

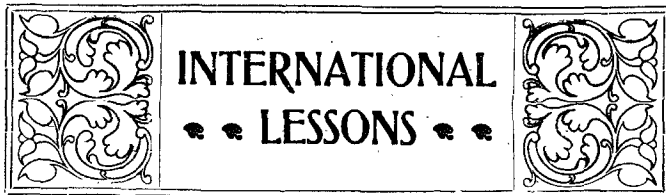
February 4th, 1901.

The **BIBLE ECHO**



The Best of Friends.





LESSON FOR SABBATH, FEB. 16, 1901.

REVIEW.

Galatians 1, 2, and 3.

LESSON ANALYSIS.

1. Christ set forth crucified.
2. Working miracles by the hearing of faith.
3. The curse on the disobedient.
4. The covenant unchanged and changeless.
5. Promises to Abraham and his seed.
6. All shut up under sin.
7. The law driving man to Christ for justification.
8. Baptised into Christ.
9. Heirs according to the promise.

LESSON FOR SUNDAY, FEB. 17, 1901.

THE LORD'S SUPPER.

Matt. 26 : 17-30.

17 Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we make ready for Thee to eat the passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with My disciples. And the disciples did as Jesus appointed them; and they made ready the passover. 20 Now when even was come, He was sitting at meat with the twelve disciples; and as they were eating, He said, Verily I say unto you, that one of you shall betray Me. And they were exceeding sorrowful, and began to say unto Him every one, Is it I, Lord? 23 And He answered and said, He that dipped his hand with Me in the dish, the same shall betray Me. The Son of man goeth, even as it is written of Him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. And Judas, which betrayed Him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is My body. And He took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is My blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom. 30 And when they had sung a hymn, they went out unto the Mount of Olives.

GOLDEN TEXT: "And He took the bread, and gave thanks, and brake it, and gave unto them, saying, This is My body, which is given for you; this do in remembrance of Me." Luke 22 : 19.

LESSON ANALYSIS.

1. Making ready the Passover.
2. Pointing out the betrayer.
3. The disciples filled with sorrow.
4. The bread and cup of blessing.
5. The divine memorial for the Son of God.

Note 1. Christ greatly desired to eat this last passover with His disciples. Luke 22 : 15. To Him it was indeed the "last supper," for on the morrow He would be in the hands of the destroyers to be condemned and crucified. Though He had told them over and over again of His crucifixion, yet the disciples were slow to grasp the situation. The triumphal welcome that Christ had received a few days before as He entered Jerusalem seems to have confirmed their hope in the speedy

setting up of His kingdom. They were therefore unable to appreciate the feelings of their divine Leader as He called them to that "last supper."

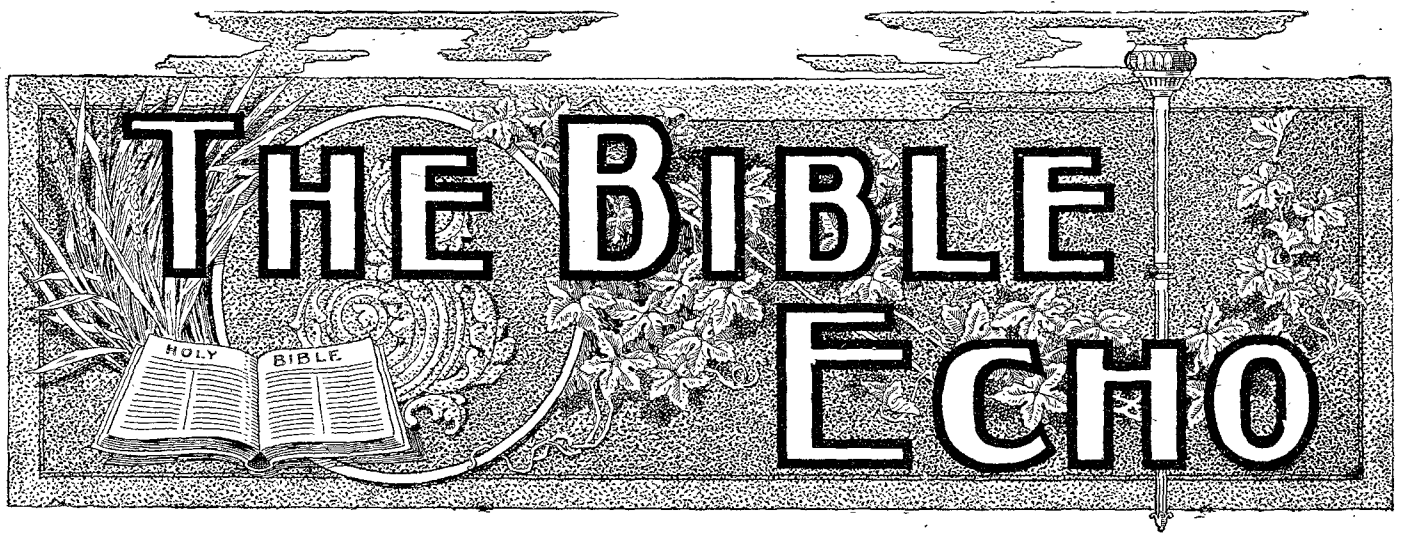
2. When told at the supper that one of them would betray Him, the disciples became exceeding sorrowful, and each questioned, "Is it I?" But even here their sorrow seemed to breathe strongly of selfishness. They sorrowed not so much because of their Master being betrayed, but rather because one of their number should be proclaimed guilty of such an act. The betrayer was pointed out. John 13 : 26. Judas took the "sop," and then immediately prepared to complete his scheme of betrayal. But the disciples could not measure these things as they were. The kingdom seemed in view, and they were anxiously awaiting the declaration that would give them place in that kingdom. It was their earthly ideas in this matter of the kingdom that prevented them suffering with Christ on this occasion.

3. By reference to John 13, it will be seen that the ordinary meal of the evening was first eaten, then Christ instituted the ordinance of humility—feet washing—and after this came in the passover, when Judas was pointed out as the betrayer. The disciples had just been contending about who should be greatest in the kingdom. Christ introduced the ordinance of humility to show them that greatness comes through service, and not through place. There is no reason why the church should have dropped out this ordinance, as there is just as much precept, example, and command attached to it as to the Lord's supper.

4. Christ called the broken bread His body and the wine His blood. This statement is not so mystical as some may suppose. All the life that we find in the fruits and grains on the earth comes from the Son of God. He is the source of all life, and to the child of faith the bread that supplies life and strength truly represents the body of the Son of God. But the grain must be broken and the grape crushed before they will yield their life and sweetness to man. The wine of this passover was not the poisonous, intoxicating cup that men often call wine to-day. It was the wine of God. It grows and is full of life and sweetness. It is the "fruit of the vine." The wine that men manufacture is the result of death. Alcohol, the spirit that intoxicates, and that men love so much, can but be produced by decay and death. The fresh juice of the grape—God's wine—has life and health in it, and it may be so preserved for years by boiling and putting away in air-tight vessels.

5. To the disciples the bread and wine were henceforth to stand as a memorial of their absent and returning Lord. No time was specified as to when this or the ordinance of humility were to be celebrated. "This do ye, as oft as ye drink it" (1 Cor. 11 : 25, 26), is the only stipulation as to time.

6. The fact should not be overlooked that while Christ gave a memorial to His disciples He also took one to Himself.—"I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." The Master refrains from drinking, while the servant is to drink in holy remembrance of the life that was given, and in blessed anticipation of that promised meeting in the kingdom of God. When on the cross wine was offered Christ, but He refused to drink. He had promised that He would not "until that day." Mark 15 : 23. The marriage supper of the Lamb is the time when Christ will sit down to drink the new wine, fresh pressed from the clusters of paradise, with His people in the kingdom of God. Rev. 19 : 9. This will not be an imaginary banquet. Luke 22 : 30. Christ closed His life among men while hungry and thirsty, but He has gone to prepare a place where His people shall hunger and thirst no more. Rev. 7 : 16.



VOL. 16, No. 6

Melbourne, Victoria, Australia, February 4, 1901.

ONE PENNY

A PRAYER.

WE pray, "Have mercy on our weakness." Rather,
O gracious God, have mercy on our strength
That will not yield unto the living Father.
Although we know Thy will must win at length.

Oh, who is bold enough to meet unaided
The foes we cannot conquer all alone?
Or dare, unless by God's sure presence shaded,
To face a might so far beyond his own?

Thy pity waits upon our weakness ever:
Our doubting meets Thy patient love at length:
Thy merciful compassion faileth never;
But, O kind Lord, have mercy on our strength.

Show us our helplessness, the dreary yearning,
The restless fear we proudly try to hide,
Until at last our spirits, to Thee turning,
Shall in Thy perfect good be satisfied.

—Agnes L. Carter.

GOD'S LOVE FOR HUMANITY.

"God is love." His very nature is love, and His character is love. He has loved from the days of eternity, and ever will love. The Lord changeth not. With Him "is no variableness, neither shadow of turning." He is "the same yesterday, to-day, and forever."

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Here we have the whole mystery of the gospel explained, and God's reason for giving His Son to die for man—"That whosoever believeth in Him should not perish." "Whosoever" includes all. None are left out. "For all have sinned, and come short of the glory of God." Man has broken the law of God through sin, and "the wages of sin is death." All have sinned, and so the law condemns all to be worthy of death. A way of escape has been made. Christ tasted death for every man, that we, through faith in Him, might live. Whosoever believeth, the same shall be saved. God is "not willing that any should

perish." 2 Peter 3:9. Christ came to save sinners. He "came not to call the righteous, but sinners to repentance." He came to call them from their evil ways, to follow Him, who is "the way, the truth, and the life." He has bought us all; He paid the price, even His own precious blood, to redeem the lost.

Christ loves the sinner; not for the condition which he is in, not because he is a sinner, but for what he may become; for the future possibilities that divine love can work in him. He desires to take the sin from us, and impute to us instead, His own righteousness. That righteousness will cover all the mistakes of the past. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. We are ignorant, wicked, and lost. What a change! Instead of ignorance we may have wisdom; instead of sin—righteousness; and instead of being lost we are found. Christ is all in all to man. If we have Christ we have all. All things are at His disposal. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

Each should realise, as did Paul, that Christ came to save "me" individually, and that He gave Himself for "me," and thus made salvation a personal matter. He was wounded for "my" transgressions, He was bruised for "my" iniquities, the chastisement of "my" peace was upon Him, and with His stripes "I" am healed. Come to the Saviour. "Now is the accepted time; behold, now is the day of salvation." A better opportunity will never be given. He pleads for you; let Him not plead in vain. Prepare to meet Him when He comes in the clouds of heaven. R. G. WALKER.

LIVE not in the future, it is the present hour that demands the soul's activity; dream not of the unseen, it is the realities of life that make life great; depend not on future possibilities, present opportunities alone are divine; trust not to any earthly prospects, no scheme is of any value that does not bring God and eternity into its reckoning.

LIFE'S INSPIRATION.

"I must be good." How dare I, sinning,
 Set all my spirit's peace ajar?
 What joy of heaven were worth the winning
 If I must stand a crimson bar
 Between my soul and purity?
 I must be good, or, shuddering, see
 The sweet world in its ecstasy
 Of light go by me, while, afar,
 I stand a blot upon the beauty.
 For every bird sings in the wood—
 "I must be good! I must be good!"
 Each flower is the bloom of duty.

How can I lift my eyes at even
 To meet the chastened twilight star,
 If I have broken faith with Heaven,
 If act or word or thought have given
 My life a wound, my soul a scar?
 I must be good. He walks beside me
 Whose holy, tender eyes look in
 To see my secret wish—to guide me
 Out from the shadow of my sin.
 And gazing on Thy face, and seeing
 How dear Thou art, my God, my being
 Rises and calls in yearning mood,
 "I must be good! I must be good!"
 O sin! nor earth nor heaven own thee,
 The universe was never thine!
 Why have I ever loved or known thee,
 What hast thou wrought for me and mine?
 Faint, guilty, yet not quite despairing,
 I plead the blood of Christ anew.
 I listen to the great winds bearing
 The song of what my Lord can do,
 And reaching up, in heart contrition,
 I know that I am understood;
 My Saviour's smile hath taught my mission,
 He loves me, and *I must be good.*

—Selected.

THE CYCLE OF THE SABBATH.

THE weekly cycle with Sabbath rest is co-existent with the human race. The Sabbath was ordained at the close of the first week of time as a memorial of creation, and was so observed, as a few texts of Scripture will show. In Gen. 4:3, 4 we read that Cain and Abel brought their offerings to the Lord "at the end of days." See margin. From Gen. 8:8-12 we learn that Noah, even during the flood, observed the weekly cycle, by sending forth the dove at the close of two consecutive periods of seven days. We read of Abraham, in Gen. 26:5, that he kept the commandments and statutes of the Lord.

Thus we see clearly that the Lord had statutes and laws which were obeyed in those days; and we may reasonably conclude that the observance of the Sabbath was a prominent feature of patriarchal worship. The record gives more definite historical data for Sabbath observance than it does for the observance of some of the other ten commandments during the patriarchal age.

Sabbath observance is spoken of in connection with the giving of the manna, not as something new, but rather as something which had been neglected during the long period of servitude in Egypt. See Ex. 16:26-28. The manna began to fall about a month prior to the speaking of the law on Sinai, and continued right along for nearly forty years, bringing its lesson of Sabbath observance before the people each week. By the weekly celebration of the Sabbath as a memo-

rial of creation, their minds were drawn away from the idolatrous sun-worship of Egypt, and centred upon the One who *created* the sun. The subsequent history of Israel shows that when they forgot the Sabbath, they invariably lapsed into Egyptian sun-worship.

When the Lord spoke the Sabbath commandment on Sinai, He gave the reason for its observance: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20:10, 11. In giving this reason, the Lord spanned not only the time from creation to the speaking of the law on Sinai, but all future time as well. At whatever point of time it can be truly said that the Lord created all things in six days and rested the seventh, there the reason for Sabbath observance exists. That reason has existed ever since creation, and will never cease to exist. It is evident, then, that the Sabbath must always have been observed, and must always be observed by all who remember the reason. But even though people should forget the reason, it would still exist, and they would be inexcusable.

It is claimed by some that the Lord did not create the earth in six literal days, but in six long, indefinite periods of time, and then rested in the seventh period. But notice: when God commanded man to work six days, and rest the seventh in memory of creation, He made no distinction between the kind of days in which He worked and rested at creation, and the kind in which man is to work and rest in memory of that event. See Ex. 20:8-11.

This agrees with true science, which has demonstrated that the length of the day is governed by the revolution of the earth on its axis. Before anyone can ever make it appear that the days of creation were millions of times longer than our days, he must first prove that the earth then revolved millions of times slower than it does now.

Some reason that if we observe one seventh of our time, according to our convenience, we are obeying the intent of the fourth commandment. God showed clearly that such is not the case, in the miracle of giving of manna. The Sabbath was there indelibly marked as the definite seventh day of the week on which no manna fell; and the fact was further emphasised by the falling of a double portion on the sixth day of the week. Thus miraculously and repeatedly did the Lord demonstrate the definiteness of the Sabbath to ancient Israel. And the apostle tells us that "all these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come." Compare Ex. 16; 1 Cor. 10:11.

It is further declared to be impossible to keep a definite seventh day at different places on the earth at the same time, on account of variations of time. We need never have any trouble over that, because we can never be in more than one place at the same time. Wherever we are, we can always tell when the seventh day, or any other day, begins and ends. In travelling around the earth, we gain or lose a day in going east or west, as the case may be, and would be just that much ahead of, or behind the Lord's time, if we did not drop or add a day in our reckoning.

The very fact that men find it necessary thus to drop or add a day in order to keep in harmony with God, is the strongest kind of proof of the definiteness of His method of measuring time. If any first-day observer thinks that God's days are not definite days; let him go around the earth just once, and lose a day without adding one to make up for the loss. He will find himself keeping the seventh-day Sabbath until he goes on around once more, and drops back to Friday; and so on indefinitely, until he learns that God's ways are definite.

GEO. A. SNYDER.

WHO WILL PAY?

A YOUNG Russian, the son of a very wealthy father, was a reckless spendthrift. By the time he reached his majority he had "run through" a sum of money equal to a comfortable fortune. His father, believing his surroundings to be the cause of his dissipation, purchased him a commission in the army, and sent him away from his old associates.

But habit proved stronger than duty, and after a fast career of a few months, the young officer found himself in serious trouble. The laws of Russia are very rigid regarding the payment of debts, and he was owing more money than he could raise. Failure to pay would mean arrest and imprisonment. The next day a large gambling debt—one of the kind miscalled "debts of honour"—must be met, or he would fall into lasting disgrace.

That night he sat alone in his room in the barracks. For the first time he slowly reviewed his wild career, and a great disgust took possession of him. He picked up a sheet of paper and began to count up the long list of his debts. When he had put the last one down, he was staggered at the cost of his prodigal conduct.

He knew that he could expect no more help from his father. His heart sank with shame, and he broke down and wept bitterly. Blinded by his misery, he wrote under the long column, "Who will pay?" Then, exhausted with suffering, he laid his head upon the table and fell asleep.

That night the Emperor, well disguised, was making one of his many rounds among his soldiers. He saw the midnight light burning, against the regulation, and softly opened the door. Seeing the paper, he took it up and scanned its contents. He had not been ignorant of the officer's habits, or of the financial embarrassments they must cause him. But he also noted the signs of tearful repentance, and pitied the sinner's youth. He took the pen and wrote underneath the agonising question, "Nicholas."

In the morning the officer awoke, and to his amazement saw the signature. What did it mean? How came the Emperor's handwriting there? In a few hours an orderly brought the young man a purse of gold. The debts were paid, and the man was saved for honour and usefulness.

"Man's extremity is God's opportunity." In the hour of true repentance it is the grace of heaven, even more than the forgiveness of his fellow-men, that

enables a transgressor to begin his reformation. The signet of his Father reinstates the prodigal son.—*Selected.*

A LITTLE BROWN BIRD IN HER HAT.

JUST in front of my pew sits a maiden,
A little brown bird on her hat,
Be-sprinkled with tinsely azure,
And the sheen of the sun upon that.
Through the purple bright panes shines a glory,
With crimson and gold softly blurred,
But fairer the Spirit of Beauty
That painted the wings of the bird.
The organ rolls down its great anthem,
With the soul of a song it is blent;
But I—I still pine for the singing
Of one little song that is spent.
The voice of the pastor is gentle,
"No sparrow can fall to the ground,"
But the poor broken wings on the bonnet
Are mocking the merciful sound.
Oh, sweet is the breath of plucked lillies
That lie on the altar of prayer,
But my soul is athirst for the free song
Up high in the beautiful air,
And I wonder if ever or never
O'er woman's heart spreading, unfurled
White wings of the Spirit of Pity
Shall guard the bright birds of the world!

—*Selected.*

A TEMPERANCE DIET.—No. 1.

TO THE person who would lead a temperate life no question is of greater importance than that of diet. No one thing over which we have control has so strong an influence upon our physical condition as the food that we eat. Every feature of our diet is temperate or intemperate according to its conformity or non-conformity to the laws of hygiene. The laws of hygiene are invariable and thoroughly scientific.

All the organs of the body are affected by the quality of the blood which nourishes them. The nourishment furnished by the blood is secured from the food that is eaten. If any form of intemperance be found in any particular of our diet—quality, quantity, combination, times, or manner of eating—the effect upon the system cannot be otherwise than harmful. Temperance in diet is that which makes for health and longevity; intemperance is that which makes for disease and death. It is altogether erroneous to confine the terms temperate and intemperate to the use of intoxicating liquors, tobacco, and other narcotics. True temperance principles cover every feature of the diet question, and in this study we propose to investigate the subject with a view of ascertaining what constitutes a temperance diet.

The first requisite is a knowledge of what food elements are needful for the sustenance of the physical organism in the highest state of health. The second important consideration is, Where can these elements be found in the most desirable state of purity? Then follow such considerations as the preparation of food, the frequency of partaking of food, the quantities to be partaken of, the combinations, etc.

The purposes of food are to promote growth, to supply force and heat, and to furnish material to

repair the waste that is constantly taking place in the body. Every breath, every thought, every motion, wears out some portion of the delicate and wonderful house in which we live. Various vital processes remove these worn and useless particles; and to keep the body in health, their loss must be made good by constantly renewed supplies of material properly adapted to replenish the worn and impaired tissues. This renovating material must be supplied through the medium of food and drink, and the best food is that by which the desired end may be most readily and perfectly attained. The great diversity in character of the several tissues of the body make it necessary that food should contain a variety of elements, in order that each part may be properly nourished and replenished.

Science has demonstrated that the principal food elements required by the human organism are *nitrogenous*, for the building of muscles and tissues; *carbonaceous*, for the production of heat and energy; and *mineral*, for bone and nerve building. Albumen, gluten, and caseine are examples of nitrogenous elements; starch, sugar, and fats, of carbonaceous; and salts, cellulose, and inorganic substances, of mineral elements.

The following table shows the proportion of nutritive elements of the three classes above named, contained in one hundred parts of some of the more common substances used as food:—

Foods.	Nitrogenous.	Carbonaceous.	Mineral.	Total Nutritive Value.	Foods.	Nitrogenous.	Carbonaceous.	Mineral.	Total Nutritive Value.
GRAINS.					LEGUMES				
Wheat	10.8	72.5	1.7	85.0	Peas	23.8	60.8	2.1	86.7
Barley	6.3	76.7	2.0	85.0	Beans	30.8	50.2	3.5	84.5
Oats	12.6	69.4	3.0	85.0	Lentils	25.2	58.0	2.3	86.1
Rye	8.0	75.2	1.8	85.0	NUTS.				
Maize	11.1	73.2	1.7	86.0	Peanut	28.3	48.0	3.3	79.6
Rice	6.3	80.2	0.5	87.0	Almond	23.5	60.8	3.0	87.3
FRUITS.					Cocoanut	5.6	43.9	1.0	50.5
Banana	4.8	20.2	0.8	25.8	Walnut	15.8	60.4	2.0	88.2
Date	9.0	58.0	..	67.0	Hazelnut	17.4	60.8	2.5	89.7
Grape	0.8	14.3	0.3	15.4	SWEETS.				
Apple	0.2	10.3	0.4	10.9	Sugar .. ..	..	95.0	..	95.0
Pear	0.2	10.2	0.3	10.7	Treacle .. ..	..	77.0	..	77.0
Peach	0.4	7.8	0.4	8.6	MILK.				
Plum	0.2	9.3	0.6	10.1	New Milk	4.1	9.1	0.8	14.0
Cherry	0.9	15.3	0.6	16.8	Cream	2.7	29.5	1.8	34.0
Blackberry	0.5	5.8	0.4	6.7	Skimmed Milk	4.0	7.2	0.8	12.0
Gooseberry	0.4	8.9	0.3	9.6	MEATS.				
Raspberry	0.5	6.4	0.5	7.4	Lean Mutton	18.3	4.9	4.8	28.0
Currant	0.4	5.0	0.5	5.9	Lean Beef	19.3	3.6	5.1	28.0
Apricot	0.5	12.2	0.8	13.5	Veal	16.5	15.8	4.7	37.0
VEGETABLES.					Pork	9.8	48.9	2.3	61.0
Arrowroot .. ..	..	82.0	..	82.0	Poultry	21.0	3.8	1.2	26.0
Potato	2.1	22.2	0.7	25.0	White Fish	18.1	2.9	1.0	22.0
Sweet Potato	1.5	27.5	1.6	31.6	Salmon	16.1	5.5	1.4	23.0
Carrot	1.3	14.7	1.0	17.0	Egg	14.0	10.5	1.5	26.0
Beet	1.5	11.3	3.7	16.5					
Parsnip	1.1	15.9	1.0	18.0					
Cabbage	0.9	4.1	0.6	5.6					
Turnip	1.2	7.2	0.6	9.0					

NOTE.—From the above it will be seen that grains, legumes, nuts, and sweets, as well as some fruits and vegetables, contain more nourishment than do meats.

Many and extended experiments and observations under the most favourable conditions have proved that the proper proportion of food elements for the needs of the system is about one part of nitrogenous to seven parts of carbonaceous. The following exhibit shows the proportion of carbonaceous elements to one

of nitrogenous in a few of the more common articles of food:—

	Nitrogenous.	Carbonaceous.		Nitrogenous.	Carbonaceous.
Lean Beef	1	.5	Wheat Meal or		
Eggs	1	1.9	Bread	1	7.0
Peas	1	2.7	Maize Meal	1	7.7
Beans	1	2.7	Rye Bread	1	9.8
Lentils	1	2.4	Potatoes	1	10.7
Milk	1	3.6	Carrots	1	11.5
Fat Beef	1	5.0	Barley Meal	1	12.7
Oatmeal	1	6.1	Rice	1	13.0

By the above table it will be seen that wheatmeal is the food which, of all single substances, most perfectly meets the requirements of the system, containing exactly seven parts of the carbonaceous elements to one of nitrogenous.

Regarding the quantity of food that is needful to properly sustain life, there must necessarily be considerable variation. Such conditions as age, weight, and occupation of the individual, must be taken into consideration in deciding this matter. Climatic conditions also have a bearing upon the question. After much careful study and experimentation, scientists are quite generally agreed that a healthy adult of average weight, doing a moderate amount of work, requires from twenty to thirty ounces of solid food per day, one-eighth of which should be nitrogenous, and seven-eighths carbonaceous. But as all food substances contain more or less material that serves scarcely any purpose except that of bulk, this must also be taken into consideration in the selection of a dietary. A certain amount of bulk is very necessary in our food to serve the purpose of distending the walls of the stomach and intestines. A proper dietary should also contain a reasonable proportion of the necessary mineral elements—salts, phosphates, etc.

By studying the tables that appear on this page one can readily discover the proper quantities and proportions of the foods named that are needful to form a suitable dietary. Doubtless most people can also obtain access to similar authority as pertaining to many other articles of food. These demonstrations of science must be given careful study if one would select the most approved dietary. Haphazard selection of such articles as agree with the palate, regardless of the real needs of the system, will most assuredly result in serious consequences ere long.

G. W. MORSE.

A GOOD BUSINESS.

FOR the Christian there is none better than the publishing business. In fact it is one in which all Christians should at once earnestly engage. It is open to all, and the field is most extensive. There is no competition, but a healthful co-operation on the part of all connected with it. The capital required is large, but it is all furnished free, not even interest being demanded, while all profits go to the agent or publisher.

Nor is there any risk involved, for the publication is sorely needed by every person on the globe, and returns are guaranteed, as also sure success. It is a highly honourable business, for God's Word frequently refers to it, and, in fact, enjoins entrance upon it.

1. Moses was a publisher. "I will publish the name of the Lord." Deut. 32: 3.

2. A multitude once united in it. "The Lord gave the words; great was the company of those that published it." Ps. 68: 11.

3. The beauty of those who engage in this business. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace and salvation." Isa. 52: 7. Also Nahum 1: 15.

4. A cleansed leper was once very active in it. "He began to publish it [his healing] much, and to blaze abroad the matter." Mark 1: 45.

5. A once devil-possessed man became a successful publisher. "And he went his way and published throughout the whole city how great things Jesus had done unto him." Luke 8: 39.

6. A great territory invites effort. "And the gospel must first be published among all nations." Mark 13: 10.

7. A general call for publishers. "Go ye into all the world and preach the gospel to every creature." Mark 16: 15.

Who and what to publish. "He that hath My words, let him speak My words faithfully." Jer. 23: 28. —*Beams of Truth.*

NOT WHOLLY DEPRAVED.

"YES, sir, you learn queer things in a place like this," said the warden of a great penitentiary. "I used to believe that there was such a thing as total depravity, but I have changed my mind since I came here. I have had to deal with some of the worst specimens of humanity I ever saw or heard of, and I have always found some good in the worst of them. I do not believe the Lord ever allows a man's conscience to become absolutely dead. Now, you take old Number Ninety-Eight, back there in that row of cells on the other side of this floor. Did you ever see a more criminal face?"

Ninety-Eight was certainly a repellent-looking man; his numerous crimes seemed to prove him dead to all right feeling.

"Well," said the warden, "not even he is totally depraved. He was sick here a few months ago, very sick. We put him in the hospital department, and one day when I was in there having a little talk with him, he says, 'Warden, there's something in my cell I want. I was so sick I didn't know anything when you brought me here, so I didn't get it, and I want it.'

"What is it?" I asked.

"Well," he said, rather awkwardly, "it's nothing but a blue glass bead. You missed it when you searched me."

"What do you want that for?" I asked him.

"Well, the man was sick and weak, or I think he never would have broken down the way he did, but all of a sudden he began to sob. There was no stopping him for a few minutes. I questioned him,

and after a while he told me why he kept the bead. It had been the chief treasure of his little girl, who had worn it on a string around her neck. He had carried it ever since her death.

"We found the bead and gave it to him, and he never made any further reference to it. But he is a much more tractable man now that he knows I know about that bead."—*Youth's Companion.*

FACTS FOR THINKING CHRISTIANS.

THERE are 1,000,000,000 heathen in the world.

There are 10,000 missionaries.

Each missionary is responsible for 100,000 souls.

In the United States there is one minister to every 700 people.

In China there is one ordained minister to every 1,000,000.

In the United States there are 80,000,000 people, and 110,000 ministers, besides all other Christian workers.

Out of every 100,000 church-members in America, only twenty-one go to the foreign field.

Forty million heathen die every year. They are dying at the rate of 100,000 a day.

Every tick of the watch sounds the death-knell of a heathen soul.

Every breath we draw four souls perish, never having heard of Christ.

Christians are giving at the rate of a cent a day.

We give one cent a year for each heathen soul.

Christ said, "Go ye into all the world." "Go" does not mean "stay;" "all" does not mean a "part." —*Fuel for Missionary Fires.*

"THIS ONE THING I DO KNOW."

SOME time since a woman delivered a lecture in Lancashire, England, against Christianity in which she declared that the gospel narrative of the life of Christ was a myth and a fable. One of the mill hands who listened to her obtained leave to ask a question. "The question" said he, "I want to ask the lady is this: Thirty years ago I was a curse to this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer; then the police got hold of me, and I was taken before the magistrates, and they tried; and next I was sent to prison, and the warders tried what they could do. But though they all tried, I was nothing better, but rather worse. Now you say that Christ is a myth. But when I tried and the teetotalers and the police all tried in vain, then Christ took hold of me, touched my heart, and made me a new man. And now I am a member of the church, a class leader, a superintendent of the Sunday-school; and I ask, If Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent. "Nay, miss," said he, "say what you will, the gospel is the power of God unto salvation."—*Helping Hand.*



Children's Department



A QUEER BOY.

He doesn't like study, it "weakens his eyes,"
But the "right sort" of book will insure a surprise.
Let it be about Indians, pirates, or bears,
And he's lost for the day to all mundane affairs;
By sunlight or gaslight his vision is clear.
Now isn't that queer?

At thought of an errand he's "tired as a hound,"
Very weary of life and of "tramping around,"
But if there's a band or a circus in sight,
He will follow it gladly from morning till night.
The showman will capture him some day, I fear,
For he is so queer.

If there's work in the garden his head "aches to split,"
And his back is so lame that "he can't dig a bit."
But mention base-ball, and he's cured very soon,
And he'll dig for a woodchuck the whole afternoon.
Do you think he "plays 'possum"? He seems quite sincere;
But— isn't he queer?

—St. Nicholas.

HOW MONA CURED THE POUTS.

Yes, Stella had the pouts. Do you ask what kind of a disease that is? Well, I will tell you how Stella looked and acted, and then if you should chance to see some one look and act in the same way, you can tell better how it affects people. You could tell it on Stella by the deep lines on her face, and her mouth was puffed out in the middle as though a bee had stung her, or something dreadful had happened. You could not see her eyes at all, for she looked steadily down as though afraid that some of the sunshine, which came in floods through the windows, would shine from her face. It must have been very dark in her heart, and I fear there must have been some cross, hateful thoughts in it just then.

But what had made Stella so unhappy? Only this; she found, on coming in from play, that her mamma was going to call on a friend, and when Stella asked if she could go too, mamma replied, "No, not to-day, dear."

Then Stella began: "Why can't I go? Please let me go, mamma. I want to go with you. You never let me go anywhere;" and she talked and whined till mamma said:—

"Sit down on that chair, Stella, and say no more about it."

So she sat down, and began to look as I have described to you.

Her little sister Mona came in soon afterward, and asked if she could go; and she received the same answer, "No, not to-day, dear."

"Can I go some other day, mamma?"

"Yes, sometime I'll take you," replied mamma.

And Mona took her doll and was soon playing happily by herself. You see, her heart was so full of sunshine there was no room for the pouts at all. She played with her dolly some time, while Stella sat in her chair with that dark frown all over her pretty face. Mona would look up at her as though she was puzzled to know what was the trouble, and then go on with her play till some time had passed by. Then, jumping up quickly, she went to her sister, looked up into her eyes and said:

"I want to kiss you Stella. There, don't you feel better now?"

Stella was so surprised she forgot all about her naughty, cross feelings and began to laugh. Soon the children were playing together, and we must hope Stella will not pout any more, but will keep the sunshine of gladness in her heart all the time. If she does, we are sure it will keep her face smooth and happy, as it should be.

If you are cross and unhappy, it will make your faces ugly, and people cannot love you. Be cheerful and contented, and thus you will be like little sunbeams. Though your clothes may be poor and your faces plain, yet you will be far more beautiful than handsome features and dress can make you. Besides this, if you see others cross or unhappy, do as little Mona did in being kind and pleasant, and this will help them to be so too.

V. J. FARNSWORTH.

SAVED BY A HEN.

It was Nan's work to gather the eggs. One cold day in January she took her little basket and went to the hen-house.

Then she looked in the manger, for one old hen persisted in laying there. Last of all she climbed into the hay loft.

In one corner there was a soft, warm nest. There were no eggs in it, but there were four little kittens. On a nest, near the kittens, sat an old speckled hen.

"Speckle," said Nan, "don't you know it is too cold to hatch baby chickens? I think you must wait awhile."

When Nan took the eggs into the house, she told her mamma about Speckle. So mamma said she would put her in the coop in the morning, and keep her there a few days.

It was very cold that night. In the morning Nan warmed a bowl of milk for puss, but she was not waiting as usual, so Nan went to the door and called her. Still puss did not come.

"I wonder where puss is," said Nan. "I'll run to the barn and see what's the matter."

Just then she thought she heard a noise in the smokehouse. It seemed to say, "Meow, meow."

"Kitty, kitty," called Nan again.

"Meow, meow," was the answer.

Nan hurried to the smokehouse door, and opened it. Out jumped puss, and ran away to the barn. Nan followed, expecting to find four frozen kittens.

But Speckle had left her nest, and had taken puss's place with the kittens, and the little fellows were cuddled under the hen's wings, and seemed very comfortable. Their eyes were still closed, so they did not know what a funny nurse they had.

Poor puss was in great distress. She was walking around her nest trying to get the babies, which old Speckle was unwilling to give up.

Nan called mamma, who thought it was very funny, but she took Speckle and put her in a coop.

The kittens were very hungry, but their long fast did not seem to have hurt them, and in a few days Speckle had forgotten that she wanted some babies of her own.—*Selected.*

A SINGULAR BIRD.

TOUCANS are peculiar to South America. By their enormous bill, which might seem rather adapted to a bird of ostrich-like dimensions than to one not much larger than a crow, the toucans are distinguished from all the other feathered races of that continent. The use of this enormous beak puzzles naturalists. "How astonishing are the freaks of nature," writes Sydney Smith. "To what purpose, we say, is a bird placed in the woods of Cayenne, with a bill a yard long, making a noise like a puppy-dog, and laying eggs in hollow trees?" The bill, though certainly much less than a yard long, is big enough to give the bird a very awkward appearance; but the beauty of its colouring soon reconciles the eye to its disproportionate size; for the brightest red, variegated with black and yellow stripes on the upper mandible, and a stripe of the liveliest sky-blue on the lower, contribute to adorn the bill of the bouradi, as one of the three toucan species of Guiana is called by the Indians. Unfortunately, these brilliant tints fade after death. The plumage of

this strange bird rivals the beak in beauty of colouring, and the feathers are frequently used as ornaments by the Brazilian ladies, as well as by the Indian tribes that roam through the vast forests of South America. The toucans are generally seen in small flocks or troops, and from this it might be supposed that they were gregarious; "but upon a closer examination," says Waterton, "you will find it has only been a dinner-party, which breaks up and disperses towards roosting-time." While thus assembled, discord never ceases to reign; for there is hardly a more quarrelsome and imperious bird than the toucan.

A bird with so strange a beak must naturally be

expected to feed and drink in a strange manner. When the toucan has seized a morsel, he throws it into the air and lets it fall into his throat; when drinking, he dips the point of his mandibles into the water, fills them by a powerful inspiration, and then throws back the head by starts. The tongue is also of a very singular form, being narrow and elongated, and laterally barbed like a feather. The toucans are very noisy birds. In rainy weather their clamour is heard at all hours of the day, and in fair weather at morning and evening. The sound which the bouradi makes is like the clear yelping of a puppy-dog, and you fancy he says "pia-po-o-co," and thus the South American Spaniards call him

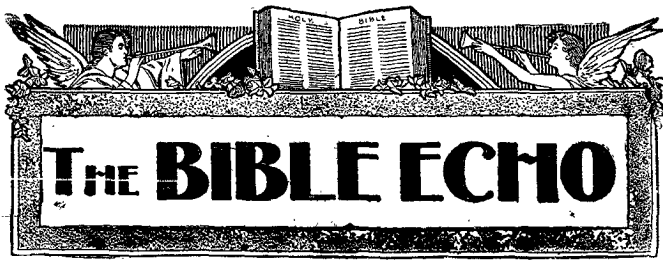


The Toucan.

Piapoco.—*The Polar and Tropical Worlds.*

"NAPOLEON, once while marching his soldiers up a hill where the wind was blowing heavily, noticed one man break away from the ranks and chase his hat. He said nothing, but overlooked it as an accident. In a few moments a second one met with the same fate, then a third. Napoleon turned and said briefly, "The next man who loses his hat loses his head." No more hats blew off, though the wind abated not one whit. No doubt the soldiers at first thought they couldn't help it, but you see they could, under pressure.

Boys, when you are trusted with a commission, do it, and do it faithfully; to do otherwise is to be criminally selfish."



ROBERT HARE : : : : : EDITOR

THE SEVEN SEALS OF REVELATION. —No. 1.

THE HOLY WAR.

A FEW weeks since we presented to our readers a number of short studies on the seven churches of Revelation under the heading,—“God’s Message to Christendom.” Thinking that it would prove helpful to study farther in this revelation of Jesus Christ, we invite the reader’s attention to the “seven seals” as found in the fifth, sixth, and seventh chapters in this wonderful book.

In the fifth chapter of Revelation we have brought to view the preparatory scene for the opening of the “seven seals.” A book, or roll of parchment—the only form of book known to the ancients—was seen in the right hand of Him who sat upon the throne. The mysterious history within, on that sacred roll could not be known until the seals that bound its seven divisions had been broken. When the challenge was given for some one in heaven or on the earth to open the book, no one was found worthy; and the old Patmos seer wept much lest that marvellous record might never be revealed.

At last, in answer to John’s weeping enquiries there came the proclamation, “The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.”

It was the slain and resurrected Christ to whom this great task of revealing the mysterious things of God was assigned. And when He stepped forth as the divine revelator, all the heavenly orchestra took up the song, “Worthy is the Lamb.” Do not forget, then, that this is a Christian, a divine revelation, and that the pierced hand of Calvary prevailed to open the book, that its wonderful record might be made known to the children of men.

And I saw, when the Lamb opened one of the seals; and I heard one of the four living creatures, which said, as with a voice of thunder, Come and see. And I saw, and behold a white horse; and he who sat on it, had a bow: and there was given to him a crown; and he went forth conquering, and to conquer. Rev. 6: 1, 2.—*Campbell’s Translation.*

All the revelations that God has made through Jesus Christ have been for His church and people. It would therefore be natural for us to conclude that the

series of events depicted in the seven divisions of this book in the hand of Deity would have special reference to the church. The number “seven” denotes that it would cover some complete term of history. As the revelation was made by Him who was dead but now alive forevermore, it must deal with that portion of time between the ascension of Christ and His coming again, when there will be silence in heaven. In other words, it will cover the history of the church during the time that Christ is absent from His people.

Had the history of this period been written it would have required hundreds of volumes to contain it. But instead of taking this method the divine Revelator casts a picture on the historic roll that reveals at once a page of history that it would take many volumes to contain.

On the first page, a white horse, a rider crowned, and prepared for aggressive warfare, is seen to go forth conquering and to conquer. The horse is one of the noblest of animals. Anciently it was used only in battle, and in this pictured history it is introduced to show that there was a conflict in progress. A conflict, too, that is carried on to the point of victory.

It is to the early page of church history that we must look for the greatest evidence of her conquering power. It was then, that under the guidance of the Holy Spirit, and the unseen presence of the crowned Redeemer, that the church took up the “holy war,” and went forth conquering and to conquer. So we read of the Pentecost, when 3,000 were converted, and then of the “multitude of them that believed.” The gospel went forth in those days as the power of God, and wherever it went the altars of heathenism crumbled, and the powers of darkness gave way. “So mightily grew the word of God and prevailed.” Acts 19: 20.

Had the church of God but continued to wage war against the forces of darkness in the power and strength of her living Head, the work of going forth conquering and to conquer would have still continued. But she forgot the promise,—“Lo, I am with you alway.” And in her struggles she took hold of the human hand for strength, forgetting that Christ alone was the conqueror; He possessed all power, He alone had come off victorious, and on His head were many crowns.

The page of church history covered by the symbolic history of the first seal represents the first century of the Christian era. By the end of that time the Church had largely lost her power in progressive warfare against the forces of darkness. Selfish ideas and motives began to take possession of many who professed adherence to the cause of the unseen Leader who had hitherto subdued their enemies.

In following out this page of history let it be remembered that in the history of the “seven

churches" God represents Himself as looking at the internal aspect of the church, while in the history of the "seven seals" it is the external that is brought to view. In the former page it was written, "I know thy works," but in this page the works are revealed to the world.

CHARACTER-SKETCH—THE TALE-BEARER.

ONE of the most dishonourable and mischievous of the characters outlined or interpreted in Holy Writ is that of the "tale-bearer." The thief may steal goods and chattels, but the tale-bearer steals character, reputation, and the good name that is rather to be chosen "than great riches."

The tale-bearer, or busybody in other men's matters, is affected by a mental disease that reveals itself chiefly through the tongue. In Scripture the symptoms are expressed as "whisperings," "backbitings," "slanders" and "evil speaking." A more modern diagnosis would read something like this: Given to tattling, gossiping, an inordinate love for other people's business; scandal-monger. This disease is hard to cure, in fact it cannot be cured unless the sword of the Spirit shall completely cut out the diseased part. One of the worst features connected with this disease is that one person affected by it can keep a whole neighbourhood in pain.

Tale-bearing frequently begins in childhood, and unless checked by judicious parental control it develops and soon reaches the chronic stage. Children should not be encouraged in the habit of tattling, and parents should be exceedingly careful not to set them the example in this wicked practice. It is the fully developed tale-bearer that the Scriptures pourtray.

First: The tale-bearer is a man of "smooth speech." Ps. 55: 12-14, 21. A soft voice and gentle flow of speech are to be admired, but there is just as much difference between the oily, insinuating conversation of the tale-bearer and the healthful expressions of a true, open-hearted spirit as there is between the luscious clusters of the vine and the poisonous grapes of Sodom. The kisses of an enemy are deceitful, so are the smooth words of a tale-bearer. Be careful that you do not trust them with the character of a friend or even the reputation of an enemy.

Second: The tale-bearer is a "revealer of secrets," but the secrets revealed are not of God. Prov. 11: 13. All of God's revelations are true and they are made in love to His people. But the revelations of a tale-bearer though they may be true become Satanic in the manner and purpose of their revelation. The man who desires to correct your fault will in a kind, Christ-like manner tell you of the wrong, but the tale-bearer

will carry the news in an opposite direction, so that every one else will hear it before you know about it yourself. In this way life-long friendships are often broken, and sometimes the cause is never known. In this way "a whisperer separateth chief friends." Prov. 16: 28. In doing this work the tale-bearer flatters and praises each in turn in order that he may draw forth from each the information that will enable him to carry on business. He usually leaves the caution, "Be sure you do not tell anything of what I have said." But this is only a deceptive artifice by which he endeavours to retain your confidence. "He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with his lips." Prov. 20: 19.

Third: The tale-bearer is a "cruel person." "The words of a tale-bearer are as wounds." Prov. 18: 8. Wounds they are truly, and they often pierce the soul with a deadly stroke. In wounding they carry with them the bitterness of gall, the poison of jealousy, and the sharpness of death. There is no wound known to anthropological science so hard to cure as that caused by the words of a tale-bearer. God looks upon the tale-bearer as "carrying tales to shed blood." Eze. 22: 9. The whole business is closely allied to murder, and God forbids His people to take it up. "Thou shalt not go up and down as a tale-bearer among thy people." Lev. 19: 16.

Fourth: The tale-bearer is the creator of strife. "Where there is no tale-bearer the strife ceaseth." Prov. 26: 20. Village quarrels and neighbourhood brawls are nearly always caused by the tongue of the tale-bearer, while in nine cases out of ten all church differences and misunderstandings can be traced to the insidious influence of this God dishonouring and forbidden wickedness.

It is a wickedness that requires heroic treatment. It is surely an "Achan" in the camp of God. The people who finally stand on the sea of glass must become completely divested of all that borders on the sinful practice of tale-bearing, for they stand before God "without guile in their mouth." Rev. 14: 5. Satan is the "accuser of the brethren." Rev. 12: 10. Leave this unholy business to him!

THE first day of the week is sometimes called the "British Sabbath," sometimes the "American Sabbath," and sometimes "our Sunday." This may be so, but it is not the "Sabbath of the Lord," for the commandment distinctly states, "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 8-11. This is the only Sabbath that can count for anything to the man who truly believes the word of God. All other, so called, holy days must be regarded as spurious counterfeits regardless of the name by which they may be called.



Home and Health

LITTLE PEOPLE.

A DREARY place would be this earth,
Were there no little people in it;
The song of life would lose its mirth,
Were there no children to begin it.

No little forms, like buds, to grow,
And make the admiring heart surrender;
No little hands on breast and brow,
To keep the thrilling love-chords tender;

So sterner souls would grow more stern,
Unfeeling nature more inhuman.
And man to stoic coldness turn,
And woman would be less than woman.

Life's song, indeed, would lose its tone,
Were there no babies to begin it;
A doleful place this world and lone,
Were there no little people in it.

—Selected.

HOW TO BE BEAUTIFUL.

NATURE is full of beauty; and she seems to love and seek it. Observe the flowers with their varied colours, the fruits with their tinted cheeks, or the little bird that after its daily bath smooths out and arranges its golden feathers. Everything in nature testifies that God is a God of order, a lover of the beautiful; and He has placed within all a desire to be beautiful. This desire should not be suppressed, but cultivated, for it is divine.

We admire beauty, because it is a revelation of God's glory. The more beautiful the flower, the more fully is God's character expressed. The person with the face and figure most nearly perfect, reveals most fully God's image. It is therefore lawful to desire beauty.

BEAUTY COMES FROM WITHIN.

Real beauty is not the result of outward adorning or decoration; it radiates from within. The mind is the sun, and the streams of light that proceed from it are revealed through the face. Every evil thought is a dark object passing over the mind, and obscuring some of these rays; and it leaves its impress on the face. And so "by beholding we become changed." It is this that led the apostle to say: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

PURE THOUGHTS BEAUTIFY THE FACE.

Only the one who has pure and beautiful thoughts can have a really beautiful face. Anyone who has observed a child at play, cannot fail to have noticed that every thought finds a ready expression. A happy thought brightens the face, and the shadow of a cloud passing over the mind is as readily seen there. The same principle

applies to adults. Thoughts may be suppressed, and not permitted to work themselves out in the conduct; but the countenance is changed.

The admonition given through Moses is full of meaning. Speaking of the religious life, of the need of having God's words woven into the life, he said to the children of Israel, "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." The hand executes the purpose of the mind, and thus reveals character. As God's Word is received, meditated upon, and appropriated, it transforms the acts and life, renewing the mind. The hand reveals the thought in loving deeds, and even the countenance bears witness to the change that has taken place.

THE FACE AN INDEX OF THE INNER LIFE.

Jesus needed not that any should testify of man; for He knew what was in man. Man was an open book to Him; He read the innermost thoughts. He said to the Pharisees, "Wherefore think ye evil in your hearts?" Evil thoughts are distinctly traced on the outlines of the face of the wicked, even though, because of fear or policy, the hand may not be permitted to work them out in the life. Speaking of the fallen and corrupt condition of the children of Israel, Isaiah said, "The show of their countenance doth witness against them: and they declare their sin as Sodom."

Unconsciously we influence for better or worse all with whom we are brought in contact. This influence, or power over others, is not in what we say, but in what we are.

Men and women and even children came to Christ, not because from a theological standpoint they recognised Him as the Christ, but because they witnessed His kindly deeds, and saw in His face something that was divinely beautiful. For "the Word was made flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth."

Those who worship the Lord in the beauty of holiness will by their acts of kindness, reveal something of this "grace and truth." The Father's name will be written in their foreheads, and His glory will be seen upon them (Isa. 60:1, 2); and in the kindness, sympathy, and compassion expressed in the countenance they will be beautiful. Strive to be beautiful.

D. H. KRESS.

"LIKE FATHER, LIKE SON."

"SPEAKING about the law of heredity, no matter how we may wish it otherwise, we cannot alter the fact," said George Harris to John Smith.

These two men had been discussing the question of heredity, and John thought that it did not matter much what a man did, so far as his children were concerned, it would not affect them. He quoted an instance where a good-for-nothing, drinking man had a son who grew up

manly, straightforward, and sensible, and thought he had made quite a stroke for his side of the argument. It would have suited him, also, to gain the point, for he was not very particular about his habits, and he wanted to excuse himself for some of these habits, and to blind his conscience in regard to his own children. But George Harris, although a good friend of John's, was a bit more observant, and, moreover, had no bad habits to cause regret.

"Look here, John, did you ever see a greater case of 'Like father, like son,' than young Thomson? The boy is the living image of his father. Not only mentally, although that is the most marked feature, but also in physique. Why, the boy has the same walk, the same bend of the shoulders, the same shaped head, and the same miserly disposition. As you know, the boy was dubbed 'miser' by his schoolmates, long ago; and if you will remember his father, it was by dint of the most conscience-searching sermons that we could get his donations."

"Yes, that is a case of heredity all right."

"You know Mrs. Grimes, of our church? Well, perhaps you know she has a very bad, unreasonable temper. Her children inherit this to a large degree. If she had been in the habit of keeping this temper under firm control when young, her children would not now have such bad tempers as they undoubtedly have."

"Yes, I know these cases that you speak of," said John, "and I know your statement to be true."

"Good afternoon, Mr. Harris, Mr. Smith," said a bright-faced, straight-limbed youth, to the two men as they were talking "I am in no end of a hurry. I have to take these things of father's down to the boat; we are sending him off for a holiday; poor old dad has been grinding away all the year, and we think he wants a change."

"Yes, Frank, I have thought your father looked tired this last three months. Is he going alone?"

"Oh, no; we are going to join him a little later at Queenscliff. Dad could not do without his boys. Talk about sport; no work for a fortnight; bathing, swimming, fishing, and dining, down at the seaside." And he lifted his hat, and was gone.

"There is another case. That boy was a regular young radical when he was young. His father saw how things might go, so he took him in hand; took him as company when he visited; took him whenever he went for recreation or amusement; you see the result."

"Yes, a fairly happy one; I must think over your side of the question." They walked a little further, and parted. John Smith did not say much; but he thought there was something in the other side of this question, after all.

Parents, do not forget that your characteristics will be perpetuated in the life and character of your children. There is still much truth in the old adage, "Like father, like son." Parents should begin to correct their children by correcting themselves.

E. P.

FOOD ELEMENTS IN THE ANIMAL.

It may be laid down as a fundamental truth that the whole plant world is engaged in *building up* food, while the entire animal world is just as busily engaged in *tearing it down*. Grains, fruits, nuts, and vegetables are all magazines of energy, which nature has stored up to be utilised by the animal kingdom. In the plant we find two things—living substance and nutrient material. The animal resembles the plant to the extent that it also has living

substance; for every fibre is living and nutrient material, which is being used to build up the animal; but, in addition to these two things, the animal contains what the plant does not—a *stream of waste products*. So when we eat the animal, we not only eat the fuel, but we eat the ashes as well. We not only take the pure stream of nutriment, but along with it we are compelled to take into our systems this polluted stream of sewage.

Under the influence of the sunlight, nature is all the time building up food in the plant world; while under the influence of nerve impulses, whether it be in man or animal, the plant food which has been eaten is all the time being torn down. For the same reason that there is more energy above Niagara Falls than there is below, the highest and purest form of energy and strength is found in the plant world. In an animal these food substances are gradually transformed into a substance that is more or less inferior. God bids us to "eat for strength," and to "eat that which is good;" and it is certainly a privilege to take our foods fresh from the hand of nature, before they have become contaminated with animal blood.

DAVID PAULSON, M.D.

ARE ALL THE CHILDREN IN?

SOME one sent me a paper a number of years ago containing an article that was marked. Its title was, "Are All the Children In?"

An old wife lay dying. She was nearly a hundred years of age, and the husband, who had taken the journey with her, sat by her side. She was just breathing faintly, but suddenly she revived, opened her eyes, and said:—

"Why, it is dark!"

"Yes, Janet, it is dark."

"Is it night?"

"Oh, yes, it is midnight."

"Are all the children in?"

There was that old mother living life over again. Her youngest child had been in the grave twenty years, but she was travelling back into the old days, and she fell asleep in Christ, asking:

"Are the children in?"

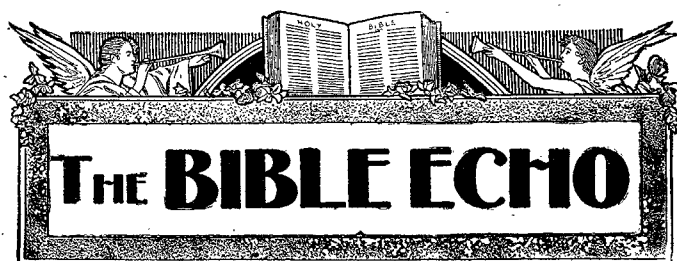
Dear friend, are they all in? Put the question to yourself, now. Is John in? Is James in? Or is he immersed in business and pleasure? Is he living a double and dishonest life? Say! where is your boy, mother? Where is your son, your daughter? Is it well with your children? Can you say it is?—*Christian Budget*.

LOSING AN ACQUIRED TASTE.

THE use of flesh as food is wholly an acquired taste, as man in the beginning never ate it. What the conditions were which induced men first to begin so unnatural a practice as to eat a fellow-creature, we cannot imagine; but the following statement by Dr. Paton, the veteran missionary to the New Hebrides, shows that it must have taken a struggle to overcome the natural repugnance to it.

It was more than ten years after our arrival in the Islands before we tasted beef; and when we killed our first ox, the mission families from the adjacent islands met at our house to enjoy the treat; but, to our mortification, we had so entirely lost the relish that none of us could bear either the smell or the taste of it. The wife of one of the missionaries burst into tears, and lamented bitterly that she should become so barbarous as to have lost her relish for English beef.

It would be impossible for people in ordinary health, as these were, ever to lose their appetite for natural food.—*Present Truth*.



News and Notes.

The Russian novelist and reformer, Count Leo Tolstoi, has been excommunicated from the Russian Church.

It is stated that Mr. Rockefeller, President of the Standard Oil Company, U.S.A., receives a salary equal to 35,000 of the employees.

In Paris a new kind of lamp in which alcohol is burned is fast coming into use. The light is said to be dazzling white and superior to either the Pintsch gas or electric light.

There are said to be 20,000 tailoresses in the East End of London. Two thousand of them are always out of work, and 12,000 out of the 18,000 who are at work earn less than 8/ per week.

A committee of the leading Presbyterians which met at Washington, after examination of the returns of the Presbyteries, has unanimously agreed to recommend that some revision or change be made in the Westminster Confession.

A brewer's drayman, who died lately at Smethwick, weighed 32 st. He measured nine feet round the body and three feet round the calf of the leg. The surrounding wood work had to be removed to enable the coffin to be taken from the house by a window, and, no hearse being big enough, it was carried to the grave on a brewer's dray.

An important experiment in connection with the attainment of high speed on electric railways is being made in Germany. The Emperor has placed the military railway from Berlin to Zossen, 20 miles from the capital, at the disposal of a company, which hopes, by perfecting the running of electrically propelled trains, to obtain a speed of 125 to 160 miles an hour.

Mr. Chauncey M. Depew, the celebrated American orator and Senator, at a banquet in New York, delivered his address through a telephone, from his library in Washington, a distance of 200 miles. Each of the 150 guests held a receiver to his ear and heard the speech as well as though it were being delivered in the room. Senator Depew was very funny in his remarks, and declared that while he had been accused of delivering long speeches, this was the first one of over 200 miles in length.

Personal. Notice the song book advertised on this page by the Anglo-American Publishing Coy. It gives promise of more than an ordinary treat to the lovers of music.

Sharing sorrow makes it decrease, but sharing joy makes the joy increase. You can make your joy increase by sending on to your friends and neighbours the glad message of life and peace contained in the pages of the BIBLE ECHO! "He that watereth shall be watered also himself." Pass it on!

W. C. Walston, wife and son, W. J. Gibson and wife, and Bro White arrived in the S.S. *Persic* from South Africa, on Jan. 18. Bro. Walston has been connected with the Orphanage and Helping Hand Mission in South Africa, and Bro. Gibson has been engaged at the Claremont Sanitarium, Cape Town. Bro. Walston connects with the Avondale School, and Bro. Gibson with the Echo Publishing Company.

For Sale.—Mr. E. Worsnop, who is leaving for Tonga, offers for sale his desirable little property of thirteen acres, in the village of Avondale, Cooranbong, New South Wales. The improvements comprise: A good, six-roomed, weather-board cottage, with copper built in. A large shed with iron roof. A large, cemented cistern holding 7,156 gallons. Two acres cleared, and planted with fifty fruit trees and some vines. The property is very centrally situated on Centennial Park Road, quite close to the stores and Health Retreat, and within easy distance of the Avondale School, and the Post and Telegraph Office. Apply to E. Worsnop, Avondale, Cooranbong, New South Wales.

DIAMOND SONG BOOK,
600 SONGS, WORDS and MUSIC.
complete, the greatest collection of songs ever bound together between the covers of one book. National Songs of every country, including WAR, PATRIOTIC, COMIC, SENTIMENTAL and other songs. Many old-time favorites long since out of print, priceless on account of tender memories, and cannot be had elsewhere. Complete list of the songs for a stamp. This wonderful book will be sent anywhere for only 2s. 6d., posted 2s. 10d. from ANGLO-AMERICAN PUBLISHING CO., Waterloo Chambers, 468 George-street, Sydney, N.S.W. Stamps, 3d extra. Add exchange to postal notes. Agents wanted for this and other Fast Selling Books. Mention this paper when writing.

1. We send out no papers that have not been ordered: if persons receive the BIBLE ECHO without ordering, it is sent them by some friend, and they will not be called upon to pay.

2. When you send money to the Office to apply on your subscription to the BIBLE ECHO, notice the date on the wrapper of your paper, and see that it is correctly changed.

3. All matter appearing in the BIBLE ECHO without credit may generally be understood as coming from the Editor.

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

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

PRICE, payable in advance:

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

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

Instructions for Ordering.

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

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

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

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

Foreign Money.—Do not send any.

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

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

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

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

ADDRESS.

Bible Echo, North Fitzroy, Victoria, Australia.

OUR GENERAL AGENTS.

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

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

Queensland Tract Society, 85 George St., Brisbane, Q.

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

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

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

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

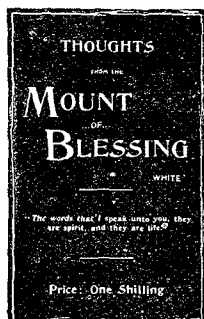
International Tract Society, 44a Free School St., Calcutta, India.

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

International Tract Society, 59 Paternoster Row, London.

Thoughts from the Mount of Blessing

By Mrs. E. G. White.



An Exposition of Christ's Sermon on the Mount Illustrated With 15 Half-tone Engravings • Bound in Three Styles.

<i>Cloth, Title Embossed in Gold</i>	- - - - -	2/6 post free
<i>Leatherette</i>	- - - - -	1/6 „
<i>Paper, no Illustrations except Frontispiece</i>	- - - - -	1/- „

Now in the Press

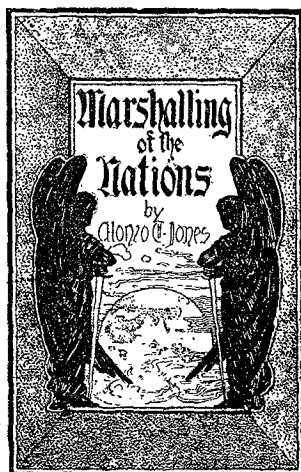
THE GLORY OF ISRAEL

By H. E. Robinson
(Author of "The Eastern Question.")

A Most Excellent Treatise on the "Israel" Question • 10 Full-page Illustrations •

Bound in Leatherette - - - - - **1/6 post free**

THE CHINESE CRISIS



Marshalling of the Nations.....

By A. T. Jones.

The five great nations of to-day—Britain, Russia, Germany, United States, and France—in the light of prophecy and the significance

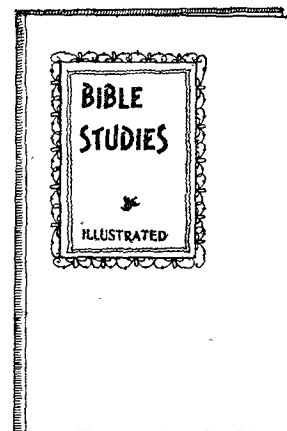
of their present relation to China.

Illustrated with original maps, one of which is in six colours. **Price 6d., post free.**

BIBLE STUDIES

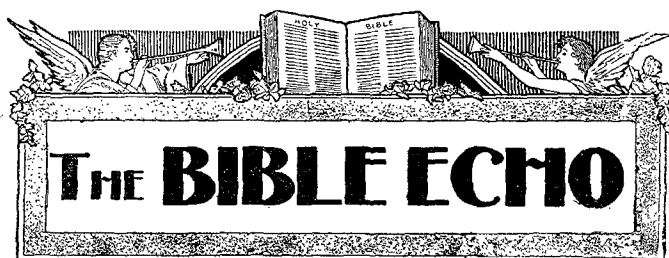
A N aid to the study of the Scriptures; adapted to the use of individuals, families, or Bible schools. Forty-five prominent subjects are carefully studied in the light of Scripture, the whole being illustrated with several full-page and numerous smaller engravings.

Bound in Cloth - - - - - **2/-**
(Post Free) - - - - -
Bound in Leatherette (Post Free) **1/-**



ECHO PUBLISHING COMPANY, LTD.,

14, 16, 18 Best St., N. Fitzroy. 343 Flinders Lane, Melbourne



THE only reform that really reforms men is based on the doctrine of justification by faith.

THERE is no moral value in forced obedience. The man who is compelled to obey stands ready to rebel when the opportunity will permit.

JESUS CHRIST died not to save governments, or even men in the form of nations, but as individuals.—“He that believeth and is baptised shall be saved.”

THE State cannot appear before God to plead in behalf of the citizen. It must therefore refrain from demanding anything from the citizen that would be an offence against the law of God.

The Best of Friends. On our first page this week we give a beautiful cut representing a scene in rural life. The horses feed together in peaceful contentment, while the dove sits on her nest near by, without thought or fear of evil. Thus it would have been with all things had not sin entered, and thus it will be with all the forms of life brought into the new creation. “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. II:7-9.

Still at War. The war that America is carrying on in the Philippines has already far exceeded all ideas and expectations concerning its duration. To all appearance there is yet some time for it to run. A late copy of the San Francisco *Examiner* gives this view of the situation:—

Captain S. E. Smiley of the Fifteenth Infantry, U. S. A., returned yesterday on the steamship *Coptic* from Manila. Captain Smiley went to the Philippines about a year ago and while there served on the staff of General Bates.

Captain Smiley is of the opinion that the struggle in the Philippines is far from ending. He, however, believes that if our present army is not depleted we may be able to finish the war within a year or two.

Help for the Aged. The government of Victoria has lately introduced a system of granting pensions to the

aged. A person who has been in the colony for twenty years, and who is over the age of 65, if in needy circumstances is, after passing the court of inquiry, granted a sum that meets their need up to 10/ per week. Several thousands of applications have already been lodged with the authorities. This is no doubt a beneficent regulation, and will come as a blessing to many a weary toiler, yet to some it will not prove an unmixed good. An item taken from one of the daily papers shows the dangerous side of the question:—

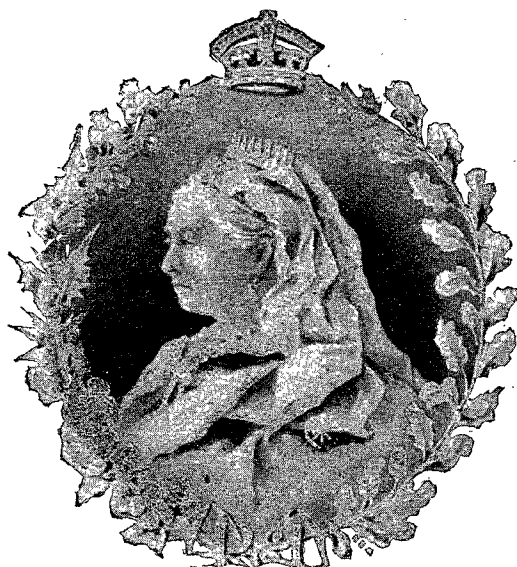
Amongst those who pleaded guilty to drunkenness at the City Court yesterday was a man who has been granted an old age pension. He was one of those who on Friday last participated in the first payment. When locked up, he remarked that he had spent the whole of the sum paid him, with the exception of 10d. He was fined 5/.

Work of the Destroyer.

A writer in “Arnold’s Practical Sunday School Lessons” says that there are in the United States “about 225,000 liquor dealers and 1,200,000 bartenders.” “More liquor is sold in one year than there is pork, wheat, and corn combined.” “The drink bill of the republic is \$1,025,000,000” (£205,000,000). “The physical and moral results of this condition of affairs are shown by the fact that in the State of Ohio alone, out of 9,430 insane people, 5,186 cases were traced to liquor; of 16,335 criminals, 12,596 were drunk when they broke the law.”

Surely the drink traffic is evil and only evil in all its bearings. It is an enemy to our race.

PERHAPS the most startling event that the historian will have to record in connection with the opening of the twentieth century will be the death of Queen Victoria. This sad event took place at Osborne House, Isle of Wight, Jan. 22, 1901. Victoria’s long life—but eighteen years short of a century—has doubtless been the most remarkable life in the



Her Late Majesty, Queen Victoria.

records of the century that has just closed. As a maiden, wife, mother, and Queen her career has been exemplary and noble. Her death has caused world-wide lamentation and regret. No human heart more truly loyal and sympathetic has ever been stilled by death. This great and sorrowful event means more to the kingdoms in the world to-day than any of the nations at present realise.