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ONE PENNY

GENERAL ARTICLES

FROM JAFFA TO JERUSALEM.

BY MRS. S. JESPERSSON.

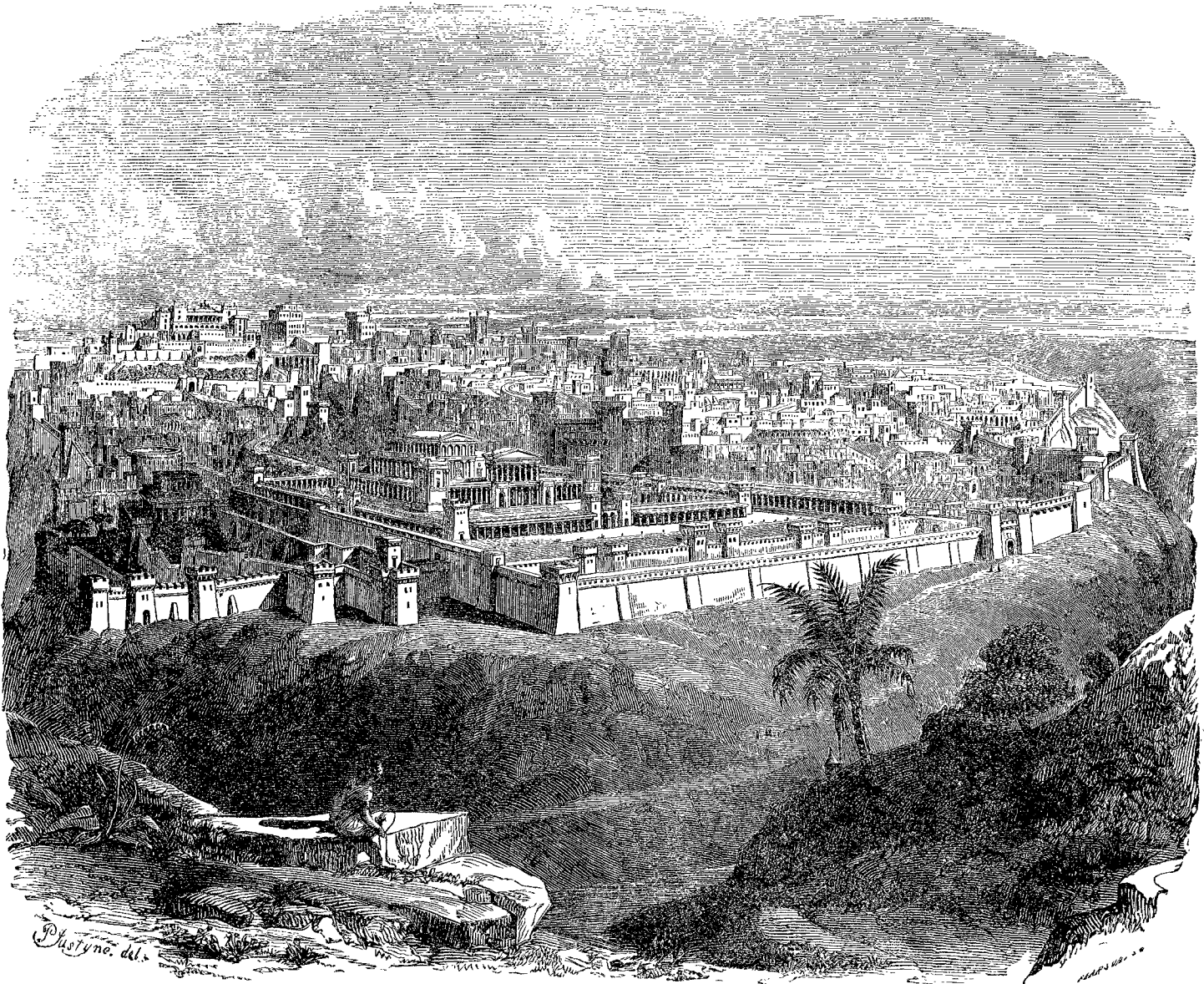
Four hours on the Ottoman train covered the distance between Jaffa and

The city is not beautiful, the streets are narrow, tortuous, and filthy, and it is difficult to pick one's way among the people of all sorts and the throng of camels and asses. To take a walk for pleasure one must go beyond the walls.

This we have done the last two Sabbaths. After the morning service

occurred and the manners of the people.

Our hearts are heavily oppressed as we contrast the Jerusalem described in the Bible, so glorious and resplendent, with this poor people crushed to the lowest depths; for here the Jews are hated of all other people. They can scarcely traverse the street with the



Jerusalem.

Jerusalem. The first part lay through a beautiful landscape, abounding in orange groves, olive, and fig trees; but as we neared Jerusalem, the aspect of the country changed. Desolate mountains, bare of trees and without water, reared themselves, and we wondered almost anxiously if the holy city itself would produce as sad an impression.

we have taken our dinner, and gone to the Mount of Olives to hold Sabbath-school. The view from the mountain is impressive, not because of the beauty of the landscape, but because each village, each point we see, recalls some scene in the life of the Saviour. One better understands the histories of the New Testament when he is acquainted with the places where they

dead body of one of their fellow Jews because of the insults of the populace. So they bury their dead in the night, without coffin or any ceremonies. One or two persons take the body as they would carry any other burden, and place it in a hole prepared beforehand, only too happy if they can pass unnoticed from the house of death to the grave. They do not always succeed in

this, and we have already been awakened during the night by cries which sounded like the howling of beasts. This was occasioned by the attempt of some poor Jew to bury the body of a dead friend, followed by the curses and threatenings of the people.

It is pitiful to see all these poor people weeping every Friday over the ruins of their temple, men and women beating the breast and praying the God of heaven to come and restore the temple, and deliver them from their present misery. These are the Jews which are such at heart as well as in name. Others more prosperous have built themselves beautiful residences in the suburbs, and live in luxury, not even observing the Sabbath, expecting Christ to come and establish a kingdom on earth. What a disappointment awaits them!

Seven miles from the Mount of Olives is the village of Emmaus, where the risen Christ appeared to two of His disciples; in the other direction is Bethany, where is shown the house of Mary and Martha and the tomb of Lazarus, now in ruins. The villages about Jerusalem now are composed of huts of one room, without chimneys, where the whole family lives, and often the ass, the faithful servant of the family.

On the summit of the mountain a church has been erected by the Roman Catholics. At the entrance is a stone surrounded by a grating, pointed out as the place where Christ ascended into heaven. Pilgrims attach great importance to it.

At the foot of the mountain surrounded by a thick wall pierced only by a small door is the garden of Gethsemane. An immense olive tree occupies a part of it, at the foot of which we are told Jesus prayed. Farther on is pointed out the place where the disciples slept. The place is picturesque and imposing, but it is a pity that fanaticism has left its marks; for here and there images and crosses indicate a blind worship.

Nearly a mile from the city is a heap of stones, the place where Stephen drew his last breath. Farther on a grotto of immense stones is presented to us as the spot where Jeremiah wrote his Lamentations. Along the valley of the Kidron, not far from the city walls, are sepulchres hewn in the rocks. These are still inhabited by lepers and poor Arabs, whom one sees during the day near the city gates, begging of the passers-by.

Calvary is upon a little elevation; not a tree nor a blade of grass grows there. The great stones scattered about indicate only tombs. The scenes of the crucifixion come crowding upon the mind as one treads the spot, and it is sweet to contemplate by faith, Christ our Saviour in glory, surrounded with His Father and the angels.

After visiting all these sacred cities, after the view from the Mount of Olives, of the desolated city, the ruined temple, the Dead Sea stretching in the distance, one can but long for the heavenly city. O, pray with us for this city! Pray for this people, that the light of the gospel may reach their hearts. Pray for us also, for we are so weak for a task so great.

The time is short, the hour draws nigh. Let us pray, watch, and work. The Master will soon come.

A VERITABLE POEM OF POEMS.

A lady of San Francisco is said to have occupied a year in hunting up and fitting together the following thirty-eight lines from thirty-eight English-speaking poets:—

Why all this toil for triumphs of an hour?
Life's a short summer, man a flower;
By turns we catch the vital breath, and die;
The cradle and the tomb, alas! so nigh.
To be is better far than not to be,
'Though all man's life may seem a tragedy;
But light cares speak when mighty cares are dumb,

The bottom is but shallow whence they come.
Your fate is but the common fate of all;
Unmingled joys here to no man befall.
Nature to each allots her proper sphere
Fortune makes folly her peculiar care;
Custom does often reason overrule,
And throw a cruel sunshine on a fool.

Live well, how long, how short, permit to heaven,
They who forgive most shall be most forgiven.

Sin may be clasped so close we cannot see its face—

Vile intercourse where virtue has not place;
Then keep each passion down, however dear;
Thou pendulum betwixt a smile and tear;
Her sensual snares, let faithless Pleasure lay
With craft and skill to ruin and betray:
Soar not too high to fall, but stoop to rise.
We masters grow of all that we despise.

Oh! then, renounce that impious self-esteem;
Riches have wings, and grandeur is a dream.
Think not ambition wise because 'tis brave,
The path of glory leads but to the grave.
What is ambition? 'Tis a glorious cheat,
Only destructive to the brave and great.

What's all the gaudy glitter of a crown?
The way to bliss lies not on beds of down.
How long we live, not years, but actions tell;
That man lives twice who lives the first life well.

Make, then, while yet ye may, your God your friend,

Whom Christians worship, yet not comprehend.
The trust that's given guard, and to yourself be just;

For, live we how we can, yet die we must.

TAKING HIM AT HIS WORD.

The session of a certain church had convened for the reception of members. The venerable elders sat around in a circle, the young pastor in the midst. One candidate after another passed the usual examinations until all had been received and withdrawn. A boy of ten years of age had been sitting thoughtfully near the door. It was supposed that he was waiting for some of those who were in conference with the session, but when they were all gone, and he remained, the pastor approached him and learned that he, too, wished to be admitted to the communion of the church. He was seated, therefore, and the examination began. It progressed satisfactorily until most of the usual ground had been gone over, the boy clearly and calmly narrating the circumstances under which he had been awakened to a sense of his guilt, and to feel the need of Christ as a Saviour.

Then came the question, "What did you do when you felt yourself to be a great sinner?"

The eyes of the examiners brightened as he answered, "I just went to Jesus and told Him how sinful I was, and how sorry I was, and asked Him to forgive me."

But the next answer brought the shadow again to their faces; for, as the pastor asked, "And do you hope that Jesus heard you, and forgave your sins?" he answered promptly, "I don't only hope so, sir, I know He did."

There was a confidence in the tone with which the word "know" was uttered that startled his hearers. The oldest of them

raised his glasses and peered into the face of the little candidate, and said—

"You say you know that Jesus forgave you your sins?"

"Yes, sir," was the prompt and unhesitating answer.

There was an ominous pause in the examination. Such positiveness, it was feared, could be only the offspring of presumption. The boy must be resting on some false foundation.

"You mean, my son, that you hope Jesus has pardoned your sins?"

"I hope He has, and I know it, too," with a bright smile on his manly face.

"How do you know it, my son?" everyone being intent on the little fellow's reply.

"He said He would," said the boy, with a look of astonishment, as if anyone should doubt it.

"He said He would do what?"

"He said that if I would confess my sins, He was faithful and just, and would forgive them; I did confess them to Him, and I know He forgave them, because He said He would."

The elder took off his glasses to wipe them, for the moisture from his eyes had made them dull, and he turned to the pastor and said,—

"Sir, flesh and blood have not revealed it to him. I move the examination be closed."

Thank God for salvation, and the knowledge of it!—*D. Nash.*

VISION, NOT LIGHT, MAN'S NEED.

Very few believers have a proper conception of salvation. Very few realise their privileges in Christ.

It is not that they need more light, but that they may open their eyes.

I stand by a blind man at midnight and say: "Can you not see yonder star?" "No, sir, I can't see a thing." I stand beside him at sunrise and say, "Now there is much more light; surely you can see yonder hill." "No, sir, I can't see a thing." By and by the sun is high in the heavens and not a cloud to cast a shadow o'er the earth. I say to the blind man again, "Now you can see, surely you can see—why, there is as much light as it is possible to have." "I can't help it, sir, I can't help it, sir, I can't see a thing." The poor man doesn't need more light, he needs his eyes opened.—*Charles W. McCrossan.*

HAVE YOU?

BY D. H. KRESS, M.D.

"I have never seen the righteous forsaken nor his seed begging bread," was the testimony of a man of sufficient experience to know whereof he spoke.

To be righteous means to be right—to do right. Show me a man who is doing right, improving every moment of time in well doing, whose mind, hands, and feet, are never idle, and I will show you a man that need never beg bread. If he should become ill, there will be those who have observed his life, and have been blessed by his self-denying efforts, who will be willing to share what they possess with him. Who would not be willing to put his hand in his pocket and give the last penny to assist such a man? "Give, and it shall be given you. Good measure, pressed down, and running over shall men give into your bosom."

No.; the righteous is never forsaken, neither will his seed beg bread. But I have heard people question this, and complain, and find fault, and say, "He has brought us out of Egypt into the wilderness to starve." Are these among the righteous? Men do not feel drawn out to give to those who are selfish, indolent, and lazy. These characteristics we usually find in grumblers. They fail to receive because they have failed to give. They unite with and step into the church as men step into a coach to get a ride, and a free ride at that. They are there as leeches, or because of the loaves and fishes, and when they fail to get all they desire, and the coach moves slowly, they find fault with the coach and the few faithful horses that have been attempting to pull the heavy load, and claim to have a hard time of it. The church is not in need of passengers, it needs horses. When a member connects with it as a horse, to pull and help to his utmost; when his strength fails, and he falls in the harness, there will be plenty by his side to urge and assist him into the coach. He will not be forsaken in his hour of need. God will supply all his needs according to His riches in glory by Christ Jesus.

But the coach is not for sundowners or tramps. It is for worn-out horses, disabled while in the performance of their appointed work in blessing humanity. I remember once hearing of a man who was complaining of the hard times, lack of money, etc. Finally one of the passengers on board the ship with him said, "If you will go with me after our arrival at port, I will secure work for you inside of two hours." A change came over the man. He said, "It is not work I am after; it is money I am after." There are many in the church to-day, and in what are supposed to be missionary and charitable institutions, not because they love to work, not to bless mankind, but who, should they be frank and open, would say, "It isn't work I am after; it is a living or money I am after." They follow for the loaves and fishes. When a crisis comes, and money is scarce, they forsake their work, or step out of the coach. "When the wolf cometh, the hireling fleeth, because he is an hireling." These are the forsaken ones, the beggars; they are not the righteous. "Thou shalt lend, and not borrow," is one of God's promises to the righteous.

CHRIST OUR LIFE REVEALED IN SYMBOLS.

BY W. R. CARSWELL.

In the Gospel of John we have Christ the Life revealed in His beauty. The varied experiences of Israel in the wilderness were opportunities to teach Christ in type. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," said Jesus to Nicodemus. The uplifted serpent (a symbol of sin) represented the crucified Saviour who was made sin for us. The object of this great sacrifice was "that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15. The poor sinner, bitten by serpents, could not give himself life; but by faithfully obeying the command to look at the brazen serpent, God gave the victory over death.

Just so with the sinner who has the poison of sin destroying him. God bids him look at His dear Son dying in the sinner's behalf, and by faith receive of His life. Christ, the Good Shepherd, giveth His life for the sheep. He bore the punishment which was ours that we might have the eternal life which was His. And so the sinner who accepts this glorious gift escapes condemnation, and is passed "from death unto life." John 5:24.

Having received Christ's life by faith, what alone can sustain that life in the converted man? "As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." John 6:57. "I am that bread of life." Verse 48. "Moses gave you not that bread from heaven [it was the gift of God], but My Father giveth you the true bread from heaven; for the bread of God is He which cometh down from heaven, and giveth life unto the world." John 6:32, 33. We eat Christ by partaking of His life-giving words, for, said Jesus, "the words that I speak unto you they are spirit and they are life," and so "man shall not live by bread alone, but by every word of God." John 6:63; Luke 4:4. Only he that "hath the Son of God hath life; he that hath not the Son hath not life."

Are you thirsting for something better than this world can offer you? Jesus says, "If any man thirst, let him come unto Me and drink." John 7:37. If you ask of Him He will give you the living water. John 4:10. The water from the rock typified Christ, for the Israelites "drank of that spiritual rock that followed them, and that rock was Christ." 1 Cor. 10:4. He is a satisfying draught to the thirsting soul. In the language of inspiration, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Ps. 42:1.

And thus the uplifted serpent, the bread from heaven, and the water from the rock, all teach the same great truth. Christ is the only way of life. He imparts life, and He sustains it. Christ says, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you," and "whosoever will, let him take the water of life freely." Isa. 45:22; John 6:55; Rev. 22:17.

INDOLENCE.

It is the worst enemy, says Bishop Huntington, that the church has to encounter. Men sleep around its altar. Life has no significance, eternity no awfulness, enjoyment no obligations, bereavement no solemnity, suffering no prophetic suggestions of a hereafter, holiness no enrapturing beauty, but they stretch on their beds of ease and sleep amid the most stirring revelations of Providence. Where the church lives and holds the truth of Christ, not as the mortuary of a buried benefactor, but as a present inspiration, it never will suffer its members to sit idly with folded hands looking lazily out on white fields of harvest, where no reaper's sickle rings against the wheat, but will send them forth to work with an impulse that no disappointment can paralyse, no misgivings keep back. — Sel.

WORN-OUT HAMMERS.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers
so?"
"Just one," said he; then said, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's word
For ages sceptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Selected.

THE COST OF A REFORMATION.

BY W. KNIGHT.

To be a reformer involves self-sacrifice. This is a necessity. Christ walked this road, and suffered the penalty exacted. The value He placed upon humanity may be assessed by the price He paid for its redemption, and, in turn, the value of our service for Him may be known by what it costs us.

For Christ to declare the truth of God was also to assail established custom, and this roused the resentment of those against whose customs the reform was directed.

Reforming truths are cutting truths. The members of the council realised this, when, as the apostles declared to them the name and power of Jesus, "they were cut to the heart, and took counsel to slay them." The Saviour, too, met with such opposition; but, in His case, His opponents succeeded in putting Him to death. It was the advocacy of Sabbath reform that roused their ire, and provoked their murderous designs. The records of Matt. 12:14; Mark 3:6; and John 5:16-18, narrate the circumstances. It is true that Christ came to die for our sins; but keeping the Sabbath of the Lord was one of the means by which His death was brought about. Satan could not destroy the law, so endeavoured to destroy Him who gave it.

The reforming message which brought about the crucifixion of Christ, becomes the message of reform of those who are crucified with Him. As in the days of Christ, they "taught for doctrines the commandments of men," so to-day the same work is going on. Isaiah's gospel message is for us: "Bind up the testimony, seal the law among My disciples." Unholy hands have sought to mutilate it, and to enforce the mutilation, have called in the help of the civil powers. Enactments have been passed penalising such as dare to refuse conformity to their demands, and thus the Sabbath of the Lord, the seventh day, has been usurped by an alien, the first day, and that by almost unanimous consent. The work of the reformer is of pressing necessity, but demands the immolation of self. The message must be uppermost in thought, and the messenger lost in his message.

Christ's power cannot be exhausted, no matter what the demands upon it may be.—C. H. Spurgeon.



WISDOM FROM GOD.

"Go speak to Jesus first—
Then to the child. Ask for His mind,
Whose patience bore the burden of the world;
Ask trustingly, the promise is to thee,
'Thou shalt receive.' Then meet the child
As one for whom the Saviour died.
That ransomed soul; God knows
It may be given thee to lift
The little fledgling to an angel's seat.
O touch not heedlessly the chords that thrill
To gladness or to woe.
Lay gentle hands on things that tell
The tale in other worlds.
Go speak to Jesus; wait His answering
word,
Then to the trusting child like one who comes
Transfigured from the Mount of God."

—Selected.

A FATAL MISTAKE.

A heavy storm had suddenly set in. Mrs. Day came to the door of the store and looked anxiously up the village street. She was a thin, bent woman of sixty. She shivered as the gust of sleet and rain beat on her.

"Don't think of going home now, Mrs. Day," the shopkeeper called out. "I'm sorry I have no umbrella or wraps for you; but wait, and they will send you one from home."

Mrs. Day waited, but she knew that no one at home would think of her. It grew dark, and the storm increased. She ran up the street at last, reaching her home drenched. Her son met her in the hall. "Why, mother! Could you not borrow an umbrella somewhere?" he said, drawing back lest he should get wet.

Her daughter Sue was playing on the piano in the parlour. The fire burned brightly, and the lamp threw a cheerful glow around the pleasant room.

"Dear, dear! This is too bad, mother!" she cried. "Your teeth are chattering with cold."

"I thought perhaps you would have brought me a wrap," said Mrs. Day gently to her son.

"I never thought of it, mother; I saw you go out, too."

"You had better go to bed, mother," said Sue, "and take some hot tea." She turned to the piano again, and began "Schubert's Serenade."

Mrs. Day crept shivering up the stairs. She felt strangely weak and ill as she tried to take off her wet clothes. It would have been so pleasant if somebody would have rubbed her chilled feet, and brought her some tea, and petted her a little. Old as she was, her heart ached sometimes for comforting and caressing. A strange longing filled her heart for the husband who died so long ago.

But Sue, though she was sorry for her mother, never thought of going to help her. She sang the serenade with much pathos, while Will listened with dim eyes. Both brother and sister were touched by a strain of music, a noble poem, or a beautiful landscape. Yet it did not occur to either of them to look after their mother.

She changed her clothes, and, still chilled, went to the kitchen. It was

Martha's "afternoon out," and the supper was to be made ready. She laid the table, broiled the fish, and made the tea. She remembered how she used to help her mother when she was Susy's age. How she loved to work for that poor soul! Yet Susy ought to have helped her too.

"I have been a faithful mother," thought Mrs. Day, as she sat at the table looking at her handsome children.

"And you had to get the supper, mother!" exclaimed Sue. "I forgot that Martha was not to be at home this afternoon."

Mrs. Day went to bed that night with a high fever. Martha, when she came downstairs in the morning, heard her moan. The girl had a kind heart and common sense. She ran for a physician.

When the old doctor met Sue in her pretty morning gown, after he left Mrs. Day's room, he said sternly, "I fear your mother has pneumonia. I should have been called last night."

She cried bitterly, but she could do nothing. She never had spread a plaster or given a dose of medicine in her life. A nurse cared for her mother the few days in which she lived.

The poor woman before her death watched her children with eager, despairing eyes. She saw that they loved her, but they seemed afraid of a sick room, and could not bear the sight of pain.

She saw wherein she had failed. She had never allowed them to bear pain or discomfort, or to feel any responsibility in life. From their birth she had waited on them, worked for them, sacrificed everything out of her great love for them.

She had never taught them out of their love for her to wait on her, to sacrifice a single selfish wish for her. She had ministered faithfully to their bodily wants, but she had not given to them the unselfishness, the habit of self-sacrifice, which had made her own soul happy.

How many mothers make this fatal mistake, and how few know that they have made it.—*The Household.*

THE DUTY OF LAUGHTER.

They say that laughter is dying out. If so, it is a pity. The Wise Man tells us that there is a time to laugh. It would be a sad thing if laughter should be altogether crowded out of life. Think of a world of human beings with no laughter, men and women wearing everywhere and always serious, solemn faces, with no relaxation of the sternness on any occasion. Think of the laughter of childhood departing from the world, and the laughter of youth—how dull and dreary life would be!

Laughter has its place in every wholesome healthy life. A woman who never smiles is morbid. She has lost the joy-chords out of her life. She has trained herself to think only of unpleasant things, to look only and always at the dark side. She has accustomed herself so long to sadness that the muscles of her face have become set in hard fixed lines, and cannot relax themselves.

All this is wrong. It is abnormal, unnatural. True, most of us are busy. Yet hard work should never

drive laughter out of the soul. We should keep a happy heart amid the severest toil. We should sing at our work. We shall work better and far more effectively if we keep the music always ringing within our breast. "A sad heart tires in a mile," runs the old song. "The joy of the Lord is your strength."

Laughter is a token of a good heart and a good conscience. Shakespeare said some quite uncomplimentary things about the man who has no music in his soul. Where there is no music all evils nest. Demons do not laugh unless it be the laugh of evil exultation over the mischief they have wrought, or the laughing sneer at goodness and virtue. Nothing on earth is more beautiful than the merry laugh of childhood. It is the bubbling up of the fountain of innocence and simplicity in the child's heart. It tells of a spirit yet unspoiled by sin, unhurt by the world's evil. Spontaneous happy laughter tells always of goodness, and the man that never laughs must not blame his fellows if they think there is something wrong with his life, something dark within. If the streams which flow out are only bitter, the fountain cannot be sweet.—*The Young Woman.*

HOME.

Which home becomes most endeared to the heart of husband and wife—the one ready-made, wherein everything needed is at hand, and every want can be satisfied by the mere making it known, or the home which has been built up bit by bit, a little now and a little later on, wherein each piece of furniture represents many loving acts of self-denial and personal sacrifices, and round which lingers the memory of the scheming and plotting the getting of it gave rise to, and of the pleasure when it was got?

Ask the happy aged couple, to whom prosperity has been the growth of years, what they consider to be the happiest time of their lives, and they will tell you the first few years of married life, when, with mutual love and self-denying patience, they built up their little home, and watched prosperity gathering around them as the years went by.—*Selected.*

IS IT TRUE?

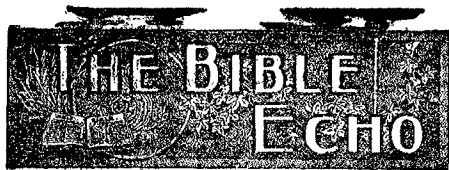
"Do you know the three quickest ways of transmitting news?" was asked me last night.

"I'm no use at puzzles," I answered—"What are the three?"

"Telegraph, telephone, and tell-a-woman!"

I laughed the laugh of superior knowledge, and firmly denied the insinuation; and yet—the very first moment I get pen to paper, here I am telling the story!

There must be a fraction of truth in the statement, I suppose, else it would not have been handed down like this to posterity. But, after all, the faculty of "telling" may arouse approbation instead of cynical remarks, if it is used only for passing on kind and pleasant things, things of importance, and things of interest.—*A. C. World.*



E. W. FARNSWORTH - - EDITOR.

EYES THAT CANNOT SEE.

With a sad heart our Saviour described those that had not been born of the Spirit in this way: "This people's heart (mind) is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and should understand with their hearts (minds), and should be converted, and I should heal them." Matt. 13 : 15. Is it strange that they have eyes, yet cannot see? ears also, yet cannot hear? they have a mind but cannot understand? The reason is that "All that owes its birth to human nature alone is only human; and all that owes its birth to the Spirit is spiritual." John 3 : 6, *Twentieth Century New Testament*.

DEAD SOULS.

"To be carnally minded is death." "But she that liveth in pleasure is dead while she liveth." "And you being dead in your sins." "And you hath He quickened who were dead in trespasses and sins." "Even when we were dead in sins, hath quickened us together with Christ." What a condition! Dead! Dead to all spiritual things. Dead to the voice of God, and to His word. Even that law which was ordained to life, now becomes an instrument of death, because it has been violated.

How self-evident that we must have a new birth in order that we might have a new life! It needs no argument to show that we must be lifted out of this condition. Dead men cannot see, they cannot hear, they cannot understand. Unless some power shall come upon them from above they will always remain dead.

But a blessed promise is given, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. . . . Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5 : 21, 25. Thank God for such a promise. May we all claim it as our own.

THE FORMATION OF CHARACTER.

BY MRS. E. G. WHITE.

True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of the body, mind, and soul for divine service. This is the education which will endure unto eternal life.

Of every Christian the Lord requires growth in efficiency and capability in every line. Christ has paid us our wages, even His own blood and suffering, to secure our willing service. He came to our world to give us an example of how we should work, and

what spirit we should bring into our labour. He desires us to study how we can best advance His work and glorify His name in the world, crowning with honour, with the greatest love and devotion, the Father who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

But Christ has given us no assurance that to attain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticise ourselves closely, and allow not one unfavourable trait to remain uncorrected.

Let no one say I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you cannot overcome. The real difficulty arises from the corruption of an un sanctified heart, and an unwillingness to submit to the control of God.

Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works.

Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial, and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances.

Be ambitious for the Master's glory, to cultivate every grace of character. In every phase of your character-building you are to please God. This you may do; for Enoch pleased Him, though living in a degenerate age. And there are Enochs in this our day.

Stand like Daniel, that faithful statesman, a man whom no temptation could corrupt. Do not disappoint Him who so loved you that He gave His own life to cancel your sins. He says, "Without Me ye can do nothing." Remember this. If you have made mistakes, you certainly gain a victory if you see these mistakes, and regard them as beacons of warning. Thus you turn defeat into victory, disappointing the enemy, and honouring your Redeemer.

A character formed according to the divine likeness is the only treasure that we can take from this world to the next. Those who are under the instruction of Christ in this world will take every divine attainment with

them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life.

The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection of character in action. To every one engaged in this work Christ says, "I am at your right hand to help you."

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enableings.

ENGLAND AT THE POPE'S FEET.

King Edward VII. sent a Mission to congratulate Leo XIII. on the jubilee of his Pontificate. The Mission was sent under the conduct of the Earl of Denbigh. The "Daily Mail" Roman correspondent reports the reception of the Mission as follows:—

The Earl of Denbigh at once knelt before the Pope and made a movement to kiss his slipper, but Leo XIII. bade him to rise, and gave him the ring on his finger to kiss, as is customary in such cases.

Kneeling on the steps of the throne, the Earl of Denbigh presented the other Members of the Mission, who each in turn made as though to kiss the slipper of his Holiness, but were in each case offered the ring to kiss. Directly afterwards the Earl presented an autograph letter from King Edward VII., written in the most sympathetic terms, and referring to the intelligence and judgment with which Leo XIII. directed his people.

That Mission represented the King, and in its members the Pope saw the British nation and its King at his feet.

In keeping with the foregoing is the following paragraph from the "Age," July 5, 1902:—

"Citizens of the Commonwealth await with keen interest further particulars of Sir Edmund Barton's historic interview with the Pope. Did the Prime Minister kiss his Holiness's toe, or did he—like the late Emperor Frederick—when his Holiness extended his hand for the kiss, clasp the extended fingers and wring them in an iron grip of good fellowship? One thing appears certain from the cables, and that is that the interview, on both sides, was very pleasant and satisfactory. His Holiness has struck a medal in commemoration, and has presented the only one to Sir Edmund Barton. Public interest in that little disc is even greater than it was in the Royal snuff box, and there have been many questions. Was it the well-known medal of the League of the Cross Temperance Society, or the emblem of a confraternity even more sacred? Will Sir Edmund Barton wear it, and if so, when?"

Such items may be regarded only as straws, yet straws show which way the current flows.

Why is it that there is such an increasing interest taken in every thing connected with the Vatican? Why is it that all the great nations of the world are courting favour with the Pope, and the church of which he is the head? One hundred and four years ago this "head was wounded to death" "by the sword" (the civil power), the French. His "deadly wound was healed." Rev. 13 : 3-10. The healing process is now going on. The Papacy is being restored to its former place and power. Soon she will say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18 : 7. The nations are courting

her favour and love, and she is more than willing to be courted. To her, at least, it is "very pleasant and satisfactory." She thinks her widowed state is nearly ended, "Therefore shall her plagues come upon her in one day, death and mourning and famine." Rev. 18:8. "And when ye see these things come to pass, know that He is near, even at the doors."

THE MATERIAL AID FUND.

In past numbers of the "Bible Echo" we have referred to the fund which is being raised for the purpose of paying for the material used in printing the book, "Christ's Object Lessons." This plan provides that the whole amount realised from the sale of the book shall be given to the Avondale School. In this connection we give a partial list of the names and amounts already promised to this fund:—

	£	s.
C. B. Hughes and wife	65	0
G. A. Irwin and wife	50	0
E. W. Farnsworth and wife	50	0
S. H. Aymes	25	0
H. E. Minchin	29	10
M. G. Kellogg and wife	20	0
T. Thatcher and wife	20	0
J. A. Burden	10	0
E. H. Gates	10	0
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A. T. Robinson	10	0
G. A. Snyder	10	0
C. W. Irwin	10	0
J. Johanson	5	0
A. Mountain	5	0
C. H. Parker	5	0
J. E. Fulton	5	0
J. Hindson	5	0
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W. A. Colcord	5	0
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F. L. Sharp	5	0
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J. Gillespie	5	0
Joseph Mills	5	0
L. Gregg	3	0
J. Paap, Sen.	3	0
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Mrs. J. A. Burden	2	0
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W. L. H. Baker	1	0
P. H. Lloyd	1	0
J. H. Camp	1	0
C. A. Brandstater	1	0
Walter Codling	0	10
A. Smart	0	10
R. H. Constandt	0	10
Misses Baxter	0	10
Edith Hill	0	10
Alta Hilliard	0	7
H. E. Hughes	0	5

Make a rule, and pray God to help you to keep it; never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day. You will find it easier than you think, and pleasanter.—Charles Kingsley.



BE TRUE.

Be manly, strong; in danger, brave;
A friend to naught that will debase,
Or shame a frank and manly face,
Or bring upon your life disgrace;
Yield not yourself to be a slave.

Be gentle, modest, noble, true,
Upholding firm the cause of right;
Impart to others love and light,
To make the lives of many bright,
Then God and man will honour you.

—A. R. Wilcox.

A PRISONER'S LETTER.

A prisoner in gaol writes to the "Temperance Banner": "I was born of honest, respectable, Christian parentage. At an early age I laid the foundation for what I have become—an inmate of a county gaol, awaiting trial upon a charge liable to send me to State Prison for fifteen years, by acquiring a taste for pernicious books and papers.

"Dime novels were my especial delight. As I grew older I acquired the friendship of vicious boys and men, and was familiar with all kinds of vice, though I did not partake of it. I countenanced it until I became so familiar with it that it lost all of its hideousness to me. This familiarity led me on step by step, until now I see before me the felon's garb at the expiration of a few short weeks.

"Boys, ponder over this. A gray-haired father, a delicate, praying mother, brought to the verge of an untimely grave by the misdoings of their only and well-beloved son. Boys, I implore you, read not the accursed, vicious literature of the day. It will steal away your manhood, your truthfulness, your self-control, and leave you a floating wreck upon the sea of life, like a ship without a rudder or sail, until you will commit some crime and repent when it is too late, as I am doing now.

"I beg of you, boys, by your fathers, your praying mothers, your loving sisters, never let one drop of liquor pass your lips. Think over what I have said, and take warning by my example. Take this for a motto: Let cards and liquor alone; be in bed by 9 p. m., and up at 6 a. m., eat regularly, sleep soundly, exercise moderately, pray constantly, and you will never be behind the grates.

"Respectfully yours,
"Prisoner."

A SCHOOL-BOOK 3,600 YEARS OLD.

Probably the oldest school-book in existence is an arithmetic lately unearthed in Egypt. The papyrus of which it was made was in good condition; it dates back to about one hundred years before the time of Moses, or seventeen hundred before the birth of Christ, nearly three thousand six hundred years ago.

This arithmetic proves that the

Egyptians possessed a thorough knowledge of mathematics equal, if not superior, to our own. It is evident from the location of the great Pyramid that the Egyptians could "square the circle." This arithmetic shows that subtraction and division were not then used as they are now, but correct results were secured. Equations were not then obtained as at present, but equations are to be found in the book.

The book was headed, "Directions how to attain the knowledge of all dark things." There were found numerous examples of various kinds displayed on the pages of papyrus.—*Selected.*

WHAT CAN YOU DO?

You cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share; and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction, and repose possible even in the partial work done upon the earth. Go to the man who is carving a stone for a building; ask him where that stone is going, to what part of the temple, and how he is going to get it into place; and what does he do? He points you to the builder's plan. This is only one stone of many. So, when men shall ask where and how is your little achievement going into God's plan, point them to your Master who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Selected.*

MOTHER'S TURN.

"It is mother's turn to be taken care of now."

The speaker was a winsome young girl whose bright eyes, fresh colour, and eager looks told of light-hearted happiness. Just out of school, she had the air of culture which is an added attraction to a blithe young face. It was mother's turn now. Did she know how my heart went out to her for her unselfish words?

Too many mothers in their love for their daughters, entirely overlook the idea that they themselves need recreation. They do without all the easy, pretty, and charming things, and say nothing about it, and the daughters do not think that there is any self-denial involved. Jennie gets the new dress, and mother wears the old one. Lucy goes on a trip for rest and change, and mother stays at home and keeps house. Mary is tired of study, and must lie down in the afternoon; but mother, though her back aches, has no time for such indulgence.

Girls, take good care of your mothers. Coax them to let you relieve them of some of the harder duties which, for years, they have patiently borne.—*Selected.*

Wheresoever the search after truth begins, there life begins. Wheresoever that search ceases, there life ceases.—*Ruskin.*

THE WORK AND WORKERS

Pastor R. Hare, who is now conducting services in the new chapel in Bendigo, finds much to encourage him in his work. Many people are attending the meetings.

The interest in Brunswick, Victoria, is still encouraging. One individual was baptised recently, and will unite with the Brunswick church. Two others desire baptism as soon as arrangements can be made.

Brother J. R. McCoy writes that on Pitcairn Island last year they received but one paper, the "Signs of the Times." He says: "I can assure you it was treasured and read with much interest in the meetings and at home."

Pastor H. F. Ketring, while visiting in southern Chili, arranged to hold meetings among the Germans in that country. The need of missionary effort in Chili can be estimated by Pastor Ketring's description of Santiago. He says: "The walls of the houses are made of huge sun-dried slabs, or bricks, which are protected from the weather by a coat of plaster. The windows are all covered with heavy iron bars, as are our prisons and gaols at home; not to keep people in, but to keep them out. It is against the law to leave one's door open at night, unless some one is sitting in it. Murder and robbery are among the principal events of the day and night."

EXPERIENCE OF GOD'S PEOPLE UNDER THE PLAGUES.

BY E. G. WILKINSON.

(See Reading Circle Lesson, Rev. 16).

It is not God's desire that any should suffer the falling of the plagues. For that reason He has given ample warning of their approach. He has pointed out the transgressions that call them down; the severity of their coming He has inescapably disclosed. He foreshadowed the end of Rome, should she mistreat the gospel; and Rome has passed away. He revealed the retribution that would overtake the Papacy for her martyring the saints; and for some time the Papacy has sat dispossessed and bereaved. Just as surely as these prophecies have become petrified into history, so surely will the prophecy of the Beast's enforcing his mark receive its complete fulfilment in the castigating plagues.

Just now, then, is the time to study the plagues. The events that carry them in their folds are here, and the contents of the plague-vials must soon be emptied out. This record was written to be studied, that by becoming acquainted with what the plagues will be, men might be warned in time. What good would it do to know of them only when they were falling all around? The clearest exposition of these judgments would then seem but mockery, when we could only exclaim, "Why was not this shown us before?" If we listen to God now, He will listen to us then. "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." See also Isa. 65: 13, 14.

It would be very difficult for an army to bombard a city with shot and shell when they have friends within its walls. But no such difficulty will hamper the Lord when He pours out the vials of His wrath. He has children on the earth during the falling of the plagues. As wheat among tares, it would

seem that they, too, must perish. But with marvellous precision the sickles of His wrath cut down the guilty, while the godly stand securely. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Those who have held fast the truth will then behold the reward of their integrity.

Yet their experience under the plagues will be largely measured by their experience before the plagues. These terrible judgments will afflict them in proportion as God's warnings have failed to affect them. In proportion as they have neglected to heed His instructions and passed on unprepared, just so much will they feel the surrounding plagues. If they neglect now to learn the lessons of faith, then those lessons must be learned under severer circumstances. If before, they have exercised a wise regard for the care of the body, they will be less affected by the pestilential conditions resulting from the first three plagues.

It is now the privilege of all so to live that when the angel goes forth on the mission of wrath, they may not receive the contents of his vial, but rather the approving glance of his eye. And then when the time of wrath is passed, he shall gather them to that city of their God, the new Jerusalem, which comes down from God out of heaven.

MISSIONARY READING CIRCLE.

Lesson 38. July 19-26, 1902.

Revelation 16: 10-21.

"Thoughts on Revelation," pages 712-723.

"Great Controversy," pages 635-637.

Questions.

1. Where will the fifth vial be poured?
2. How much of the earth will be obedient to the Beast at this time? Rev. 13: 8.
3. How extensive will be the darkness?
4. Who will have light? Ps. 91: 10; Ex. 10: 21-23.
5. Will the wicked have any disposition to repent?
6. Is it possible to seek repentance when it is too late? Heb. 12: 16, 17.
7. Upon what is the sixth plague poured?
8. What is represented by the great river Euphrates?
9. What does the drying up of the river indicate?
10. When the river is dried up, what takes place?
11. Through what three powers will the unclean spirits work?
12. What will they do?
13. For what purpose?
14. While the wicked are preparing for battle, what will the righteous be doing?
15. Where will the battle be fought?
16. Where will the seventh vial be poured?
17. Whence come the words, "It is done"?
18. Describe the effect of this voice upon the earth.
19. What is the significance of the three parts of the city?
20. How is the earth's surface affected?
21. What is the weight of the hailstones?

OBITUARY

Died.—Sister Jane Hamilton, of Collingwood, was laid to rest in the Kew Cemetery on a beautiful Sabbath day about one month ago. She has been one of the faithful members of the North Fitzroy church for years. Her life was one of devotion to the Lord, and helpfulness to her associates. Her father, mother, sisters, and brothers, feel that she is fully prepared for the coming of the Lord.

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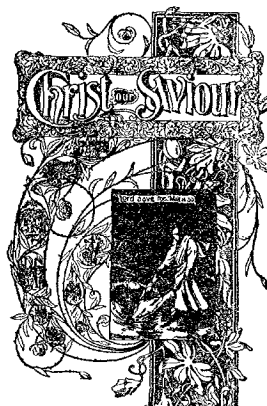
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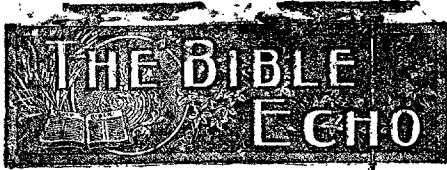
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The article in our editorial department entitled, "The Formation of Character," is taken from that wonderful book, "Christ's Object Lessons." This is only a sample of the precious truths found on every page.

"God is Spirit," and every part of God's work is spiritual, or should be, in its purpose, in its life, in its fruitage. If this be not the case, it is because that work is operated by unconsecrated persons, or on wrong principles.

"The Seven Last Plagues," is the title of a new tract of forty-eight pages. The article in connection with the "Reading Circle" lesson this week entitled, "Experience of God's People Under the Plagues," is taken from this tract, and will be read with special interest. Having read this, you will want to read the whole tract. It can be obtained of the Echo Publishing Company for 1½d., post paid.

Pastor A. G. Daniells, President of the General Conference of Seventh-day Adventists, with other delegates, attended the European Conference held at London in May. A party of thirty left New York on the steamers "Oceanic" and "St. Louis." Pastor Daniells reports a pleasant voyage. Six delegates were present from Scandinavia, fifteen from Holland, Germany, and Russia, and a number from France. Items of interest connected with this important Conference will be given in future when complete reports have come to hand.

WHAT SHALL WE DO?

We have just received the following letter:—

"Dear Sir,—I have received your notice informing me that my subscription to the "Bible Echo" has expired. I am indeed very sorry to tell you that I am not able at present to renew my subscription. We are suffering from a prolonged drought in this part of Queensland, and as a result I am a great sufferer. I am a widow with four young children, and no one to provide for them, only myself. But thank God, I have provided for them for nearly six years. He has sustained me so long, and I know He always will. I have found great comfort in the "Bible Echo," and as soon as I am able shall subscribe for it again."

The Lord says "Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." The purpose of this article is to

"plead for the widow," and for others who are in similar circumstances to those stated above. We will give opportunity to any who wish to help furnish such with our good periodicals to provide a fund from which such subscriptions can be paid. Any amount sent for this purpose to the publishers of this paper will be conscientiously used for that purpose. We appeal to those who are more favourably situated to remember those who are in poverty and distress, that they may not be left to starve for want of spiritual food.

QUEEN ALEXANDRA'S REQUEST.

When the Queen was in Denmark a short time ago she visited our sanitarium in Skodsborg, and became much interested in the institution and in the methods of treatment employed for the recovery of health. She expressly inquired if Seventh-day Adventists did not have a sanitarium in England, and asked that one might be established there. When Lord Roberts was in South Africa, he and his officers in the British army leased a part of the sanitarium at Claremont, Cape Town.

Christ came to give a complete salvation, which embraces the bodies as well as the souls of men. He has given light that we may cooperate with Him in the healing of suffering humanity. Our health institutions are a part of the divine plan, and they are exerting an influence for good in all parts of the earth and among all classes of people. The sanitarium now in process of erection at Sydney, N.S.W., in common with others of the same kind, will be established on right principles to meet the special needs of the Australasian people.

A SPLENDID TESTIMONIAL.

The book, "Christ's Object Lessons," makes friends everywhere. D. E. Murray, Ph. D., a pastor in the Methodist Church, under date of May 8, 1902, writes:—

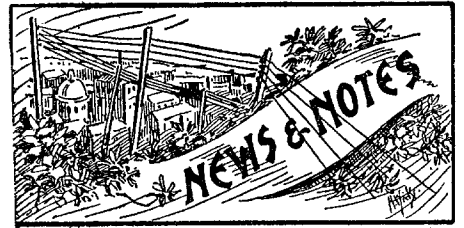
There have been many volumes written on the mission and the teachings of Christ. While it is pleasant to note that the majority of such works claim the ripest scholarship, yet a few have been foisted upon the public, having no more claim upon the public than the name or title they bear.

The reading public, always eager to learn more of the Master, to see more clearly into His mission and to gain a more comprehensive view of His teachings—has in some notable instances been imposed upon; this has engendered a feeling of timidity when approached to buy any new work on the old subject. This is as it should be; too great care cannot be given in selecting the "Companions of our silent hours." But when a book breathes into our lives new inspirations, awakens dormant powers, and enlarges our sphere of spiritual apprehension, it becomes both a companion and light. Such, indeed, is "Christ's Object Lessons." It is not of the kindergarten sort, and yet the child may read, understand, feel.

It lays no claim to, nor does it occupy, a place in the field of theological discussion; it is simply an elucidation of the teachings of Christ, carried out in a masterly way.

If we take the book, laying aside our theological bias to the more minor points, we will find rich and wholesome food.

Personally I have gotten more pleasure from this little volume than from any other book in six months, and feel that I can honestly recommend the book to any one who desires to follow the Object Teaching of Christ to its final personal application.




It is reported that the bubonic plague has broken out at Constantinople.

The "Times," London, publishes a paragraph stating that a "high authority in the South African constabulary" has estimated the cost of rebuilding the Boer farms burned during the war at £15,000,000.

The "Vilna Vestnik" reports a fight with serious results in the synagogue at Kevono, Russia. One rabbi in the synagogue strongly advocated the principles of Zionism, but another as strongly declared that a return to Palestine would be contrary to the teachings of the Talmud. The men came to blows, and the congregation divided, part taking one side and part another. Two persons were killed in the fight which followed, and fifty-eight persons, including both rabbis, were wounded.

A terrible explosion in the Crow's Nest Coal Company's mine at Fernie, British Columbia, caused the imprisonment of more than 100 men, and little hope was entertained of rescuing them alive. "The first intimation of the disaster which those on the outside received was a burst of coal dust and fire to a height of more than 1000 feet. What caused the accident has not been directly ascertained, but the theory advanced is that an open lamp was used by a careless miner."

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