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BRIDGE OVER WHITE RIVER AT MAIKOP, IN THE CAUCASUS.

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THE NEW YEAR'S BELLS.

ANNIE TEAGUE.

OUT on the night-gloom, bell-
voices deep
Sound forth a death knell o'er
vale and steep.
Toll, sad bells! for thy friend
passing now;
Soon will thy joy-notes greet
one as dear,—
Welcome the heir of the dead
old year;
Flowers from the bier will crown
the new brow,
Hope's bright visions reck not
why or how
Sprang its bloom from the bier
Of the sad old year.
Trembling and fleeing where
distance dwells,
Mem'ry still hears the whisper-
ing bells,
Dim through the dead years,
faintly and low,
Idols once cherished, broken in
twain,
Dreams of a summer dreamt all
in vain,
Ghosts of a past life, clothed
long ago—
Regally, life-like, weeping and
slow,
With the bells at the bier
Mourn the last dead year.
Forth from his palace, gone
evermore,
Old Time, the leveller, shuts
the door
After the pall bearers, turns his
glass,
And lo! the new year, lifting
the latch,
Sceptered and crowned, with
purple to match,
Is king. Ring, blithe bells, for
soon, alas!
New is grown old; and the year
will pass
With tolling bell and bier
For the dead old year.
Back in the past, with their
hopes and fears,
Sleeping, not dead, are the grand
old years,—
Bright with truth that can never
grow old,
Lighting the footsteps of each
new year,
Ripening the fruit of centuries
here,—
A root with infinite flowers un-
told,
Whose tendrils clasp the city of
gold,
Where fun'ral bell nor bier
Tells of a dying year.

[See article "In the Ca"

THE DENIAL.

FANNIE BOLTON.

AMONG the Lord's disciples there was none
More bold, more ardent, none who'd stand alone
More fearlessly than Peter. Boasted he
If all forsook the Lord, the Lord should see
He would be true. His confidence unswayed
E'en by the Lord's rebuke, and undismayed,
He still avowed with his impetuous breath
He'd go with Christ to prison and to death.

Impatient that his Lord was all unmoved
By his avowal of his truth unproved,
He would not hear in heart the sentence meet,
"Satan desires thee, Peter, that as wheat
Thou mayest be sifted. But I've prayed for thee
That thy faith fail not, though denying Me
Thrice ere the cock crows."

Then they took their way
To sad Gethsemane. "Watch ye here and pray,"
The Lord said to his followers; but they slept,
While He, their Lord, in blood and anguish wept;
Nor waked while trembling in the balance swayed
A lost world's destiny, nor wept, nor prayed,
While Christ in that mysterious hour of doom
Drank to the dregs the cup, and saw the tomb
With death agape open to swallow Him,
The light of worlds. Then came He unto them,
And waked them, and his face above
Showed through its anguish only pitying love.

And when the soldiers seized Him at the touch
Of Judas, He who loved o'er much
Pleaded, "Let these go then, if ye seek Me,"
And they forsook Him. Only lingeringly
Peter drew on after the scoffing host
To still make good his unrepented boast;
But with the scorners stood he, fear of heart
Kept him in that cruel hour from Christ apart.
The Sufferer meek, despised, he loved not so
He dared to share with Him that hour of woe:
And yet his heart grieved; but his flesh was weak,
He could not from the coward's bondage break.
And when a maid says, "Thou art his, I trow,"
Peter declares his Lord he does not know.
O, like an arrow wings the faithless word,
And wounds the heart of his compassionate Lord.
O, direful wounding! not as sharp as this
Was the betrayal touch of Judas' kiss;
For well knew Christ the word would pierce again
The wakened heart of Peter with its pain.
Already with its sting of shame and woe,
It drives him forth. He wanders to and fro
Upon the porch, to peer between the throng
Upon his Lord, so weighed with grief and wrong.
His face is white, his heart with hard beats thro's.
He sees the crown of thorns, the mocking roles,
Put on his Lord, hears the wild mockery,
Sees the pale Sufferer in his agony,
And bleeding for his pain in cowardice
He stands with those who mock, with haggard eyes
And when again a damsel him describes
As Christ's disciple, he again denies
He knows the man, and pushes to the hall
Where curses on the suffering Saviour fall.
He sees the mockery, notes the cruel rod
Falling upon the bosom of his God;
Yet scarcely knowing that his sworn denial
Makes more poignant all the pain of trial,
That whitens so the features of that face,
That never wore but look of love and grace.

And then again to goad him to his worst,
His haters once again accuse. He curst,
Swore in his rage, denying that he knew
The suffering Lord, and then the cock loud crew;
And through the din he heard the dreadful sound,
And saw his Lord turn his pale face around,
And fix his eyes upon him, ere had died
From off his cheek the colour of the tide
Of his blind passion. O, thrice-hurled dart!
In one sad glance, to pierce and break his heart;
And, rushing forth into the night, he found
The garden spot, and on the blood-stained ground
Where Jesus prayed alone in agony,
Peter now prays, and weepeth bitterly.
O, cruelly come back his boasts of love; untold
The shame that he for Christ had seemed so bold.
O, fearful pride! O, weak and unknown heart!
O, woeful pain, that's like a barbed dart
Which can't be drawn from out his suffering heart.
All grief that through a mortal's heart can course,
Now surges in his soul with fierce remorse;
To urge him to despair, the evil one
Heaps up his words of pride, for which to atone
No human merit can avail. But sweet

In that dark hour come back the words, "As wheat
Satan desires to sift you; but I've prayed,
I've prayed for thee, that still all undismayed
Thy faith fail not; and when indeed thou art
Converted, and God strengtheneth thy heart,
Strengthen thy brethren." O, these words of love!
How now their deep compassions through him move!
The balm of love reaches his human need.
Subdued, contrite, broken in heart indeed,
Peter goes forth. He feels his sins forgiven,
He knows the very wounds that Christ hath riven,
Pour forth with infinite love, a healing tide
From wounded hands and feet, and pierced side.
There flashes on his soul the love and loss
Of that mysterious Calvary and the cross.

And when the angels at the open tomb
Bid the glad women bear the tidings home
That Christ hath risen, sweet the word is said,
"Tell Peter, Christ is risen from the dead,
And goeth before you into Galilee."
No wonder he plunged quickly in the sea,
To meet his risen Lord, and then the Lord
Spoke unto Peter tenderly the word.
"Lovest thou Me? Lovest thou Me? Lovest thou Me?"

Three times
The question comes, and his denial chimes
In with the words, and yet he answers low,
"I love Thee Lord, I love, and Thou dost know."
And that he knew. How sweet the words and deep,
The Saviour spake to Peter, "Feed my sheep,
Feed, feed my lambs." Thus doth He prove the faith
That in his tempted follower He hath.
What charge more dear could Christ, the Saviour, give?
"Feed those I died for, teach my loved to live."
And who could better teach them this than he
Who, for his sin in dark Gethsemane
Wept bitterly upon the path of blood,
And learned reliance on the love of God?

O souls, disciples of the gracious Lord,
Have ye not boasted with self-boastful word,
How ye too would be true? And have ye not
Failed in some time of trial, and left a blot
Upon your truth? Has not there gathered swift
The hosts of ill, your very heart to sift?
And have ye failed not once, but twice, thrice, more?
And gone forth shame-faced, aye, and spirit sore,
To mourn where Christ mourned in Gethsemane,
To weep as Peter wept there bitterly?
Yet unto thee the word of hope is given,
"I've prayed for thee. Thy sins are all forgiven.
Go forth to strengthen others when they weep;
"Thou lovest Me; go feed my lambs, my sheep."
This is Christ's confidence in thee, cast down
And helpless soul. Look on his cross and crown;
And through his grace, in spite of thy denial,
Thou shalt be true to Him in heavier trial.
Like him, who witnessed with unfaltering breath,
And went at last to prison and to death.

General Articles.

THE FIGHT OF FAITH.

MRS. E. G. WHITE.

EVERY one who shall be found with the wedding garment on, will have come out of great tribulation. The mighty surges of temptation will beat upon all the followers of Christ; and unless they are riveted to the eternal Rock, they will be borne away. Do not think you can safely drift with the current; you must stem the tide, or you will surely become a helpless prey to Satan's power. You are not safe in placing your feet on the ground of the enemy, but should direct your path in the way cast up for the ransomed of the Lord to walk in. Even in the path of holiness you will be tried; your faith, your love, your patience, your constancy, will be tested. By diligent searching of the Scriptures, by earnest prayer for divine help, prepare the soul to resist temptation. The Lord will hear the sincere prayer of the contrite soul, and will lift up a standard for you against the enemy.

Jesus left his home in heaven, and came to this dark world to reach to the very depths of human woe, that He might save those who are

ready to perish. He laid aside his glory in the heavenly courts above, clothed his divinity with humanity, and for our sakes He became poor, that we through his poverty might be rich. He came to the earth that was all seared and marred with sin; "and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." He submitted to insult and mockery, that He might leave us a perfect example. When we are inclined to magnify our trials, to think we are having a hard time, we should look away from self to Jesus, who is the author and finisher of our faith, "who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." All this He endured that He might bring many sons and daughters to God, to present them before the universe as trophies of his victory.

Will man take hold of this divine power which has been placed within his reach, and with determination and perseverance resist Satan, as Christ has given example in his conflict with the foe in the wilderness of temptation? God cannot save man against his will from the power of Satan's artifices. Man must work with his human power, aided by the divine power of Christ, to resist and to conquer at any cost to himself. In short, man must overcome as Christ overcame. Christ was a perfect overcomer; and we must be perfect, wanting nothing, without spot or blemish.

In order to be overcomers, we must heed the injunction of the apostle: "Let this mind be in you which was also in Christ Jesus." He is the Pattern that we, as his disciples, must follow. We cannot cherish selfishness in our hearts, and follow the example of Christ, who died to make an atonement for us. We cannot extol our own merits, and follow his example; for He made Himself of no reputation, and took upon Himself the form of a servant. We cannot harbour pride, and follow Christ, since He humbled Himself until there was no lower place to which He could descend. Be astonished, O heavens, and be amazed, O earth, that sinful man should make such returns to his Lord in formality and pride, in efforts to lift up and glorify himself, when Christ came and humbled Himself in our behalf even to the death of the cross.

Christ came to teach us how to live. He has invited us to learn of Him to be meek and lowly of heart, that we may find rest unto our souls. We have no excuse for not imitating his life and working his works. Those who profess his name, and do not practice his precepts, are weighed in the balances of heaven, and found wanting. But those who reflect his image will have a place in the mansions which He has gone to prepare.

The redemption that Christ achieved for man was at infinite cost to Himself. The victory we gain over our own evil hearts and over the temptations of Satan will cost us strong effort, constant watchfulness, and persevering prayer; but, gaining the victory through the all-powerful name of Jesus, we become heirs of God and joint-heirs with Christ. This could not be the case if Christ alone did all the overcoming. We must be victors on our own account. Then we shall not only reap the reward of eternal life, but shall increase our happiness on earth by the consciousness of duty performed, and by the greater respect and love that we shall win from those about us.

He who is a child of God should henceforth look upon himself as a part of the cross of Christ, a link in the chain let down to save

the world, one with Christ in his plan of mercy, going forth with Him to seek and to save the lost. The Christian is ever to realise that he is bought with a price, to stand under the blood-stained banner of Prince Immanuel, to fight the good fight of faith, and lay hold on eternal life. He is to reveal Christ to the world. The self-denial, the self-sacrifice, the sympathy, the love that were manifested in the life of Christ are to reappear in the life of his followers. In order to do this, we must put on the whole armour of God; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." If we do not overcome, we lose the crown; and if we lose the crown, we lose everything. Eternal loss or eternal gain will be ours. If we gain the crown, we gain all things; we become heirs of God, and joint-heirs with Christ.

Christ is coming in a little while. He has been our brother in suffering; and if we overcome through his grace, we shall see Him as He is. We shall suffer here but a few days longer, and then enter into an eternity of happiness; for there is sweet rest in the kingdom of God. For those who fight the good fight of faith, there is reserved a crown of glory, a palm of victory, an inheritance incorruptible, undefiled, and that fadeth not away. Let the determination of every soul be, "I must run the race; I must overcome."

IN THE CAUCASUS.

H. P. HOLSER.

THE Caucasus is a term designating the territory lying between the Black and Caspian seas, an area estimated at 56,000 square miles. The name is also applied to the mountains extending from sea to sea, from the southeast to the northwest. The whole range is about seven hundred miles in extent, and constitutes a portion of the boundary between Europe and Asia. North of the mountains are fertile plains which extend to the country of the Cossacks, while on the south the mountains descend more gradually into the hill country of Georgia. The Caucasus has a mixed population, consisting of Russians, Germans, Cossacks, Tartars, and Circassians on the north, and in the mountains and to the south in addition to those named are Persians, Armenians, and Turks.

Since the beginning of the present century, when Georgia was annexed to Russia, the Caucasus has caused Russia much trouble. The mountains were in the possession of various tribes, whose wants were supplied by hunting and robbery. From time to time they would break forth on the inhabitants of the plains, and plunder them of cattle and grain. After many futile efforts to subdue them, the Russians induced the Cossacks to undertake the work by ceding them large portions of land. By this means, and with the aid of German officers, the tribes have been nominally subjugated, and the whole country is now in the possession of Russia. Since the Turko-Russian War, the empire of the Czar has been extended still farther south, some distance below Kars, to Mount Ararat and to the source of the Euphrates.

At the southern extremity of the Caucasus range, in the vicinity of Baku, is the great oil region of Russia, from which nearly all Europe is supplied with petroleum. Partly by railway, and partly by pipes extending about three hundred miles, the oil is transported from Baku on the Caspian to Batoum on the Black Sea,

whence it is taken by tank-steamers to the various distributing ports of Europe.

Although less remarkable on the whole, the Caucasus mountains exceed the Alps in height. Mount Blanc, the highest of the Alps, and the highest in Europe, is 15,777 feet, while Mount Elbruz, the highest of the Caucasus, is 18,493 feet. There is but one pass through the Caucasus Mountains traversable by vehicles, and this is an excellent military road from Vladikavkas to Tiflis, a distance of one hundred and twenty-five miles. Passing from Russia to Constantinople in November, 1891, in company with L. R. Conradi, superintendent of our Russian mission, the writer crossed the Caucasus range *via* this road.

We took the stage at Vladikavkas early in the morning. Our company consisted of five passengers, a driver, and a well-armed Cossack, provided by the stage company for our safe conduct and protection against robbers, which still infest the mountains. At first, we had four horses, then six, and as the grade increased a seventh was added. The morning was clear, and just above the foot-hills appeared a pearly white peak, apparently within range of a gun-shot. On inquiry, we learned that it was Mount Kazbek, 16,500 feet, the second highest of the range. Although familiar with the deception of mountain distances, we could not believe our guide when he told us that it was actually thirty-four miles distant. But time proved his statement true; for though our horses were on the trot most of the time, we did not reach it till 3 P.M. By this time a storm was raging on its summit. In the evening, as we were passing out of sight of it, we had a beautiful sunset view.

Every few miles our horses were changed, the number used the first day being thirty. By evening we had reached the highest point in the pass, some 8000 feet above sea level. Here we remained over night. Next morning we found ourselves enveloped in a snow-storm. From this point the descent is most rapid and interesting. From snow-storm we passed into the clouds, and from the clouds into rain, and from rain into the sunshine in the valley below. We had come ten miles down the mountains, but had advanced less than three on our journey. The scenery was magnificent most of the way. Above us were the ever-changing forms of the snow-capped peaks; below us the swift stream dashing over the rocks; while our road wound in and out along the mountain-side, sometimes far above the stream, and sometimes on a narrow shelf cut from the rocks. This being the only land route between Russia and Georgia, it is much travelled. We met all manner of vehicles, from the rough ox-cart to the fine officer's hack.

The second day we passed many Syrian oxen, with their large black horns, and dark skin almost destitute of hair. Excepting Russians, the people wear the Asiatic style of dress. It was a rarity to see a man with a whole coat; all seemed to be in patches and rags. The houses of the Asiatics are readily known by their roofs, which are flat and covered with earth, while the pitched roofs of the Russians are covered with straw. On the way, groups of Circassian and Tartar boys would run long distances by the side of our coach, singing, dancing, and turning summersaults, constantly repeating the word "bachschisch" until the passengers would throw them a few kopeks. On the southern slopes of the mountains, we saw many flocks of sheep and goats feeding together, cared for by one or more shepherds. The first day we drove forty-

four miles, up-grade all the way, and the second eighty-one miles, using thirty-two horses, making sixty-two for the two days' trip.

In the evening of the second day we arrived at Tiflis, the chief city of Georgia. For fourteen centuries this was the headquarters of the Georgian princes, who claimed to be direct descendants of King David. Their line became extinct in 1801, when their country was annexed to the empire of the Czar. Tiflis is a lively town, is quite a noted resort, and is a combination of Asiatic and European life. Tinkers and workmen of all kinds have their shops on the sidewalks; water, tallow, and other substances are transported about the city in the skins of animals, the legs serving as convenient handles.

"Probably the total population of the Caucasian region is not short of 2,500,000. Ancient history makes frequent mention of this region. Here, Prometheus was chained; Deucalion, Pyrrha and the Argonauts, Sesostris and the Egyptians, the Scythians, Mithridates, Pompey, and Trajan are associated with its history." We have now finished our hasty trip through the mountains, and will close our sketch with another look at the portion of them presented in our illustration on the first page, which gives a view of the bridge over White River at Maikop.

THE GOSPEL IN HEATHEN LANDS.

POLYNESIA.

A. G. DANIELLS.

ON the arrival of the *Duff*, the first missionary ship to the South Seas, in August, 1797, it was decided that ten of the twenty-nine missionaries should go to the Tonga Islands and establish a mission. They located at Tongatabu. Their reception by the natives was of a favourable nature; but it was not long before serious difficulties arose. The natives proved fickle and the missionaries lacked experience in dealing with them. At the end of three years a civil war broke out. Some of the missionaries lost their lives, and the rest escaped to New South Wales. And so the first effort to evangelise the inhabitants of the Tonga Islands entirely failed.

Twenty-two years elapsed before another decided effort was made to help these people. They were in sad need of help; for they were idolaters, polygamists, and cannibals. In 1822 the Wesleyan Missionary Committee undertook the task of planting the gospel in this group of islands. Rev. Mr. Lowry and wife, accompanied by a blacksmith and a carpenter, were sent from Australia. This effort accomplished but little. At the end of the first year, Mr. Lowry felt it duty to return to Australia with his wife, whose health had well-nigh failed. The two artisans, who were left amongst the natives, received very harsh treatment from them.

In 1826 Messrs. Thomas and Hutchinson with their wives were sent from London by the Wesleyan Society. Their first year was full of difficulties, but they were not discouraged. They could see that a change was coming over the natives. A spirit of inquiry was manifested, and they found more work than they were able to do. In response to their call for help, the society sent out Messrs. Turner and Cross with their wives. Large numbers of children attended the school, and hundreds of adults came to the preaching services. Naturally these strange things were reported, and the people of the other islands besought the missionaries to visit them.

Among others who came to them for light was the king of Habai. This man subsequently became a Christian, and was made king of all the islands. He is known as King George of Tonga, and is still living. The missionaries of the *Pitcairn* had the privilege of visiting this king in 1891, and of talking with him about the coming of the Lord and other Bible truths. He is a man of piety, and has manifested rare ability in the government of the islands. As soon as he accepted the gospel, he began to work for the conversion of his people. He visited the different islands, of which there are eighteen, and instructed the people with much skill and devotion.

But to return to the missionaries. They had many evidences that the hand of One greater than man was at work. When they were pressed by the king of Habai to open a mission on his island, they sent to the committee in London for permission to do so. They waited long and anxiously for a reply. One day a packet was washed ashore. On opening it the missionaries found a letter from the committee granting permission to "go forward." "Of the schooner from Sydney by which that letter had been forwarded, nothing more was ever heard. Apparently ship, crew, and cargo had all disappeared, and yet the winds and waves bore safely to the right spot the longed-for missive that gave permission to the missionaries to proceed in their holy enterprise."

The mission was established in Habai; King George and his subjects embraced Christianity, destroyed their gods, turned the temples into chapels, and placed their children in the schools to be taught the gospel. In the course of a few years, the inhabitants of each island renounced idolatry. There can be no doubt but that many became genuine Christians; for they bore the fruits of the Holy Spirit. Many native teachers and preachers have developed into excellent missionaries. They have gone to other islands, and by the blessing of God have succeeded in leading the people to the light. "It should be mentioned, that at Nukuaalofa is a high-class school known as Tuban College, where young natives study science, and mathematics, and other advanced subjects. The Friendly Islanders are now a Christian people, amongst whom Christian life not unfrequently reaches a high degree of development, and shows itself in Christian benevolence and other practical virtues. The entire expenses of the mission are more than covered by the contributions of the islanders, and there is a surplus left for the good of the cause in other lands."

The gospel was carried to the inhabitants of the Samoan Islands under the most interesting circumstances. In 1830 John Williams set out from the Society Group for Fiji and other islands in that region. On the way he called at the Tongan Group, and spent some time with the Wesleyan missionaries at work there. After counseling together, it was decided that the Fijian Group should be worked by the Tongan missionaries, and that Mr. Williams should proceed at once to the Samoan Group.

After this decision, Mr. Williams found a Samoan in the Tongan Islands. His name was Fauea. He had been absent from his native islands for some years. He and his wife had both accepted the gospel, and wanted to return home. Williams judged him to be a man of good sense and piety, and felt that it was another of the many openings of God's providence that he had seen. And he judged rightly.

After setting sail for Samoa, Fauea came to Mr. Williams with a dejected countenance, and told him that he had been thinking of a great chief of the islands. He said that wicked spirits abode in him, and that he kept all the chiefs and people in terror, and that if he rejected the message, the mission must be a failure; for he would stir up the people against it. This was not a pleasing bit of news; but Mr. Williams, as in all other cases, committed the matter to God, and sailed on with a strong heart. On reaching the islands, the first thing Fauea did was to inquire of the welfare of his people. With a trembling voice he asked of the great chief. "He is dead," was the reply. At this Fauea began to leap about the deck and shout to Mr. Williams saying, "The devil is dead; the devil is dead: our work is done; the devil is dead." This wicked chief had been dead about ten days, and everything was prepared for the missionary.

Mr. Williams soon found his way to Malietoa, the leading chief of the islands. This chief proved to be a noble man and a great help to missionary operations. He became a Christian,



A NOOK IN THE SOUTH SEA ISLANDS.

and, like King George of Tonga, used his influence to lead others to the light. In a short time the inhabitants of all the group accepted the gospel. They were a simple, noble-spirited people. Had all the Europeans who have gone to live amongst them, and to whom they have looked for an example, been what they should, what a noble, good people they might have become. But alas! they have been led into many vices, and it is a question whether the people as a whole are in a better state than they were the day when John Williams sailed into their beautiful harbours.

LORD TENNYSON'S FUNERAL.

MRS. FLORENCE J. MORRISON.

THE funeral services of the poet laureate were held in Westminster Abbey on October 12, amid scenes most solemn and impressive. A great restless crowd, anxious to miss nothing of the ceremony, waited in the Cathedral yard for hours; and when the doors were opened, a great human wave poured in, so that in a few minutes every part of the nave, aisles, and transepts not reserved for holders of tickets became densely crowded. The thousands who failed to gain admission waited outside, listening for faint sounds of the choral service.

While the multitude of mourners and friends were gathering, the body was resting in its tributary wreaths in the Chapel of St. Faith.

In great quietness the time passed. The south transept was covered with violet carpet, and a space was kept open by detachments of volunteers representing the three kingdoms,—the Queen's Westminster, the London Scottish, and the London Irish. Just at the base of Chaucer's tomb was the chosen resting-place of his great successor. A profusion of beautiful wreaths and floral offerings were placed about the open grave, the sides of which were covered with a violet cloth edged with white. The stillness was broken by the organ, a mere dawning of sound, which grew in volume and presently ceased; then from without came the solemn tolling of the bell.

The chimes from the clock-tower sounded the half-hour after noon, when, just at the appointed time, the funeral procession began its march to the choir. The words, "I know that my Redeemer liveth," were sung in a soft but clear and sweet tone by the boys; the coffin escorted on the shoulders of its illustrious pall-bearers (the Marquis of Salisbury, the Duke of Argyll, Lord Selborne, Lord Dufferin, Lord Roseberry, Mr. White of the United States Legation, Lord Kelvin, Sir James Paget, Dr. Butler, the master of Trinity, Cambridge, Dr. Jowett, Mr. W. E. Lecky, and Mr. J. A. Froude), was followed by the mourners, and these by over two hundred persons of distinction in arts and arms, in literature and science, in politics and religion, who had been invited to take part in the procession, and were gathered together in the unique assemblage to do due honour to the dead poet.

The coffin having reached the choir, the 90th psalm was sung, and Canon Duckworth impressively read the lesson. After this the poems of Lord Tennyson, "Crossing the Bar," "One Clear Call for Me," "Tide that, Moving, Seems Asleep, too Full for Sound or Foam," and "When the Dumb Hour, Clothed in Black," were sung to most appropriate music.

The coffin was borne to the graveside, and clergy, choir, and mourners grouped around, and the service was continued.

"The sun, which was shining all the time, and picking rare points of beauty in its progress, filled Poets' Corner with a lovely light, while the coffin was lowered into the grave, and shone upon the last resting-place of the poet, even while the Dean was committing the body to the hallowed earth of the Abbey." By request of Lady Tennyson, "Holy, Holy, Holy! Lord God Almighty," was then sung as the coffin was lowered gently into the shallow grave, covered with the Union Jack and wreaths of flowers from the immediate relatives; the benediction was pronounced, and then in slow procession the mourners passed the grave, when loving and loyal eyes gazed upon the coffin for the last time.

The solemn scenes of the funeral of Lord Tennyson have been compared with a like occasion about three years ago, the funeral of Robert Browning. "If the intellect of England was not more strongly represented in or about the Abbey than at Robert Browning's funeral, the heart of the nation certainly was; and among the many classes assembled, there were seen signs of a sorrowful respect that showed how far the influence of Tennyson had reached."

It was the wish of the poet laureate that the funeral should be as simple as possible. This was beautifully carried out at Aldworth, his home. The body was carried from his house to the station in the evening. The coffin, which led the procession, covered with wreaths, lay in a cart. Following were the members of the

family, a pony cart piled with flowers, and a procession of servants and neighbours, walking two and two. On its arrival at the station, the coffin was placed in a compartment of a first-class carriage, and was accompanied by a few relatives to London. When the train arrived at Waterloo station, a covered van was in waiting, and received the coffin, which was carried to the Abbey. The clergy of the Abbey were in waiting, and received the coffin and mourners, conducting them to St. Faith's Chapel, where the coffin remained for the night. After a short prayer, Mrs. Tennyson with the others retired from the Abbey.

Among the wreaths of flowers were two sent by the Queen, the laurel wreath contained a card with the words, "A mark of regard and admiration from Victoria, R. I." One wreath of Mrs. Gladstone's own making bore a card with the words, "In the vast cathedral leave him; God accept him; Christ receive him." The Society of Authors presented a great cross of white dahlias; traced in violets were the words, "These to his memory, since he held them dear." All about the marble tomb of Chaucer were placed many beautiful wreaths

resources of the mind of God, as manifested in the diversity of his works, showing power, everlasting power, upon every hand, with a depth of wisdom far exceeding the mind of man to grasp. Nature has vast fields for every school of thought, and our natural surroundings are a university in which we may become better acquainted with the Source of all knowledge, and a better acquaintance with God gives us a better knowledge of ourselves, and so leads to humility.

The universe at large proclaims God to be a God of power, while upon the other hand Gethsemane and Calvary declare Him to be a God of mercy; and an association of the two thoughts in the person of Christ, should at once place Him before us as a Being mighty to save, before whose presence even death fled, and over whom the grave had no control. Friends, we are bought with a price; a sacrifice has been offered in which everything concentrates,—power, might, mercy, peace, and love. "Without the shedding of blood there is no remission of sin;" and blood has been shed that is of sufficient value in the sight of God, a full and complete sacrifice acceptable in his sight, for all who avail

say, Come. And let him that heareth say, Come," and drink of the water of life freely.

The apostle Paul thought that he was a great sinner; so did David, and so will every one who has a right estimation of himself; but if this be the case, let us, with them, associate the thought that we have a great sacrifice in Christ, and one that is indeed mighty to save, and also that we may be found among those whose peculiar right is a claim to the righteousness of Christ, with an accompanying reverence for his holy law.

LOVING CHRIST'S APPEARING.

THERE is no one event in which so much centres as the second coming of Christ to our earth. All the righteous dead that are now sleeping in their dusty beds are to come forth, the righteous living are to be changed, and both together ascend into the heavens to realise their long-cherished hopes.

The Scriptures abound with testimony relative to both the certainty and the nearness of this great event. When Christ was here on earth the first time, He gave instruction to the people, especially his disciples, that reached down through the ages, to the close of time. He said to his disciples just before He left them to ascend to his Father, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14:2, 3. The promise is positive and definite, and will certainly be fulfilled.

While the disciples were steadily watching the disappearing form of the one they so much loved, two angels were sent to renew the promise that He had made them, and to instruct them also as to the manner of his coming: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11. If those same disciples who sadly gazed upon their disappearing Lord were here on earth to-day, what would be a greater source of rejoicing than the news that He was soon to come again, just as they had seen Him go away?

There is no truer test that we love Christ, and are led by the Spirit, than that we desire to see Him, and like to hear about his coming. People do not feel easy in the presence of strangers; they care but little for a visit from one with whom they are entirely unacquainted. But how anxiously we look forward to the time when a much-loved friend is to visit us! No better evidence could be given that we love our friends than the desire to be in their presence. Just so it is in respect to Christ's second coming.

Bible writers speak of his coming in language highly expressive of joy and hope: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." 1 Peter 1:7, 8.

Yes, those who love Christ will believe and rejoice in his second coming. They will, according to his express command, watch every token of their coming Lord. Mark 13:35-37. He promised that signs should precede his coming. Matt. 24:29. These signs have appeared in the heavens, and are chronicled upon the pages of history. Certainly the time has come to rejoice in the hope of Christ's soon coming.



A SAMOAN SCENE.

(*"Gospel in Heathen Lands," p. 3*)

Lilies and roses and violets were there in profusion; but among them all was none that seemed more appropriate than a simple wreath of laurel from the garden of Shakespeare, the poet whom Tennyson loved so much.

MIGHTY TO SAVE.

JOHN B'LL

THAT Christ is mighty to save, we have ample proof; for He is co-equal with God, and "without Him was not anything made that was made." The universe at large proclaims his wondrous power; "for the heavens declare the glory of God, and the firmament showeth his handiwork." And the human mind, in contemplating the beauties of nature, is carried in reflection to its Author, and may well join with the redeemed throng in the expression, "Great and marvellous are thy works, Lord God Almighty."

Nature, as displayed in the diversity of her manifestations, invites, and has invited, minds of the present and of all ages to mature their knowledge by intercourse with her, and by investigation of her realm; and if this is done from the standpoint that Christ, in connection with the Father, is their Author, every investigation must lead to one point, viz., the exaltation of the God-head. The works of the great Creator are made to be remembered. Their voices all around us proclaim the wondrous

themselves of it, and who in so doing conform their lives to the law of God as magnified upon Calvary. Then what human mind can adjust an adequate value to the great sacrifice that has been offered?—None; for it will take an eternity to measure the love of God and the value of the sacrifice paid for our redemption. Mercy and power met together on the cross of Calvary; and man, through accepting Christ as his Saviour, has the benefit of the one and an extended enjoyment of the other, for man's chief end is to glorify God and enjoy Him forever.

That there is an exceeding virtue in the gift of God's Son, the lives of millions can testify,—lives that have stood calm and heroic in the hour of adversity, affliction, and danger, manifesting to all that faith in Christ is an anchor to the soul, a solace to the breast, a peace to the conscience, and a hope that maketh not ashamed. Many, like Bunyan's pilgrim fleeing from the City of Destruction, laden with the accumulated sins of years, groaning under a burden heavy to bear, have found to the joy of their souls, when realising that Christ was their personal Saviour, that sins, even of an aggravated character, when accompanied by a genuine repentance, have received a full remission; and Satan has often been defeated when simple faith, centred in the mighty Redeemer, has waived any doubts that a powerful enemy might insinuate as to the willingness and power of Christ to save. "The Spirit and the bride

The Home Circle.

TO-DAY IS THE DAY OF SALVATION.

SAY not thy fond, vain heart within,
The Father's arm shall still be wide,
When from the pleasant ways of sin
Thou turn'st at eventide.

Though God be good, and free be heaven,
No force divine can love compel;
And were the song of sins forgiven
To sound through lowest hell,

The sweet persuasion of his voice
Respects the sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still.

As one, who, turning from the light,
Watches his own gray shadow fall,
Doubting, upon the path of night,
If there be day at all!

No word of doom may shut thee out,
No wind of wrath may downward whirl,
No swords of fire keep watch about
The open gates of pearl;

A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

Forever round the mercy-seat
The guiding lights of love may burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?

What if thine eye refuse to see,
Thine ear of heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

O, doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul!

To doubt the love that fain would break
The fetters from thy self-bound limb,
And dream that God can thee forsake
As thou forsakest Him!

—Whittier.

WOMEN OF THE BIBLE.—XXXII.

Bath-sheba.

A. M.

AMONG the many internal evidences of the Bible that prove its divine origin, we may mention that of laying bare the motives and acts of the human heart, concerning which it declares, "The heart is deceitful above all things, and desperately wicked. Who can know it? *I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.*" Jer. 17: 9, 10. This shows the necessity of a faithful record of the lives of those whom God has chosen to teach us the truth of the foregoing statement. For this purpose the Scriptures unfold to us the full account of David's unlawful connection with Bath-sheba, its cruel and fatal results; and his repentance and restoration to the favour of God. We notice that David fell into temptation when he was at ease; his enemies had been subdued and his kingdom established.

Joab with his servants and all Israel were in conflict with "the children of Ammon and besieged Rabbah; but David tarried still at Jerusalem. And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and

took her." Then David feared lest his wrongdoing should be discovered, and sought to hide it by recalling Bath-sheba's husband from the field of battle under the pretext of inquiring after their movements. But when Uriah left the king's presence, he went not down to his own house, but "slept at the door of the king's house." David said unto him, Why "didst thou not go down unto thine house?" And Uriah declared that he would not enjoy the comforts and happiness of home, while "the ark, and Israel, and Judah abode in tents, and my lord Joab, and the servants of my lord, are encamped in the open field." "As thou livest, and as thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here to-day also, and to-morrow I will let thee depart." "And when David had called him, he did eat and drink before him, and he made him drunk; and at even he went out to lie on his bed with the servants of his lord, but went not down to his house. And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out and fought with Joab; and there fell some of the people of the servants of David; and Uriah the Hittite died also." "And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. *But the thing that David had done displeased the Lord.*" 2 Sam. 11.

David was permitted to carry out the evil inclination of his heart, just as many who read his history have done, and are now doing. But God is as surely taking account now as when He sent his prophet Nathan to David, saying, "Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour." "For thou didst it secretly; but I will do this thing before all Israel, and before the sun." The careful reader of the subsequent history of David will see how faithfully this sentence was carried out.

In the times when David lived, the sin of taking many wives was very common; thus the spiritual and moral perception of the people was weakened and warped concerning the commandments of God that He had given to regulate their conduct; and so they fell an easy prey to any temptation of this kind. And the mark of God's displeasure was put upon one of his chosen servants; David was made a public example of God's displeasure against this corrupting sin for all succeeding generations, that none should presume to commit this sin because of their exalted position and power, or *their standing and favour with God*. Be he sinner or saint, believer or unbeliever, God will punish him who sins. What is sin? "Sin is the transgression of the law" of God. 1 John 3: 4. But David knew there was forgiveness with God that He might be feared; he had often meditated upon the name of the Lord,—"the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34: 6, 7. Yet many quite ignore this last clause, and presume on the mercy of God without complying with the conditions upon which God forgives sin.

David did not so, but immediately confessed his sin, saying, "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me. Against Thee, Thee only have I sinned, and done this evil in thy sight; that Thou mightest be justified when Thou speakest, and be clear when Thou judgest." "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. *Restore unto me the joy of thy salvation; and uphold me with thy free spirit.* Then will I teach transgressors thy ways; and sinners shall be converted unto Thee." "Thou desirest not sacrifice, else would I give it." "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Ps. 51: 17. Yes! David knew the great sacrifice had been offered in Christ the Lord; as he cries, "*Behold, O God our shield, and look upon the face of thine anointed.*" Ps. 84: 9. The sacrifice of the lamb offered morning and evening was but to keep this truth before their minds, that one had given his life for them. The various sacrifices and offerings were designed to teach some aspect of the glorious plan of salvation.

Just as we now in baptism (believers—not infant) do confess our belief in the burial and resurrection of our Lord for us, and in the Lord's supper his death; according to his own divine appointing David's repentance was genuine and thorough, and God freely forgave him. But the evil effects of his conduct have followed even to this day, as declared by the prophet, "*Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme.*" Mark "the enemies" of the Lord. These have scoffed and sneered at David being called "a man after God's own heart," because they know not the Lord, neither his name; and so they misinterpret God's dealings with mankind, and see not his great love in the gift of his only begotten Son to die for man that he might be redeemed. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55: 8, 9. Yet they dare to set up their own ideas as the standard altogether apart from God's revealed will, and submit not themselves to his righteous commandments. But what is David's testimony as he reviews his life? "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Ps. 32.

"For this shall every one that is Godly pray unto Thee,
In a time when Thou mayest be found."

SHARP WORDS.

"NONSENSE!" said Mr. Wheaton shortly. Mrs. Wheaton's face flushed scarlet; she looked up at him, and, if I mistake not, a sharp reply got up as far as her throat; but she choked it down, it did not part her lips. Then she murmured something about her scissors, and slipped out of the room.

Mrs. Wheaton had ventured to make some remark on a subject with which she had no

great acquaintance, and perhaps her woman wit was at fault. Indeed, I remember thinking at the time that it was, at least in part; but what she said was not nonsense.

After Mrs. Wheaton went out, there was a moment or two of silence, then I broke it. Mr. Wheaton and I are old friends, and I presumed a little on that fact.

"Tom," said I, "how long have you been married?"

"Twenty-four years next May," said he. "A year from next May, if we both live so long, will be our silver wedding. And yet it seems but yesterday that Lucy and I went sleighing in the moonlight that Christmas that I ran away from home for my holidays, much to the chagrin and vexation of my sisters, because I found greater attractions at Lucy Vine's."

"I wonder," said I speaking slowly and musingly and as it were to myself—"I wonder if that Christmas holiday you would have spoken to Lucy Vine as you spoke to your wife just now?"

"How?" said Mr. Wheaton; and he turned sharply upon me.

"Nonsense!" I repeated; and I threw into my own voice all the vigour and sharpness there had been in his. It was a hazardous experiment, but Tom and I were old friends.

He looked at me sharply for a moment. "Shoh!" said he, speaking to himself, "I wonder—" and then quickly, "Do you suppose she minded it?"

"What did she get up and go out for without a word in reply?" I asked.

"To get her scissors, I believe," said he.

I laughed at him. "It is taking her a long time to find them," I replied. "Yes, she did mind it. If you had seen the quick flush in her face, and the quick look, first at you and then at me, and the choking at the throat, and the nervous movement of the hands, you would not have doubted that she minded it. Suppose she said to you 'Nonsense!'" and I fired it at him again as explosively as I could; "how would you have liked it?"

He shook his head slowly; he was still studying the fire.

"Suppose I had spoken so to her, how would you have liked it?"

"I would have said you were no gentleman," said Mr. Wheaton; "but—but—"

"But what?" said I.

"Why, John, a fellow can't be studying all the time how he'll talk to his own wife. If he can't be free at home, he can't be free anywhere. She ought not to be so sensitive. She knows I didn't mean anything."

"Tom," said I, "if any one else accused you of saying something when you didn't mean anything, you'd get redder in the face over it than she was just now. You did mean something. You meant exactly what you said. You thought what your wife said was nonsense, and you blurted it right out."

"Well, it was nonsense," said Mr. Wheaton.

"I am not so sure of that," said I; "but if it were, that was no reason why you should tell her so."

"Do you always weigh your words when talking with your wife, as if you were in a witness box before a Philadelphia lawyer?"

"No matter what I do," said I. "Perhaps I have learned a lesson here to-night that will make me more careful hereafter. Of one thing I am very sure, Tom; if we were as careful of our wives after twenty-five years of married life as we are of our girls in courtship—"

But I did not finish my sentence; for just at that moment the door opened, and Mrs.

Wheaton came in. I had barely time to notice that she had forgotten what she went for, for she had no scissors in her hand, when Mr. Wheaton, in his warm, impulsive way, reached out his hand, caught hers, drew her to him and said, "Lucy, my dear, Mr. Laicus here has been giving me a regular going over for speaking to you as I did just now. It was nonsense, you know; but I had no business to tell you so, at least not in that brutal style."

She flushed redder than before; then stooped down; brushed the rich, black hair off from his forehead; put a kiss upon it; thanked me with her eyes; and then said, "I declare I forgot my scissors after all," and slipped out of the room again.

"John," said Mr. Wheaton, grasping me by the hand, "I am much obliged to you. I remember Lucy always had a sensitive soul; I wonder if I have been pricking it with sharp words without knowing it all these years. I think I have learned a lesson to-night which I shall not soon forget."

"I think I have learned one, too," I replied.—*Christian Union.*

JANUARY.

O THE beginnings of things!

Bright little springs in the mountains, from which great rivers down flow:

The first pale pink of the roses; the first white fall of the snow;

Babies, the beautiful darlings, dimpled and winsome and dear;

The glow of the sky in the morning—and the first new days of the year!

I love the beginnings of things!

For then you feel stronger and braver, more ready to climb and to try;

The old day of blunders is over, the time for mistakes is gone by;

And somehow or other the future is fuller of light and of cheer,

When a little maid peeps at the world through the first new days of the year. —*Wide-Awake.*

Useful and Curious.

DISCOVERY OF A CAVERN IN FRANCE.

SOME workmen employed in a quarry at Taverny, a village in the forest of Montmorency, while excavating a block of gypsum a short time ago, came upon a cavern, the existence of which had never been suspected, and which is exciting considerable interest in scientific circles. There is an underground gallery, about a third of a mile long and nearly 200 feet below the surface, hewn out of the solid gypsum, while at the extreme end of this gallery is a small opening about 28 inches high and about 32 inches wide. By means of a ladder the workmen and the visitors who have since been to examine the cavern have been able to get into a sort of circular grotto, perfect in circumference and measuring about 40 feet in diameter. This grotto is in the shape of an inverted basin, and the appearance of the side walls indicates that the air had never penetrated into it until it was discovered by accident recently. The arched roof seems to have been, as it were, carved into all sorts of fantastic designs by a stream of water. The opinion of the scientific visitors is unanimous upon this point, though they differ very much as to how the action of the water was brought about. The owner of the quarry beneath which this cavern is situated is having the roof of it consolidated, and the blocks of gypsum which are lying about

inside it removed, in the hope that this may give some clue to what is at present a complete mystery.—*Colliery Guardian.*

LIGHT MORE POWERFUL THAN THE SUN.

PROFESSOR SCHIRM, of Berlin, Germany, has produced a flash light much more powerful than any known electric light, and much better suited to lighthouse work. The Government has erected an apparatus at the general depôt, Staten Island, to experiment with it. It has a power of four hundred thousand candles, and can be seen for six miles in the middle of a sunshiny day. It blows a small quantity of magnesium with a current of air that has previously passed through pumice stone, saturated with benzine into a benzine gas flame. The sun is not the only source of light, though its influence may be traced upon all forms of light. A mechanic was once terribly perplexed with the account in Genesis which represents that there was light before the sun was created; he did not see how that could be. A fellow-mechanic brought into use a compound oxyhydrogen blow-pipe, making a light which nearly blinded the perplexed man with its intensity.—*New York Christian Advocate.*

CURIOUS TREES.

THE human trees of India, although not really trees at all, are at least interesting as a very clever manœuvre. The Bheel robbers lurk in lonely places near the mountains and jungles, and are very swift and cunning in eluding capture. They are perfect pests in India, and a band of them will often be pursued by mounted Englishmen. Their first attempt is to reach the jungle, the beginning of which has perhaps been cleared by fire; but there is no time to seek its sheltering depths, for their pursuers are close at hand.

Fortunately for the robbers, some wrecks of small burned trees are also at hand, and, taking off what little clothing they wear, they scatter it around with their stolen goods over the open space, and cover the low piles with their round shields so that they look like low mounds of earth. Then they pick up some blackened tree-branches, and get into very uncomfortable attitudes to resemble twisted trunks, keeping perfectly quiet, and greatly enjoying the surprise of their pursuers at their mysterious disappearance. When the coast is clear again, they untwist themselves, gather up their possessions, and make off as fast as possible.

It is said that once, before the English had become used to these manœuvres, an officer with a party of horse was chasing a small body of Bheel robbers, and was fast overtaking them. Suddenly the robbers ran behind a rock, or some such obstacle, which hid them for a moment, and when the soldiers came up the men had mysteriously disappeared. After an unavailing search, the officer ordered his men to dismount beside a clump of scorched and withered trees, and, the day being very hot, he took off his helmet and hung it on a branch by which he was standing.

The branch in question turned out to be the leg of a Bheel, who burst into a scream of laughter, and flung the astonished officer to the ground. The clump of scorched trees suddenly became transformed into men; and the whole party dispersed in different directions before the Englishmen could recover from their surprise, carrying with them the officer's helmet by way of trophy.—*Harper's Young People.*

The Bible Echo.

"Christ, the Power of God and the Wisdom of God."

GEO. C. TENNEY,
Editor;

MISS E. J. BURNHAM,
Assistant.

S. N. HASKELL, Contributing Editor.

Melbourne, Victoria, January 1, 1893.

WANTED, A SOUND CURRENCY.

WE have heard of the depreciation of the value of the Indian rupee, and the inconvenience which is thereby caused; but nowhere can this be so fully appreciated as in India itself. Happy is the man who comes to that country and finds that his sovereigns are worth sixteen rupees each, provided he has sovereigns enough to cause happiness. Far less happy is the man who works for a limited wage and is paid in rupees, to find that they are really worth but little more than half price.

The rupee is about as large and heavy as the English florin, and is made of the same material; therefore it should represent a value in the same proportion. Instead of this we find that it may be had for 1s. 3d. at present, but that it has no certain value, only a fluctuating, weak, and uncertain value, depending entirely upon the price of a comparatively cheap commodity, silver. It is true that a rupee is always a rupee in India in a certain sense; but its nominal value is and must be subject to its relative value as compared with a better standard.

Why is this? Simply because the rupee is the standard of value in India, and it is a base standard. It is not redeemable with gold; it represents in real worth only as much as so much silver is worth. On the other hand, the English shilling of one half the size is of nearly equal value with the rupee, because twenty of those shillings call for a golden sovereign, and the government is pledged to produce the sovereign in exchange for the twenty shillings. But the rupee is backed up by no such pledge. Hence it is and ever must be an unsatisfactory coin. Those who depend upon it are always exposed to disappointment, and it will never have a definite value until its redemption at a gold standard is guaranteed. How this will be brought about is the great question of Indian finance.

We find in this condition an apt illustration of spiritual worth. The currency of heaven is righteousness. It is this that gives a man worth in the sight of God. There is but one true standard of moral value, and that is the perfect righteousness of God. There are human standards, we have what we call morality and rectitude; some claim to have sanctification and perfection. In the minds of their possessors these commodities have sterling value and pass for their nominal worth. Some even trust in them as the price of eternal life. But in the sight of God, all that our professions are worth is simply their value in comparison with the heavenly standard, the pure gold of CHRIST's righteousness. The prophet says of their value, "All our righteousnesses are as filthy rags." Such are all

the deeds of righteousness we have done. They may pass among men, but are not current in heaven. All that we have ever done, counted together, represents nothing when we offer it as the price of CHRIST's righteousness, with which we must be endowed in order to see the kingdom of God.

Thousands will be disappointed when with confidence they present their bank account for exchange at the beginning of the next world. There are prayers, alms, prophesyings, LORD LORDS, church-membership, and what-not; but to many the Judge will say, Take these things hence; "I know ye not whence ye are."

We have had warning of this. Even now the Faithful Witness says, "I counsel thee to buy of Me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed." CHRIST has been of God "made unto us wisdom, righteousness, sanctification, and redemption." We are "complete in Him." And now is the time to make the exchange. Without money and without price, the precious currency of heaven is offered in exchange for weakness, sin, unworthiness, self-righteousness, spiritual pride—whatever we have, lay it down at the foot of the cross, and bear away by faith the heavenly endowment. We may be poor in this world and rich in faith. The wealth of this world may fly away, but that which CHRIST bestows abides forever.

What we call morality and goodness have a measure of value among men, always uncertain and temporary. They give us reputation and influence here; but it is vain to trust in them for the other world. A gentleman going to England with his pockets filled with rupees expecting to get full nominal value, would be chagrined to have to exchange them for shillings only half as large. If he found his money utterly worthless, his disappointment would be greater still. Such will be the case with every one who presents himself at the bar of God having only his own righteousness. He will be undone and lost.

NOTES OF TRAVEL.

OUR last letter closed as we were nearing Madras, the third principal city in India, the capital of a presidency bearing its name, located on the east coast, about half-way between Colombo and the mouths of the Ganges. A few miles from the shore, Madras seems to sit on the sea; the land is so low and flat that it does not appear until after the city is in sight. The harbour is formed by two arms of a breakwater, built of immense concrete blocks. We reached there late in the evening and sailed the next forenoon, so that the chance for observation was brief. I went ashore early, alone, in one of the huge and clumsy boats used for transfer of passengers and cargo. They are rudely constructed, the wide planks being sewn together with cocoa fibre. It requires six to twelve coolies to propel them; and when they cannot come to the shore, the passenger must be borne through the surf. My brief trip ended with a quarrel with the boatmen, who demanded twice the price agreed upon, and was settled in my favour by an officer.

I drove about the city for two hours, but was so harassed by beggars, and those who rendered some imaginary or unasked service and then demanded pay, that it was a relief to escape. The most interesting places I saw were the People's Park, the zoological gardens, and the place for burning the dead. A piece of ground, perhaps one hundred feet square, was cleared of grass, and eight platforms of earth were erected about one foot high. On these fires of wooden branches are built, and the body being placed therein, is consumed. Whatever remains is gathered up and strewn upon the water. I understand that this is the customary Hindu way of disposing of the dead, though small children are buried, and until prevented by the authorities, it was a great privilege to commit the dead to the sacred Ganges or its branches. Even now it is practiced to some extent; for we met one body floating in the Hooghly, one of the mouths of the Ganges.

Madras contains 430,000 people according to census reports. It is the place where British occupancy of India first obtained a foothold. The city was established by the English represented by Francis Day in 1639. Tamil is the language principally spoken. The Christians claim 45,000, while the vast majority of 320,000 are Hindus. Here Christianity has done some of its most effectual work in obtaining converts. There are about thirty Christian churches in the city, some of them of good size and comfortable appearance. When we say there are 45,000 Christians in Madras, it must be understood that the count is made before the fish are sorted; for evidently the gospel net has gathered in the good and bad alike. Many profess Christianity for mercenary considerations; they see that they can thus the easier make a living. Some simply add CHRIST to their already extended list of deities, doubtless thinking that the more they are interested in, the better they will be off; and there are just such heathen as this among us. But the common people of Madras do not impress the stranger as favourably as do those of Ceylon.

We left this place in the midst of a very hot day, and pushed on for Calcutta. Our situation on the *Chusan* was not at all comfortable. The boat was crowded and illy planned, and but little pains, apparently, were taken to render the situation better in the second saloon, where there were about sixty very respectable people located. On the Australian line this class will be found quite comfortable. I was unable to occupy my berth on account of the noise and heat of the place, and so had my bed made on deck, as did most of the others. On the second night from Calcutta, a fearful thunderstorm arose, which drenched many of the passengers. The night was densely dark, the thunder and lightning frightful, the rain came in torrents, and to add to the interest, the engines stopped, while the great whistle bellowed continuously. Fortunately the sea was moderately calm, and so the night passed away without serious trouble; but it doubtless left an impression upon some minds not easily effaced. We knew we were in the midst of the terrible cyclone season, and the frequent wrecks in other

places caused the apprehensions of timid passengers to rise to an active point.

Calcutta was reached Thursday afternoon, Nov. 3, after a pleasant ride of eighty miles up the Hooghly River. The dock was crowded with expectant friends, who were one by one recognised by the passengers. But as I stepped ashore, I realised that I was a stranger in a very strange land. However, I planned to go directly to the hill station of Darjiling, the great sanitarium of Bengal. It is 380 miles north of Calcutta, and my only chance to visit the place would be when I first landed. I learned that I had only just time to catch the train, and so hurried across the city, and was soon speeding away from the tiresome sea. Night soon settled down upon us, and at nine o'clock we were ferried across the sacred Ganges, so famous in all history.

The railway carriages in India are arranged to be converted into sleeping compartments; and having plenty of room, I was soon snugly stowed away for a long night's ride, which I enjoyed in spite of the jolting. We rode thus to Siliguri, where at 8 o'clock we changed again. So far the way had been across the level and monotonous plain of Bengal. Fertile, low, and wet, it supports a multitude of people. Indeed, the whole province averages over 400 people to the square mile. Rice or "paddy" fields are everywhere, spreading into hundreds of acres. Jute, sugar-cane, the poppy and pasture lands are also common. Banana or plantain plants, cocoa palm trees, bamboo, etc., also abound.

But now a remarkable change is to take place; and how shall I describe it? I must say that he who comes to India and sees not Darjiling and its railway, misses one of the grandest opportunities of a lifetime.

So far we have risen but slightly above the sea. Now but a little over fifty miles of distance remains; but it involves a climb to an altitude of 7,400 feet; for we are now at the feet of the gigantic Himalayas, the highest mountains on earth. Darjiling is picturesquely situated on a spur of the Senchul range, that branches out of the main range. Around this spur the grand Himalayas form an amphitheatre. The railway is now a small two-foot gauge affair, with little ten-ton engines and open carriages that seat twelve. For a few miles the ascent is gradual, through jungle and then forest; then the little hero of an engine settles down to business, and the line assumes such a serpentine course that the train is nearly always in the shape of a letter S. As we gain in altitude, the scene assumes grandeur, until the mountains that at first towered above us are now beneath, and we look upward to still greater heights. Every kind of device is resorted to to gain the object before the engineer. There are several loops, one figure 8, zigzags, and switchbacks. Behind us, or often at either side, the view opens out upon the plain below, stretching away to the confines of vision, and threaded with silver rivers. At times awful precipices seem right in our way; and as the plucky engine dashes toward them, we hold our breath when at the last instant a sharp turn is made; and we find ourselves hanging over a fearful height and clutching the posts and seats with

both hands. This was repeated over and over again, till my head became sick, and my heart faint, and I found it necessary to close my eyes, for I was becoming dizzy. But the enchantment was too great. I could not but look in wonder and admiration upon such scenes as never before had passed before me. At last, at 5,000 feet, we pass into the clouds. From this point, only glimpses of grandeur could be gained.

On every available place are planted tea-gardens and numerous buildings. Natives throng the road; for the line utilises the government road from Sikkim to Thibet. One unfortunate man had his bullock cart upset almost under the train, very much to the damage of his tea-boxes and his head. When the highest point is reached, a descent of two hundred feet and four miles brings us to Darjiling at about 4 P. M.

PROPER OBSERVANCE OF THE WEEK OF PRAYER.

A. G. DANIELLS.

It is expected that this number of the ECHO will reach its readers at the beginning of the week of prayer. It is not too late, therefore, to say a few words more respecting this important occasion.

We have just received some very interesting communications from America concerning the week of prayer in that country. For many weeks they have been planning for the services, and they look for cheering results. The readings they have prepared for the churches in that country have reached us, and we find them excellent. We have arranged to use some of them in this country. The following are some of the subjects to be given: "The Source of the Church's Power," "Consecration," "What is the Gospel?" "Faith, Love, and Works," "Faithful Admonitions," "Why Stand Ye here all the Day Idle?"

We trust that our people will not allow themselves to miss a single reading. Those who do will surely sustain a loss. We should not only aim to be present; but we should plan for the special personal blessings we need. We all have victories to gain if we would stand with the overcomers at last. Why not gain them now? GOD is waiting to help us. All that He has ever been to patriarch, or prophet, or apostle, He is ready to be to each of us.

How we may make this occasion a great blessing is the question of interest to each one just now. This matter is clearly stated in a recent article by Elder Olsen, President of the General Conference. He says:—

"Great benefits and blessings have been received during these special seasons in the past, as shown by the many letters and good reports that have come to us at the close of each.

"There are several things that ought to receive consideration on our part, in order that the best results may follow. The blessings to be derived from this week of prayer will depend upon how we individually relate ourselves to it. If we enter upon it only in a formal way, without any real sense of our need of GOD and his blessing, we shall not receive much benefit; or if we plan to go right along with our usual occupations during

the week of prayer, as at other times, with our minds largely engaged with our daily duties, even though we may desire a special blessing we shall not receive what there is for us. The idea is mentioned in Isaiah 58. Speaking of the fast not pleasing to the LORD, the prophet says: 'Behold in the day of your fast ye find pleasure, and exact all your labours.' While this expression comprehends more than manual labour, I believe it is included. I think it is highly essential that we plan and arrange our business and work beforehand, so that we can be as free as possible, and thus have opportunity for personal devotion, meditation, and prayer, as well as for attending services that may be held during that time.

"It is well from time to time to retire from the busy scenes and activities of life, from the hurry and rush of the world around us, and, as it were, close ourselves in with GOD, that we can have a better opportunity to let our thoughts go out after Him. Take time to read his Word, to study, to meditate upon it; make it the real Word of the LORD to you individually. If we give thought to this matter, and begin to plan for it in time, it is possible that we can make arrangements by which we will have more time for personal devotion and for attending public services than we otherwise would have.

"Still another thing that would stand in the way of the blessing of the LORD, is, that individually, we might harbour wrong in our hearts, as indicated by the words of the LORD: 'Ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high.' Isa. 58:4. Everything like strife and debate, envy, jealousy, or malice should be put far away. Evil surmisings and evil speaking are not conducive to spiritual good; but they make the soul as barren of the Spirit of GOD as the Sahara Desert is of vegetation. All these things should be put away; for they will as surely hinder the soul from receiving the blessing the LORD has for it, as that they exist. If the week of prayer is entered upon with such feelings indulged and such a spirit cherished, no benefit will be received. Unless the point is reached where sins are confessed and put away, GOD cannot bestow his blessing. These things should receive careful consideration beforehand, so that in this respect there may be no failure.

"In a recent communication, Sister White says:—

"The church has long been content with little of the blessing of GOD. They have not felt the need of reaching up to their high and exalted privileges, purchased for them at infinite cost. Their spiritual life has been feeble; their experience of a dwarfed and crippled character, and they are disqualified for the work the LORD would have them do. They are not able to present the great and glorious truths of GOD's Holy Word, that would convict and convert souls through the agency of the Holy Spirit. The power of GOD awaits their demand and reception.

"It is not profitable to live in the condition described in the above. GOD wants us to have much more of his blessing than we have, and it is the privilege of the church to-day, and of each member individually, to ask for the Holy Spirit and receive it. This is the power that will work in us to the glory of GOD."

SOCIAL CUSTOMS OF THE JAPANESE.

S. N. H.

THOSE who have travelled among other nations and visited people of other climes, have more of an appreciation of their rights as relates to customs than those who have not been thus favoured. It should be remembered that the people of China, Japan, and East India are not a race of savages; many of them are educated people, people of refinement and politeness, though these qualities are manifested in what appear to us peculiar customs. But their customs are no more peculiar to us than ours are to them. The religion of JESUS CHRIST does not lie in custom. "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The Japanese have very peculiar customs, and yet from a Biblical standpoint some of them are more nearly correct than are some of our customs.

It is true that nearly everything done by the Japanese is directly opposite to the customs of Christian civilised nations. For instance, the Japanese books begin at what we call the end; the word *finis* is placed where we put the title page, the foot notes are printed at the top of the page, and the reader puts in his remarks at the bottom. The Japanese always mounts his horse from the right side, all parts of the harness are fastened on the right side, the mane is trained to hang on the left side; and when the horse is brought home, his head is placed where usually his hind legs stand in an English stable, and the animal is fed from a tub near the stable door. The Japanese do not say northeast, southwest, but east-north and west-south. You never see women carrying babies in their arms, but on their backs; even children at the age of ten years will have babies strapped upon their backs when they go out to play. In addressing a letter, if it was to be sent to John Smith, 24 K. st., Melbourne, Victoria, Australia, Australia would come first, Victoria second, Melbourne next, then the number and street address, and lastly Smith, John, thus putting the general first and the particular afterward, which is directly the reverse of our method. They can see no propriety in placing the less important first. Their best rooms are in the back part of their houses; what we call the front yard is at the back of the house. The Japanese, in constructing a building, build the roof first; and having taken the pieces apart, and marked each piece, they keep them until the building is completed. In making up accounts, they write down the figure first, then the item corresponding to the figure next.

Politeness never prompts them to lift the hat or shake your hand; but they remove their shoes, and bow nearly to the ground or floor three times. The latter custom is Oriental; it is a Biblical custom. We read that Abraham, when the angels of the LORD appeared to him in the plains of Mamre, "ran to them from the tent door, and bowed himself toward the ground," and begged them to share his hospitality. Likewise it was with Lot when the two angels appeared at the gate of Sodom. Lot "rose up to meet

them, and bowed himself with his face toward the ground." This was not only the custom practiced by Abraham, but he taught it to his children, and the descendants of Abraham taught it to their children. When Esau met Jacob, we read: "Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves." We are not told how this custom originated, the Bible does not say; but certainly it was in early times an act of great respect to bow not by a motion of the head, but to the earth. See Gen. 48:12; Judges 2:12-17; Ruth 2:10. In expressing the great friendship between David and Jonathan, we read, "David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded." When the men came to the sepulchre and found the two angels that stood by them in shining garments, we read, "And they were afraid, and bowed down their faces to the earth." What makes this more forcible is, that it is mentioned especially in connection with the royal family—descendants of Abraham.

To a greater or less extent this custom is found in other Asiatic nations, but in no nation and among no people is it preserved in its purity, more than in Japan. This custom of bowing to the ground reminds us that these people were not only the descendants of those scattered in the days of Nimrod, but were in some way associated with those who believed in God; and by their non-intercourse with other nations, they have preserved certain customs nearer their original use than other nations which have mingled with the different peoples from time to time. There is no historian that pretends to give a reliable account of their origin; but the most probable account of it has been given in a previous article.

The language is an interesting one. The simplicity of their women makes them somewhat attractive; and the cordiality and friendliness of the people, and the similarity of their customs to those of early Bible times, make the people as interesting to visit and do missionary work among as any pagan nation. Many of the Bible expressions came forcibly to my mind, especially those referring to the bowing to the earth, when in Japan about two years ago. As we called upon certain families, the children of from five to eight years of age would bow and touch their heads to the floor when we entered their houses. They must have been taught this very young, among the first acts of courtesy, as were the children of Jacob.

Many other customs might be mentioned; but sufficient has been said to establish the fact that these very customs are as sacred to that people as our customs which we inherit are to us. Japanese hotels have been closed to foreigners, because they have insisted upon entering them with their shoes upon their feet. The Japanese also sit and sleep upon the floor, and in the morning remove their bed with as much ease as did those who took their beds and walked in the Saviour's time. When we consider that the

Saviour laid aside his power and glory in heaven, and took upon Himself the form of a servant, and was made in the likeness of man, and became a day labourer to support his parents, and as a *man*, worked at his trade to the age of thirty, we cannot but conclude that that custom should be no barrier in the Christian religion. It is necessary, if we would take hold upon the hearts of individuals, to conform to the customs of those whom we wish to benefit. This would be following the example of our LORD and Master.

THE COUNTRY OF ASSYRIA.

E. J. B.

NORTH of Babylonia, occupying the upper portion of the Mesopotamian valley, was Assyria, the second of the great Oriental empires of antiquity. In the time of its greatest power, the limits of Assyria proper, as defined by Mr. Rawlinson, were the Euphrates on the west, the Zagros Mountains on the east, and on the north the Mons



Anah on the Euphrates.

Niphates of the ancients, the snowy mountain-chain in Armenia from which the Euphrates draws its head-waters. This gave Assyria an area of about 75,000 square miles, truly colossal dimensions as compared with most of the nations with which she came in contact, though of course in her youth her territory was much more limited. The Assyrian Empire, which included the subject provinces, was far more extensive, and reached from the Mediterranean on the west to the Great Salt Desert on the east, and embraced all of Syria and portions of Asia Minor and of modern Persia.

The Tigris flows through Assyria, dividing it into an eastern and a western section. West of the Tigris, the country has to a great extent the level aspect of Babylonia; but the plain is broken by the Sinjar Hills, and on the north by the mountains of Armenia. The eastern section abuts onto the Zagros Mountains. Although considerably smaller, it has always been the more important region. Mr. Rawlinson says: "It consists chiefly of a series of rich and productive plains, lying along the courses of the various tributaries which flow from Mount Zagros into the Tigris, and often of a semi-alluvial character. These plains are not, however, continuous. Detached ranges of hills, with a general direction parallel to the Zagros chain, intersect the flat, rich country, separating the plains from one another, and supplying small

streams and brooks in addition to the various rivers, which, rising within or beyond the great mountain barrier, traverse the plain on their way to the Tigris." The most important of these rivers are the Eastern Khabour, the Greater Zab, and the Lesser Zab. "In the fat soil of the plains, the rivers commonly run deep and concealed from view, unless in the spring and early summer, when through the rains and the melting of the snows in the mountains, they are greatly swollen, and run bank full, or even overflow the level country." From a distance the hills have "a smooth and even outline; but on a nearer approach, they are found to be rocky and rugged. Their limestone sides are furrowed by innumerable ravines, and have a dry and parched appearance, being even in spring generally naked and without vegetation." This is especially true of the western slope; the eastern sometimes has a scanty growth of dwarf oak or stunted brushwood.

In the days of Assyria's greatness, both sections, the eastern and the western, were filled with a teeming population, and crowded with cities and villages, whose ruins "cover the whole face of the country." Of the cities the chief were those mentioned in Gen. 10:11, 12, with Dur-Sargina (the city of Sargon), which was built by Sargon, the founder of the last dynasty of Assyrian kings. Four of these great cities,—Asshur, Nineveh, Calah, and Dur-Sargina—were at different times capitals and royal residences. All of these great cities were in the very heart of Assyria, and all but Dur-Sargina were situated on the Tigris. The southernmost city, and the most ancient capital, was Asshur. Later, Calah, Nineveh, and Dur-Sargina became in turn the abode of royalty, and some of the kings had palaces in more than one city, and held their court in each of them in turn.

In the western section were the regions of Gozan and Halah, mentioned in 2 Kings 17:6; 18:11; 19:12; 1 Chron. 5:26; Isa. 37:12; and Padan-Aram (the highlands of Aram) mentioned in Gen. 25:20; etc. Gozan was watered by the Western Khabour and one of its branches. This Khabour was an affluent of the Euphrates, and the Chebar of Eze. 1:3. Among the cities of this section that can be identified are Haran (2 Kings 19:12; 1 Chron. 5:26), Anat, now Anah on the Euphrates, and Circesium, which has had a somewhat prominent place in history. In the eastern section, between the Tigris and the Zagros Mountains, was Arbela, which has given its name to the battle which made Alexander master of the Eastern world.

PROPHETIC revelations relative to the first advent were not an especial light to the prophets in their day. But they were given for the benefit of those believing at the time of their fulfilment. From the very nature of the case, they were, in a degree at least, shut up until about that time. So with those prophecies that relate to the second advent. They were not designed for the especial benefit of the prophets, the apostles, the martyrs, or the reformers; but they are an especial light to those who live in the time of the end.

Bible Student.

SABBATH-SCHOOL LESSONS.

Lesson 2.—January 14, 1893.

PETER'S VISION.—ACTS 10:1-29.

GOLDEN TEXT: "Of a truth I perceive that God is no respecter of persons." Acts 10:34.

1. Describe the character of Cornelius the centurion. Acts 10:1, 2.

2. What appeared to him one day as he was praying? Verse 3.

3. What message did the angel bring him? Verses 4-6.

4. What did he do in response to the words of the angel? Verses 7, 8.

5. As the men drew near to Joppa the next day, what was Peter doing? Verses 9, 10.

6. Relate Peter's vision in detail. Vs. 11-16. See note 1.

7. What followed as soon as the vision passed? Verses 17, 18.

8. How was Peter prepared to receive the message which the men brought? Verses 19, 20.

9. In what words did they reply to Peter's question as to their business with him? Verses 21, 22.

10. When did they return to Cæsarea? Verse 23.

11. What precaution was taken to have witnesses of what took place? Verse 23, last part.

12. What preparation had Cornelius made for Peter's arrival? Verse 24.

13. What took place when he met Peter? Verses 25, 26.

14. What did Peter say when he went in and found the company assembled? Verses 27-29.

15. What law forbade a Jew to keep company with one of another nation? See note 2.

16. What did Peter say that God had shown him? Verse 28, last part.

17. What are God's people not to do? Matt. 7:1; Rom. 14:4; James 4:11, 12.

18. When only is judgment to be rendered? 1 Cor. 4:5.

19. When will the saints be allowed to judge men? Dan. 7:22.

20. Until that time, what is the church's only office? Matt. 5:14-16; Phil. 2:14-16.

21. State some of the evidences that before the first advent of Christ, as well as after, God wanted his people to be missionaries. See note 3.

NOTES.

1. There are probably few nowadays who take so superficial a view of this portion of Scripture as to suppose that it is meant to teach that all animals are equally clean, and may be eaten. The distinction between clean and unclean beasts was not an arbitrary one, but was inherent in the nature of the beasts. That nature remains the same to-day that it always was. Moreover, Peter plainly tells the object of the vision. It was intended as an impressive lesson to teach him that he was not to sit in judgment on men, calling one clean and another unclean. He is not to judge that one man is beyond the possibility of salvation, but is to sow beside all waters, not knowing "whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

2. The student will search in vain throughout the Old Testament to find any law whereby God forbade the Jews to associate with the Gentiles. It is true that He forbade them to intermarry with the heathen, and so He still forbids his people to be unequally yoked with unbelievers. Likewise He calls his people to come out from the world, and be separate. As in the old time, so now, He wants his people to be a peculiar people; but nowhere do we find that in ancient times He wanted his people to be any more distinct and separate from the world than He does now. The law to which Peter referred was simply one of the traditions of the Jews by which they made void the law of God. See Matt. 15:1-9; Mark 7:1-13. God was emancipating Peter from the shackles of Jewish tradition. If he had not been

so firmly bound, he would have learned the same lesson from the life of Christ, who never paid any attention to the traditions which Jewish bigotry had invented.

3. That God's design for the Jews was that they should be a missionary people, is plainly shown in the Scriptures. To Abraham God said, "In thee shall all families of the earth be blessed." Gen. 12:3. He had also said to him, "Thou shalt be a blessing." Therefore all who are children of Abraham must likewise be a blessing. Long before the first advent of Christ, God had spoken of Himself through Isaiah as "a light to the Gentiles," as well as the Restorer of Israel. Isa. 49:6. Moses had said to Israel: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4:5, 6. This shows that they were to let the nations know of God's truth. The case of Naaman the Syrian, of the queen of Sheba, of Jeremiah sent to the nations round about Israel (Jer. 27:1-4, etc.), and of Jonah sent to the Ninevites, shows that God desired the salvation of other nations no less than of Israel, and that He wished to use the Israelites as the agents in their salvation.

Lesson 3.—January 21, 1893.

PETER AT CÆSAREA.—ACTS 10:30-48.

GOLDEN TEXT: "Through His name whosoever believeth in Him shall receive remission of sins." Acts 10:43.

1. Tell how God prepared Peter to go to the house of Cornelius.

2. How did Cornelius come to send for Peter? Acts 10:30-33.

3. In what excellent condition to receive the truth were Cornelius and his friends? Verse 33, last part.

4. With what words did Peter begin his discourse? Verses 34, 35.

5. Was this a truth of recent origin? Gen. 12:3; Jonah 3:10.

6. With what were Cornelius and his friends acquainted? Acts 10:36-38.

7. What did Peter then recount? Verses 39-41.

8. What had Christ's witnesses been commanded to preach? Verse 42.

9. To what had all the prophets also given witness? Verse 43.

10. Then was justification by faith a new thing in the days of Christ and his apostles? Gen. 15:6; Heb. 4:2; Gal. 3:8.

11. What took place while Peter was still speaking? Acts 10:44.

12. What did the Spirit cause them to do? Verse 46.

13. How did this manifestation affect Peter's brethren? Verse 45.

14. What did Peter himself say? Verses 46, 47.

15. What was immediately done?

16. What did the pouring out of the Spirit on the Gentiles prove to the Jews? Acts 11:15-17.

17. What ought they to have known from the Scriptures, without this demonstration? Gen. 12:3; Gal. 3:8.

NOTE.

If any one thinks that the Jews would certainly have known it if their Scriptures had taught that the Lord was as anxious for the salvation of other people as He was for the salvation of the Jews, let him remember how impossible it was for the disciples to grasp the idea that Christ was going to die, which was not only contained in the Scriptures, but was plainly and repeatedly declared to them by the Saviour in person. It needed this outpouring of the Spirit upon the Gentiles to convince the disciples that God is no respecter of persons. But God is always the same; therefore He was never any respecter of persons. So it was always true that "in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Peter's tardy recognition of the truth did not make it a new thing with God.

BIBLE-READING FOR THE NEW YEAR.

NEW YEAR'S MOTTO: Jesus said, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

"The entrance of thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

The Word points out sin.

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6:23.

"The law of the Lord is perfect, converting the soul." Ps. 19:7. "I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

Wherefore the law is holy, just, and good. But sin, that it might appear sin, worketh "death in me by that which is good, that sin by the commandment might become exceeding sinful." Rom. 7:12, 13.

"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14.

The remedy.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law; that we might receive the adoption of sons." Gal. 4:4, 5.

But these things were "written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life." John 20:31.

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." 1 John 5:13.

The test of obedience.

"Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John 5:1, 2, 3.

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14:12. "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." Rev. 12:17.

The exceeding great reward.

"The Lord is my light and my salvation;
Whom shall I fear?"

The Lord is the strength of my life;
Of whom shall I be afraid?"

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." Rev. 3:10.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

"Surely I come quickly. Amen.
Even so, come, Lord Jesus."

THE WILL OF GOD.

From an address delivered at Northfield Conference by Prof. Drummond.

IN answer to the question how to find out God's will, Professor Drummond read the following from the fly-leaf of his Testament:—

"1. Pray; 2. Think; 3. Talk to wise people, but don't regard their judgment as final; 4. Beware of the objection of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings; it is a mistake to think that his will is always in the line of the disagreeable. 5. Meanwhile, do the next thing; for doing God's will in small things is the best preparation for doing it in great things. 6. When decision and action are necessary, go ahead. 7. You will probably not find out till afterwards, perhaps long afterwards, that you have been led at all."

From the Field.

GREAT FATHER ABOVE.

R. HARE.

[A hymn sung at the opening services of the new church building in Parramatta, December 11, 1892.]

GREAT Father above, in praise we unite
To sing of thy love with the seraphs of light.
Their anthems of glory forever ascend;
We echo the story, "O wonderful Friend!"

The star-spangled height that arches above,
Proclaims but thy might; the planets that rove,
All rolling in splendour, through unmeasured space,
Their thousands of thousands, reflecting thy grace;

The earth with her voices in numbers untold,
While seasons, rejoicing, their wonders unfold,—
All nature joins chorus, earth, air, sky, and sea,
"To Him who is o'er us all glory shall be."

Great Father in heaven; from temples of light
Where worshipping hosts in praises delight,
Look down while we offer a dwelling below
A place for thy name, where thy glory shall show.

This gift of our love we offer Thee now,
And here with the angels in worship we bow;
O come to this temple, and with thy dear Son
Reign over the hearts redemption has won.

CLOSING EXERCISES OF THE AUSTRALASIAN BIBLE SCHOOL.

THE first term of the Australasian Bible School is in the past. The closing exercises took place Tuesday, Dec. 13, 1892. The occasion was not what would be called *great*. The attendance was not large, nor were the exercises very demonstrative; and yet it was full of interest. It was one of those events that leave a pleasant impression in memory's hall. It did not seem like the celebration of some great victory already achieved, but like an expression of the satisfaction that accompanies the successful beginning of an important enterprise.

We do not tire of the statement so many times expressed respecting the opening of this school, namely, that it is one of the most important steps yet taken by our people in this country. The field we occupy is large, and it is *white already to harvest*; but alas! the labourers are few. The object of this school is to prepare the labourers. None but God, who sees all things at a glance and understands their relation to each other, can truly estimate the importance, the real value, of this special line of work to the cause in general.

We are pleased to know that our people living in the various colonies of Australasia are interested in this enterprise. The students that attended this term were the children of parents now living in Victoria, South Australia, New South Wales, Tasmania, and New Zealand. From these widely separated points have anxious minds been directed for a few months to this one spot. Many petitions for the success of the school have ascended to Him who can prosper that which is right. We truly wish that all these friends could have attended the exercises of which we are writing. At nine A.M. the chapel room was filled with students and visitors. The services were conducted by the principal, L. J. Rousseau. After singing No. 1218 in "Hymns and Tunes," the leader read those earnest words of Solomon recorded in the fourth chapter of Proverbs. We then joined in a season of prayer.

The first item on the programme was a short but interesting address by the principal on the work of the closing term. The object of the school, he stated, was mental discipline and

spiritual growth. Of the two, the latter is the more important. For this reason the leading feature (and he thought the best feature) of the term had been the Bible lessons. The morning and evening devotions had also been a decided blessing during the entire term. But although special attention had been given to the spiritual phase of the work, the regular branches taught in school had not been neglected. The classes in ancient history, mathematics, grammar, and physiology had done excellent work. They had covered the ground usually gone over by classes in our colleges during the same length of time. The examinations showed that thorough work had been done. This could be accounted for in two ways—the diligence of the students and the extra attention the teachers had been able to give them.

In closing his remarks, the principal referred feelingly to the excellent behaviour of the students. There had been perfect union between them and the teachers. But few reproofs had been necessary, rules and regulations had received but little attention; for every one seemed to know what was right, and was prompt to do it. He had come to love all of them, and assured them that he would pray for their prosperity during the vacation, and hoped to welcome every one of them at the opening of the next term.

Elder G. B. Starr, teacher of Bible history and doctrine, was called. He spoke of the spiritual victories the students had gained, and the way to hold their ground during vacation. While studying the Bible, they had received many rays of light. They had found that the Bible is light. They have not been trying to get light *on* the Bible, but *from* the Bible itself, and they have not failed. He believed they had obtained clearer conceptions of the character of God. They understood the gospel better, and above all, they had realised more than ever before that the gospel is the power of God to save from sin.

Now, we all feel anxious about the future. He wanted to give them one passage that would help them: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:5, 6. No student who follows this admonition need fear the future. The Being that created the worlds, upholds them. The same God that created and upholds the worlds has created new hearts in us, and is able to keep us from falling. Trust ye in the Lord; for He is able to keep that which is committed to Him.

Before closing, Elder Starr called attention to the excellent health all had enjoyed during the term. Hardly a recitation had been missed on account of sickness. For these and many other blessings he felt truly grateful to God.

At this point a number of students embraced the opportunity of expressing their appreciation of the privileges they had enjoyed during the term. They felt that it was one of the brightest spots in their lives. They had accomplished all in their studies that they had expected, had learned to love their instructors and each other. They were sorry to have the school break up, but every one who spoke expressed the determination if it were the Lord's will to be present at the opening of next term.

Elder W. C. White was then asked to state what he could regarding the plans of the managers for the future. He stated that it is expected that the next term will be held in the same buildings now occupied; that it will open the first of May, 1893, and hold six months. He hoped there would be a larger attendance, and

to provide for it the managers had sent a request to America for another teacher, and had named Bro. Herbert Lacey as their first choice. The speaker said he had been permitted to live in the home during a part of the term. He had enjoyed it very much. The cheerful, bright faces of the students had often brought sunlight into his heart.

Mrs. E. G. White, who takes a lively interest in the education of workers, was present, and gave an excellent address. Her words were so full of good counsel and hope that arrangements have been made to give the address in full in the next paper. We will not therefore make further reference to it here.

What we may do to increase the attendance next term was presented by the writer. He stated that one of the things most students learned, was how little they knew, and so how much they needed instruction. This is important; for those who feel no lack will make no effort to obtain. It was gratifying to hear that the students present had made good progress in their studies of the regular branches. This would be a help to them in their work, and it would give them a good starting point for next year. But one of the most valuable lessons for a student to master is to learn how to study. This is worth more to him than any abstract truths he may gather from books. He who learns how to apply the mind, how to reason from cause to effect, learns a lesson that will be of value at every turn through life.

Now these are just the lessons all our young people in the colonies should learn. And we are glad to know that they desire to learn them. Is it not the duty of those who have been here this term to do what they can to bring others back with them? We can do this by bearing good witness in our lives as we return to our homes. It is our privilege to show what the school has done for us, not by calling attention to ourselves, but by living out all we have acquired. Everything we have learned is of value, and should be woven into the web of life. That means that we shall practice it every day. Then we shall bear good witness for the school.

It is also our privilege to labour personally with our young friends to induce them to attend. If they truly realised its importance, they would make most earnest efforts to obtain the advantages of the first terms. Time is short, and a year lost cannot be redeemed. It is gone forever.

Thus closed the first term of our school. The students began at once to prepare for their departure. The most of them had planned to spend the vacation in the canvassing field. At this writing, they are scattered throughout Victoria, Tasmania, South Australia, New South Wales, and Queensland, and are hard at work. Let us not forget to pray that the Lord will bless their labours, and bring them back to the term which is to open the first of May next.

A. G. DANIELLS.

A GOOD REPLY.

A PROTESTANT missionary in Turkey tells of an old man, past fourscore, who applied to the church for membership. He was told that he would be compelled to suffer persecution if he took the step, but his reply was:—

"I am by trade a dyer. Suppose you give me the material for a good dye, and I take it and use it all up. If you should then ask me for the lees, could I refuse to give them? That is what Christ has done. He has given me childhood, youth, and manhood. Now when life is used up, He comes and asks for this little remnant. Shall I not give it? I will."

News Summary.

NOTES.

A PRIZE fight with $4\frac{1}{2}$ oz. gloves took place in Sydney on the 17th ult., with fatal results. The victim was a young man named Stewart, about twenty-two years of age. After fighting nineteen rounds, Stewart fainted, and he died in the hospital the next day without regaining consciousness. Ross, who fought him, is now under arrest on a charge of causing the death of Stewart, and several others have been arrested for being concerned in the fight. A sad ending for a disgusting and brutalising affair.

THE leader of the Elder exploration party, Mr. David Lindsay, has read a paper before the Institute of Licensed Surveyors, Adelaide, giving an account of the results of the expedition made about two years ago. They travelled 2,745 miles through previously unexplored regions in the heart of Australia, and mapped down about 80,000 square miles of new country. But the most important result was the discovery of a large area of excellent pastoral land, and belts of seemingly auriferous country, where it had been supposed that only sand and spinifex were to be found.

IN Turkestan the cholera has been followed by an epidemic of "black death," a scourge more deadly than cholera or the plague. "It comes suddenly, sweeping over a whole district like a pestilential simoon, striking down animals as well as men, and vanishes as suddenly as it came, before there is time to ascertain its nature or its mode of diffusion." The visit here referred to was no exception to this rule. After raging in Askabad for six days, the epidemic ceased, leaving no trace of its presence but the corpses of its victims. These numbered 1,303 in a population of 30,000. The bodies putrefied so rapidly that no proper *post-mortem* examination could be made, decomposition taking place in a few minutes."

THE strikes at Broken Hill, N. S. W., and at the Carnegie iron works, Pittsburg, U. S. A., have come to an end; but the results remain. It is sad to read of the men destitute and out of employment, who know not which way to turn. For them the prospects for the future are indeed gloomy. At Pittsburg the union men are desperate, and their lawless acts have culminated in a plan for deliberate and wholesale murder, a cook being bribed to poison the food of non-union workmen. Several have died from the effects of the poison. And many more have been made seriously ill. It becomes more and more evident that "the labour war" is not a figure of speech; that the unions cannot hope for success by peaceable means.

ITEMS.

Gold in paying quantities has been discovered near Barmedman, N. S. W.

A proposition is on foot to hold a great international exhibition in London in 1895.

Two years of persecution in Russia have resulted in the "conversion" to the Greek Church of 18,000 Jews.

The customs revenue of the United States is £6,009,000 less for the past year than for the previous one.

It is reported that Emperor William has personally designed a new type of war ship for the German navy.

The national debt of France is estimated at 30,611,685,122 francs; in round numbers, about £1,224,500,000.

The result of the Brussels International Monetary Conference has been to practically discredit silver currency.

Since September, 1892, the London Rothschilds have sent £5,000,000 in gold to St. Petersburg at the demand of the Russian Government.

German newspapers are urging that Germany, England, and America should intervene to bring about a more settled state of affairs in Samoa.

There are several excellent training schools for female nurses in Japan. The managers consist of both American and Japanese women.

Within seven years the United States, England, and Australia have sent sixty-two missionaries to Corea, more than one fifth of them going within the past year.

Notwithstanding the success of the French arms in the bloody war with Dahomey, the Africans are still unsubdued, and they are now appealing to England for aid.

The body of a leper who recently died at the quarantine station near Melbourne, has been cremated. This is the first authorised case of cremation in the colony.

The London *Daily Chronicle* calls the Imperial penny post system; which the British Government is considering, "the first brick in the building of the federation of the Empire."

A Christian Chinaman, who promised to allow rice for a while to any mother who would spare a child that would otherwise be destroyed, had at one time as many as five hundred pensioners.

The debit balance of the New South Wales treasury, as presented to the Parliament recently, is £1,152,772. The discouraging financial outlook was made the ground of a want-of-confidence motion.

Two hundred and fifty miles of track have been laid across the Sahara Desert. Trains are running regularly from the Atlas Mountains to the oasis of Biscara. Lake Tchad is proposed for the terminus.

Out of 350 ministers in the Methodist Free Churches in England, over 300 are total abstainers; all the students in the Theological College are teetotalers, and the 64 boys at Ashville College are the same.

There is a church in Bergen, Norway, built entirely of paper compressed by powerful machinery, and rendered waterproof by a solution one of the principal constituents of which is lime. The building will seat a thousand persons.

Mr. Haggard, the British representative at Quito, gives a most glowing account of the mineral riches of Ecuador. It would almost seem, he declares, as if every stream flowing from the Andes in these regions, bears with it "golden sands."

It would need six hundred years to send a Bible to each inhabitant of the globe, at the present rate of progress; the drink bill would enable us to do it in six months. Missions cost us 7s. for each tick of the clock; drink, about eight guineas.—*English Paper*.

"The world's greatest crater," that of Mauna Loa in the Sandwich Islands, is pouring out streams of lava that threaten to overwhelm two native villages. The eruption is attended with numerous and severe earthquake shocks all over the island of Hawaii.

It is estimated that the combined losses of English landlords and tenants since the present financial depression set in, have amounted to £42,000,000. The value of British produce in 1891 had decreased by £77,000,000, without including the decrease in the value of stock reared.

A new mineral, with properties not unlike those of asbestos, has been discovered in immense deposits in Colombia, Central America. It is said to be of the colour of amber, perfectly transparent, and incombustible. Experiments made at Bogota indicate that it will be of great value for the manufacture of bank-note paper.

The marriage of Princess Marie of Edinburgh with Prince Ferdinand of Roumania has been decided upon. The condition imposed is that any children born of the marriage shall be brought up in the Roman Catholic faith. A step much to be regretted in a princess of the royal house of Protestant England.

Warrants have been issued for the arrest of eighteen persons, including a son of Baron de Lesseps, in connection with the Panama Canal frauds. The charge is freely made that the struggle is a political one, and that the movement is really an attack on the Republican party. Baron de Lesseps, who is in feeble health, imagines that the whole affair is a "wild dream."

Health & Temperance.

THE NOBBLER.

MICHAEL DONOVAN WALSH.

Omnia tuet punctum qui miscuit utile dulci.—Horace.

MAN wants but little here below,
Nor wants that little long;
Yet many think themselves in woe
If that little is not strong.

And they will have that little, too,
If any way they can,
Although their folly they may rue
Throughout life's troubled span.

Although but little at the first,
It grows and seldom ceases;
And ruin follows with the thirst
That day by day increases.

Although they take it with a frown
And sometimes with a shudder,
Yet they contrive to get it down,
And could endure another.

"They can take it or let it alone,"
And yet they'd rather take it;
Although in poverty they groan,
But few, alas! forsake it.

It is a siren with a song
Of ruin in its strain,
And those who love it before long
Are bound in sorrow's chain.

Alas! they're few who can endure
The lessons of instruction,
But many love what can allure
The simple to destruction.

A friend indeed would be the glass
If it would make us wise;
But those who love it, love, alas!
A poor fool's paradise.

If all would strive to drive away
That source of crime and sorrow,
The misery we see to-day
Would be reduced to-morrow.

WHAT IS DISEASE?

This question has been variously answered at different times in the history of the science of medicine. Among the ancients the prevailing notion was that disease was the result of the direct influence of evil spirits, who took possession of human beings and inflicted upon them various sufferings. They observed that when a man was sick, his temperament and disposition were wholly different from what they were in health. The hale, hearty, jovial man became not only emaciated and pale, but morose, fretful, and sad. They also observed the violent contortions which were sometimes manifested under the influence of severe pain. Men were far more superstitious then than now. They attributed the most trivial occurrences which were mysterious to their untutored minds, to some supernatural agency, just as many people do in modern times. Their conclusion was that disease was the work of demons, who were allowed to harass and persecute men by possessing their bodies and subjecting them to all manner of tortures.

Entirely consistent with their opinion of the nature of disease was the mode of treating disease in vogue with the ancients. If the cause of a man's sickness was an incarcerated demon,—which they supposed was the case,—the proper remedy would evidently be to get the Satanic lodger out in some manner, if possible. One very approved method was to draw him out through the nose of the patient after applying a certain root to the nostrils. A method much more severe for the patient was flagellation, which either ended in the departure of the devil or the death of the victim. Bathing in certain waters, inhaling the air of particular caves, and similar measures, were also regarded as efficient remedies.

These ancient notions of disease are still pre-

served with all their original superstitions in some of the dark corners of the earth, as is well illustrated in Dr. Richardson's interesting description of the physician of Thibet. We quote the following from his interesting essay, "The World of Physic:"—

"In the month of September, when the day breaks over his magnificent mountains, watch this man leaving his Lamasery to collect his remedies. A leathern bag and a tea-kettle carry all his wants. Armed with a pointed iron-capped staff and hook, like a Druid of our own old time, he marches forth with his train of pupils, and, roaming the mountains, picks out of the laboratory of nature his medicinal stores, from branch, from shrub, from root. With the declining sun he returns, laden with his spoils; next day he culls them, dries them in the air, packs them, labels them, stores them in some safe garner of the quiet Lamasery, and, in his honest soul, believes that the wealth of the whole medical world is in his safe keeping. Called to the couch of the sick or the dying, he is content to hear of pain, to read off signs of oppression, and, striking his fingers across the pulse of each wrist, as a musician doth the strings of his instrument, he is satisfied. The phenomena he sees are with him easily understood; they are the assaults of a demon who must be expelled. So many diseases, so many demons, and, let it not be doubted, so many remedies. From the wonderful pouch by the side of that physician come forth those dried plants he gathered on the mountain side, and down the throat of the afflicted certain of them go, in nauseous powder. Or, should the remedy not be in the pouch, this wonderful Lama physician, with more than homœopathic skill, writes the name of the remedy on a scrap of paper, moistens the paper with his lips, rolls it into a pill, and administers it to the faithful, who, straightway swallowing, with the earnest belief that the name is as good as the thing when it comes through proper hands, believes and lives, or believes and dies, as the case may be.

"But before the last event shall happen, be the patient rich enough to bear the operation, our good Lama has one or two other resources at hand, belonging to the imaginative, which resources are bold, and, in proportion as they are bold, effective. He says to his patient, 'I can get rid of this demon by certain magical prayers; but you, being a wealthy man, are afflicted with a very proud demon, in fact, quite a swell demon, and he will not go away unless you find him a thorough good horse to carry him off.' And so the horse is brought out, properly accoutred, the prayers are recited; and then, the demon getting inside the horse, and the physician outside, they go away together, and unless the demon leaves the horse, or the physician disposes of both, demon and physician remain as intimate as is proper so long as the horse lives. Where the demon goes afterward, I cannot say; I suppose, to his native place."

The microscope has done much to solve the mystery of life. In the human body there are cells separated into groups, forming organs, each of which has a certain definite and peculiar function to perform. When all of these cells are acting harmoniously, each performing properly the work belonging to it, the whole body is in a state of health. Hence we say, It is not only the business of the cell structures of the body to do all the work of life, but they are also required to keep themselves and the body in repair. Every thought of the brain, every transmission of an impression by a nerve, every contraction of a muscle, occasions the destruction of millions of the delicate constituents of brain, nerve, and

muscle. If they were allowed to go unrepaired, those organs would soon lose their power of action, and death would result.

Health is that condition of the body in which each organ performs its proper function. It is the harmonious action of all the bodily organs. Disease may be defined, in brief, as a *derangement of the bodily functions or structures.*

Disease is the exact opposite of health. The one is normal, the other abnormal. The abnormal action of an organ, occasioned by a disturbing cause, is in most cases an effort on the part of the organ to recover its normal condition by removing, if possible, the cause of the disturbance. Viewed in this light, disease may be called *remedial effort*, since it is an effort to remedy an existing evil. If some offensive substance, as tobacco, ipecac, or sulphate of zinc, is introduced into the stomach, that organ speedily recognises its obnoxious character, and acting with the abdominal muscles, expels it by a strong, spasmodic effort called vomiting. This action is a remedial one, and is really disease.

A person inhales the virus of small-pox, by which means his blood becomes filled with poisonous germs. In a few days he begins to suffer numerous disturbances, has a high fever, and presently a characteristic eruption of the skin. All this disturbance is an effort of nature to expel from the body the poisonous virus which was originally taken into the system, and which was generated therein by propagation.

From the fact that disease is so often remedial effort, some have taken extreme grounds respecting its nature, claiming that disease is always remedial effort. The fallacy of this theory is at once apparent when the attempt is made to apply it to a large class of diseases known as *organic*, such as the various degenerations of muscular, nervous, and other tissues; tumors, cancerous formations, and other morbid growths. In no sense can these forms of disease be called remedial.—*J. H. Kellogg, M.D., in Home Hand-Book of Hygiene and Medicine.*

WHAT DRINK DOES.

OF all the evils that have cursed mankind, crushed woman's heart, sent youth to destruction, driven virtue to the resort of shame, and smoothed the pathway of hell, none can compare with the evil of intoxicating drink. If a disease, small-pox or fever, broke out so that a hundred would be laid low, how medical aid would be called in, how every expedient would be tried, how the cases would be isolated; yet this disease is destroying thousands daily, and where are the citizens that seek the remedies? Were a mad dog abroad, you would raise a hue and cry, seize any weapon to stop him in his murderous career; yet worse than a hundred rabid dogs is the demon of drink, and you are not up in arms against the monster.—*H. P. Doyle.*

NICOTINE is a powerful vegetable poison, so powerful that when made volatile by heat the vapour is so oppressive as to occasion difficulty in breathing. Animals have been put to death in the interests of science by the application of two or three drops to their tongues. Persons have been intentionally murdered by this substance, and yet thousands are ignorantly or wilfully undermining health by inhaling this poison in the fumes of tobacco. The quantity is very slight each time, but it is cumulative, and after a while the smoker complains, "I am growing nervous." Later his constitution is ruined, and he is the victim of "the climate," or "business," of this or that disease, but the cigar or more villainous cigarette is not mentioned or thought of with blame.—*The Examiner.*

The Bible Echo.

Melbourne, Victoria, January 1, 1893.

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We send no papers out without their having been ordered. Hence persons receiving the BIBLE ECHO without having ordered it, are being supplied by some friend, and they will not be called upon to pay for the paper.

A TELEGRAM from Port Said states that Elder G. C. Tenney, the editor of the ECHO, arrived there safe and well on the 17th ult.

This is the last number of the ECHO that will reach our people before the opening of our annual meetings. Let all remember the appointment for Jan. 6-15. All delegates should be elected in good season, and furnished with proper credentials. It is desired that all who attend the Conference will come prepared to remain to the close.

THE time for holding the next quarterly meetings is Sabbath, January 7, the first Sabbath in the new year. These meetings are milestones, as it were, in the Christian's journey, and their importance cannot be overestimated.

ON her way back to Melbourne from Adelaide, Sister White spent two Sabbaths at Ballarat, visiting with, and labouring for, the church there. She returned to Melbourne on the 12th ult., and was present at the closing exercises of the school, as noticed elsewhere. On Sabbath, Dec. 17, she spoke to the Melbourne church with much freedom and power, and in the social meeting that followed, some good responses were made to her earnest and stirring words.

THE Conference Committee have arranged as far as possible to have a minister with each church during the week of prayer. L. J. Rousseau and W. L. H. Baker are now in Tasmania. The former will be at Hobart, and the latter at Bismarck. W. C. White will work in Sydney and Parramatta with Brn. Hare and Steed. G. B. Starr will be with the Ballarat church, and A. G. Daniells will be in Adelaide. The Melbourne and Prahran churches hold their services a week later, which will enable some of the ministers to get back in time to assist them. We believe that these services will be a blessing to both ministers and people.

THE article in the Editorial Department on the "Proper Observance of the Week of Prayer," is of special interest at this time. We hope none of our readers will fail to read it with care.

W. D. SALISBURY and wife arrived in Melbourne, Dec. 15, on the *Orotava*, having had a comfortable passage from London, where Bro. Salisbury has been for two years and a half connected with our London publishing house.

MENTION has been made in the ECHO of the house of worship that the church in Parramatta, a city about fourteen miles from Sydney, were planning to build. A letter from Bro. R. Hare states that their "tabernacle" was completed in five and a half weeks from the time work was commenced. This was done by some of the brethren working from seven in the morning to eleven and twelve at night. All the work done on it was free, with the exception of putting in the gas fixtures. Bro. Hare says:—

"We have a nice building 48x28 feet and 19 feet from floor to ceiling. We held meetings in it three weeks after it was commenced. The dedication service was held on Sabbath, Dec. 10, at 3 P.M. There were about a hundred and twenty present. On Sunday, Dec. 11, we held the opening services. In the morning there were about two hundred out, and in the evening over four hundred and eighty. There is seating room for three hundred; but the others crowded in some way. The collections for the day amounted to £6 2s. We feel that the Lord has been blessing much in the work here."

LET the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun.

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of his children. "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear; for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which He takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul for whom He gave his beloved Son.—*Mrs. E. G. White.*

AUSTRALIAN CONFERENCE OF SEVENTH-DAY ADVENTISTS.

THE fifth session of the Australian S. D. A. Conference is hereby appointed to be held in North Fitzroy, Melbourne, Jan. 6-15, 1893.

CONFERENCE COMMITTEE.

AUSTRALIAN TRACT SOCIETY.

THE next annual session of the Australian Tract Society will be held in connection with the Australian Conference, at North Fitzroy, Melbourne, Jan. 6-15, 1893.

A. G. DANIELLS, President.

AUSTRALIAN SABBATH-SCHOOL ASSOCIATION.

THE next annual session of the above association for the election of officers and transaction of other business will be held in connection with the Australian Conference, Jan. 6-15, 1893.

W. L. H. BAKER, President.

ECHO PUBLISHING COMPANY, LIMITED.

NOTICE.

THE tenth ordinary general meeting of the shareholders of the above company will be held at the registered office, 14 and 16 Best Street, North Fitzroy, on Tuesday, January 10, at 10:30 A.M.

BUSINESS.

Presentation of Reports and Balance-Sheets; Election of Directors for 1893; New Business.

W. H. B. MILLER, Secretary.

ONE of the prominent religious movements in connection with the World's Fair at Chicago is the erection of an international Sunday-school building. The enterprise was somewhat delayed during discussion of the Sunday-closing question, but that proposition is now deemed to be settled in favour of closing, and the work has received a new impetus. It is now too late to secure a site inside the inclosure, but some of the leaders of the movement claim that an outside location, adjacent to the grounds, would be better. It is proposed to raise £10,000 by contributions from Sunday-schools, young people's societies, churches, and individuals, to carry out the project. The principal design is to illustrate methods of teaching, and other features of Sunday-school work that may be suggested.—*Selected.*

ALL BY LAW.

IN Tennessee, one of the States of the American Union, several persons have been prosecuted for Sunday labour, after they had conscientiously observed the seventh day of the week; and the sky in that State has become threateningly dark with religious intolerance. These remarks explain the following clipping from an American paper:—

"Let them educate their conscience by the law of Tennessee," say the courts of that State, of those who choose to educate their conscience by the Word of God, in the matter of the Sabbath of the Lord. "We have a law, and the law must be obeyed." When Pilate said of Christ, "Take ye Him and crucify Him; for I find no fault in Him" (John 19: 6), what did the chief priests and officers reply?—"We have a law!" Verse 7. O, yes; Christ was crucified by law! And every persecution that has ever insulted the light of the sun, has put in the same old plea, "We have a law!" Better educate such laws."

IT is estimated that Europe will have to import 170,000,000 bushels of wheat this year to feed her people. The wheat will come from America, Australia, and India. And this importation will be made while there is enough fertile land devoted to hunting parks for the nobility to raise double that amount of wheat, and while there are more than enough able-bodied men, in the prime of life, to sow and reap it, who are kept in the idle savagery of camp and barrack life. There are, besides, choice acres enough devoted to the production of wine and beer to bear over 170,000,000 bushels of wheat, and enough men engaged in producing those drinks to raise and manufacture them into flour. It is small wonder that famished thousands are swarming away from Europe, like hungry rats from an empty barn.—*Christian Standard.*

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