

THE Present Truth

"Sanctify them through Thy Truth: Thy Word is truth."—John xvii. 17.

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WHY does the earth bring forth fruits and grains so abundantly, as we see in the harvest of this present year? Is it an accident?

Not by any means. It is true that "the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear;" but this is only after the man has first cast seed into the ground. Mark iv. 26-28. There is no accident about it; it is the working out of law.

MOREOVER the earth itself does not take the initiative. If there were no seed in the ground, there would never be any crops. Now "the seed is the Word of God" (Luke viii. 11), for in the beginning, when the earth was utterly empty, God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so." Gen. i. 11. God's word

is the seed, the source whence every living thing springs.

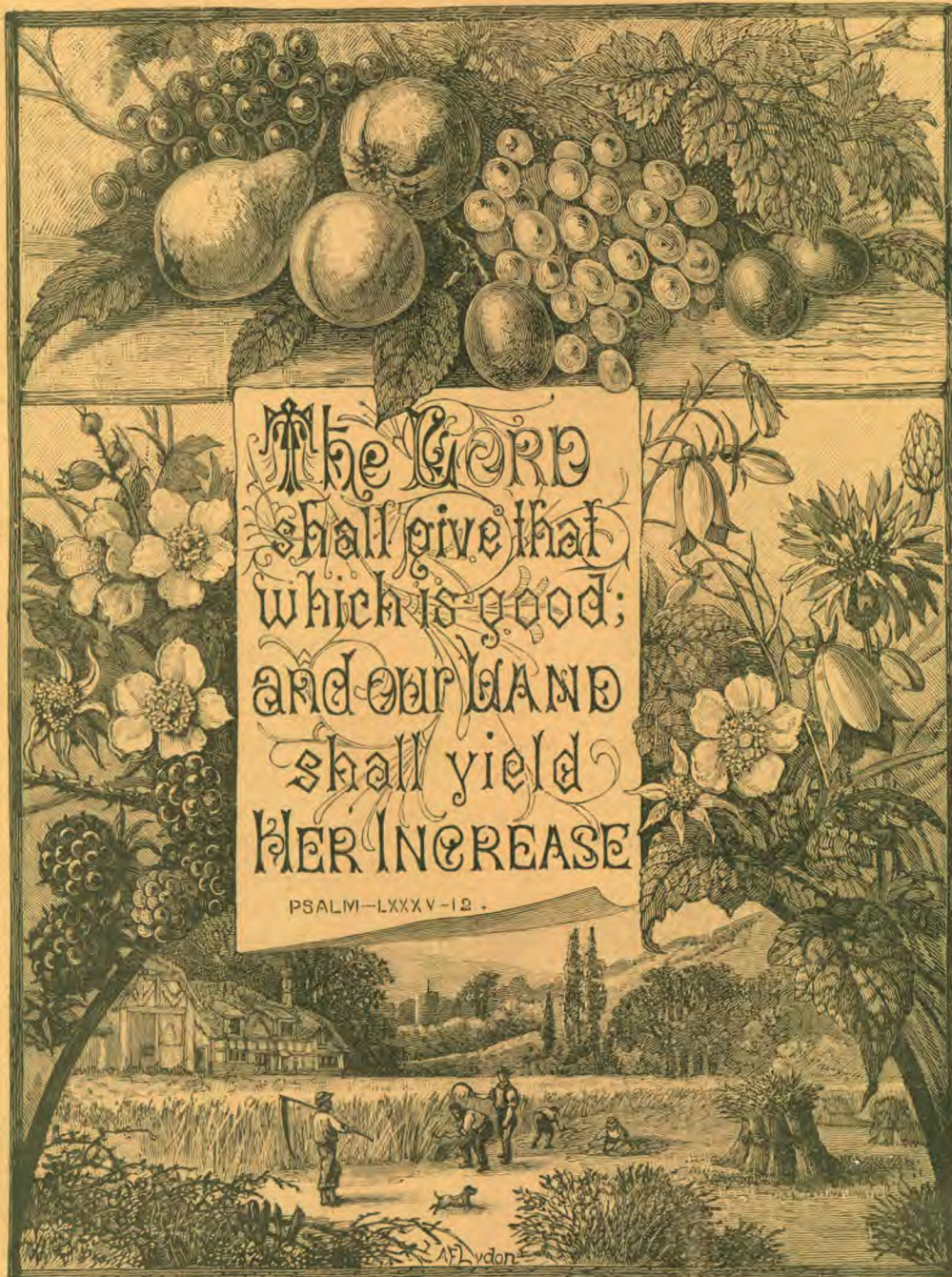
But does not the Saviour say that "the

earth brings forth fruit automatically, or like an automaton. The only other place in the Bible where the word occurs is Acts xii, 10, in the story of Peter's deliverance from prison. As he and the angel came to the iron gate leading to the city, it "opened to them of its own accord," automatically. Now we know that an automaton works only by virtue of power previously applied to it; so the word which the Saviour uses makes most prominent the fact that God Himself is the cause of all growth.

It is God, therefore, who works in the earth both to will and to do of His good pleasure. Some will say, "We knew that before; you did not need to take the trouble to prove that to us." Yes, so we might

earth bringeth forth fruit of herself"? He does, and the word that He uses is most striking. The Greek word is "automatic,"

all say; yet, as a matter of fact, we have not known it; we have but assented to what we have heard, taking it for granted



without knowing the reality of it. God would have us "prove all things." Now we can see for ourselves that it is God's Word, continually spoken to the earth, that makes the harvest. Let us then come back to the original question, Why does the earth bring forth food? That is, Why does the Lord cause it to do so?

THE answer is ready in every mouth: the food grows in order that we may be fed, in order that we may live. Right! "He watereth the hills from His chambers; the earth is satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and herb for the service of man; that He may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart." Ps. civ. 13-15. God "giveth us richly all things to enjoy" (1 Tim. vi. 17), our daily bread, in order that day by day we may receive new life.

BUT why does He desire that we should live?—It is because He hath not pleasure in the death of any. "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his wicked ways, and live?" Eze. xviii. 23. So these daily blessings that contribute to our life, are for our eternal salvation. All blessings, whatever they may be, come to us only through Christ, and He is sent to bless us in turning us away from our iniquities (Acts iii. 26); for only in righteousness is there life. In the food with which God supplies us day by day, He is bringing to us righteousness.

"SURELY His salvation is nigh them that fear Him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase. Righteousness shall go before Him; and shall set us in the way of His steps." Ps. lxxxv. 9-11.

THE skies pour down righteousness (Isa. xlv. 8), and thus it is that truth springs out of the earth; thus it is that the Lord gives that which is good. He withholds no good thing. "Every good gift and every perfect gift is from above,

and cometh down from the Father of lights." James i. 17. God keeps nothing back that is good. Everything comes down to us. He has reserved nothing for Himself; He shares everything—Himself, His own life—with His creatures. Thus it is that righteousness goes before Him, to set us in the way of His steps.

LET us not lightly esteem these daily and yearly blessings from the Lord. We sometimes call them "common blessings." That is what they are indeed, for the most common thing for the Lord is to do good to men, and He does it in order that to do good may be the most common thing with us. The ripened grain and the tree bending under the burden of luscious fruit,—the glory of the land,—are evidences that God's salvation is nigh unto us. Shall we not gladly lay hold of it, receiving it even as we receive our daily food from the hands of the great Giver?

THE DEVIL'S POWER.

BE sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." "The lion hath roared, who will not fear?" The power of the devil is in his roar, not in his strength. He comes at people in such a way that they are overawed, almost frightened out of their senses, and while in this condition they are his easy victims. The Bible does not say that the devil has come down with great power, but "great wrath." And why? "Because he knoweth that he hath but a short time." Just as a child, powerless to get what it wants, stamps and kicks and works itself into a perfect rage, so the devil, as he realises that the end is approaching, and the cords are tightening about him, with no power to stay the inevitable result, is in a perfect frenzy.

No one is afraid of a lion's roar when the beast is securely caged; so why should we fear the devil's roar when we know that a stronger than he has bound him and taken away all his armour wherein he trusted? Christ has spoiled principalities and powers, together with their chief, making a show of them openly, triumphing over them in Himself.

When the devil came to Jesus in the wilderness and tempted Him, the reply was, "It is written." Then the devil tried Him on another point, and got the same answer—"It is written." And in the last effort, the Saviour replied, "Get thee hence,

Satan," and at this the record says, "the devil leaveth Him." So even the weakest saint, has power to say to the devil in the most trying temptation, "Depart,"—and he will go. Remember the promise, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape." And again, "I will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

THE JOY OF TRUE MARTYRDOM.

WHAT is a martyr? and what is martyrdom?

DOUBTLESS most people think that such questions are useless, because they fancy that everybody knows; but as a matter of fact there is scarcely a word in our language more misused than are these two.

PEOPLE usually associate martyrdom with torture. They will say that a person is a martyr to rheumatism, or that another suffers martyrdom with neuralgia. The idea is that all that is necessary in order to be a martyr is that one suffers intense pain, either patiently or impatiently; whereas one may suffer extreme torture without being a martyr, and on the other hand many a martyr is unconscious of any suffering. Recall the cases of men who while being burned at the stake have sung for very joy.

OUR word "martyr" is simply the Greek word for "witness." Jesus says that all His disciples, having received the power of the Holy Ghost, are to be His witnesses, or, transfer the Greek term, His martyrs. If a man is not in the fullest sense a martyr continually, he is not a perfect follower of Christ; for Christ's true followers are always witnesses to His power and Divinity. But they are not always in pain, neither do they go about with a feeling that they are depriving themselves of some very desirable thing for Christ's sake, and that there is a great lack in their lives.

THE true Christian martyr is a witness to the power of the resurrection of Jesus Christ. His life is the witness, because he experiences in himself the exceeding greatness of the power of God, "according

to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Eph. i. 19, 20. With this power there must be continual joy even in the midst of hardships and deprivations and persecutions, for by this power one has continual victory, and there is always joy in victory. Thus the joy of the Lord is the Christian's strength, or, which is the same thing, the strength of the Lord is perfect joy. When the Lord is known to us as our strength, He also becomes our song. Isa. xii. 2. Such witnesses, true martyrs, will not go about pitying themselves or calling for pity because of the losses they suffer for the truth's sake. It is perfectly safe to say that whoever does not find sufficient in the gift of Christ's life to more than supply all his need, cannot be called a true martyr.

THESE thoughts were suggested by reading in the *Vegetarian* a short time ago a statement by the editor, to the effect that vegetarianism involved more or less martyrdom, the idea plainly being, as the context showed, that to live without eating the flesh of animals is a real hardship, and that the one who does it has a continual sense of unsatisfied longing, a feeling that he is being tortured for the sake of a principle. The writer knows many who can see nothing but bodily torture in healthful living; and for the honour of the life of the Lord by whom we live, he would endeavour to dispel the false idea.

NOTHING is plainer than that God never designed that any animal should live by eating other animals. Good Doctor Watts wrote,

"Let dogs delight to bark and bite,
For 'tis their nature to;
Let bears and lions growl and fight,
For God has made them so;"

but in writing that he did not take counsel of the Bible. In the world to come, which will be only the world that was in the beginning, the lion shall eat straw like the ox, the cow and the bear shall eat together, their young ones shall lie down together, and the wolf and the lamb, the leopard and the kid, the young lion and the calf, shall dwell together in peace, and a little child shall lead them. Nowhere will there be any destruction nor any injury to any living creature, Isa. xi. 6-9. Going back to the beginning, and there is where we must come if we are in Christ, because He

is the Beginning, we find that God appointed fruits and seeds as the food of man, and vegetables and green herbs as the food of all beasts and birds and creeping things. Gen. i. 29, 30. In the fruits of the earth we find the life of God in the purest form in which it exists in anything that can be eaten. These things are much less affected by the curse than are other things. Now whatever God designs for us ought to be a pleasure to us, for God does not delight in seeing His creatures suffer.

It is by the life of God that men live. His life is righteousness and joy and peace. It is absolute freedom. There is nothing forced with God. He cannot be forced to do anything against His will, neither does He drive Himself to do anything. All His work is done spontaneously. He gave His life for us willingly and gladly. Therefore in the service of God,—in the doing of anything that is right,—there can be nothing of compulsion, even though it be self-compulsion. There is no virtue in anything that we drive ourselves to do or to endure. The whole life of real right-doing is one of joy. If one finds life a burden, if he must lash himself to any task, or hold himself to any duty with set teeth and the grim determination of one whose pride makes him endure the torture of the rack without crying out, he may know that he is not a true witness for Christ. He is but a slave, whereas all the Lord's servants are freemen.

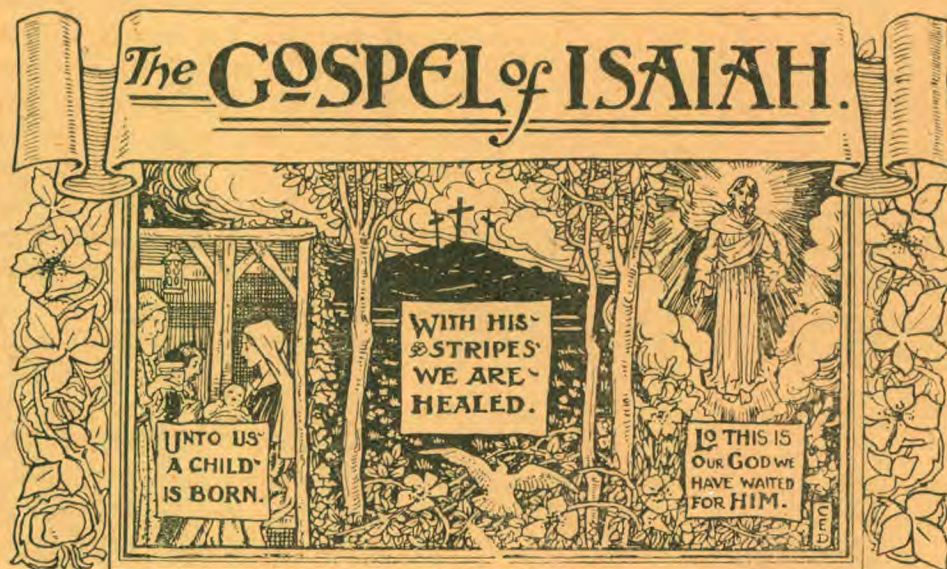
"THIS is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John v. 3. "The statutes of the Lord are right, rejoicing the heart." Ps. xix. 8. If we do something because we think we ought to do it, but find no pleasure in it, and would really rather not do it if our conscience would leave us in peace, then we may know that we are not keeping the precept of the Lord, even though the thing we are doing be expressly commanded in the Bible. His commandment is life everlasting, and His life is fulness of joy.

It is self-evident, therefore, that when we live as God would have us, taking such things, and only such things, as He has designed for the support of our life, there will be continual joy in life; every act of life will be a pleasure. Coming back to the question of eating, one who thinks can readily see that the most perfect life cannot be obtained from the flesh of dead

animals. Although all creatures get their life from God, that life is more or less perverted in all animals, and moreover, even at the best, degeneration begins to take place as soon as an animal is slain. Therefore it cannot be, and is not, any hardship to abstain from eating dead carcasses; but of course one must be sure to eat the good things which God's bounty has provided, by which He bestows His life upon us. When one lives solely upon the food which God gave man in the beginning, and does not destroy the life in the preparation of it, or in eating, one derives as much pleasure from it as from breathing pure air. Who would think of calling it martyrdom (using the word in its perverted sense) to be obliged to breathe fresh air instead of the foul air of a closed cellar? Oh, it is a grand thing just to be alive, when one is consciously living by the perfect life of his Creator!

THIS joy of the Lord is what the servant of God is commissioned to proclaim to all. Not only is there joy in the act of eating and drinking, as well as in every other act, when one does all to the glory of God, but there are no depressing or injurious after effects. "The blessing of the Lord, it maketh rich and He addeth no sorrow with it." Prov. x. 22. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the Life was manifested, and we have seen it, and bear witness [are martyrs] and show unto you that eternal life which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John i. 1-4. This is the Word by which we are to live. "Oh, taste and see that the Lord is good!"

THERE are so many people—nominal Christians—who profess faith in the Word of God, and affirm that they believe its promises; but there are few who really do believe them. Would you be a man of faith? Cultivate that faculty. Put your finger on the passage of Scripture on which your faith rests, and believe it, never wavering. This will give you the constancy of Jacob; and like him you may have your name changed to Israel.



"THE LORD GOD WILL COME."

(ISA. XL 9-11.)

"O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

Matt. ii. 6, R.V.: "Thou Bethlehem, land of Judah, art in no wise least among the princes of Judah; for out of thee shall come forth a Governor, which shall be shepherd of My people Israel."

John x. 11, 27, 28: "I am the good Shepherd; the good shepherd giveth His life for the sheep." "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."

Rev. xxii. 12: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

Matt. xvi. 27: "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works."

2 Thess. i. 6-8: "It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

Ps. i. 3-5: "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about

Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me: those that have made a covenant with Me by sacrifice."

Hab. iii. 3-13: "God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light: He had bright beams coming out of His side [margin]; and there was the hiding of His power. Before Him went the pestilence, and burning coals went forth at His feet. He stood and measured the earth; He beheld and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting. . . . The sun and moon stood still in their habitation; at the light of Thine arrows they went, and at the shining of Thy glittering spear. Thou didst march through the land in indignation, Thou didst thresh the heathen in anger. Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed."

1 Thess. iv. 16-18: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

1 Cor. xv. 51-53: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

Phil. iii. 20, 21: "Our citizenship is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working

whereby He is able even to subdue all things unto Himself."

Isa. xxxv. 3, 4: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you."

Matt. xv. 24: "I am not sent but unto the lost sheep of the house of Israel."

Eze. xxxiv. 11-13: "For thus saith the Lord God: Behold I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among the sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

THE preaching of the second coming of Christ, in glory, is as much a part of the preaching of the Gospel—the good news—as is the preaching of the cross of Calvary. In fact, the preaching of the cross is not complete without the preaching of the second advent.

NOTHING so awful as the coming of the Lord to judgment has ever taken place on this earth. The earth will quake, and be removed like a cottage, the heavens will depart as a scroll when it is rolled together, every mountain and island will be moved out of their places, and "the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman and every freeman" shall hide themselves in the dens and in the caves, and say 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. vi. 14-17. Yet the announcement of the coming of that great day is part of the message of comfort which God sends to His people. How marvellous is the comfort of God, when even the most terrible judgments are comfort!

THE comfort is that Christ is coming to save His people. The prophet Habakkuk, to whom a view of the terrors of the last day were given, said, "Thou wentest forth for the salvation of Thy people." When the hearts of the people grow fearful, and the knees tremble, and the hands hang down, the Lord tells us to strengthen them

with the words, "Your God will come with vengeance." The coming of Christ is the "blessed hope" of the Gospel. Titus ii. 13. When He shall come, His saints will say, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him; we will be glad and rejoice in His salvation." Isa. xxv. 9. The announcement of the coming of the Lord is the same comfort as the announcement of the pardon of sins. Whoever preaches the remission of sins, does it only partially if he does not preach the coming of the Lord in glory. The texts quoted in this lesson show this.

JESUS CHRIST is the good Shepherd. He is "the Chief Shepherd." 1 Peter v. 4. He came to earth for the purpose of seeking His lost sheep, and He seeks them out, and saves them by giving His life for theirs. On the cross He suffered all the agonies of the lost. Matt. xxvii. 46. He endured everything that men would have been obliged to endure if He had not come, and that the rejecters of Him will have to endure at the last. He took all on Himself, in order to save men. The terrors of the last day, the day of Judgment, were present in full on Calvary. Even so the blessedness and joy of Calvary will be present at the coming of the Lord the second time, in glory.

It is only by the power of the cross that Jesus will come again. He will be seen coming in the clouds of heaven "with power and great glory" (Matt. xxiv. 30), but that will be but the power and glory of the cross. The fire that devours before Him will come from the pierced side. From the side whence flowed the healing stream of life, comes the power to render to the wicked according to their deeds. The power manifested at the coming of the Lord is the power of salvation; it is the power by which Jesus now saves His people from the hand of the enemy.

"His mercy endureth for ever." In wrath He remembers mercy. Hab. iii. 2. The waters that will overflow the hiding-place of the wicked, will be the waters of salvation that flow from the wounded side of Jesus. "He will swallow up death in victory," and then those who have made a covenant with death, seeking to hide in its shadow, must necessarily be swallowed up with it. Isa. xxviii. 16-18. So although the last day will be most terrible, it will contain nothing but joy for those

who have accepted the redemption that is in Christ Jesus. Do not the righteous joy in the cross of Christ? Is it not the one thing in which to glory? Yet the crucifixion of Christ was a most terrible event, and all the terrors of the wrath of God raged round the cross where Christ died. But for His death on the cross, the Son of man would not have the power to sit in judgment and to execute judgment on the ungodly.

FROM Bethlehem comes the Governor that is to be the Shepherd of Israel. He rules His people as a shepherd rules his flock. He feeds them, and the food that He gives them is Himself. He gives Himself for the sheep. When the Lord comes, it will be at a time when the wicked will have gathered to make an end of the righteous ones on the earth. A decree will have gone forth that whosoever will not worship the beast or his image shall be killed. Rev. xiii. 15. Just at the moment when Satan has stirred up all the forces of evil against the just, and to all human sight it looks as though the righteous were to be cut off from the earth, Christ will appear to save them. It will be but the crowning act in the great drama of the cross. It will be the demonstration to the whole earth that Christ is the Saviour. Then those who have rejected Him, and have mocked at His offers of salvation, will be forced to acknowledge that Jesus saves. But the present comfort to the people of God lies in the fact that all that great power to salvation is theirs now. It is all in the cross.

HE comes with strong hand, as a Mighty One. "His arm shall rule for Him." But it is that same arm with which He gathers the lambs of the flock. He is gentle, because He is strong. His strength to destroy the wolves and lions that would devour the flock, is His power to feed the flock, and to make the sheep lie down in green pastures. Strange that so many preachers of the Gospel have so little to say about the coming of the Lord, which contains so much comfort for the people of God!

THERE is in this lesson valuable instruction as to the return of Israel. Jesus is the Shepherd of Israel, and when He comes the second time, "with power and great glory," He comes as a Shepherd. It is then that He will gather together all His people,—the flock that has been scattered and torn,—and will bring them to

their own land, and feed them upon the mountains of Israel by the rivers." When He was here the first time, He said that He had come to seek and to save that which was lost, and He also declared that He was not sent but to the lost sheep of the house of Israel; they were the ones whom He came to seek and to save. But everybody knows that there has not yet been any gathering of Israel. The lost sheep have not yet been gathered together into their own land. Moreover He Himself tells us that it will be when He comes the second time that He will say, "Gather My saints together unto Me." It is then that He will gather out His sheep from all the lands whither they have been scattered. Compare Eze. xxxiv. and Matt. xxiv. 30. Then there shall be one fold and one Shepherd. Eze. xxxiv. 22-31; John x. 16. That fold will be the fold of Israel, for all the saved will constitute the Israel of God.

THE Apostle Paul describes the coming of the Lord in glory, when the dead shall be raised, and the living caught up together with them in the clouds, to meet the Lord in the air, thus ever to be with Him, and says, "Comfort one another with these words." This is comfort for those who mourn departed friends, who have been laid in the dark grave. They need not sorrow as those who have no hope, for "the righteous hath hope in his death." But this is not all the comfort that there is in this announcement. It is the same comfort that the Lord in the fortieth chapter of Isaiah tells His servants to give to His people. It is the comfort of the Gospel of salvation from sin. Notice: When Christ comes with the sound of the trumpet of God, all the saints of God, both sleeping and waking, will be changed. In the twinkling of an eye the change from mortality, from corruptible to incorruptibility, will take place. All will then be given bodies incapable of disease and decay. What a wonderful change that will be! But mark: This change of our bodies is "according to the working whereby He is able even to subdue all things unto Himself." We are rebellious by nature, and our minds are not subject to the law of God, "neither indeed can be." Rom. viii. 7. But He is able to change our minds, giving us a new mind, and a new nature, so that we shall be subject to Him, and shall delight in the law of the Lord: and His power to do this is according to the power by which He will

at the last change our bodies from corruption to incorruption. And note that that change will take place in a moment, in the twinkling of an eye; the Lord is able to do marvellous things in a very short time; therefore we may know that if we are but willing, He can in an instant effect this wonderful change in our natures. Is it not worth while to have a belief in the resurrection of the dead? Is there not great comfort in the knowledge of the coming of the Lord? All this shall take place as surely as the mouth of the Lord hath spoken it; therefore, be not afraid

THE BIBLE AND THE JEWS

THE opposition to the Jews is becoming more and more systematic, and is being pursued with zeal in almost every country. Indeed, it may be said that in none of the great nations of the earth, except in England, is a Jew on absolutely equal footing with people of other nationalities. The anti-Jewish feeling in Russia is so well known as to need no comment; in France it is the all-absorbing theme; in Germany a conference of Anti-Semites is soon to be held, at which steps are to be taken for more vigorously pursuing the work of opposition to the despised race to which Jesus of Nazareth belonged; and news comes that two Jewish cadets have recently been obliged to leave the Military Academy, at West Point, U.S.A., on account of the persistent persecution to which they were subjected. The unreasoning prejudice is said to have been carried so far that life in the Academy was made unbearable for another young man, not a Jew, because he found his Jewish mess mate a pleasant companion, and liked his society.

Unjust and unreasonable as all this is, we can see in it some evidences of the fulfilment of the wish expressed by the leaders of the Jews when at the trial of Christ before Pilate they cried out, "His blood be on us and on our children!" We do not mean by this that God is vindictively punishing that people for the act of their forefathers. God is not vindictive. The curse causeless does not come. Every curse that comes upon men or nations is the direct consequence, the natural result, of some cause. We are not concerned now to trace this cause and effect in the case of the Jews; it is sufficient to call attention to the fact.

THE anti-Jewish crusade in Germany is taking a turn quite to be expected, and

which will doubtless extend to other countries. One of their leaders proposes agitating against the use of the Old Testament as a religious book in the schools. "He considers that it is a book written by Jews for Jews, and he maintains that the history of the Jewish patriarchs, kings, and prophets, forms no part of Christian religious instruction." From what we know of the position taken by many professed Christians, with regard to at least a portion of the Old Testament, we are sure that this new movement will find the way prepared for its quite general acceptance, and the results will be most disastrous to those accepting it.

In the first place it ought to be understood that the Old Testament is no more a Jewish book than is the New. All the writers of the New Testament, with the possible exception of Luke, were Jews, so that whoever would throw away the Old Testament on the ground of its being a Jewish book must in consistency throw away the New Testament also; and this will be the inevitable result in so far as the proposed movement finds acceptance.

Not only was the New Testament written by Jews, but it was written *for* the Jews just as much as the Old Testament was. The Epistle of James is addressed "to the Twelve Tribes scattered abroad." Peter was the Apostle of Circumcision, and Paul declared that the Gospel which he preached—the power of God unto salvation to every one that believeth—was "to the Jew first." Rom. i. 16. On the other hand, we find that Jeremiah, who wrote the longest book of the Old Testament, was specially chosen and ordained by the Lord as the prophet to the Gentiles. Jer. i. 5. The word "nations" in this verse is the same as Gentiles; but even without this explanation, the word "nations" shows that his mission was not limited to any one people.

Christ was "born of the seed of David according to the flesh." Rom. i. 3. He Himself declared that "salvation is of the Jews." John iv. 22. Whoever therefore throws away the Old Testament because it is Jewish, must on the same ground throw away Christ and His salvation. Indeed, this necessarily follows, whether one intends it or not; for Christ said, "Had ye believed Moses, ye would have believed Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John v. 46, 47.

In the early centuries of the Christian era there was great opposition to the Jews, on the part of professed Christians. This

race prejudice led to many changes in the church. It was one great cause for the exchanging of the Jewish Passover festival for the Pagan Easter, and celebrating it always upon Sunday instead of on the fourteenth day of the Jewish month, regardless of the day of the week, as was the original order. This of course was part of the movement which substituted Sunday for the Sabbath, the remark of Constantine, "Let us have nothing in common with the detestable Jewish crowd," showing the real ground of that change. Of course the Sabbath is not Jewish, any more than the Bible is; but prejudice never takes facts into account. "The seventh day is the Sabbath of the Lord thy God," and is for all men just as much as is the commandment, "Thou shalt not take the name of the Lord thy God in vain." The rejection of the Old Testament means really the rejection of God Himself.

In this connection it should be noted that "Judaism" is a thing entirely distinct from the religion of the Old Testament. The Apostle Paul said that he had before his conversion to Christianity made advancement "in the Jews' religion" beyond others of his own age, and this advancement was due to the fact that he was "more exceedingly zealous of the traditions" of the fathers. Gal. i. 14. These traditions were not drawn from the Bible, but on the contrary made the commandment of God of none effect. Matt. xv. 3-9. "In vain do they worship Me," said the Lord, "teaching for doctrines the commandments of men." The Jews in the time of Christ did not believe the Bible, and it is exceedingly rare to find one now who does. "Even unto this day, when Moses is read, the veil is upon their heart." 2 Cor. iii. 15. This, however is no more true of the Jews than it is of the most of those who are for statistical purposes, grouped under the name Christians.

"When the Son of man cometh, shall He find faith on the earth?" It will be a rare commodity, yet it will be found, for faith, hope, and love abide for ever, and just before the Lord comes, and at the time of His appearing, there will be found people of whom the Lord Himself can say, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12. There will be great faith manifested by a few, and wherever it is found there will be perfect obedience to the commandments of God, with a total disregard of the traditions of men. The

spirit that is shown in the persecution of the Jews to-day is identical with that manifested by the Jews themselves in the persecution of Christ nearly nineteen hundred years ago, and the results will be the same.

“He finds not gold who does not stoop to seek,
He is not strong who was not first made weak,
He is not good who would not better be,
He never sees, who never longs to see.

“He shall find water who is sore athirst,
He shall find love who loves not self the first,
He shall have life who would for others live,
He shall have all who freely all would give.”

“GIVE UNTO THE LORD THE GLORY DUE UNTO HIS NAME.”

GOD will prepare the mind to recognise Him who alone can help the striving, struggling soul. All who stand under His banner He will educate to be faithful stewards of His grace. God has given man immortal principles, to which every human power must one day bow. He has given us truth in trust. The precious beams of this light are not to be hid under a bushel, but are to give light to all that are in the house. Truth, imperishable truth, is to be made prominent. Show those with whom you come in contact that the truth is of consequence to you. It means much to you to stand by the principles which will live through the eternal ages.

God has given every man talents, that His name may be exalted, not that man may be lauded and praised, honoured and glorified, while the Giver is forgotten. All have been entrusted with God's gifts, from the lowest and most poverty stricken, to the highest and wealthiest, who walk in haughty pride. To every man have been given physical, mental, and moral powers. Let none waste their God-given time in regrets that they have only one talent. Spend every moment in using the talents which you have. They are the Lord's, to be returned to Him. It is not your own property you are handling, but the Lord's. One day He will come, to receive His own with usury. Faithfully fulfil your appointed stewardship, that you may meet Him in peace.

Have we consecrated all our talents to God? We cannot be excused in withholding one from Him. Reason is a precious gift. Do not abuse it; for God can remove it. The gift of speech is a valuable talent. Never despise or undervalue this gift. Thank God for entrusting it to you. It is a precious gift, to be sanctified, elevated, and ennobled.

As a sacred trust the voice should be used to honour God. It should never utter harsh, impure words, or words of fault-

finding. The Gospel of Christ is to be proclaimed by the voice. With the talent of speech we are to communicate the truth as we have opportunity. It should ever be used in God's service; but this talent is grievously abused. Words are spoken which do great harm. Christ declared, “Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

Money is a talent, which is to be placed in God's treasury, for investment in His cause. Are we as individuals searching the Word of God carefully and prayerfully, lest we shall depart from its precepts and requirements? The Lord will not look upon us with pleasure if we withhold anything, small or great, that should be returned to Him. If we desire to spend money to gratify our own inclinations, let us think of the good we might do with that money. If we spend selfishly the means so much needed, the Lord does not, cannot bless us with His commendation.

God keeps a faithful account with every human being in our world. And when the day of reckoning comes, the faithful steward takes no credit to himself. He does not say, “My pound;” but “Thy pound has gained other pounds.” He knows that without the entrusted gift no increase could have been made. He feels that in faithfully discharging his stewardship, he has but done his duty. The capital was the Lord's, and by His power he was enabled to trade upon it successfully. His name only should be glorified. Without the entrusted capital he knows that he would have been bankrupt for eternity. The approval of the Lord is received almost with surprise, it is so unexpected. But Christ says to him, “Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; . . . enter thou into the joy of thy Lord.”

God calls upon us to work for Him in a world of sin, where men are given to idolatry. They have no thought of their obligations to their Creator. They act as if they had created themselves and their blessings. God bestows His bounties on the evil and the good. To all He gives sunshine and showers of rain. He carefully watches the seed put into the soil, that from it may spring the living germ. But very few have any realisation of the blessings bestowed on them from day to day. Still less do they realise the greatness of the gift of God's only begotten Son. If they only comprehended the sacrifice made in order that our world might be blessed with the light of truth, how many conversions would be made in a day! How many would rally round the standard of the Redeemer!

A heavenly watcher marks our words and deportment, and reads the motives

that prompt us to action. We have no time now to be idle and indifferent. We must strive to develop a Christian character. Our spiritual understanding must be cleansed, purified, sanctified, and ennobled. All are now taking sides. It is ours now to choose a blessing or a curse. Now is the time for us to purify our minds by obeying the truth.

Christ is to be our example in all things. He alone has the power to reclaim truth from the rubbish under which it had been buried, causing it to shine forth in its original loveliness. In His parables, in order that He might awaken interest and sympathy, He drew His illustrations from the things of nature. Plucking a lily in its glowing beauty, He said, “Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.” In all His teaching Christ sought to impress His hearers that all true knowledge leads heavenward, and that all nature's lessons, rightly understood and interpreted, are the lessons of the Creator.

There is a great work to be done in our world and Christian educators are needed, men and women who are partakers of the divine nature, having escaped the corruption that is in the world through lust. These can enter cities and towns, and there plant the standard of truth, glorifying God by humility and faith, by a faithful performance of every duty. In the work to be done in the Lord's vineyard discouragements will come, but these may prove instructive to the worker, teaching him to wait patiently, and endure trial nobly. Those who keep God's glory in view will not fail nor be discouraged.

The Lord needs men who are true, who will not seek for promotion, whose course of action is marked by self-sacrifice. The nature of our trust demands that self be lost in Christ; that in the daily life we seek to imitate in the very best way possible the Christ-life. All sin, from the least to the greatest, may be overcome by the Holy Spirit's power. God desires us to lift up the Saviour as one who has been crucified among us. We are to think and talk of Christ, praising and magnifying His name. As servants of God we need to put away all self-importance, and abide in Christ, taking not one jot or tittle of credit to ourselves. If we are abiding in Christ, we shall reveal Him in character. Thus we become channels through which God can communicate light. We are made workers together with God.

MRS. E. G. WHITE.

“THE most eloquent sermon that can be preached upon the law of the ten commandments, is to do them.”

* *

“CHEERFULNESS without levity is one of the Christian graces.”



AUTUMN'S LESSONS.

THERE are lessons to learn at autumn,
That could not be learned at spring,
Nor yet in the beautiful summer,
Though each doth its lesson bring.

Fair spring, with its bud and blossom,
Of hope and of promise taught;
The summer, with growing fruitage,
Sweet thoughts of development brought.

But it still must remain for autumn,
With ripe fruit, and golden grain,
To teach of that fullest fruition,
That each Christian life may gain.

JENNIE E. McCLELLAND.



GOD'S OWNERSHIP.

THE man who recognises that the horse which he drives belongs to God, and that he is simply God's steward in caring for it, will feed it better, and he will take better care of it.

If we could only sense the fact, as we plough from morning to night, that the land we are cultivating is God's land, and that this corn is God's corn, instead of that being a menial service, a drudgery, it will become an act of worship to us. It would bring God before our minds in everything we cultivate. Instead of the mind becoming gross, it would have a tendency to lift it up and bring God near to us in everything we do.

Now I know that God wants to impress us with these things. "Thou hast also taken thy fair jewels of My gold and of My silver which I had given thee." *Eze. xvi. 17.* Whose gold was it? Where did it come from?—Out of the earth. Who owns the earth?—God; and He says, "The gold is *Mine*, and the silver is *Mine*." If men always recognised that fact, they would spend their money very differently. But it is when men lose sight of God that the handling of these things becomes gross.

There is an old adage that illustrates the principle of this: A Yankee was going to the Western States, and a friend asked him what he was going for. "To buy more land." "What for?" "To raise more corn." "What for?" "To fatten more hogs." "What for?" "To get more money." "To buy more land; to raise more corn; to fatten more hogs;"

and so on until the man got to be just a big bag of land, corn, hogs, and money.

God does not want it that way. That is not God's principle at all. "Every beast of the field is Mine, and the cattle upon a thousand hills." If men held that thought as they should, every sheep that roams over the plain would be a message of love from God to the man who takes care of it, and every creature that lives would be an emblem of God's love and mercy to the entire world. That is the way God wants it to be. Instead of these things becoming a medium of grossness, God wants them to link our hearts to Him, and teach us a great lesson.

"For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal" *Hosea ii. 8.* The corn stands here to represent all the harvests. The wine represents all that comes from the vineyard. Oil represents all that comes from the fruit trees. And so He says, "She did not know that I gave her corn, and wine, and oil, and multiplied her gold and silver which they had prepared for Baal. Therefore will I return and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool, and My flax given to cover her nakedness." "My wool!" Now you see a man driving up a thousand sheep to be shorn. Whose sheep is he shearing? Here are great bales of wool that he has clipped off, and it all belongs to the One who made it. The whole thing belongs to Him. If we realised that the wool that goes into our coats, the flax from which is made the linen that covers our tables, is God's wool, God's flax, and God's linen; that the food we eat is His, every meal would become a joyous sacrament to us. We would eat knowing that everything was the gift of God, and we would eat from the table that was spread with the tokens of God's love. And instead of eating and drinking as many do, our eating and drinking would become a sacrifice of praise and gratitude to God for all His bounties to us.

E. W. FARNSWORTH.

"CARRYING burdens not of God's appointment is always wearisome."

* * *

"WE are not made rich by what we can get, but by what we cannot lose."

FRONT THE SUN!

AN Eastern story tells of a king that tried in vain to mount his horse. The mettlesome animal plunged and reared and could not be controlled. But there stood near by an observing groom who quietly said: "The horse has caught sight of his own shadow stretching in front of him. Turn him round so that he faces the sun, and his terror will pass away." This was done, and the groom proved to be right.

It is easier to moralise over this little tale than it is to practise one's moralising, for it teaches the folly of facing our worries instead of our joys—the sin, indeed, of facing our unrighteous self, when we should be facing the Sun of righteousness. "He is standing in his own light," we often say of a man who hinders his own worldly advancement. Is any "standing in one's own light" half so serious a misfortune as turning one's back on the sun of faith and hope and good cheer?

Take a liquid that will putrefy, and place some of it in a bottle exposed to the sunlight, and another portion of it in the dark, and the former will keep sweet while the latter becomes filled with deleterious germs. And just what God's sun of burning vapour will do for the pestilential miasmas of earth, that same victory will be gained by God's spiritual sunshine—over the far more noxious disease that we call despondency. —*Workmen's Messenger.*

NO EXCUSE ALLOWED.

A SUCCESSFUL business man told me there were two things he learned when he was eighteen years old which were ever afterwards of great use to him—namely, "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose that I should happen to lose it, what shall I do then?"

"You must not lose it," said the lawyer, frowning.

"I don't mean to," said the young man; "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for such an occurrence; you must not lose it."

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing he could do it. He made such provision against every contingency that he never lost anything. He found that equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down in his mind, fastened it there, and made it stay. He used to say: "When a man tells me that he forgot to do something, I tell him he might as well have said, 'I

do not care enough about your business to take the trouble to think of it again.' I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting an important task, to say, 'I forgot.' I told him that would not answer; if he was sufficiently interested, he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy and careless habit of the mind, which he cured."—*Country Gentleman.*

A BROTHERHOOD OF NEWSBOYS

HERE, boy, let me have a *Sun*."

"Can't nohow, mister."

"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard to the City Hall."

"Yes, but that was down t'other block, ye know, where I hollered."

"What does that matter? Come, now, hand me out a paper. I'm in a hurry."

"Couldn't sell you no paper on this block, mister, cos it belongs to Limpy. He's just up the funder end now; you'll meet him."

"And who is Limpy, pray? And why does he have this special block?"

"Cos us other kids agreed to let him have it. Ye sees it's a good run in 'count of the offices all along, and the poor chap is that lame he can't get round lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on an' thrashed. See?"

"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame, anyhow, you bet!"

"There comes Limpy now; he's a fortunate boy to have such kind friends."

The gentleman bought two papers of him, and went his way down town, wondering how many men in business would refuse an opportunity to sell their wares, in order to give a weak, halting brother a chance in a clear field.—*Medical Missionary.*

SUNLIGHT IN THE HOME.

IF you would have sunlight in your home, see that you have work in it; that you work yourself, and set others to work. Nothing makes moroseness and heavy-heartedness in a house so fast as idleness. The very children gloom and sulk if they are left with nothing to do. Every day there is the light of something conquered in the eyes of those who work. In such a house, if there be also the good temper of love, sunshine never ceases. For in it the great law of humanity is

obeyed, a law which is also God's law. For what said Christ? "My Father worketh hitherto, and I work." Sunlight comes with work.—*Stopford A. Brooke.*

OUR NEIGHBOURS.

SOMEBODY near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand.
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement; soothe his affright;
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid to-day.
Somebody near you is feeble and old,
Left without human stay;
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Who are our neighbours? Look up and behold,
Pressing on every hand,
Little ones, lonely ones, sad ones and old;
Everywhere see them stand.
He is our neighbour whom we can befriend,
He to whom comfort or aid we can lend,
Or he whose footsteps we may cause to wend
Toward the heavenly land.

Dear ones, be busy; for time flieth fast,
Soon it will all be gone;
Soon will our season of service be past;
Soon will our day be done.

Somebody near you needs now a kind word;
Some one needs help such as you can afford:
Haste to assist in the name of the Lord,
There may be a soul to be won.

—*Mrs. E. E. Williams.*

HOW IT WAS DONE.

THE story told by Rev. E. P. Hammond, of an organised charity in a Western city, suggests what might happen if "half the world" knew how the other half lives.

Sixteen years ago Rev. J. C. Lemen, a minister in Council Bluffs, Iowa, officiated at the funeral of a suicide—an intemperate man, who had left his wife and children penniless. Soon after one of the children died, and the distress of the poor widow and her little family moved the clergyman to propose a collection for them.

It was one evening at the close of a temperance lecture that the proposal was made, and the moment was happily chosen. The whole congregation contributed. The money was given to the widow, but the sum was so large that the unselfish woman wished to divide it.

"I have neighbours who need some of it as much as I do," she said.

Her remark induced the minister to go

and see for himself, and he came back with the burden of twenty-five suffering families on his heart. He gave out the facts, and stated that he would be in his study on certain days from ten to twelve to receive donations. The citizens responded nobly, and the destitute neighbourhood received much needed help.

The news spread, and one night, after Mr. Lemen's chapel service, a besotted man staggered up to him and begged him to take his two little girls. Mr. Lemen told him it was impossible. He began to see how large a load he had invited himself to carry. At his refusal the man broke down.

"My wife died a few days ago," he cried, "and I am a hopeless wreck. God knows what will become of my girls if they have to go to the poorhouse!"

Mr. Lemen, after investigating the case, finally accepted the charge of the two children, and found a good boarding-place for them.

This was only the beginning. From that time applications multiplied, but the minister rose to the needs of the applicants. He had enlisted the sympathy of generous friends, and they helped him. The foundation was laid of the "Council Bluffs Christian Home." Its mission was to snatch unprovided-for children from the material and moral dangers of penury and want. The work has grown slowly but surely, and now the institution shelters two hundred children in twenty cottage "homes," and bears on record the rescue of fifteen hundred children and youth.

In this school of loving-kindness, and its history, we can read one answer to the question, "Am I my brother's keeper?"—*Youth's Companion.*

BIRDS FORETELL THE WEATHER.

A BRITISH brig was recently gliding along in the South Pacific when a flock of paroquets settled down on the rigging. At the end of an hour the birds took the brig's course, and disappeared; but before nightfall they came back, and passed the night on the maintop. The next morning they flew off and when they returned at noon, the sailors scattered some food. They became so tame that they hopped about the decks, picking up the crumbs. That afternoon the flock came flying swiftly toward the brig. Every bird seemed to be piping as if pursued by some invisible enemy with wings, and they at once huddled down behind the deck-house. The superstitious sailors called the captain. A glance at the barometer showed him that something was wrong with the elements. A serious storm came twenty minutes after. The birds left the following morning after the storm passed off, and were never seen afterward.



FOUR SUNBEAMS.

Four sunbeams came to the earth one day,
Shining and dancing along their way,
Resolved that their course should be blest.
"Let us try," they all whispered, "some kindness
to do—
Not to seek our own pleasure all the day through—
Then meet in the eve at the west."

One sunbeam went in at an old cottage door,
And played hide-and-seek with a child on the
floor,
Till baby laughed loud in his glee,
And chased with delight his strange playmate so
bright,
The little hands grasping in vain for the light,
That ever before them would flee.

One crept to a couch where an invalid lay,
And brought him a gleam of a sweet summer
day—
Its bird-song and beauty and bloom—
Till pain was forgotten and weary unrest;
In fancy he roamed to the scenes he loved best,
Far away from the dim, darkened room.

One stole to the heart of a flower that was sad,
And loved and caressed her until she was glad,
And lifted her white face again.
For love brings content to the lowliest lot,
And finds something sweet in the dreariest spot,
And lightens all labour and pain.

And one, where a little blind girl sat alone,
Not sharing the mirth of her playfellows, shone
On hands that were folded and pale;
And it kissed the poor eyes that had never known
sight,
And that never should gaze on the beautiful light,
Till angels should lift up the veil.

At last, when the shadows of evening were falling,
And the sun, their great father, his children was
calling,

Four sunbeams sped into the west.
All said: "We have found that in seeking the
pleasure
Of others, we've filled to the full our own meas-
ure."

Then softly they sank to their rest.

—Selected.

I WAS greatly struck with what a little child once said. She was asked what it meant to lead a Christian life. She said, "Well, to lead a Christian life would be to do what Jesus would have done if He had been a little girl at our house." I think that is a beautiful and practical sort of answer.—*W. J. Crossley.*

THE BURNING BUSH.



AUTUMN, the richest and most beautiful season of the year, has come. The shortening days and falling leaves remind us that it is getting late in the year, and Winter, the time for Nature's rest and sleep, is hastening on.

Spring is the bright sunrise of the year, and, like the dawn of summer days, it comes in with a burst of song and of beauty. But even more beautiful is Autumn, the year's sunset.

You have seen, when the sun is setting in the evening, the clouds take up and reflect his departing glory in all shades of lovely rose and amber tints. In the same way now, as he is preparing to leave us for a season, all nature seems to be doing him honour, bursting forth into a blaze of richest colour, revealing the glory which has been gathered from his own bright rays all through the summer sunshine.

What, dear children, do you see in all this glory and beauty? Is it to you only a wonderful and beautiful sight, or do you see and worship God, of whom it is all the revelation?

Once when Moses was leading his flock in a quiet country place, he saw a "great sight,"—a burning bush, which though it was in a full blaze, was "not consumed." He thought this very strange, and turned aside to wonder and admire.

Moses did not at first see God in the burning bush, but as he gazed and considered, he heard a voice, the voice of God, speaking to him out of the midst of the bush, and saying: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Oh, what a different place that spot became to Moses at that instant. His eyes were opened. In that burning bush he

now saw the glory of the Lord, and He worshipped Him, while God talked with him.

Did you ever think it a strange thing that God should reveal Himself to Moses and talk with him out of a common bush? Well, in this He was not doing anything different from what He is doing all the time to those who can see and hear Him, for "every common bush is afire with God."

In the glorious glowing colours now to be seen in the blossoms and leaves, the fruit and berries, on the bushes and plants and trees, we are looking upon just the same glory that Moses saw when "the Lord appeared unto him in a flame of fire out of the midst of a bush." For remember that all colour is the reflected light of the sun, and this is the glory of Jesus, the Light of the world.

But many do not even see the glory; they pass all these beautiful "burning bushes" by unheeded. Others, like Moses, turn aside to see and admire the sight, so beautiful, so wonderful; but they do not see God in it, so they do not know that the place is holy, and they do not "take off their shoes,"—that is, they do not worship the One whose glory they are beholding.

But to those who have "ears to hear" as well as eyes to see, out of the midst of every bush and tree and plant comes the voice of God saying, "The place whereon thou standest is holy ground," for the presence and glory of the Lord are here.

Then, when He has taught us to see His glory and to hear His voice in all these things, He can talk with us, as He did with Moses, "out of the midst of the bush." In all His works His voice will speak to us, teaching us day by day just the lessons that He sees we are needing, and telling us those secrets of His love which He wants us to know.

HOW A BOY HELPED.

TEN years from now, when I get to be a man," said John to his grandmother, who was winding up the tall clock, "I'll do that for you; I'll do lots of things. I wish I was a man now."

"John!" called Uncle Will from the yard, "come here!"

John ran out, and found his uncle standing beside the woodshed with a large dish partly filled with eggs.

"I want you to help me," he said. "The old speckled hen has made a nest under the shed, and I don't want her to sit there. I'm too big to get into such a small place, but you're just about the size

to reach under. Take this stick and push the hen off as gently as possible."

John lay flat on the ground, and edged himself partly in under the shed. Far back in one corner old Speckle had made herself a nest, sure enough. She sat there very comfortably and did not move, for she thought no one could reach her. You see, she did not know that a helpful little boy had come to stay at grandmother's. John took his stick and brought it carefully round, little by little, not quickly enough to strike old Speckle—for John was always kind to animals—but just enough to push her off the nest slowly and gently. How surprised she was! She ruffled up all her feathers and pecked at the stick, but it was of no use—she had to come out from under the shed. She was very angry, cackling and flying about in a great flutter.

But Uncle Will caught her as John drove her out. How she struggled and flapped! John was glad he did not have to do that part of it, for an angry hen is not an easy thing to manage. But big Uncle Will only laughed. "Poor old Speckle!" he said, "you're disappointed, aren't you?" and he shut her up safely in a coop. Then John crawled under the shed and got all the eggs without breaking a single one.

When they went into the house Uncle Will said to grandmother, "I don't know how I should have got that hen off the nest and the eggs out, if it hadn't been for John."

"Now," said grandmother, "you see you needn't be in such a hurry to be a man. There are some things little boys can do better than grown-up folks—that is, little boys who are willing and careful."—Selected.

ENJOYING HERSELF.

LETTIE was always wanting to "have a good time," and mourning over the delightful opportunities that other girls had which she had not. "I never have any chance to enjoy myself," she said,

Aunt Hannah glanced at the discontented face, with the frowning line between the brows, and the dejected droop of the young mouth, and answered with ready sympathy:—

"No, you don't, that's a fact. It's a great pity, but I really don't see how you can enjoy yourself at all. Now, there's your mother; everybody can enjoy her, even though she is an invalid, shut up in her home most of the time. She is always bright and cheery, interested in what is going on in the world, ready to forget her-

child! The worst of it is that other people don't have much chance to enjoy you either."

Then Aunt Hannah walked calmly away to her dairy, leaving the astonished Lettie with something to think about.—Selected.

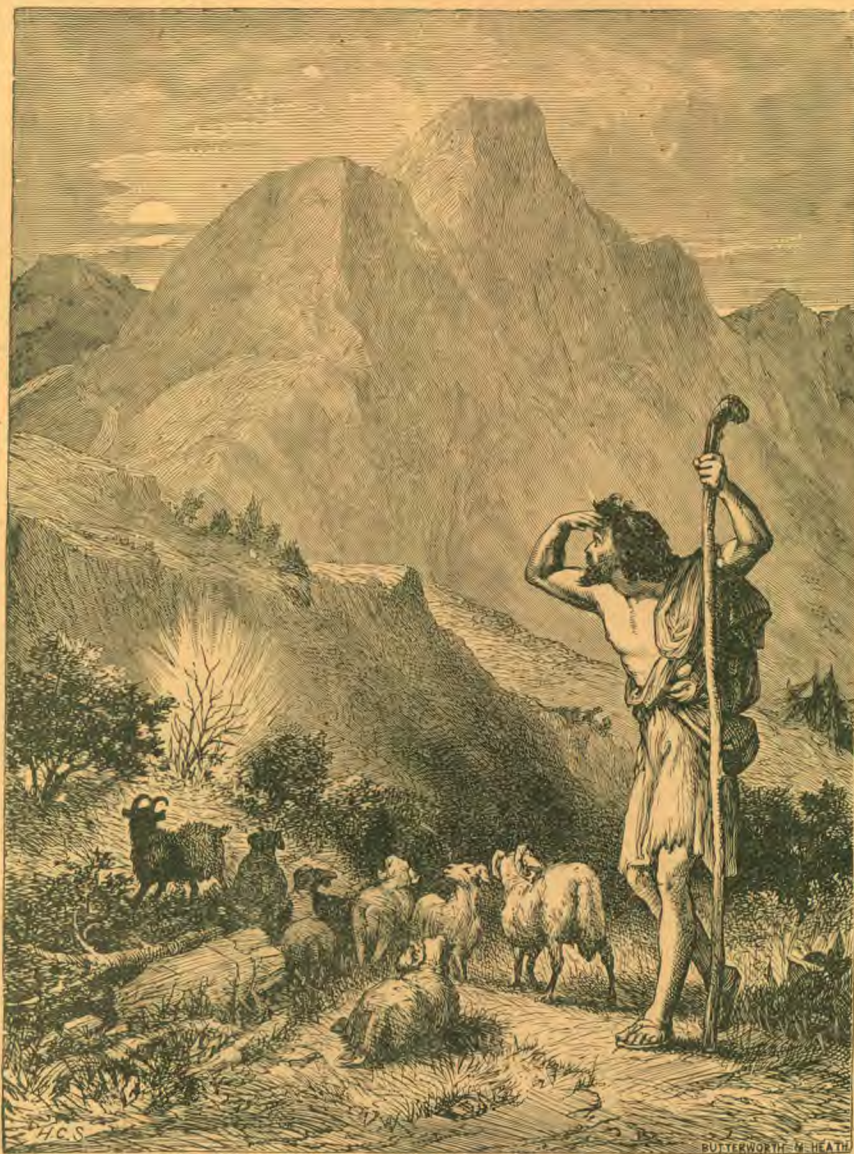
HOW BLIND CHILDREN PLAY.

MANY young people who have good eyesight of their own will be interested to learn how little folks who have no sight at all can get on. One writer gives a very interesting account of their doings: "At a place called Swiss Cottage, in the northern part of London, there is a large and splendid building called the Blind School. Many of the blind boys and girls of London are sent to this school to be taught to read and write, and to learn some kind of work so that when they grow up they may be able to earn their own livings.

"A visit to the Blind School is a very interesting and wonderful experience. When the author of this article went with his friend, the photographer, they were shown into a large playground. A number of girls were playing together, and at first it was impossible to believe that they were blind. Most of them were romping about just like ordinary children with eyesight. They never ran into one another, or stumbled against corners, so that they seemed to see exactly where

they were going. Several of them were playing with skipping ropes, and laughing and shouting with great enjoyment. Two girls would wind the rope, slowly and steadily, until another girl would run in and begin to skip, while the rope turned faster and faster, and at last the skipper was out of breath. And yet these girls were blind!

"How did they manage to run towards the rope just at the right time, and not get entangled, or jump at the wrong moment? That is a puzzle for little folks who can see when they skip!"



self in the pleasures and sorrows of others. You can enjoy your father, too, and I've no doubt he enjoys himself, though he does have to spend his days in his dingy, town office, without much time for picnics and concerts. He is doing his share of the world's work—good, useful work—and has a kind word and helping hand for everybody near him. I should think you might even enjoy Bridget, for she goes singing about her sweeping and dishwashing, trying to live for somebody besides herself. You can't enjoy anything that hasn't in it something enjoyable, and so I really don't see how you can enjoy yourself, poor



WINGS.

WINGS that flutter in sunny air :
 Wings that dive and dip and dare ;
 Wings of the humming-bird flashing by ;
 Wings of the lark in the purple sky ;
 Wings of the eagle aloft, aloof ;
 Wings of the pigeon upon the roof ;
 Wings of the storm-bird swift and free
 With wild winds sweeping across the sea—
 Often and often a voice in me sings—
 O, for the freedom, the freedom of wings !

O, to winnow the air with wings !
 O, to float far above hurtful things !
 Things that weary and wear and fret—
 Deep in the azure to fly and forget,
 To touch in a moment the mountain's crest,
 Or haste to the valley for home and rest ;
 To rock with the pine-tree as wild birds may,
 To follow the sailor a summer's day,
 Over and over a voice in me sings—
 O, for the freedom, the freedom of wings !

Softly responsive a voice in me sings—
 Thou hast the freedom, the freedom of wings.
 Soon as the glass a second can count
 Into the heavens thy heart may mount,
 Hope may fly to the topmost peak,
 Lone its nest in the vale may seek ;
 Outspeeding the sailor Faith's pinions may
 Touch the ends of the earth in a summer's day.
 Softly responsive a voice in me sings—
 Thou hast the freedom, the freedom of wings !
 —Mary F. Butts.

THE SOARING OF BIRDS

THE soaring of birds is probably the highest form of pleasure derived by living creatures from the use of physical gifts. In it the power of flight reaches its perfect development. To float in air with no effort of the beating wing must be a form of physical beatitude like no other sensation, and birds evidently regard it as such, for, except in the case of birds which soar mainly to watch for prey from vast heights, it is as a rule reserved by birds as a form of pleasure, many species only soaring in weather which strikes them as inviting them to soar, much as the owner of a boat finds that certain days are particularly inviting for a sail. Other birds only soar at certain hours in the day, and when work is over, and especially before sunset.

There are many birds, such as the kite,

the condor and the vultures, with whom this wonderful and effortless soaring is the normal way of flight. Darwin thus describes the soaring of the condors: "When the condors are wheeling in a flock round and round any spot, their flight is very beautiful. Except when rising from the ground, I do not recollect ever having seen one of these birds flap its wings. I watched several for nearly half-an-hour without once taking off my eyes. They moved in large curves, sweeping in circles, descending and ascending without giving a single flap."

Soaring in such perfection is not an accomplishment possessed by many of our English birds; or, rather, it is seldom exercised. But the writer has seen a trained peregrine falcon soar at a vast height exactly like the condors, and so much did the bird enjoy the newly-discovered power—for it was a young one that had only been allowed to fly occasionally—that it was long before she would return to the lure. Rooks will also soar, and kestrels late in March and early in April. Gulls also "sail" grandly, though not, as a rule, in such wide circles as the birds we have mentioned.

This masterful flight, made without effort and at vast heights, seems to us the perfection of movement. Strange as is the power of the beating wing, this soaring on the wind of the condors and pelicans, kites and cranes, is stranger and yet more wonderful. "Oh for the wings of a dove," cried the Psalmist—for he sought for rest on earth, "then would I wander afar off, and be at rest in the wilderness." But for the picture of these mightier feats, we must look to the vision of the prophet: "*The wind was in their wings*, for they had wings like the wings of a stork; and they carried the ephah up between earth and heaven!"—*C. J. Cornish, in "Animals at Work and Play."*

AN ARTIST'S APPEAL.

IN a paper read by Mrs. F. E. Lemon at the International Congress of Women, on Dress in Relation to Animal Life, reference was made to a picture now to be seen at the New Gallery in Regent street, painted by Mr. G. F. Watts "for the ex-

press purpose of pleading the cause of birds. It is called 'A dedication to all who love beauty and mourn over the senseless and cruel destruction of bird life and beauty.'

"It represents an angel with bowed head and despairing figure bending over a tomb covered with bird's wings, while a spirit of evil (Fashion) grins below. While he was painting it Mr. Watts called it his 'Shuddering Angel,'—and as we look on it we are reminded of the following lines:—

"Feathers deck the hat and bonnet ;
 Though the plumage seemeth fair,
 Angels, as they look upon it
 See but slaughter in the air.
 Many a fashion gives employment
 Unto thousands needing bread ;
 This, to add to your enjoyment,
 Means the dying and the dead.

"Wear the hat without the feather,
 All ye women kind and true ;
 Birds enjoy the summer weather
 And the sea as much as you.
 There's the riband, silk, or jewel ;
 Fashion's whims are oft absurd ;
 This is execrably cruel,—
 Leave his feathers to the bird."

THE ALBATROSS.

THE albatross is a web-footed bird, nearly allied to gulls and petrels. It is a very large creature, with a rather long beak, hooked at the point, and of a delicate pink colour inclining to yellow. It is the largest of web-footed birds, measuring at least four feet in length and from ten to sixteen feet in spread of wings. The wings however, are very narrow in proportion to their length. The plumage is soft and abundant, mostly white, but with black feathers sprinkled here and there upon the wings and back. This bird is often seen at a great distance from land, abounding in southern seas, chiefly near the Cape of Good Hope. It often approaches quite close to passing ships, being, of course, an object of interest to passengers as well as crew when it is seen sweeping the surface of the ocean in pursuit of flying fish, which form its favourite food. Its mode of progressing is very beautiful, as it seems rather to float in the air than to fly like other birds, for, except when it is rising from the water, the motion of its long wings can scarcely be noticed. Indeed, nothing can be more beautiful than the ease and grace with which the bird sweeps past a ship, often within a few yards of it, every part of its body perfectly motionless except the head and eyes, which turn slowly from side to side, appearing to take notice of everything.—*Selected.*

ONE of the longest lived birds on record died recently in London. It was a parrot, the property of the Prince of Wales, and was a century and a quarter old.



MANAGEMENT OF EPILEPSY

PHYSICIANS are coming to recognise more and more clearly the fact that the sole, or even the principal treatment of epilepsy does not consist in the use of drugs, but rather in diet, exercise, occupation, and the like.

There is comfort in this for the relatives of a sufferer from this most distressing disorder, for they can feel that the welfare of the afflicted one is not entirely in the doctor's hands, but that they, too, can contribute largely to his comfort and the alleviation, if not the cure, of his malady.

In the first place, diet is of the greatest importance. What is called auto-intoxication, that is to say, the poisoning of the system by certain toxic substances produced as a result of faulty digestion, is known to be one of the most common causes of an attack of the "falling sickness."

A victim of this disease may often be observed to eat gluttonously, swallowing his food in large quantities and almost without mastication; and soon afterward he has a fit. Such a patient should diet carefully, the quantity of meat eaten being much restricted, and all the food being of a simple kind. Tea and coffee are best avoided. The meals should be taken always at the same hours, and a hearty meal at night should be foregone. Laxatives are generally needed from time to time.

The hours of sleep should be long, and there should be no excitement or hard study of any kind, especially in the evening. The bedroom should be airy and cool, and the bedclothing as light as is compatible with the necessary protection from cold. A cool sponge bath every morning, followed by a brisk rub, is advisable, and a warm bath for cleansing purposes should be taken once a week.

If a child, the patient need not always be kept from school, but should be privileged as to hours, and if there are two sessions, he should attend but one. He should be kept back rather than pushed in his studies.

Physical exercise in the open air is often of real curative value, and should never be neglected. The discipline should be absolute, yet of the mildest kind possible. Of

all persons, the epileptic should be ruled by love rather than fear; measures resulting in violent, emotional scenes must be shunned at all hazards.

The ideal treatment of epilepsy is that in colonies established in some healthy locality, where patients live under pleasant and absolutely hygienic surroundings, subject to the constant direction of experienced physicians. —*Youth's Companion.*

KNOW THYSELF.

OFTEN when patients give their physician a history of their case, and then perhaps offer some suggestions in reference to their treatment, they say, by way of apology, "However, I suppose you know a great deal more about my case than I do." As a matter of fact, this is usually true; but it ought not to be. Has not God given these bodies to us that we may care for them, and become acquainted with them? And inasmuch as we shall eventually be held responsible for our treatment of these temples not made with hands, ought we not to become thoroughly acquainted with every organ and its functions?

It is certainly unfortunate that in the consideration and care of our bodies, we should have to admit that somebody else knows more about them than we do. We would not like to say to our neighbour, "You are a great deal better acquainted with my business than I am;" for such a remark would imply that we did not know how to manage and control our own affairs. But when we come to a matter which affects so vitally the joys and sweets of life as does the care and treatment of our physical systems, we are unaccountably willing to leave it in the hands of others, saying to them, "You know more about this than we do."

The principle is radically wrong, but it is the logical result of wrong education and training. Our schools should provide for a better education for our young people, by which they can learn to trace out the causes of disease, and become familiar with the ordinary means for its removal. They should not be ignorant about these essential things, which are far more im-

portant than learning how to reproduce some famous work of art, or even to master a dead language.

DAVID PAULSON, M.D.

WHY ARE CHILDREN "STUBBORN AND REBELLIOUS"?

THE wise man tells us to train up a child in the way he should go, and when he is old, he will not depart from it. Parents oftentimes have been led to doubt the truthfulness of this promise. After doing their best to rear their children properly, they find them becoming more stubborn and rebellious and less inclined to obey their voice, as they grow older. Often when grown, they leave their father's roof, a dishonour to their parents and a curse to themselves and to society.

Is it possible that there is some cause for this that parents are ignorant of? Anciently if a man had a stubborn son, who would not obey his voice or the voice of his mother, the parents were instructed to take the child to the elders of the city, and say: "This our son is stubborn and rebellious, he will not obey our voice; he is a glutton and a drunkard." Then the son was to be stoned. The cause of this rebellious and stubborn spirit is clearly stated here,— "He is a glutton, and a drunkard." We all know that a drunkard is a difficult man to manage. He always wants to do the opposite of what he is advised to do by his friends. We say he is not himself, and this is true. The benumbing and intoxicating action of the alcohol upon the brain, transforms, or changes, the man.

In order to become intoxicated, it is not necessary to go to a public-house and drink spirituous liquors. Eccl. x. 17. A child who has not been trained to habits of self-control and self-denial, but is allowed to sit down to the table, and eat to excess of anything he may desire, the goodness and quality of the food being gauged only by the sensation imparted to the palate, is a drunkard as veritably as the man who enters the bar-room and partakes of spirituous liquors. When a child takes more food than the stomach is able to care for, or makes bad combinations of foods, the food, instead of digesting, ferments. In this process of fermentation, alcohol is always formed. The alcohol is absorbed from the stomach into the circulation, and carried to the brain, and the child becomes partially intoxicated as surely as though he had taken alcohol from a jug, and as a result acts as any drunkard would,—stubborn, rebellious, and unmanageable.

After the alcohol thus formed has been thrown off, and the system has been deprived of this stimulant, there is an all-gone feeling, the child becomes irritable, and thinks he must have more food. It is not a craving for food, however; it is a

craving for the stimulation produced by the alcohol. It is really alcohol that the child craves for between meals, not food. The child is a glutton and a drunkard, and therefore is stubborn and rebellious, and will not obey the voice of his parents.

It is said that a father, by prayer, precept, and flogging, had done his best to reform his boy, whose staple diet was meat, sausage, pie, cake, etc., at meals, with lunch between, with no good results. He finally consulted the family physician, who said: "If you will put a leech behind each of the boy's ears once a week for a month, you will do more to reform him than your preaching, prayer, and pounding will do for a year." The father asked for the philosophy of this strange prescription. "Why," said the doctor, "your boy has bad blood, and too much of it. He must behave badly, or he would burst." The father changed his diet, allowing him only simple food, properly combined, and nothing between meals. In three months thereafter, a better boy could not be found in the neighbourhood.

Rebellious and immoral acts in children are nearly always the result of dietetic errors. Before the morals can be elevated, physical habits must be corrected. There is no doubt that praying mothers and fathers could prevent much household misery and woe if they would become better acquainted with the laws of health and the relation that exists between diet and morals. Peter says, "Add to knowledge temperance; and to temperance patience." First gain knowledge, then practise temperance, and patience is an easy step. But it is impossible for an intemperate person to be patient. He will always be rebellious and stubborn. Of the remnant it is said, "Here is the patience of the saints: here are they that keep the commandments of God." They will be patient because they are temperate, and temperate because of the knowledge they have of the laws of health. They keep the commandments, or laws, of God, which include the laws of health.

D. H. KRESS, M. D.

"ALCOHOL is used as a stimulant to the heart; but it does not in any sense stimulate. It always paralyses. There are two sets of nerves going to the heart, one increasing and the other decreasing its action. These, acting together in response to messages from the brain, regulate the heart's action. Alcohol, paralysing that nerve whose function it is to decrease the heart's action, causes the heart, perhaps already nearly exhausted, to work with increased force. Having no break, it runs away, as it were, and is soon worn out."

IN France it is a punishable offence for anyone to give infants under one year any kind of solid food unless such be ordered by written prescription signed by a legally qualified medical man.

News and Notes



—Post cards in England are to be increased in size on November 1.

—Thirteen men were severely injured at Salford by the explosion of an iron furnace.

—Yellow fever has broken out at Key West, eighteen cases being reported in one day.

—The Russian squadron in the Pacific has just been increased by two iron-clads and one gun-boat.

—A world's exhibition in Rome is proposed for 1910, and plans are being laid to carry it into effect.

—A copious rain fell in the interior of India on the 2nd inst. that has greatly relieved the drouth situation there.

—Swarms of locusts, similar to those which do so much damage in Algeria, have made their appearance at Friburg.

—An Egyptian railway company has just ordered 400 steel freight cars of a firm of builders in the United States.

—A new type of inflammable shell, said to be of a most destructive description, is being tested by the French Mediterranean Fleet.

—Wireless telegraphy is now being successfully employed by the Americans in the Philippines, messages being exchanged between the advanced posts and Manila.

—Count Tolstoi has little faith in the Czar's peace manifesto, for in his own words, he regards it as merely a part of the "vast deception practised by all governments."

—A bicycle thief was captured recently in France, who confessed to stealing 250 bicycles in eight days. He sent them to London where they were disposed of by an accomplice.

—A packet endorsed "Dried Fruits" was recently received by the Bishop of Nardo, Rome, which when opened was found to contain eight deadly vipers, which sprang out, and were with difficulty killed.

—Owing to the numerous complaints of transatlantic travellers as to the scandalous conduct of the United States Custom offices, President McKinley has appointed a commission to revise the Custom's rules.

—The annual report of the Board of Trade has been issued, in which it is stated that during 1898 there were 7,538 bankruptcies in England with liabilities of over £10,000,000, of which over £8,000,000 was a loss to the creditors.

—In England this year there is an area of 51,843 acres devoted to the cultivation of hops, the product of which is almost wholly used in the manufacture of beer. How much better for the people it would be if this area were devoted to fruit culture.

—Dr. Manby read a paper at the recent Congress at Southampton, in which he stated that many cases of typhoid fever had been directly traced to the use of ice cream and ices sold on the streets of the cities and at local fairs. The safest way is never to eat them since they are unfit, as ordinarily made, to go into a human stomach, even though free from bacteria.

—Forty thousand deaths are reported to have lately taken place on the East Coast of Africa, owing to the terrible famine.

—During the third week of August, according to the report of a Local Government Board, there were, within the metropolitan area, 98,987 paupers who were in receipt of relief.

—A Conservative statistician has just published a report to the effect that in the United States there is an "average of 200 divorces granted each day, and the number is increasing at an alarming rate."

—Commissioner Peck, of the Paris Exposition, has conferred with the gold miners of Cripple Creek, and has secured a pledge of a million dollars' worth of gold bullion in the shape of a pyramid for the Paris Exposition.

—At Cleveland, U.S.A., the scene of the recent street railway car strike, an explosive was placed on the track, and a car completely demolished. Of the six passengers aboard, five, including three women, had their legs broken.

—A railway has been planned to connect Philadelphia (U.S.A.) with Atlantic City, to be run by electricity "at a speed of more than 100 miles per hour." The company has been organised with £1,200,000 capital, and the right of some of the way has been secured.

—The *City of Rome* on her last trip to New York, collided with an iceberg in mid-ocean. Luckily she was steaming at only two knots an hour, or the results might have been most disastrous. As it was she was badly shaken up, and there was almost a panic among the passengers.

—Owing to "conflict between Great Britain and Russia on political grounds," it is found necessary, in order "to study this perpetual adversary," to "increase the number of Russians conversant with the English language," and hence, "the teaching of English should be in the programme of all the colleges." Such is the announcement made in connection with a late report of the Russian Minister of Public Instruction.

—Mrs. Mary Eddy, the "Discoverer of Christian Science," lies dying of consumption in Boston U.S.A. The theory of Christian Scientists is that all the sickness anyone has is in his mind, and that all a sick one has to do to get well is to believe that he is well, and he will be so. The leading Christian Scientists of the United States have been summoned to the bedside of Mrs. Eddy "to make a supreme test of their faith in their endeavour to save her."

—For some time past, there have been in Kent numerous prosecutions against small tradesmen under an Act of Charles I. for Sunday trading. The magistrates have, however, imposed but small fines of 6s. each, and disallowed police costs, as a mark of disfavour of the action taken. As a consequence, heavy legal expenses have been paid out of the rates. The standing joint committee have instructed the chief constables not to issue any more summonses, and to leave the prosecutions to private individuals.

—A strange complaint has lately prostrated large numbers of Parisians, due, according to medical men, to salts of lead in their morning rolls, deposited on the floors and walls of the oven from old timber which is largely used for fuel in France. The Paris Council of Hygiene has issued an edict forbidding the employment by bakers of wood from old houses, disused railway sleepers or wooden paving blocks for their furnaces. Such timber is usually impregnated with sulphate of copper or creosote, and poisonous volatile salts are liable to rise from it when heated.

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EVERY day we live, we are more and more convinced that it is not creed, or dogma, or any set form of worship, or worldly eloquence that wins men to Christ, but rather His *life* revealed in His followers. God could not reveal Himself to the world except through the life of Christ, and Christ can be made known to the world only through His disciples. "And I, if I be lifted up . . . will draw all unto Me." The drawing power is in His life, nowhere else.

DURING the visit of the English fleet to Livorno, Italy, five hundred Catholic sailors from the fleet marched through the street on Sunday to mass, which caused the *Osservatore Romano* to remark that "Protestant England sends its Catholic soldiers and sailors to mass, while Catholic Italy deprives its soldiers of chaplains and of any trace of religious worship." But the *Catholic Times* much more sagaciously concludes from this fact "that England is very much less Protestant and Italy very much less Catholic than the *Osservatore* fancies."

In keeping with the delusion so fondly cherished by everybody, that "we are better than our neighbours," it has always been held that so barbarous an institution as the bull-fight, which flourishes in Spain and southern France, could not exist in England,—that it would perish for lack of support. But when we read that at a

recent bull-fight at Boulogne a thousand English men and women were present, and applauded the dextrous cruelty of the torturers, we may believe that the game would not lack patronage on this soil. We learn that a special excursion from Brighton was advertised for "the third and final bull-fight," to take place last Sunday. Has the world as a whole made any real advancement since the days of the Cæsars?

AT an inquest on the body of a little five-year-old girl at Hoxton the other day, it was found that she was well until the day before, when her mother gave her a meal of stewed eels, meat pie, and kippers, followed by raw monkey nuts. Death was said to be due to "exhaustion from diarrhoea and vomiting." There are tens of thousands of parents who feed their children, just as they do themselves, as though the digestive organs of the human body were cast iron machinery, capable of grinding up and disposing of all sorts of material that may be thrown in.

FAULT-FINDING AND FAULT-PAIRING.

THE devil is charged with being "the accuser of the brethren." It is the easiest thing in the world to find fault, impugn motives, and sow seeds of discord and distrust where peace and union should be cultivated. It is not strange that this spirit is manifested in the world, among men whose only object in life is to build up self at the expense of some one else; but in the church, among God's people, it is inexcusable.

It is not that there is no occasion to find fault, for opportunities exist on every hand. No one is perfect. It was the ministry of Christ to help, not to condemn. The command is, "Bear ye one another's burdens and so fulfil the law of Christ." So hereafter, when we see something going wrong, instead of going about and telling everyone we meet how differently we would do it, let us go to the one bearing the burden, and give him a friendly hint—if need be lend a helping hand. It is wonderfully stimulating to the one carrying the load, and such an one can be called "the repairer of the breach, the restorer of paths to dwell in."

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby." The Lord said to

Israel, "I have chosen thee in the furnace of affliction." And why? Because there was so much dross, and the furnace is a purifier. When the three Hebrews were cast into the fiery furnace, their bands were loosened, and they were set free. So always it has been with those who would do God's will. But when we are in the furnace, we mustn't begin to shrink from the fire. The "peaceable fruits of righteousness" are given only to those "who are exercised thereby."

JESUS passed in and out among the people,—He was one of them. He went about doing good. He was a physician as well as a teacher. He knew how to minister to the people just what was needed, and at just the right time. Never was a sorrowing heart or a burdened soul turned empty away who looked to Him for sympathy and help. He ministered to all alike. It was the one deepest in sin, and the one who had spent all her living to be cured of her infirmity, that He forgave and healed the most readily. It was their very helplessness that most appealed to Him. And then when the people saw all of His wonderful works, the record says, "they gave glory to God." That was Jesus Christ, and to His followers He says, "As My Father hath sent Me, even so send I you."

IN the report of the first year's work of the hospital at Assouan, constructed for the benefit of the army of workmen engaged in certain work on the Nile, there is an interesting item on sunstroke. Of the 198 "in-patients," thirty-three were sufferers from sunstroke, and all of these but one were Europeans. The chief doctor of the hospital states that "in almost every serious case the patient was found to have drunk to excess, whiskey and beer being the source of harm with Englishmen." The report adds that there is no doubt that provided a man be temperate, and take proper precautions, there is not much risk of sunstroke. Indeed there is not. If one does not drink alcoholic liquor of any kind, and does not manufacture alcohol and other poisons in his own body by wretched food or overeating, there is no danger of sunstroke or apoplexy. The word of the Lord is sure, "The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night." Ps. cxxi. 5, 6. This will be literally fulfilled to every one who does not take himself out of the Lord's keeping, taking poisons instead of the pure life from God.