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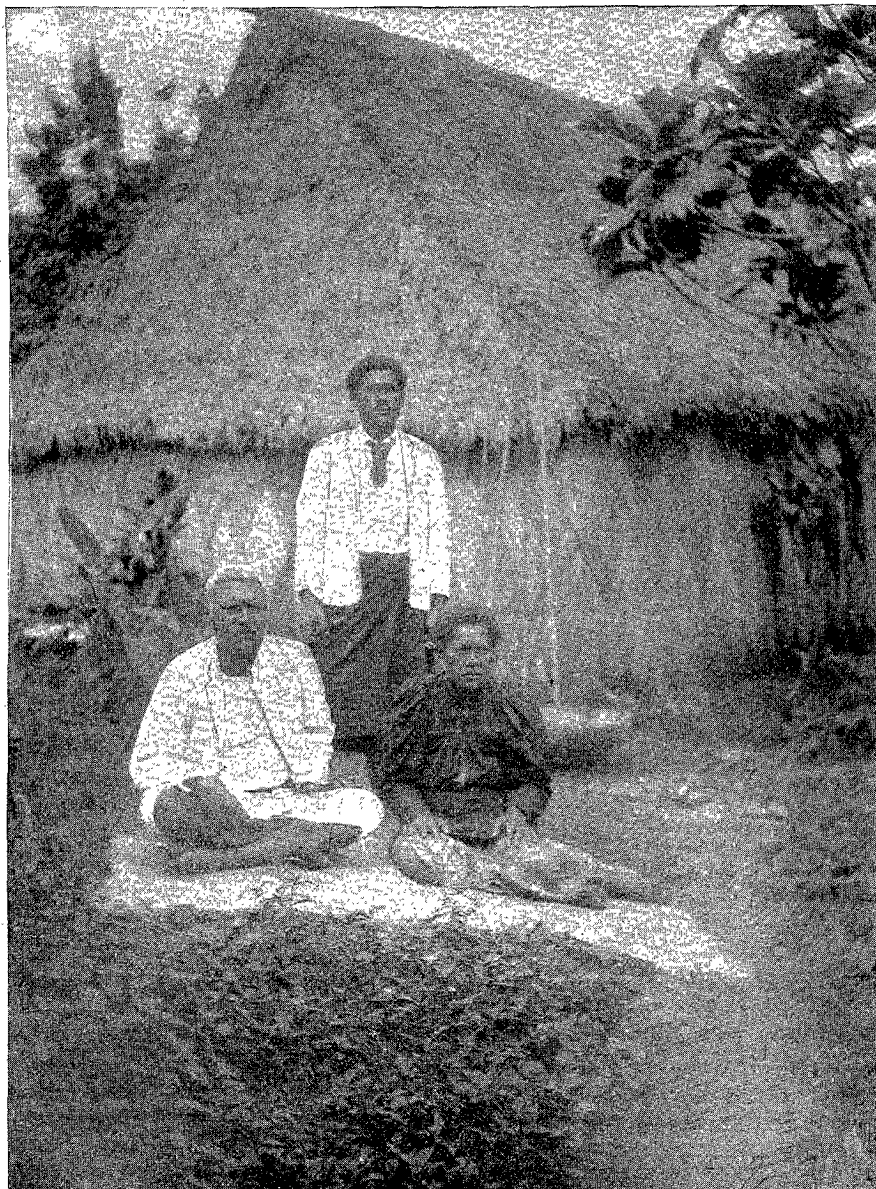
Melbourne, Victoria, Australia, June 24, 1901.

ONE PENNY

FIJIAN HOME.

THE Fijian Islands comprise a group of some 250 islands in the South Pacific. Many of these islands are small, and the total area of the group only reaches 8,034 square miles. They are of volcanic origin, and most of them are surrounded by coral reefs. Only eighty of them are inhabited. The total population is about 125,000.

This group was first discovered by Captain Cook in 1773, but at that time the people were cannibals, and for more than fifty years after the inhabitants of this group continued to offer their human sacrifices. It was in 1835 that William Cross and



A Fijian Chief, His Home and Family.

David Cargill, Wesleyan missionaries from Tonga, first went there to preach the gospel. On landing, after their four days' sail across the sea, the only place that they could find for a habitation was an old canoe-shed open at both ends and side. This was loaned to them, and there in the midst of myriads of mosquitoes, and close to a large herd of grunting swine, they passed their first night of darkness in that dark land.

Forty years after the landing of these missionaries, heathenism as a system was abolished. The temples, the priesthood, the human sacrifices were gone, and in that distant land,

once darkened by the grossest cruelty, Thakombau ruled as a Christian king. On taking his appointment as Governor in 1874, Sir Arthur Gordon wrote of the people, "Out of a population of 120,000, 102,000 are now regular worshippers." Under the influence of European vices, the religion that the natives first professed has, with a great many, degenerated into a mere formalism. The burden of the white man has fallen upon them, and it has proved the burden of a curse.

The house shown in our picture on the first page is the typical dwelling of the inhabitants. The temperature there is even, and the fruits of the earth are abundant. The man seated before the house in this picture is a native chief, and the woman by his side is his wife. There is yet a large field for missionary work among these islands.

GOD'S WORK GOES ON.

GOD'S work goes on in spite of war and famine,
The dreaded pestilence of baneful blight—
In spite of all the selfish greed of mammon
That toils amid the shadows of the night;
In spite of evil hearts and hands essaying
To crush the temple that we build upon,
The law and order so divine obeying,
Unmoved by man's device—God's work goes on.

Not always in a radiance of splendour,
The brilliant dazzling of the noonday sun,
But in an atmosphere serene and tender,
His mightiest miracles are daily done;
And though short-sighted and dull-witted mortals
Themselves against His majesty array,
Nor give Him entrance through the heart's closed portals,
God's work goes on and will not make delay.

No human power can interrupt its mission;
As well attempt the planets to remove,
Or change a single star from the position
It holds amid the galaxy above.
And so when all our plans prove unavailing,
When busy hands and throbbing hearts are stilled,
Doubt not, but rest assured and still; unfailing
God's work goes on—His plans are all fulfilled.

—Josephine Pollard.

CHARACTER, ABOVE AND BEFORE ALL.

JESUS announced that He Himself was the beginning of the creative work of God. "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." Rev. 3:14.

Thus, before God made a single world; before He decked the hills and valleys; before He built the landscape; before He made the tinted flower, and fruit, and foliage; before suns, and stars, and systems, Jehovah brought forth a Person, a character—an image of Himself—to reveal to all others yet to be created, a correct standard of character. And "it pleased the Father that in Him should all fulness dwell." God hid in Him all the treasures of wisdom and knowledge, and placed Him before all things. Col. 1:17, 19. He made Him the upholder of all things (Col. 1:17; Heb. 1:2, 3), and the Creator of all intelligences in heaven and on earth. Col. 1:16. Thus to all intelligences there was given a correct standard for their imitation. None could ever say,

I knew not the will of God; I knew not how to conduct myself. No, they could not say it. Before all was the life and character of the perfect One—their Leader, the Word in life, the living law.

By producing a character before He made a world, God would teach us that He regards character most highly. Worlds may wax old and perish, but pure and noble character can never be destroyed. This is plainly stated in the Scriptures. Heb. 1:8-12.

Christ's character appeared in His love of righteousness and hatred of iniquity. The heavens and earth may perish, "but Thou remainest." "Thou art the same, and Thy years shall not fail." To all eternity He lives, and to His followers He says, "Because I live ye shall live also." That life will last just as long as He lives, because their characters will be conformed to His.

The following passages, taken from the "Twentieth Century New Testament," presents in a word-picture the great points in Christ's character:—

If, then, any encouragement comes through Christ, if there is any persuasive power in love, if there is any companionship of the Spirit, if there is any tenderness or pity, I beg you to make my happiness complete by living together in harmony and love, one in heart and in spirit. Nothing should be done in a spirit of rivalry or from vanity, but each of you should humbly reckon the others to be of more account than himself, and all should consult the interests of others in addition to their own. Let the Spirit of Christ Jesus be yours also. Though from the beginning He had the divine nature, yet He did not look upon equality with God as something to be clung to, but impoverished Himself by taking the nature of a servant, and becoming like other men. Then He appeared among us as a man, and still further humbled Himself by submitting even to death—yes, death on a cross! And this is why God raised Him to the very highest place, and gave Him the name, which is above all others, so that in honour of the name of Jesus every knee should bend in heaven, on earth, and under the earth, and that every tongue should acknowledge Jesus Christ as Lord—to the glory of God the Father. Phil. 2:1-11.

Note how the points stand out. From the beginning Christ possessed the divine nature, yet He clung not to equality with God. He considered the interests of fallen humanity, so, laying aside His divinity, He took our nature upon Himself. He humbled Himself for us. He came down from heaven, took our nature, and so exalted humanity to heaven. He became a servant, died for us, and because of this God highly exalted Him above every other name. Reader, do you thus exalt Him? Do you bow your heart to Him? Are you most desirous of being conformed to His life and image? Rom. 8:29. This is the will of God concerning you. G. B. STARR.

NEW CARTS.

THE circumstances which attended the moving of the ark of God, were such as to live in the memory of all who were present on that fateful occasion to witness the manifestation of Divine retribution sent in token of Jehovah's disapproval, and His vindication of the inviolate character of His word.

In addition to the particulars given for the building of the ark, provision was also made for those who should minister before it, and effect its transit from place to place. Of the tribes of Israel, the Levites

were chosen for this special work, and under pain of death none others were to presume on interference.

At the time referred to, the idea was conceived to change the appointed method of *carrying* the ark, by placing it in a new cart, humanly devised for the purpose, and drawn by oxen. All seemed to proceed well, until in the act of putting forth his hand to steady the ark, which was shaken by the stumbling oxen, Uzza incurred the Divine displeasure, and the death penalty. 1 Chron. 13: 10.

The punishment thus summarily bestowed was not without its results, but that a wholesome lesson had been taught is evident, as we learn from the counsel of David, who called for the priests and Levites, and said to them:—

Ye are the chief of the fathers of the Levites: Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, *for that we sought Him not after the due order.* So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord." 1 Chron. 15: 12-15.

We find the origin of the "new cart" plan to have been in the land of the Philistines, whither the ark had been taken when captured by them (1 Sam. 6), but that in no way justified its perpetuity when it came again into the possession of its friends.

The "new cart" system has ever been in evidence, in rivalry with the precepts of Jehovah; and while from the reprobate such a course excites no surprise, the same is not the case when, under the guise of professed loyalty and friendship, the appointments of the Lord are set aside for those of human institution. Because of the absence of a summary exhibition of divine anger now, it must not be inferred that the word of the Lord is subject to change or abatement; inasmuch as He distinctly challenges such a position by the plain declaration, "I am the Lord, I change not." Mal. 3: 6.

Evidences are not wanting that the ancient admission, "We sought Him not after the due order," is of modern import. The seventh day of the week, by divine creation and command the Sabbath of the Lord, has been trodden under foot; while the first day has been exalted in its stead, a tribute of pagan origin, papal admission, and professed Protestant adoption. The second coming of Christ, which was the hope of God's people in Bible records, is either relegated to that utter futurity which robs it of its immediate and imperative significance, or else is discounted altogether. Burial with Christ in the overflowing baptismal waters, an act of the faithful believer, is discarded for the sprinkling of a few drops, and that upon an unconscious babe. The punishment of the wicked has grown into the enormity of eternal torment, under the pernicious growth of the "new cart" devices, instead of eternal death, the plan of God's arrangement. The question is to the point, "Who hath required this at your hands?" In view of the pronouncement of the Saviour, "Every plant which My Heavenly Father hath not planted, shall be rooted up," the warning from the same lips is timely, "Take heed that no man deceive you." Be guided alone by the monitions of "Thus saith the Lord."

WM. KNIGHT.

IN HIS STEPS.

HATH not the Master to us truly spoken?

The holiest worship which He deigns to bless
Restores the lost, and binds the spirit broken,
And tends the widow and the fatherless.

Oh, brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there.

To worship rightly is to love each other:

Each smile a hymn; each kindly deed a prayer.

Follow with reverent steps the great Example,

Of Him whose holy work was doing good.

So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—Selected.

WHERE ARE THE FOOTPRINTS OF JESUS?

AT ONE time the writer had, for a couple of weeks, his tent home on the summit of the Mount of Olives, with all its hallowed associations, and with its impressive outlook on Jerusalem and its surroundings. The time was just before Easter, when pilgrims were coming from far and near in their annual visit to the Holy City, now as of old. To many of these pilgrims the sacred sites were unfamiliar, as it was their first visit there; and, in consequence, they were full of questions as they walked and as they rested.

As the writer stood, one day, at the entrance of his tent, a party of Syrian Christian pilgrims, from the north, approached him, and one of these asked earnestly, "Can you tell me where are the footprints of Jesus?" What a question for that place, or for any other place! "Can you tell me where are the footprints of Jesus?" The question took hold of the heart of him of whom it was asked, and that hold it has never lost.

On, or near, the summit of the Mount of Olives, there is an indentation in the limestone rock which is popularly, or ecclesiastically, said to mark the footstep of Jesus, when He ascended after His resurrection, and it was that point that the Syrian pilgrim was asking to have pointed out. But his question went farther than his meaning or thought.

Whoever stands on any eminence in life's pathway will have pilgrims along that pathway asking him, in spirit, if not in word, "Can you tell me where are the footprints of Jesus?" And every believer who would do his duty, or who would help others to know and to do theirs, must be able and ready to point out the footprints of Jesus, and to say to the enquiring pilgrims, "This is the way, walk ye in it." Are you always ready to answer confidently the question, "Where are the footprints of Jesus?"

The footsteps of Jesus *are* to be found, and are to be the guide of those who find them. Of this we are assured of God. The first and chiefest apostle says, as to this, to all the believers, "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow His steps." And if we are to follow His steps, we must know where His steps are.

Yet we are not to find the steps, or, "the footprints" of Jesus on the limestone cliffs of Olivet, which He clambered while here in the flesh. Nor are we to feel that we are in the steps which we are to follow when we tread the path to and from Jacob's

Well, or up and down the hill overlooking Nazareth, where the boy Jesus must have looked out upon the many sites made sacred by the Old Testament record. This is not the way to find, or to follow, the footsteps of Jesus. It is no such material path, but in the example and spirit of Jesus, that He is to be imitated and followed by those who would be His true disciples.

It is not the acts which Jesus did, but the spirit which He manifested, and in which He did His works, which is to be our pattern and example as we follow in His steps. That spirit He made clear to His disciples by both precept and example. He said: "My meat is to do the will of Him that sent Me, and to accomplish His work." If that was good enough meat for Jesus, it ought to be good enough meat for His disciples. Is it our meat, or every-day food? Again He said: "I seek not Mine own will, but the will of Him that sent Me." If we feel that way about God's will, we are walking, so far, in the steps of Jesus. And again: "I am come down from heaven, not to do Mine own will, but the will of Him that sent Me." Could we have a plainer pattern of the spirit and life of Him whom we are to be like?

In order to walk in the footprints of Jesus, we must have a care as to where our feet go. That is even more important than finding out just where the feet of Jesus went, whether on the Mount of Olives, or at Nazareth, or Bethany. Jesus filled His place in His earthly sphere and day. Now we are to fill our place in our sphere and day.—*Sunday School Times*.

THE BLESSING OF EDEN.

THE Sabbath is a fragment of Eden that comes down to us untouched by the curse. It is the bridge by which men may pass from Eden lost to Eden restored, freed from the intervening curse. It is the rest to which Christ calls all who labour and are heavy-laden. By it we become sharers of His burden, which is light, for He lays upon us only a "weight of glory." So the Sabbath, when kept in the Spirit, brings to us the glory of that new creation when "the morning stars sang together, and all the Sons of God shouted for joy," and is the pledge of the time when all the earth shall be filled with the knowledge of the glory of the Lord. Although Eden has been taken from the earth, that it might not suffer the effects of the curse, the reality of it is left us in the Sabbath, that we may come back to the beginning, and find in the beginning the end, "even the salvation of our souls." 1 Peter 1:9. The reason why now, at this time, we have the Sabbath made clear as never before in this world's history, is because Eden is about to be restored, and we must be made ready for the change. When Christ comes, He appears not as a stranger, but as one with whom we are well acquainted, and He will conduct us to Eden, not a strange country, but a familiar home. To this end God has given us the Sabbath, the essential part of Eden. There is to be a change now day by day, through the sanctifying power that the Sabbath makes us know and remember, so that at last when we get to Eden we shall not have to get used to our surroundings. Before the last day

comes, we shall have drunk of the river of Eden, and eaten of the hidden manna. "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures," or, literally, "the river of Thy Eden." Ps. 36:8. E. J. WAGGONER.

LIVING WORDS.

"Heaven and earth shall pass away; but My words shall not pass away."—Luke 21:33.

THEY have not passed away. The ages lie
In myriad heaps of ashes, cold and gray,
Upon the moorlands, stretching far away
Into the past, where, gaunt against the sky,
A cross once stood and raised its arms on high.
Gone is the cross, and likewise gone are they
Who saw the Master lifted up that day
To perish that the world might never die,
But have eternal life. Caiaphas lies
To sleep his last, and Herod's bones are dust;
Juda's memory is a thing of rust,
Which time shall sweep away. The arching skies
Themselves shall pass; the earth itself decay;
But Christ's sweet words shall never pass away.

—Selected.

AN INFIDEL'S DEFIANCE.

IN speaking of the Lord's dealings with His enemies, the psalmist says, "He shot out lightnings, and discomfited them." Ps. 18:14.

The reading of this reminds the writer of an incident that his father related, the substance of which is as follows:—

At one time he had a neighbour who was an avowed infidel, and a very profane man. This man built a very large barn on his farm. In its construction he used timbers and material of unusual size and strength, so much so that his neighbours thought him foolish to go to such unnecessary expense and trouble. His reply was that he intended to have a barn that would defy the thunder-bolts of Jehovah. And yet he claimed not to believe in the existence of a Supreme Being.

At the completion of the barn, a large number of people were invited to participate in festivities to celebrate the event. An abundance of liquor was provided by the host, which was freely used. This, with feasting, dancing, and much impious hilarity constituted the celebration. The owner repeated his proud boast that his barn was proof against the lightnings of heaven.

In a very few days a storm occurred, during which the barn was struck by lightning and entirely destroyed. The owner was terribly enraged, and indulged in a great amount of profane and defiant language, greatly to the disgust and horror of those who heard him. He regarded the incident as a challenge for him to measure his strength and ingenuity with that of unseen forces. He accepted the challenge, and said he would show to the world that man was the supreme power.

He therefore proceeded to rebuild his barn, making the foundations deeper and stronger, putting in much heavier and stronger material in every part of the structure. When it was completed, he proclaimed more defiantly than ever that it would resist the attack

of all the bolts of lightning that could be sent against it.

It was not long before a storm came, the barn was struck by lightning, and it was just as easily destroyed as was the first.

At this the man seemed rather dazed, and hardly knew what to say. Some of his wicked neighbours began to tease him, inquiring if he proposed to give up beaten. This exasperated him, and he declared his intention of continuing the contest. His conduct was more wicked, blasphemous and defiant than ever.

In the third structure he went about to the limit of his resources to make it strong and imperishable. Upon its completion his triumph was very great, and his boasting excessive. He laughed with scorn at the idea that there was power enough in any bolt of lightning to destroy his barn.

But his boasting was of short duration, for a storm came on, and this building was ruined just as easily and quickly as were the others. The owner refused to hold any conversation regarding the affair. He became sullen, cross and morose, and soon sold his property, quietly betook himself to some distant locality, and was never afterwards heard of by his old neighbours.

This man's experience fittingly represents the utter folly of fighting against God. Although the Lord does not see fit to give such direct and marked manifestations of his displeasure in all cases as were given in the case under consideration, yet all efforts to oppose Him will eventually end in the same complete failure. Persons may reject truth and accept of falsehood, and because disaster does not come speedily, flatter themselves that they are all right. But the time will surely come when they will be forced to admit the worthlessness of their refuge of lies, and, like the man in the above related incident, they will want to get away and out of sight. The prophet of the Lord describes that last terrible scene thus:—

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand? Rev. 6:15-17.

Such will be the fate of all who neglect to hide themselves in the Rock, Christ Jesus, while opportunity is offered. Reader, how is it with you?

G. W. MORSE.

"IN THE MIDST."

IS IT a mere coincidence that Jesus is so often spoken of as "in the midst"? In His boyhood appearance His parents found Him sitting "in the midst of the doctors." In His crucifixion it is said that He was "in the midst." At His appearance among the disciples on the evening of His resurrection day, "Jesus stood in the midst." In the Apocalypse He is the "Lamb in the midst of the throne." It is He "who walketh in the midst of the seven golden candlesticks." "And where two or three are gathered together in My name, there am I in the midst." . . .

With Jesus in the midst in the church, a vital unity shall be established in both doctrine and practise. With Jesus in the midst in the individual life, in affections, in thought, and in will, so that every activity shall be brought into captivity to the obedience of Christ, the Christian will represent Jesus in such a manner as did Peter and John before the Sanhedrin; and even his enemies shall take knowledge of him "that he has been with Jesus."

"Where have I put Jesus?" Ask that question of your heart. "Is He in the midst" in my home, in my business, in my ambitions? Is He in the midst—enthroned supreme as the Master and Lord of my life? Then happy am I! Nothing can separate me from the love of God which is in Jesus my Lord, and all things are working together for good according to His purpose.—*N. Y. Advocate.*

THE CHURCH AND THE WORLD.

WHEN church members are truly converted to God, and have a religion that goes pocket-deep, there will be no need of calling on the flirts and fops and loafers of the town to dicker over rag dolls and India-rubber babies, and other tomfooleries, to raise money for the support of the gospel.

A side-tracked church; switched off from the one blessed heavenly employment of crying, "Behold the Lamb," and she is now part lyceum, part theatre, and part kitchen. As you pass her doors to-day you will hear the name of Socrates, Plato, Aristotle, Emerson, Tyndall, Darwin, and others far more frequently than the name of Christ; while instead of sighs and cries of "What must I do to be saved?" you will be greeted with clapping of hands, rattle of plates and bursts of uproarious applause.

Fairs, concerts, comical lectures, oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralising to the religious life. They dis-spiritualise the people; merge the high sense of obligation into pleasure-seeking; blot out that line of demarcation between the church and the world which cannot be destroyed without debasing the one and affording rare comfort to the other in its sin.

To dissuade Christians from going to the theatre would be very tame advice in these days, when the theatre with rapid strides is pushing itself to the church. To tell the disciple of Jesus to "love not the world, neither the things that are in the world," would seem a very mild dissuasion and almost unkind, when the world has come to such friendly terms with the church, that it willingly lends all its machinery of entertainment and art and amusement, to make the gospel more attractive. Our power is in our separateness from the world, not in our affiliation with it.—*Vanguard.*

"Tis God's own love that counts and tends each tiny blade of grass;
A Father's hand that paints the rose, and decks the lily fair;
Take heart, then, troubled one, the storm, tho' heavy, soon will pass;
No harm can reach the child beneath his Father's loving care."



Children's Department



SOMETHING EACH DAY.

SOMETHING each day—a smile,
It is not much to give,
But the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a word—
We cannot know its power;
It grows in fruitfulness
As grows the gentle flower.
What comfort it may bring
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.

—Selected.

HE SOLD HIS CHANCE.

Boys who enter upon a business career little realise how closely and critically they are watched by their employers. Large business concerns have many large-salaried offices waiting for the right man. Integrity, honesty, obedience are rare qualities, and demand to-day a higher premium than ever. In fact, all business houses are looking for the right boy as they have never looked before.

The superintendent of one of the largest department stores in the country engaged a lad of fifteen in the most subordinate capacity, at wages of twelve shillings a week. The boy was at the bottom of the ladder, at the very position where the heads of departments in that store had started years before.

The head of the department where he was stationed watched him carefully day by day, and reported upon him most favourably. He said: "Here is, at last, the young fellow we have been looking for." The next in authority took his turn in watching the lad. He became profoundly impressed with the boy's obedience, his integrity, his loyalty, and commended him to the head of the firm.

The firm had a consultation over the boy. How could that lad suspect that gentlemen whom he hardly ever saw, who seemed so far above him, and to whom he felt that he was absolutely insignificant, would be watching him with almost as much care as if he had been the son of the senior partner? The head of the firm said: "We will give him six months, and if he stands the test we will advance him rapidly." The six months were almost up. So interested had the superintendent of the store become in the youthful

prodigy that he personally took to watching him day by day.

One morning the superintendent noticed the boy hide something in his pocket. He stopped him.

"What have you there?" he said to the lad.

The boy paled and blushed.

"Oh, nothing," he said. He was asked to turn his pockets inside out, and upon him was discovered one shilling in change, which he had just pilfered.

The boy was immediately dismissed. He had lost his chance of high preferment, of honour, of dignity, of respect and even of wealth, for a temptation so petty as to seem ridiculous. He had sold his character for one shilling!—*Youth's Companion*.

A SWEET SPIRIT.

THE sweet-toned bell rings out sweetness, however gently or rudely it is struck; while the clanging gong can not be so touched as not to respond with a jangle. There is the same difference in people. From some you learn always to expect a snarl, or a whine, or a groan; while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God, in whatever place or company you are thrown, a witness for charity and kindness and truth.

"When a man lives with God," says Emerson, "his voice shall be as sweet as the murmur of the brook and the rustle of the corn." Whatever you are, be as a sweet-toned bell.—*Selected*.

HOMES IN NORWAY.

OF all the lands made beautiful by mountains and valleys, lakes and waterfalls, Norway is the most picturesque, surpassing even the land of the Alps. The whole country is broken and rugged, and every mile has its changing scenes of verdure and rock and bewitching cascades. Lakes lie high up on the tablelands, and their waters find vent only in narrow crevices of the mountains, through which they tumble uproariously down, striking the projecting shelves of rock and scattering in cloudy spray, then gathering up their fragments and rushing on, leaping, whirling, thundering down to the sea. Huge glaciers, too, are formed on these highlands, and are slowly but constantly pushing their way down to the valleys.

In such a land as this we might expect to find a people sturdy and independent, healthy and honest, with a wealth of love for home and country; and so they are. From valley to mountain-crest their dwellings are scattered, sometimes in such places that it seems a miracle they are not blown off by the fierce winds that sweep around the craggy summits. But there they nestle, held close in the rocky niches, the contented farmers sowing and reaping their year's harvest in the short summer, and making merry by the bright fireside during the long, dark winter.

A Norwegian home usually consists of several separate buildings surrounding a little yard, and all painted red. There is the living-room, with its open fireplace or porcelain stove, a long bench or two to sit on, perhaps some chairs made by sawing off a tree trunk and leaving part of the bark for a back, and a bed or two. Then there are barns, hay-sheds, houses for sleighs, carts, blacksmithing, etc., sometimes as many as twenty different structures all belonging to the same farm.

The most curious of these is perhaps the one shown in the engraving, called a *stabbur*. It is the family store-house, and has an almost sacred character to these mountain-farmers. In the olden days, this was a room where all kinds of provisions and clothing were kept. Originally built for a store-room, the upper story soon came to be used also, as it is to this day, as a sleeping-room for guests. Especially were noted guests taken here to rest on the softest of feather beds and pillows, and in the whitest and cleanest of linen sheets.

Great care was used in the construction of these buildings, provision always being made for a draught of air under the floors. Elaborate carvings often adorned the doors and windows. To prevent the entrance of rats and mice, the *stabbur* was sometimes built on posts, and this was what gave such buildings their name. The peculiar shape of these houses, especially those in Southern Norway, attracts the attention of strangers at once, and their dark, weather-beaten walls tell of their antiquity.

MARY STEWARD.

THE FOX.

WE have often heard of the fox, but few of us may have seen it in its natural state. Fox-hunters in the chase have to run across miles and miles of country, and then they often lose their prey, for it slips into its little covert under a fence and so escapes.

As a rule, the fox keeps far away from the haunts of men, because everyone's hand is against it; not without reason, for it prowls around the farmyards and steals chickens and any young fowls that can be found. It is a great thief, and for this the farmers dislike it very much.

Once, in Surrey, England, a gentleman was walking across a piece of fine country where there was an under growth of furze and heath. There were plenty of rabbits there, and the foxes around were happy, for they could feed on rabbits to their heart's content. Well, this gentleman met a fox face to face, but instead of Mr. Fox turning and running as hard as he could go, he just stood still and looked at the gentleman for a few moments, threw his ears forward, then turned round and walked slowly off. The reason for this was that he had visited a small farm near by, had killed one of the flock, and

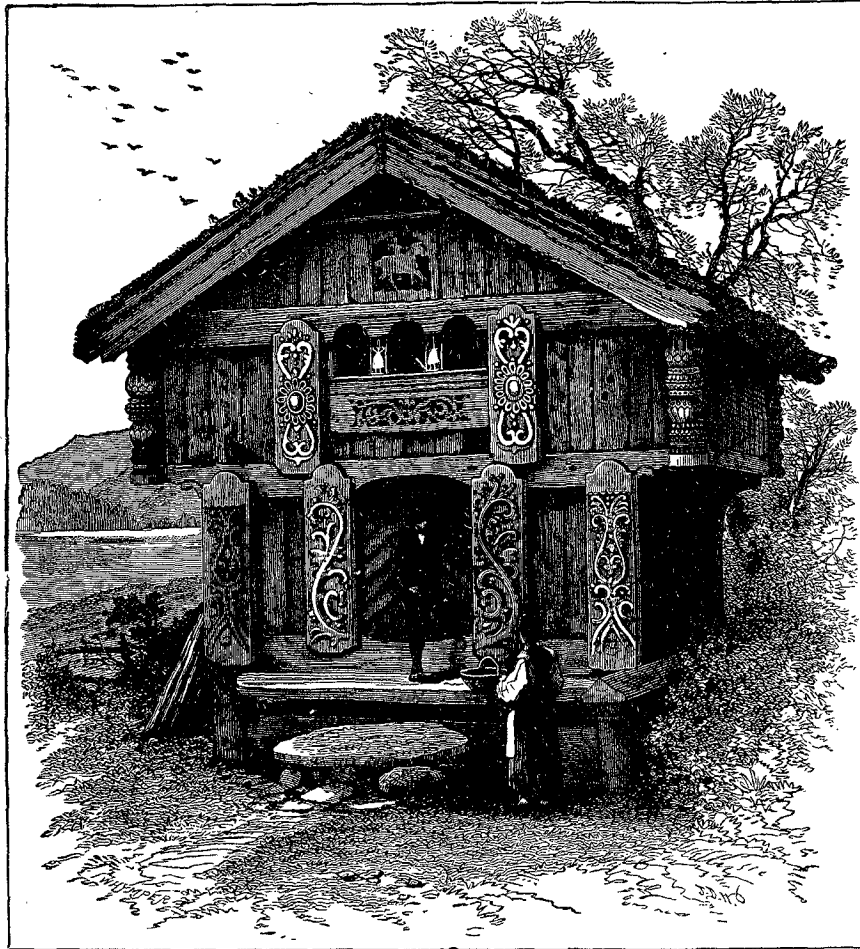
had eaten such a hearty meal that he could hardly run.

When a fox is caught, his skin, which is of a pretty golden-brown colour, makes a nice foot-rug. The best fox-furs come from North America and Asia. There are also black and silver fox-furs.

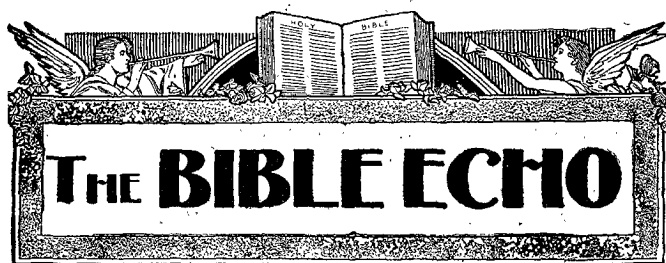
Once a wise man said, "Take us, the foxes, the little foxes, that spoil the vines." He saw the vines climbing over the garden, and then when the grapes were nice and ripe, the young foxes would come out and pull them off, and thus destroy the vines.

Children, these little foxes remind us of something else. What would you do to the foxes that spoil your vines? Why, you would put them far away from the place. Well, what should you do with the little habits of naughtiness that spoil your nice characters?—Best destroy them at once.

E. PARKINSON.



The Stabbur.



ROBERT HARE

EDITOR

THE SEAL OF THE LIVING GOD.—No. 11.

FINAL DECISIONS.

In our last study we were considering Rome's claim as interpreted by the prophet—"He shall think to change times and laws." God has ordained the "times" connected with the Sabbath, its beginning, its ending, and the day of its observation. But all these Rome has undertaken to change. In God's plan the beginning and end of the Sabbath reaches from sunset to sunset (Lev. 23:32; Mark 1:32), but Rome has decreed that it shall measure from midnight to midnight, a time when man can neither welcome its approach nor take farewell of its departure. The seventh day ordained by God has been supplanted by the first day of the week so that Rome may hold to her traditions instead of the law that Jehovah ordained.

But the question might be asked, Why has the work involved in this attempted change of changeless things fallen to the lot of Rome?—Because Rome is the last interpreter, the last exponent of the great "mystery of iniquity," that great delusion that Satan has cast over man since false worship first began among the sons of men.

Rome is not at all backward in proclaiming this attempted change of the Sabbath as her work. In an article in the *Catholic Press*—the leading Catholic journal of Australia—of August 25, 1900, we find this statement:—

Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . If any Sabbatarian wants to know the proper method of spending the Sunday, the Catholic Church is the natural source to apply to for information. Under her direction the Sunday supplanted the Jewish Sabbath, and she is, therefore, the best fitted to settle any dispute as to its claims.

Again, in the *Kansas City Catholic*, of Feb. 9, 1893, we read this statement:—

The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law; and as Catholics are bound to obey the commands of the Church equally with the commands given on Sinai, Catholics must observe Sunday. But what in the world do Protestants mean by observing Sunday?

On October 28, 1895, a Mr. J. F. Snider wrote to Cardinal Gibbons, the highest Catholic authority in America, asking if the Church of Rome set forth the

change of the Sabbath to the first day of the week as "a mark of her power." The answer he received was signed, "H. F. Thomas, *Chancellor for the Cardinal*," and ran thus:—

Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual, and ecclesiastical, and religious without her. And the act is a *mark* of her ecclesiastical power and authority in religious matters.

Such, then, is Rome's claim, and Protestantism virtually admits that this is so by observing Sunday, for there is no Scripture to point out any change in this respect, but that attempted change introduced by the "man of sin." Dan. 7:25.

In the closing up of this controversy Apostate Protestantism will unite with the State powers so as to enforce upon men its ideas of religion,—ideas accepted at Rome's dictation,—and thus there will be formed an image to the Papacy. In other words, a duplicate to the "Church and State power" that has persecuted because men would not accept her teaching, and has led, all who would be led, away from the commandments of God.

How solemn, then, the message of the last warning—the warning sent by Jehovah to His people at this time:—

If any man worship the beast and his image, and receive his mark in his forehead or in his hand; the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation. Rev. 14:9, 10.

On the other side of this question we read:—

The dragon was wrath with the woman [the church] and went to make war with the remnant of her seed, [God's last people on the earth] which keep the commandments of God and have the testimony of Jesus Christ. Rev. 12:17.

On either side of this question "*wrath*" must be met, for the forces of light and darkness are engaged in mortal combat. But on the one side the covering wings of Jehovah will shelter His people from the "wrath of the dragon," but there is no power either on earth or in heaven that can hide man from the stroke of the Almighty. It is written, "At that time thy people shall be delivered, *every one* that shall be found written in the book." Dan. 12:1. But those who are "written in the book" refuse to worship this power which has thought to "change times and laws." Rev. 13:8. They accept the "everlasting gospel" with all its Sabbatic memorials and Sabbath blessings, and so "worship Him who made heaven and earth." Rev. 14:6, 7. Satan cannot lead them astray, and so he goes forth to make war upon those who "keep the commandments of God."

In the year 1206 Pope Innocent III. sent out his forces against the Albigenses in France. First some of his monks were sent out to preach a crusade, then St. Dominic and his band followed with power to search out heretics, and to "set a mark on those who

were to be burned." See *Wylie's History of Protestantism*, vol. 1, p. 40-42. This crusade culminated in the destruction of the city of Beziers in 1209, when over 30,000 of its inhabitants, both Catholics and Protestants, were given over to the slaughter. The watchword employed in this work of death was the words, "Kill all, kill all! The Lord will know His own."

In this the persecuting spirit of earth has uttered its own sentence, for in the final retribution God will give measure for measure. But in that destruction those who have the mark of God upon them will be delivered. The decree for that time is thus written:—

Slay utterly old and young, . . . but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house. Eze. 9:6.

These ancient men before the house were the professed servants of God, but they had turned their backs on the law of Jehovah, and with their faces towards the east, they worshipped the sun.

Kind reader, we must now leave this great question with you. Two powers demand your obedience; two leaders demand your service. Which mark will you accept? Whose impress will you receive? To which master will you render service? Remember "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Will you receive the mark of service from the Creator of heaven and earth, or from that power which has thought to "change times and laws?" Eternal destinies depend upon your decision. Both heaven and earth are interested in the choice that you make. "If the Lord be God, follow Him, but if Baal, then follow him."

FOLLOWING AFAR OFF.

IN THE Christian life there is great danger in distance. In fact there is always danger in distance unless it be "distance from evil." It is the traveller furthest behind the caravan that loses his way in the desert. It is the lamb on the outskirts of the flock that falls a prey to the wolf. It is the bird furthest from home that is destroyed by the eagle. It is the person that sits away back in the prayer-meeting who will first give it up, and it is the man that follows Christ afar off who will first deny his Lord. Yes, there is danger, always danger in distance, unless it be distance from the evil.

Peter's life was a life of extremes. With Christ on the mountain he was a strong man; down on the plain he was rebuked with the enemy in the words, "Get thee behind Me, Satan." With Christ in the garden he wielded his sword in defence of his Master, but after following "afar off" he endeavoured to hide

under a lie. Yes, his life was one of extremes, and yet it was perfectly human after all.

The beginning of Peter's great mistake appeared in his following Christ "afar off." Better, far better would it have been had he gone home, or remained in the garden to pray, than to have attempted following Christ at such a distance. In doing this Peter occupied the sad position of being near enough to be taunted by the world as "one of them," but not near enough to catch the inspiration that would have been found in the example and presence of the condemned Christ.

How very many of the professed followers of Christ are to-day following "afar off." In this position they have a form of godliness, but in their life they deny its power. Near enough, perhaps, to be classed by the world as "one of them," but not near enough to feel the great pulse-beats that throb in the heart of the Infinite—near enough to present the appearance of following, but not near enough to drink in the life of Jesus Christ.

Oh, that every child of God might know that a step back is a step into the darkness, a step into weakness, and a step nearer to defeat. "In Thy *presence*," writes the psalmist, "there is fulness of joy." But away from that presence there is but ruin and disaster. When Moses led his flock to the back side of the desert, near to the mount of God, he saw a bush that burned and yet was not consumed. "And Moses said, I will now turn aside and see this great sight why the bush is not consumed." It was when Moses turned aside and drew near to the bush that God spoke to him out of the fire. Not until he drew near could God give the great commission that delivered His people from bondage.

David writes, "It is good for me to draw near to God." Ps. 73:28. In another place he speaks of God's people as "a people near unto Him." Ps. 148:14. A more literal translation of this passage would be, "The nation of His nearness." It is written again, "Draw nigh to God and He will draw nigh to you." James 4:8. Cease, then, the unhappy task of following "afar off." Get near to the Life-stream, near to the Fountain-head, for in that Presence there is life, and power, and "fulness of joy." There is danger in distance, and millions will be lost because they have attempted to follow "afar off."

LIFE holds its mystery, and death its darkness only till He who is the "life" shall appear. Beyond that appearing there lies the unfolding of all mysteries and the passing away of all darkness. Christ is the life and the light, and in Him we are to know as we are known.

THE OUTLOOK

A DEMORALISING BUSINESS.

THE following picture, portraying the effect of camp and army life on the young men of America, we take from the *Signs of the Times*, bearing date of April 24. Let the parents who read it earnestly consider what the soldier-ambitions of their boys may lead to if permitted to develop:—

There is no doubt that the armies of so-called Christian nations, even from a merely "civilised" standpoint, have a damaging effect upon the morals of the heathen wherever the soldiers have been stationed in heathen countries. It is true that the United States soldiers in China have been accorded credit for good behaviour as compared with those of Europe and Japan: but the standard of comparison is too low for the credit to be of much value. In Manila, where there has been nothing worse with which to compare conditions, the moral reputation of the American soldier is far below par in reports from every unbiased source.

There is now a call for many thousands of new recruits for the army in the Philippines. In view of past experiences and past scandalous reports, the government calls for men of "high moral standing." But from those very experiences it must be confessed that the inducement for men of "high moral standing" to enter the army is not very flattering. This fact can be attested by the testimony of every soldier who is not in some way personally interested in a more favourable report.

It should not be forgotten that the men who were sent out there two or more years ago were rated as the flower of their respective States and communities. They were fêted by "society" when they left home, and as they nearly all spent some time in and about San Francisco before embarking, the people vied with one another in showing them polite attentions. The ladies were especially forward in bestowing marks of esteem, and in strewing advance laurels in anticipation of the honours that would certainly prove the due of such a promising class of young men. (Of course there were individual exceptions to the generally accredited high grade of manhood that was sent away with such manifestations of pride and appreciation.) The press, too, was especially prolific of high encomiums for "our boys;" and many of them were literally boys in their teens and the minor twenties.

But when these same specimens of the flower of the country began to return, after a year or more in the Philippine service, there was a reversal of sentiment. The first two or three arrivals of returned regiments were received with open arms; but their conduct, after a few days of encampment on home soil, showed such a marked change for the worse, that later arrivals failed to call out any general enthusiasm. The mere curiosity seekers gathered to see them land, but public and society functions were limited to noted officials or personal acquaintances. One of the daily papers, which had been most profuse in its laudations when the "brave boys" went out, and called for their return home after a brief service that they might be congratulated by grateful admirers, was constrained to suggest that returned soldiers be limited in their privileges to go away from camp until they were discharged from the service. The once noble specimens of manhood were now a menace to the peace and good order of the communities adjacent to their camps.

This is simple history but a few months old, and unmistakably points to the results of inducing young men of "high moral standing" to enter upon life in the army. At the best,

the business of killing, wounding, and destroying has a demoralising effect upon the human heart and conscience.

The entire surroundings, from beginning to end, have a tendency to vitiate rather than to maintain a high degree of morality; and even the heights of success that may loom up in prospect are only attainable through the downfall and suffering of others. Verily the "high moral standing" of any young man who seeks honour and fame, or even a mediocrity of success, through military methods, has a precarious foundation. It rarely withstands the temptations and allurements that beset it upon every side. And any young man who has any ambition or any expectation of gaining a place in the heavenly kingdom had better keep out of the army. It is a position in which he will find no help in that direction, but a continual hindrance. Better let the vicious have such positions; they are already prepared for the debasing duties.

IN STRAIGHT PLACES.

FROM a report made by W. H. Thurston at the late General Conference held at Battle Creek, concerning his gospel work in Brazil, we copy the following interesting paragraph:—

Now I want to tell you a little incident that took place. Brother Stauffer began work up in this section that I had been through originally. Three of them went out there, and held meetings about two or three weeks, and raised up a company, and organised a church, and got everything in good condition, and started away; but when they were taking their departure, they were overtaken by a mob, who surrounded them with clubs and sticks, and wanted them to give an account of themselves, for coming in there with a doctrine contrary to their religion, and teaching a false doctrine, etc. They had not spoken very many words before one of the men stepped up behind Brother Stauffer, and struck him with a club right over the ear, and he fell to the ground, apparently as dead as a man could be. The brethren had a blanket, and they rolled him in it, and carried him to the house of a friend. After they got him into the house, he rallied, and they treated him the best they could. He recovered somewhat, but he could not get up, could not walk, and did not have his right mind, really; so they went on, and left him in the care of the friends.

About three weeks later, the officers came there, and wanted him to go and appear before the courts to answer for what he had been doing there. He said he could not walk. They dragged him out of bed; but when they found that he could not walk, but fell to the floor, they put him back to bed, but with the promise that he would appear before the court as soon as he was able. As soon as he could go about, he took his small satchel and Bible and went down and presented himself before the court. They began questioning him; and he answered every question right from the Bible, reading to them

the word of God. The man that struck Brother Stauffer confessed, and was converted; but during this examination, another man arose, and bore a false testimony to what Brother Stauffer was saying; and right there and then that man's tongue was paralysed, and he has never spoken from that day to this. That is another experience that shows us that God will stand by His people, and will vindicate His truth.

SIGNS OF HIS COMING.

THE first sign of Christ's second coming is noted in Scripture as the darkening of the sun. Mark 13:24. This was to take place "in those days"—the 1260 years of persecution from 538 down to 1798—but after the persecution. The persecution ended in 1773, and the darkening of the sun followed that event in May 1798. That dark day is thus referred to by the *New York Sun*:—

The Dark Day of the Revolution has been frequently described, to many yet living, by ancient people who were eyewitnesses. This account was given by a Rhode Island lady, a cousin of General Nathaniel Greene:—

"The sky was clear until near noon, when the sun began to fade, as if its light were withdrawn, until it needed very keen eyes to mark its position in the heavens. At first there was a sort of greenish twilight, then everything became as dark as midnight. The stars came out. The fowls went to roost. People looked at their clocks, sure that they must somehow have mistaken the time. The churches and meeting-houses were open. The bells tolled mournfully. Some men stood upon the corners preaching that this was the last day, foretold by the Evangelist. Some sat at open windows, or on roofs, singing hymns. But just before sunset the sky cleared. I remember that my mother and father embraced each other, and then kissed me, and seemed overjoyed, and the street was full of people running to and fro and shouting that the world was safe."

KILLED BY ANIMALS.

In the beginning, God gave man authority over all forms of created life, but that authority was lost with his dominion when sin entered. Sin had not reigned very long before man began to eat the animals, and soon after that the animals began to eat men. God said to Noah that "The fear of you and the dread of you shall be upon every beast of the earth," but this dread has not prevented them from devouring men when it has been possible for animal cunning to secure their prey.

An amazing statement concerning the number of men killed in this way, we copy from a recent issue of the *Melbourne Age*:—

Men are constantly getting the worst of it in fights with animals. The whale, for instance—which is an animal, though it lives in the sea—slays about a thousand people every year. In one year, says the *Chicago Tribune*, over 1,500 men have been killed by tigers in India alone; and in the last one hundred years the human population has been depleted to the extent of 200,000 persons who have met death by the man-eating tigers of that region. This fact has led to tiger-hunting becoming a sport. The warfare was carried on so effectually that the animals have been decimated, and where in 1700, 2,000 or 3,000 persons were killed annually by them, the death list to-day is

not more than one or two a day, though it sometimes increases to 800 or 1,000 a year. The Asiatic leopard is a dangerous foe to man, and in the vicinity of Singapore, even at the present day, leopards kill on an average one man a day, preying upon them as a cat preys upon a mouse. For at least a century, well-regulated warfare has been waged against these animals, the Government offering a bounty, and district governments often duplicating the reward for the scalp of leopard or tiger.

But the injury these animals accomplish fades into insignificance before the death list laid at the door of snakes. India appears to be the hot-bed for these deadly reptiles. That the Indian Government recognises the danger from this source is shown by the fact that an army of snake-killers is employed, and there is a bounty paid on every deadly snake killed. During the last century 2,000,000 human beings were killed by snakes in India, and in all the rest of the world the loss may be said to be one-fourth of this.

For years the mortality from this cause in India has been 20,000 per year. In 1880, cobras alone killed 19,000 natives, and 2,000 head of cattle. During this period, the paid snake-killer destroyed 212,776 cobras. Yet this had no perceptible effect upon the death rate, which in 1882 was almost as high.

PATRIOTIC MISSIONARY FUND.

THE following extracts from a letter of Pastor W. S. Hyatt, President of the South African Conference, which appeared in the *Review and Herald* recently will doubtless be read with interest:—

Our Tract Society has placed many thousands of our papers in the hands of the soldiers and sailors, and our hearts have been made glad by receiving a few good letters in return. The brethren in Australia sent us a large number of the *BIBLE ECHO* which we have been able to use to good advantage. We are thankful for their thoughtfulness and kindness in sending them.

Pastor Hyatt refers in this letter to the thousands of copies of the *BIBLE ECHO* which have been sent from our Office for free distribution among the soldiers at the war.

There is still abundant opening for this good work to be continued, and donations for this purpose will be duly acknowledged in our columns.

Amount previously acknowledged,	...	£40.11.8
Mr. Simpson, Wanganui, N.Z.	...	2.6
Napier Church,	" "	1. 0.0
Mrs. Bullas, North Fitzroy, Vic.,		5.0
Mrs. Bell,	" "	2.6
Mrs. Greet, Brighton,	" "	7.6
Broken Hill Church, N. S. W.		1. 0.0
Echo Subscriber, Victoria,	...	1. 0.0
Miss O. Bader, N. Zealand,	...	8.6

Total received to date £44.17.8

"DR. LIVINGSTONE's last public utterance in his native country was at the school his son Oswald was attending; and the last sentence of the speech was: 'Fear God and work hard.' These words disclose the double secret of his own life. Sir Bartle Frere declared that any five years of Livingstone's career might have established for him, in any other occupation, such a character, and raised for him such a fortune, as none but the most energetic can realise."



Home and Health

LIFT HIM UP.

LYING so low in the gutter,
 Degraded and black with sin,
 With garments tattered and filthy—
 More shattered and foul within.

His face has grown ugly and brutal,
 And lost is each trace divine;
 The reign of his passion has made him
 Companion alone for the swine.

He once was "somebody's darling,"
 That man so degraded and vile;
 The heart of some one that loved him,
 Was once made glad by his smile.

Those lips that now breathe but cursing,
 A mother's lips once pressed;
 And that hair, once soft and golden,
 A sister's hand caressed.

Those eyes, now bleared and soulless,
 Once lighted with love's bright glow;
 And the fire of the soul within them,
 Burned with thoughts that angels know.

Let your tear-drops fall, of pity,
 Upon those darkened leaves
 Resting here—"Possible all things,"
 All—"to him that believes."

Come, friends, for it is our mission,
 Strong in love's power to save;
 With a sympathy earnest, untiring—
 Go, bring him up from the grave.

—Selected.

THE CODE OF HEALTH.

THE laws which relate to individual health may be concisely summed up as follows:—

1. Breathe only pure air. 2. Drink only pure water.
3. Eat only pure food. 4. Take sufficient muscular exercise.
5. Preserve proper attitudes. 6. Discipline the mind by proper mental exercise.
7. Take proper rest and recreation, and sufficient sleep. 8. Restrain the passions and govern the emotions.
9. Give attention to personal cleanliness. 10. Be temperate in all things.

To the man who will carefully and conscientiously observe all of those laws which relate to his physical health, nature vouchsafes, barring accidents, a long, comfortable life, free from a great share of the ills which come upon a large portion of mankind. A great share of the sicknesses, and even a large proportion of deaths, are unquestionably due to the violation of some of the plainest principles of health morality, and are wholly preventable.

It is interesting to note that directly following the giving of the law at Sinai, and in direct connection with it, the Lord gave to the children of Israel, through Moses, a complete sanitary code, which entered so minutely into the practical details of daily life in matters pertaining to health, that it has from that time to this constituted the basis of sanitary laws and regulations for all enlightened

and civilised people. It is, in fact, only until a comparatively recent period that such civilised nations have come to fully recognise the value and importance of the regulations enforced by the Mosaic code respecting contagious diseases and other sources of infection. The recent wonderful discoveries relating to germs and the poisons produced by them, enable us to appreciate and to comprehend better than before the Divine wisdom displayed in the hygienic laws established for the government of God's peculiar people in ancient times.

After giving all this instruction, the Lord said to Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15:26. Here was a promise to Israel that they should enjoy physical health as the reward of obedience to the requirements of God.

J. H. KELLOGG, M.D.

LIVING BY PRINCIPLE RATHER THAN IMPULSE.

It is our privilege to have the Spirit of God unfold to us simple, definite principles, which we may incorporate so thoroughly into our life's experience, that, like a master key, they will serve to unlock our most troublesome perplexities.

Immense tunnels are constructed by human enterprise; and although the men who dig them cannot see their way ahead, the tunnel will come out within a fraction of an inch of the place planned by the engineer. This is because the master minds that supervise such undertakings follow so closely certain mathematical principles that there is not the slightest deviation to confuse the correct outcome. So in our spiritual experience: if we trust the Master, and do not seek our own way, we shall succeed; but if we lay aside living faith and guiding principle, and attempt to walk by sight and feeling, we shall soon find ourselves involved in endless difficulties.

Those who weave the magnificent tapestry produced in Oriental countries, work under the goods, and see only the rough threads hanging down beneath; but they have in mind a definite pattern of the beautiful figure that is being wrought out on the top. Often in our daily work, seeing only the loose threads, we seem to have abundant reason for discouragement; but if we work from principle, we may be sure that a divine hand is weaving out for us a glorious pattern, which will abide through all eternity.

The magnificent tile floors that are occasionally seen were laid down a bit at a time; but the workman had in mind those marvellous figures that afterward delight all observers. It requires faith to believe that every act of faithfulness, however small, is placing a stone in that

temple of character which God is rearing in every human soul that is learning the sweet lesson of living by principle instead of by feeling,

An unsightly block of marble may have been used merely as a doorstep; but by and by a sculptor begins to chip off its rough corners and edges. Where others saw nothing but rough, undesirable stone, he sees the form of an angel. Every blow brings out more fully his ideal. So from the standpoint of sight and feeling, we may be only rough stones; but the various trying experiences through which God allows us to pass will, if we submit to them as does the block to the chisel, serve as a certain blow to bring out the figure of the Divine where before appeared only human rubbish.

Sometimes the devil will fairly crush us by leading us to think that God will not again undertake the process of character-building that was interrupted by some sad blunder. We should never, even in the darkest hour, lose sight of the fact that although God cannot tolerate sin, He will never cease, as long as there is the least prospect that man can be won, to draw the sinner to Himself. We should remember that at best we have this treasure in earthen vessels, and that the treasure is of more consequence than the vessel that contains it.

• An eaves-trough made of ordinary timber may carry off as much water, provided it is so hung as to catch the drops, as one made of silver. So although, from a human standpoint, we may not be very promising, if we are willing to be placed by God where the droppings of the latter rain can fall into us, we shall be happy ourselves, and a blessing to others. DAVID PAULSON, M. D.

FAITHFULNESS AND LOVE OF THE HUSBAND.

God is love; therefore love is born of God. Many, however, who enter into the marriage relation are ignorant of the love that is born of God. They mistake lust for love. True love is unselfish and *enduring*. It stands by through "better or worse," in sickness as in health, and is faithful unto death.

Marriage is sacred. It was instituted by God Himself; and all who enter wedlock take upon themselves most solemn obligations, and assume the most tender relations one to the other. But too often husband and wife drift apart when the tests of married life come, and their vows at the marriage altar become a dead letter. Instead of faithfulness "until death doth us part," a separation takes place on the merest pretence. Indeed, divorces are so frequent now-a-days that it is no wonder many are asking, "Is marriage a failure?"

It is my purpose to study this important question from a Bible standpoint, and from God's word get a better idea of the true relation that God intended should exist between husband and wife.

Let us begin with the duties of the husband. When God presented the woman to Adam, He laid upon him obligations that reach every man who enters the marriage state, though many who repeat these vows are ignorant of their true meaning, and therefore fail to realise the solemn responsibility they are assuming.

In the Bible the husband's duty is clearly outlined, *love* being the starting point. We read:—

Husbands, love your wives, even as Christ also loved the church, and gave Himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. Eph. 5:25-29.

How many there are who know nothing of the pure true love here defined! Mark the degree of love,—as Christ "loved the church." He gave up *all*, even life.

Men ought to love their wives how much?—"As their own bodies." Bone of his bones, and flesh of his flesh, you see. Self-love is strong in a man's heart, but his wife is to be loved *as himself*. How is it, husbands who may read this article, are you providing amply for your wife, nourishing her as your own body? Are you mindful of the needs, not only of the body, but those of the heart and mind? Are you "encouraging, comforting" her daily? Do you "cherish" with "tenderness and affection" the wife by your side? If not, you are failing in the duty God has enjoined upon you as a husband. Remember, "No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church."

Again we read, "Husbands, love your wives, and be not bitter against them." Col. 3:19. "Bitter" is a little word, but means much. A few of Webster's definitions are, "sharp; causing pain; cruel; severe; reproachful; sarcastic." Is it any wonder that God warns you against so dark a list? Have you ever spoken sharp words to your wife, or been severe, sarcastic, cruel? Have you ever reproached, when she failed in any line of duty, the one who should be loved as yourself? Remember, "no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." A man who would blush with shame to strike his wife with his hand, will often smite her with his tongue, which causes her deeper pain than would a blow from his strong right arm. Oh husbands, be careful of your words!

Perhaps you say, "God forbid that I should be such a monster." Well, there is danger of failure on this point, or God would not have inspired such an admonition; for "all Scripture is given by inspiration of God." Be careful that you study well this portion of His word, and be sure that you fail not in all the duty you owe to your wife.

MRS. M. C. DUBOIS.

NOVEL-KILLED.

SOME years ago a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand younger friends were coming to Christ. But there she stood at the very threshold of the kingdom, wistfully looking over, as if her feet were chained. She made no advance.

Her pastor and friends were equally puzzled. Prayer was offered for her, and the plainest instructions given; but she remained unmoved excepting to regret that she could not become a Christian. At last, after three months' labour and anxiety, her pastor said: "I can do nothing with Sophia L.; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel."

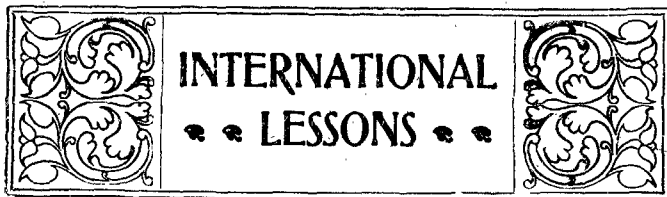
"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel reader, and I have come to the conclusion that this will keep her out of the Kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue in that of unworthiness and injustice, that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

—Cynosure.



LESSON FOR SABBATH, JULY 6, 1901.

PREPARATION OF CHRIST FOR THE PRIESTHOOD.

1. What was Christ's original position?—One with the Father. John 1:1, 2; Phil. 2:5, 6.
2. What great work did He perform?—All things were made by Him. John 1:3; Col. 1:16, 17.
3. To what extent did He humble Himself?—Unto death. Phil. 2:7, 8; John 1:14.
4. What led the Father to give His Son for such a work?—Love. John 3:16; Heb. 2:10.
5. How closely does Christ connect Himself with humanity? Heb. 2:11, 12.
6. How did Christ enter upon His great work?—With delight. Ps. 40:7-10.
7. What was necessary before Christ could enter upon His priestly work?—That He suffer with man. Heb. 2:14-18.
8. What must He learn before He could be a perfect High Priest?—Obedience. Heb. 5:8-10.
9. Why was He tempted in all points?—So that He could feel for the tempted. Heb. 4:15; 2:18.
10. How severe were His temptations?—He endured the cross. Heb. 12:3, 4; Ps. 69:20.
11. When did Christ pass through this experience?—In Gethsemane. Luke 22:44.
12. Why was He treated so shamefully?—That we might be healed. Isa. 53:5.

Note 1. The priesthood of Christ is one of the very blessed features in the plan of redemption. But Christ could not become a priest without first passing through the experience necessary to prepare Him for that work. In the earthly priesthood the man selected for that office had to be chosen from among his tribe, a man of mature years, and having had the experiences of his brethren, so that he could fully sympathise with their weaknesses and requirements. Christ first learned obedience, and being tempted in all points like as we are, yet without disobeying in any particular, He is now able to stand forth as the true example, and at the same time a perfect Sympathiser and a perfect Saviour.

2. In the treatment that Christ received on earth, man measured his own desserts, for Christ occupied the sinner's place. In Spurrell's translation of 2 Sam. 7:14 we have these words: "Even in His suffering for iniquity, I will chasten Him with the rod of men and with the stripes of the children of men." If there was any temptation in human life that Christ did not meet, Satan would try to make man believe that God's power could not meet him in that thing. But "He was tempted in all points like as we are, yet without sin."

LESSON FOR SUNDAY, JULY 7, 1901.

GOD, CREATOR OF ALL THINGS.

Gen. 1:26-31; 2:1-3, R.V.

- 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
- 27 And God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every
- 29 living thing that moveth upon the earth. And God said, Behold, I have given you every herb yielding seed, which is upon the face

of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

- 2 And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it: because that in it He rested from all His work which God had created and made.

GOLDEN TEXT: "In the beginning God created the heaven and the earth." Gen. 1:1.

LESSON ANALYSIS.

1. The book of Genesis.
2. The story of creation.
3. The Creator.
4. Creation of man.
5. Institution of the Sabbath.

Note 1. With this lesson we begin the study of Old Testament history as found in the book of Genesis. The author of this book is not named, but it is generally ascribed to Moses. In his explanation to the disciples of the "things concerning Himself," Christ began at "Moses and the prophets." Luke 24:27. This book contains the record of the beginning of all things connected with our earth. The history of the first seven days covers the record of the creation. These days were the simple days of history, each composed of light and darkness, just as the days are now—"The evening and the morning were the first day." Gen. 1:5. Creation's history is told over again in Ex. 20:11. Here it is still the same seven days with which the record in Genesis opens out. The idea of these days representing ages is merely a human idea. The Bible knows of no such measurement.

2. Creation was not a tedious work with God. "He spake, and it was; He commanded, and it stood fast." Ps. 33:9. Many of the nations, especially the older nations of the earth, have in their mythology accounts of creation that contain ideas which show them to have been derived in some way from the Bible account.

3. God was the Creator of all things, but He created all things *through* Jesus Christ. Christ was the active agent in the great work of creation. See Heb. 1:9, 10. John tells us that "without Him was not anything made that was made." John 1:3. And Paul also states that "all things were created by Him and for Him." Col. 1:16. Therefore the Sabbath, which was *made*, was made by Christ; it was also made for Him, and it is therefore the "Lord's day." Mark 2:27, 28. The Sabbath was also made for man, but in this capacity it stood before our race as a memorial of the Creator's work.

4. The work of creation ended with the establishment of two of the most blessed features of that great work. The notes on this lesson, in the International Lesson, ends with this very truthful statement:—

The two great essential foundations of man's progress and true prosperity were ordained at the very beginning—the *family* and the *Sabbath*. These two primeval institutions, kept sacred and wisely used, are the remedy for most of our social and moral evils.—*International Lessons*, p. 206.

The true Sabbath, then, is to man a bit of Eden lost. It stretches over the gulf of time, and holds, for the man who truly observes it, a promise of Eden restored. To no dispensation or age does it belong; it is from the beginning the sanctified of the Lord, and so it must remain. Isa. 66:22.

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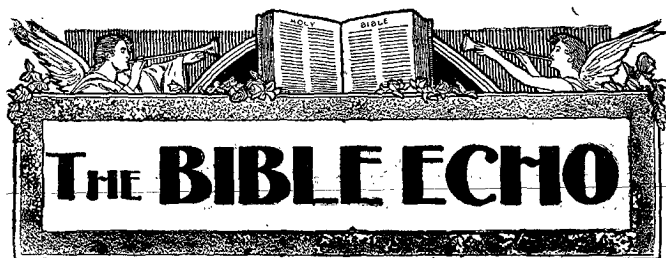
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News and Notes.

It is said that nine expeditions, all representing different countries, will this year start for the Arctic regions.

For last year the Government Statist of New South Wales reports 23,862 convictions for drunkenness in that State. Cause—£4,744,224 of a drink bill for the year.

It was recently stated in the house of Commons, by the Secretary of State for War, that thirty-one soldiers had been sent to prison for sleeping on duty as sentinels in the South African war.

There were 459 deaths from plague in Bombay for the week ending April 23. This is better than at the same time last year. A few weeks ago there were 600 deaths in one day from this dread disease.

In answer to the request for designs for a Federal flag and seal, the Federal Government has received 8,000 designs for the flag, and 300 for the seal. A Board has been appointed to make a selection.

In a fire which recently occurred, and by which the Grand Hotel at Auckland, New Zealand, was destroyed, five persons were burned to death. Three of these were little girls—daughters of the man who kept the hotel.

The re-introduction of the penny postage into Victoria has caused a rapid increase in the use of postage stamps. Nearly 1,000 stamp-sheets are now required daily. Each sheet contains 120 stamps, so the daily issue is close upon 120,000 stamps.

At a motor-car race held in France, May 29, the winning car covered the distance—345 miles from Paris to Bordeaux—in 524 minutes, an average of about 40 miles an hour. In running between towns where the roads were clear, the winning car made an average of 50 miles an hour.

Last year the visitors to the Melbourne Public Library numbered 679,000. Some 361,000 of these visited the reference library. Volumes to the number of 5,054 were added to the library last year. The number of volumes now available for loan to the public stand at 17,000.

Lord Kitchener has appointed a military commission at Pretoria to investigate the claims made for compensation for the destruction of private property by the British troops in South Africa during the war, and to assess the damages due. The claims submitted are 3,000 in number, and represent a million sterling.

A serious railway disaster occurred on Saturday, June 8, in the State of New York, U.S.A. At Vestal, a town near the city of New York, a freight train from Lackawanna ran into the rear trucks of another train carrying dynamite. The shock of the concussion exploded the dynamite, the two trains were overthrown, shattered and ignited; nine railway employees were killed, and every window in the town of Vestal was destroyed. The shock of the exploding dynamite was felt for thirty miles all round Vestal.

Obituary

Carswell. Died, at Puketitiri, Hawkes Bay, New Zealand, on May 12, Mrs. Carswell, aged 70 years. Sister Carswell accepted the truth some years back. She had of late been a great sufferer, but her love for the Saviour remained ever bright. On the glad morning of the resurrection she will rise to meet her Lord and the loved ones who now mourn her loss.

M. E. L. REED.

Allard. Died, at Gawler, S. Australia, May 24, Mrs. Jane Allard, aged 50 years. Eleven years ago she embraced the truth, uniting with the Adelaide church. Christ was to her the way, the truth, and the life. The Holy Spirit was her leader and teacher. She suffered much through cancer of the stomach, which ultimately caused her death. She was laid to rest in the Gawler Cemetery on Sabbath afternoon, May 25, Bro. A. W. Semmens officiating at the service. When the voice of Jesus is heard, she, with those of His people who now dwell in the dust, will arise to appear with Him in Glory. J. H. WOODS.