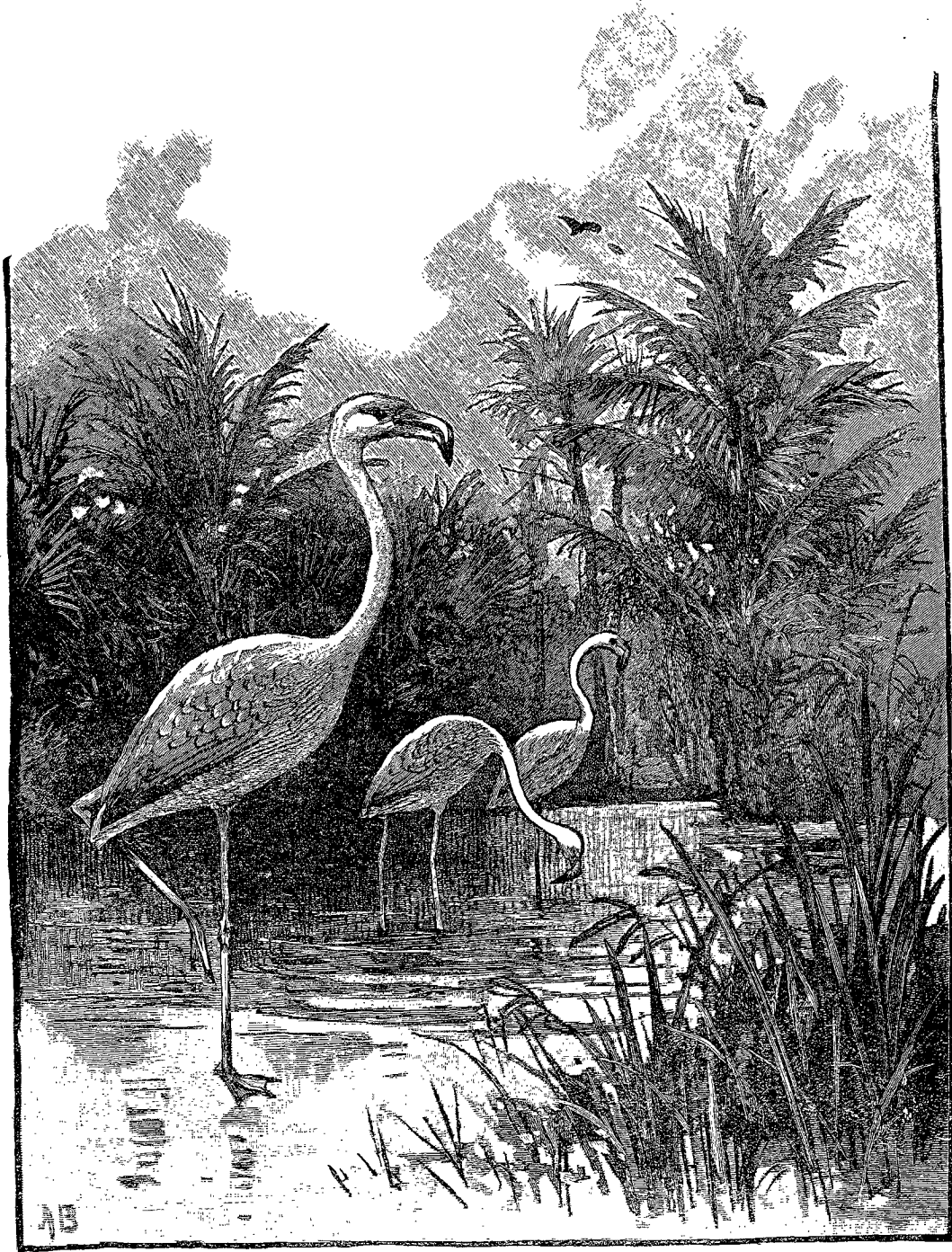


November 4, 1901.

# The BIBLE ECHO



Flamingoes as seen on the Eastern Coast of Africa.



A fifty-ton gun can discharge two 850-lb. shots per minute.

Three thousand marriages are performed every day all over the world.

The British Post Office numbers 33,918 women among its employees.

Seven thousand mills in Russia grind annually 10,000,000 tons of grain.

It is stated that in Victoria there are 1,900 persons who die from consumption alone every year.

During the year 1900, no less than 330 persons were killed in connection with the railways in Chicago.

A twentieth of Scotland's area is forest land, seven-tenths is mountain, heath and lake, and only one-quarter cultivated land.

There are now 23 Protestant missionary societies in Germany. These societies maintain 551 main stations, and 880 missions.

The receipts of the United States Post Office Department during last year amounted to 111,000,000 dollars, about £22,500,000.

The late Dowager Empress Frederick, of Germany, is said to have died worth 11,000,000 marks, about £550,000. One million marks (£50,000) goes to each of her six children.

The Wild Dogs' Bill of Victoria provides that a bonus of £1 be paid for each dog destroyed. For the destruction of foxes during the past year the government has paid the sum of £160.

In England 972,000 people a year receive free medical attendance, compared with only 230,000 in France, and the cost of these French invalids is only £58,000, compared with £150,000 spent in medical relief in Ireland.

The highest telegraph poles in the United States—and so far as known, in the world—may be found in Beaumont, Texas. Their tops are 150 feet from the ground, and they carry a Western Union cable across the Neches River—a span of 144 feet in length.

One of the six submarine boats of the Holland type, which was recently launched at Barrow, was yesterday (Oct. 15) successfully subjected to a submarine test. The boat, which was managed by a crew of six men, was manoeuvred under water for three hours.

A claim has been put in by the United States for the concession formerly held by her at Tientsin, but abandoned some time ago. It is urged that the concession is desired by the United States for the purposes of trade, and in order to place her on an equality with the other powers in China.

Considerable alarm is felt in England at the prevalence of small-pox, there being now no fewer than 171 cases under treatment in London alone. The servants of the Royal palaces, and of many schools and public institutions throughout Great Britain are being re-vaccinated as a precautionary measure.

According to statistics furnished by the Inter-State Commerce Commission, "the railroad companies of the United States now operate 192,556 miles of road, use 37,663 locomotives, and 1,365,531 freight cars, employ 1,017,653 persons, and have an annual net income of 688,500,000 dollars." (£137,700,000.)

Mr. J. D. Rockefeller, the Standard oil magnate, has recently so increased his wealth as to be worth almost a thousand million dollars. The approximate total of his possessions is placed at 945,000,000 dol., the income from which is more than 1,000,000 dollars a week. Mr. Rockefeller started life as a clerk on £2 a week, and his wife as a school teacher on about £65 per annum.

Discussions in the British Parliament have recently brought out most strikingly the backwardness of England, as compared with the rest of the civilised world, in providing free public school education. In Germany, taking the average of the different provinces, a child must attend school until he is sixteen years old; in America he goes until he is fifteen, and in many States still longer; but in England only until he is twelve. The English child is released from school earlier, and, at best, is educated fewer years at the expense of the State than are the children of any other nation of the first class except Russia. The discussions in Parliament have been directed toward finding a remedy for this backwardness.

An interesting account of the last acts of the Ameer Abdur Rahman when on his death-bed has been given by the Kabul correspondent of the Allahabad *Pioneer*, one of the leading newspapers in India.

The correspondent states that on September 28, after having had a paralytic stroke, the late Ameer became convinced that his end was near. He summoned the members of his family and the Afghan notables to his bedside, and asked them to suggest who should be his successor. They nominated his eldest son, Habibullah, for that position, whereupon Abdur Rahman presented him with his sword and his belt set with precious stones, together with his will, containing instructions how to govern the country. He then ordered his younger sons to place the crown on the head of Habibullah.

In a lecture recently delivered before the Australian Health Society, Dr. Nyalasy stated that "alcohol was a product of the fermentation of substances containing sugar, and consisted of carbon, hydrogen, and oxygen. Brandy, whisky, and gin contained from 50 to 60 per cent. of alcohol; rum, 60 to 77 per cent.; port, 15 to 25; sherry, 15 to 16; champagne, 11½; claret, 8 to 9; ales and stout, 5 to 7." The Doctor also made the following statements: "Victoria's drink bill in 1899 was £4,289,329, or £3 11s. 1d. per head, and £17 15s. 5d. for each family of five persons. In the ten years, 1890-99, Victoria spent £47,000,000—an average of £4 11s. 1d. per head per annum, or £202 14s. 2d. for each family for the ten years. In 1899 there were 12,989 arrests for drunkenness in Victoria, and the average of cases dealt with at the city court weekly was 120. In 1898 there were 13,728 arrests for drunkenness, and 34,248 for other offences. For the two years ending June 30, 1901, 201 deaths were entered up at the Morgue as due to drink."

## Personals.

This week we take up the promised lessons on the Book of Revelation. We trust our readers will give them careful study.

Mr. J. Johanson, our general agent, has returned from his visit to the northern States. He reports a good camp-meeting at Singleton, N. S. Wales. Pastors G. A. Snyder and W. Woodford remain at that place to carry on the work.

Correspondents sending in matter for publication should be careful to write all names correctly, especially their own signature. Sometimes the hieroglyphics used in this way prove to be more than enough for the patience of both editor and proof-readers. Write only on one side of the paper.

**For Sale.**—Thirteen acres of land on Avondale Estate, partly cleared. Fifty young fruit trees, also grape vines and passion fruit. Weatherboard house, six rooms, 7,156 gallon cistern, large shed, iron roof; copper built in. Permanent Creek. Five minutes' walk from Health Retreat and stores. Will be sold on favourable terms. Full particulars from Mr. Worsnop, Cooranbong, N.S.W.

**Creswell.** Died Sept. 3, at her residence, Bath St., Sandy Bay, Hobart, Tasmania, Elizabeth Creswell, beloved wife of Charles Creswell, aged forty-five years. "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28.

"Thy work is done,

Thy sowing and reaping.

Thy crown is won,

And hushed is thy weeping.

From tears and woes,

From earth's midnight dreary

Thine is repose, where none ever weary;

Sweet be thy rest."

# THE BIBLE ECHO

Vol. 16, No. 45

Melbourne, Victoria, Australia, November 4, 1901.

ONE PENNY

## FISHING NETS.

LAUNCH out into the deep,  
 The awful depths of a world's despair ;  
 Hearts that are breaking, and eyes that weep,  
 Sorrow, and ruin, and death are there.  
 And the sea is wide, and the pitiless tide  
 Bears on its bosom away—away,  
 Beauty and youth in relentless ruth  
 To its dark abyss for aye—for aye.  
 But the Master's voice comes over the sea,  
 "Let down your nets for a draught" for Me!  
 He stands in our midst on our wreck-strewn strand,  
 And sweet and royal is His command.  
 His pleading call  
 Is to each—to all ;  
 And wherever the royal call is heard,  
 There bang the nets of the royal Word ;  
 Trust to the nets and not to your skill,  
 Trust to the royal Master's will !  
 Let down your nets each day, each hour,  
 For the word of a King is a word of power,  
 And the King's own voice comes over the sea,  
 "Let down your nets for a draught" for Me !  
 —*Sunday Magazine.*

## WHAT IS THE OUTLOOK?

Since we must have a church with apostolic purity before we can have a church with apostolic power, what is the outlook for such a church? Will it ever appear? Will it not require many years to cleanse the church, if, indeed, it will ever be done? How and by whom will it be accomplished?

The heat of the furnace was like the seven-fold heated furnace of Nebuchadnezzar. Through the great air-shafts there came a mighty, rushing wind, and it fanned the flames into a fury. Tongues of fire darted through the great mass of limestone and coke and iron ore. Men were unloading into this fiery furnace a kind of rock in which they said were gold and silver. I picked up a glittering piece of ore, and thought I saw gold, but the guide said it was pyrites of iron. "It is not all gold that glitters."

Then we went below, to the base of the furnace. The mighty, rushing wind had fanned the furnace fires to smelting heat, and the coke, and

the limestone, and the iron, and the quartz, and the copper, and the gold, and the silver, were all a molten sea.

And then I saw a wonder. There were two outlets on different sides of the furnace. From the larger one there flowed a great fiery stream. They told me it was the limestone and coke and iron and quartz. From the smaller opening there ran forth a little stream of precious metals. Substances which had dwelt together for ages in the bosom of the earth, now ran away from each other with a haste that seemed to voice a mutual hate.

The little particles of precious metals that had been scattered through the ore and imprisoned in their rocky cells for centuries, now ran together and embraced each other with a speed and sparkle that looked akin to joy. This was the miner's harvest-time.

As I thought upon the fiery furnace, which men call a smelter, and saw how easily they could separate the precious metal from the base, I remembered the precious children of God who are mingled with the base in the church and the world, and I sighed and said, "Oh, for a Divine Smelter!"

Then the Lord spoke through His word and said: "He shall baptise you with the Holy Ghost, and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." Matt. 3:11, 12. "Behold, I will send My messenger, and He shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

The Holy Spirit is the Lord's smelting furnace. In it He separates the precious from the base. It purifies the gold, and causes it to shine forth in all its heavenly lustre, while it burns up the hypocritical glitter of the dross.

These furnace fires were kindled on the day of Pentecost, when the mighty, rushing wind came to the "upper room," followed by the tongues of fire. Into this furnace there was cast the new-born church of Jesus Christ; but the dross had already been burned out, and the pure gold only shone the brighter amid the glare of the furnace fires. Then the Lord cast into the furnace the Jewish church, with its priesthood of pomp and pride, and then the whole Gentile world, with its tinsel and show. The mighty, rushing wind continued to blow, and the tongues of fire continued to burn, until the whole was a molten sea and the pure was separated from the vile, and under God's furnace fires the world was separated into but two elements,—the precious and the base, martyrs and murderers.

This was God's early harvest-time, the first-fruits of the great last-day harvest. Oh, that the church had kept the furnace fires burning at smelting heat! But they were allowed to cool, and the precious and the base are to-day mingled in a mighty mass, awaiting the furnace fires which the Holy Ghost has again begun to fan to smelting heat.

Yes, it has begun. There is a movement toward the "upper room" among those who sigh and cry for all the abominations which are done in the midst of a back-slidden church. There is a crying to God for "power from on high." There is a baptising of the Holy Ghost. There is a running together of the "free gold,"—of those in whom the purging fires are burning, and from whose faces the Lord has wiped the wrinkling dross of sin. A nucleus is forming, like the nucleus that formed on the day of Pentecost. And soon again the whole church and the world will be in the baptistry of God's burning presence, in His latter-day furnace. Forth from its purifying flames will come the church of God, though only a remnant, without spot or wrinkle or any such thing.

I said the furnace fires had begun to burn. How do I know?—Because I have felt the flame. And many men and women in the church to which I belong have cast themselves into the purifying furnace of God's Holy Spirit; and I have seen the great Refiner of silver wipe from their darkened faces the wrinkling dross of sin, and leave them shining with holy consecration. And this holy shining is throwing its search-light upon those who are base and vile within the church, and they can not endure the glory; for the separating time has come, because the Holy Ghost has come; "but who may abide the day of His coming?"

These two elements can not long dwell together under the smelting power of the Holy Spirit. They do not belong together. One is the tried gold of faith; the other is base unbelief; and under the baptismal fire of the Holy Spirit,

the man of faith will flee from the Babylon of unbelief, even as Lot fled from Sodom.

There is an ever-increasing procession leading towards the "upper room." Reader, are you one of them? And just as the precious metals obeyed the divine law and left the lighter, baser metal, and ran together, so the gold that is mixed with the base in the church and the world, under the smelting heat of the Holy Ghost will yet hear the voice of God from heaven, saying: "Babylon the great is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The furnace fires have begun to burn. God's latter-day harvest will soon be gathered. Reader, are you in the furnace? Are you being baptised with the Holy Ghost? Are you willing to be cleansed? If so, get into the furnace. "Receive ye the Holy Ghost."—*A. F. Ballenger, in "Power for Witnessing."*

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### THE TOUCHSTONE.

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OH, to side with truth is noble,  
When we share her wretched crust,  
Ere her cause bring fame and profit,  
And 'tis prosperous to be just;  
Then it is the brave man chooses,  
While the coward stands aside,  
Doubting, in his abject spirit,  
Till his Lord is crucified,  
And the multitude make virtue,  
Of the faith they had denied.

Count me o'er earth's chosen heroes,—  
They were souls who stood alone  
While the men they agonised for  
Hurled the contumelious stone,  
Stood serene, and down the future  
Saw the golden beam incline  
To the side of perfect justice,  
Mastered by their faith divine,  
By one man's plain truth to manhood,  
And to God's supreme design.

—Lowell.

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### THE INFLUENCE OF MUSIC.—No. 1.

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BY MRS. J. H. PAAP.

Pythagoras maintained that everything in the universe is in constant vibration, and hence that music is everywhere, but that sounds are too high, or, in other words, the vibrations are too rapid, to be audible to mortal ears. The poets have said the same thing. Byron tells us "Thère's music in all things if men had ears." Another poet describes the birth of the world as accompanied by music:—

"The Father spake! in grand reverberations  
Thro' space rolled on the mighty music tide,  
While to its low majestic modulations  
The clouds of chaos slowly swept aside.  
And wheresoever in His rich creation  
Sweet music breathes in wave, or bird, or soul—  
'Tis but the faint and far reverberations  
Of that great tune to which the planets roll."

As the gospel that was proclaimed from the mountains of Judea and around the shores of its

quiet inland sea showered its blessings everywhere, pausing not to inquire whether the recipients of its beneficence were learned or unlearned, rich or poor, clean or unclean, even so we believe should the gospel of music, in some far off semblance, restore health to the sick, open the eyes of the blind, and cast out demons. To do this we must realise that the art we prize so highly is a gift to us from God. We must cease to think and speak of it as if it were a private inheritance of the initiated few.

When we are willing to do this we shall be able to assist in the greatest work of the age in which we live. Then, as each day the power and influence of music becomes more clearly manifested, we shall be willing to seriously consider how far this power may be made to reach—how best its influence may be used to bring help and healing to the greatest number.

When the apostle Paul, versed in all the learning of his age, and filled with a lofty enthusiasm, said "he was willing to become all things to all men so that he could win the more," he did not mean to lower the message that he brought, but he did mean to use it more effectually to up-lift those for whom it was intended. So, in suiting our message to those who sorely need its help and cheer, 'tis not necessary to lower the standards of that which is noble and beautiful in music.

If we would learn how to reach those who are stricken dumb by a great despair, let us follow David as the Bible pictures him "creeping into the tent of Saul, where the great king stood leaning on the tent props, blacker than the blackness by which he was surrounded and powerless to struggle with the demons that possessed him. As the lad entered that horror of great darkness, he knelt and prayed to the God of his fathers for help, then taking his harp he began to sing of nature's gentlest, sweetest sounds, the chirp of the quails in the cornland, the songs of the reapers as they gathered in the harvest, and the grand march by which men rushed into battle. The influence of these happy strains, far from the soul of Saul sent the Satan spirit. At the close of that triumphant service of song David might well dare to say:—

"Oh, Saul! it shall be  
A face like to my face that receives thee:  
A man like me,  
Thou shalt love and be loved by forever; a hand  
Like to my hand  
Shall open the gates of new life to thee,  
See the Christ stand."

"There is no true potency, remember, but that of help; nor true ambition but ambition to save."

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### "OH THOU, THE PRESERVER OF MEN!"

BY E. L. TENNEY.

Thus Job, from the depths of his overwhelming trials, addresses God.

What strength and courage would come to the hearts of those who are now bowed down with the many things that the adversary has been permitted to bring upon them if they would but

turn in faith to their Creator with the same language?

Our Maker Himself states that He created us for His pleasure (Rev. 4: 11), and that He has no pleasure in the death of him that dieth. Eze. 18: 32.

Paul prayed, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 2 Thess. 5: 23, 24.

We must become blameless before we can be preserved. If the germs of evil are not all destroyed we cannot be preserved.

"He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." John 12: 25. As this truth is recorded by each of the evangelists it must have been strongly impressed by their Teacher.

When we show the same simple faith that Moses did on Mount Nebo, and willingly lie down to die that we may live, then we too shall dwell in heavenly places with Christ Jesus.

"And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory for ever and ever. Amen. 2 Tim. 4: 18.

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### INCIDENTS IN THE LIFE OF PAUL.—No. 7.

BY A. T. ROBINSON.

PAUL BEFORE THE COUNCIL AND RULERS.

Paul, having been brought before the Sanhedrim, declared that he had lived in all good conscience before God until that day. The high priest, Ananias, commanded those who stood by him to smite him on the mouth, whereupon Paul rebuked him, saying, "God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Perceiving that his accusers were composed of Pharisees and Sadducees, Paul declared that he was a Pharisee, and that it was for the hope and resurrection of the dead he was called in question. This caused a dissension to arise between the two factions, the Sadducees denying the doctrine of the resurrection, while the Pharisees believed in that doctrine. The party of the Pharisees declared that no evil could be found in Paul, and they cautioned the council not to be found fighting against God. The dissension became so great that the chief captain, fearing that Paul should be torn in pieces, commanded the soldiers to take him by force and bring him into the castle.

The following night Paul was encouraged by the Lord, who appeared to him, bidding him be of good cheer, and assuring him that as he had borne witness of the truth in Jerusalem, so he must do so at Rome also. A plot on the part of more than forty Jews who had banded themselves together by an oath that they would neither eat nor sleep till they had killed Paul, was made known to him by his sister's son, who knew of



their lying in wait for him. At Paul's request this young man was brought to the chief captain and told him of this plot to take Paul's life. At the command of the chief captain, a band of soldiers and horsemen were made ready, and Paul was sent to the governor Felix, at Caesarea. The chief captain, Claudius Lysias, sent with them a letter to Felix, stating the particulars in Paul's case. When Paul was presented to the governor, and he had read the letter from Claudius Lysias, he told Paul he would hear his case when his accusers were come down, and commanded him to be kept in Herod's judgment hall.

Five days after, Ananias the high priest, with the elders, and a certain orator named Tertullus, came down to inform the governor against Paul. Tertullus, in his opening speech for the prosecution, after flattering the governor, laid many grievous charges against Paul, declaring him to be a pestilent fellow, a mover of sedition among the Jews, and a ringleader of the sect of the Nazarenes. He stated that he would have been judged by the Jewish law had not the chief captain, Lysias, with great violence taken him out of their hands, and commanded his accusers to appear before the governor at Caesarea. The Jews having confirmed the accuracy of the statement made by Tertullus, the governor beckoned to Paul to speak. Paul, in making his defence before Felix, stated that his accusers could not prove any of the charges made against him. His only confession of guilt was that "after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." He pointed out that the whole question at issue was "touching the resurrection of the dead."

Felix then adjourned the case, promising that when Claudius Lysias should come down he would know the utmost of Paul's matter. In the meantime a centurion was commanded to keep Paul and let him have his liberty, allowing his friends and acquaintances to minister to him. After some days Felix came with his Jewish wife, Drusilla, and sent for Paul and heard him concerning the faith in Christ. As Paul reasoned before Felix on this occasion concerning righteousness, temperance, and judgment to come, Felix trembled, and said, "Go thy way for this time; when I have a convenient season I will call for thee." Thinking Paul would offer him a bribe to let him go, he sent for him often and communed with him. After two years Felix was succeeded in office by Porcius Festus; and wishing to show the Jews a favour, he left Paul bound.

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"Bondage to sinful habits is the most galling slavery possible to human beings, and deliverance from all sin the most glorious liberty. This is what freedom means, free from all the fetters Satan and evil habits once bound us with."

## WHY WATCH FOR THE LORD'S COMING?

BY M. L. GOODHART.

Believers in the soon coming of our Lord are often asked the question, "What does it matter when the Lord comes if we live right?" Our Lord has told us to "watch," and if we love Him, we will keep His commandments.

Christ reproved the Pharisees of His own time for not discerning the "signs of the times," and He consoles those who are looking for His second advent with these words, "When ye see these things begin to come to pass, lift up your heads, for your redemption draweth nigh."

We are told that there would be "scoffers in the last days saying, Where is the promise of His coming? and that the world will be eating, drinking, marrying, and giving in marriage as in the days of Noah. When we are expecting a dear friend, we tidy up our house and make everything look at its best; so when we are looking for our Saviour, we should cleanse our bodies from all impurity, put away our sins, and invite our Lord into our hearts to purify us, that when He comes, "we shall be as He is."

Jesus said, "Watch, lest that day overtake you as a thief," and Peter says, "Ye, brethren, are not in darkness that that day should overtake you as a thief." From these passages we see that there are some who will know when their Lord is nigh.

We are told by Christ that famines and pestilences, wars and rumours of wars, earthquakes, the sea and the waves roaring, are all signs of His coming, and in James 5 we read that men will be massing great wealth and grinding down the poor. The apostle tells us that this will be in the time of the end. "Be patient therefore, brethren, unto the coming of the Lord." "Be ye also patient, for the coming of the Lord draweth nigh."

The angel that appeared to Daniel told him to shut up the book and seal "it till the time of the end," when many would run to and fro and knowledge would be increased. Is not this true of our own day? Look how the working classes are being educated, and think of the millions of Bibles that are being given away and translated into all languages so that every one may read in their own tongue the wonderful works of God.

The fear of coming evil, and the dread and expectation of great calamities that have taken possession of the statesmen of modern Europe are signs of the end, for Jesus said that men's hearts should be "failing them for fear, and for looking after those things which are coming on the earth." How should these signs impress every one with the necessity of being found in Christ. In comparison with this preparation how small all temporal interests appear! There are some who will be saying "peace and safety" when sudden destruction shall come upon them. Let us see to it that we have a personal faith in Christ, so that when He does appear, we shall hail Him with joy, saying, "Lo, this is our God, we have waited for Him."

"Behold I come quickly." May the Lord in His mercy make us ready for His coming!

God asks us to live but one day at a time. We do not know what the day may bring forth, but we can safely trust all with Him. In storm or calm we may hear His voice—"It is I, be not afraid."

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### HIS CHOICE.

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It ain't no use to grumble and complain ;  
It's jest as cheap and easy to rejoice.  
When God sorts out the weather, and sends rain,  
W'y, rain's my choice !

Men giner'lly, to all intents—  
Although they're ap' to grumble some—  
Puts most their trust in Providence,  
And takes things as they come ;  
That is, the commonality  
Of men that's lived as long as me,  
Has watched the world enough to learn  
They're not the boss of the concern.

In this existence, dry and wet  
Will overtake the best of men ;  
Some little skift o' clouds 'll shet  
The sun off now and then.

But, maybe, while your wonderin' who  
You've, fool-like, lent your umbrrell' to,  
And want it, out'll pop the sun,  
And you'll be glad you ain't got none !

It ain't no use to grumble and complain ;  
It's jest as cheap and easy to rejoice.  
When God sorts out the weather, and sends rain,  
W'y rain's my choice !

—J. W. Biley.

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### THE DEADLIEST GUNS ON EARTH.

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New York is now defended by the most powerful gun in the world. Known as the Gathmann gun, it weighs 126 tons, has a 16-inch bore, and hurls a steel shell weighing 2,370 lbs. a distance of twenty-one miles. This shell is five feet four inches in length, and is driven by a powder charge of 1,060 lbs. Each shot fired will cost £175. If trained to send its projectile to its extreme range, the shell will rise to a height of five miles above the earth's surface. The first of these giant guns is mounted on a steel turret on Romer Shoal to defend New York Harbour. Some idea of its enormous size will be gained from the fact that its actual length is forty-nine feet six inches, and it has cost with its turret half a million of money.

The weapon we in England have heard most of during the last year is that we know best under the name of the 4.7 naval gun. This and the 5-inch are the most useful of all the heavy quick firers used in the world's navies. It is possible to fire no less than twelve shots a minute from the 4.7 naval gun, which was first adopted by our Admiralty as long ago as Nov. 16, 1887. On its trial it fired ten rounds in forty-seven seconds, while the old 5-inch breech-loading service gun took five minutes seven seconds to perform the same task. The "Nile" and "Trafalgar" were the first ships to be refitted with these guns. The beauty of the 4.7 gun is its extreme accuracy, four hits in five on a target composed of two barrels having been registered at a distance of 900 yards.

The howitzer is a peculiarly British weapon. It is practically a short and light fortress gun,

having, of course, nothing like the range of an ordinary field piece, but being able to throw a much heavier shell. The howitzer is used purely as a siege piece, and in a British siege train 60 per cent. of the artillery consists of howitzers, which fire a steel shell to a range of 3,000 yards. Steel common shell is usually fired from howitzers, as cast-iron shells are apt to break on striking fortifications, and so do no damage.

Probably the finest gun we possess at present is our new 12-inch wire wound gun. At a range of 5,000 yards this gun placed three shots running in a space measuring four yards by two. The advantage of making a gun by winding steel wire around a core is the increased tensile strength you get. Such a gun is much better adapted for the tremendous pressure exercised by cordite than any other. All our newest battleships are armed with a 12-inch rifle weighing forty-six tons. This is a much lighter and handier gun than the old 81-tonners of the "Inflexible," or even the more modern 60-ton rifle. But it can be fired much more rapidly, and can send its 7½ cwt. projectile with extreme accuracy to a distance of eight miles.

The biggest gun ever used in war was the Zalinski pneumatic dynamite gun, with which the Americans fitted the dynamite cruiser "Versuvius" in the recent Spanish war. But this gun is rather a huge and powerful torpedo tube than a piece of artillery. It is fifty feet long, weighs seventy tons, and throws a shell eleven feet in length. This shell, when it falls in the sea, throws up a column of water the height of the dome of St. Paul's, and one hundred feet in circumference. If it fell within one hundred feet of any floating structure it would certainly destroy it.

A deadliness beyond the dreams even of a Zalinski is promised by the newest development of giant guns. This is L. S. Gardener's electric gun.

Instead of being pushed out by gases developed in the breech of the gun, the projectile of the electric gun is pulled forward by a series of immensely powerful magnets. There is no recoil, no smoke, no explosion, and the gun will therefore fire any explosive at any speed with absolute safety. The gun is simply a series of hollow magnets. Each magnet is provided with a mechanical device for switching on and off the electric current. The series of coils running from breech to muzzle become magnetised and demagnetised with almost inconceivable rapidity, and the projectile is dragged to the muzzle, and shot out with terrific force. The gun will be cheap to construct, as there is no strain of explosion upon the barrel. The chief expense connected with it is the extremely powerful series of electric batteries necessary to generate the current required. The full-sized gun is now in process of construction.—*Pictorial Magazine.*

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The way to the crown is by the cross ; to the mountain, by the valley ; to exaltation, by humility ; to purity, by the furnace fires that consume the dross, and to endless rest, by ceaseless toil.



# Children's Department



## THE FLOWERS' PRAISE.

THE welcome flowers are blossoming,  
In joyous troops revealed;  
They lift their dewy buds and bells  
In garden, mead, and field;  
They lurk in ev'ry sunless path,  
Where forest children tread;  
They dot, like stars, the sacred turf  
Which lies above the dead.

They come with genial airs and skies,  
In summer's golden prime;  
And to the stricken world give back  
Lost Eden's blissful clime;  
Out-shining Solomon they come,  
And go full soon away;  
But, yet, like him, they meekly breathe  
True wisdom while they stay.

Redeemer of a fallen race!  
Most merciful of Kings!  
Thy hallowed words have clothed with pow'r  
These frail and beauteous things;  
All taught of God, they yearly speak  
Their messages of love;  
They bid us fix for life and death  
Our hearts and hopes above.

—Selected.

## HOW LOVE TAMED THE LION.

"Nero!" Crushed, baffled, blinded, and, like Samson, shorn of his strength, prostrate in his cage lay the great tawny monarch of the forest. Heedless of the curious crowds passing to and fro, he seemed deaf as well as blind to everything going on around him. Perhaps he was longing to roam the wilds once more in his native strength. Perhaps,—but what is this? What change has come o'er the spirit of his dreams? No one has touched him. Apparently, nothing has happened to arouse him. Only a woman's voice, soft, caressing, full of love, has uttered the name, "Nero." But there was magic in the sound. In an instant the huge animal was on his feet. Quivering with emotion, he rushed to the side of the cage from which the voice proceeded, and threw himself against the bars with such violence that he fell back half stunned. As he fell, he uttered the peculiar note of welcome with which, in happier days, he was wont to greet his loved and long-lost mistress.

Touched with the devotion of her dumb friend, Rosa Bonheur—for it was she who had spoken—released from bondage the faithful animal whom, years before, she had bought from a keeper who declared him untamable.

"In order to secure the affections of wild animals," said the great-hearted painter, "you

must love them," and by love she had subdued the ferocious beast whom even the lion-tamers had given up as hopeless.

When about to travel for two years, it being impossible to take her pet with her, Mademoiselle Bonheur sold him to the Jardin des Plantes in Paris, where she found him on her return totally blind, owing, it is said, to the ill-treatment of the attendant.

Grieved beyond measure at the condition of poor Nero, she had him removed to her chateau, where everything was done for his comfort that love could suggest. Often in her leisure moments, when she had laid aside her painting garb, the artist would have him taken to her studio, where she could play with and fondle the enormous creature as if he were a kitten. And there, at last, he died happily, his great paws clinging fondly to the mistress who loved him so well, his great, sightless eyes turned upon her to the end, as if beseeching that she would never again leave him.—Success.

## IN SEARCH OF A BOY.

"A gentleman wanted a trusty boy. A friend came to his office one day, saying, 'I've got a boy for you—smart, active, intelligent, just the boy that will please you.'"

"Who is he?" said the gentleman. The friend told his name. Just at that minute the boy passed the window, and was pointed out to him.

"Don't want him," said the gentleman; "he has a bad mark; I met him the other day with a cigar in his mouth. I do not want a smoker."

While they were talking, another gentleman entered the office.

"I understand that you want a good, trusty boy, Mr. —?"

"Yes, sir; have you got one for me?"

"I think I have," he replied.

"Well, sir," said the gentleman, "what do you know of him?"

"I don't know much," said the other; "he is in my Sabbath-school class, always has his lessons, and never smokes."

"He is the boy for me. The boy who gets his Sabbath-school lesson, and never smokes, can be trusted."—Selected.

Christianity can only keep men from sinning by implanting divine principles in the heart, not by the application of civil law.



**A STRANGE LITTLE CREATURE.**

Our little readers will notice a circular opening shown in the picture on this page. This is the trap of an insect which belongs to the order of "neuropteran" called the "ant-lion." This strange little insect is about half an inch long, and looks something like an ant, but with larger and stronger jaws.

An opening like that shown here is made in some loose sand or earth. The opening usually measures about thirty inches broad and twenty deep. At the bottom of this opening the ant-lion hides itself, and only allows its mandibles to be seen above the sand. When an ant or any other insect enters this circle of loose sand it slides down to the bottom, where it is eagerly clutched by the ant-lion. Should the victim endeavour to escape, the ant-lion throws up a cloud of loose sand by a quick jerk of its head, that brings the captive rolling back again to the bottom of the trap.

The ant-lion lives entirely on the juices or blood of insects. The empty bodies of these insects are disposed of by the ant-lion placing them on its head, and then by a sudden movement throwing them out in to the surface of the ground.

After living in this way for two years the ant-lion weaves a cocoon something like the butterfly, and it then takes the chrysalis form, and remains in that abode for three weeks. At the end of that time it comes forth with wings somewhat resembling the dragon-fly.

The full grown insect then deposits its eggs in some dry, sandy place, where in turn its own little life history is repeated by the young. The first thing the little insect does as soon as it comes out of the egg is to start and form a trap by turning round and round in the sand so as to make a little opening where it can trap other insects.

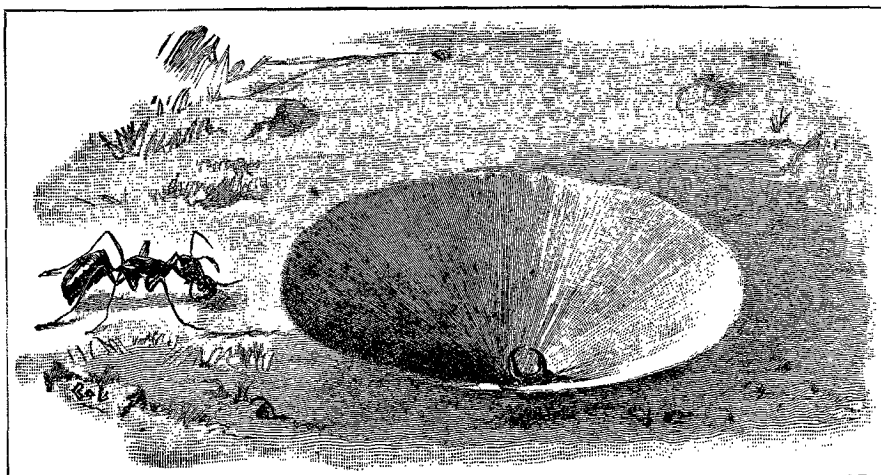
**AN ELEPHANT IN THE SULK.**

**EXCITING INCIDENT IN A CIRCUS.**

A labourer in the employ of Messrs. Fitzgerald Bros., named James Ware, aged forty-nine, had a sensational adventure yesterday morning, Oct. 11, with an elephant which forms part of the circus menagerie. The animal, chained by the leg to a stake, was standing in the centre of the tent sulking over the temporary absence of two par-

ticular friends, a horse and a dog, to both of which it is very much attached. Ware, who was assisting to get the circus ready for the opening performance at night, had not been warned that the elephant was in a dangerous mood, and he proceeded to wheel a barrowful of earth across the tent. In doing so he passed within reach of the elephant, which, projecting out its trunk, seized him round the waist and threw him on to the barrow. It then picked up both man and barrow together, and lifting them high in the air was about to dash them down, and would probably have killed Ware but for the intervention of the animal's keeper, who appears to exercise a thorough control over the beast. Ware, when rescued, was suffering greatly from the rough treatment he had received, and was taken to the Homoeopathic Hospital. No bones were broken, but he had been squeezed so severely that the handle of the barrow had been pressed deeply into his back, leaving a raised weal right across it. He was also suffering from shock. As long as the elephant has its friends in view it is

said to be as gentle as a lamb, but when they are absent it becomes fretful and bad-tempered.—*Age*.



The Ant Lion and its Trap

**THE POWER OF KINDNESS.**

A crowd stood on the pavement, watching a driver who was trying to make a horse draw a waggon full of straw.

The horse—a fine beast, with plenty of mettle and well groomed—would not pull, although some men tried to start him by moving the wheels, while others pushed behind.

The driver pulled the horse's head, first to one side and then to the other, but exert himself he would not.

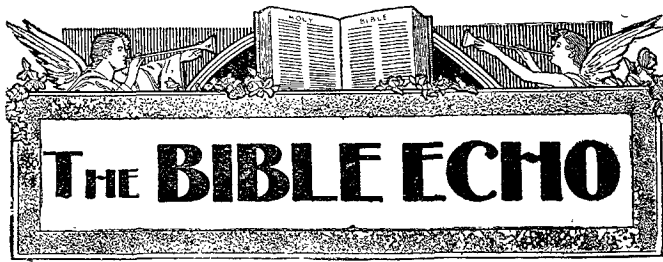
The whip was used and plenty of advice given. Still the horse remained stupid.

A little lad standing by called out: "Show him some kindness, master!"

Some of the crowd laughed, but the driver put up his whip and began to pat his horse; and after a little time the animal became anxious and restless, and before many minutes had gone his stubbornness was conquered, and he started off with the waggon and straw, while the boy walked away, remarking—

"All he wanted was some kindness."—*Selected*.

Always use your best voice at home; if you must speak sharply let it be in public. A kind voice is as a lark's song to both heart and home.



ROBERT HARE : : : : : EDITOR

## A VOICE FROM THE ALTAR.

God has spoken to His people through the typical features of His ancient service no less truly than through the direct statements of His word. The lamb bleeding in sacrifice typified truly the "Lamb slain from the foundation of the world." The golden ark, with its covering cherubs, its shekinah, its rule of justice, and its mercy-seat, typified truly the throne of Deity, where covering cherubs veil their faces and where mercy and justice meet in working out the salvation of the sinner.

Perhaps none of the types set forth in the ancient service given to Israel conveyed a lesson of more solemn import than that of the burnt offering.

When the Hebrew brought his burnt offering, some animal without blemish from the flock, it was placed at the door of the tabernacle "before the Lord." There the sinner bowed, placed his hands upon the head of his substitute, confessed the sin that rightfully demanded his own life, and then the victim was accepted in his stead. The statement is, "It shall be accepted for him." But in this acceptance the victim became the sinner, and in dealing with it from that point on God must give the real sinner a lesson on what sin really demands.

This typical transfer of sins having been made the sinner was forgiven, but the substitute was immediately slain. God was thus teaching the man that the "wages of sin is death," and that unless he had found a substitute he must himself die for his own sin. Every transgression against the law written on stone demanded life, and if no substitute could have been found every transgressor must have died.

After the substitute was slain it was placed upon the altar and utterly consumed. But why was it thus utterly consumed?—To teach that not only is the wages of sin death, but that after death there comes in utter destruction. The Divine sentence must be fulfilled—"Dust thou art, and unto dust shalt thou return." Fire is the

agency by which God will finally accomplish this work of destruction.

David refers to this pictured lesson when he states, "Until I went into the sanctuary of God, then understood I their end." Ps. 73:17. Just before this statement he speaks about the prosperity of the wicked. Their success seemed, as a subject of contemplation, too strange and painful until he went into the sanctuary, and there the revelation of what the future would bring in their end more than balanced the appearance of their present success.—"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20.

That which David beheld in the sanctuary, and the voice which he heard from the altar, taught him the destruction of the wicked. And however men may choose to look at this question to-day, the Psalmist had no hesitancy in declaring concerning the wicked, "They shall consume; into smoke shall they consume away."

Christ refers to the unholy as withered branches gathered and finally cast into the fire and burned. John 15:6. The prophet Nahum speaks of their being "devoured as stubble fully dry." Nahum 1:10. Isaiah proclaims the destruction of sinners and the transgressors in the words, "They that forsake the Lord shall be consumed." Isa. 1:28. Malachi describes the wicked as stubble. "And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4:1.

To all these solemn declarations concerning the end of the wicked the voice from the altar adds its testimony in the words—"As the fat of lambs shall they consume; into smoke shall they consume away."

God has no pleasure in the death of the wicked. It was the great lesson of substitution conveyed by the sacrifice that made it a thing pleasing to God.

Jehovah has provided Himself with a Lamb, and the sins confessed over His head pass on to the burning. Christ died "for" sin, but Satan must finally die "with" sin. Those who have not confessed their sins will be called to pass on to the great burning to perish with the originator of sin; thus the root and the branch of wickedness will be destroyed together.

The unhewn stones of which the altar was anciently builded represented the earth that is to serve as the last great altar of sacrifice. In speaking to His people the Lord gives the warning, "Arise ye, and depart; for this is not your

rest: because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10.

Those who will not heed this warning must abide as victims for the burning. God will finally purify the earth by fire, and the smoke of the last burnt offering will rise until the last vestige of wickedness is consumed out of the earth.

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### "HE GIVETH HIS BELOVED SLEEP."

Sleep—"nature's soft restorer, balmy sleep"—cannot be manufactured by the yard nor yet by the hour. If it is to be obtained at all it must be obtained as nature's benediction for obedience to her laws.

There is an insensibility of brain that may be produced by drugs, an artificial inactivity of mind that may be produced by machinery, but nature finds no healing and no blessing in these temporary substitutes for her sweet rest.

The following paragraph under the heading of "Sleep by Machinery" we clip from a Melbourne daily of recent date:—

A number of novel sleep-producing machines are now entering the market. Practically all of them are designed to concentrate the user's attention upon one set of sensory impressions. The most complicated of these mechanical sleep-producers is the "vibrating coronet," invented by Dr. GaiFFE, of Paris. It consists of three bands of metal encircling the head. A branch strip extends to either of the eyelids, and, by aid of a spring, gently vibrates against it.

Several complicated devices now on the market are known as "alouettes." One of these is a compact mahogany box, five inches high, four wide, and three and a half deep, from the top of which projects a nickel pivot penetrating the centres of two horizontal rectangular panels of ebony eight inches long and an inch high. Inside the box is clockwork, which causes a series of ebony panels to revolve. Each is studded on both sides by a horizontal row of bright, circular mirrors, the size of a quarter dollar, and maintains a velocity of one revolution a second. To induce sleep by aid of this mechanism you darken your room, and allow a bright pencil of light from an aperture in a window, or from a lamp or gas jet behind you to fall upon the rows of mirrors in such a manner that they will reflect the rays into your eyes. Concentrating your gaze upon the revolving panels you soon become fascinated by the vibrating glitter. The monotony of the stimulus soon fatigues the eyes, which unconsciously close in sleep. Patients are daily put to sleep inside of a few minutes by one of these devices.

A still more curious sleep-producer is a miniature lighthouse. The pedestal is moulded in the shape of a vase, and from this vertically protrudes a pivot rotating a small lamp with a concave reflector. Its light alternately appears and disappears like the flashlights which guide mariners along our sea coast.

David did not regard sleep as something produced by mechanical agencies, but rather as a gift from God—"For so He giveth His beloved sleep." Ps. 127:2. Again we have the beautiful expression, "I lie down and sleep at once, for Thou, O Jehovah, alone, makest me dwell in safety." Ps. 4:8. "Walford's Translation."

A sense of the Divine protection, faith in God's provision, a conscience clear of offence, a body healthful in its obedience to natural law, and

wearied only with honest toil, form the best sleep-producers known. Over such a life God can pass His benediction and give His beloved sleep.

Natural sleep produces quite an effect upon the brain cells. After refreshing slumber of sufficient duration these little thought-producers appear plump and well favoured. During their rest from activity nature works their restoration, and thus the brain powers are renewed. Without this renewing, imbecility or madness would soon take the place of reason.

Dreaming, somnambulism and nightmare are all unnatural conditions, and indicate that there is not a complete cessation of brain activity. These things never occur in perfect sleep. Some part of the brain continues its work, and this produces the abnormal condition.

Late suppers, wrong habits of life, and want of physical exercise are largely responsible for the sleeplessness that troubles so many millions of people to-day. In perfect sleep every nerve and muscle of the body is relaxed, and they are thus prepared to undergo the repair and strengthening necessary for future activity. When this relaxation is not obtained the body and mind must both remain unfitted for their work.

Mental worry robs many of their sleep, but "mental worry" is, in most cases, only another name for unbelief. Faith can exclaim, "God is in His heaven; all's well," and so enter not the land of dreams, but the land of perfect rest: And so "He giveth His beloved sleep."

"Sorrow and care may meet,  
The tempest cloud may lower,  
The surge of sin may beat  
Upon earth's troubled shore;  
God doth His own in safety keep,  
He giveth His beloved sleep.

In childhood's winsome page,  
In manhood's joyous bloom,  
In feebleness and age,  
In death's dark, gathering gloom;  
God doth His own in safety keep,  
He giveth His beloved sleep."

The British and Foreign Bible Society, founded in 1804, has the largest income and prints the largest number of Bibles of any society in the world. Last year its income amounted to £221,815, while the number of 4,900,000 copies of the Scriptures were sent out. During the last eight years the annual issue of Bibles or bound portions of the book have been over 4,000,000 copies. The Society has 850 colporteurs engaged in thirty different countries selling Bibles.

The five rules of righteousness which are binding on all followers of Buddha read as follows:—  
1. Not to kill any living being. 2. Not to take that which is not given. 3. To refrain from adultery. 4. To speak no untruth. 5. To abstain from all intoxicating liquors.

# THE OUTLOOK

## THE COST OF PLEASURE.

Commenting on the untoward aspect of things as set forth in many of our present-day excesses the "Age" of Oct. 19 says:—

Each age of the world, it is said, has its own peculiar malady. In Rome the contemporaries of Lucullus and Pollio died of indigestion or apoplexy. In France, in the times of Henry III., of the Regency, and of Louis XV., the youth of the country perished of excesses before reaching the age of manhood; and at the epoch of the Revolution most of the prominent politicians, and notably Mirabeau, Marat, Danton, and Robespierre, were attacked by inflammatory disorders. The malady of our own epoch is insanity, and, next to it, neurosis, in some form or another, both of them traceable to a violation of natural laws; the reward of obedience to which is a sound mind in a sound body, cheerfulness of disposition, happiness and longevity. Out of a population of 1,200,000, in round numbers, we have 4,400 registered lunatics in Victoria, irrespective of those who may be under private care, and is not this a heavy price to pay for the entirely artificial lives we lead, for the low ideals we set before us, for the civil warfare we wage under the name of unlimited competition, and for the frenzy with which we pursue the phantom we call pleasure, while overlooking a thousand sources of simple and genuine enjoyment which lie close to our hand? If we, by leading natural lives, took the same pains to avert diseases of mind and body as we do to invite them by the opposite course, we might boast of being a progressive community with a much clearer conscience than we can do at present.

The high tension that prevails in modern life really prevents much of the enjoyment that men seek. The world to-day is making haste truly, but there is madness in its race both for pleasure and for gain. The simple life that would ripen in God's way is hard to find in this age of multiplied counterfeits.

## COUNTERFEIT BONES.

A few weeks ago the papers contained reports of the removal of the bones of St. Edmund from Rome to London, where the relics were to be deposited with great ceremony in the Catholic Cathedral at Westminster.

It now appears, however, that these so-called "holy relics" were a counterfeit, and not at all the bones of the Saxon king.

The London correspondent of the "Argus," writing under date of Sept. 13, says:—

At the preliminary of the Roman Catholic conference, held in Newcastle this week, Cardinal Vaughan frankly confessed to the 5,000 people present that he had been grossly deceived as to the genuineness of the St. Edmund relics. It had been intended to transfer from Toulouse, to the new Cathedral at Westminster, the bones of the martyred Saxon king of East Anglia, and it was only after all arrangements had been made that Sir Ernest Clarke and other experts put forward convinc-

ing proof that the remains were not authentic. The unknown bones will therefore remain at Toulouse, shrouded henceforth with discredit, for the Cardinal acknowledges that the objections of the expert are "overwhelming and conclusive." In the course of his remarks the head of the English Catholics laid down the church law as to sacred relics. He said that the church pretended to no Divine guidance for accuracy and certainty in such things as relics, and no Catholic was bound by his faith to accept the authenticity of such things. It was a mere matter of human evidence.

## LIFE ON PITCAIRN ISLAND.

### UNIQUE COMMUNITY AND ITS GOVERNMENT.

The following report of a recent visit to Pitcairn Island, and the condition of its people, we copy from the "Warder." It will prove of interest to many of our readers:—

Among the Parliamentary papers was an interesting report from Commander George F. S. Knowling, of his Majesty's ship, *Icarus*, dated Honolulu, March 31, giving a description of his visit to Pitcairn Island. He arrived in Bounty Bay on February 21, but as there was fever on the ship he only allowed Mr. James R. M'Coy, the chief magistrate, on board. He reported all well in health, with 126 people on the island. The character of Mr. M'Coy is told in a word. When the *Icarus* reached the island, Mr. M'Coy had only recently returned, having very pluckily piloted a burning ship to Mangareva, beaching her there, rather than allow the captain to beach her at Pitcairn. The commander reports that the adult males have to give all their labour during the early part of the day, viz., from after an early breakfast at 5 A.M. until 2 P.M., to works for the public good, directed by the local parliament of seven.

At the present time twenty-nine men are available, and their labour is divided between building a new church adjoining the present schoolroom, a new whaler, and the necessary boat work, shooting of goats, etc. Two P.M. is the dinner hour, and the remainder of the day the people employ themselves about their own business of gardening, etc. The women of the family do all the housework, and many of them smooth and paint coconuts, plait and decorate mat bags, etc. Disease appears to be still almost unknown. The typhoid of 1894 was brought here by a shipwrecked crew, and no other epidemic has touched the island since. The leading people prefer to continue, as hitherto, without medicines of any sort. Thursday October Christian, son of the man of the same name, and grandson of Fletcher Christian, master's mate of the "Bounty," is the oldest man on the island, aged now eighty-three; two other men are over seventy-five, and the oldest woman is seventy-two. None of these people suffer from anything beyond the weakness of old age, and all seem thoroughly contented and happy. The early loss of the front teeth in the upper jaw continues amongst many of the islanders, but the teeth of numbers of adults, as well as of the children, are without a flaw. No one smokes or uses intoxicating liquor.

Thanks to the care of the elected Parliament—consisting of seven members, with Mr. M'Coy as President—full employment is found for every one. The discipline seems to be all it should be, and the day's work often such as would astonish many a British labourer, as it astonished, on more than one occasion, myself and the ship's company. Their religion remains that of the Seventh-day Adventists. Looking to the present flourishing state of the island and the people, the commander finds it

difficult to understand how reports to their detriment can have got abroad. He sees difficulties ahead, however, the principal of which he thinks are three: (1) The absence amongst the men of early middle age of a fitting successor to Mr. M'Coy. (2) the surplus of females in the present and rising generation, a difficulty naturally accentuated in a small and secluded community. (3) The tendency growing amongst the islanders to make use of a sort of language of their own, a species of pidjin English. This shows signs already of making some of them appear slow of comprehension when addressed in English.

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### WHAT NEXT?

A telegram in the "Argus" of Oct. 17 reads as follows:—

Adelaide, Oct. 16.

In the House of Assembly to-night, Mr. Wood introduced a bill to allow clergymen to sit in Parliament. A long debate ensued, the general opinion being that ministers of religion had better stick to their sacred calling, and not risk contamination by entering politics.

The labour leader, Mr. Price, stated that only the scallawags of the clerical profession, who could not draw congregations or collections, wished to get into Parliament, as they thought it a better game than that in which they were now engaged. He added that experience showed that most clergymen who had given up religion for politics had gone to the devil.

Mr. Gilbert, the father of the House, raised a great laugh by oracularly declaring that there are worse places than Parliament. The debate was adjourned.

Christ, the model minister, declared, "My kingdom is not of this world." If the ministers of Christ believed that to-day they would have no desire to find a place in Parliament. The man who truly works as an ambassador for God will find that work demands all the energy and time he has without hunting round after politics.

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### HEALING.

BY D. H. K.

PAPANUI SANITARIUM, CHRISTCHURCH. NEW ZEALAND.

This sanitarium, or health institution, is located in one of the most delightful suburbs of Christchurch. Surrounded with a large, attractive, and well kept lawn, shade trees and flower gardens, it is a haven of rest, a most desirable spot for those in search of health.

While water is one of the principal remedies used in the treatment of patients, it is not the only one; correct habits of life, correct dress, proper diet, pure air, electricity, exercise, and a variety of other potent agencies for healing are also employed. Every rational means of aiding recovery is made use of. The aim is not merely to cure the disease by the removal of a few disagreeable symptoms, but to cure the patient.

Dr. Florence Kellar has recently connected with the institution as physician. Mrs. Kellar has for the past eleven years been connected with the Battle Creek Sanitarium, and during this time has had advantages in obtaining a knowledge of disease and the healing art that few are favoured with. Her attention has naturally been given principally to the treatment of diseases of women and children. Few medical institutions are favoured with lady physicians; our New

Zealand friends may consider themselves very fortunate in securing such valuable help. Dr. P. M. Kellar acts as consulting physician. We predict a bright and prosperous future for this institution.

No doubt many, if they knew, would avail themselves of the benefits of a Christian home, where rational treatments are employed. Chronic cases frequently respond to these measures after all other treatments have failed.

Similar institutions are located in South Australia—The Hydropathic Institute of Adelaide. In New South Wales—The Summer Hill Medical and Surgical Sanitarium. Also the Avondale Health Retreat located at Cooranbong, about eighty miles from Sydney.

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## MISSIONARY READING CIRCLE.

LESSON 1.—Nov. 3-10, 1901.

Revelation 1:1-9. "Thoughts on Revelation,"  
Pages 322-338.

As we enter upon the study of the book of Revelation, we know of nothing more appropriate than the following paragraph:—

"Make it a point when you have a moment's leisure to store your mind with Scripture truth, and especially with what is brought to view in the Revelation, because some of us are to be the very actors who will be on the stage in the last days when these things are to be revealed; and as you make a persistent effort to understand, the angels of God will enlighten your mind."

This is indeed a blessed promise, that the angels will enlighten our minds if we make persistent efforts to understand. Let us all enter upon the study of Revelation with a determination to stand in the battle of the great day.

The reading in "Thoughts on Revelation" may be divided into different portions, giving a little time to reading each day as best suits the convenience of the reader. Review often, read over the designated portion many times, and thus make the thought of the writer your own.

### Questions.

1. How many are mentioned as being instrumental in giving the book of Revelation to the church? Who are they?
2. Why was it given?
3. Upon whom is a special blessing pronounced? Verse 3.
4. How many join in sending a message of grace and peace to us?
5. Give six features in the character of Christ mentioned in verses 5 and 6.
6. How many and what are the facts stated in reference to Christ's coming? Verse 7.
7. What is the significance of the expression, "Alpha and Omega"?
8. Why was John banished to the Isle of Patmos? Verse 9.





## Home and Health

### A LIFE STORY.

ABOVE her little sufferer's bed,  
 With all a mother's grace,  
 She stroked the curly, throbbing head,  
 And smoothed the fevered face.  
 "He does not know my love, my fears,  
 My toil of heart and hand;  
 But some day, in the after-years,  
 Some day he'll understand;  
 Some day he'll know  
 I loved him so,  
 Some day he'll understand."

A wild lad plays his thoughtless part,  
 As fits his childhood's lot,  
 And tramples on his mother's heart  
 Ofttimes and knows it not.  
 He plays among his noisy mates  
 Nor knows his truest friend;  
 His mother sighs, as still she waits,  
 "Some day he'll comprehend;  
 The day will be  
 When he will see;  
 Some day he'll comprehend."

A bearded man, of serious years,  
 Bends down above the dead,  
 And rains the tribute of his tears  
 Over an old grey head.  
 He stands the open grave above  
 Amid the mourning bands;  
 And now he knows his mother's love,  
 And now he understands.  
 Now doth he know  
 She loved him so,  
 And now he understands.

### FOR MOTHERS.

On one of the trains entering New York last Saturday, a woman afforded her fellow passengers an unconscious but powerful object lesson. With the woman was a little girl about six years old. The day was warm, and through the open windows the dust drifted in a fine gray cloud. Every passenger was exceedingly uncomfortable, but each forgot his discomfort in the spectacle of that suffering child.

The mother began operations by seating her little daughter beside her with a thump that made the child's teeth rattle. Then, at intervals of one or two minutes during the weary journey, she paid the child these maternal attentions: She took off her hat; she smoothed her hair; she put the hat on again; she removed the child's little jacket and put it on again; she straightened her collar; she wiped her face with her handkerchief; she removed an imaginary cinder from her eye; she smoothed her hair again; she took off and retied the ribbon on her hair; she stood her up

and smoothed her down; she unfastened the bow at her neck and retied it.

Over and over she followed this programme while the awe-struck passengers looked on. The child accepted the situation with grim endurance. Evidently she had been used to it all her short life. The world to her was a strange place where mothers exhausted their nervous energy in useless attentions to little girls. Her small face was pathetically sad and tired. When the journey's end was reached, she rose wearily, was put through it all once more, and got languidly off the car.

Among those who watched the scene was a prominent New York specialist in nervous diseases. He turned to the writer and summed up the entire situation in one sentence, which has in it a sermon for every American mother.

"Each touch," he said, grimly, "pushes that child a little nearer to the doors of the sanitarium that will some day open for her."

There were other mothers on the train. Perhaps they took the lesson home.—*Harper's Bazaar.*

### TEMPTATION.

When temptation comes along to entice us to do wrong let us not look at the wrong, but as Christians turn right round and determine by God's grace to leave the wrong and do the right. If we, at every such time, ask Jesus Christ to deliver us from this evil, and give us a firm determination to serve God, He will give the power to resist the devil, and then we shall conquer. The Lord has promised deliverance to those who call upon Him in faith, and there is nothing more certain than His word. Delay not, then, even to covetously look at the evil, but look unto Jesus, and that very moment ask for help, and it will surely be given. Forsake and turn away from evil and victory in the name of Jesus is certain. If we by God's grace do this in every time of need, what does it mean to us?—Simply this, that in the consummation soon to come we shall be delivered, to dwell with Christ forever.

—*Ruataki, New Zealand.*

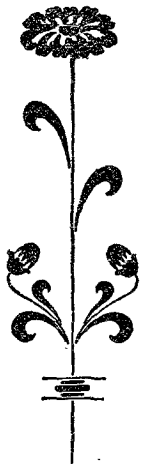
A large steamer, the "City of Lincoln," left Melbourne on Oct. 11 with 700 horses for South Africa. Very heavy weather was encountered, in which the steamer broke her shaft and received general damage. On Oct. 18 she succeeded in reaching Adelaide. Two hundred horses had been killed through the storm.

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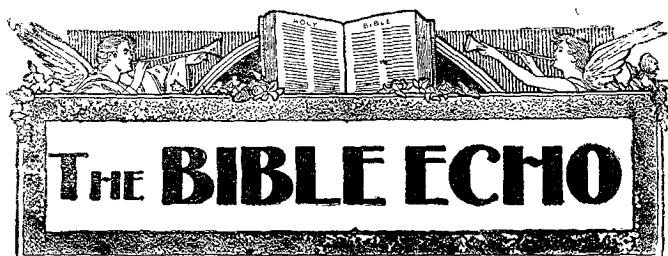
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According to Mr. Stanley Gibbon's "Monthly Journal" Mr. M. P. Castle, a Brighton councillor, and vice-president of the London Philatelic Society, has, through Messrs. Hamilton and Smith, sold his collection of European stamps for about £30,000, to a gentleman interested in the hobby.

The estimates of expenditure for the financial year 1903 by the United States Navy department amount to 99,000,000 dol. (£19,800,000). The construction of three battleships and two armoured cruisers is provided for, and it is proposed to spend 20,000,000 dol. on naval docks and ship yards. The anti-Imperialist American press, which opposed the retention of the Philippine Islands and Porto Rico, strongly denounce this large naval expenditure.

It is said that a grain of pure musk will scent a room for twenty years, and at the end of that time will not show that it has diminished in the least. The sweet sacrifices of life never exhaust its powers. It is the unholy lust of selfishness that wastes and kills. It is only the heart that gives that truly lives.

Treating a man as if you expected well of him, and as if you recognised his noblest nature as really dominant in his being, is an appeal to him to show that you are not mistaken in your estimate of his character. There is no better way of bringing out a man's worth than by acting as if you perceived it. "To treat men as if they were better than they are is the surest way to make them better than they are."

Among the comparatively few authentic instances of life prolonged beyond 100 years is to be numbered that of the Dowager Lady Carew, who resides at Woodstown, County Waterford, and still enjoys excellent health and spirits, notwithstanding her great age. Her ladyship was born on 2nd of December, 1798, and is therefore in her 103rd year. She enjoys the rare distinction of having lived in three centuries, linking the days of Wellington and Nelson with the latest achievements of Lord Roberts, and witnessing the most marvellous era of progress there has ever been in the history of the world.

Never during her career would a favourable wind have been of more value to the ship "Ancaios," says the "Age," than whilst she was approaching Port Phillip within the past week or so. In vain did the consignees of her cargo hope for her arrival before the new tariff became law. In one item alone—namely, 30,000 cases of kerosene—no less than £3,000 would have been saved to them in duty had the vessel reached Melbourne 48 hours earlier than she did. The elements, however, were against her, and almost on the stroke of the hour when the tariff was proclaimed the "Ancaios" signalled Cape Otway exactly 100 miles from port.

On our first page this week will be found a very fine cut showing some birds known as "Flamingoes." These birds are known in Europe, but are more generally seen on the African coast. The Flamingo is a wading bird, and frequents the sea shore and the adjacent marshes. Its food consists of small fish, shells, and water insects. In searching for its food in the mud and water, the upper part of its beak is placed downward. The bird is only enabled to do this by the great length of its neck. In its natural attitude the Flamingo is about four feet in height. At the third year it attains its full plumage, when its colour is extremely rich and brilliant.