

THE BIBLE ECHO

Vol. 17, No. 3

Melbourne, Victoria, Australia, January 13, 1902.

ONE PENNY

HEART OF THE IRON KINGDOM.

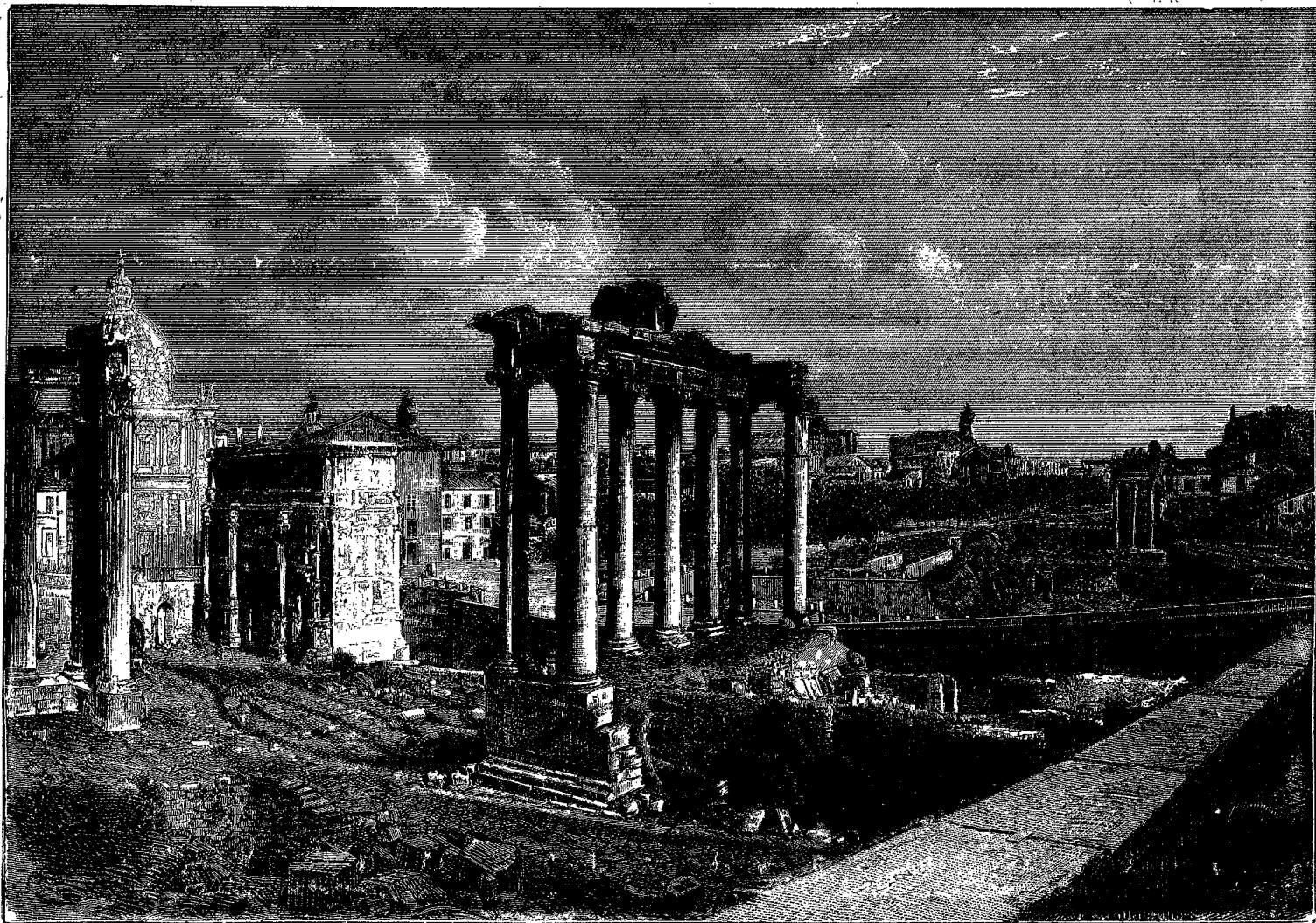
In the prophecy of Daniel ancient Rome is pictured as a ravenous monster with great iron teeth breaking and destroying all that dared to oppose its will. Dan. 7:7.

In the centre of that great empire there stood the "Forum Romanum," the seat of legislation, where the

the royal soldiers doffed their helmets as they shouted forth the glories of their immortal empire.

But Rome was not immortal. That place where once the feet of Senators and Caesar's trod, is now but a huge cellar, filled with crumbling and broken pillars of marble that here and there rise above the ruins to tell of their former greatness.

To-day that ancient seat of commerce and jurisprudence and art speaks out of the dust. The heart that gave light to the empire that ruled the world has long since been stilled, and its dreams of greatness lie buried in the ruins of palaces that once echoed to the tread of the mighty. Thus the proudest monuments of men crumble and find their place in the



Ruins of the Roman Forum.

mighty men of Rome made laws for the world. This was the heart of that iron kingdom, and though once alive with the throbbing pride of national life, its every manifestation of energy has long ago ceased.

This Forum was the national mart of that ancient kingdom. Under its archways the Caesars walked, proclaimed their laws and harangued the populace of Rome. By its pillars the Antonys and Ciceros poured forth their eloquence; in sight of its monuments

Perhaps that was the last place on earth that the Romans expected to see wrecked by the hand of time. But the decree went forth that ten kingdoms should rise out of that iron empire, and it was so that in succeeding ages laws were spoken by other lips than the Caesars', and from other places than the "Forum Romanum." Then its glory declined until the crowding years spread their dust on its archways and buried its monuments.

dust. "The grass withereth, the flower fadeth. . . . but the word of our God shall stand forever."

A singular shrub called "the sorrowful tree" grows on an island near the city of Bombay, India. At sunset no flowers are to be seen, but half an hour later the tree is full of blossoms. These yield a sweet odour; but when the sun begins to shine on them, they either fall off or close up; and thus it continues flowering in the

night during the whole year. Thus some Christians never exhibit the beauties of Christianity in the sunny hours of prosperity, who, when some bright hope has set and the shadows fallen, show many sweet Christian graces. Sunshine is not always good for saints.

GOD'S PLANS.

BY E. OSBORNE.

For each dear child God has a plan,
His eyes keep silent watch o'er all.
The ways of God are not the ways of man,
But He will guide when griefs befall.

E'er the foundations of the earth were laid,
Our lives were planned by Him in love.
Why should we then be doubtful or dismayed;
When shadows fall, He rules above.

Each bitter tear, each song of joy,
Is sent some duty to fulfil;
Our Father knows what lessons to employ,
In teaching us His holy will.

Each duty take as from His hand;
He'll guide if we but willing be,
And then we'll find the ways that God has planned
Are ways of life and immortality.

THE BIBLE WOUNDED IN THE HOUSE OF ITS FRIENDS.

BY G. C. TENNEY.

The prophet presents a scene in which the Saviour is asked, "What are these wounds in Thy hands?" Then He shall answer, "Those with which I was wounded in the house of My friends." The Bible has passed unscathed through many a conflict with heresy, infidelity, and heathenism. The gates of hell have not prevailed against it. But it has fared far worse in the hands of some who have professed to be its friends. There has always been a clan of apologists who imagine for themselves a very heroic task in protecting the Bible from the attacks of the enemy, by so modifying the sacred narrative as to remove any antagonism between it and the wisdom of earthly philosophers.

By a system of construing, spiritualising, interpreting, or translating, the Scripture is deprived of its simple direct meaning, and made to conform to the doctrines and conclusions of worldly-minded ecclesiastical doctors, or modern scribes, and even to the less reverent dicta and data of professors of so-called science.

Many are wont to look back to Origen of the early church as the author of the reputed system of spiritual interpretation, whereby the Bible is stripped of its true meaning, and a meaningless misleading interpretation is substituted. But we have to look far back of the Christian era for the beginning of the heaven-daring work of putting a human construction upon God's word. When sin entered the heart of mother Eve, it came in through this very door. Satan himself undertook to expound the divine word which said, "In the day thou eatest thereof thou shalt surely die." "Thou shalt not surely die," said the bold commentator, "for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

All along since that time men have taken the liberty to bring the word of God into harmony with their own

ideas, and in this way the Bible has been rent and mutilated. Others have feared the consequence of a collision between the Bible and scientific criticism, and have sought to modify the statements of Scripture so as to avoid any conflict. It is to this task that modern higher criticism has addressed itself. By this class of critics the deductions of a godless science are set up as a criterion, to which even the word of God must be made to conform. Anything in the Bible that cannot be made to bend or stretch to this uncompromising standard is ruthlessly rejected. The Bible account of creation is flouted as a fable altogether obsolete and puerile. With it goes much of the Mosaic record. All the "unscientific" miracles with which the Lord demonstrated His power to His people are dismissed with a "pooh," or reduced to ordinary occurrences by a "scientific" explanation.

But notwithstanding all this cutting and rending, the word still stands sure in the hearts of the humble believers. When the advocates of higher criticism are long forgotten, the unchanging word will still "stand fast forever."

WE WOULD SEE JESUS.

BY E. HILLIARD.

These words, found in John 12:21, expressed the desire of the Greeks upon reaching the place where Christ was teaching in the Jewish metropolis—the city of Jerusalem. They had come a long way to the passover feast, and were very anxious to see Him who had healed the sick and raised the dead. The word was whispered to Philip, then by Philip communicated to Andrew, and together they presented the request to Jesus.

Christ was glad indeed that these Grecians had a desire to see Him, and He resolved that not only should their request be granted in seeing Him, but that they should also hear Him. When they came into His presence, He immediately gave utterance to some of the grandest truths of the gospel. He said: "The hour is come that the Son of man should be glorified." Not that He was especially glorified or honoured by that Grecian company who desired to see Him, but the moment had come which afforded the golden opportunity of teaching the lesson of humility to those Greek people. Said He: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Self must die if fruit is brought forth to the glory of God. He that hates a selfish life in this world keeps his life unto life eternal; and he who selfishly appropriates to himself all the blessings which Heaven bestows will fail of the world to come.

After Christ had uttered these great principles of truth, He uttered the prayer, "Father, glorify Thy name." The Father's voice from heaven answered, "I have both glorified it and will glorify it again."

The astonished Greeks not only had their request to see Jesus granted, but they heard Him preach and pray. They also heard the voice of God answering His petition. How it must

have stirred their souls! How could they doubt that He was the true Messiah!

How many aching hearts to-day long to see Jesus! Many are praying for light, and earnestly longing for the simple teaching of the gospel. Who will go in the Spirit of Christ and teach as He taught?

Our hearts long to see the same Jesus for whom the Greeks inquired. We shall not have to wait long, for soon the whole world will behold Him coming in the clouds of heaven to reward every man according as his work shall be. If those Greeks who desired to see Jesus went away believing on Him, they, too, will soon see Him again. Not, however, as a humble preacher petitioning His Father's glorification, but they will behold Him in glory equal with the Father; and with Philip, Andrew, all the apostles, and the faithful who will be raised from the dead, from penitent Adam to the last forgiven sinner, will be caught up to meet the glorified Nazarene and abide with Him through the ages of eternity.

FLESH FOOD AND RHEUMATISM.

A glance at the following table which we quote from an article by A. Robin in the "International Medical Magazine" for March, ought to be sufficient to persuade anybody of the folly of a meat diet for one suffering from rheumatism:—

URIC ACID IN FOODS.

SUBSTANCE.	PER CENT.	GRAINS PER LB.
Lamb (cold roast leg) ... ..	.0500	3.50
Soup (made from bones) ... ..	.0068	0.48
Soup (made from meat) ... ..	.0202	1.40
Hospital beef-tea (cooked 8 hours) ...	.0980	7.00
Saddle of mutton ... ..	.0200	1.40
Mutton (cold roast leg) ... ..	.0160	1.10
Veal (cutlet) ... ..	.0490	3.50
Beef (cold sirloin) ... ..	.0160	1.10
Kidney of sheep ... ..	.0490	3.50
Liver of sheep ... ..	.0910	6.50
Fowl (breast) ... ..	.0240	1.70
Rabbit ... ..	.0150	1.00
Mackerel ... ..	.0320	2.00
Mackerel (boiled 15 mins.) ... ..	.0150	1.00
Plaice ... ..	.0039	0.20
Herring (fresh) ... ..	.0040	0.20
Herring, Loch Erne (kippered) ... ..	.0900	6.40
Herring (bloaters) ... ..	.0310	2.20
Beefsteak (treated raw) ... ..	.0190	1.30
Meat juice ... ..	.6970	49.70
Meat extract ... ..	.8830	63.00
Tea	2.5000	175.00
Coffee	1.0000	70.00
Cocoa ... ..	.4800	59.00

As uric acid in the system is largely the cause of all rheumatism, it will be readily seen that the articles in this list are not only injurious to the person who is already afflicted in this way, but must also be injurious to all who stand in danger of this disease.

MIXING BRAINS WITH THE SOIL.

Booker T. Washington says that the coloured graduates of Tuskegee have raised over two hundred and fifty bushels of sweet potatoes from an acre of ground in the same locality where the uneducated coloured man raises less than fifty bushels to the acre.

Mr. Washington attributes the great difference in the crops to the knowledge of the chemistry of the soil which the educated negro has ac-

quired. He says that the white farmers in the neighbourhood respect the coloured graduates, because of their superior knowledge and skill, and that they come to them for progressive ideas in regard to farming, building, and all sorts of things.

"This seems to be pretty strong evidence," remarks the "Youth's Companion," "that the kind of education given at Tuskegee comes nearer to solving the negro question than anything else that has been suggested."

DISTRESS OF NATIONS WITH PERPLEXITY.

Mr. Gladstone said, but a few years ago, that "the productive capacity of the world doubled every seven years, but population does not double in four times seven years, and our consumptive capacity does not more than double in twice seven years. He estimated the machinery of England, worked to its capacity, as able to produce as much as 600,000,000 men, or half the adult population of the globe, could have done at the beginning of this century, with the tools and machinery of that time. The productive capacity of the machines of Massachusetts is estimated as equivalent to the productive capacity of 50,000,000 workmen sixty years ago. The labour saving machinery in the shoe industry, employing 215,000 operatives, men, women, and children, will produce as much as 2,500,000 men working by hand.

In the steel industry, three men now turn out as many steel billets as 115 men did in 1892. In boiler making, thirty men do the work of 500 but a few years ago.

The new typesetting machine threw 15,000 printers out of employment in five years.

A modern spinning machine can be handled by a child, and will turn out more and better work than 45,000 spinning wheels, such as our grandmothers used to make cloth with.

One boy now attends enough stocking knitting machines to turn out 5,000 pairs a week.

The pneumatic atomizer enables one unskilled labourer to paint more freight cars than can fifteen skilled hands.

Twenty-four out of twenty-five men have been displaced in the manufacture of musical instruments.

The new machinery for handling coal from piers to vessels does what it formerly required thousands of men to do, and the steam shovel mines and loads ore for a few cents which was formerly handled at an average cost of one dollar per ton.

With the new Diamond-match machines 300 girls can turn out as many matches as 8,000 workmen by former methods.

From 1856 to 1861, 146,000 embroidery workers were displaced by machinery in Ireland and Scotland, and in 1856 the power loom took the bread from 250,000 hand workers in Flanders.

To-day one man and two boys can spin as much cotton as 1,100 could do in 1800, and one weaver can do as much now as fifty-four could seventy-five years ago. One man with one nail machine does the work of 1,000 by hand; eighty-five per cent. of the

hand labour has been displaced in the manufacture of watches. In 1891, 2,739,743 tons of coal were mined by the use of machinery; in 1896, 12,553,522 tons. One boy now does the work of eighty men with a machine for making tin cans.—*Selected.*

"KEEP TO THE RIGHT!"

"KEEP to the right" is the law of the road—
Make it a law of your moral code;
In whatsoever you determine to do,
Follow the road of the Good and the True;
Follow and fear not; by day and by night,
Up hill or down hill, "Keep to the right."

Doubt will assail you, temptation will woo—
"Keep to the right," for the right is the true;
Doubt is a traitor, temptation a shame;
A heart that is honest, a life without blame,
Will rank you far higher, in worth and renown,
Than the grandest of kings, with his sceptre and crown.

"Keep to the right" in the journey of life,
There is crowding and jostling, trouble and strife;
The weak will succumb to the bold and the strong,
And many go under and many go wrong;
He will acquit himself best in the fight
Who shirks not his duty, and "keeps to the right."

"Keep to the right," and the Right will keep you
In touch and accord with the Good and the True;
These are the best things in life, after all,
They make it worth living, whatever befall,
And Death has no terrors, when he comes in sight,
For the man who determines to "keep to the right."
—Charles W. Hubner.

METHUSELAH.

"Methuselah," says an English writer, means "his death shall send it." It means, wrote Dr. Cumming, "At his death it shall come;" or, as Cruden puts it, "When he is dead, it shall be sent; i.e., the deluge." He was not drowned in the flood; he did not outlive or survive the flood; he died before the flood, and the same year of the flood. His death was to all a token of impending judgment. Methuselah's name was prophetic. The spirit of prophecy in which it was given him by Enoch, his father, corroborates the prophecy of the advent and retribution by Enoch as given in Jude 14. Looking far down the centuries, the translated prophet saw, first, the great deluge, or end of that world; and, second, the coming of our Lord and the end of this age. As sure as at Methuselah's death the deluge came, so sure is the coming again of the Son of man "at the last day."

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds."

Enoch is here spoken of as the "seventh from Adam" to distinguish him from Enoch the son of Cain. Enoch the prophet came in the line of Seth—the holy line—the seventh from Adam. For three hundred and sixty-five years he lived on earth, and during three hundred years of that time he walked with God; he was then translated that he might see God.

Enoch was born 622 years after the creation, and as Adam lived 930 years, Enoch had the opportunity of spending more than 300 years of his life with Adam. In this way Adam would hear the prophecy of Christ's second coming—that coming when He would

be attended by myriads of the holy angels. In Eden Adam first heard the promise of a Redeemer in the statement, "The seed of the woman shall bruise the serpent's head;" but the first man heard more than that—he heard the prophecy of the second Adam who would finally come to redeem the kingdom and the sceptre that he had lost.

Nearly six thousand years have now gone by since this ancient prediction was uttered by the man who walked with God, and during all that time it has been the hope and inspiration of the people of God. Prophetic eyes have ever looked over the centuries, hoping that each new epoch would bring in the sunrise of the glory that folded behind the promise of His coming. This blessed anticipation has been, and God designed it ever should be, a "purifying hope." So we read, "Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3: 13.—*Selected.*

WHERE WIVES ARE CHEAP.

We are all familiar with the estimate of women held by our barbaric forefathers—an estimate still shared to-day by many nations who cannot be accused of over-civilisation. There are still countries in which, if a man wishes to be legally married, he has to buy a wife.

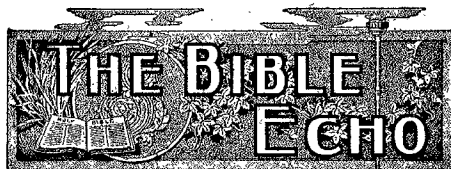
In Uganda one can get a superior wife for two or three bullocks, or perhaps a box of percussion caps, while inferior wives can be picked up in exchange for a coat, and, if one is indifferent to health and beauty, for a pair of shoes.

In the Caroline Islands wives are cheap. A father will marry his daughter if the man gives him a little fruit or a small present of fish, while in Samoa matrimony means buying the fair one with pigs and canoes; among the Fijians the price is whales' teeth and muskets.

In Tartary it is best for a man to marry beneath him (he can do it on a few pounds of butter), because a man who has lordly notions of a marriage with one of station superior to his own must be an owner of horses.

The aborigines of Australia manage their marriages upon a most equitable principle. In some countries the Biblical example is still followed, a man having to work for his wife, it being possible for a man to get a wife on credit, though his father-in-law takes good care that he serves his time.—*Selected.*

A minister with an over-loaded stomach has put himself at a disadvantage for preaching. His preparation may have been made with conscientious care; his theme may be well chosen; he may have prayed fervently for the blessing of the Lord upon the word as it shall come from his lips. But the body is a very important factor in effective preaching; and if the preacher so forgets himself as to stupefy and benumb his finest sensibilities by over-indulgence in appetite, let him not wonder if he is dull and unemotional in the presentation of the gospel message.



ROBERT HARE : : : : EDITOR.

1. We send out no papers that have not been ordered; if persons receive the BIBLE ECHO without ordering, it is sent to them by some friend, and they will not be called upon to pay.
2. When you send money to the Office to apply on your subscription to the BIBLE ECHO, notice the date on the wrapper of your paper, and see that it is correctly changed, as no formal receipt is sent unless by special request. The address label on your paper will indicate the time to which your subscription is paid.
3. All matter appearing in the BIBLE ECHO without credit may generally be understood as coming from the Editor.
4. We hear sometimes of subscribers not getting their papers. We shall take pleasure in promptly rectifying all such mistakes if you will call our attention to them.

PRICE, payable in advance:

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

All orders sent direct to the publishers or their agents, either for single subscriptions or for clubs, must be accompanied by cash.

Address BIBLE ECHO, North Fitzroy, Victoria, Australia.

WHAT DO YOU HEAR?

The eyes and ears, the royal avenues that lead to the citadel of the human soul, should be sacredly guarded.

The admonition given by Christ—"Take heed what ye hear"—contains an all-important principle for the guidance of the Christian life; it also constitutes one of the most important factors in the work of true character-building. It is quite impossible for a man to lend his ears to Satan and yet remain the servant of God.

Eve thought she could just listen to what Satan had to say concerning the forbidden fruit, but in listening to Satan she forgot the word of God, and thus the flood-gates of ruin were opened upon our world. Samson listened to the suggestions of Delilah, and we next see him shorn of his strength, languishing in the prison-house of darkness. Abraham listened to the proposal concerning another wife, made by Sarah, but that marked the mistake of his life. Israel listened to the deceptive report of the unfaithful spies, but it cost them their inheritance in the land of Canaan.

When Sanballat and Tobiah, the men who opposed the re-building of Jerusalem, sent word to Nehemiah requesting him to meet them in one of the villages "to counsel together," the answer given was wisely planned—"I am doing a great work, so that I cannot come down." Why should the Christian ever enter into parley with those who are opposed to the ways of God? Why should he ever lend his ears to the suggestions of the enemy in any way? There is danger in even hearing the words of the enemy.

There are many who consider it a mark of manly independence to listen to the loud boastings of those who oppose or reject the word of God. Others, again, think that they must hear both sides of the question even though God has spoken plainly in pointing out the path of duty. There are yet millions more who carelessly open their ears to take in whatever there is to be heard. But all this is wrong. There is an old saying that

puts a very plain truth in this way, "It takes a long spoon to sup kale with the devil." This is surely true. In fact there is no spoon yet found long enough to permit of this being successfully done. We cannot lend our ears to the loud boastings of the atheist, to the opposers of God's truth, nor yet to the common clap-trap of every day life, and come scatheless through the ordeal.

In ancient times, at the dedication of the high priest, blood was placed upon the tip of his right ear, upon the thumb of his right hand, and upon the great toe of his right foot. EX. 29:20. This was to indicate that the ear, the hand, and the foot, were now consecrated things, and that the ear would only hear the voice of God; that the hand would only do His work, and that the foot would only go in His ways.

This should be the model for every life that would be sanctified. "Ye are not your own; ye are bought with a price." That price is the precious blood of Christ. That blood applied to the ear sets it apart for God's voice; applied to the hand it means continued service, and to the foot, a constant walking in God's way.

If the ear is thus consecrated it becomes a dishonest action to lend it to Satan for an hour or even a moment. The fact—"Ye are not your own"—should be a living, present reality in life. But at the very beginning of this service stands the sanctification of the ear. If this is not guarded the hand and foot can never do God's will.

When the Hebrew servant learned to love his master so that he would not go out in the year of release, the master was directed to place his ear against the door-post and make a hole through it with an awl. This servant was then to remain in that master's service forever. Deut. 15:17. This operation, simple though it was, conveyed a deep meaning. That ear thus marked must now hear only the voice of one master, so that henceforth the servant might do only the work of one master.

The prophet, in pointing to Christ, speaks of Him as having His "ear opened." This referred to the idea of service set forth in the case of the Hebrew servant with the opening in his ear. "The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back." Isa. 50:5. Christ was our example in obedience. He heard the word of God, and it was His meat and drink to do the will of His Father in heaven.

In presenting the plan of His own life for our guidance Christ declared, "He that is of God heareth God's words." But it is impossible for the Christian to listen to both the words of God and the words of the enemy without loss. Therefore, "take heed what you hear." All that passes through the ear lends colour to the life and character.

The doctors of our day have called to their help some twelve thousand so-called remedies, as may be seen from their drug depositories, and the medical colleges turn out swarms of practitioners. But with all this multiplicity of physicians and medicines, diseases have increased in number and violence and fatality, until the nomenclature of all the

languages, living and dead, is exhausted, and the whole world is an Aceldama—a veritable "field of blood."

GOD'S KINGDOM IN THIS WORLD.—
No. 3.FROM THE REJECTION OF SAMUEL TO THE
END OF THE BABYLONIAN CAPTIVITY.

BY A. T. ROBINSON.

And it came to pass, when Samuel was old, that he made his sons judges over Israel.

And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us, and Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them. . . . Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them. And Samuel told all the words of the Lord unto the people that asked of him a king. . . . Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. 1 Sam. 8:1-20.

This was the first formal rejection by Israel of their king. Instead of aspiring to the high and exalted position to which God had called them, they became grovelling in their desires, and the highest ideal which they could fix their hearts upon was to be "like all the nations." As we have already seen, the Lord did not want them to be like other nations, but to be high, above all other nations.

The Lord did not, however, reject His people, even when they formally rejected Him as their King. He gave them a king according to their heart's desire. He chose for them Saul, "a choice young man, and a goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people." 1 Sam. 9:2. The Lord not only chose their king for them, but He placed His Holy Spirit upon Saul and converted him, changing him into another man. Although it was contrary to God's purpose that they should have a king, yet He promised to be with their king and to be with them, and to still accomplish His purpose in establishing them an holy nation unto Himself, on condition that they would obey Him and keep His commandments.

ISRAEL BECOMES THE DESPISED OF
ALL NATIONS.

Instead of being high above, and shedding the light of God's kingdom upon all other nations, in their aspirations to become like other nations they sank far below, and became the hated and despised of every other nation.

In losing their position of world-wide influence they lost their God-given opportunity of being His chosen "light to lighten the Gentiles." The Lord did all that He could do to reinstate them in the position to

which He had called them. He sent message after message of reproof and warning by the mouth of His prophets, entreating them to come back to their high calling. "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." 2 Chron. 36:15, 16.

NEBUCHADNEZZAR MY SERVANT.

When "there was no remedy"—no other remedy—for the people whom God had chosen to extend the knowledge of His truth to all the world, He had to send His chosen people down to Babylon to spend seventy years in captivity. This was the only means on the Lord's part of teaching them the lessons which they must learn, and which they refused to learn in their own land or in any other way. Jer. 25:4-11.

He also had to choose a heathen man, place him upon the throne of universal earthly dominion—a position of world-wide influence—and accomplish through him the work which He could not accomplish through His chosen people. He placed Nebuchadnezzar in a position from which he could arrest and command the respect and fear of every other nation in the world. Dan. 2:37, 38. He commanded all other nations, including the nation of Israel, to submit themselves to Nebuchadnezzar, and threatened to punish every nation which would not do so. Jer. 27:6-8.

In order that Nebuchadnezzar, a heathen king, should extend the knowledge of the true God to all the world, he must first have the opportunity of knowing God for himself. Among the Hebrew captives taken to Babylon by Nebuchadnezzar were Daniel and his companions, faithful young men whom the Lord could trust to do His work. These young men belonged to a nation which had lost its influence to arrest and command the attention of other nations, but the Lord used them to enlighten Nebuchadnezzar, whom the Lord had placed in a position to extend this light to the world.

Everyone who is familiar with the history of Babylon during the reign of Nebuchadnezzar, and of the reign of Darius, in the Medo-Persian empire, knows that the providence of God caused those mighty kings, who bore sway over the whole earth, to publish royal proclamations to all peoples, nations, and languages, directing their attention to the true God.

THE LORD STILL REMEMBERED HIS PEOPLE.

When, as the only remedy left, the Lord sent His people into Babylonian captivity, He made them the promise that at the expiration of seventy years He would visit them, and cause them to return to their own land again. Jer. 29:10.

The ten tribes had gone into captivity more than a hundred years before that time, but the kingdom of Judah, through which this promise of the return was made, was carried captive by Nebuchadnezzar in the year 606 B.C. The seventy years, therefore, would expire in the year B.C. 536. God's great clock of time never errs. In the year 838 B.C., the Babylonian kingdom was overthrown

by the united power of Darius the Median and Cyrus the Persian. Darius reigned two years, and in 536 B.C., was succeeded by Cyrus. Over a hundred years before Cyrus was born, the Lord had spoken of him as "His anointed"—His chosen servant, who was to perform His pleasure. Cyrus was a heathen, and did not know the Lord, and in order for him to make known the true God, the light must be brought to him. In the last verse of the first chapter of Daniel, the record states that "Daniel continued even unto the first year of king Cyrus." Daniel's mission was not fulfilled until he had revealed the knowledge of his God to king Cyrus. The Lord had a special mission for Cyrus to perform, "even saying to Jerusalem thou shalt be built."

The seventy years were about to expire. God's people were held in the strong grasp of the mightiest king who had ever sat upon the throne of empire. It was wholly in the interests of that monarch to still hold that people in slavery. But the Lord had said He would cause them to return to their own land at the end of the seventy years. "The Scripture cannot be broken." Cyrus must in some way be influenced in behalf of the return of God's people.

Two or three years before this time Daniel had a vision of a long period of time, 2,300 years, under the symbol of that number of days. Dan. 8:14. In his intense eagerness to understand when this long period of prophetic time began, he says, "I Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." Dan. 9:2. While Daniel

found nothing in the Book of Jeremiah concerning the 2,300 years, he there found just the information needed at that time. In the light of these facts the first verse of the Book of Ezra is a wonderful statement. It reads as follows: "Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah." Then follows the remainder of that royal decree, providing for the complete restoration of the Jews to their own land.

How did the Lord stir up the spirit of Cyrus to make this proclamation, which was directly against all his own interests? How had he come to know that the Lord God of heaven had charged him to cause His people to return to Jerusalem? If we could read between the lines we would doubtless see Daniel, the aged servant of God, conducting Bible studies with king Cyrus, and pointing out to him that the time was at hand for the work of God to be accomplished in the restoration of His people to their own land, and that he was the chosen servant of God who was to make provision for that work being done. We might discern the unseen Watcher standing by the side of Daniel to impress the words upon the heart of the king and turning His mind in favour of the work to be accomplished.

(To be Continued.)



THAT ANCIENT LAW.

If God placed the task of dealing with the human conscience in the hand of earthly powers, the work, at best, would be but very rudely done. The fact is, God never designed State machinery to act in the capacity of a conscience-corrector. It is His word and Spirit alone that possess the power to adjust the mind and conscience of men.

It is true that State powers have always undertaken the task of ruling the conscience, but the inquisition and scenes of martyrdom tell with what results.

The way that human laws act when applied to matters of religion is well illustrated by a sub-leader in the "Age" of Dec. 25:—

It is almost impossible to believe that there is in existence a statute which makes playing cricket on Sunday a punishable offence. Yet such must be the fact if the decision of the magistrates at Warburton police court is good law. It appears that some of the young men living in the neighbourhood of M'Mahon's Creek, a few miles up the river from Warburton, met together on a recent Sunday to play

a cricket match. We may be quite certain that they were ignorant of any law prohibiting them thus enjoying themselves, and that they had no qualms of conscience while indulging in their otherwise innocent pastime. But the ingenuity of the local police officer, whether acting on his own motion or at the instance of some strict Sabbatarian does not appear, unearthed a statute which dates back from the first year of the reign of Charles I., and is entitled an act "for punishing divers abuses committed on the Lord's day, commonly called Sunday." This ancient statute having been extracted from the dusty volume that hides it from view of the ordinary man, and where it may well have been allowed to lie forgotten, was brought into operation in proceedings against the cricketers for unlawfully assembling for sport out of their parishes on the Lord's day. The facts not being in dispute, the local justices, with a full appreciation of their responsibility as preservers of the King's peace, and of their duty to see the letter of the law is observed, fined each of the M'Mahon's Creek eleven the sum of three shillings and fourpence. It is quite too absurd to suppose that the enforcement and resuscitation of a statute which is totally inapplicable to the conditions of the present day will in the slightest degree restrain what the justices in this case were pleased to describe as desecration of the Lord's day. This particular statute was passed to prevent persons assembling on Sundays at places outside their own districts, and taking part in such unlawful games as

cock fighting, bull baiting and so on, and possibly it was effective in preventing breaches of the peace. But it is surely carrying matters an absurd length to attempt the enforcement of the statute against the innocent game of cricket. It is obvious, too, that if the young fellows in country districts are stopped from engaging in harmless games of this sort on Sundays, when they have a whole day of leisure, they will probably spend their time in a less innocent way. Everyone knows that it is infinitely better for them to be in the cricket field than in the bar parlor at the local hotel. Unfortunately situated as young men often are in the country, their only choice lies between these alternatives. Local Dogberrys, such as the Warburton justices, would do well to remember that while prohibiting cricket on Sundays they may be encouraging a greater evil than even Sabbath desecration.

The game of cricket spoken of here the Magistrates were pleased to describe as "a desecration of the Lord's day." But the State has no jurisdiction over things that belong to the Lord. Christ puts the division thus, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." Matt. 22: 21.

The State has the right to guard the life, character, home relations, and the property of its citizens, but in matters religious it has no part. All these belong to God. And if the rough hand of Caesar undertakes to deal with them, it must in the end prove a fatal mistake.

If the Sunday on which these men played their game of cricket had been the Lord's day—which it was not—the case would not have been any different, so far as the civil authorities are concerned. The State is permitted to rule in civil matters, but God reserves to Himself the right to rule in all religious matters. Sabbath-keeping is preeminently a religious matter, and no man has the right to judge his brother in it.

It is evident, however, that when men are so eager to hunt up old musty laws to use in the name of religion, when such laws are more readily obtained there will be a great activity seen in their enforcement.

A GIGANTIC WAR-BILL.

Last week we gave our readers a few items concerning the amount of money expended on the Transvaal war. In the following article taken from the "Home Magazine," many additional and interesting features of England's gigantic war-bill will be found. This picture should appeal to every Christian soul:—

It is a fact full of sad suggestiveness that the reign of our good Queen Victoria which has witnessed such an unparalleled growth in all the arts of peace, should also go down to posterity as a reign in which more lives have been wasted and more gold squandered in war than any other in the whole of history.

The figures in which the Victorian war-gold is expressed are so appalling in fact, that they may well stagger the most blood-thirsty men, while they will fill the mind of the average citizen with horror and deep sorrow.

A careful estimate places the amount spent by Great Britain during the Queen's reign on war and preparations for war at the almost incredible sum of £2,500,000,000. That this is not an over-estimate becomes clear when we reflect that the Crimean war alone drained £116,000,000 from our Exchequer, and that we are spending every year more than £42,000,000 in maintaining our army and navy.

If the United Kingdom were called upon to pay the Victorian War Bill to-day, it would absorb four shillings out of every sovereign of its entire wealth; and would be called upon to raise a sum which would extinguish our gross national debt four times over. With the money wasted on war during this one reign

we could pay the entire cost of governing the country for the whole of the last quarter of the century, and still have a reserve of very many millions to take us into the next century. We might, if we were charitably disposed buy every house in Great Britain and Ireland, and make every tenant his own landlord.

We might buy up the entire railway system of the United Kingdom, and still have a balance large enough to pay the rents and cost of food, for three years, of every subject of the Queen in Great Britain and Ireland; or we might pay to each man, woman, and child, a lump sum of £104, as his or her share of the war money.

Even the interest of the war-gold is colossal enough to make the wealthiest of millionaires "turn green with envy." If it were invested at 5 per cent. (ignoring altogether the accumulated interest of over sixty-two years) it would yield a revenue of £125,000,000 a year, a sum which would be sufficient to meet all our national expenditure, and leave a yearly balance which would go far towards solving the question of old-age pensions, or to replace all the sums raised yearly for charitable purposes and missions.

Our interest, which would pour into our Exchequer at the rate of nearly £238 a minute, or roughly £4 every second, night and day, would allow an annual income of £70 to every family in Scotland and Ireland; it would maintain one missionary for every thousand of the heathen peoples of the world, while supplying every non-Christian with a copy of the Bible and every means of education; or it might be used for educating every child now living throughout the entire world.

The mere material task of paying our Victorian War Bill in one sum would be formidable in the extreme; for all the gold current in every part of the earth would not meet more than one-third of our liability. In fact, all the mines of the world have not yielded, during the whole century, sufficient gold to pay it.

The coming of the necessary gold would alone be a task of centuries. Indeed, if the mints of London and Australia had coined the first sovereign in 1634, eight years before the first blow was struck in the Civil War, and had continued through the intervening 267 years to produce coins as rapidly as in 1897, the work of minting the necessary gold for our Victorian War Bill would only now be nearing completion.

With our 2,500,000,000 of sovereigns we could build a golden fleet of a dozen gunboats, each of a dead weight of 1,500 tons, and with the residue of metal we could equip each warship with no less than 69 4.7 quick-firing guns, each, like the ships, of solid gold.

We might equally fashion nearly a million (978,366) projectiles of gold, each weighing 40 lbs., and spend nearly two years in firing them off at the rate of one a minute night and day.

We could equip every man in our regular army with a Lee-Metford rifle and bayonet, all of gold (each rifle and bayonet weighing 10 lbs.), and with the rest of our precious metal make more than sufficient cartridges, each with a bullet of solid gold, to kill every man, woman, and child living on the earth to-day.

In fact, every soldier, in addition to his rifle and bayonet of gold, would have an allowance of 8,161 cartridges, each carrying a bullet of solid gold, while it would take 800 men, firing ten rounds a minute, night and day, no less than three and four-fifths years to fire off the whole of our golden ammunition.

Or we might, with our experience in making costly projectiles, fashion from our war-gold one huge projectile of solid gold, which would, if placed on end, rise as high as the London Monument, and have a circumference at the base of twenty yards.

Our gold (all lavished on war during the reign of the most peace-loving of queens) would outweigh our entire regular army; in fact, we should have to add to our soldiers one-sixth of all our army chargers in order to balance it.

It would be weighty enough to raise into the air the entire population of Leeds; and would provide a burden of over half a hundred-weight for every man, woman, and child in Glasgow.

An army twice as large as all the massed armies of Europe (on a peace footing) could find ample standing-room on a carpet made of our war-sovereigns; and the whole of our army, including our volunteers, reserves, and militia, might march eight abreast, at intervals of a yard between succeeding ranks, on a road stretching from Brighton to Bedford, and twenty-four feet wide, every square foot of which would be covered with the gold squandered on war during Queen Victoria's reign. The rear rank of our full army would be on the parade at Brighton while the van of the army would be at Charing Cross.

THE ABORIGINES OF AUSTRALIA.

This rapidly decreasing race possesses many peculiarities in habits and manners of life. Of late years exploring parties have been seeking among the few remaining inland tribes for further information concerning the ways of this strange people. One explorer, Mr. Manice, took three of these natives with him on his travels, and in describing their powers of eating he says:—

Their appetites are something to marvel at, and as an instance I may here give the bill of fare of the three range blacks one evening—Twelve ordinary-sized rabbits, a domestic cat and two half-grown kittens, a snake 4-ft. 6-in. long, and iguanas. This, in addition to a large slab of bread and jam. These things they had at sundown, but when the sun next rose only the picked bones were to be seen. They snored heavily that night, and were audible 100 yards away.

When describing Cardinal Wolsey to Queen Katherine, Griffiths said, "He was a man of most unbounded stomach." This might truly be said of three such eaters as those described in the preceding paragraph. The "unbounded stomach" may be one of the reasons why this race is dying out so quickly.

GRASS AND SUNDAY REST.

A Chicago daily which has been giving some editorial attention to Sunday golf playing observes that "a golf course needs rest on the seventh day as much as a man does," and points to the Onwentsia golf course at Lake Forest in proof of this statement. It says:—

This course was laid out over a most unpromising tract of impoverished, clayey soil. It has been gradually enriched with black earth from the Skoki lowlands and worked into such condition that two years ago it was pronounced the best course the Amateur Golf Championship had been played over. To-day its turf is in better condition than any other course about Chicago, for the simple reason that it is given a rest on the seventh day of the week. The "No Sunday golf" has been the salvation of its "fair green."

Of course it is too much to suppose that there is any possible connection between the present excellent condition of the turf on this golf course and the work and "black earth from the Skoki lowlands" that have been placed upon it! When the matter of Sunday golf playing is under consideration it is folly to suppose that the "rest" that the course had on the many week days that it was not used had anything to do with the development of its "fair green." Such thoughts are almost sacrilegious, for they have a tendency to detract from the marvellous properties which adhere only to Sunday.

It would be interesting to know what part of the course it was that needed "rest on the seventh day of the week." Was it the clayey soil and black earth, or was it the struggling grass? Evidently the grass needed no rest on Sunday, for it seems to have improved every minute of the day in vigorous growth. In fact, we are led to suppose that it grew more on Sunday than it did all the rest of the week. It did not seem to be in need of Sunday rest; all it needed was an opportunity to put forth all its energies in growth. And isn't it strange, after all that has been said about that great natural law which

requires all things to rest on Sunday, that grass would go and do like this grass has done?

There are few subjects on which men manifest as little common sense as on this matter of Sunday observance. This argument about the "fair greens" of a golf course demonstrating the virtue of Sunday rest is on an exact par with those which accompanied the introduction of Sunday observance in England in the twelfth century. One of the stories of the monks was that dough, which had been set aside on Saturday afternoon to wait until Monday for baking, was found on Sunday to have been made into loaves and baked by divine power! And Sunday observance is supported in the twentieth century by absurdities differing little from those of the twelfth.—*Sentinel of Liberty*.

MISSIONARY READING CIRCLE.

Lesson 11. Jan. 12-18, 1902.

Revelation 6: 1-4.

"THOUGHTS ON REVELATION,"

Pages 402-404.

Questions.

1. What is the significance of the book John had seen being sealed with seven seals, and of the Lamb opening them one by one?
2. Who invited the prophet to behold the opening of the first seal?
3. To what is the voice he heard compared?
4. What did John see?

5. What did the colour of the horse indicate?
6. What was the significance of the bow and the crown?
7. What period of time was covered by the first seal?
8. How widely was the gospel preached during this period?
9. Who invited John to behold when the second seal was opened?
10. How much time was covered by the second seal?
11. What condition of the church was indicated by the red horse?
12. Who was given power to take peace from the earth?
13. What was indicated by the sword given the rider?

"The golden age is yet to come, the golden opportunity of work with God comes every day. There was never a better time to live, a clearer hope, a larger field of witness. Serenity of faith, activity of work, joy of expectation, looking for the perfect reign of love, crown the new century's life. God is with us in our toil and rest. This is the golden opportunity, and in using it we hasten on the golden age."

Mr. W. A. Fraser gives in the "Idler" some thrilling stories of snakes in the Borongo Islands, which seem to be a sort of serpents' paradise. Science stops, he says, when confronted by the virus of the cobra—it can do nothing. Permanganate of potassium, ammonia, alcohol, and the other vain things which have been tried, are all futile. There is no hope once the poison enters the blood—

and this it does with frightful rapidity. Even the mongoose, the natural enemy of the snake, must depend solely upon his agility. Quick as the cobra is, the little creature who flies at his head so fearlessly is quicker, and crushes his skull with strong, sharp teeth. But let those terrible fangs induct the Borgian fluid into the blood of the mongoose, and he, too, must pay the penalty of his temerity.

THE EFFECTS OF ALCOHOL AND COFFEE.

The "Medical Press" recently called attention to the fact that coffee may produce effects similar to those induced by alcohol, among which are palpitation, a feeble pulse, trembling, twitching of the limbs, and other indications of profound poisoning. The fact is one to which coffee drinkers should give attention. The use of tea and coffee is only a respectable sort of tipping, the effects of which may be as injurious as those following the use of alcoholic drugs.—*Modern Medicine*.

Not long ago an old army bugle was sold at auction. It was only a plain affair—an old bugle made of copper and bound with brass. It was dull with age and battered with hard wear, but it brought the enormous price for such an instrument of £750. That old bugle had a history—it was the bugle that sounded the famous charge of the Light Brigade at Balaclava.

THE DAY-LINE



What is it? Where is it?
When and by whom was it discovered?

THESE important questions are ably answered in this pamphlet, and a complete refutation is given to the "Edenic Day-Line Theory."

21 pages. Price 9d. per dozen (postage 2d. extra.)

ABIDING SPIRIT



A Valuable Little Work of 316 Pages.

WRITTEN to show the necessity of having the help of the Holy Spirit in the performance of the common and every-day duties of life.

By the late MRS. S. M. I. HENRY.

Bound in Cloth, 2/6 (postage 4d.); Presentation Edition, 3/6 (postage 4d.)

CHRISTIAN PATRIOTISM



By A. T. JONES.

A study of the principles that should govern the Christian Patriot in his relation to earthly Governments. 102 pages

Paper 9d. (postage 2d.) Cloth 2/- (postage 3d.)

ECHO PUBLISHING CO. LTD., Best Street, North Fitzroy, Melbourne, Vic.



A telegram from Western Australia tells of a fire that occurred in a house early on Christmas morning, in which five children were burned to death, and their father so injured that he died shortly afterwards.

During the last eighteen months the French Aero Club has organised 500 balloon ascents, and these have been carried out without any accident. In this way they plan to train sailors for the coming air ships.

The Pan-American Exposition closed on 2nd November. It is said that the loss on the Exposition exceeds more than four million dollars. Of the \$2,500,000 (£500,000) put in by the stockholders they will receive not one penny.

Amongst the special displays which are being arranged in celebration of the coronation of His Majesty the King, on June 26 next, is a great naval review at Spithead. This is to be on a scale of unprecedented magnificence and splendour.

A return has been issued showing that 15,000 Boer children in the Transvaal and 8,000 in the Orange River Colony are attending schools controlled by the British Government. The attendance is voluntary, no compulsion being used by the Government.

The Commercial Pacific Cable Company has let the Honolulu cable contract. This contract is for a cable between San Francisco and Honolulu. It will start from San Francisco, and it is expected to be completed in January, 1903. It will cost £600,000.

Extensive fires have lately been raging both in New South Wales and Victoria. One fire near Wagga, New South Wales, covered 100,000 acres, destroying the grass and crops. A number of horses were also destroyed. At Borambola, a young man named Frank Curley was burned to death in the flames.

At the last annual meeting of the London City Mission the secretary's report showed that there were 460 missionaries in the Society's employ. During the year they had made 2,300,000 calls, conducted 43,403 cottage or mission meetings, 9,741 open-air services, and 76,785 impromptu meetings in public houses.

The settlement of the Rand is proceeding steadily. Lord Kitchener issued 1600 permits, enabling Transvaal refugees to return thither from the Cape Colony and Natal prior to 15th January, and will also give special permits, at the rate of eighty per week, for some months, to workers resuming operations on the mines.

A clever attempt to escape has been made by a Boer prisoner at St. Helena. By concealing himself in a box he managed to get smuggled on board the Union Castle Mail S.S. Company's steamer "Goth," 4738 tons. He was subsequently discovered, and on the arrival of the steamer at Ascension Island he was transferred to naval custody.

The Japanese Government has shown itself alert to take advantage of the value of wireless telegraphy, the use of which is being extended as the result of Signor Marconi's experiments. Arrangements have been made by the Government for the establishment of a wireless telegraph service between the coast of Corea and Japan, across the Japan Sea.

A shocking disaster, attended with great loss of life, is reported from Saffi, the seaport town on the west coast of Morocco. A waterspout in the harbour was followed by a sudden flood, which drowned 200 persons. Immense damage was also done to property, the customs buildings and all the warehouses in the port being demolished by the rush of water.

A man who claims to have been cured of alcoholism by the following recipe, gives it to the American press: "Make a decoction of ground quassia, a half-ounce steeped in a pint of vinegar, put about a small teaspoonful of it in a little water, and drink it down every time the liquor thirst comes on. It satisfied my cravings, and suffused a feeling of stimulus and strength. I persevered till the thirst was conquered. For two years I have not tasted liquor, and I have no desire for it."

Much attention has been attracted in England, and some apprehension aroused, by the discovery of cracks in the walls of St. Paul's Cathedral. Experts think that the opening of underground railways and sewers in the neighbourhood of the great structure is responsible for the damage. One of the suggested methods to secure the safety of the cathedral, at a cost of about £200,000, is to underpin its foundations by carrying them down about thirty-five feet to the solid blue clay which underlies London.

A tragedy of a most heart-rending character occurred at Port Melbourne, Victoria, on the morning of 27th December. A mother and her three daughters were found dead in the water near to the pier. Later on the body of the eldest girl, aged fourteen, making the fifth victim of the tragedy, was found. The family came from the country, where the father and two boys were left to keep house while mother and the girls visited town. It is supposed that the mother, under some mental delusion, drowned her girls and then herself.

The steamship "Ophir," which left Portsmouth 16th March, conveying the Duke and Duchess of Cornwall and York and their suite on a tour among the British colonies, reached Portsmouth 31st October, after a tempestuous voyage across the Atlantic, from St. John's, Newfoundland. The royal party had travelled 40,000 miles by water and several thousand miles by land, without misadventure, and on a schedule so accurately planned that their return took place within twenty-four hours of the date fixed in their itinerary.

There are two ways of letting your light shine among men. One is that men may see your good works and glorify your Father; the other is that they may see you and glorify you. People infallibly discern which of these two ways we have chosen. It is not so much a matter of the thing we do as of the way we do it. If we are unselfish in our hearts, and eager only for God's glory, that spirit will show itself in our work. If we are in it for ourselves, for what we can get out of it, for our own interests, we cannot conceal it. The false ring of the metal will inevitably betray us.

One of the sights of the river Mamba, New Guinea, is the native church built by the mission at the village of Ave. All visitors are taken to see it. Its proportions so impressed some men from the Gara River that they took its measurements with strips of bark tied together. First they measured the length of the building and folded that measure up; then one climbed the post in the centre and measured the height, that measure being also folded up and put by. The width was then taken in the same way, and the three measures treasured up to display to wondering friends at home.

It is stated that the manufacture of diamonds has been proved possible and practical by two chemists of Indianapolis, who, after experiments covering a period of five years, have made ready to announce their discovery to the world. Even now the imperfect diamonds produced by their process are on the market. Not only, these chemists maintain, can perfect stones be manufactured by their process—stones that are as much diamonds as the original diamonds themselves—but, by adding a small amount of certain metallic oxides at the beginning of the process, crystals of any colour can be obtained.

"Maximite" is the explosive which has been adopted by the United States Government, after an exhaustive series of trials, as a bursting-charge for shells. After its insensibility and keeping qualities had been established other tests were applied. A 12-inch forged steel armour-piercing projectile was filled with "Maximite," buried deep in sand, and exploded with a powerful detonator. On sifting the sand about 7,000 fragments were recovered, and it is estimated that, if all the small pieces which were lost or escaped attention had been secured and counted, there would have been at least 10,000.

About a year ago a once famous Russian beauty was buried in a pauper's grave at Budapest. Princess Ludmilla Gorceszlow, was the daughter of Prince Feodora Gorceszlow, one of the heroes of the Crimean war, and some of the wealthiest and noblest men in Russia were among the suitors for her hand. The Princess, however, eloped with a handsome Hungarian adventurer, who maltreated her and finally deserted her. The Princess then sank lower and lower. At the age of thirty her beauty had gone, and she had become a street beggar in Budapest. Thus she lived for the last ten years, until she died from hunger, cold, and neglect. No one followed her coffin to the grave.

It is said that during all her reign of over sixty years, Queen Victoria wore her crown not more than twenty times at most. In her photographs she is pictured in a widow's cap, but on postage stamps and on official papers that needed her portrait she is duly crowned. So it is with the rest of the family of sovereigns. Their crowns, sceptres, and other playthings peculiar to royalty, generally repose under a glass case in the palace, to be shown to admiring visitors.

The immense variety of boats which are found in Chinese waters have never been adequately described. Some are of enormous size, and are used as magazines for salt or rice. Others have all domestic accommodation, and are employed for the transfer of whole families, with all their domestic attendants and goods, from one place to another. Some called centipedes, from their being supposed to have a hundred rowers, convey, with extraordinary rapidity, the more valuable cargoes from the inner warehouses to the foreign shipping in the ports.

The modernisation of Europe is strikingly illustrated by the announcement that a trolley road is now being built up the slope of Vesuvius for the accommodation of tourists who find mountain climbing distastefully arduous. The trolley line starts at the foot of the mountain and connects with a cable road, which carries the passenger all the way to the edge of the crater, beginning at an elevation of 2,290 feet. Already there is a trolley line from Gizeh to the Sphinx, one for part of the way up Mont Blanc, and a number of them, with transfers and all the modern accessories, through the streets of Rome.

Personals.

The article by Pastor A. T. Robinson, found on another page, is long, but it will repay a thoughtful reading.

A very pleasant outing was taken by the Sabbath-school at Bendigo, on December 30. The location selected was near the Big Hill Reservoir. The meeting, which was truly enjoyable, was brought to a close by singing "God be with you till we meet again."

The January numbers of the "Children's Friend" have come to hand. They are bright and early, and we wish that they could visit the homes of all our readers. If you do not get this little weekly visitor, see and do so; it will more than pay you if only for the children's sake. Price 3/- per year.

A very liberal share of contributions have lately come to hand. We are glad of this, but we must ask our contributors to have patience if their articles do not appear just at once. We will do our best to find a place for them soon. We would, however, urge the need of greater brevity and of clearer writing. Better spend a little of your time in the correct formation of letters and a more condensed formation of sentences than to have the Editor spend a great deal of his time in the monotonous task of trying to decipher hieroglyphics, or bring order out of a chaos of sentences. This exercise would be helpful to you, but not so to the Editor or compositors.

Obituary

Innis.—Died in Annandale, Sydney, at the close of the Sabbath, December 21, 1901. Maggie, youngest daughter of Brother Innis, aged 5 years and 7 months. Her death was caused by paralysis following diphtheria. The afflicted ones share the deep sympathy of all. Their darkness is lighted up by that "Blessed hope," the soon appearing of the Life-giver.

G. C. TENNEY.

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

OUR GENERAL AGENTS

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

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

Queensland Tract Society, The Arcade, Edward St., Brisbane.

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

West Australian Tract Society, 201 Newcastle St., W. Perth.

Tasmanian Tract Society, 198 George St., Launceston.

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

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

International Tract Society, 28a Kooland St., Cape Town, South Africa.

International Tract Society, 451 Holloway Road, London, N.

Printed and published by the ECHO PUBLISHING COMPANY LTD., 14, 16, and 18 Best Street, North Fitzroy, and registered as a newspaper in Victoria.