

THE BIBLE ECHO

Vol. 16, No. 46

Melbourne, Victoria, Australia, November 11, 1901.

ONE PENNY

THE GREATEST PROPHET.

Christ was the prophet sent of God. All the other prophets were but the instruments through which the "Spirit of Christ" revealed the will

Him. This is what He declared of old—"The words that I speak are not Mine, but the Father's which sent Me." Christ could thus speak as "One having authority," for He was the ambassador sent of God, and therefore He was the word,



Christ Foretelling the Destruction of Jerusalem

and purpose of God. 1 Pet. 1:11. The revelation made to John was the "Revelation of Jesus Christ." The angel sent to communicate with Daniel was careful to state in regard to the prophecy, "There is none that holdeth with me in these things but Michael your Prince." Dan. 10:21.

Christ is known as the "Word of God," and this title indicates that God has spoken through

or voice, of the God that men could neither see nor hear.

One of the most remarkable predictions uttered by Christ was spoken respecting Jerusalem—"For the days will come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall

not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

Less than forty years after the time when Christ looked from the brow of Olivet and uttered this sentence over that doomed city it fell, and in its fall all these particulars were fulfilled.

The Jerusalem that is to-day never heard the echo of the Saviour's voice or felt the pressure of His footsteps. That city with all its grandeur and beauty was laid in ruins and buried in the dust according to the word of the Prophet sent of God.

So it will be with every prediction made. Five hundred Bible prophecies have already been fulfilled, others are now being fulfilled, while some of the most important and momentous are just in the future. No word spoken or inspired by the One sent of God can ever fail.

HE WAKENETH ME.

BY MRS. L. D. AVERY-STUTTLE.

NIGHT'S sable curtain wrapped the earth in gloom;
The stars came out like twinkling gems of light,
The whirling planets followed in their path
The silvery chariot of the queen of night.
My spirit wearied, with earth's cares oppressed,
I laid me down upon my couch to rest.

Then Sleep came down, and with her finger touched
My heavy lids;—like magic, one by one.
The cares of earth as frightened vampires fled,
Sweet rest was mine until the night was done.
And then the Father whispered in my ear:
"Awake, my child, awake! the morn is here."

E'en so, when life's eventful day is done,
Weary and worn I lay me down to rest;
When Death shall place her hand upon my brow
And still the tumult in my throbbing breast,
I'll lay me down in peace, and quiet sleep,
Nor fear the darkness nor the chilling gloom;
For well I know He marks my place of rest,
And He will wake me from the dusty tomb,
And at His voice the heavens shall thrill and quake:
"Awake, my child! the morn has come—Awake!"

THE INFLUENCE OF MUSIC.—No. 2.

BY MRS. J. H. PAAP.

Did you ever lose yourself in listening to the singing of a beautiful hymn or some sweet anthem? How it filled the church; how it swelled and rejoiced till the whole place seemed alive with its power. There are hymns in which the words are everything and the music nothing, and there are both hymns and anthems whose words are noble poetry set to beautiful melodies. The music gives new beauty to the words and helps to carry them down into the heart, while the words give a meaning and a soul to the melody.

But too often we forget the hymn itself in listening to the organ and the voices of the singers. Music alone, may help us and do us good, but for most of us its message is clearer and easier to understand when it has joined to it such words as those of "Nearer my God to Thee,"

or "Jerusalem the Golden." It is not music alone that we need, but music that tells us something.

Music is an education in itself; it is a mental discipline, and, in addition, it is a delightful pursuit—a pleasure which may be indulged in freely without leaving any pain or remorse in its path. It is said to be "the only sensual pleasure free from vice."

W. E. Gladstone says: "They who think music ranks amongst the trifles of existence are in a gross error; because from the foundation of the world down to the present time it has been one of the most forcible instruments for training, for arousing, and for governing the mind of man. There was a time when letters and civilisation had but begun to dawn upon the world. In that day music was not unknown; on the contrary, it was so far from being the mere servant and handmaid of common and light amusement that the great art of poetry was essentially wedded to that of music, so that there was no poet who was not a musician; there was no verse spoken in the early ages of the world but that music was adapted as its vehicle, showing thereby the universal consciousness that in that way the straightest and most effectual road would be found to the hearts and affections of men.

Herbert Spencer says: "In its bearings upon human happiness, we believe that this emotional language which musical culture develops and refines, is only second in importance to the language of the intellect; perhaps not even second to that."

George Dawson says: "I have seen empty benches I was going to harangue, and knew that they would have been full if a singer had promised to sing; but instead of being vexed, I reflected that music is a more universal language."

Moore has expressed with great pathos the truth that music has strong powers of association, in these lines:—

Those evening bells! Those evening bells!
How many a tale their music tells
Of youth, and home, and that sweet time
When last I heard their soothing chime.

The Psalmist says, "I will open my dark sayings on the harp." If we each did this, certainly all such sayings would lose their sting.

I wish we might all absorb into our own characters some of this sweet influence with which we are dealing. I wish that we might not only set the words of our hymns to music, but that we might set our own lives to music as well. The life of heaven, as those glimpses that we get of it in the Bible would seem to show us, is a life that finds constant utterance in music. And in proportion as our lives are ruled by heavenly laws, they will utter themselves in the same language.

Listen to any man telling of some great joy that has transfigured his life; and though he may not be a musician at all, you will see that there is something rhythmical in his rapture; it is more like a chant than a recital. The tones and cadences of a happy child are musical, even when he is not trying to sing.

And so it is certain that if our lives were pure and sweet and glad as they ought to be, the

utterance of every one of them would be something very like a strain of music.

And then the beauty and the glory of it is that such a strain as this is likely to be taken up and repeated by other lives, gaining, sometimes, too, in sweetness and in power; for gentleness and purity and strong heroism and noble patience are wont to reproduce themselves; so that the first faint voice of melody grows into a swelling harmony whose gladness by and by will fill the earth.

Thou, Lord! art the Father of music;
Sweet sounds are a whisper from Thee;
Thou hast made Thy creation all anthems;
Though it singeth them silently.

A SAD MISTAKE.

BY H. E. MINCHIN.

The suggestion that the gift of prophecy is to be exercised this side the days of the apostles is disposed of by many with a contemptuous shake of the head. Has our great guide—the Bible—anything to say on this point? Let us see.

In Rev. 12:17 and 19:10 we read, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ . . . for the testimony of Jesus is the spirit of prophecy."

Here the "dragon" symbolises Satan. "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." Rev. 12:9. The "woman"—being a pure woman—represents the church of God. "I have likened the daughter of Zion to a comely and delicate woman." Jer. 6:2.

Hence it is very plain (a) that God is to have a "special" church in the last days; (b) that this remnant church will suffer persecution; (c) that this same church will keep the commandments of God; and (d) that this last church will have the "spirit of prophecy."

Reader, is there any connection between (c) and (d)? Let the Bible answer.

Turning to Proverbs 29:18 we read, "Where there is no vision the people perish: but he that keepeth the law, happy is he." This is a condensation of the following antithetical statements:—

(1). Where the law is not kept there is no vision, and the people perish; but (2) where the law is kept there are visions, and the people are (in consequence) happy.

Similar is the statement in Lam. 2:9, "The law is no more; her prophets also find no vision from the Lord." Yes, that church which keeps the commandments will also have the spirit of prophecy. During the wicked days of Eli, "the word of the Lord was precious." And what was the reason?—"There was no open vision." I Sam. 3:1.

Why is it that the gift of prophecy has been lost so long?—Disobedience to the law of God is the reason.

Some one may say, "The Protestant churches do keep the commandments." Do they keep

the fourth commandment? This commandment distinctly enjoins the observance of the "seventh day" of the week as the Sabbath, whereas all the popular churches observe the first day of the week instead. It is written, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. Again, it is written, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:18, 19. Solemn words indeed!

We cannot wonder that God has been compelled to withdraw the precious spirit of prophecy from His professing but disobedient churches.

TESTING QUESTIONS.

BY W. A. COLCORD.

Reader, would you know whether you are converted or not? Answer the following questions and you may know for yourself:—

1. Do you love God?
2. Do you love the Lord Jesus Christ?
3. Do you know that your sins are forgiven?
4. Do you believe you are a child of God?
5. Do you want the truth, the whole truth, and nothing but the truth?
6. Are you willing to sacrifice for the truth?
7. Would you be willing to part with friends and home and all you possess, and even with life itself, rather than give up the truth?

If you can answer all these in the affirmative then you may know you are converted, and that you have passed from death unto life.

It would be well if all Christians would frequently put these questions to themselves, for we need to be converted anew to God every day. Every day we need to surrender our wills to God, and reconsecrate afresh our heart's affections to Him. Every day we need to know that our all is upon His altar.

To love God is the first and greatest of all duties, for God is the Creator and preserver of all things. Christ was God manifest in human flesh, therefore He taught that he who knew and loved Him knew and loved the Father also. No one can be at peace with God and know that he is a child of God until he has confessed his sins and knows that they are forgiven. To love truth is inseparable from the love of God, for God is "the God of truth." To the extent we truly love God to that extent we will love truth. And how much we really love truth can be measured by how much of this world's goods and this world's life we are willing to give up for it. Said Christ, "If any man come to Me, and hate not (love not less) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple. . . . So likewise, whosoever he be of you that forsaketh not all

that he hath, he cannot be My disciple." Luke 14 : 25-33.

Reader, have you surrendered your right and title to everything in this world, and consecrated yourself and all you have to God? Do you love truth above everything else in this world? Would you be willing to forsake father and mother and every other earthly relative rather than be disloyal to your convictions of truth and duty and part company with Christ? If so, then you are Christ's disciple, you are a Christian, you are converted.

KEEP STEP WITH THE MASTER.

KEEP step with the Master whatever betide;
Tho' dark be the pathway keep close to your Guide.
While foes are alluring and danger is near,
When walking with Jesus you've nothing to fear.

Keep step with the Master wherever you go;
Thro' darkness and shadow the way He will show,
The light of His presence your path will illumine,
And make all the desert a garden of bloom.

Keep step with the Master, nor halt by the way;
Whate'er He commands you, oh, haste to obey!
Arise at His bidding, press on in His might:
While walking with Jesus you're sure to be right.
—Selected.

DANGERS IN CHERISHING DOUBTS.

BY MRS. E. G. WHITE.

Some have given a willing ear to the tempter, and have talked out their unbelief, and wounded the cause. Satan has claims upon them, for they have not recovered themselves from his snare. They have conducted themselves like children who were wholly unacquainted with the wiles of the tempter. They have had sufficient experience, and should have understood his workings. He has suggested doubts to their minds, and instead of repelling them at once, they have reasoned and parleyed with the arch-deceiver, and listened to his reasonings, as though charmed by the old serpent. A few texts which were not perfectly explainable to the satisfaction of their own minds, have been sufficient to shake the whole structure of truth, and to obscure the plainest facts of the word of God. These men are erring mortals. They have not perfect wisdom and knowledge in all the Scriptures. Some passages are placed beyond the reach of human minds, until such time as God chooses, in His own wisdom, to open them. Satan has been leading some on a trail which ends in certain infidelity. They have suffered their unbelief to becloud the harmonious, glorious chain of truth, and have acted as though it was their business to explain every difficult passage of Scripture, and if our faith did not enable them to do this, it was faulty.

Those who have an evil heart of unbelief will doubt, and will think it noble and a virtue to doubt the word of God. Those who think it a virtue to quibble can have plenty of room to disbelieve the inspiration and truth of God's

word. God does not compel any to believe. They can choose to rely upon the evidences He has been pleased to give, or doubt, and cavil, and perish.

THE FORGIVENESS OF SINS.

BY L. J. IMBIE.

As this blessing is of great importance to us all, it would be well to consider one necessary condition with which we must comply before we can receive pardon from God for our sins which stand as transgressions of His law—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1 : 9.

We receive forgiveness through the cleansing blood of Jesus, but can we obtain this by merely telling God the mistakes we have made? In a preceding text John says, "If we say that we have fellowship with Him, and walk in darkness, we lie, we do not the truth." If we desire to have companionship with our Redeemer, we must not live in darkness, but in the light, and "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1 : 7. Here we have it stated clearly that the blood of Christ cleanses us from all sin, but it is only on the condition that we walk in the light. If we are unwilling to do our part in departing from evil, then it is impossible for God to do His, in cleansing us from sin.

In speaking of God's word the Psalmist says that it is a "lamp unto my feet, and a light unto my path." Ps. 119 : 105. And again, "The entrance of Thy word giveth light." It is evident, then, that the expression, "walking in the light" means following the instruction given in God's word, and doing exactly what it reveals to be our duty.

Jesus says that the word He has spoken will judge us in the last day. John 12 : 48. And He further declares, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak (or excuse) for their sin." John 15 : 22. By His words Jesus pointed out the sins of that people, and so gave them light, consequently they were left without excuse for their wrong actions.

Paul says in Romans 3 : 20, "By the law is the knowledge of sin." When the law shows us that we ought to do something which we are not doing, it gives us light, and if we walk in that light Jesus can and will cleanse us from our sin; but if we refuse to do this, we cling to the evil thing, and so prevent God doing for us that which He desires to do, hence the necessity for walking in all the light that the word of God gives to us.

The Scriptures are now revealing to God's people important prophecies and signs which point out that Jesus our Saviour and King is soon coming to this earth to receive those who are ready to meet Him. This greatest of all events must soon take place. Let us get ready now. But how can we be prepared?

Just before the end God's people will have such strong faith in Him that it will lead them to keep all His commandments in spite of the opposition they meet in the world. Rev. 14:12, 14. Right in the heart of God's commandments we read the fourth or Sabbath command. This is the light that God's word is revealing to His people at the present time. That law still reads, "Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God." This law gives light to you also so that you may see, and if you see and are then unwilling to walk in the light, "therefore your sin remaineth." John 9:41. You will continue in that condition until you depart from error and fulfil God's requirement in giving to His service the day which He withheld from man by His blessing and sanctification. Gen. 2:2, 3.

It is only when we bring our life and actions into harmony with what God shows to be right, that we can receive forgiveness for all our sins. Jesus has purchased our transgressions with His own precious blood. Let us yield them up to Him now, and make no delay. Then, and only then, will we be prepared to welcome Him at His near and glorious appearing.

DISEASES AND DOCTORS IN KOREA.

Here the faithful doctor labours, giving his life for the people. With no nurses, no surgical or other wards, no trained assistant and in crowded quarters, he is obliged to come into close contact with every form of disease, from leprosy down to toothache. Many times he must say to serious cases, "I have not the facilities to help you. Go home again." Antiseptic and satisfactory surgical work is almost impossible.

Consumption is very common; often, however, the tubercular germ has found lodgment in the glands of the body instead of in the lungs. Smallpox is universal. I have been told by one of our Koreans, who is employed as a teacher, that he did not know of a person who had reached twelve years of age without having the smallpox. It makes dreadful ravages among the children, and there is a common saying that a Korean mother does not count her children till they have had the smallpox.

The Koreans call this disease "the guest." One explanation of the origin of this name is that smallpox originally came from China. Another explanation is that the disease is a spirit which must be induced to leave by worship and the offering of food. To this end the child, formerly scolded and cuffed about, is regaled with dainties and addressed in the most honorific terms. They have an ingenious way of inviting the "guest" away from the house. A little straw horse is made, which is loaded with offerings of rice, wine, etc., and the "guest" is invited to go for a ride. The horse, offerings, and spirit guest are then taken out into the country and the horse is turned loose to pasture.

Another complaint which is universal among the Koreans is indigestion. When little children

they are stuffed with rice, and their little stomachs patted and rubbed by their fond mothers, who think that their children's strength will be in proportion to the amount of rice they eat. This stuffing process produces greatly distended stomachs. All Koreans bolt their food; when they eat they attend strictly to business, and all that can be heard from a group at meal-time is a sound resembling that made by water disappearing down the waste-pipe of a sink. The louder the noise the greater is their appreciation of the food. Half-cooked rice, eaten with quantities of red pepper, form the substance of the meal. The combination is, of course, more than the stomach can stand, and produces what they call "that worm." They say that of course they know that it is not a worm which troubles them, but that it is a mass of saliva which forms a ball that rolls around in the stomach. To break this ball up and get rid of it they place two thimblefuls of sulphur and other drugs on the child's back, and set fire to it. The Korean idea is that this treatment breaks up "that worm," and drives it up and out through the crown of the head. The frequency of the complaint and the prevalence of the remedy is testified to by the white scars, the size of a quarter or half a dollar, which one can see on the back of almost any Korean child when in its summer (birthday) costume. Why they do not apply the remedy directly to the stomach is a mystery.

Leprosy is very common. Dr. Johnson sometimes meets several cases in a single day in the dispensary. It is not, however, as severe a form of leprosy as that found in India. The Koreans are very much afraid of it, and when the spots first appear they burn them out, and claim that if taken early enough it can be cured. A young Buddhist monk recently came to the dispensary with his fingers and toes dropping off. He was a leper, and wanted medicine that would cure him. When told that he could not be cured he cried, and refused to go away, but when convinced he threw down money and asked for some medicine that would kill him.

The Korean doctors always claim to be able to help or cure a patient, whatever may be the disease. The people therefore cannot understand why American doctors will not always promise to do the same. They do not see the need of a continued course of treatment, but expect one bottle of medicine to cure them. If it does not they cannot see why more of the same can do any good. A patient who was given a bottle of medicine with prescribed doses to last ten days returned the next morning with the empty bottle, saying that as he lived some distance out in the country he had taken the medicine, and would like some more to take home with him. He doubtless reasoned that if one bottle would cure in ten days if taken in ten doses, then the bottleful taken in one dose would cure in one day; but to make assurance doubly sure he wanted another bottle to take at his leisure. — *Missionary Review of the World*.

Get rid of self; take in Christ, then see what a transformation He will make in your life.



Children's Department



GIVE A KIND WORD.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you. If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

Never think kind words are wasted;
Bread on waters cast are they;
And it may be we shall find them
Coming back to us, some day,
Coming back when sorely needed,
In a time of sharp distress.
So, my friend, let's give them freely;
Gift and giver God will bless.

—Selected.

"WATCH."

Watch is a wise little dog; he seems to know all that is said to him. He also hears and understands much that is not said directly to him.

When mother says, "I think I will go to town," Watch pricks up his ears and wags his tail, and seems to say, "I think I will go too."

Now Watch is like some little children; when he goes into the shops, he sometimes gets into things that he ought not, so mother does not always like to take him.

Sometimes she will say, "No, Watch, you cannot go this time; you must lie down under the table, and I will bring you a bone when I come back, if you are a good little doggie."

Watch is sure to be disappointed, but he will always obey, and go right away and lie down. He sometimes cries softly to himself for a little while; then he seems to think it is better to look at the cheerful side, so he thinks about the promised bone, and looks quite happy.

When he thinks it is about time for mother to come back, he begins to get excited. He will go to the door and listen, then lie down and get up several times, and show his impatience in many ways.

When he hears mother coming, he will wag his tail joyfully, and give a little happy bark.

He is sure to get a pat on the head, and be told that he is a good dog, which he enjoys quite as much as the bone.

When the dear Lord made man to live on this earth, He made the animals also, and He gave man dominion over animals.

You can read about it in the first chapter of Genesis. When God gave man this dominion over

the beasts, it was that he might be kind to them, and care for and teach them just as a good king and queen would care for the subjects of their dominion.

Let us always remember this, and be kind and gentle to the animals that come under our care. We shall find our kindness well repaid by the love of the creatures to whom we thus minister, and, more than all, we shall please Him who says that not even a sparrow falls to the earth without His notice.—*Present Truth*.

A CHINESE BOY MISSIONARY.

A little Chinese boy, whose mother was dead, was taken to a missionary school. He remained several years, and not only learned the truth but received it into his heart. When only fourteen years of age he went to his friends, during what is there called the Christians' holidays. One afternoon he went into a village temple. As he was looking at the idols, a feeble old man came in with tottering steps. Laying a few incense sticks before an idol, he knelt down and began to pray. Then he passed to the next idol, and so on the whole round.

The little boy thought to himself: "Here is an old man who has not long to live, and he does not know the way of salvation. But I am only a boy; I can't tell him." The young people in China are taught to treat the aged with very great respect, and it would have been thought very rude for the little boy to try to teach the old man.

"What is to be done? He has no one to teach him," thought the boy, as he saw him pass from idol to idol. And as he thought, the tears ran down his cheeks. At last the boy felt that he must go to the old man and say: "Would you mind a boy speaking to you? I am young; you are old."

"What are you crying for?" said the old man. "Can I help you?"

"Sir, I am crying because I am so sorry for you."

"Sorry for me! What about?"

"Because you are aged and cannot live long, and you don't know the way of salvation."

"What! Do you know the way of salvation?"

"I know that Jesus saves me, and will save you."

"Who is Jesus?" asked the old man. The boy

told him the story of God's love, and the old man's heart melted as he listened.

"Boy," he said, "I'm over sixty years old, and I have never heard such words. Have you had dinner?"

"No, sir, not yet."

"Come home with me, then, and you shall tell the old lady the story you told me."

The boy went home with the old man, and told the story of the love of God, while the aged couple listened with great interest. He was in-

ited a gain and again, and spent much of his vacation at their house. The result was that, through this young servant of Christ, the old people were both led to the Saviour before they ever saw another missionary.

Four years after, Mr. J. Hudson Taylor, who related this story, went with the youth to the home of the aged couple, and found them truly devoted Christians. Said the old man, "But for this boy, my wife and I would have died in darkness."—*The Day Spring*.

WATCHING THE DANCE.

BY E. J. BURNHAM.

"The blackfellows again," May exclaimed, as the next picture to claim the attention of the small home party represented a group of dusky natives dancing like mad, and some white men and boys, gun in hand, watching them.

"The picture is called 'Attacked,'" Aunt Jennie said; "but it looks to me as though the blacks are having a corroboree, though I do not see any women there, and it was their work to furnish the music."

"A corroboree! What is that?" May asked.

"The corroboree may be called the national dance of the blacks. It is held at night. A suitable place in the bush is selected, and a huge fire built."

"That is just like the picture, so far," Clara commented.

"When everything is ready," Aunt Jennie continued, "a party of native women, sitting near the fire, begin to drum on skins stretched over their knees, at the same time chanting, or screaming rather, a monotonous song. The noise increases, and presently, with a wild howl, the men spring to their feet, and begin to dance. Now, Clara, you can read this description that a traveller has given of a corroboree that he saw."

Clara commenced: "The dancers were all naked, or nearly so, and painted from top to toe in fantastic fashion, the most common pattern being an imitation of a skeleton, made by outlining the position of the spine and ribs with white paint."

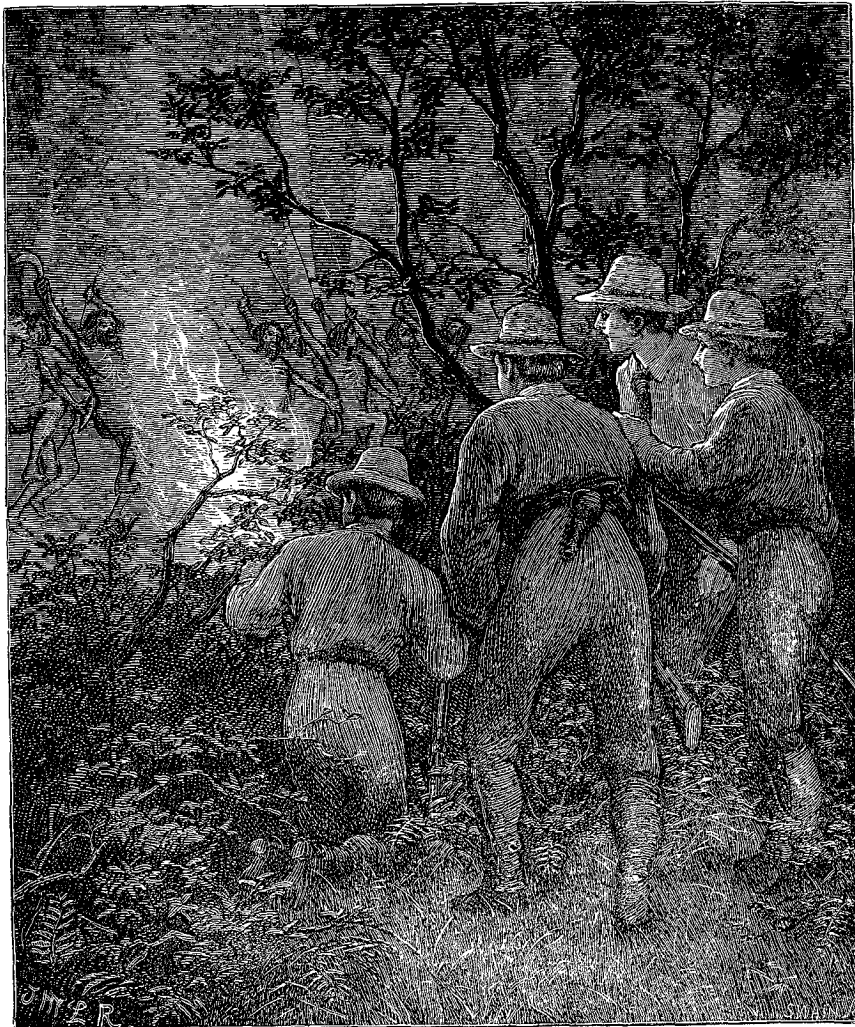
"Oh!" May interrupted, "you can see the skeletons painted on the breasts of the blacks in the picture just as plain as can be."

Their legs were uniformly striped downwards with broad white lines," Clara said, resuming her reading. "The first performance was a war-dance, wherein a variety of complicated evolu-

tions and savage antics were gone through, accompanied by a brandishing of clubs, spears, boomerangs, and shields. Suddenly the crowd divided into two parties, and after a chorus of deafening yells and fierce exhortations, rushed together in close fight. One division shortly gave way, and were pursued into the dark wood, where roars and groans, and the sound of blows, left but little to be imagined on the score of a bloody massacre."

"Did they really fight and kill each other?" May asked, with wide-open eyes.

"Oh, no," Aunt Jennie explained, "They were just acting over a battle with their enemies, and they made it seem as real as possible."



Corroboree of the Australian Natives.

Clara read again: "Presently the whole corps reappeared close to the fire, and having deployed into lines and 'proved distance,' the time of the music was changed, and a slow measure was commenced by the dancers, every step being enforced by a heavy stamp and a grunting noise. As the drum waxed faster, so did the dance, until at length the movements were as rapid as the human frame could possibly endure. At some passages they all sprang into the air a wonderful height, and as their feet again touched the ground, the muscles of their thighs were set a quivering in a singular manner; each white stripe on the limbs became for the moment a writhing serpent, while the air was filled with loud hissings. This dance,

which had a singular effect in the firelight, requires great practice, and only the front-rank men were adepts at it. I was told that some could never acquire it."

"That was a serpent corroboree," Aunt Jennie explained again.

"The most amusing part of the ceremony was the imitation of the dingo, kangaroo, and emu. When all were springing together in emulation of a sacred troop of kangaroos, nothing could be more laughable, nor a more ingenious piece of mimicry."

"I think I have some idea what a corroboree is like now," said May.

THE OUTLOOK

WORSHIPPING UNDER CANVAS.

The camp-meeting at Brunswick opened on Thursday evening, Oct. 24. The location selected was a good one, but the first few days proved to be stormy and somewhat unpleasant. About seventy tents were pitched, and the campers seemed to enjoy the change of abode from their city homes.

The "Argus" of Oct. 26 thus reports the opening meeting:—

SEVENTH-DAY ADVENTISTS.
IN CAMP AT BRUNSWICK.

An audience of 500 people attended the opening services of the annual camp-meeting of the Seventh-day Adventists, being held at Brunswick. Pastor G. A. Irwin (President of the Australasian Union Conference) spoke upon the order and arrangements of the camp of ancient Israel. The appointments of these camps were ordered by Jehovah, whose presence and blessings might be expected upon similar assemblies of His people to-day, as they were formerly manifested in the pillar of blood upon the tent in the wilderness.

The Adventists are at present pushing forward reformatory enterprises, in the form of health and educational institutions in New South Wales, New Zealand, Queensland, the Pacific Islands, and laying plans for similar institutions in Victoria. A sanatorium, costing over £6,000, is being erected in the Penant Hills fruit belt, 13 miles from Sydney. The grounds are situated 500ft. above sea level, and comprise over 70 acres of orchard and garden lands. The school site at Avondale, near Newcastle, N. S. W., encompasses 15,000 acres, upon which nearly £10,000 has been expended in the erection of school, chapel, and dormitories, and £2,000 in a well equipped health retreat. The school combines scientific with physical and religious education.

Dr. D. H. Kress, Australasian medical superintendent for the denomination, is at present in camp, and will speak on practical health lines. Professor Irwin represents the educational interest. Pastor E. W. Farnsworth, an American evangelist, addressed a large audience last night, and will speak on Sunday night on "The Second Advent of Christ Near at Hand." Good order prevails upon the encampment.

The meetings held on the first Sabbath in camp are thus reported by Pastor G. B. Starr:—

SABBATH DAY IN CAMP.

On Saturday morning, under the large pavilion, an orderly, well-dressed, and intelligent appearing audience, assembled for worship. The velvet carpet of living green silenced every foot-fall, even of the children, so that a calm and quietness reigned, which was restful indeed to both worshippers and visitors.

The acoustic properties of the tent are perfect, the speaker being easily heard at a distance of one hundred feet. Pastor Irwin spoke upon the power of the living word of God to heal both the soul and body. His remarks were based upon Heb. 4:12; 11:3; Ps. 33:6, 9; and 107:20, and illustrated by the cases of healing in the life of Jesus. Hundreds of Bibles were observed in the hands of the people, and as the speaker would name the gospel where the narrative was found, all turned to the same scripture and followed closely the reading. The speaker expressed his confidence that the same power to heal as observed in the cases of the centurion's servant, the widow's son, the ruler's daughter, and all the others, was in that word to-day for all who would accept it. "Speak the word only, and my servant shall be healed," said the centurion. "I have not found so great faith in Israel," said Jesus. "Thy faith hath made thee whole," were His words to the suffering woman, and if in simple faith we accept the same word and power to-day, we may be healed in soul, body, and spirit. "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction." Ps. 103:3.

At the close of the service, a call was made for the backslidden and unconverted to separate from the congregation and seek, by such a move, to touch Christ for physical and spiritual healing. Between eighty and one hundred persons responded to the invitation, and came forward to the seats which had been speedily vacated at the front. Flowing tears and broken utterances testified to the sincerity of the heart's interest in the move made. Requests for prayer were presented for victory over impatience, and other personal weaknesses common to humanity, and for physical soundness for service for Christ. Testimonies of praise were presented by several persons for physical healing. These people believe that Christ is the Saviour of the body as well as the soul. The service closed with a season of prayer, in which three of the ministers took part, the congregation, while still on their knees, joining in the well-known verse, "Consecrate me now to Thy service, Lord, by the power of grace divine."

Pastor R. Hare conducted a service at 3.30 P. M. on the subject of "Influence," showing that every man's influence lives after his life-work is closed.

IN DEBT AND DANGER.

Under the heading "Borrowing—An Australian Failing" the "Bankers' Magazine" for Oct. gives the following note:—

There is one certain source or first cause of "bad times" which the Federal Parliament seems inclined to coquet with, and against which a healthy note of warning has been sounded by a much abused press, and that is the everlasting desire to borrow, borrow from England, borrow locally, or borrow from America, as certain politicians have seriously thought of doing, but in any case, borrow from somebody, and as largely and as speedily as possible. There is no occasion for borrowing. We have already more wealth per head than any other country in the world. We have more public buildings of a useless nature, more politicians, and generally speaking, more luxuries of all kinds than any other people. The total of our public borrowings we have quoted so often that the gorge rises at the thought of repeating the figures, yet it is actually the case that—excepting for the immediate present, the State of Victoria—the various States of Australia are simply crazy to increase their borrowings. It is the fatal impulse of the dram-drinker, who is content to let the future slide so long as he gets the present momentary stimulant. It is not idle to declaim against this curse of Australian finance, because it rests with you and me, reader, or in other words, the voters, to step in and stop it; but will we do so? Are the voters any better or wiser than the men they elect to represent them?

The world has long been working on the plan of borrowing. The great national debts continue to increase, and so long as the money is obtained many do not care how or why it is obtained.

At the present time the world's national debts aggregate nearly £5,000,000,000. It is safe to say that this great debt will never be paid. In fact, if this old world were auctioned to-morrow, it would not bring this gigantic sum. The greater part of these national debts has been incurred in the interests or demands of war.

The Scriptural injunction is, "Owe no man anything." This is a good financial policy both for personal as well as national life.

A NEW KIND OF FUEL.

The boundary line between the impossible and the possible seems to be constantly lessening. Inventions that a few years ago appeared to defy the touch of genius are now the common-place companions of every-day life.

Every step taken in advance seems to require that corresponding steps be taken in other directions so as to make this above all others the age of progress.

The following paragraph taken from a recent copy of the "Age" will prove interesting:—

It would appear that a change of very considerable importance is coming in connection with the character of the fuel used for producing steam. In the past coal has been regarded as most reliable, but of late attention has been directed to crude petroleum as a substitute. Very recently in Australian waters an illustration of this was given on the steamer "Tanglin," from Singapore. This vessel belongs to the North German Lloyd's, a company hardly likely to take up a new system unless its engineers felt certain of success. How far this has been ensured may be gathered from the fact that the voyage from Singapore to Sydney, a distance of 5,500 miles, was made at an average speed of 11½ knots per hour on a consumption of 13 tons of oil per diem. The maximum speed, it seems, obtained under favourable conditions was 13 knots, but for various

reasons no pressure was placed on the generator which supplied the steam to the engines. The trial proved the feasibility of the use of oil fuel beyond doubt, and hence the question of cost becomes the most important issue. Under the old system the "Tanglin" used 22 tons of coal per day, at an average cost of 24/- per ton, whilst only 13 tons of oil were consumed during the same period, at a cost of £1 10/- per ton, with the result of an increase in speed of a knot an hour.

UNHOLY METHODS.

When the Samaritans would not prepare to receive Christ in the village to which the messengers were sent, John and James, the sons of thunder, in their mistaken zeal desired to call down fire to destroy the people who had so slighted their Master. But Christ rebuked them, and in reply said, "Ye know not what manner of spirit ye are of."

One of the greatest reasons why men attempt wrong and unholy methods in the Lord's work is because they know not "what manner of spirit they are of." They permit their own weak, human reason to decide in matters when the wisdom of God alone should rule. And in this way the very work that they undertake for God comes out in favour of the enemy.

From an editorial in the "Argus" of Oct. 26, we take following statements:—

That ministers of religion should cultivate all worthy means of filling their pews, and of gathering in the vagrom sheep from the highways and hedges is merely a part of their duty as demanded by their convictions. But it is appalling to contemplate the base uses to which churches may come if further encouragement is lent to the incipient transatlantic mania for filling them at any price. There are doubtless many gradations in the ethical egregiousness of the egregious methods adopted. The pastor of Lyons, Nebraska, who makes a sensational advertisement of the trivial fact that he will preach in a red robe, is perhaps guilty of nothing worse than pitiful puerility. But when Mr. Farson, of Chicago, packs an alleged Christian temple by the announcement that he bets "a thousand dollars that he can make fifteen converts within two weeks in any church lent to him" it is impossible to plumb the abysmal irreverence and vulgarity of the whole business. . . . This is not to say that the churchgoer should not be stimulated by all legitimate and seemly agencies which tend to the proper devotional result. There is nothing anti-Christian in a service which is alive, in ministers who are fervid and eloquent, in music and architecture which are impressive. On the contrary, these things appeal to those higher faculties and sentiments which make for due receptiveness. It may be that even so

" . . . some to church repair,
Not for the worship, but the music there."

Nevertheless, sacred music alone is not without its beneficial influence. When on the other hand a congregation is to be attracted by the novelty of a Chinese choir, or by exhibitions of wireless telegraphy we feel that its mood is better suited to the theatre or to the popular lecture at the Polytechnic . . . Not only practical but "spry" was Mr. Karus of Pennsylvania, who advertised that he would pay the congregation. When the crowd—which, we may trust, was more curious than avaricious—arrived, each person received one cent with a request to "make it pull in others," for the extinction of a church debt, *bien entendu*. If this proceeding is suggestive of securing an audience under false pretences it may be that we are misled by sundry old-fashioned scruples concerning what is due to the veracity of divines and to the decorum of religion.

God's work is not in any way dependent upon unholy methods. Trickery in matters of religion is trickery of the most contemptible kind, and

many of the methods adopted by modern evangelism can appear to the honest mind as nothing more than the perpetration of a religious hoax.

The idea that the end sought justifies the means employed in obtaining it, is false and dishonourable alike to God and to His work. In fact the very means employed in the supposed furtherance of the gospel often prove the greatest hindrance, because God cannot join hands with the questionable methods introduced.

We read of David scrabbling on the doors of the gate, and letting his spittle fall down upon his beard in feigning madness before the king of Gath, in order to save his life. As a result he was sent forth as a mad-man, otherwise he might have gone forth as a servant of the Most High God. Jehovah was then dishonoured through His servant playing the fool before Achish, and He is no less dishonoured by His professed servants playing the clown now.

When Christ walked among men, He took a whip of cords and drove the buyers and sellers out of the temple. True, the animals sold by the traders were for sacrifice, but that did not justify the desecration of the holy place. If Christ walked the earth to-day He would again use His whip of cords and say, "Take these things hence."

CATHOLICISM IN FRANCE.

The religious orders of France were largely responsible for the sanguinary revolution of 1798. The check placed upon them at that time seems to have been removed, and their development and power have recently compelled the government of France to pass drastic measures regulating their power and possessions.

In referring to this matter the "New York Independent" says:—

One hundred years ago the French Revolutionists had closed the convents, dispersed the monks and nuns, and confiscated the possessions of the Church. There were then about 60,000 monks and nuns in France, and the ecclesiastical wealth was about £160,000,000. To-day, although the population of France has not doubled, there are now more than 180,000 monks and nuns connected with 1,468 orders. Their known wealth amounts to £400,000,000, to say nothing of unregistered property. The influence of these religious orders over the masses of the people is immense, as they hold in their power the parochial clergy, public instruction, an important part of industry, almost all the press, and absolutely all the command of the army and navy.

The laws restricting the operations of these societies in France that lately passed the French Chamber have now come into operation. As a result, those orders that will not submit to government control are leaving the country.

A London cable of Oct. 4 reads as follows:—

The Religious Associations Act, passed some months ago by the French Legislature with the view of restricting monastic privileges and bringing clerical organisations under more effective government supervision and control, is now in active operation. Of the 16,468 associations in France to which the act applies, 5,141—rather less than a third—have applied for government authorisation and registration, supplying, as required by law, copies of the internal rules and regulations in accordance with which they are managed. All the institutions,

however, in which the Jesuits, Passionist and Assumptionist orders are concerned have abstained from applying for authorisation.

Another London cable of later date, Oct. 23, gives an idea of how the exodus of these orders is regarded by other countries:—

The States, or local legislature of Jersey, in the Channel Islands, have adopted by thirty-four votes to four a bill authorising the exclusion from Jersey of members of French religious orders who have left France in order to evade the restrictions of the French Religious Associations Act.

A letter bearing date of Sept. 18, recently received from the editor of the "Rock," London, gives this question still further interest. We copy the letter that our readers may see the way in which Rome is working this matter:—

THE EMPIRE'S GREATEST DANGER.

To the Editor, Sir,—My family connections with the great daughter country—should I not rather say empire?—of Australia tempt me to hope for hospitable reception of a few words I have to say about a matter of urgent importance to the whole British Empire. And especially have I confidence that the broad-minded Press of Australasia will take the keenest interest in an attempt to retard free expression of opinion on a subject of the highest political as well as religious moment.

It has already come to the knowledge of our fellow countrymen, even at the Antipodes, that the strong action which the French Government, justifiably alarmed at the late scandals and the continued unrest of their country, have taken against the so-called "Religious Associations," has led to a considerable influx of Jesuit and other mischief-makers and conspirators into England. They have, of course, no legal right of entry, but their congregations have so long been suffered to establish themselves here in an unobtrusive way, that the penal clauses against them in the Catholic Emancipation Act of 1829 have been all but forgotten.

Presuming upon the toleration unwisely—and perhaps ignorantly—extended to them, the Jesuits have now determined, by hook or by crook, to secure legal recognition, either by the ignoring of the existing law—following the recent example of a Roman Catholic judge in Ireland—or by agitating for its repeal, with a view to securing that fixity of tenure in this country which is essential to their aims, and under shelter of which they will be enabled to carry on their nefarious designs, frustrated for the time being, at all events, in the many Roman Catholic countries, and now even in France.

The plan of campaign has opened with attempted terrorising of the Press, and threats of legal action have already had their desired effect. In attacking "The Rock," however, of which I have the honour to be in command, they have gone a step further, and, under cover of an alleged libel, resolved on having the question of their status threshed out in the Law Courts, to their immediate, or, with the hoped for aid of the unthinking crowd, ultimate, advantage.

It will be a gigantic and enormously expensive struggle, and "The Rock," pitted against the wealthiest and most unscrupulous corporation in the world, calls for the aid of all, in all parts of the Empire, who value the civil and religious liberties of Great and Greater Britain, endangered, as the history of all countries plainly shows, by the invasion of these Ecclesiastical Anarchists. Will not Australia, the free and progressive, help in this great crusade?—I remain, Sir, W. C. COPELAND.

(M. A., Barrister-at-Law), Editor of "The Rock."

Pope Leo XIII. has issued an encyclical letter of protest against the enforcement of the Religious Associations Act in France. In it he deplores the violent storm raised in France against "deserving religious orders." But the lesson that France has learned during the past century through the intrigue and intolerance of these orders proves them to be "political agitators" rather than "religious orders."

TOO INQUISITIVE.

Johnnie.—Mama, didn't you tell me I was born on Sunday?

Mama.—Yes, Johnnie; but why do you ask?

Johnnie.—Because, mama, I want to have a birthday celebration every Sunday.

Mama.—Why, Johnnie, that would be nonsense! You don't celebrate the day of the week when the event took place, but the day of the month, and that comes but once a year.

Johnnie.—But, mama, don't we celebrate every Sunday because the resurrection of Christ was on that day?

Mama.—Why—Yes, Johnnie, of course; but—but—that's different, I can't explain to you just now, but you'll understand it when you get older. Run away now, and don't be asking so many questions.—*L. A. Smith.*

THE MOST DESTRUCTIVE PROJECTILE EVER INVENTED.

In spite of Peace Conferences and humanitarian efforts toward the suppression of warfare, the man who can invent the weapon calculated to work, in the shortest possible time, the greatest possible destruction of life and property, is still a popular hero and certain winner of wealth and glory.

Year by year the power of these death-dealing agencies has increased until the possibilities would seem to be exhausted, but now to inaugurate the new century comes a gun apparently more deadly than any of its predecessors.

It is the invention of Louis Gathmann of Chicago, and after a series of exhaustive tests has just been officially adopted by the United States Government. It will be of 18-in. bore, and will throw 600 lb. to 800 lb. of gun-cotton a distance of five miles.

This new Gathmann arm, in a word, is a high explosive projectile, with a gun for firing it. It makes possible the use of enormous charges of gun-cotton in shells discharged from high-power rifled cannon of the most modern construction and the longest effective range. It practically converts the modern cannon into a torpedo-tube and the modern explosive projectile into an aerial torpedo.

It has long been the dream of artillerists to use high explosives in projectiles. All attempts to do so have proved abortive or inefficient. Dynamite guns have been comparative failures on account of the low muzzle velocities required by the use of compressed air. The low velocity entails two weaknesses which render the gun useless to a great extent. First, it gives an extremely short range to the gun, and makes accuracy of aim impossible.

In the Gathmann gun both of these faults have been corrected, and a weapon has been produced whose projectiles carry a charge of gun-cotton sufficient to destroy, by one tremendous ex-

plosion, a modern warship and every human life thereon.

The shells discharged from Mr. Gathmann's cannon contain from 600 lb. to 800 lb. of gun-cotton, the most terrible explosive known. The detonation of this amount of gun-cotton in contact with the armoured sides of a modern battleship would crush in its massive steel shell, no matter what their strength or thickness. The mere shock or concussion of so much high explosive would, by impact of the air, kill, maim, or render insensible every soul.

At the recent test experiments at Sandy Hook department experts were completely astounded at the tremendous destructive power of the new instrument of warfare. A powerful structure was erected consisting of a 10-in. nickel-steel armour, backed by 180,000 lb. of strong earthworks, timbers, etc. This target resisted the assault of several ordinary shells and remained practically uninjured, but at one shot from a Gathmann shell was completely demolished, and not one timber or piece of armour remained intact. Some of the pieces were blown two miles away, and the consensus of opinion among those present was that the most powerful warship afloat would be utterly destroyed as a result of such a shot.

What made this test even the more remarkable is the fact that only one-fourth of the proper supply of explosive was used—135 lb. instead of 600 lb. What would have happened to the target had the full complement been utilised can only be left to conjecture.

Mr. Gathmann has made a life-study of explosives, and has long been before the public as the inventor of many valuable contributions to war science. He considers his new gun his masterpiece, and when seen just after the Sandy Hook tests was highly elated over its success. Commenting on its possibilities he said:—

"Now, I claim for the Gathmann shell, that whatever it hits is doomed. What chance could any warship, however powerful, which had to fire a hundred shots to secure a victory, stand against a vessel whose every hit was mortal? The gun is a giant in dimensions, weighs over 100,000 lb., and is 44½ ft. long. Although it has an 18-in. bore, it can be safely mounted on a 12-in. gun-carriage.

"The total weight of the torpedo-shell which this immense gun was constructed to hurl is 700 lb. It is cigar shaped. The muzzle velocity is about 2,200 ft. per second, and the shell is fired from the gun with smokeless powder made according to a special formula and intended only for this particular work.

"The target or structure was erected under the supervision of trained army experts, and was stanch and powerful enough to resist almost any attack with ordinary explosives. Five hundred men could have covered themselves within it and, safe from modern guns, could have done deadly execution on any exposed force within range. Several ordinary shells were fired at the structure, and exploded without doing any appreciable damage. Then came the test of my shell.

"It was carefully placed in position, and I myself fired the shot. The effect was startling.

The shell, rolling slightly, sped straight to the centre of the target, and hit it with an explosion that could have been heard for miles, and shook the very ground under our feet.

"When we recovered from the shock we looked for the target in order to study the effect, but it was gone! Armour, timbers, and earthworks had not availed against that frightful cataclysm, and the structure was blown to atoms. Here and there we found vestiges of the target, but mostly small pieces, and some of the debris was afterwards picked up several miles away, and all this with but one-fourth the regular load! Had 500 embattled men crouched in the structure not one would have survived."—*Strand Magazine for May*.

JUVENILE SMOKING.

Over two hundred physicians and surgeons in Edinburgh and Leith have signed a medical memorial against Juvenile smoking of cigarettes. Some of the leading members of the Profession have signed the Memorial, such men as Sir Henry Littlejohn, Sir J. Batty Tuke, Professors Simpson, Chiene, Wylie, and others. Some medical men seem to think the young smokers ought to get a sound thrashing, instead of being more leniently dealt with, but all are agreed that the habit complained of is most disastrous to health and morals. And, apparently, it is everywhere on the increase among juveniles of both sexes. In Germany, this question has been dealt with long ago; in the interests of the army, the Emperor has had to put down juvenile smoking. Clearly the use of tobacco by young people is deadly, and I hope therefore that legislation may be able to stamp out the evil. But it is hard to convince boys that a practice so universal among their fathers, brothers, and male relatives can be so bad for them. In the interests of the young people, we shall have to start a crusade against smoking generally, I suppose. For a long time Temperance Reformers have been trying to deal with this practice, and it is quite common for pledges in use in Bands of Hope to include a clause against the use of tobacco. All pledges ought, apparently, to include such a clause, but much more is necessary. And therefore Legislation must everywhere be attempted, if boys are to be saved.—*Australian Christian World*.

WHERE THE DOCTOR GOT HIS "NERVE."

A patient who had received surgical treatment at our A. M. M. C. Hospital in Chicago had occasion to return for a similar experience. He was accompanied by a friend who was to be with him through the operation, and who, to fortify himself for the ordeal, took a drink of whisky to "nerve himself up," as he expressed it. He asked the patient if the doctor too would not like some of it to "steady his nerves." "You wait and see," was the reply of the patient, who had not forgotten his first experience.

According to his custom, the doctor and his assistants knelt for a brief prayer before beginning work, and as they rose the patient, turning to his friend, remarked: "There's where the doctor gets his nerve."

The patient, though a moral man, was not a Christian, but he recognised without difficulty the source of the doctor's strength.—*Missionary Magazine*.

MISSIONARY READING CIRCLE.

Lesson 2.—Nov. 10-17, 1901.

Revelation 1: 10-20.

"THOUGHTS ON REVELATION,"

Pages 338-344.

Give a little time to reading and study each day. Review often, and read the Scripture lesson and also the designated portion in "Thoughts on Revelation" many times, till you can give the story in your own words.

Questions.

1. Give scriptural proofs showing which day of the week is the Lord's day.
2. What is meant by the seven churches? What do they include?
3. Where was Christ seen? Verse 13.
4. What do the candlesticks represent? Verse 20.
5. Describe the personal appearance of Christ. Verses 13-16.
6. What is the significance of the seven stars in His right hand? Verse 20. 1. 2: 7.
7. Give the different forms of expression which Christ uses to show His power. Verse 17, 18.
8. How did He obtain the keys of hell and death? Heb. 2: 14, 15.
9. What was John commanded to write? Verse 19.
10. What symbols are explained in verse 20?

Personals.

The present address of Pastor W. A. Colcord is Myrtle Cottage, Wallace Street, Toowoomba, Queensland. Correspondents will please take notice.

Pastors G. A. Irwin, E. W. Farnsworth, G. B. Starr, and S. McCullagh, were in attendance at the Brunswick camp-meeting. Also Professor Irwin and Dr. H. D. Kress.

Since arriving in the West Pastor Wm. Knight has been labouring in Perth and surrounding district. His wife has passed through a serious illness, but is now convalescent.

From the October number of the *Messenger* we learn that Pastors J. Pallant and Finster are now holding meetings at Cookernup, Western Australia. Work has also been started at Harvey, Udok and Yarloop.

We have received the following tracts from M. L. Hutchinson, Glasgow Book Warehouse, 305 Little Collins Street, Melbourne: Racing, The Race-course, Horse-racing and Its Consequences, A Race-course Dialogue, The Gambler's Story, The Gambler's Death. They contain earnest warnings and thoughtful reasons against horse-racing and gambling. They may be obtained at the above address.



Home and Health

THE PUREST JOY.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by—

If I can lend
A strong hand to the fallen, or defend
The right against a single envious stain,
My life, though bare,
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine:
And 'twill be well
If in that day of days, the angels tell
Of me, "She did her best for one of Thine."

—Selected.

TRAINING THE CHILDREN.

BY L. A. SMITH.

Parents, don't lead your little innocent children to the tree of the knowledge of good and evil. Don't take the fruit of that tree and give it to them. Remember the fate of Eve. Little children have no great amount of will power. Curiosity is with them a much stronger force to lead them into evil than you can put into their untrained minds to keep them from it.

"Heaven lies about us in our infancy." There is a blissful ignorance which is the birthright of every child. Don't take it from him: it is the complement of his innocence. Let the little bud open according to the laws of its nature. Don't take hold of the delicate petals and force them open with your fingers; if you do, you will have a sorry-looking flower. Your business is not to force the child,—not to anticipate nature,—but to provide the conditions under which nature can work to the best advantage. Provide the bright sunshine, the refreshing rain, and the pure atmosphere, and let the little plant develop according to the laws of its being, which represent omnipotent power and wisdom.

How then shall we keep evil away from our little children, if not by telling them about it before they have learned it? The answer is, By keeping them active in that which is physically and morally beautiful. Keep their little minds full of what is pure and wholesome. Keep them employed. Don't expect them to find proper employment for themselves. It is not enough merely to provide them a few playthings, and

then leave them to themselves. Take time to find some occupation for them every day that is pleasing, instructive, elevating. . Make this part of your business, and let it cost you something if necessary. No other business you can be in will pay so well in the end.

"Overcome evil with good." Fill the mind constantly with good, and thus keep evil continually crowded out. Thus good will be constantly assimilated into the character, and by and by when the age is reached where the child must come in contact with the evil of the world around it, the love of that which is good will hold it against the influences that lead the steps of youth in the downward path.

WHOLE MEAL, BROWN, OR GLUTEN BREAD.

Bread is the staff of life. Good bread contains the best food for man in the proportion required for the healthy nourishment of the system. The sweetest and most nutritious and the healthiest bread in the world is that made from unbolted wheat flour (brown bread). Not the dry and tasteless stuff sometimes made by bakers by mixing bran with their ordinary dough, but bread made of the "whole meal"—of good, sound wheat, and containing all its nutritive elements.

Chemists have found by analysis that the nitrogenous, or flesh-forming portion of wheat resides chiefly in its outer layer—the very portion thrown away or given to cattle; and physiologists have also discovered that it is this portion which keeps a healthy action of the bowels. No person who lives chiefly on genuine brown bread ever suffers from constipation, and long-standing cases are speedily cured by a diet of pure wheat and fruit.

"From the earliest known ages, brown wheat bread has been famed as a most healthy and invigorating food. Hippocrates, the father of medicine, prescribed it; the hardy Spartans lived on it; the Romans of the heroic ages lived on it, and their armies conquered the world on a diet of brown bread. The most healthy peasantry of Central Europe eat it as their common food. Baron Steuben said the peculiar healthfulness of the Prussian soldiery a century ago was owing to their living almost entirely on unbolted wheat bread. During the naval glory of Holland her sailors ate the same kind. During the wars of Napoleon, when wheat was dear in England, the British army, from motives of economy, was

supplied with brown bread. The soldiers at first refused to eat it, threw it away, all but mutinied; but in a few days they liked it better than white, and their health so much improved that in a few months disease was almost banished. Many of the nobility adopted it, and physicians began to prescribe it. And this brown bread, with its equivalent preparations, is the purest, the healthiest, the best form of human food; the model food for childhood and youth, the food of growth, purity, beauty, intellect—in one word, brown bread, milk, and fruit are the healthiest foods for man.—*Selected.*

SWEET MINDED WOMEN.

So great is the influence of a sweet-minded woman on those about her that it is almost boundless. It is to her that friends come, in seasons of sickness and sorrow, for help and comfort. One soothing touch of her kindly hand works wonders in the feverish child. A few words let fall from her lips in the ear of the sorrowful sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general; but when he enters the cosy sitting-room, and sees the blaze of the fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as a balm of Gilead to his wounded spirit. We are all wearied with combating the realities of life. The rough school-boy flies in a rage from the taunts of his companions, to find solace in a mother's smile. The little one, full of grief with its own large trouble finds a haven of rest on its mother's breast. And so one may go on with instances of the influence a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared to hers.—

—*Australian Christian World.*

THE ELIXIR OF LIFE.

The report from Paris that Professor Metchnikoff, of the Pasteur Institute, has discovered a remarkable lymph which will prolong human life for scores of years, is interesting only as a contribution to the light and effervescent news of the day.

No one with red blood in his veins will take the Professor seriously. There is no "Fountain of Eternal Youth." There is no elixir that will make man live forever. Human life cannot be prolonged by any process of infusing blood; but if men and women would take proper care of themselves, in their eating, in their exercise, in their sleeping, they would certainly live longer than they do now.

The human system, the sublimest of God's creations, cannot be altered by any Paris professor nor any lymph that he can compound. Disease may be prevented by skilled physicians. Sickness may be made less wearing. But only

God Himself can make young men out of old bones.

Nature is always the same. When we begin to live, we begin to die. Bones, tissue, and blood will grow old. Teeth will continue to decay. The sight will some day go out of the strongest eyes. The hair will fall out; and all the hair restorers that ever were patented will not add one hair to a bald man's pate. Nature knows her business, and knows it well. She does not need any assistance. She has gone on in her own way for thousands of years, filling cradles and filling graveyards under the same inexorable law of the Master of all.

But Professor Metchnikoff may do some good, if people will learn how to care for themselves. Thousands of men and women die before their time; they eat themselves into their graves; they drink too much; they smoke too much. And they die because nature refuses, prodigal as she is, to take on any "fin-de-siecle" improvements.

The rule of long life—the elixir of life—is very simple. The poorest man in the world, as well as the richest, can have it. It is to eat plain food, masticate it thoroughly; drink enough pure water to help make good blood and to cleanse the system; bathe often; take plenty of exercise; sleep in a well ventilated room; and work as hard as you like.

The most important lesson that people have to learn is not in statecraft, not in science, not in the 'ologies, but in the simple matter of the process of nutrition. When you have mastered that, you will know more about the elixir of life than any professor that ever lived.

Give nature a chance, and you may live to be one hundred years old. It is worth trying.—*Monthly New York World.*

THE DEADLY DRUG.

There can be no doubt, says a doctor, that the very acrid poison, nicotine, finds its way into the blood of all persons who use tobacco in any form or quantity. That it produces no sensible effects is far from proving that it does no harm. The poison of smallpox mingles with the blood and circulates with it for days before the effects are perceived and developed. The poison of hydrophobia may lie dormant and unperceived for months.

Let not the smoker or chewer flatter himself that he is sound and secure because he feels no harm. The deadliest maladies often take silent possession of the vital organs without disturbing the general health. Death steals upon us in our sleep, and touches the walls of the heart or the coating of an artery in the lungs or brain; the delicate member begins to dilate with the pressure of the flowing blood, and grows thinner and thinner for months, and even for years, giving no warning of the peril which is imminent. At last a sudden effort, or change of posture, or the distension of the stomach by an ample meal, or a gust of passion, causes the blood to burst through the attenuated wall, and in an instant all is over.—*Vanguard.*

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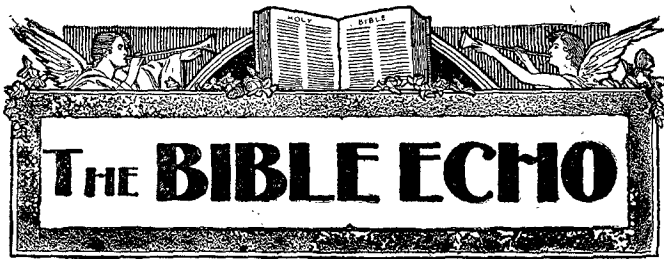
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The British Government has purchased in Russia 16,000 horses for South Africa.

The production of gold in the six Australian States for the past nine months stands at 2,826,978 ounces. Western Australia produced 1,360,846 ounces of this amount.

The Melbourne Metropolitan Fire Brigade has turned out to no fewer than 800 false alarms in twelve months; and as each turn out is costly, the matter is becoming serious.

During last year the American Bible Society issued 1,554,128 copies. The total number of Bibles issued by this Society during the eighty-five years of its existence amounts to 68,923,434 copies.

In Australia there is one member of Parliament for every 5,000 inhabitants; in Great Britain there is one for every 50,000 inhabitants, while in Germany there is only one to every 128,000 inhabitants.

Sandals, says one who has worn them, are the warmest wear for winter. If persons suffering from cold feet or chilblains would wear sandals over good thick woollen socks, they would soon find themselves cured of these afflictions.

Unusual activity is being displayed in the French naval dockyard and arsenal at Toulon. It is alleged that these preparations are being taken with a view to bringing naval pressure upon Turkey for the settlement of the Constantinople quays and the banker Lorando's claims upon the Sultan.

James Wright, son-in-law to George Müller, has carried on the management of the Bristol Orphan Homes since the founder died. The same policy of complete dependence upon God is followed out. Recently a legacy of £18,000 was left to the orphan fund. This is the largest amount ever received in a single payment.

There are nearly 10,000,000 negroes in the United States. According to Booker J. Washington, the negro recently invited to a State dinner by the American President, this race is in the process of a rapid transformation. He speaks of their progress as "an evolution from savagery into Christian civilisation that is one of the marvels of this age."

The Lancashire cotton trade has been marked down for destructive competition by American manufacturers, and their sanguine predictions are supported by some noteworthy facts. Last year one hundred new mills were erected in the cotton growing States; ninety more have been added this year, and over 15,000 Lancashire operatives are now working in America.

The action of President Roosevelt in inviting Booker, the negro President of the Tuskegee University, Alabama, to dine at the White House is strongly denounced in the Southern States, where the line of demarcation between the white and the black races is extremely rigid. By way of affording support to the President, and showing their disapproval of southern opinion, numbers of citizens in the northern States are following his example, and inviting Mr. Booker to their houses.

"At least four times the crown of England has been in pawn: Henry III., Henry V., Edward III. and Richard II. all resorted to this means of raising money. The merchants of Flanders once had possession of the crown, the City of London held it as security for £2,000, and it was pledged at another time for £20,000. Edward III. disposed of it to the Bishop of Winchester for £13,500, and Charles II. would have used the crown as a personal asset if he had been able to turn it into money."

A new American shipping company has been formed, with a capital of £6,000,000, to build and run a line of fast Atlantic steamers between Narragansett Bay, in Rhode Island, United States of America, to Castletown, on Bantry Bay, Ireland. The steamers are to be driven on the turbine principle, and their furnaces will use liquid fuel. The service is to be a bi-weekly one, and the run across the Atlantic is to be regularly accomplished in three days eighteen hours from port to port.

Mr. M'Kinley has not died rich; the wages of a President of America do not allow of that. Jefferson was so poor that he would have been almost bankrupt if Congress had not bought his library at his death, and President Monroe, whose name lives in blue books to-day, was too poor to leave his funeral expenses behind him. Lincoln left about £15,000. President Grant, who inherited £152 from his father, would have died in poverty but for his book on the War of Independence.

A disastrous fire has occurred in Philadelphia. It broke out in a cellar containing a quantity of naphtha and benzine, in the upholstery warehouse of Messrs. Hunt and Wilkinson, a building nine stories high. The flames from the naphtha and benzine ascended the lift, and prevented any egress that way. The employees, numbering 320, most of whom were women, rushed to an iron stairway in the rear, and most of them escaped by that means. Many, however, jumped from the fire escapes, and others from windows, the result being that 20 were killed, and a large number severely injured.