paul wrote, "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." He urges a recognition of God's claims. "Know ye not," he asks, "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."

MRS. E. G. WHITE.

THREE SCENES FROM LIFE.

Scene I. An English country home. The eldest daughter has just returned from Germany, where she has been finishing her education. She is beautiful of face and form, accomplished, well educated, and generous to a fault; no wonder she is beloved and admired by her associates and friends. As she stands there, surrounded by the delighted children, her mother cries, "Florrie, dear, you look tired after your long journey; let me get you something." With that she hurries off and returns with a glass of wine. "Here, dear, drink this." "No,

thank you, mamma; I don't like wine, and shall be all right when I've rested." "Nonsense, child, drink this; it will do you good, and bring a little colour to your pale cheeks." To please her mother she takes the wine.

Scene II. Several years have passed. The young girl is now a married woman. In this scene, which is plainly before me, I see her sitting at the head of her own table in a luxuriously furnished room. The servant moves noiselessly about over the heavy pile carpet. The table is ablaze with silver and cut glass and light, and is served with choice viands. The guests are animated, and compliment their pleasant hostess; but at the close of the repast I notice she looks troubled and acts as if in pain. I ask her if anything is the matter. "Oh, nothing much," she replies, "but I suffer so dreadfully at times with indigestion; the doctor ordered me to take a little brandy at such times, and I find it relieves me wonderfully." So saying she goes to the sideboard, pours out half a wine-glass of brandy, and drinks it raw. "I am better now," she adds reassuringly.

Scene III. A vile "doss house" in Soho, London. You feel afraid to enter—well, so are the police. In the cellar of this den, huddled on some rags in the corner, lies a thing scarce human, whose eyes glare and shine like the eyes of a hungry wolf. The place is swarming with vermin and rats. Through a crack in the drain the sewage is slowly oozing with sickly stench. The poor creature literally lies in a drain. "Yes," says one of the inmates of this horrid place, "she's in a bad way, drunk a bottle of brandy a day. When she had no money left, a lady friend had food sent her from the eating house over the way, but she sent it back when she could, and got them to give her the money instead, which she spent for more drink." As I now look upon her paralysed form, and listen to her crazy gibberish, I remember the once beautiful girl who came home from Germany, the friend of my youth, and the words of the Saviour ring in my ears, "An enemy hath done this." FRANCIS HOPE.

If it be admitted, for argument's sake, that through the act of a priest the bread and wine of the communion is turned into the actual

body and blood of Christ, it would still be an open question as to the real value of such an act, for Christ said in this connection, "The flesh profiteth nothing." We are made partakers of the divine nature of Christ, not by eating of His *literal* flesh and blood, but by living by every word that came from His lips. "The word was made flesh and dwelt among us." JOHN 1:14. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." "The words that I speak unto you, they are spirit, and they are life." G.B.S.

THE FORGOTTEN WORKERS.

THEY lived, and they were useful; this we know,
And naught beside;
No record of their names is left, to show
How soon they died.
They did their work, and then they passed away,
A silent band;
They yet shall live when endless day
Makes glad the fairer land.
Oh, take who will the boon of fading fame,
But give to me
A place among the workers, though my name
Forgotten be;
And as within the Book of Life is found
My lowly place,
Honour and glory unto God resound
For all His grace!

—Presbyterian Review.

FROM EDEN TO EDEN.

IN the beginning God rested on the seventh day, and sanctified it, or set it apart for a holy use, B.C. 4004. Long before God wrote His law on tables of stone it is said of Abraham that he kept "My commandments, My statutes, and My laws." Abraham, therefore, must have kept the fourth with the other precepts of God's eternal law. Gen. 26:5, B.C. 1804.

While Israel was yet in Egyptian bondage, Moses upheld the still unwritten law, and bade the people rest on God's appointed day, for Pharaoh said, "Wherefore do ye, Moses and Aaron, let (loose, R.V.) the people from their works? . . . Ye make them rest (Heb. shabath) from their burdens." He said also to the officers of the children of Israel, "Ye are idle; ye are idle." Ex. 5:4, 17, B.C. 1491.

Yet again, when Israel came out of Egypt, and before Sinai was reached, the people gathered a double portion of manna on the

sixth day, and Moses said, "Tomorrow is the rest of the holy Sabbath of the Lord." This extra quantity of manna was, by a special miracle, kept good for two days to supply the Sabbath needs, but at any other time the manna would not keep over one day. For forty years this weekly miracle testified to the Sabbath of the Lord. At Sinai the law was written by God's own finger on tables of stone. No human hand could be entrusted to transcribe on perishable parchment the words Jehovah uttered from the flaming mount, but in indelible characters God Himself engraved His immutable law on tables of stone.

In the bosom of the decalogue we find the Sabbath,—“Remember the Sabbath day to keep it holy.” Does God leave His people to guess which day is the Sabbath?—“The seventh day is the Sabbath.” Why is this particular day holy? Is it because the people have just been delivered from Egyptian bondage?—“For in six days the Lord made heaven and earth, . . . and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it.” Ex. 20:11. The Sabbath of the fourth commandment is therefore the Sabbath of creation.

Was the Sabbath lost during the captivity? and did the Jews so far forget God as to entirely lose sight of His holy day? Let us see. In the time of Nehemiah, 445 B. C., when the captivity was over, and the Jews were again in their own land, we read, “Thou camest down also upon Mount Sinai, . . . and madest known unto them Thy holy Sabbath.” Neh. 9:13, 14.

Eleven years later, B. C. 434, the prophet reproves the Jews because they trod wine presses and brought all manner of burdens into Jerusalem on the Sabbath day. Farther, the very reason of the captivity is given in that their fathers did the same things, and thus profaned the Sabbath.

When Christ came, was the Sabbath known and kept? Let the Bible speak again. When our Saviour was taken from the cross He was laid in the tomb. “And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned and prepared spices and ointments; and rested the

Sabbath day according to the commandment." Luke 23 : 54-56, A.D. 31.

The Sabbath, then, was sanctified at creation, kept by Abraham, proclaimed at Sinai, and observed after the crucifixion. And it did not cease at the death of Christ, for the disciples were told to pray that their flight from Jerusalem should not be on the Sabbath day. Matt. 24 : 20. This event did not take place until A.D. 70, forty years after the death of the Saviour. As late as A.D. 96, John, in Revelation, says, "I was in the Spirit on the Lord's day," and the Lord of the Sabbath, in Isa. 58 : 13, says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." God nowhere claims any day but the seventh day as His "day."

We read in Daniel, chap. 7, of a power that should wear out the saints of the Most High, and think to change times and laws, and that they should be given into his hands for a certain time, even to the time of the end. Dan. 11 : 33-35. We know that the civil power of the Papacy was broken in 1798, and that the changing of times and laws should be in his hands until then. The Papacy claims to have made this change in the time of observing the Sabbath, and to have set up the Sunday institution without any scriptural authority whatever.

Since the Sabbath is embodied in the decalogue, and was kept in our Saviour's time according to the commandment, it follows that all who truly keep the commandments must keep the Sabbath according to the commandment. A blessing is pronounced on the Gentiles who keep the Sabbath when God's salvation is near to come. Isa. 56 : 1-7. We read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." Rev. 12 : 17. Then the remnant church will be found keeping the commandments, and, therefore, keeping the Sabbath according to the commandment.

We find it written of those who keep the commandments that they have "right to the tree of life, and may enter in through the gates into the city." Rev. 22 : 14. And when that glorious entrance is made, and the saints receive their reward, then those who have kept the commandments will, in the new earth, still continue to keep the Sabbath

according to the commandment, for from one new moon to another, and from one Sabbath to another, all the redeemed come to worship before the Lord. Isa. 66 : 23.

Thus, from Eden at creation, down through the patriarchal age, at Sinai, in the days of Christ, and of His apostles after the crucifixion, through the long, dark ages to the remnant church, and onward to Eden restored, we find the holy Sabbath of the Lord unchanged, immutable.

E. A. D. GOODHART.

LIFE, A LABOUR OF LOVE.

"LAUGH, and the world laughs with you :"

The world, with its heart of stone,
Will bend the knee to the victor
On whom fortune's smile has shone.

Succeed, and the world sings your praises
In loud and triumphant tone ;
Fail, and by man you're forsaken—
You "weep, and you weep alone."

For the world cares naught for the failures,
For the struggles and trials and tears
Of those who have nothing to offer
But a lifetime of empty years.

Have you climbed the heights of ambition,
And fallen unnoticed of men ?
Don't give up, discouraged, heartbroken ;
Thank God for the lesson, and then

Cease trying for riches and glory,
And make life a labour of love
By smoothing the pathway for others,
Then seek your reward up above.

—Selected.

A DECISIVE TEST.

IN the American war of 1861-65 the rejected volunteers who applied for army service were about thirteen per cent. During the Spanish war it was in some localities thirty-nine per cent. The cause of this was stated by the examining surgeons to be cigarette smoking. Nine out of ten of those who used cigarettes showed weakened heart action or diminution of the general vitality. On the other hand, outside of the class of smokers, the rejections were fewer than usual, showing a general improvement in health of the young men of the nation.

Two things are evident from this : One is that the tobacco and cigarette habits are doing a fearful work among the flower of the nation. We have read columns of statistics on the subject before, but never anything that took hold of the truth and laid it bare with quite such

grim inexorableness. When statistics have been gathered heretofore, it has been by those who have had a point to make; usually those who had entered the lists against these habits and were trying to prove their hurtfulness. In this instance the figures came from those who would, in many instances, ignore the evil if they could.

The other point brought into prominence by the examinations is that the physical condition of those who are free from evil habits is on the whole higher than it was thirty-seven years ago. The gospel of health has taken hold of many men in these days, and they have, by one means or another, and from one motive or another, reached a better degree of physical development. If, as one of the incidental results of the late war, the American people were set to thinking along the lines of a clean, pure manhood, it would be in so far a benefit. The War Bureau cannot accept these tobacco-blighted men for its service, but they are the men who are to leave their impress upon our country as citizens and heads of families. What shall the harvest be?—*Gospel of Health.*

PARENTAL RESPONSIBILITY.

GOD did not point out Job simply to show that there was none like him in all the earth, but he is set forth as an example for God's people in all ages. We read of his children that when the days of their feasting ended, "Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all; for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually." Job 1 : 5.

Job did not think that his children were better than any one else's. He knew that their hearts were carnal, and that during their feasting they might forget God and sin. So he offered sacrifice for them "continually."

Never was there a time when children were more prone to wander away and sin than now, and parents are often inclined to forget all about them. Sometimes parents ask the minister to pray for their children or to speak to them, but why ask

others to do this work that God has assigned to the parents? God's law is to be on the parent's lips when they sit down, when they walk by the way, when they lie down, and when they rise up. And they are to talk of these things to their children continually. Deut. 6:6-9.

God wants the children; and if parents teach them the truth, and present them to the Lord, the children will not leave the God of their fathers. There will be no place like home to them. Before Christ comes again the message of Elijah the prophet will cause the hearts of the parents to be turned to the children, and the hearts of the children to the parents. Mal. 4:6. This is the time for that work to be done.

Reader, are you a parent? If so, are your children wandering away? Are you anxious about them? Have you a longing desire to see them come to the Saviour? Then ask God to help you make it a personal matter to reach them. Then you will find joy and gladness come into your home, and the peace of God will be yours. W. J. R. BOWES.

ORIGIN OF THE MONTHS' NAMES.

"JANUARY was named after the Roman god Janus, the deity with two faces, one looking into the past and the other gazing forward to the future," writes Clifford Howard in the *Ladies' Home Journal*. "February comes from the Latin word *februus*, to purify. It was customary for the Romans to observe festivals of purification during that month. March owes its name to the old god of war. Among the Saxons this month was known as 'Lenct,' meaning spring; and this is the origin of our word 'Lent.' April was named from the Latin *Aperio*, to open, in signification of the opening of flowers. The Saxons called the month Easter in honour of their goddess of spring, from which comes our word Easter. May was named after the Roman goddess Maia, and June was so-called in honour of Juno. July was named in honour of Julius Cæsar, and August gets its name from Augustus Cæsar. September is from the Latin *septem*, seven, this being the seventh month according to the old Roman calendar. October, November, and December also retain the names by

which they were known under the old calendar, when there were but ten months in the year,—*octo, novem, decem*, meaning eight, nine, and ten."

"WE WANT TO HEAR THE LITTLE GAL."

THE *Christian Herald* tells this incident connected with the children taken from their heated New York homes for two weeks' outing each year at Mont Lawn:—

Bess was kept for longer than ten days, and went back to the city much improved, although the poor little back was still lame; and as for the limp, the Home doctor confirmed the sorrowful prophecy of the physicians at the hospital where Bessie had spent several months of her short life,—they had said the child would never walk well, and that she might at any time lose altogether the use of her lower limbs.

How Bessie came by her affliction is a tale almost too sad for telling. Her father is an honest, industrious dock labourer. Once he was out of work for a good while, and his wife, sickly, overworked, lost her mind through fear that her family would starve, and—well, she is in the insane asylum now, but she did not go there before Bessie got the fall that lamed her.

The missionary who first presented Bessie as a candidate for the Home says:—

"One rainy Sunday, two years ago, the father sent for me at a new place to which they had just moved. As I climbed the steps, flight after flight, to the room, I could not help seeing, through the open doors, men drinking and gambling on all the floors. Drunken men were lying on the stairs; I had to step over one to enter Bessie's home, and inside the door the rain struck my face. Bessie, her father, and little brother were sitting at a table; and she was singing to them songs she had learned at Mont Lawn—singing loud and clear, in a beautiful little voice,—

'There is sunshine in my soul to-day.'

"Her father looked at me with tears in his eyes. 'I've paid a month's rent, and the landlord wont give it back. It's a terrible place for the children, and I away all day. And see how the rain is pouring in!'

"I will see the landlord,' I said.

"I had left the door open; and now, to my dismay, several men lumbered in. The father rose, half angrily.

"We want to hear the little gal sing,' the foremost one said, sheepishly.

"Let them stay,' I whispered.

"All right, neighbours,' he said, with simple heartiness. 'There ain't much to make you welcome to, but you're welcome all the same. Sing for 'em, Bess.'

"The child needed no urging; she gave her favourite:—

'I think, when I read that sweet story of old.'

"When she finished the last stanza, there was scarcely a dry eye in the room. Hardly had the last words died away

before the willing entertainer was singing, 'Yield not to temptation.' True, sweet, and tender, the little voice rang:—

'Ask the Saviour to help you.'

"Friends,' I said, 'I think we can all ask God, as with one voice, to bless this little one who has cheered us so, and to make each of us more childlike and true. Let us pray.'

"And right there we had a prayer-meeting in Bessie's room. People had come in until the place was full, and many were looking in from the hall. Afterward, as I was going down the steps, several men said, 'Missus, we'll be better men for this night. The Lord spoke to some of us in that little gal's singing.'

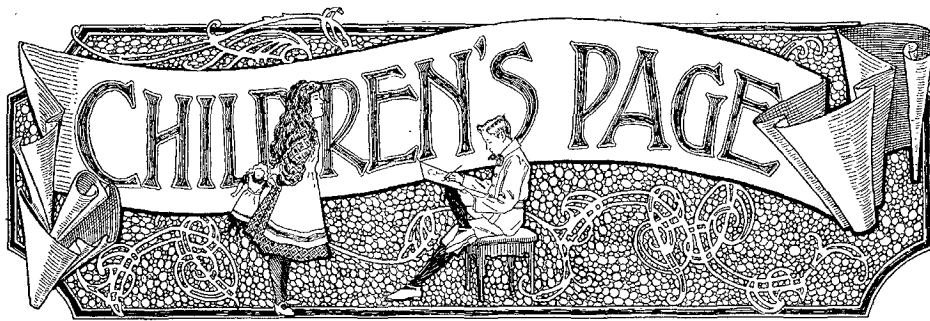
"And now I want to tell you something wonderful. In a year the moral tone of that place was changed for the better. I dare not say little Bessie did it all, but I know there was a change; and has not the Bible said, 'A little leaven leaveneth the whole lump?' I went to her room once a week, and we had a short prayer and song service, neighbours dropping in as on that first night. Women all around began to 'mother' Bessie, poor things! as well as they could, and the children thronged about her. She was always glad to tell the pretty Bible stories she had learned to the eager crowd clustered round her; to show the pictures in her picture books; to teach them the songs she loved. What pretty choruses issued from that poor little room way up in the dingy tenement! I used to think a bit of heaven was up there. Don't think that that neighbourhood became all it ought to be, by any means; I only say that it was fifty times better than when little Bessie first went there.

"Last winter I had a message to come to her, and found the child in a high fever; the doctor said she had pneumonia. She was not uncomfortably circumstanced now; her father was getting good wages, and had taken two rooms; besides, the child was rich in friends. She was very patient during her sickness, giving as little trouble as possible, always wanting to smile, and wishing she could sing. One day, as I sat by her, she whispered, 'Please—I can't—you sing about "that beautiful place He has gone to prepare."'

"When she was too weak to speak, I sang it again for her. One night, just as I, struggling to hold back my tears, had uttered the line, 'For of such is the kingdom of heaven,' her father said, weeping quietly, 'O ma'am! she's gone!'

"But the memory of her life is still with us, and flowers of love that she planted are still yielding perfume."

HUME and Gibbon could only chronicle events. No man can write history who does not take God into account. History is not a chaotic mass of events, but an orderly evolution, the gradual unfolding of a divine plan. History is a bridge, the first arch of which rests upon the Eden from which Adam was driven, and the last upon the new earth; a bridge over which humanity marches from Paradise lost to a regenerated universe.—*J. S. Gilbert.*



HOW TO MAKE UP.

Two little people who couldn't agree,
Were having a tiff, and were "mad as could
be;"
They looked at each other in silence awhile,
Till a sudden glad thought made one of them
smile.
Said she, "Say, you ain't *very* mad, are you,
Bessie?"
"Well—no—" said the other, "nor *you*, are
you, Jessie?"
"Then let us make up," little Jessie suggested.
"Well—you be the one to *begin*," Bess requested.
But that didn't suit. So the tiff lingered still,
While the small-sized disputants were claiming
their will,
When—what do you think brought at last sunny
weather?
Just this: they agreed to—*begin both together.*
—*Selected.*

HOW GOD TEACHES THE BIRDS.

ON the island of Java grows a tree, the leaves of which are said to be a deadly poison to all venomous reptiles. The odour of the leaf is so offensive to the whole snake family that if they come near the plant in their travels, they immediately turn about, and take an opposite direction.

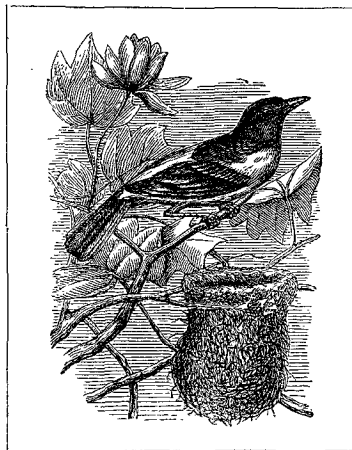
A traveller on the island noticed one day a peculiar fluttering and cry of distress from a bird high above his head. Looking up, he saw a mother-bird hovering round a nest of little ones in such a frightened and perplexed manner as to cause him to stop and examine into the trouble. Going around to the other side of the tree, he found a large snake climbing slowly up the tree, in the direction of the little nest.

It was beyond his reach; and since he could not help the little feathered songster by dealing a death-blow, he sat down to see the result of the attack. Soon the pitious cry of the bird ceased, and he thought, "Can it be possible she has left her young to their fate, and has flown away to seek her own safety?"

No; for again he heard a fluttering of wings, and looking up, saw her fly into the tree with a large leaf from this tree of poison, and carefully

spread it over her little ones. Then, alighting on a branch high above her nest, she quietly watched the approach of her enemy. His ugly, writhing body crept slowly along, nearer and still nearer, until within a foot of the nest; then, just as he opened his mouth to take in his dainty little breakfast, down he went to the ground, as suddenly as though a bullet had gone through his head, and hurried off into the jungle beyond.

The little birdies were unharmed; and as the mother-bird flew down



and spread her wings over them, the poison leaf (poison only to the snake) fell at the feet of the traveller; and he felt, as never before, the force and sweetness of the beautiful words, "Are not two sparrows sold for a farthing? yet not one of them shall fall to the ground without your Father;" for who but He, who made the dear little birds, could have told this one the power there was in this little leaf.—*S. S. Advocate.*

MEETING TROUBLE.

ONCE on a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said:—

"What is the matter, little leaf?"
"The wind," said the leaf, "just told me that one day it would pull me off, and throw me down to the ground to die!"

The twig told it to the branch on which it grew, and the branch told it to the tree. And when the tree heard it, it rustled all over, and sent word back to the leaf:—

"Do not be afraid, hold on tightly, and you shall not go till you want to." And so the leaf stopped sighing, and went on rustling and singing. And so it grew all summer long till October. And when the bright days of autumn came, the little leaf saw all the leaves around becoming very beautiful. Some were yellow, and some were scarlet, and some were striped with both colours. Then it asked the tree what it meant. And the tree said:—

"All these leaves are getting ready to fly away, and they have put on these beautiful colours because of joy."

Then the little leaf began to want to go, and grew very beautiful in thinking of it, and when it was very gay in colours, it saw that the branches of the tree had no colour in them, and so the leaf said:—

"Oh, branch, why are you lead-coloured and we golden?"

"We must keep on our work clothes," said the tree, "for our life is not done yet, but your clothes are for a holiday, because your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up and turned it over and over, and then whirled it like a spark of fire in the air, and let it fall gently down under the edge of the fence among hundreds of leaves, and it fell into a dream, and never waked up to tell what it dreamed about.—*Henry Ward Beecher.*

THE LOST KEY.

JET was only five years old; but she was a busy little girl, and wanted to do everything her mamma did, so she had learned to sew quite nicely. One day there was a tiny hole in the pocket of Jet's dress, and mamma said, "Be sure to mend that hole."

"Yes, mamma, in a minute," answered Jet.

But she was a forgetful little girl, like some others that I know; and

when cook gave her the pantry key to carry to mamma, she did not think at all about the hole, but put the key into her pocket. It was not long before the key was needed, and mamma asked her little girl for it.

Tears came into Jet's pretty brown eyes, and a bright spot showed on both her cheeks. "O mamma, I put it into my pocket, and now it is gone."

Upstairs, downstairs, Jet ran, looking for the key, but it could not be found. At last the girl sat down on the nursery rug, and hid her face in her hands; for the tears came so fast that she could not see. She did not even notice kitty playing about the room, until the merry puss sprang right into her lap.

And what was that in kitty's mouth? Jet looked down with tearful eyes. Just think! The dear little puss had found the lost key, and was playing with it, dragging it after her by the string to which it was tied.

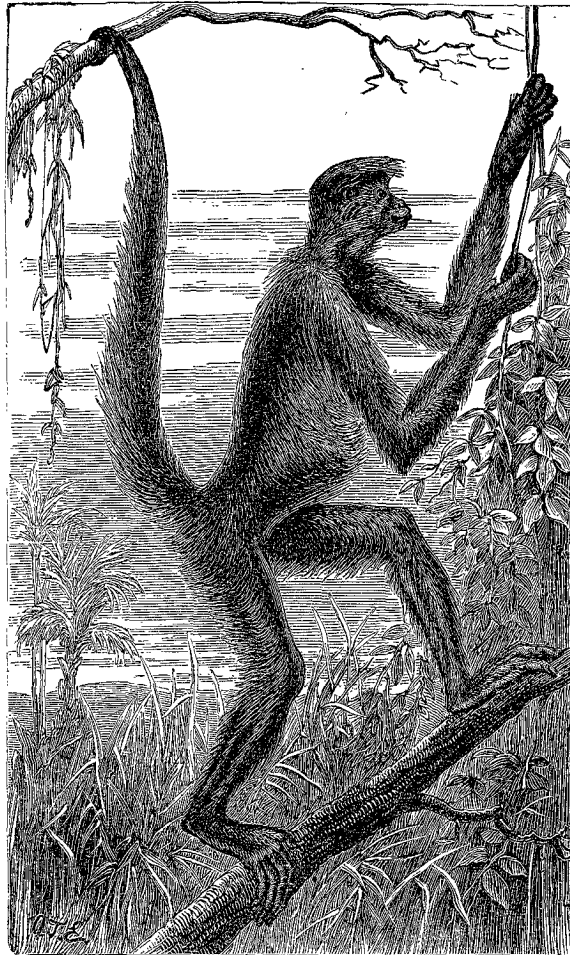
Up sprang Jet, and ran with the key to mamma. Then she sat down and mended the hole in her pocket, thinking, "I will never, never, again put off doing what mamma tells me."

—*New York Observer.*

THE BRIDGE OF SPIDER MONKEYS.

THE spider-monkey is a very interesting as well as a curious animal. He is called in natural science "quadrumana," or four-handed animal; and to these, some of them add a fifth hand in the shape of a prehensile tail, by means of which they suspend themselves from the branches of trees, or swing themselves from one tree to another, or unite themselves to each other into a bridge, or chain, and so pass from tree to tree without ever coming down to the earth, and from one part of the forest to another, over which they are in reality the masters. Their dominion is not disputed either by the tiger or the lion, from which they can easily escape by their nimbleness, running up, down, and along the branches of trees, and thus living generally far beyond the reach of those dangerous and ferocious enemies. As long as they keep on the trees, they are per-

fectly safe; but when on the ground, they become liable to attack. So to avoid danger, the spider monkeys form this bridge, or chain, hanging down linked to each other by their tails, and swinging in that position backward and forward, till the lowermost monkey catches hold of a bough of the nearest tree, and the whole group of monkeys then pass over the bridge thus formed of the suspended bodies of their companions. These monkey bridges are fre-



A Spider Monkey.

quently suspended between the trees in the forests of South America at great heights in the air.—*Selected.*

INFLUENCE OF NOVEL READING.

THE world is flooded with literature both good and bad. We have no time in our hurried, working lives to read all there is, so it is well to choose only the very best, and spend our time on that.

Novel reading weakens the mental powers. Even the so-called "well

written works" may have a weakening effect upon the mind. True, some of the finest intellects have given their talent over to the production of this class of literature, but the more brilliant the genius employed, the more subtle is the influence over the mind that reads.

That which is read will tell upon the life. It will have either an influence for good or bad. It is impossible for it to have a merely negative influence.

While it is desirable to study the sciences—botany, astronomy, music, etc.—it is not necessary to read novels. It has been argued that one cannot read a book of any sort without learning something thereby. That is true; but why learn the bad? Enough to know that there is bad; then learn the good only.

The world of fiction is an imaginary one. It has nothing to do either with the spiritual, heavenly kingdom of the angels, nor with this practical work-a-day world that we live in. So it unfits the reader for both of these.

Some of the effects of novel reading may be seen upon the streets every day. Young men without any object in life, and looking as purposeless as the post against which they stand, are to be met at almost every corner. The young woman who spends her time over the novel will live in the unreal and the imaginary, and cannot well make a success of life.

There is a great contrast between those who spend their lives in novel reading and those who search the word of God. Those who study the Book of God are better prepared to "gird up the loins of the mind," and thus to press forward with a purpose.

E. PARKINSON.

THE rules of health have been summed up as follows:—

- Drink less; breathe more.
- Eat less; chew more.
- Clothe less; bathe more.
- Ride less; walk more.
- Sit less; dig more.
- Worry less; work more.
- Waste less; give more.
- Read less; write more.
- Preach less; practice more.



God's Message
to Christendom.

-No. 3.

THE FEARLESS LIFE.

THE second letter dictated by Jesus Christ and sent to His church and people reads as follows:—

8—And for the messenger of the congregation in Smyrna, write: These things, says the First and the Last, who was dead and is alive; I know your works, and tribulation, and poverty, (but you are rich,) and I know the slander of those, who say they are Jews, and are not; but are the assembly of Satan. Fear none of the things which you shall suffer; behold the devil will cast some of you into prison, that you may be tried; and you shall have tribulation ten days: be you faithful till death, and I will give you a crown of life. Whoever has an ear, let him hear what the Spirit says to the congregations. The conqueror shall not be injured, by the second death. Rev. 2:8-11. *Campbell's Translation.*

The name of the church to which this letter was addressed is "Smyrna," and the Greek form of the word (*Σμύρνα*) signifies *myrrh*. This is a kind of aromatic gum obtained from a species of the *Balsamodendron*, a small tree that grows in Arabia.

The Hebrew name of this tree (of which Smyrna is the Greek form) is *Mor*, and means "a drop." An incision is made in the bark of this tree, and the precious gum drops—distilled in tears—through the wound.

This gum was reckoned as one of the most precious productions of the East. It was sometimes used in connection with the ancient sacrifices, and it formed one of the ingredients of the "oil of holy ointment" that was used in the consecration of the priests and the sanctuary. Ex. 30:23-33. It had an exceedingly bitter taste, but gave out a very sweet perfume. This gum was among the gifts brought by the wise men to the infant Jesus, and composed part of the cup that was offered to Him on the cross. Mark 15:23. That cup was truly "mingled with gall," and full of bitterness, but the fragrance of that sacrificed life has cast its perfume of sweetness over the hearts of an untold multitude of worshippers since then till now.

To the church of Smyrna—the church through whose wounds the holy perfume of service would distil in tears—Christ sent a message of consolation and hope.

The special period most naturally covered by this message would be from the end of the first century to the uplifting of the church in the time of Constantine, A.D. 323. During nearly the whole of this period the hand of Paganism was stretched out in bitter persecution over the people of God. If any calamity befel Rome, or the plague or pestilence visited the Empire, the people and their rulers concluded that it was owing to the Christians disregarding the national duties. In this way the vengeance of Rome's iron hand was called down upon the defenceless followers of the Nazarene.

To this people, called to pass through seas of affliction, Christ revealed Himself as the one who "was dead." He had passed through all the experiences leading to the grave. He knew what it meant to travel down the valley of pain and over the rough highways of affliction, and so He sent the message, "Fear none of those things which thou shalt suffer."

In this letter we have a message that comes from the other side of the grave. Then why should the child of God fear the shadows of that silent resting-place? Christ lives, yet He was in the grave. Now He calls to His people, "Because I live, ye shall live also." John 14:19.

Satan is behind all the persecution that has ever come upon the church of God, but he works through men who profess religion of some kind. At this time he worked through Paganism; later on he worked through the Papacy, and still further down in history he is to work through apostate Protestantism. The "ten days" here brought to view, signify, as in all the prophetic Scriptures, ten years. See Eze. 4:6, and Num. 14:34. The last and most bitter of the persecutions waged by the Pagan emperors

of Rome continued just ten years, from A.D. 302 to 312. Diocletian ruled at this time, and it was intended by this tribulation to wipe Christianity from the Empire. Neither rank, position, nor influence saved any who would not do reverence to the gods of Rome.

"Faithful unto death" is the condition here laid down for receiving the crown of life. No one will ever enter the kingdom who would not rather die than disobey God. He that would save his life by disobedience shall lose it, but he that would lose his life for Christ's sake shall find it, and that, too, eternally. Matt. 10:28, 39.

The promise here made concerning the "crown of life" is in the future tense. When the Christian dies his record is closed, and the crown won is put away,—laid up against the time when Christ comes to bring His reward. Paul's statement on this point is very explicit:—

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing. 2 Tim. 4:8.

Every hope that the Christian has links with "that day" of Christ's appearing. While the Christian is working and living, unfaithfulness may cause him to lose the crown (Rev. 3:11); but when his work is done the crown is "laid up" till the resurrection. This great event does not take place till the time of the second coming of Christ. Then it is that the righteous will receive their reward. Rev. 22:12.

The reference to those who "say they are Jews" does not refer to the literal, or fleshly, descendants of Abraham. The name is here used as denoting a child of God just as we find it in Paul's statement:—

For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. Rom. 2:28, 29. For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children. Rom. 9:6, 7.

God looks for the "Israelite indeed" in whom there is no guile, and they are counted for the seed. Gal. 3:28, 29. It is only by faith in Christ that anyone can become a true son of Abraham.

In closing up this message, God again invites the attention of "every

hearing ear." While the message has its special application to a past period of church history—A.D. 100 to 323—its warning and its promises are just as applicable to the needs of Christendom to-day. The lack of faithfulness in hard places and under persecution is one of the saddest features of modern Christianity. A show of religion and apparent service is made by thousands who would not dare to suffer any loss for Christ's sake.

This is one reason why God has brought the Sabbath back upon this last generation. He wants to test their faithfulness. Many, very many, are calling, "Lord! Lord!" who do not really serve Him, and who will not yield to His will when that service seems to promise loss or trial.

But God will find His number of faithful ones, and they will receive the crown of life. Those who do finally receive the crown of life cannot be hurt by the "second death." This will be the final destruction visited upon those who will not hear God's message. Rev. 20 : 14, 15.

GOD WORKING STILL.

INFIDELITY may close its eyes and declare, "There is no God;" scepticism may profess to be unable to discover the traces of a creative hand, but to the thoughtful, candid mind, the revelation of God is visible in everything.

Creation was finished in six days,—days measured by the night and day and the revolution of the earth, just as the days are measured now,—but the work of creating still goes on. It is by this means that God robes the fields in their dress of flowers, and casts His mantle of green over the hills.

In answering the charge of Sabbath-breaking, brought by the Jewish rulers, Christ said, "My Father worketh hitherto, and I work." John 5 : 17. The fact is that God is always working, but His work is not Sabbath-breaking. The work of God is never Sabbath-breaking. It is only "thy work" that God prohibits on the Sabbath. Ex. 20 : 9.

We look up to the starry heavens, and there see a hundred million blazing suns sweeping down the immensity to light the darkness of infinitude with their brightness.

But whence came these heralds of the sky?—"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which *Thou* hast ordained." Ps. 8 : 3. The heavens, with their numberless retinue of revolving worlds, but display the handiwork of God. By what means are all these shining orbs maintained in their course?—"By the greatness of His might, for that He is strong in power; not one faileth." Isa. 40 : 26.

Not only has God created all these things, and started the planets on their course, and swung out the stars on their ceaseless marches, but His power—His present, active power—is still exerted to uphold the works of His creation. Paul refers to God's present activity in the words, "Upholding all things by the word of His power." Heb. 1 : 3. Yes, God is still at work with His present, active, potent energy among the stars that gem the sky. These all roll and shine in their ceaseless beauty in obedience to His will.

The evidence of God's activity is no less visible upon the earth. The unfolding leaf, the bursting bud, the blade of grass rising through its hard clod to seek the light, the ripening grain, and the clustering fruit are all evidences of creative power, present and active; and that power is of God.

The supernatural in nature is so beautifully described by the pen of Emma H. Adams that we here insert a paragraph written by her bearing on this point:—

One of the most astonishing facts connected with cocoanut life is the ability of the tree to reproduce itself. If the nuts be kept long, after full ripening, there forms in the inside, a white, sweet, spongy substance, at the inner end of the germ which lies opposite the three eyes, or apertures, in the sharpest end of the kernel, the rounder end being attached to the stalk. In time, this sponge-like matter absorbs the milk and fills the cavity. It then dissolves the solid kernel and combines it with its own substance. And finally the shell, instead of inclosing the kernel and its milk, embraces only a soft cellular mass. Now, while this wonderful operation is going on within the nut, there shoots forth, through one of the eyes in the shell, a single bud, white in colour, hard of texture. Advancing, it perforates the tough, fibrous husk, rises some distance into the air, and then begins to unfold light, pale green leaves. Now, marvellous to relate, two thick white fibres, originating at the same point with the bud, begin to push away the stoppers from the other two eyes of the shell. They pierce the brown husk opposite the point where the bud went out, and begin to grow downward. In a little

while they enter the ground, and quickly roots begin to form. The shell, too hard for knife to cut, and almost for saw to divide, will now, by an expansive power produced within itself, burst asunder, and both husk and shell will gradually decay, forming a gentle manure for the nourishment of the new plant, which, still obeying the unseen laws that gave it being, strikes its roots deeper, and elevates its feathery crown, until it becomes an elegant and graceful tree, and a source of manifold blessing to man.—*Jottings From The Pacific*, p. 37.

In looking at this sketch it would almost seem as though the cocoanut possessed intelligence. How is it that such a hard, inanimate substance knows how to find its way through the little openings of its iron shell, and then to reach upward with one hand and downward with the other?—It is the mind of God behind it, and in this, as in all else, nature but obeys His will.

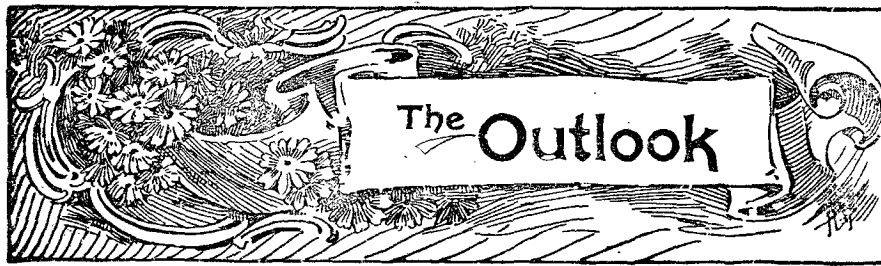
While God thus continues to work in nature, and through nature, He also continues to work in developing the spiritual in man. "For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2 : 13. The transformed character, and the transformed mind are still the wonders of creative power.

O yes, God still works, and blessed is that man who works with God.

TRUE religion does not consist in a round of ceremonies, or austere expressions of great sanctity, or the "holier than thou" condescending look. Nor does it consist in the absence of all form, or in the unrestrained vent of the emotions, in loud noise and boisterous talk,—no, not in these. Love is the main-spring of all true religion, and love doth not behave itself unseemly, is not rough; is kind, but not austere. "Follow after love." G.B.S.

IT is drink that crowds our work-houses with paupers, and it was no less a friend to the people than John Bright who said that, if we could get rid of drink, England would in ten years become such a paradise as we can hardly even imagine. The working classes alone are estimated to spend more than £70,000,000 a year in drink—more by far than the whole amount of their rent.—*Dean Farrar*.

THE miser finds the joy of his life in the accumulation of treasures; the true servant of God finds his blessedness in distribution.



WHAT WILL THEY ANSWER?

ROME has always been pleased to upbraid Protestantism with inconsistency, but on no point has that upbraiding been so unanswerable as in the matter relating to Sunday observance.

As stated in our issue of Oct. 1, there has lately been quite a controversy over "Sunday desecration" in several parts of N. S. Wales. An article, entitled "Rampant Sabbatarianism," appeared in the *Catholic Press* of August 25, and in referring to the efforts made to enforce the observance of Sunday, the writer states:—

But there is something still wanting to a full statement of the untenable position taken up by those sticklers for "Sabbath" observance. What right, anyhow, have these gentlemen as Protestants to lay down the law as to what is to be done or not done on Sunday? Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. If the "Bible and the Bible only is the religion of Protestants," if "whatever is not read therein nor may be proved thereby" has no claim on their faith or observance, what scrap of title can they show for all their dogmatic insistence as to the requirements of the Lord's Day? From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first. Thus Sunday observance is an incongruous adjunct of the Protestant faith, utterly out of keeping with its fundamental principle, and strongly suggests a religion that suffered sadly from too much hurry in the making.

If any Sabbatarian wants to know the proper method of spending the Sunday, the Catholic Church is the natural source to apply to for information. Under her direction the Sunday supplanted the Jewish Sabbath, and she is, therefore, the best fitted to settle any dispute as to its claims.

This is a scathing testimony, but the worst feature about it is that it's true. Why will Protestantism endeavour to uphold and enforce an institution that God has not planted,

or even designed that His people should recognise?

Rome may well laugh at the inconsistencies that leave Protestantism at such a disadvantage. The watch-word of the Reformation was, "The Bible and the Bible only," but there are many, very many, who do not stand to this watch-word to-day.

When Elijah stood on Carmel before the worshippers of Baal, he called, "If the Lord be God, follow Him; but if Baal, then follow him." 1 Kings 18:21. Surely that challenge needs to be repeated to Christendom to-day. If our guide is the Bible, then follow the Bible; but if Rome, then follow Rome.

God has measured the worship that men pay to Him, and He declares, "In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9. He has also pointed out that in the last days there will be a people who will keep the commandments of God and the faith of Jesus in contradistinction to the commands of men. Rev. 14:12.

In this charge that Rome makes, Protestantism stands at the bar guilty, without any "Thus saith the Lord" to urge in self-defence. History supports the charge, and there is not found a David that can find a stone to hurl at the giant.

AS IT IS.

In his catalogue of latter-day sins Paul very fully describes many of the conditions that obtain to-day. In fact it would almost appear that he was writing in 1900 instead of nearly two thousand years ago. This is his description:—

This know also, that in the *last days* perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, *fierce*, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. 2 Tim. 3:1-5.

This is certainly a dark catalogue; it belongs to the last days, and we are compelled to admit that its picture of social life is only too fully re-produced in the social life of to-day.

"Self-love" stands at the head of this long list of sins, as it must do at the head of every list of sins. Selfishness is the beginning of all evil, and it is because men become lovers of "their own selves" that all these other evils follow. It was self-love that transformed the "covering cherub" into a demon of darkness. "I will exalt my throne above the stars of God . . . I will be like the Most High." Isa. 14:12-14. This is the language that whispered in the heart of Lucifer, and led him to rebel against the government of Heaven. If self had been kept out of sight there never would have been a devil.

This self-love has taken possession of the human heart through all the ages, and in these last days the harvest *must* be gathered. It will be a time of bitter reaping for many; they will only have for their gathering the apples of Sodom and the grapes of gall.

One feature of selfishness is seen in the fierceness that has attended many of the recent labour strikes. A paragraph in the *Christian Work* of June 14, gives this picture:—

Rarely, if ever, has a labour strike or "labour war" been attended with more violent, outrageous and disgraceful invasions of public and private rights than in the case of the street railway troubles in St. Louis. The city for weeks together has been practically at the mercy of a mob, and assaults, murders, and destruction of property have gone on unchecked. For some days mob violence took upon itself the specially atrocious form of attacks upon women who were found guilty of riding upon street cars. Several women were set upon in the streets in open day and nearly stripped of their clothing. These

* The *Catholic Press* is the leading Catholic journal of Australia.

dastardly deeds, however, aroused such a storm of public indignation that the authorities felt compelled to adopt more severe measures against the rioters, and this particular way of showing sympathy with the strikers was stopped. In the meanwhile the city has suffered the loss of millions in various ways by the strike, and the end is apparently not yet. Neither the police of St. Louis nor the city officials generally seem to have proved equal to the occasion, either through sympathy with the strikers themselves, or from a fear of the political consequences of repressive action. The situation brought about by the labour troubles, both in Chicago and St. Louis, is full of serious and threatening portent for our industrial future.

Civilisation does not deter men from deeds of violence, for it is evident that after all the boasted civilisation and Christianisation of our century, evil men and seducers are waxing worse and worse. Paul's prophetic picture finds its fulfilment in the condition of social life to-day, and this fulfilment marks these days as the "last days."

MILK AND DISEASE.

HOWEVER unwelcome the intelligence may be to many, it is evident that flesh and milk are becoming more and more objectionable as articles of food. Disease has now settled down over animal life as it has over the human, and this renders their flesh and milk still more unfitted for food.

Notice of a lecture recently delivered in Melbourne is thus given in the *Age* of Oct. 1:—

"If milk could be seen through, with the naked eye, as it can be with the microscope," asserted Mr. S. S. Cameron, M.R.C.V.S., in the course of a lecture on Milk as a Factor in Disease, at the Assembly Hall on Saturday evening, "consumers would be convinced of its potentialities for evil." Milk, he went on, was one of the articles of human food most liable and responsive to contaminating influences. The surroundings of course were not often what they should be. From the railway carriage window it could be seen that dairy herds near the city browsed about rubbish tips, and drank from foul and filthy pools and stagnant drains, and the milking sheds frequently simply reeked. The necessity for absolute cleanliness of both the cow and the milker was strongly urged as a safe-guard against contamination of the fluid. The practice of "wet" milking, in which the milker moistened his fingers in the milk pail, in order to render his work easy, was roundly condemned as dirty and dangerous. Milk was often

allowed to stand openly exposed to the impure and germ laden atmosphere of green grocers' shops, a practice which should be prevented in the public interests. . . . Going into unpalatable detail, he pointed out that millions of germs existed in the mass. Of milk-borne diseases there were numerous forms, such as summer diarrhoea in infants, vomiting, etc. Scarlatina had been directly traced to milk; other serious ailments in which that fluid played a prominent casual part being scarlet fever, diphtheria and typhoid. Most serious of all, however, was tuberculosis, which "was responsible for a sixth of all deaths in civilised countries, for a fourth of all deaths of infants under a year old, and for $\frac{1}{2}$ per cent. of all who died during marriageable ages, which, moreover, was the greatest single cause of death in Australasia, the disease being almost as prevalent here as it was in the closely packed centres of the old world."

DIVIDING THE SPOIL.

MOST of the Powers have been quite vigorous in their protestations concerning the dismemberment of China. Each one has been willing to attribute sinister motives to the next one, but "they desired to maintain the integrity of the Empire." (?)

Russia was especially loud in her assertions on this point, but now it appears that she cannot tumble the helpless Chinese out of Manchuria quick enough to meet her purpose and plans of "grab."

A London cablegram of Sep. 29 places the dismemberment question thus:—

The *New York Herald* declares that the United States Government will endeavour to prevent the dismemberment of China, which, however, is regarded as inevitable, but on failing in that endeavour is determined to exact from the Powers which acquire Chinese territory guarantees that America's trading rights in the territory thus annexed are respected.

On Sunday. From one of our daily papers, dated Sep. 25, we learn that:—

Five youths were charged at the Malvern court yesterday with playing pitch and toss on Sunday, the 16th inst. Constable O'Reilly gave evidence that the Wesleyan church authorities had complained of the gambling carried on near their church on Sundays. The chairman of the bench fined each defendant ten shillings, with five shillings costs, in default forty-eight hours imprisonment.

The difficulty here does not seem to be that the boys were gambling,

but that they were gambling on Sunday, and that the church members were annoyed by seeing them thus engaged on Sunday.

Why should it be considered any worse to play a game of "pitch and toss" on Sunday than on Monday? Cannot the worshipper, if he desires to observe that day, pass by the boys at play without being defiled by their example? The man who cannot worship unless all others choose to recognise the time of his worship so that he may not be annoyed is not on the right track. The true worshipper—the man who worships in spirit and in truth—can worship at any time, and under any circumstance. What others choose to do or not to do made no difference to the calm dignity of Christ's life. Why should the actions of others trouble worshippers now?

Only a Dog. When Emil Zola was in exile, his faithful dog, after searching for him everywhere, mourned, and finally died of a broken heart. Yet some people will say "It's only a dog." Would your dog or horse mourn for you if you were gone? If not, you may be sure that the reason is in you and not in the animal. Even a dog will answer to kindness. The wild steed of the desert will become submissive and obedient under the Arab's hand. The human heart is the hardest and most unappreciative thing in all nature. God has continually supplied it with blessings, and yet it remains defiant still. Even the dog that men despise is not so ungrateful.

THE Lord says: "The seventh day is the Sabbath."

The "Christian world" says: "The first day is the Sabbath."

The Lord enforces the observance of His day by the spiritual law of love.

The "Christian world" enforces the observance of its day by the physical law of force.

A truly "civil Sabbath" could not possibly be anything but a holiday. It could never be a holy day. Holy things are not civil, and civil things are not holy.—*Sentinel of Liberty*.



Conducted By G. C. TENNEY.

EDUCATION IN THE HOME.

ORIGINALLY the education of the child was entirely under the control and direction of the parents. It is an undoubted evil that young children, scarcely out of the days of infancy, are turned over to those who, in many cases, have no particular interest in the welfare of the little ones. Parents are prone to feel that it is such a relief to get the children off their hands, so that they may be untrammelled in the performance of other work, or the pursuit of their pleasure. Mothers feel very well satisfied when their little ones reach the age of five, and they can then send them away to the public school, where they are herded together like so many little sheep, where they do not always receive the attention they require, and where they imbibe a knowledge of things of which they should be kept in ignorance. They soon lose their innocence, and often their purity, by contamination with the evils that cluster around our public schools. Not only to school do mothers send their children, but some even consign them to the street, where their ruin is almost certain. It is strange that parents will purchase a momentary relief from the care of their offspring at such an awful cost, both to themselves in sorrow and regret, and to their children in the loss of character in this world and of all things in the world that is to come.

The street is Satan's nursery. Here the children learn all that is vile, and under such associations good influences become insipid and undesirable. Restraint they will not brook, and parents must soon choose between giving their street-bred children full rein and liberty to do as they choose, or see them drift away from home.

Great good will come to our homes if we but study the lives of the Bible heroes. Remember Isaac, beloved of his mother, who remained faithful to her death, and then affectionately cherished her memory. Jacob differed from his brother in that while the latter loved to rove about in a wild life of adventure, he chose to be his mother's boy, and live under her instruction. Moses was another case to the point, as we saw last week. Little Samuel was given to God by his devout mother, and in his infancy was carefully trained for Him. He became a hero in the cause of the Lord when true men were but few.

In New Testament times we have John the Baptist, the forerunner of the Messiah, nurtured in the fear of God by his devout parents. Jesus Himself was subject to a similar home training. Timothy received his education and his faith at the same time from his mother and grandmother. In fact, I believe it can be consistently claimed that all great and good men have had their early training in the domestic circle rather than in the wicked associations of the street and the public school.

In saying these things, the object is not to cast reproach upon the schools, for they are in good hands, and are usually managed by those who are interested in the youth. But there are virulent evils in the schools of to-day which render them unsafe for simple childhood, and which are quite beyond the control of the teacher or school authorities.

Parent, there is no trust so sacred as that committed to you in the care of your little ones. There is no calling that will pay you so well as the careful training of your children, and there ought to be no other in this world so well adapted to give them this training as yourself.

ECONOMY IN PURCHASING.

THERE is an opportunity to exercise a good deal of wisdom in the matter of purchasing all kinds of goods for domestic uses. There is much that seems to be economy that is rank prodigality. It is no economy to purchase a cheap grade of clothing. It costs nearly as much to make a dress out of poor, sleazy material as out of that of substantial quality. A cheap garment may look pretty well the first time or two it is worn, but never after that. The colours fade, the seams give way, the cloth stretches, or shrinks into all sorts of shapes. The garment soon simply hangs on the person like a blanket on a pole. It goes to pieces, and another must be procured. Put twice the money, or, perhaps, one half more money, into a good article, and it wears three or four times as long, and always looks well. Don't say you are too poor to purchase a good quality of goods; you are too poor to do otherwise.

Beware of bargain counters and great sales where goods are being "slaughtered," and sold for much less than cost. Reliable goods do not have to be sold at less than cost, and dealers are few who are ready to do the public so great a favour as to give their wares away. I do not say that nothing can be gained in purchasing at sales of this kind, but one wants to have his eyes open and his wits about him. He may get a bargain; but in promiscuous purchasing at these great selling-out sales, four bargains out of five are a cheat. A good, honest dealer, in whom you can place confidence, should not be forsaken every time some one comes along with a wonderful announcement of startling bargains.

Boots and shoes should bear the name of the maker; otherwise, look out for them. Very cheap ones cannot be good or profitable.

In all the range of marketing it is not always the cheapest goods that are most profitable to purchase. Remember that in purchasing dark sugar for cheapness you are simply paying for dirt and impurities. Probably the most economical sugar is the white mill sugar that has not been refined,

but that cannot always be had, and it does not pay to eat nor to buy dirt. Families so situated as to be able to make their own bread will find it profitable to do so, provided good bread can be produced. Decaying, withered fruits and vegetables are not cheap as a gift.

Do not forget that people are not giving away the things of this life, and paying for advertising as well. Merchandise that is good for anything has a standard value, and usually will not be sold under that.

It is always best to purchase for cash. Dealers understand that there is a risk in selling on credit, and they do not run that risk gratis. Anyone who gets credit must pay dearly for it either in the quality, quantity, or price, perhaps in all.

RUTH.

A MODEL DAUGHTER-IN-LAW.

THE story of Ruth is told in the book which bears her name. It is graphically and pathetically related, and will richly repay a careful reading. In brief it is this:—

A famine in Bethlehem-judah drove Elimelech, with his wife Naomi and two sons, into the land of Moab. These two sons married wives—Orpah and Ruth. In that strange land the father and these two sons died. Naomi, with a sorrow-burdened heart, turned her face toward her native land; and called her daughters-in-law, and affectionately released them from all obligation to herself. She bade them seek rest and find comfort in the houses of their husbands. Orpah accepted the kindly advice, but Ruth clave to her mother-in-law with these memorable words:—

Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I be buried; the Lord do so to me, and more also, if I ought but death part thee and me.

Naomi reciprocated this loving attachment; and when they reached Judea, Ruth went to glean at harvest time, and, providentially, was led to apply to a wealthy farmer named Boaz, who noticed her with favour, and

instructed his servants to treat her kindly. Ruth, in acknowledging these favours, said:—

Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger? And Boaz answered and said unto her, It hath fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.

So she gleaned in the field until even, and returned home and told her mother-in-law the name of the man in whose field she had gleaned. And Naomi said unto her, "Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead. . . . The man is near of kin unto us, one of our next kinsmen."

Now, it was in accordance with the Mosaic law that the next of kin should marry the widow if there was no child, and the first-born of the second marriage was to bear the name of the dead husband, so that his name should not be put out in Israel. Deut. 25:5. The kinsman nearest to Naomi refused to take Ruth as his wife; this gave the right of redemption to Boaz, an honourable and upright man, in whose heart selfishness had no place; he did not despise Ruth because she was a poor, destitute stranger. The faithfulness of his own heart found a response in the loving care and faithfulness which Ruth had shown to her mother-in-law, and he believed "a prudent wife is from the Lord;" and "the price of a virtuous woman is above rubies." Prov. 19:14; 31:10.

Why has the history of this family been singled out? And why does this book bear the name of Ruth?—Because it had been foretold to the Jews that the Messiah should be of the *tribe of Judah*, and that He should be of the *family of David*. Therefore it was necessary for the full understanding of these prophecies that the history of this family of that tribe should be written before these prophecies should be fulfilled, so as to prevent suspicion of any kind. In confirmation of this we read:—

So Boaz took Ruth, and she was his wife; . . . and the Lord gave her conception, and she bare a son. . . . And they called his name Obed; he is the father of Jesse, the father of David.

Boaz was of the tribe of Judah, and God put honour upon him by bringing him into the genealogy of the Messiah, by which his family was dignified above all the families of Israel.

Among the many lessons taught in this book of Ruth, there is one that stands foremost.—God does not save any because they are Jews, or reject any because they are Gentiles, but equally accepts both on gospel terms. In all ages and nations conversion is essentially the same; irreligion, or false religion, is exchanged for the spiritual worship of the true God, through the appointed Mediator, Jesus Christ.

Now, the Bible is within the reach of all; each one may read for himself the wonderful works of God which He has wrought for us in Christ Jesus our Lord; and all who neglect to carefully and prayerfully read them become spiritually dwarfed and weakened. Jesus said, "The words that I speak unto you, they are spirit, and they are life." * * *

Marmalade. Take ten Seville oranges, six sweet oranges, four lemons. Cut the oranges and lemons in half, and remove the pips only. Then with a sharp knife cut the oranges and lemons into thin slices, place all in a basin or large jug, and pour ten pints of cold water over them, and leave to soak twelve or eighteen hours.

Then boil for one hour and a half (until tender), and then add gradually ten pounds of sugar, and boil one hour or a little more.

"NEWS is brought by passengers of a harrowing incident which has occurred on an Atlantic liner in mid ocean (says the *Daily News*). A lady returning to England with her children was trying to quiet the baby, and said to it in the presence of the others, 'If you are naughty, we shall have to put you through the porthole.' She afterwards had occasion to leave the cabin for a few moments, and on re-entering missed the little one. 'Where's baby?' she asked, far from suspecting the terrible reality. 'Oh, mamma dear,' came the reply, 'baby was very naughty again, so we put her through the porthole.' The vessel was stopped and backed, but of course without result. The event created a profound sensation among the passengers."



THE SABBATH SCHOOL

LESSON FOR SABBATH,

Oct. 20, 1900.

THE REVELATION OF JESUS.

Gal. 1: 11-17, R.V.

11 For I make known to you, brethren,
12 as touching the gospel which was preached
13 by me, that it is not after man. For neither
14 did I receive it from man, nor was I taught
15 it, but it came to me through revelation of
16 Jesus Christ. For ye have heard of my
17 manner of life in time past in the Jews'
18 religion, how that beyond measure I perse-
19 cuted the church of God, and made havoc
20 of it: and I advanced in the Jews' religion
21 beyond many of mine own age among my
22 countrymen, being more exceedingly zealous
23 for the traditions of my fathers. But
24 when it was the good pleasure of God, who
25 separated me, even from my mother's
26 womb, and called me through His grace, to
27 reveal His Son in me, that I might preach
28 Him among the Gentiles: immediately I
29 conferred not with flesh and blood: neither
30 went I up to Jerusalem to them which were
31 apostles before me: but I went away into
32 Arabia; and again I returned unto Damas-
33 cus.

LESSON ANALYSIS.

1. A divine revelation.
2. The Jews' religion.
3. Traditions of the fathers.
4. Persecuting the church.
5. Christ revealed in man.
6. Paul in Arabia.

Note 1. The gospel is in itself a divine revelation. Man may be the agent through which the gospel is communicated to others, but it has still a divine origin. And while man may act as the instrument, the Holy Ghost must be behind the man, for no one can say that "Jesus is Lord," but by the Holy Ghost." 1 Cor. 12: 3.

2. The "Jews' religion" was not the religion of God. In it Paul was a cruel persecutor, but in the religion of Christ he became the persecuted. The Jews' religion was of man, and consisted largely in the traditions of the fathers. In it the catechumen conferred altogether with flesh and blood, in seeking the opinions and ideas of men. In the true religion the Holy Spirit must be the teacher, and the word of God the text book.

3. Every religion that has ever led men to persecute has been of man, whether it be the Jew's religion, Paganism, Catholicism, or Protestantism. The spirit of Christ is directly opposed to persecution of every kind. Just as soon as Paul saw Christ he dropped the sword of persecution and took up the sword of the Spirit.

4. In the harmless, holy life of Christ, and in the Divinity that revealed itself in

His work, God was made manifest in flesh. This is the "mystery of godliness." 1 Tim. 3: 16. God designs to reveal Himself in human flesh still, first to the spiritual vision of the man, and then to the world through the man. God first revealed His Son to Paul, and then revealed Christ in Paul to the world. It is only as we personally behold the glory of Christ that we become changed so as to reveal Christ. 2 Cor. 4: 6. The man who has no Christ within cannot possibly reveal a Christ without. The "mystery of godliness" works from the inside out, and thus transforms the man; "the mystery of iniquity" works from outside the man, but it never converts the soul.

5. Compare the old and new versions on Gal. 1: 16. In the one it reads "heathen," and in the other "Gentile." In God's sight they are both the same, and are frequently so used in the Bible. A Gentile is a heathen, and there is no such a thing as a "Gentile Christian." Man can only become a Christian by renouncing heathenism, and in doing this he ceases to be a Gentile. Eph. 2: 10-12; Gal. 5: 6.



THE SUNDAY SCHOOL

LESSON FOR SUNDAY,

Oct. 21, 1900.

THE LOST SHEEP, AND LOST COIN.

Luke 15: 1-10, R.V.

1 Now all the publicans and sinners were
2 drawing near unto Him for to hear Him.
3 And both the Pharisees and the scribes
4 murmured, saying, This man receiveth
5 sinners, and eateth with them.
6 And He spake unto them this parable,
7 saying, What man of you, having a hundred
8 sheep, and having lost one of them, doth
9 not leave the ninety and nine in the wilder-
10 ness, and go after that which is lost, until
11 he find it? And when he hath found it, he
12 layeth it on his shoulders, rejoicing. And
13 when he cometh home, he calleth together
14 his friends and his neighbours, saying unto
15 them, Rejoice with me, for I have found my
16 sheep which was lost. I say unto you, that
17 even so there shall be joy in heaven over
18 one sinner that repenteth, more than over
19 ninety and nine righteous persons, which
20 need no repentance.
21 Or what woman having ten pieces of
22 silver, if she lose one piece, doth not light
23 a lamp, and sweep the house, and seek
24 diligently until she find it? And when she
25 hath found it, she calleth together her
26 friends and neighbours, saying, Rejoice
27 with me, for I have found the piece which I
28 had lost. Even so, I say unto you, there is
29 joy in the presence of the angels of God
30 over one sinner that repenteth.

GOLDEN TEXT: "There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

LESSON ANALYSIS.

1. With the critics.
2. A group of parables.
3. The lost sheep, and lost coin.

4. Seeking the lost.
5. Finding and restoring.
6. Rejoicing over the restoration.

Note 1. In this and the three following lessons we have one of the most remarkable discourses given by Christ. Luke is the only writer that records this sermon, the other evangelists only mentioning its features incidentally. It will be well to hold the connection closely in mind as we pass from one lesson to the other.

2. The publicans and the sinners drew near to Christ to hear Him; the scribes and Pharisees came only to criticise. In their criticism they censured Christ for receiving sinners. Christ answered the accusation in parables—the lost sheep, and the lost piece of silver.

3. The Eastern shepherd held a very important position. He was responsible for all the sheep entrusted to his care. Gen. 31: 39, 40. Any loss the flock sustained proclaimed the shepherd unfaithful, and thus gave him a bad character. This is the reason why so much joy was evinced at the finding of the sheep. The finding of that lost one proved the faithfulness of the shepherd, and the neighbours are all called in to see that the lost is really found.

4. It was customary for the husband in olden times to give his wife, on the day of their marriage, a necklace consisting of ten pieces of silver. This was the evidence of his full confidence in her character and her virtue. Should he have reason to doubt her faithfulness to him, one of the pieces would be removed, and all the neighbours would thus see that she was considered unfaithful. In the case of this woman the piece had been lost, hence the determined efforts made to find it, so that the neighbours might see that it had not been taken away by the husband. When found, all her acquaintances were called in to see that her character was vindicated, and she was still a virtuous woman.

5. Christ is the "Good Shepherd." God has entrusted Him with all the sheep, and none must be lost, but the "son of perdition." John 17: 12. His attention to the publicans and sinners was the truest evidence of His faithfulness as a shepherd. Every soul brought to God is another evidence to the righteousness of Christ's character. Hence the angels rejoice over every lost one found. This was the plan that Christ took in vindicating the work that the Pharisees condemned. In the ages to come Christ will see of the "travail of His soul, and be satisfied." The universe also will see the redeemed host brought from darkness to light, from the power of Satan to God, and there will then be joy in the presence of the angels of God.



THE COMING CONFLICT

TO now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3.

What will be the outcome of the conflict between capital and labor? To the rich James says, in the Revised Version, "Ye have heaped treasure together in the last days." James 5: 3. To do this we have seen that they have resorted to oppression, until the working classes have been ground down to the lowest point of endurance. But the rich will not long enjoy their riches unmolested.

The apostle Paul says, "In the last days perilous times shall come." 2 Timothy 3: 1. These are the very days in which treasure shall be heaped together, as quoted above.

The apostle James, looking forward to the present struggle, sees the outcome, and says to the

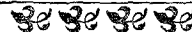
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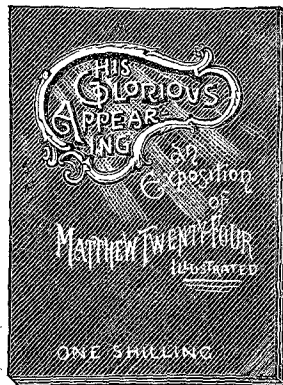
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News and Notes.

During the last year 2,400 duels were fought in Italy, resulting in 480 deaths.

"Naturalists assert that a healthy swallow will devour 6000 flies every day."

An oil well at Medaryville, seventy-five miles from Chicago, produces 240 barrels of oil per day.

A pound of coal, if expended in mechanical power, it is said, would give 236 horse power.

Last year 15,000 Finns left their own country for other lands. It is expected that this year the number will be much greater. This exodus is caused through Russia's breach of faith.

"An egg of the great auk, now extinct, sold by auction in London, realised three hundred guineas. It was originally bought for ten francs. Only some seventy of the eggs are known to be in existence."

Paris is a strongly fortified city. A huge girdle of earth-works, 21 miles in circumference, and 150 feet thick at the base surround it. Four miles out from this earth-work cordon there is a ring of nineteen small forts, and beyond that again another of seven larger forts—fortified towns. Mounts for 300 95-ton guns are placed round the city, and these guns are all ready at the *Camp de Mars*, to be whipped into position at a moment's notice.

"An interesting exhibit at the Paris Exposition is a complete set of bed-hangings manufactured in Madagascar from silk procured from the halabe, an enormous spider found in certain districts of the island. Aside from being so unusual, this exhibit seems to indicate that there is a future for silk manufactured from spider's web. The matter has received the attention of M. Nogue, the head of the Antananarivo Technical School, who has already achieved wonderful results. Each spider yields from three to four hundred yards of silk, which can be taken from the animal every ten days, it being set free in the interval. The silk of these spiders is stated to be finer than that of the silkworm and of an extraordinary golden colour. It is extremely tenacious and can be woven without the slightest difficulty."

* * * Obituary. * * *

Harris. Died Sept. 20, 1900, of miner's phthisis, Bartholomew Harris, Senior Elder of the Ballarat S.D.A. Church. Brother Harris had been afflicted for nearly fourteen years with this disease—a deadly form of consumption—and during that time he passed through a terrible storm of suffering. He began observing the *Bible Sabbath* in 1889, was baptised in 1891, and for the last six years has acted as elder in the Ballarat church. His confidence in the Lord and in His word was strong, and he died triumphant, leaving behind a glorious testimony for Christ. We laid him to rest in a grave cut in the green hill-side, in the blessed assurance of a part in the first resurrection when Jesus comes.

S. McCULLAGH.

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