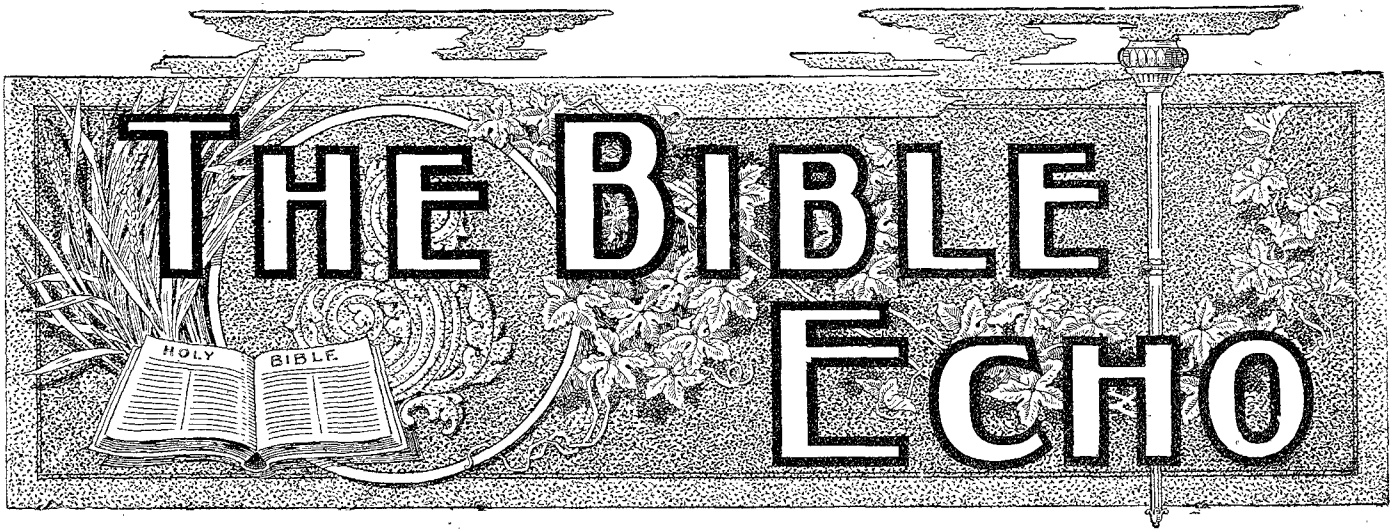


# THE BIBLE ECHO



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ONE PENNY

## A WONDERFUL HISTORY.

PROPHETIC history differs from general history in the fact that it is written before the events take place. The historian tells of events that have taken place;

outlines of earthly empires from the days of Babylon, the greatest of earthly kingdoms, down to the time when the God of heaven will set up the greatest of all kingdoms.

In this outline, Nebuchadnezzar, one of the most



Daniel Interpreting the Dream—"Thou Art this Head of Gold."

the prophet points out events that are to take place in the future.

The most remarkable page of history, either prophetic or general, that has ever been written, is to be found in the second chapter of Daniel. In about two hundred words we there find set forth the historic

remarkable of kings, and Daniel, the "man greatly beloved" of God, are used as instruments through whom God revealed that which would come to pass in the "latter days." Dan. 2:28. It is upon this historic outline that all the succeeding prophecies are built. Each further revelation brings in some other feature

that assists in making the prophetic history complete. Like an artist, who, in starting his picture first sketches the outlines, and then afterward fills in the detail work, God first gave Daniel the outline, and then through other writers and prophets He filled in the great word-picture of the ages.

All the wisdom in Babylon could not unravel the vision given to Nebuchadnezzar, but when God called His servant to stand before the king this mystery was made plain. Babylon represents the head of earthly governments, for in that ancient kingdom the human hand first swayed the sceptre over men. In these latter days God would have His people come out of Babylon. Rev. 18:4. He would have them renounce every form of faith and doctrine wherein the human element or will controls. The kingdom to come will be governed by the Son of God, and the people of God are to enter into His service now so that they may reign with Him hereafter.

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#### UPON HIS SHOULDER.

UPON His shoulder, scourged and bowed with pain,  
He bore the cross along the weary road.  
The scoff and scorn He braved my peace to gain;  
For me He fainted neath the awful load.

Upon His shoulder in the desert wild,  
Where souls astray in drought and darkness roam,  
He laid me,—helpless as an outcast child,—  
And with rejoicing brought His ransomed home.

Upon His shoulder, throned all power above,  
The government of worlds is resting now.  
He ruleth all things, and His rule is love—  
Behold, through crowns, the thornprints on His brow!

Upon His shoulder, high, serene, and safe,  
He waits to bear each life load of my soul;  
And shall I dare mistrust His power, or chafe  
Impatient of His choosing or control?

Upon His shoulder! In that heart's-ease word  
All care and fear and doubt are overthrown.  
Remove my shoulder from the burden, Lord,  
And let the government be all Thine own!

—Mary Rowles Jarvis.

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#### THE VICTORIOUS LIFE.

“BE of good cheer; I have overcome the world.” John 16:33. So said Christ, when within an hour of Gethsemane and a day of Calvary. It is a strange utterance for such a moment, and seemingly altogether contradicted by fact. If this were victory, to have failed in the effort to win men to goodness, to have spoken words of gentleness and truth which next to nobody cared to hear, and to have given counsels which no man regarded; to have been misunderstood, rejected, hated; to have lived a life of poverty and loneliness, and to die in the first flush of early manhood, unlamented save by a handful of bewildered apostates and two or three brave women; if that is victory, what would be defeat? And yet this calm utterance of triumph is our Lord's summing-up of His whole life. Looking back, He sees it as one of continuous victory; looking forward, He sees the cross already overcome, though yet to be endured, and in that apparently crushing defeat He recognises

crowning victory. If Jesus Christ was right, most men are wrong; if that life is the type of a victorious life, many of us need to revise our notions and to revolutionise our practices.—*Alexander Maclaren, D.D.*

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#### THE SPIRIT OF POWER.

THE gift of the Spirit of power is the inspiring element in the soul, and in the church, as a supernatural endowment to enlighten and to qualify for service in God's work on earth. No amount of technical education, no quantity of numbers, no stores of wealth, nor vast social influence can take the place or supply the lack of the Holy Spirit of power. The endowment is wholly a divine spiritual energy, superseding mental and spiritual forces, yet using both for the holy service of witnessing to divine truth as revealed by Jesus Christ.

The word of God does not direct the church to look to any mundane influence alone to carry forward the life-message to the dead in trespasses and sins, and to re-create them in Christ Jesus. But the Holy Spirit does instruct us to expect, and receive “power from on high” to capacitate for such holy ministry—a ministry to which every believer is called. Indeed, we are commanded to “be strong in the Lord, and in the power of His might.”

If every gospel worker would heed the Lord's counsel to “Tarry . . . until ye be endued with power from on high” (Luke 24:49), a mighty revolution would be wrought speedily in the spiritual life individually, and in many a church which is spiritually bankrupt—a mere valley of dry bones.

There is no possible excuse for the church to-day being in the same condition as prevailed before the great and mighty coming of the Spirit at Pentecost. The power there displayed came to abide. And there is also no valid reason why a believer and follower of Christ should remain void of power, under the bondage of sin and evil habits; prostrated in spiritual lethargy, and a slave to the fear of man, and the fear of consequences likely to follow a holy life. “He shall baptise you with the Holy Ghost and with fire.”

Activity and labour in the gospel are absolutely essential to spiritual growth, but without power there can be no abiding success. The only remedy for spiritual destitution, formalism, and self-interest in the church is the baptism of power, which will again accomplish such a work as the Acts of the Apostles brings to light, yea, rather complete that work.

But be it ever remembered that the Spirit of power will never be imparted to gratify unholy ambition, or to make exciting demonstrations of the “flesh.” The advent of the Spirit is as holy on earth in all His operations as the heavenly sanctuary is holy in all its ministrations in heaven.

“Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me.” Acts 1:8. The Lord Himself having experienced in the flesh the power of the unseen forces of the enemy, and knowing that such could be met and overthrown only by the Spirit of power from on high, gave the blessed assurance to His followers that He would not leave them orphans (John 14:18, margin),

but He would send them the Comforter to abide with them for ever. He would "teach them all things;" "testify of Christ;" guide them "into all truth;" "show them things to come," and "glorify Christ." Said Jesus: "I give you power. . . over all the power of the enemy." Luke 10:19.

The Lord foresaw the great conflict that would rage between the seed of the woman and the seed of the devil until the end of the world; and to meet the unspeakable need of His disciples, He graciously gives to the willing and obedient the Spirit of power to overcome, power to love, and power to work the works of God.

The Lord has not left His people without help. When He ascended on high He gave gifts unto men. He has disappeared from our sight, but we are not out of His mind. Our names are graven upon the palms of His hands and on His side. His love is equal to all our needs; and His power awaits all holy demands, and that power is in the Holy Spirit, whom He gives to all who believe. S. McCULLAGH.

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### FOR GOD OR THE WORLD—WHICH?

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THE more that we study the word of God the more we will see how beautifully it blends together. In 2 Cor. 6:17, 18 God makes a call for His people to come out from the world and touch not "the unclean thing." This has reference to sin, so His people are to separate from sin.

In Luke 15:18 we read the response that God would have His people make—"I will arise and go unto my Father." When this is done the result will be—I will receive you, "and ye shall be My sons and daughters, saith the Lord Almighty."

When the father saw the prodigal returning, he ran to meet him. The son wanted to become a servant, but the Father would hold him as his son. Are there any prodigals in the world to-day?—"All have sinned and come short of the glory [character] of God." Man has long separated from God, but He has long been calling the wayward ones back. Be not undecided, for this is the day of salvation. Tomorrow may be too late. The more this question is put off the further we drift away from God.

If the children of Israel desired to serve other gods, they could do so, but, said Joshua, "As for me and my house, we will serve the Lord." Josh. 25:14, 15. So our decision must be, I will serve the Lord, come what may. When God calls us to separate from the world with that call, He gives the power. John 1:11, 12.

You might feel inclined to ask the question,—Will God help me? I might make a failure of it, and what then? The promise is,—"The Lord will perfect that which concerneth me." Ps. 138:8. He who begins the work will carry it on till the day of Jesus Christ. Phil. 1:6. He is the Author and *Finisher* of our faith. Let us therefore separate from the evil and return to Him, for the promise is, "I will receive you."

W. J. R. BOWES.

### CAN YOU STAND?

CAN you stand for God, though you stand alone,  
With your heart at rest, and your soul secure;  
With your feet on the rock, and your eye on the throne,  
Can you stand and toil, and stand to endure?

Can you stand for God 'mid the storm's wild wail,  
Can you stand when the tempests ride the air;  
Can you stand when earthly hopes shall fail,—  
Can you stand for God and never despair?

Can you stand for God when your heart grows faint,  
When your sad soul looks through the blinding tears?  
Can you stand without murmuring or complaint,  
Through the tedious days and the toilsome years?

Can you stand in the faith though the time be long,  
Though the night be dark and the day-star dim;  
Can you stand, and in His own strength be strong,  
Till at last you are found in peace of Him?

Can you stand?—Then stand in the strength of God,  
Through the waning years of this world of woe;—  
When the golden streets are by pilgrims trod,  
You shall stand within, and His glory know.—*Selected.*

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### THE EDEN DAY-LINE THEORY.

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WE are living in times when not only many old errors are being revived and strenuously advocated, but when many new and strange theories are being advanced and seeking recognition. One of the latter is that Eden, or the place where Eden is supposed to have been located, marks the place at which the true day-line should be drawn, instead of the point in the Pacific where the streams of emigration have come together.

In the first place it may be noticed that the whole theory is based upon an assumption. Its advocates *assume* that the day-line must be where man was placed in the beginning, and where Christ lived when on the earth; but the Bible does not say so. They have to assume the very point that they try to establish and prove.

In the second place, the theory, if correct, and had it been carried out by a sinless race, would have caused confusion from the very beginning. It cannot therefore be of God, for God is not the author of confusion. The theory is that where Eden was, that marks the place of the true day-line; Every new day should begin there; westward from this point the reckoning should be twenty-four hours in advance of that immediately eastward. In other words, if one of Adam's sons had taken up his home one mile west of Eden, and another taken his up one mile east, they would need to have reckoned themselves as living in different days, though living only about two miles apart. While standing under the same shining sun, the one to the west would have called a certain day the first day of the week, while the one to the east would have called the self-same day the seventh! To be more specific, they could not have met together for worship and kept the same Sabbath, though living only two miles apart. One would have needed to have kept his Sabbath twenty-four hours before the other kept his!

As all can readily see, this would have created confusion, and made a most unhappy and unseemly division in the Adamic family. The place which above all others on earth should have been marked as a place for family reunions and harmony in seasons of worship,

would have been the place of confusion and division.

Adam was to be the father and king of the whole human family. Eden was given to him as his permanent home. His descendants would naturally scatter and make homes for themselves in all directions from Eden. Adam being father and king, and Eden being his home, his descendants, had the race not fallen, would naturally have come to him, and thus to Eden, for Sabbath services, family reunions, etc. In order that there might be harmony and a united service, they would all, from which ever quarter they might have come, needed to bring the same day with them, and all reckoned days the same when they arrived there. But this would have been impossible had they considered Eden as the place of the day-line, and went out reckoning different days on different sides of Eden.

It would be the most natural thing in the world for men, as they migrated from Eden, to take the Eden day with them, no matter which way they travelled. When, in the course of their emigrations, they met on the other side of the earth, they would, of course, find themselves twenty-four hours apart. But this would not matter, as that would not be the place for general meetings or Sabbath services. But of all places upon the earth, Eden, the birthplace of the race, should be the place of harmony of days and unity of reckoning. But the Eden day-line theory would make it the place of utmost confusion. On the very opposite side of the earth from Eden, therefore, at the point where the streams of emigration would meet, we would naturally conclude would be the natural and proper place for the day-line. And that is where Providence, nature, emigration, and common-sense have fixed it, in the broad waters of the Pacific.

Another argument greatly confirmatory of this position is the fact that this will be the very condition and arrangement of things in the new earth, when Eden is restored. The Edenic cite will be a place of general meetings and harmony in reckoning of days. This is shown from the Bible. When Christ descends at the close of the millennium, His feet will touch the Mount of Olives, which will spread out and become a great plain, preparatory to the descent and final resting-place of the New Jerusalem. *Zech. 14: 4, 8, 9, 11; Rev. 21: 2.* Zechariah *14: 16* shows that this is the place where the people will assemble from time to time to worship God; and *Isaiah 66: 22, 23* says that in the new earth all flesh shall come from one new moon to another, and from one Sabbath to another, to worship before the Lord. Those who come from the east will bring the same day with them as those who come from the west. All will keep the same Sabbath at Jerusalem, not two different days, as they would necessarily if that was the place to locate the true day-line. The day-line will be on the very opposite side of the earth from Eden and Jerusalem.

The Eden day-line theory, therefore, is as wide of the mark as it possibly can be. It has neither Bible, common-sense, nor historic facts to support it. It is only one more of the many other like modern delusions and winds of doctrines brought in to evade the cross of keeping the true seventh day Sabbath, to confuse the minds of the simple, and to nullify God's message for this time. It bears no stamp of truth or divinity about it. It teaches that in all the countries east of Palestine over to the middle of

the Pacific Ocean, the people are wrong in their reckoning of the days of the week; that they are one day ahead of time; that what they call Sunday is in reality the seventh day Sabbath, and that therefore the people in India, China, Siberia, the East Indies, Japan, New Guinea, New Caledonia, Australia, Tasmania, New Zealand, and many of the islands of the Pacific should keep Sunday as the true seventh day! The people of all these countries constitute about one-half the population of the globe. The Sabbath of the Lord, according to the Bible, is the seal of God; the false Sabbath is the mark of apostasy. If, however, what is called Sunday in these countries is the true Sabbath and seal of God, what, pray tell, is the mark of apostasy? Any doctrine which nullifies to half of the world the very pith and point of the last message God has for the entire world, cannot be of God. It deserves to be consigned to the silent shades of oblivion, as unworthy the serious consideration of any sane, thinking man.

W. A. COLCORD.

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### ASSURANCE.

It comes to me more and more,  
Each day as I pass along:  
The love of the Father eternal  
Is over us tender and strong.

'Tis not alone in the sunshine  
Our lives grow pure and true;  
There is growth as well in the shadow,  
And pain has a work to do.

A message comes in the heart-ache,  
A whisper of love in the pain;  
The pang we have fought and conquered  
Tells the sweet story of gain.

So it comes to me more and more,  
As I enter on each new day:  
The love of the Father eternal  
Is over us all the way.

—*Examiner.*

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### BACK TO THE OLD PATHS.

LIKE the Athenians of old, when Athens was in her decadent age, the popular desire of the present day is for something new and strange. Novelty may mean progress in other spheres; but in religion, in the definition of the duties man owes to his God, novelty can only mean error, for God changes not. Therefore it is evident that truth and right are to be found, not in novel theories, but in the ancient ways. That this is the teaching of the Bible will be apparent to all who will devote a little thought to the matter. The following Bible study is intended to call attention to this truth, and our duty with relation to it.

1. What does the Lord say His people should do? —“Ask for the old paths, . . . and walk therein.” *Jer. 6: 16.*

2. Does this appeal apply to these days?—Yes, for it is at this time that He will “visit them” and cause the trumpet to sound (*Jer. 6: 15, 17*), and that is the time when the “day of the Lord . . . is nigh at hand.” *Joel 2: 1.*

3. How far back did our Saviour direct attention when He referred to the “old paths?”—To the “beginning.” *Matt. 19: 8.* Please note that *Gen. 2: 1-3*

indicates that at this time, in the beginning, the seventh-day Sabbath was a part of the "path."

4. Are the ten commandments a path?—Yes. They are called the "path of Thy commandments." Ps. 119:1-3, 35. Those who walk after the Spirit will fulfil them. Rom. 8:4.

5. How can we know where and how we ought to walk?—We should "follow His steps." 1 Peter 2:21. We should "walk even as He walked." 1 John 2:6.

6. How did Jesus walk?—He said, "I have kept My Father's commandments." John 15:10.

7. Have "the Father's commandments" ever been altered?—Never! He changes not. Mal. 3:6. He gives no new commandment; that is to say, no changed commandment. 1 John 2:7, 13. No jot or tittle has passed from His law. Matt. 5:16-18. He has declared that He will not alter that which has gone out of His mouth. Ps. 89:34.

8. What things have gone out of God's mouth?—The ten commandments. Deut. 5:22.

9. Was this path (law) known before it was spoken at Sinai?—Yes. Abraham had the gospel (Gal. 3:8) and kept the commandments. Gen. 26:5.

10. Can we walk in this way?—Through Christ we can do all things. Phil. 4:13; Matt. 5:48; Heb. 6:1; Matt. 11:29; 1 John 2:4; 1 Cor. 10:13; Jer. 31:31-33.

11. What should God's people do to bring this about?—Prepare the way; cast up the highway; gather out the stones (the difficulties); lift up a standard (or gathering sign). Isa. 62:10.

12. As a result of this work, will all the Lord's people return to the old paths?—Yes. When the Lord comes to gather His own, He will find a people who keep the commandments of God and the faith of Jesus (Rev. 14:12); a people who will see "eye to eye," because they see as God would have them see. Isa. 52:8.

Dear friend, where do you stand? N. A. DAVIS.

### THE REST THAT REMAINS.

There remaineth therefore a rest to the people of God. Heb. 4:9.

THESE words state a conclusion that the apostle reached by a certain course of reasoning—the consideration of certain evidences.

Let us recapitulate the points in his discourse as given in the first nine verses of the chapter:—

1. We should be guarded lest we fail of eventually entering into the rest that has been promised to the people of God.

2. The promise of that rest is to us, and has been preached to us, as well as to the people of previous ages.

3. Our ancestors failed to enter into that rest because of unbelief. Belief is an indispensable condition of entering into the promised rest.

4. Because of the unbelief of our forefathers, God swore in His wrath that they should not enter into His rest, although, according to the works that He had finished and the plans that He had formulated from the foundation of the world, it was designed that they should have entered into that rest. The record

regarding the seventh day of the creative week is proof of the correctness of this last statement: "God did rest the seventh day from all His works." All His plans and works were completed, so far as He was concerned, with the close of the creative week. He had issued the divine, all-wise, and all-powerful mandates, as pertaining to all desired features, and He would not recall or alter the words that had gone out of His mouth. Those mandates must continue to operate with unaltered purpose and effect until His plans are eventually accomplished.

5. But as God's plans for bringing a people into the rest He had purposed for them were not realised in the experience of the Israelites as they were brought into the land of Canaan, He has set another time for the accomplishment of that object. This is indicated by the statement of Inspiration: "To-day, if ye will hear His voice, harden not your hearts." If the leading of the children of Israel into the promised land, by Joshua, had resulted in their receiving the rest that the Lord designed for them, then He would not have spoken of "another day."

These five steps of evidence and reasoning lead irresistibly to the conclusion of the text: "*There remaineth therefore a rest to the people of God.*" God's purpose concerning the "rest" that they are to enjoy has not yet been fully realised, therefore we should labour "to enter into that rest, lest any man fall after the same example of unbelief."

#### NEW COVENANT REST.

It is clearly evident that by the "rest" that is under consideration in this Scripture is signified the condition of God's people in the redeemed state. That happy condition is just what is promised by the new covenant:—

This shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know Me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Jer. 31:33, 34.

So far as the Lord is concerned, this covenant is in force now; but it rests with each individual to decide for himself whether or not it shall be in force with him. All that is anticipated by that covenant cannot be enjoyed until the redeemed state is reached.

On the part of the subject, the central idea of the new covenant is perfect conformity to the law of God—complete harmony with its design, character, and operation. Herein lies the secret of the "rest" that the redeemed will enjoy; they will have rest—perfect rest—because that will be the logical and unavoidable result of the operation of the law that they are in harmony with. It is interesting to notice in this connection that the marginal reading for the word "rest," of the ninth verse, is "keeping of a Sabbath." The words "Sabbath" and "rest" are similar in meaning. They signify *freedom from annoyance, disquiet, uneasiness or apprehension*; they are synonymous with *peace, tranquillity*, etc. Rest is not necessarily inactivity.

#### WHAT BRINGS REST?

Whatever of true rest is enjoyed by human beings in this life is due to their conformity to the laws of



God. Rest for the physical body, the mental faculties, or the troubled conscience can be secured only by coming into harmony with divine law. But this cannot be done to any extent except through Christ, and by virtue of the plan of salvation.

In the rest that comes logically and unavoidably because of conformity to the law of God, is to be seen the true idea of Sabbath-keeping. Let us examine the evidence for this statement.

1. In Ex. 31:13 are these words:—

Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you.

2. To sanctify is to set apart, fit, and prepare one for a holy or religious service, and it is accomplished only by the power of God. The Saviour prayed thus for His disciples, "Sanctify them through Thy truth; Thy word is truth." John 17:17. The words of God, spoken by Himself, are His laws, and their purpose is the sanctification of His creatures, on whose behalf they are uttered. But sanctification is accomplished for an individual only as he comes into harmony with those laws.

3. It thus becomes evident that God's purpose concerning the Sabbath is fully realised only when an individual is in the enjoyment of the sanctifying effect of the operation of divine law, and that is to be had only by compliance with that law. Compliance with God's law brings rest, peace, tranquility.

#### TRUE SABBATH-KEEPING.

This view of the matter leads to the conclusion that every act and condition of life sustains a direct relation to Sabbath-keeping. Every experience of our lives—thought, word, act, or condition—has in it the element of Sabbath-keeping or of Sabbath-breaking. If the purpose of divine law is fulfilled by an experience, that is Sabbath-keeping; if there is failure in this respect, that is Sabbath-breaking.

Thus the law of the Sabbath should control our entire lives; it is not a law that applies to one day of the week only—it applies to all the seven days of each week, for all the years of life. This is indicated by the first statement of the Sabbath commandment—"Remember the Sabbath day, to keep it holy." The idea is that we are to "remember the Sabbath day" all the time, and remember that every act of our lives sustains a direct relation to the law of the Sabbath.

#### THE DAY OF THE SABBATH.

Right here comes in a point of great importance that has a bearing on the day of the Sabbath. The tenth verse of the fourth chapter of Hebrews reads thus:—

He that is entered into His rest, he also hath ceased from his own works, as God did from His.

The observance of the Sabbath day, then, must be "as," *i. e.*, according to, the example of the Creator at the time the Sabbath was instituted; and this must include the particular day of the week as well as any other feature that can be named. The seventh day of the week, commonly called Saturday, is the only day that can by any possibility be observed as the Sabbath day according to the example of the Creator in the beginning.

Another very important point brought to view in the verse last quoted is in the words "he also hath ceased from his own works." Man must cease from his own works before he can enter into or enjoy the true Sabbath-rest that comes by compliance with divine law. He must accept of Christ, and let Him work in and through him to will and to do God's pleasure. This brings us right back to the very principle that has previously been considered—conformity to the law of God.

#### SABBATH-KEEPING AND FAITH.

It is evident that so long as we are in this mortal state, true Sabbath-observance must be largely a matter of faith. The complete fruition of this marvellous blessing cannot be realised until we reach the redeemed state. But "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. When God speaks to an individual (and He is continually speaking to all the world through His laws and His works) and that individual hears what is spoken—understands the meaning of the language—and comes into harmony with it, one of the results to him is faith. But we have previously learned that the effect of the operation of God's word upon the individual who comes into harmony with it, is to "sanctify" him—to bless and benefit. And therein lies the secret of faith. Here are the steps:—

(1) God speaks; (2) Man hears and obeys; (3) Sanctification, blessing, and benefit are the results; (4) Faith in God springs up as a natural consequence.

Thus it appears that faith is a product of Sabbath-keeping; and since it is impossible to please God without faith, it follows that it is impossible to please Him without keeping the Sabbath.

May the "rest that remaineth" for the redeemed of the Lord be eternally enjoyed by both reader and writer.

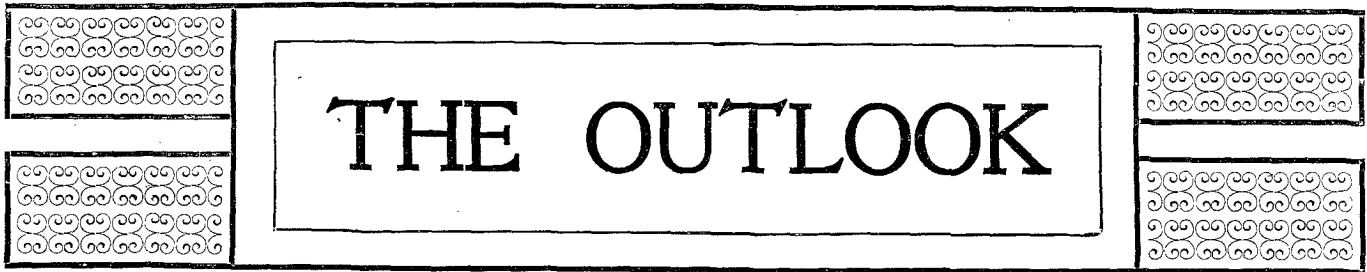
G. W. MORSE.

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#### LOVE'S COST.

WE hear much of the sweetness of love, of the joy of loving; but it has another side also, and that is why it is forever the antithesis of selfishness—love costs. "Every love that enters the heart opens the door to sorrow." No pain can touch the one dear to us, and we not suffer also; no danger can threaten, and our heart not keep anxious watch. Every cloud that darkens that other sky throws its shadow across our sunlight. Every sin that stains the beloved soul hurts and aches in ours as if it were our own—aye, worse! for our own sins we may cast aside and seek pardon for, but who can repent for his brother?

Love's pain lies in its powerlessness. To long to bring relief, and to be unable to suffer with, because we cannot suffer for, to watch from without the battle we cannot help to fight, and to share every heart-ache, disappointment, and loss,—this is the cost of loving. But only so does our human life grow deep, and take on worth and dignity. Only so can we ever be akin to Him who bore our griefs, and carried our sorrows; and who, "having loved His own which were in the world, loved them"—through all their blundering, their blindness, their sins—"unto the end."—*Selected.*



# THE OUTLOOK

## ECCLESIASTICAL PRECEDENCE.

EVIDENCE that the ecclesiastical mind is susceptible to the influence of mundane affairs and preferments, just as it was in the days when John and James desired Christ to give them the first place in the kingdom, is still to be seen among men. The spirit manifested by the ecclesiastics in connection with the recent Federation celebrations in Sydney is thus rebuked by the *Age* of Jan. 10:—

Recent disputations may remind all whose youth was not free of Scripture lessons of a warning to beware of those "which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts," and the status of some of the disputants will make men of all creeds hope that "the higher criticism" will be able to explain away the ominous prophecy about such sticklers for precedence, that "these shall receive greater damnation." . . . The contest for these empty distinctions, which is merely ridiculous in the instances mentioned, becomes deplorable when the dispute is between the representatives of the sects, which agree in declaring that the meek shall inherit the earth. At the procession on New Year's day in Sydney the heads of the Anglican and Roman Catholic churches were assigned prominent places, it is said, by directions from Downing-street, while Nonconformity was relegated to the rear. This ought at least to have pleased the representatives of the two older denominations, if they will insist on forgetting that their kingdom is not of this world; but unfortunately the marshals went beyond their alleged instructions, and decreed that Anglican should precede Roman. On this the Cardinal stood out altogether, and the only servant of the lowly Nazarene who was satisfied was the member of the church which is established and endowed in England, but in Australia is so poor that many of its clergy cannot get a living wage. The Presbyterians are now up in arms, declaring that they also stood out of the procession because they understood that this order was to be the rule in all Federal ceremonies. The Moderator now gravely declares that his sect will not be satisfied unless all the churches, on such occasions, are grouped together in absolute equality, and if the pathway is not broad enough for them to walk abreast, "the order of precedence should be determined by the population they respectively represent." This proposal opens up a scandalous vista of "stuffed" church rolls, cooked statistics and possibly the added horrors of clerical schemes for proportional representation. An excellent divine once remarked that there was no reason why the devil should have all the best tunes. In the same way there is no reason why the laymen should have all the humour. Did the clergy possess a fair share of it, they would see that nothing could be better calculated to bring ridicule upon them than petty squabbles for the trumpety honour of ceremonial precedence.

The further action taken by the Presbyterian body in New South Wales is set forth in a telegram from Sydney dated Jan. 11:—

At a special meeting of the representatives of the Presbyterian Church of New South Wales to-day, the question of ecclesiastical precedence in connection with the Commonwealth and State functions was brought up, and the following resolution was recorded, and copies to be sent to Sir William Lyne, as well as to the moderator of the Presbyterian Church

of Victoria, and to representatives of the Presbyterian churches of the other States:—

"As the principle of religious equality is recognised by each of the States of Australia and by the Commonwealth, the Presbyterians of New South Wales demand that the representatives of the various churches should on all State occasions rank together, and according to the numerical strength of their respective churches."

When Christ walked the earth He did not claim any position of distinction among men. How far, then, must the church have stepped aside from His divine example when the imperative "*demand*" is thus hurled at earthly powers because the recognition that the church wants is not given by the government. Like her divine Master the church is called to the place of lowly service. Selfishness and pride have led her to look after place and distinction, but these things are not of God. In fact, worldly preferment, place or power mean death to all the spiritual forces that God designed should make the church and her work effective.

It was this unholy ambition for preferment and national distinction that led the church, during the days of Constantine and the following years, to relinquish her standing with the Man of Calvary that she might stand with the Cæsars of this earth. "Not by army nor by power, but by My Spirit" is the divinely declared method whereby all spiritual achievements and all truly successful church work must be accomplished. It is just in proportion as the Spirit ceases to be active in the church that the desire for worldly place and preferment comes in. Ecclesiastical precedence means nothing to the child of God, and it should mean nothing to the church of God.

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## THE DAY OF SMALL THINGS.

Two paragraphs recently appeared in the Melbourne daily papers that suggest an interesting comparison in the arming of the nations in the past and future. The weapons of a few years ago have become obsolete, and now require to be replaced by the latest inventions.

The experience gained in the South African war has drawn the attention of the War Office to the necessity of a new departure in the equipment of the artillery for field operations. The re-arming of the artillery and the new stores this will necessitate will mean an additional War Office expenditure of from £10,000,000 to £12,000,000. Up to the siege of Ladysmith only ordinary field guns were used by the army in warfare, but the success achieved by the naval guns from H.M.S. *Powerful* brought into evidence the need there is for equally long range weapons in the hands of the artillery. Orders have accordingly been given out for a large number of new guns.—*Age*, Jan. 9.

The London correspondent of the *Argus* recently wrote:—

The Vatican authorities have decided to destroy their magazine of arms. Ever since the Pope was deprived of his temporal power the arms of the Papal soldiers have been stored away, to be in readiness for future use whenever the head of the church is re-invested with sovereign authority. As that event seems to grow further off than ever, and as his Holiness's lethal weapons are getting out of date, a council of cardinals has decided that the whole armoury of slaughter should be disposed of. It was found later on that they were so useless no one would purchase them, and it has therefore been decided to burn the wooden parts, and to sell the metal for old iron, out of which may some day be evolved the Scriptural ploughshares and pruninghooks.

It is evident that Rome disposes of her weapons only because they are obsolete and useless, not because she has any thought of giving up the struggle for temporal power.

Although gigantic in many respects, the war weapons and war preparations of the past have been, as compared with what the nations intend in the future, but the "day of small things." But for all this, national greed and selfishness will be overthrown in the hour of its apparent supremacy. Enlarged ideals of destruction will be contemplated till the time comes for the "saints to take the kingdom." "No weapon that is formed against thee shall prosper." Isa. 54:17.

### THE NATIONAL GAME OF GRAB.

RUSSIA'S persistent protestations of unintentional usurpation in Manchuria have not calmed the spirit of national jealousy. The motives of the Eastern autocrat have justly been questioned, and the strange actions of that power cannot much longer be disguised.

A London cablegram of Jan. 8 thus refers to the footing that Russia has obtained in the Chinese Empire:—

Russia is straining every nerve to permanently and firmly secure the footing she has obtained in Manchuria, and to that end is hurrying off military settlers to the Far East. The Odessa correspondent of the *Times* reports that 35,000 Russian military emigrants are to sail from Odessa during the present year to reinforce the 170,000 Russian soldiers now in the Far East. Other bodies of troops will, the *Times* correspondent states, go to Manchuria and Siberia overland.

Meanwhile strenuous efforts are being made to strengthen and improve the two ports on the Manchurian side of the Yellow Sea of which Russia obtained possession at the close of the Chino-Japanese war, namely, Port Arthur and Talienwan. Dredgers have been and still are hard at work, converting Port Arthur and Talienwan—the latter now rechristened Port Cahzig—into strong naval base harbours. The operations have been so energetically carried on that in Port Arthur the largest war ships will soon be able to anchor in perfect safety.

The way in which the other nations regard the actions of Russia may be seen by another London cable message of Jan. 9:—

The recent revelation of the fact that Russia, while professing to restore Manchuria to Chinese rule, retains absolute military control of the chief province, Fengtien, in which the capital, Moukden, is situated, has evoked strong hostile criticism in America. Many of the influential newspapers unanimously protest that Russia's seizure of Manchuria is inimical to America's trading interests in the Far East, and they urge the Government to propose co-operative action by England, Japan, Germany, and the United States to prevent their commercial interests being thus sacrificed to Russian greed.

All this means the approach of a crisis in which national jealousy and national greed will culminate in

the great powers becoming "kings of the whole world." But that highest point of elevation is only the last step before their final and eternal overthrow.

### LABOURING BECAUSE WE LIVE, NOT FOR A LIVING.

IN order that the instruction from Scripture may be more impressive, and its practical necessity may be more apparent, I will quote for you a bit of an article by John T. Day, Editor of the *Shoe and Leather Record*, in the *Daily Mail* of November 15. Writing on the greater cost of producing boots and shoes in England than in America, he says:—

For this lamentable state of things the National Union of Boot and Shoe Operatives is chiefly to blame. Its members are not allowed to do more than a certain quantity of work. Only a few months ago we had a lurid light thrown upon Union methods in Leicester, where an operative named Shelton cut his throat rather than face the Union Committee, and at the inquest it came out that the charge to which he was invited to reply was merely that he had done too much work.

A pencilled scrawl addressed to his wife, and found upon his body ran thus:—

"Dear Emma,—Forgive me for doing this, for I should be spotted all the remainder of my life. God bless you all."

It is a well-known fact that the average labourer's chief ambition seems to be to do as little work as possible in a given time, and not as much as possible, and that the Trades Unions are largely responsible for it. An active man is not allowed to do his best. Now this is in direct opposition to the Scripture injunction, "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

This is not an arbitrary commandment, but one which, like everything right, grows out of the very nature of things. "In all labour there is profit." Prov. 14:23. This has no reference to pecuniary remuneration; the profit is in the labour itself. Labour elevates. Every man degenerates physically, mentally, and morally by idleness. A man who idles his time away, or who slights his work, or who purposely does less work in a given time than he is able to do, is sure to lose his manhood. Even though he get full pay, and more than pay for his time, he suffers a loss which nothing can make good. So far at least as any man's own personal profit is concerned, it would certainly be far better for him to labour hard for no wages, than to live a life of idleness with a regular income.

It must be remembered that we are not to "work for a living." "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6:27. The Lord tells us not to be anxious about what we shall eat, or what we shall drink, or with what we shall be clothed; "for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." Matt. 6:31-33. We are not to labour in order to get a living, but to labour because God has given it to us, and has said, "Six days shalt thou labour."

It is evident that if these Scriptures were believed and followed, there could be no labour troubles. A Christian can no more quarrel with his employer, or



go on strike, than he can lie or steal. A man's work should have absolutely no reference to the wages he receives; he should do all he can, in the best way that he can, whether he gets little or much. If he be earning, say, thirty shillings a week, and for any reason his wages are reduced to twenty-five shillings, he should do just as much work as before. To many this counsel will seem foolish, and purely theoretical, but it is practical; and the man who will follow it as a life principle will never lack employment or food.

People talk about "receiving an equivalent for labour"; but there is no such thing as an equivalent for honest toil, whether physical or mental. No money can be reckoned in comparison with a man's best thoughts or muscular energy. Labour is life, and money is not to be mentioned as an equivalent for life. If this be remembered, there will be an end of heart-burnings and jealousies because some one with no more ability than we, and who does even less work, receives greater pay. That is not our business. We serve the Lord Christ, and to Him we look for our reward.

"But we should be so oppressed that life would be a burden if we lived according to this principle," you say. "Employers would take advantage of it, and would not give us anything."

Well, it all depends upon whether or not the principle is correct. If it is, and it surely is, because it comes from God's word, then we may be sure that God will honour it in us if we live by it. "I know that the Lord will maintain the cause of the afflicted and the right of the poor." Ps. 140: 12.

E. J. WAGGONER.

### A RUN FOR LIFE.

THERE is a feature of grim humour and yet pathetic sadness in a recent statement that comes from N. S. Wales of two fishermen who were chased by a dog armed with something more deadly than canine teeth:—

A couple of fishermen got into a peculiar predicament, which nearly resulted in a tragic ending, at Condobolin a few days ago. They had been fishing unsuccessfully in the Lachlan, and thought they would effect a good catch by means of dynamite. They accordingly put some of that explosive in a small bottle, and attaching a fuse through the cork, lighted it and threw it into one of the holes in the river. No sooner had they done so than a dog they had with them sprang into the water and came to the surface with the bottle in its mouth. They frantically called to the dog but he swam towards them and they took to their heels shouting to the dog to go back. The animal continued to follow until the explosion came, when the poor beast was blown to atoms.

### THE POPULATION PROBLEM.

SPEAKING at the recent annual meeting of the Victorian Medical Association on the decreasing birth-rate in the colonies, Dr. J. W. Barrett, retiring President of the Society, said:—

Medical men were concerned in this problem to a profound extent, and it was therefore necessary that they should fully understand it in all its many-sided aspects, and be in a position to give advice. And if they asked what that advice was to be, it was practically summed up in the statement that it was not

possible to cheat God Almighty without paying a very heavy penalty, both personally and racially—personally, if the cases be few; racially, if the cases be numerous. The penalty for the extreme practices indicated in this address was apt to be an old age, cramped mentally and morally, with its attendant train of minor neuroses; an old age in which the individual could not look back to a life fully spent, in which he or she had graduated in all the faculties of human relationships.

In pointing out some of the causes of the decreasing birth rate Dr. Barrett said:—

Anglo-Saxon women had become acquainted with methods by which reproduction was placed more or less completely under voluntary control, and they had not hesitated to avail themselves of their use. Until recent times, with us and in most countries still, there had been a slow decline in the birth rate, consequent, probably, upon increasing civilisation and education.

### THAT DREAM OF PEACE.

It will be sometime in the world's history when men are saying "peace and safety" that the overflowing of destruction will come. 1 Thess. 5: 1-4. But their hope and profession will both be a delusion. Note the following statement from the *Saturday Evening Post* and see how matters at the present time are reaching just such a condition as that indicated by the prophecy:—

It was less than two years ago—January 11, 1899—that Czar Nicholas issued his famous rescript for the limitation of the evils of militarism, and on May 18 followed the international conference at the Hague. The uppermost thought was disarmament, or if not that an "understanding," to quote the words of the Czar's circular, "not to increase for a fixed period the present effective of the armed military and naval forces, and at the same time not to increase the budgets pertaining thereto." The conference was in session over two months, and the chief result of the work was the agreement in favour of arbitration with the establishment of a permanent court of arbitration. Disarmament entirely failed.

But since that time more money has been spent in manufacturing instruments of war than at any other corresponding period in the world's history. Even in the United States, through whose efforts the arbitration victory was won, the war expenditures have been vastly increased, until now for all purposes they amount to almost a million dollars a day.

IN referring to the execution of Jacky Underwood, an aboriginal prisoner lately sentenced in New South Wales for murder, one of the daily papers gives this paragraph:—

The arrangements were in perfect order, and death was instantaneous. The prisoner passed a good night, and ate a substantial breakfast. He was fully resigned to his fate. He is said to have apparently placed implicit and childlike faith in the ministrations of the priest. Referring to the death of Pompey, another aboriginal prisoner, in the gaol the previous week, he said it was all the same for him as for Pompey, and that they would both be in heaven that day. Then he added with a directness which startled the person addressed, "Will I be in heaven in time for dinner?"

Theologians have advocated the idea of "Sudden death sudden glory." In their mistaken theology they make death the gateway to life, while Christ declares that life after death depends absolutely on the resurrection. John 6: 40. The reader can readily see the earthliness of the aboriginal's question, but how will theology answer this crude enquiry for which its own teaching is responsible?—"Will I be in heaven in time for dinner?"



# Children's Department



## GOD WANTS THE BOYS AND GIRLS.

God wants the boys, the merry, merry boys,  
The noisy boys, the funny boys,  
The thoughtless boys—  
God wants the boys, with all their joys,  
That He as gold may make them pure,  
And teach them trials to endure;  
His heroes brave He'll have them be,  
Fighting for truth and purity.  
God wants the boys.

God wants the happy-hearted girls,  
The loving girls, the best of girls,  
The worst of girls—  
God wants to make the girls His pearls,  
And so reflect His holy face,  
And bring to mind His wondrous grace,  
That beautiful the world may be,  
And filled with love and purity.  
God wants the girls.

—S. S. Times.

## LITTLE THINGS.

LITTLE people and little things have often been used to do great good. This big world is made up of little grains of sand. The great sea is composed of small drops of water. The little bee, which you no doubt have watched humming about the flowers in your garden, little by little gathers much honey.

So do not be discouraged, children, because you are little, or talk only of doing this or that when you are big. A little star shines brightly away up in the sky on a dark night, and yet it may be the means of saving many seamen from shipwreck. And little Christians may do a great deal of good in the world if they try.

## SAVED FOR SOMETHING.

YIN LO was a little Chinese girl who was a baby when the terrible famine raged in China a few years ago. A famine means a time when there is little or nothing to eat, because the grain or fruit did not grow. The only one to care for this little girl was her brother, and when food grew very scarce he began to think he must get rid of her somehow, for he could not find enough for two to eat. Cruel, that seems, doesn't it? But then, he had never been taught any better. So one morning he took his little baby sister down to the river, and threw her in. Of course she screamed when she felt the cold water all about her, and some missionaries heard her cries, and ran to save

her from drowning. They took her home to live with them, and she grew up a very loving, grateful little girl. She learned to know and love Jesus, so you see that she was saved from drowning for a good purpose. What do you suppose God spares your life for?

## THE STOLEN STARLING.

THE starling is a pretty little bird, and it is often, when tamed, taught to whistle tunes, and even to speak a few words. This story is told of how one starling used its gift of speech:—

A lawyer had a cage hanging on the wall in his office in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out for a few minutes. When he returned, the bird was gone.

"Where is my bird?" he asked.

Charlie replied that he did not know anything about it.

"But, Charlie, that bird was in the cage when I went out. Now tell me all about it; where is it?"

Charlie declared that he knew nothing about it, that the cage door was open, and he guessed the bird had flown out.

The lawyer called out, "Starling where are you?"

The bird spoke right out of the boy's pocket, and just as plain as it could, "Here I am."

Ah, what a fix that boy was in! He had stolen the bird, had hidden it, as he supposed, in a safe place, and had told two lies to conceal his guilt.

It was a testimony that all the world would believe. The boy had nothing to say.—*Selected.*

## TEETOTAL ANTS.

IT occurred to Sir John Lubbock, eminent ant-fancier that he is, to study ants under the influence of liquor. "None of my ants," he writes in his "Beauties of Nature," "would voluntarily degrade themselves by getting drunk. However, I got over the difficulty by putting them into whisky for a few minutes. I took fifty specimens, twenty-five from one nest, and twenty-five from another, made them dead drunk, marked each with a spot of paint, and put them on a table close to where other ants from one of the nests were feeding. These other ants very soon noticed those which I had made drunk.

They seemed quite astonished to find their comrades in such a disgraceful condition, and as much at a loss to know what to do with their drunkards as we are. After a while, however, to cut my story short, they carried them all away; the strangers they took to the edge of the moat and dropped into the water, while they bore their friends home into the nest, where by degrees they slept off the effects of the spirits."—*Selected.*

### HOMES OF JAPAN.

JAPANESE houses have no doors and windows such as we see in this country. Slides made of paper are used instead. The whole house may be thrown into a single apartment] by the removal of these little slides or screens. The outer walls are constructed of wood, though one side is made into sliding panels. In the daytime these are pushed aside, and sunshine and air freely permitted to enter. These wooden screens are used for protection against thieves and inclemency of the weather. At night they are shoved into place, thus shutting up the house, and making it warm and dark.

The floors are covered with straw mats, which the natives call *tatami*. Back of the houses are the little flower gardens, with miniature lakes and rivers, over which arch tiny, quaint bridges. The Japanese are wonderful landscape gardeners, and contrive to make a very small space of ground attractive.

Stoves and fireplaces such as ours are unknown to the Orientals. In Japan the *kotatsu* is the heating apparatus. A hole a foot square is cut in the matted floor, into which a stone vessel is fitted, and a frame of wood about a foot high laid on it, to protect the quilt that is spread over it, from burning. The vessel is filled with ashes, upon which a charcoal fire burns.

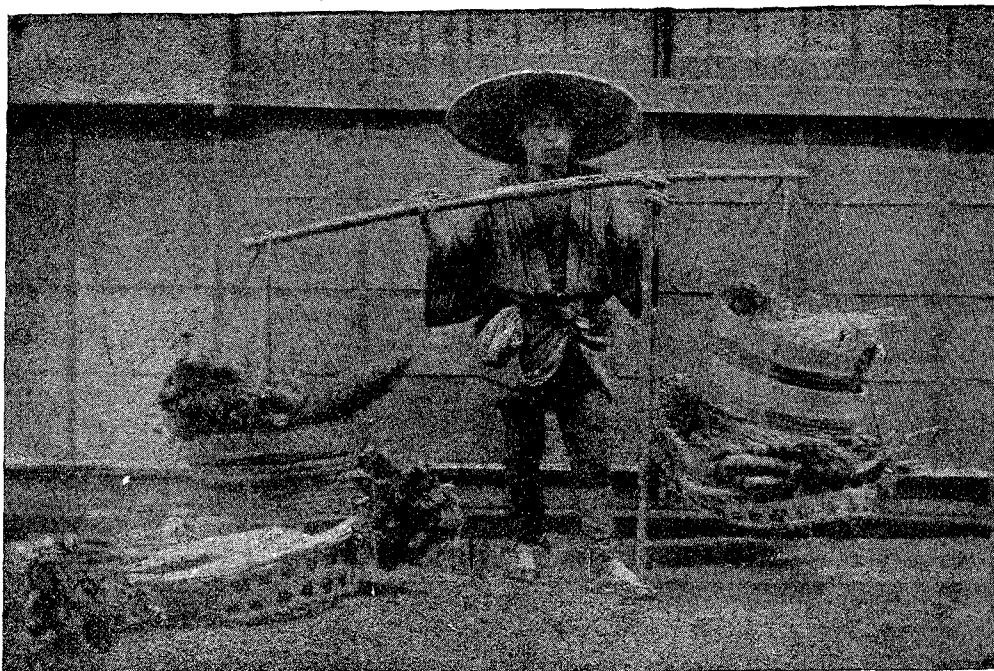
The Japanese have no bedsteads in their homes; they have no use for them. They sleep, as well as sit and eat, upon the floor. At night a *futon* (wadded quilt) is brought out from a closet and spread upon the mat; this is the bed. Another one exactly similar is used for covering. The pillow consists of a block of wood, upon which the women place their necks, in order to avoid disarranging the hair.

Housekeeping is not such an arduous task in Japan as it is in this country. Life is altogether more simple, and the people have fewer wants. The daily meals consist of rice and fish, if the latter can be afforded. If not, millet and vegetables are used as a

substitute. Venders may be seen carrying the food through the streets and from door to door. They usually come in from the farms, and are easily recognised, as they go about with their baskets strung on the ends of poles, which they carry across their shoulders. Their curious coarse straw hats look like inverted bowls. Their feet are protected by straw sandals.

SOPHIA B. BRUNSON.

NOWADAYS, when paper is pressed into service in the manufacture of such a multitudinous variety of articles, the question of the future supply of paper for the printing press is becoming a serious one. The great staple of paper is pulp made from wood. Upwards of eighty per cent. of the whole of the paper used for periodical literature has this material as its



A JAPANESE STREET VENDER.

basis. The enormous amount of wood used in this way every year may be judged from the fact that the *Petit Journal*, which has a circulation of over a million copies a day, and is printed on wood-pulp paper, consumes in a twelve-month 120,000 fir trees of an average height of 66 ft. This is equivalent to the annual thinning of 25,000 acres of forest. This enormous amount of wood is required to form the raw material for a single paper. In Sweden, Austria, and Germany—the great centres of the production of wood pulp—the question of the destruction of forests is becoming a serious one, so serious, indeed, that unless some new material comes into use before long, the printing press will eat up the forests of Europe.—*W. A. Heald.*

DO NOT form the habit of making excuses. Remember what the old proverb says, "A man who is good at making excuses is good for nothing else." If you have done wrong, be willing to confess it. Do not try to hide it, or to throw the blame on another; but while confession is good, there is nothing better than amendment.



# Home and Health

## THE WORRY THAT KILLS.

IT is not the work, but the worry,  
That wrinkles the smooth, fair face;  
That blends gray hairs with the dusky,  
And robs the form of its grace;  
That dims the luster and sparkle  
Of eyes that were once so bright,  
But now are heavy and troubled,  
With a weary, despondent light.

It is not the work, but the worry,  
That drives all sleep away,  
As we toss and turn and wonder  
About the cares of the day.  
Do we think of the hands' hard labour,  
Or the steps of the tired feet?  
Ah! no, but we plan and ponder  
How to make both ends meet.

It is not the work, but the worry,  
That makes the world grow old;  
That numbers the years of its children  
Ere half their story is told;  
That weakens their faith in heaven,  
And the wisdom of God's great plan.  
Ah! 'tis not the work, but the worry,  
That breaks the heart of man. —*Inez May Felt.*

## HYGIENE OF THE EYE.

THE eye is a most delicately constructed miniature photographer's camera. It is a vitalised, automatic camera, self-focusing, self-loading, self-printing, and adjusted by the most complicated mechanism. The retina is the dry plate upon which are focused the varying images of daily life by the cornea and the crystalline lens. The iris and the ciliary bodies form the diaphragm; the eye-lids act as a drop-shutter; the large chamber back of the lens is the camera proper; and the choroid coat forms the black draping which makes this chamber the dark room.

The eye of the new-born is hypermetropic, or far-sighted, which probably accounts for the fact that the young child reaches out for distant objects as if they were near. For the first few days of life the infant can see nothing definitely, and the eye is very sensitive to light. All know the dazzling effect of light after they have been in the dark for some time. To the new born, light is painful, for the eye is not accustomed to it. This fact emphasises the necessity of protecting the eyes of an infant from the direct rays of a bright light. At this period of life the eye may be permanently injured by carelessness in this matter. As soon as a child is born, the eyes should be washed with a piece of lint dipped into a solution of boracic acid. The hands should also be washed at once, to avoid infecting the eye. Neglect of this has cost many an infant the loss of an eye.

During this period, and while in school, the eyes need to be carefully guarded from overwork and abuse. More

than thirty per cent. of school children have defective eyes, due to bad positions, improper light, over-study, bad food, and malnutrition. In studying, the feet should be on the floor or on a stool, the body straight, and the head erect. Stooping over work interferes with the return circulation through the jugular veins, thus damming up the blood in the eyes, orbits, and brain, producing congestion of these parts.

The light should fall over the shoulder, upon the work or printed page, and never come from in front of the reader. The type should be large, broad-faced, the ink black, and the paper or book held at a proper distance from the eyes.

Myopia, or near-sightedness, is developed during youth and young adult life, and is very much increased by continuance at near work. This may often be avoided by temperance in the use of the eye, and by avoiding straining the vision. A child should not do a full amount of school work soon after having had measles, scarlet fever, diphtheria, or any other exhausting, acute disease. Good food, fresh air, out-door exercise, and an active skin are all conducive to good vision. A child that has defective eyesight should have it corrected at once.

Lime, mortar, acids, or hot fluids in the eye should be attended to at once. Wash the eye with warm water, and drop in a few drops of olive oil as a soothing application. Lime can be neutralised by washing the eye with water and vinegar, one tablespoonful of vinegar to two tablespoonfuls of water. Acids can be neutralised by washing with soda and water, one teaspoonful of soda to half a glass of water. After any such injury the eye should not be used, and should be treated with cold compresses or hot applications, cold being best at first.

F. M. ROSSITER, M.D.

## BLOOD-THIRSTY PARISIANS.

WE clip the following from the *Chicago Inter-Ocean*:—

Paris has a new fad—blood-drinking. In this country, consumptives sometimes go to an abattoir and drink the warm blood of the slaughtered bees, but in Paris, blood-drinking is a fashionable fad, and is done in fashionable cafés.

The jaded man about town, the nervous belle, who calls for a glass of this abhorrent drink, names it simply "beef juice." The method of its preparation, however, leaves no doubt in the mind of an ordinary observer as to the name it rightly owns. Every one is not allowed to see the process, which is simple, but ingenious. A block of raw, gory beef is put into a powerful, hydraulic press and jammed down until the last drop of moisture is extracted, leaving a hard, white mass resembling half-tanned leather, and a glassful of scarlet blood.

The latter is artfully flavoured with cayenne and spices, darkened in colour, and handed out to the consumer in the shop, who pays four or five francs for the drink, and goes away under the impression that he has swallowed the king of pick-me-ups. Certainly the "beef-juice cordial" is stimulating, but it is doubtful whether it is really worth more as a food or a fillip than the common and cheap beef tea.

The writer is perfectly correct. The preparation made by compressing a piece of gory beef is nothing more or

less than blood, and it is not live blood, but dead blood. There is nothing more loathsome to a natural taste or an unsophisticated mind than the blood of a corpse. Whether it be an animal or a human corpse is not materially different, provided the conditions are the same.

Few people, perhaps, appreciate the fact that in eating blood in beefsteaks they are violating a clear and explicit command of Holy Writ. After the earth was cursed so that it should bring forth thorns and thistles, man was given permission to eat the green herb. In the beginning, his diet was fruits and nuts. After the flood, the earth was further damaged, so that man's food resources were still more precarious, and he was given permission to eat flesh, but with the restriction that he must not eat the blood,—“Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat.” Gen. 9: 3, 4. This injunction applied to the entire human family, as Noah became after the flood a sort of second Adam, and the father of the whole human race.

That the command did not apply to the Jews only is shown by the fact that twenty-five centuries afterward the apostles and founders of the Christian church sent letters to the Gentiles that they should abstain from things strangled and from blood. This command antedated the ceremonial law, or the law of Moses, and for this reason the apostles called the attention of the Gentile churches to it, as it was equally binding upon them as upon all other members of the human family.

It is thus evident that Christians and all who profess to believe the Bible as the word of God, must abstain from blood, and this means not only to abstain from drinking blood, but to abstain from “juicy” beefsteaks, which are commonly supposed to be the most wholesome and strengthening of foods. The fact is that the juices of flesh, as remarked by an eminent French physician, are simply a solution of poisons. Beef broths, beef teas, and beef blood, all belong in the same category, and chemically, differ very little in their composition from urine, which two hundred years ago was used in precisely the same way that beef tea and beef broths are now employed. The stimulating properties of beef tea or beef juice are due to the exciting effects of the poisons contained in these preparations.

J. H. KELLOGG, M.D.

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### MOSQUITOES AND FEVER.

THE *Philadelphia Medical Journal* recently published a report of experiments made by surgeons of the United States army in Cuba, demonstrating that yellow fever is conveyed by a mosquito—*Culex Fasciatus*. Three surgeons bitten by mosquitoes in the course of the experiment suffered from the disease, and one has died. The experiments are recorded as fairly conclusive. The home of the species of mosquito mentioned in the despatch is known to be Cuba, where it is very troublesome in the rainy season.

The experiment undertaken for the Colonial Office by the London School of Tropical Medicine to test the theory that the germ of malaria is inoculated by the mosquitoes has now terminated. It has proved completely successful. The experimenters, Drs. Sambon and Low, lived for months of the malarial season in one of the most malarial spots of the Roman Campagna. They slept in a hut provided with wire gauze screens over the windows, and

took care not to be bitten by mosquitoes by day. They remained throughout in robust health, while the inhabitants of houses around have, as usual, suffered severely.

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### A SOUR FACE.

IN a certain retail store are two young lady clerks. Their counters are side by side. One clerk speaks fluently two or three languages, is quick at figures, and keeps her counter in beautiful shape. But, judging from the looks of her face, you would think that some time she had been out in a thunder-storm, from the effects of which she had turned sour.

The other young lady knows no foreign language, and cannot speak even her own mother tongue very well. She is rather slow at figures, and her counter does not always look in the best shape. But, O! what a sunny, witching, winsome face she has; and customers flock about her like bees about a honey-bush in full bloom.

One day the floor-walker overheard an old country auntie request the sunny-faced girl to wait on her from the other counter.

“But that is not my counter,” replied the girl.

“Ach!” whispered the auntie from foreign shores, “nebber mind. You wait on me. She”—shrugging her shoulders—“she so sour face!”

What a sermon for an old country woman!

Have you sunshine in your face?—*Christian Endeavour World*.

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### ORIGIN OF BLANKETS.

COMFORTABLES stuffed with cotton are not very healthful things to use on beds; they are so thick and close that they do not allow the perspiration to escape, and the cotton also absorbs and retains all exhalations of the body, and thus soon becomes so impure that it ought to be discarded. But people do not seem to think of this, and so go on using the comfortables year after year.

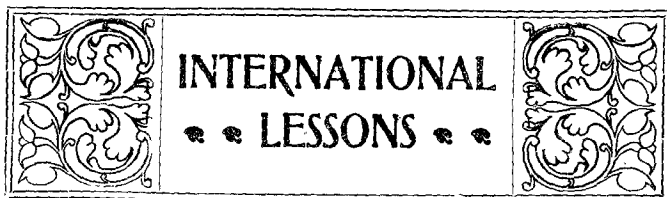
In the year 1349 there lived in England a man who used to grumble at his wife because, when the nights were cold, she would throw her petticoats over herself while he was cold.

When he complained, all the comfort he could get was: “Warm thyself, man, same as I do warm me.”

Now, he could not do that, because he did not have petticoats. But being of an inventive turn of mind, he thought on what he could make to put over himself at night to keep warm. At last he thought of the right thing, and set up looms for weaving together the coarse dark ends of the wool that was not fine enough to make into cloth. He made of this material large squares, with a selvedge on all sides, and found that they were excellent bed coverings. Soon other people heard of his invention, and asked him to weave some for them; and before long he had such a sale for them that he had to make a regular business of manufacturing them. They have been in use ever since, and have always been called blankets, after his own name, which was Thomas Blanket.—*The Old Homestead*.

No public school, private school, or church school either can take the responsibility that rests upon parents in bringing up their children. God designed that the home should be the truest and best school upon the earth. It has more influence than any other school when its management is right.





## LESSON FOR SABBATH, FEB. 9, 1901.

### PUTTING ON CHRIST.

Gal. 3: 24-29, R.V.

24 So that the law hath been our tutor to bring us unto Christ,  
25 that we might be justified by faith. But now that faith is come,  
26 we are no longer under a tutor. For ye are all sons of God,  
27 through faith, in Christ Jesus. For as many of you as were bap-  
28 tised into Christ did put on Christ. There can be neither Jew nor  
Greek, there can be neither bond nor free, there can be no male  
29 and female: for ye all are one man in Christ Jesus. And if ye  
are Christ's, then are ye Abraham's seed, heirs according to  
promise.

#### LESSON ANALYSIS.

1. Baptised into Christ.
2. A Saviour for all.
3. Christ and Abraham.
4. Heirs according to the promise.

**Note 1.** The law has shut all up in prison as transgressors, but the case is not without hope. Mercy is still available, and pardon and liberation are offered to all who will believe. Then we may be no longer slaves of sin, but free sons of God through faith in Christ Jesus.

**2.** Belief in Christ takes in baptism, in fact, it takes in everything that was in the faith of Christ Himself, for in baptism we are to "put on Christ." This means that we are to live as He lived, so that there will be another Christ revealed to men in the Christian's life.

**3.** Whatever class distinctions or differences may separate the men of the world, and whatever national differences may divide the nations of the earth must be given up, dropped out of sight when we undertake to join with Jesus Christ, for *all* are to be one in Him. The Jew cannot share the promise in his Judaism, neither can the Gentile in his heathenism. There must be a "new man;" and he will be the Lord's "free man,"—"An Israelite indeed, in whom there is no guile."

**4.** Heirship comes through relationship. The meek are to "inherit" the earth. Here men buy a portion of the world, but at best, their title is insecure. To the righteous it will come by inheritance, and that inheritance will be forever. But this inheritance depends upon our relationship to Jesus Christ. This relationship makes us children of Abraham, and thus heirs to all the promises, and according to the promise.

**5.** It is by faith, believing and adopting the word of God, that we become related to Jesus Christ. See Luke 8: 21.

## LESSON FOR SUNDAY, FEB. 10, 1901.

### PARABLE OF THE TALENTS.

Matt. 25: 14-30, R.V.

14 For it is as when a man, going into another country, called his  
15 own servants, and delivered unto them his goods. And unto one  
he gave five talents. to another two, to another one; to each  
according to his several ability; and he went on his journey.  
16 Straightway he that received the five talents went and traded  
17 with them, and made other five talents. In like manner he also  
18 that received the two gained other two. But he that received the  
one went away and digged in the earth, and hid his lord's money.  
19 Now after a long time the lord of those servants cometh, and  
20 maketh a reckoning with them. And he that received the five

talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things: I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

**GOLDEN TEXT:** "So then, every one of us shall give an account of himself to God." Rom. 13: 12.

#### LESSON ANALYSIS.

1. Distribution of the talents.
2. Three debtors and their methods.
3. Return of the master and the reckoning.
3. Three rewards and their effect.

**Note 1.** The talent, as a denomination of money, was among the Hebrews valued for about £342 in silver and £5,475 in gold. Among the Greeks it stood at £193 15s. for silver and £225 for gold. In this parable the word is used to represent the power for service that God has entrusted to His servants. The man going into a far country represents Christ Himself, and the time of reckoning will be at His second coming. Then it is that He gives rewards unto His servants. Rev. 22: 12. The reward is given to every man according as his work shall be, so the talents entrusted to His servants is the power to work.

**2.** All the servants do not receive a like amount, but every man receives according to his "several ability." Christ does not ask impossibilities of His servants. In this matter responsibility measures with capacity and possibility. Power to work is the Christian's capital, and if rightly used it will bring in the increase that God requires for His kingdom.

**3.** Two servants alike received the "well done" though their work and responsibility differed widely. It would have been given just as readily to the third with his small responsibility had he but used the entrusted talent. Physically, power to do increases through activity; so in spiritual things activity means increase both for God and the man who truly puts his powers into service.

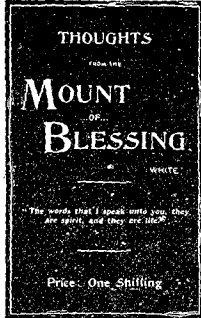
**4.** Future rewards are not to be all equal, but they will be in true proportion to the capacity developed. Each cup will be full, though all will not be of equal size. There will be fullness of joy, and pleasures forevermore. Ps. 16: 11.

**5.** Every true worker will finally share with the Master: But it is only by working as He worked that we can develop capacity for the joy of our Lord. Christ is to see of "the travail of His soul and be satisfied." Isa. 53: 11. Every faithful servant will to some extent share the same experience with Christ here, and thus be fitted to share in His joy hereafter.

**6.** The sentence pronounced upon the unfaithful servant was not passed because he had stolen or wasted His Lord's gift, but because he had failed to *improve* it. The men who at last miss heaven will not all be violently wicked men. With some the wrong doing will lie in their neglect to improve and appreciate the gifts and opportunities that God has bestowed. It is the "unprofitable servant" who is to be cast into the "outer darkness." The weeping and gnashing of teeth will be occasioned by a sense of what they have lost. Luke 13: 28. It will finally end in their melting away. Ps. 121: 10. All unfaithfulness will finally and eternally be blotted out.

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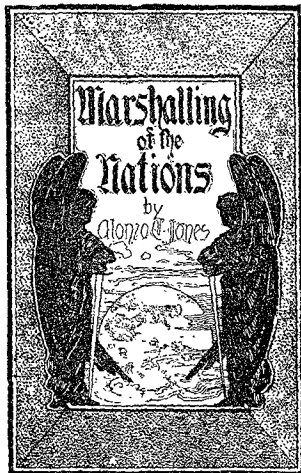
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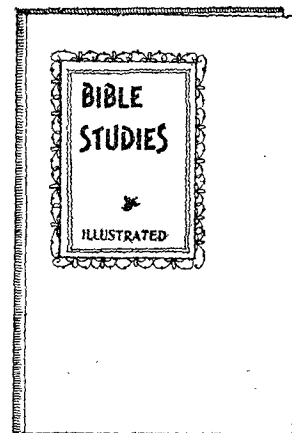
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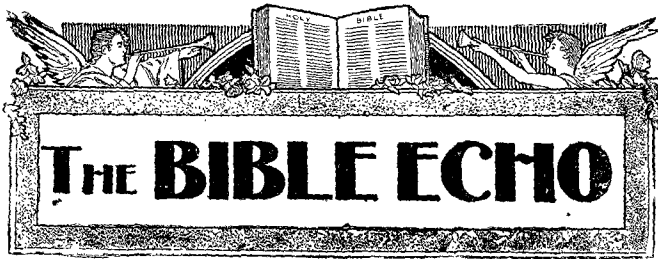


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## News and Notes.

It is stated that Bendigo, Victoria, has contributed 17,109,980 oz. of gold, valued at £68,439,920, to the wealth of the world.

It is said that the Emperor William of Germany has offered a prize of £4,000 for the automobile best adapted to war purposes.

The cost of the bands secured to play at the Sydney festivities in connection with the Commonwealth celebrations, is stated to have been £3,000.

Destructive fires have lately been raging in the Wagga district, N. S. Wales. It is estimated that 100,000 acres have been swept and all grass and crops destroyed. Over 200 men battled with the fire, but could not prevent its progress.

At the burning of an orphan asylum at Rochester, New York, on Jan. 8, twenty-eight children were killed and thirty others seriously injured. The building contained 175 children. It was set on fire by the bursting of a boiler in the lower part of the building.

A London cable of Jan. 10 reports a terrible epidemic of influenza prevailing in the United States, especially in the large cities. At New York 200,000 patients are reported, at Chicago 100,000, and at Cleveland 70,000. Mr. McKinley, President of the United States, is one of the sufferers.

After being thoroughly tested by mechanical and military expert engineers, Count Von Zepelin's famous air ship has been purchased by the German government. It is a long, cigar-shaped affair, composed of seventeen separate balloon compartments, and is 407 feet long and 39 feet in diameter; it carries five persons, weighs 22,000 pounds, and cost over £40,000. The fastest time made with it was five miles in seventeen and one-half minutes.

**Personal.** Pastor G. B. Starr writes of encouraging success in the tent mission services now being held at Bendigo, Victoria.

A small leaflet sent out by the N. S. Wales Conference, entitled "Field gleanings," is to hand. It is published quarterly and is full of interesting church news.

The Helping Hand Mission, Melbourne, is in need of potatoes, dried or fresh fruit, beans, and dried peas. Should you wish to divide your abundance with some of the many deserving destitute that come to its doors, your gift would be appreciated and carefully used. Address, 274 Latrobe Street, Melbourne.

Pastor A. T. Robinson spent a few days in Victoria on his way to the Avondale School. He spoke at the North Fitzroy church, and gave an interesting account of the School and its last year's work. The attendance reached over 160. At the close of the term all of the students professed conversion, and thirty-eight were baptised. The next school term begins Jan. 30, 1901.

**Piper.** Died at Wellington, N. Z., Dec. 3, 1900, Wensley Joseph Piper, aged twenty-two. Bro. Piper was drowned in a boating fatality. About a week later his body was recovered and we laid him to rest in the Karori cemetery. He was an active church worker, and leader of the company at Petone. His plans for the future were bright. Through his death the Wellington church has lost a beloved member. He sleeps in hope of a part in the first resurrection. W. L. H. BAKER.

The German government has undertaken a scheme of canalizing where by the Rhine on the west and the Elbe in middle Germany and other waterways will be connected. The estimated cost of this canal scheme is £19,500,000.

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