

THE Present Truth

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

Vol. 15.

LONDON, THURSDAY, OCTOBER 12, 1899

No 41

OUR DWELLING PLACE.

LORD, Thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever Thou hadst formed the earth, and the world, even from everlasting to everlasting Thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night." Ps. xc. 1-4.

ONE of the most majestic composition ever penned, combining the loftiest and sublimest thought with language the most simple and easily understood. Its rhythm makes it most easy to commit to memory, for it fastens itself in the mind without effort. It is not, however, as a literary production that we are to consider it, but as a comforting and uplifting truth.

forth in this passage is the fact that God is the Great Father of all;—not simply of all men, but of all things. This thought is expressed in the words, "Before the

very frequent in the Scripture. The Hebrew word in this place is the word meaning "to bear, to bring forth," and several translations have the clause very literally

and correctly rendered, "Before the mountains were born." The French of Segond, which is easy of access, for verification, has it, "Avant que les montagnes fussent nées."

THE thought is still further carried out in the remainder of the clause, "or ever Thou hadst formed the earth and the world," although here it is necessarily obscured in the translation. The word rendered "formed" is a Hebrew word meaning "to twist, to turn round," and hence "to writhe, to be in pain," and so "to travail, to bring forth," or, in the passive, "to be born." In the following texts, the Italicised



"The LORD is my rock, and
my fortress, and my deliverer;
my God, my strength,
in whom I will trust;"

PSALM XVII—2.

mountains were *brought forth*." All know that the words "bring forth" are the equivalent of "bear" as applied to the bringing of young into the world, and are

words are from the same Hebrew word as the word "formed" in the text just quoted: "Look unto Abraham your father, and unto Sarah that *bare* you."

ONE thought that is most vividly set

Isa. li. 2. "When there were no depths, I was *brought forth*: when there were no fountains abounding with water. Before the mountains were settled, before the hills was I *brought forth*." Prov. viii. 24, 25. "Art thou the first man that was born? or wast thou *made* before the hills?" Job xv. 7. These last two texts indicate that the act is the same for both men and mountains. Among other instances of the occurrence of the same word, are Isa. liv. 1; lxvi. 7, 8; Ps. xxix. 9; li. 5.

In the second verse we have the terms "the earth" and "the world," the first referring to the planet on which we dwell, and the second to the habitable earth—the population. It is so used in Ps. ix. 9; xcvi. 13; xcvi. 9. The verse might therefore with strict propriety be rendered thus: "Before the mountains were born, or ever Thou hadst brought forth the earth and its people, even from eternity Thou art God." This little study of words is certainly not so technical as to disturb anybody in his reading, and it is surely calculated to bring us consciously nearer to God, and to make His presence more real.

JESUS CHRIST is "*the firstborn of all creation*." Col. i. 15, R.V. This again shows the one common origin of all things animate and inanimate. Jesus was begotten of the Father before there was anything. See Prov. viii. 22-26. "He is before all things." He is the Only-begotten Son, without whom nothing was made. John i. 3. "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist," or "hold together." Col. i. 16, 17, R.V. Christ is "the everlasting Father" (Isa. ix. 6) of all creation, visible and invisible. There is but one family in heaven and earth, and all its members are named from Him. Eph. iii. 14, 15. Even the inhabitants of this fallen world "are His offspring," although they are prodigal sons, wandering sheep; "for both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren." Heb. ii. 11. We are allied to the angels in heaven, yet we are in the closest family relation to the earth on which we tread, for we are but dust. "Out of it wast thou taken: for dust thou art, and unto dust

shalt thou return." Gen. iii. 19. So while on the one hand we may have the highest aspirations and the most confident hopes, on the other hand we have no more reason to be proud than the clod that is crushed by the ploughman's boot. A proper appreciation of our origin would give to us the greatness of true humility.

GOD IS That is His name. He is the self-existent One. He is pure life, the Spirit of life. The Word was in the beginning with God, and was God, and "by the Word of the Lord were the heavens made, and all the host of them by the breath of His mouth." Christ as the everlasting Word, is "I AM." In Him is life, for He is "the life." In Him were all things created; from Him, from His very being, His life, all things came. That is why we have redemption through His blood—His life. In giving Himself for us, He gives the life of the universe. Thus He renews our life, and we are born again. "What a wonderful Saviour!"

THAT is our origin. What a broad and deep meaning this reveals in the words, "Our Father." God is more really our Father than is the man whose earthly name we bear. The relation between God and the whole human race, and to all creation as well, is infinitely closer than that of earthly parents to their children. So the Lord says, "As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13); but His parental comfort is as much greater than that of any human mother, as He is greater than any human being. Earthly relationships, at their best, are not merely illustrations, but revelations, of the relation and love of God to mankind.

BUT we have not yet fathomed the depth of this scripture. Indeed, we have but just begun to explore it. We are bound to God by ties closer than that of any child to its mother. The love of a mother for her child is the highest known among men, but God's is infinitely greater. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Isa. xlix. 15. The child is formed of the very substance of the mother, and draws its life from her being; yet even for all that, the mother may forget and even hate her child; but God will not. Why not?

BECAUSE "in Him we live, and move, and have our being." Acts xvii. 28. He is our dwelling place. The child, once born, can live independent of its mother, but we can never live apart from God. The mother may die the moment the child draws its first breath, and the child may still live the full term of life; but our life depends on God's life every moment. He is our life, and the length of our days. Deut. xxx. 20. In Him we live. The relation of men to God, even down to grey hairs and throughout eternity, is that of the unborn child to its mother. From the very nature of things the mother cannot forget the creature that she carries beneath her heart, and which she nourishes with her own heart's blood. Its presence day and night is a constant claim upon her thought. Moreover compassion is wrapped up in the thought, for the Hebrew word for "womb" means "compassion, mercy, pity." There are unnatural parents, it is true; but such are not God's representatives. He is the Parent of the whole human race, and every moment He carries us in His bosom. The only begotten Son "is in the bosom of the Father" (John i. 18), and we are in Him. What a safe and quiet dwelling place! How close and tender is our relation to the everlasting Father!

IT is very easy for us to imagine that we have an existence apart from and independent of God, because we move about freely at our pleasure, and do not see any connection between us and God. That is because we have not our eyes open. But the closest scrutiny does not in the least shake the statement that our relation to God is that of the unborn babe to its mother,—we are carried in His bosom, and nourished by His life. The child in embryo has a circulation of its own, as distinct as that of any living creature. The blood of the mother does not circulate through the child; it simply draws the life-giving property from the blood of the mother. So although we have a complete circulation of blood in our bodies, we nevertheless draw all our life sustenance from the life—the blood—of the Lord. His heart is the heart of the universe. From Him flows the stream of life which keeps all creation in existence. The life is the blood; and by whatever means the life is conveyed to us, whether by the air, the sunlight, food, or drink, it is all some manifestation of the blood of Christ, which not only gives life, but which cleanses from sin.

Yes, God is our dwelling-place; never can we be separated from His being without being blotted from existence. So we may read with new wonder and fresh comfort the promise of God, "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. xxxii. 18. How comforting to know that this sure dwelling place is "from everlasting to everlasting." When we read that a thousand years are to Him not merely as one day, but as a day gone by, and that we are but as nothing in com-

parison with His eternal greatness, it is not to belittle us, but to exalt Him, and to give us confidence. Happy the people who can say with the confidence of experience, "God is our refuge and strength."

"In heavenly love abiding,
No change my heart can fear;
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid;
But God is round about me;
And can I be dismayed?"



THE SUMMONS TO THE TRIAL.

(Isa. xli. 1-13)

"KEEP silence before Me, O islands; and let the peoples renew their strength; let them come near; then let them speak; let us come near together to Judgment. Who hath raised up one from the east, whom He calleth in righteousness to His foot? He giveth nations before Him, and maketh Him rule over kings; He giveth them as dust to His sword, and as the driven stubble to His bow. He pursueth them, and passeth on safely; even by a way that He had not gone with His feet. Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last, I am He. The isles saw, and feared; the ends of the earth trembled; they drew near, and came. They helped every one his neighbour, and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fastened it with nails, that it should not be moved.

"But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham My friend; thou whom I have taken hold of from the ends of the earth, and called thee from the corners thereof, and said unto thee, Thou art My servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I

am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. Behold, all they that are incensed against thee shall be ashamed and confounded; they that strive with thee shall be as nothing, and shall perish. Thou shalt seek them, and shalt not find them, even them that contend with thee; they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

ALWAYS COMFORT.

In studying this chapter and all the chapters that follow, do not forget that we are studying the message of comfort which God sends to His people. These last chapters of Isaiah form one connected whole. Right here, in passing, we might notice a fact which may make it more clear to many that this message applies to us in these days. No one who reads these chapters can fail to notice the words of comfort that appear. Promises of God are strewn as thickly as blossoms in spring. These promises have been the support of many Christians, and have helped to bring many sinners to repentance. No believer hesitates to appropriate them to himself.

But it is very plain that if this prophecy was given to the Jewish people alone, and applies only to them, then we have no right to the promises that it contains. That is to say, whoever rejects the reproofs which God sends, and the requirements of His law, must also forego the blessings of the Gospel of forgiveness. Men unconsciously appropriate the promises and put aside the law, forgetting that the reproofs of God are comfort. All God's precepts are promises of fulfilment. He gives all that He asks of us. Whenever the law makes sin to abound, it is only for the purpose of driving us to Christ, in whom "the law of the Spirit of life" superabounds as grace.

THE WHOLE WORLD SUMMONED.

At every step in our study we shall be reminded of the great trial now on, which was outlined last week. That lesson should be learned so thoroughly that it will be continually in mind without any effort. Those who are using these studies in their Sabbath study should keep the scriptures and the facts set forth in them before them as they study each succeeding lesson. We cannot become too familiar with the fact that a great trial is now taking place, for we have a part in it, and we need to know just what it is. In this chapter we are called to court. The summons is issued to all the world, "the isles," including the utmost bounds of the earth. The heavens are also called upon in this case. Call to mind the opening words of this prophecy (Isa. i. 2), and read also Ps. 1. 3, 4: "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." The whole universe is enlisted in this case. It must be so, because the case concerns God Himself, and He upholds the universe.

KEEP SILENCE!

"SILENCE in the court!" The case is now being tried, and silence is fitting. What is the case? It is to find out who is God. Men have persuaded themselves that they are gods, and better able to manage the affairs of this world than is the God of the Bible. Now God says, "Be still!" What for? "Be still, and know that I am God; I will be exalted among the heathen; I will be exalted in the earth." Ps. xlv. 10. If men would only keep still, and not put forth so much of merely

human speculation, they would have no difficulty in recognising God. Being still before the Lord means more than merely refraining from talking. It means to keep silence in the heart,—to let our own thoughts be held in abeyance, that they may be brought into captivity to the obedience of Christ. "The Lord is in His holy temple; let all the earth keep silence before Him." Hab. ii. 20. "The Lord's throne is in heaven," and as long as He is able to maintain His place there He has a right to command the silence of all mankind.

IN verses 2 and 3 we have undoubted reference to Christ, whom God has raised up, and to whom He has given all power and authority, setting Him over kings. "Also I will make Him My firstborn, higher than the kings of the earth." Ps. lxxxix. 27. "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. ii. 8, 9. He is the righteous One, whom God has called in righteousness to do His will.

SOME versions of the Bible insert in the margin, as an explanation of verse 2, the word, "Cyrus," meaning that he is the righteous one whom God has called. It is true that later on Cyrus is called by name, and that in his case the foreknowledge of God is displayed, "calling the generations from the beginning," but the text here is sufficient to show that Christ is the One referred to. He is the One upon whom the responsibility of this case rests, for He is the One who declares God to man. God's character is in His keeping. Cyrus was called by name before his birth, but Christ "was foreordained before the foundation of the world." 1 Peter i. 20.

PREPARING THEIR CASE.

IN response to the call the peoples gather. Remember that this case was not called yesterday, but from the very beginning. Every nation under heaven has recognised the fact that a call has been issued to determine who is God, and all have set about the work of making the proof. How do they proceed? They make idols. In the gods that are found in some form in every nation and every tribe on earth, or that has ever existed, there is found proof of the fact that men know that

there must be a God, and these idols are their attempts to show who He is. How foolish is their work! The very thing that they depend upon for proof ought to convince them of their folly. They seek to encourage one another, and the carpenter speaks hopefully to the goldsmith, and the founder assures the smith that their work is good and well fastened together. Then to make everything sure, the idol is fastened with nails, so that it may not fall down and be broken to pieces. Note the connection of verses 6 and 7 with verses 18-20 of the preceding chapter.

SELF-JUSTIFICATION IS HEATHENISM.

THE counterpart of this picture is found in the case of every man who seeks to justify himself. The man who will not confess that he is a sinner is putting himself against God. God has said that all men have sinned; and it is certain that there is not a man who is not out of harmony with God. The characters of men are by nature unlike that of God. If therefore men be right, if any man on earth be not a sinner, then it must follow that God is in the wrong. Everybody, therefore, who claims that he has not done wrong in any particular wherein God says that he is a sinner, affirms that God is not the true God, but that he himself is. He is making a god of the works of his own hands. The one who maintains that his course is right, and who is therefore willing to rest his hope on what he himself has done, is in reality just as surely a heathen as is the one who makes images of wood and stone or gold and silver, and worships them. In this picture of the gathering of nations, and their mutual encouragement in their efforts to maintain their cause against the Lord, see a parallel to Ps. ii. 1-3.

BUT now God presents His side of the case. He addresses Himself to Israel. Who is Israel? For an answer turn to Gen. xxxii. 24-28. Jacob wrestled with the Lord, and prevailed when in his helplessness he cast himself on the Lord and asked His blessing. Israel is one who overcomes by faith. Israel represents all who trust the Lord. Israel is the seed of Abraham, who is "the father of all them that believe," and therefore Israel means all who believe.

GOD'S CASE.

TO Israel, that is, to all who will listen to Him, God says, "I have taken thee from the ends of the earth, and called thee

from the corners thereof; I have chosen thee, and have not rejected thee." The Lord tells us that He is looking about, seeking to save. The devil as a roaring lion walketh about seeking whom he may devour, while God is searching the world over to find men who will let Him save them. "The Son of man is come to seek and to save that which was lost." Instead of being indifferent to the wants of mankind, God is doing nothing else every moment but watching for chances to save men from the results of their own folly. Go back to the last verses of chapter 40. There is no reason for any to say that God has forgotten them, or that He does not care for their affliction and sorrow. Their way is not hid from the Lord, and their judgment has not passed away from Him. Instead of casting anybody off, God has chosen them, and has gone hunting for them. The Lord says, "Ye have not chosen Me, but I have chosen you." John xv. 16. The Apostle Paul addressed the Galatians, who had been rescued from heathenism, as those who had known God, and then he corrected himself by saying that they had rather been known of God. They did not find God by searching, but He revealed Himself to them. "For the Lord will not cast off for ever." Lam. iii. 31.

FRIENDSHIP WITH GOD.

ABRAHAM is called by God Himself His friend. Just as surely as Abraham was God's friend, God was Abraham's friend. How proud men are to be able to say, "My friend the Duke of —," or "My friend Lord So-and-So." They feel that a distinction is conferred on them in being acquainted with men of high degree, although those men may be in reality a lie; yet how few esteem it an honour to have God for a friend. Ask a man if he knows Lord This, or Colonel That, and he will be grateful for the compliment, even if he knows nothing of them except their names. He feels honoured to know that you think it possible that he moves in such society. Ask the same man if he knows the Lord, the God of heaven and earth, and nine chances to one he will be offended. Is it not strange?

JUST think what a high honour it is to have God say of any man, "My friend." That is what He said of Abraham, and it is what He says of everybody who has the faith of Abraham. Abraham showed his implicit trust in God when he proceeded to offer Isaac on the altar. In that act of

faith the scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God."

VALUE OF GOD'S FRIENDSHIP.

THE Hebrew word rendered "friend" in this scripture before us, is from the verb meaning, to love. It is stronger than the ordinary word for friend or companion. It is used of those who are very intimate, as lovers. When God contracts friendship with men, it is of no ordinary kind. Perfect friendship means the perfection of mutual confidence. Such a thing is really unknown among men, for in the closest intimacies there is always some bar to the complete disclosure of one's self to the other. A feeling that our friend could not understand some things in our own lives, because he has never had any similar experience, and his friendship for us might lessen if he knew of some things in our lives, wherein he himself may never have been tried, causes us to withhold a part of our life from him. We instinctively shrink from making known the secrets of our hearts to anybody, no matter how intimate. But with God the most perfect friendship is possible, for He has experienced everything. He has been tempted in all things like as we are, and so He never despises anybody who has been tempted, but is able to help. If we make Him our confidant, telling Him everything about ourselves, that is, confessing our sins and weaknesses, He will in turn show us all of Himself, revealing Himself not merely to us, but *in* us, so that we may have righteousness and strength instead of sin and weakness. More than this, He will prove Himself a true friend, and will never betray our confidence. This is the value of confessing to Him. It is not that we tell Him anything about ourselves that He does not already know; but in confessing our sins, we accept His righteousness to cover them. If we do not confess them, then in the Judgment they will be set forth before the whole world; but when we confess them, He takes them away, so that they can never more be found, for they will no more exist, and He Himself will forget them. He will hide the fact that we have sinned from all creation. He will do this by taking away from us every trace of sin. Is not such a friend worth having?

THE COMFORT OF HIS PRESENCE.

"FEAR not," God says to the people whom He has chosen, that is, to all who believe and trust Him. Why not fear?

"For I am with thee." He is greater than all, so that none need fear. Read Ps. xxvii. 1-3 and xli. and Isa. xii. 3. Read in Matt. xiv. 22-32 and John vi. 16-21 the account of the storm on the sea, when Jesus came to the disciples, walking on the water. When they were afraid, He called out, "I am; be not afraid." It was the same Jesus who said, "Lo, I am with you alway, even to the end of the world." Because He is, there is no cause for fear; for He is everywhere, and is all things that anyone needs. So as soon as the disciples received Him into the boat, immediately they were at the place where they were going. In Him there is the fulfilment of all that we need. Because He is with us, we need not fear though war should rise up and an host encamp against us. In His presence there is fulness of joy. He says that His presence shall go with us, and give us rest. His rod and His staff comfort us, and He prepares a table for us in the presence of our enemies. Do not forget that His rod comforts. We are studying the comfort of the Lord; but too many people think of the rod of the Lord only as an instrument of punishment, an emblem of displeasure. Well, it is true that the Lord does often visit the transgression of His people with the rod, and their iniquity with stripes (Ps. lxxxix. 30-32), nevertheless He does not take His loving-kindness from them; the rod of correction is the comfort of the Holy Ghost, who makes known the abounding sin in order to apply the superabounding grace.

THE song to be sung in these days is, "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation." Isa. xii. 3. He strengthens us by His strength. It is interesting to note that the word "taken," in verse 9, "Thou whom I have taken from the ends of the earth," is from the Hebrew word meaning, "to gird," "to make strong." From the ends of the earth God gathers His people, and girds them with strength. He is our strength against the enemy.

BE NOT ANXIOUS.

NOTICE the margin of verse 10 in the Revised Version. There we have indicated what is placed in the body of the text in the Danish and Norwegian versions: "Do not look so anxiously around thee." This is very literal and true. The Swedish expresses the same thought, though not so vividly, "Do not seek help from others." God would have His people look straight

forward. Time is lost when they look around, and besides they cannot walk straight if they do not look straight ahead. Did you ever notice children when they cross the road? Whoever has driven, or ridden a bicycle, through the streets of a town, cannot fail to have marked it. When a child decides to cross the road, it looks neither to the right nor to the left, but goes straight for the opposite side. Surely God has a care for children, else hundreds of them would be killed. They have no thought for themselves. Now whoever would enter the kingdom of heaven must become as a little child. We need not be critical, and say that God does not wish us to be careless. Of course He does not; but He wishes us to be trustful. He tells us to seek the one thing, His kingdom and His righteousness, and everything else will be added to us. We spend too much time calculating probabilities, and discussing possible dangers. God's word to us is, "Go forward." It was when Peter looked around and saw the billows dashing high, that he began to sink. "Looking unto Jesus," is our motto. "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established." Prov. iv. 25, 26. God will hold our right hand, so that even if we stumble, we shall not utterly fall. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." Ps. cxlv. 14. So we can say, "Rejoice not against me, O mine enemy; when I fall, I shall arise." Micah vii. 8.

THE height, or rather the depth, of Jesuitical casuistry seems to have been reached by a leading writer in one of the most widely circulated Protestant journals in England, who defends war as a thing that Christians can consistently engage in, by arguing that force is used everywhere in nature, and that even the non-resistance which Christ enjoined is the opposition of force by force. He says, "When Christ and His followers fought their battle with the will, they were using force in its highest and most concentrated form." The argument which would make the non-resistance of Christ equivalent to fighting and killing, would make a murdered man as guilty as his murderer, the robbed traveller an accomplice of the thief who robbed him, and would even make Christ equally guilty with the men who bound Him and nailed Him to the cross. Whoever attempts to justify evil must necessarily condemn all goodness.

Notes on the ✧ ✧
International Sunday-
✧ School Lessons.

EZRA'S JOURNEY TO JERUSALEM.

Ezra viii. 21-32.

A LESSON OF TRUST IN GOD.

FOR seventy years the city of Jerusalem, with its temple, had lain desolate, in fulfilment of the word of the Lord by the mouth of the prophet Jeremiah. This desolation was a striking evidence of the result of Sabbath-breaking, and also by contrast of the blessings which true Sabbath-keeping ensures; for if the Israelites had been faithful in the observance of the Sabbath, the city would have stood for ever. Jer. xvii. 24, 25. No enemy could have done anything against it. As it was, Jerusalem fell, not because of the superior force of the enemies that besieged it, but by its own weight, since it had rejected the Arm that was its defence and support.

BUT although Israel had rejected God, He had not cast off His people. Even before the fall of Jerusalem, God had foretold its restoration, and had named the man who should fulfil His pleasure in that respect. Soon after the beginning of the captivity this message came: "Thus saith the Lord, That after seventy years be accomplished at Babylon, I will visit you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." Jer. xxix. 10, 11. It was God Himself who gave Jerusalem into the hands of Nebuchadnezzar, king of Babylon (Dan. i. 1, 2; Jer. xxvii. 1-7), and He did it as the very best thing that could be done for its people. In allowing calamity to come upon them, God had only thoughts of good for them.

THERE are no accidents in the history of this world. God "worketh all things after the counsel of His own will." Eph. i. 11. Men imagine that they are the makers of history, and that by their counsels and their skill they make and unmake kingdoms; but the truth is that "the

Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Dan. iv. 25, 32. "He removeth kings, and setteth up kings." Dan. ii. 21. Not the smallest and seemingly most insignificant thing takes place without His knowledge and consent. Matt. x. 29, 30. The nations may chafe and rage under God's rule, desiring to break the power of His Government, but God will only laugh at their vain struggles. Ps. ii. 1-4. They may hate the righteous, and plot their destruction; but they can have no power except what is given them from heaven. John xix. 9, 10. It is therefore to God, and not to any human power, that the people of God are to look for help and protection.

MANY years before his birth, and while the temple at Jerusalem was standing in all its splendour, and the city was glorying in its independence, God had named Cyrus, King of Persia, as the one whom He would use as His instrument in the restoration of Jerusalem and its temple after the destruction. See Isa. xlv. 24-28; xlv. 1-4. Accordingly "in the first year of Cyrus, King of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, King of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, King of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem." Ezra i. 1-3. Cyrus himself recognised that in this act he was but the agent of the King of kings.

FOR a time the work went forward rapidly; but soon the enemies of Israel began to interfere. First they asked to be allowed to help in the work, but this was not allowed. Ezra iv. 1-3. The favour of the enemies of the Gospel is worse than their open opposition. Unconverted men in the church are a thousand-fold more dangerous to its prosperity than they could possibly be if fighting it from without. Unfortunately the builders of the temple did not hold fast the beginning of their confidence, but allowed their adversaries to weaken their hands. The

Jews had a direct decree from King Cyrus, to restore the city and temple, and this decree could not be changed even by the king himself. See Dan. vi. 8, 9, 13-16. Moreover, they did not receive any contrary decree from the king to whom their adversaries wrote false reports. These adversaries simply received permission to command the Jews to cease work, and the Jews yielded to their power. Ezra iv. 7-24.

THAT the work of building might have gone on in spite of this opposition, is evident from the fact that in the second year of Darius, under the prophesying of Haggai and Zechariah, the Jews again began to build, without any further royal decree. The word of the Lord, which had been their warrant in the first place, was sufficient authority. Again their enemies sought to restrain them, and would doubtless have been as successful as before, if the Jews had not been emboldened by the prophets of God. "The eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." Ezra v. 5. Then search was made, and the original decree was found, in consequence of which Darius issued a decree to the adversaries of the Jews to "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in His place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of the house of God; that of the king's goods, even of the tribute beyond the river, forthwith expenses be given to these men, that they be not hindered." Ezra vi. 7, 8. Thus the wrath of man was made to praise God, and it was demonstrated that all efforts against the truth can result only in its advancement.

FROM this time the work of restoration went forward, although of course the minds of the evil-disposed ones were not at all changed. In the seventh year of Artaxerxes, Ezra, a scribe of the law, was commissioned by the king to go up and complete the work, and was given full power and unlimited command of all necessary funds. It is worthy of remark, however, that in every decree made by the kings of Persia, the God of heaven was especially named as the One whose orders they were carrying out. We have read the decree of Cyrus. Darius, in commanding the adversaries to abstain from hindering the work, referred to God in almost every

sentence, and said in closing: "And the God that hath caused His name to dwell there, destroy all kings and people that shall put to their hand to alter and to destroy the house of God which is at Jerusalem." Ezra vi. 12. So likewise Artaxerxes said in his letter to Ezra, "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven; for why should there be wrath against the realm of the king and his sons?" Ezra vii. 23.

AND so Ezra, accompanied by a great company of Jews, found himself on the way to Jerusalem. The river Ahava was appointed as the rallying place, and there he halted for three days to view the people. But there still were many enemies who, although forbidden to interfere with the work of building, would gladly steal upon the company of men, women, and children, and cut them off and plunder their camp. This they could do without their identity being known, and thus they could as effectually hinder the work as before. So we come to the words which contain the substance of this lesson.

THESE are the words of Ezra: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of Him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the King a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him. So we fasted and besought our God for this: and He was intreated of us." Ezra viii. 21-23.

WHAT a grand thing it would be if there were more of that same shame now in the leaders of the church. Then, instead of Governments thinking that they are the supporters and protectors of religion, they would know that the ambassadors of Christ are clothed with power infinitely greater than theirs. Every request made by the church and its leaders for Government protection to missionaries, or for any kind of support, is a denial of their claim that they are servants of the God who is above all. That which God Himself stirred the king up to do, Ezra would accept as coming

from God; but he would not ask armed protection. He knew that "it is better to trust in the Lord than to put confidence in princes." Ps. cxviii. 9.

AND he was not disappointed. The account ends thus: "Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way." Ezra viii. 31. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. xxxiv. 7. Notice that the hand of God was upon them, and thus they were delivered. It is common to suppose that the hand of God upon one means some punishment, but we may see that it means deliverance. Therefore whoever can say with the full assurance of faith: "Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me" (Ps. cxxxix. 3-5), can also say, "The Lord is on my side; I will not fear; what can man do unto me?"

THE COMING OF THE LORD—1

CHRIST WILL COME AGAIN.

THE first advent of our Saviour to this world was heralded to man by holy angels. Never before had human ear listened to such exquisite music as that song that floated down from the skies to the shepherds on Bethlehem's plain, announcing the birth of the Saviour; but that which the shepherds heard could have been but a small part of the great song of rejoicing that filled all heaven at that time, for we are told in Heb. i. 6, that when God brought His first begotten into the world He said: "Let all the angels of God worship Him."

When that Divine Saviour had fulfilled His earthly mission, when He had finished the work that God gave Him to do, He was received up again into heaven. We have the curtain lifted for a moment, in the twenty-fourth Psalm, and a few strains from the heavenly song with which the angels welcomed back to the courts of heaven their returning Lord. Verses 7-10. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up

ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory."

The angels, while filled with joy and gladness at receiving again their great Commander whom they had delighted to serve, did not forget the little group of disciples, who had in solemn awe, watched Him ascending until the clouds hid Him from their view. When that lovely form was at last beyond their longing gaze, the angels spoke, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts i. 11.

"They worshipped Him," who to them was a living reality, though hidden by the veiling clouds, "and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God." Luke xxiv. 52, 53. Ten days spent thus, with one accord in one place, sufficed to bring down the Holy Ghost with power, and then they were prepared to go forth and tell of a Saviour whom they knew, who was seated on the right hand of God, who, though hidden from their sight, still heard their requests, still sent them power and blessing, so that they preached with greater power, and wrought greater miracles, in His name, than ever before.

When some friend whom we love, who is all in all to us, goes away, we delight to speak of him, to tell of his goodness while still with us, of the gifts that even when absent he was constantly bestowing upon us. But there is no theme that gives us greater pleasure than to think and speak of his return, that happy event that shall again bring us face to face with the one whom we love.

Have we not in our earthly experience an illustration of what the Gospel message should be? We delight to tell of His goodness while on earth. We rejoice in the assurance that He still loves us, as revealed in the constant bestowal of the most precious gifts and blessings, but the crowning note of the message of good news is the blessed assurance that He is coming again.

J. E. McCLELLAND.

HE WILL COME AGAIN.

He will come again! O what joy this thought
Must bring to each loving heart.
He will come again! from the ones He loves,
Never more again to depart.
They will see His face, that dear, loving face,
That shed drops of blood for them,
But it then will shine with a glory bright,
His brow will bear many a gem.

For His earthly struggle was not in vain,
'Twas not all in vain He died,
He will see the saved, who thro' Him gained life
And He will be satisfied."

J. E. McCLELLAND.



"The church at Nympha's house"—how doth that line

Flash on the home a torch of revelation!
Bethink thee, friend, there is a church in thine,
Altho' there be but one for congregation.
Yea, and the sermon—God knows who doth con it,
And sail to heaven, or wreck his soul upon it.

—Frederick Langbridge.

A CHURCH IN THE HOME.

ALL our powers are to be used for Christ. This is the debt we each owe to God. In forming a relationship with Christ, the renewed man is but coming back to his appointed relationship with God. He is a representative of Christ, and he is ever to pray and watch unto prayer. His duties lie round him, nigh and afar off. His first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside. In the day of final reckoning fathers and mothers will be required to answer in regard to their children. Parents will be asked what they did and said to secure the salvation of the souls they took upon themselves the responsibility of bringing into the world. Did they neglect their lambs, leaving them to the care of strangers? Fathers and mothers, are you allowing your children to grow up in impurity and sin? A great good done for others will not cancel the debt you owe to God to care for your children. The spiritual welfare of your family comes first. Take them with you to the cross of Calvary, labouring for them as those that must give an account.

Parents should seek to gain the co-operation of their children. Thus children can become labourers together with God. Some households have a little church in the home. Mutual love binds heart to heart, and the unity that exists among the members of the family preaches the most effectual sermon that could be preached on practical godliness. As parents faithfully do their duty in the family, restraining, correcting, advising, counselling, guiding,—the father as a priest of the household, the mother as a home missionary,—they are filling the sphere God would have them fill. By faithfully doing their duty in the home, they are multiplying agencies for doing good outside the home. They are

becoming better fitted to labour in the church. By training their little flock discreetly, binding their children to themselves and to God, fathers and mothers become labourers together with God. The cross is erected in their home. The members of the family become members of the royal family above, children of the heavenly King.

The tenderness of Christ is to be brought into the daily life of His followers. His character is to be reproduced in them. The disinterested benevolence shown by Him is to be shown by them. His love for souls should be cultivated by practise. Humble, wrestling prayer will soften and subdue hearts. Christ's servants can and should be able to meet and overcome every temptation. They should say, "I am not my own; I have been bought with a price. By the infinite sacrifice Christ has made for me, He has put it, out of my power to give Him more than He demands. All is His. He has purchased me, body, soul, and spirit. He calls for all my time, all my capabilities." Thus we may show that we are abiding in Christ and that Christ is abiding in us. Christ accepts no divided service. His followers are to shine as lights in the world. "Come out of the world, and be ye separate," is the message which comes sounding down along the line to our time. Love not the world, neither the things of the world. Set your affections on things above, and not on things below. Those who heed this message will find that Christ's yoke is easy and His burden light.

Mrs. E. G. WHITE.

EMPTIED FROM VESSEL TO VESSEL

THE following bit of heart-experience given to the writer years ago, is well worth repeating for the benefit of other tossed lives, and their number is legion.

"It is the queerest thing."

"Well, then, it must be very queer," said grandmother, with a twinkle in her deep-set eyes.

"It is. Just as soon as I get settled comfortably anywhere or in anything, I have to be jostled, upset, tumbled out; I have not felt at home for a day and a night for seven years. If I am being punished, I am being dreadfully punished."

Grandmother peered at me over her

glasses, but said not a word. I felt rebuked, but went on grumbling.

"We thought we were settled in that lovely home in the country. John's health was good there, and the children frisked like lambs; then that mortgage had to come, and it had to be paid off, and the lovely place had to be sold for three-quarters of what we paid for it, and we were homeless."

"I came nearer 'nestling' there than I ever did anywhere; then John exasperated me by quoting some old saint's prayer: 'Lord, when thou seest I am about to nestle, put a thorn in my nest.' I told him that was the spirit of Pascal, who thrust iron spikes into his naked flesh; and I would none of it. Yet I did try to be thankful and humble, and then had to have my roof taken away from me. O, how it hurt; while I thought of the old saint's prayer, and wondered if I had 'nestled'!"

"And now this! We must give up this home. This is the third satisfying home I have had to give up in less than seven years."

I was not grumbling now; I was penitent and in tears. Grandmother did not look sharply at me; she kept her eyes on her darning.

"Do you know what the Lord said about Moab once?"

About Moab! How she lived among those old names! The name suggested Ruth, nothing else.

"Is He saying about me what He said about Moab?" I queried incredulous.

"I will tell you and you can judge. It was my portion this morning. You know how full my life has been of changes. Your life reminds me of my own. If this truth may only mean to you what it means to me!"

"I think I am ready for it, grandmother," I said, touched by her voice.

"I know you are. The Lord said this about Moab; 'Moab has been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel.'"

With what a light shone grandmother's old eyes!

"Now do you want to know what happened to him because he had not been emptied from vessel to vessel, because he had not been 'jostled, upset and tumbled out,' like you? 'Therefore his taste remained in him, and his scent is not changed.' Do you want your natural 'taste' to remain in you, your natural 'scent' not to be changed? Do you want to be at 'ease' and not have the best blessings?"

"But is it doing me good?" I murmured, remembering my discontent.

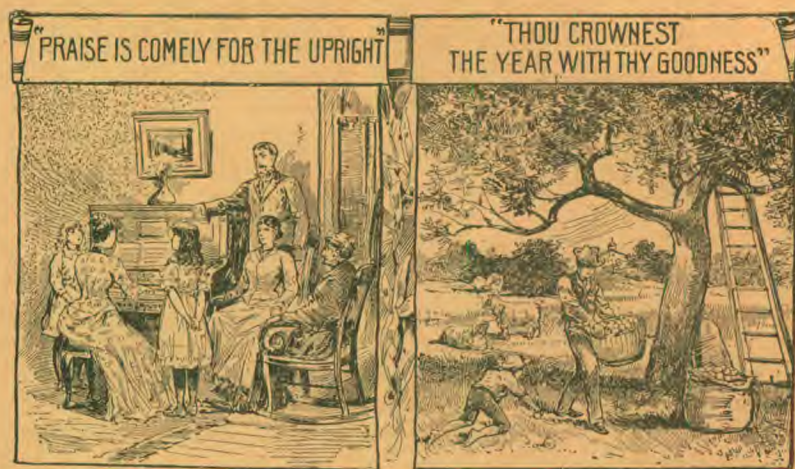
"I am sure you love heaven as you never would do if earth were one unchanging comfortableness."

"I know it. I went to sleep last night

glad that heaven would be a resting-place, even if earth pushed me about so."

"God has work for you to do in each place that He empties you into. He knows your tendency to 'settle down.' He knows how your heart needs to be uprooted, that it has a natural clinging to old places and old friends. He wants you to have a new taste and new scent. He sees some taste and some scent in you that He wants to change, and nothing but stirring you up by emptying you out will make that decided change. You will be pure and strong with His taste, if you let Him work His changes in you. Isn't it worth it?"

It is worth it, yes. But, O, how hard it was to leave the home we had planned and built—my sunshiny chamber, the family room, the garden we had planted, and the flowers that would bloom next year, when we were not there to see them! Such sunrises and such sunsets! Would the morning-star ever shine so golden through the rosy light anywhere on earth as I saw it this morning from my chamber window?



But there was Moab with the unchanged scent and taste; and there would I be, with something in me that God did not love, something that stopped short of His idea of what He would make of me and with me, if He did not empty me from home to home. That was His way of changing me.

"Yes," was all I said, and then I went out into my pretty kitchen to get tea, and to hope that I would do God's work more faithfully in my next new home.

This is the story for the wanderers who "have here no continuing city."—*Cumberland Presbyterian*.

"THE character, with all its variety of elements, is so connected together that a breakage at one part is really the breakage of the whole thing. How you resist at the point where you are weakest, is the real measure of it."

* *

"MOMENTS sometimes make the hues in which years are coloured."

OCTOBER.

He comes in pomp, October! To him all things belong;

The frost is on his sandals, but the flush is on his cheeks.

September sheaves are in his arms, June voices when he speaks—

The elms lift bravely like a torch within a Grecian hand,

See where they light the monarch on through all the splendid land.

The sun puts on a human look behind the hazy fold,

The mid-year moon of silver is struck anew in gold.

—B. F. Taylor.

A TIME OF REST.

OCTOBER coming as it does at the end of the six busiest months of the year, may very well be called the sabbath of the summer. It is a month of comparative calm after the rush and bustle of

rather sad twitter of the robin on the wood-pile. Our migratory feathered friends have left us for more sunny lands, whilst those that are going to remain with us, gather more closely together, and come into the eaves of the outbuildings, or the corn stacks, to sleep.

The pair of squirrels, which caused us many an hour's enjoyment by their gambols, during the summer evenings, have settled down for a long sleep in their cozy nest of dry grass, in the hollow trunk of the old walnut tree, where no doubt they have laid in a good store of walnuts for winter use. Well, we do not grudge them their few nuts, and we shall watch with pleasure for their re-appearance next spring.

Yes, there is a solemn silence in the air on these October nights, and a whisper is wafted down from the hills on the evening breeze, that sends a shiver through the forest trees, and brings the leaves quivering in myriads to the ground, and that sends the cattle down from the uplands at night, into the more comfortable quarters of the straw-yard.

"And wondering what it meant, I looked
Across the fallows brown,
To the far hills, and thence I saw
Old Winter coming down."

E. COOPER.

AGES OF BIRDS.

THERE are records, according to the *Ibis*, of a nightingale having lived twenty-five years, a thrush seventeen, a blackbird that was still alive at twenty-one and a half, a goldfinch of twenty-three, and skylarks of twenty-four and twenty. Ravens and owls and cockatoos are popularly supposed to live to a very great age, and the following records appear to be authentic: Raven fifty; grey parrot fifty and forty; blue macaw sixty-four; eagle owls fifty-three; and one still alive at sixty-eight.

PEACE.

If sin be in the heart,
The fairest sky is foul, and sad the summer weather,

The eye no longer sees the lambs at play together,
The dull ear cannot hear the birds that sing so sweetly,

And all the joy of God's good earth is gone completely,

If sin be in the heart.

If peace be in the heart,
The wildest winter storm is full of summer beauty,
The midnight lightning flash but shows the path of duty,

Each living creature tells some new and joyous story,

The very trees and stones all catch a ray of glory,
If peace be in the heart.

—Charles F. Richardson.

the long sunny days, a time of harvest dinner in the farm-house, and harvest festival in the village church, where master and peasant sit down together and return thanks to the Giver of all good things, for the bountiful fruits of the earth.

From April till September, life in the country is one of ceaseless activity, first the seed time and planting, then the weeding and watching, and finally the reaping and garnering. But by October it is all finished; the rattle of the reaping machines, and the rumble of the loaded waggons are no longer heard in the fields and lanes, the last sheaves of grain are safely housed, and man and beast enjoy a short season of rest.

October is the bridge which carries us from summer into winter. The fields cleared of their crops look deserted and bare, and the orchard trees plucked of their golden and russet fruits, quickly put on their autumn tints. The song-birds have ceased singing, and the cheery "tweet-tweet" of the swallows from the chimney gives place to the mellow, but



THE FATHER'S CARE.

In the trees the birds are singing, in the mountains and the glens,
By the rivers and the brooks and by the sea;
But there's food for all the robins and the tiny little wrens,
And there's bread in His hand for me.

All the meadows bloom with daisies and with dandelions bold,
And the clover blossoms cover all the lea;
But there's clothing for the lilies and the buttercups of gold,
And there's raiment in His hand for me.

And the clouds of trouble gather, and the stormy wind is heard,
And the angry tempest rages wild and free;
But there's shelter for the sparrow and the little humming-bird,
And there's safety in His arms for me.

And the world is full of children, O so many and so fair!
Like the sunbeams as they sparkle on the sea;
But there's room for all the children in the Father's tender care,
And there's room in His heart for me.

—Charles I. Judkin.

"WONDERFULLY MADE."



ANY creatures, as we told you last week, do not now live as God intended that they should when He first made them. It was His plan that the earth should bring forth food for all living creatures, and not that they should prey one upon another, as so many do now.

God's Word of power, "Let the earth bring forth," is still working to-day changing the dust of the ground into living forms. And then in the plants which He thus forms from the dust, He is working to prepare food for all His creatures, and so He fulfils that other Word which He spoke of that which the earth produces, "To you it shall be for meat."

So His Word is still carrying on His work of creation, doing just what He did in the beginning when "the Lord God formed man of the dust of the ground." But instead of doing this immediately, as He did with Adam and Eve, He works by a

slower process, through what we call the laws of Nature.

You eat when, and because, you are hungry, and drink when you are thirsty; but do you ever think of the wonderful work of God with which you are connecting yourself by these acts? Think how His power and wisdom have been working beforehand to prepare food to form your body and sustain your life! Read David's words of wonder and praise as he thought upon this work of God's hands:—

"I will give thanks unto Thee; for I am fearfully and wonderfully made;

Wonderful are Thy works;
And that my soul knoweth right well.
My frame was not hidden from Thee,
When I was made in secret,

And curiously wrought in the lowest parts of the earth.

Thine eyes did see mine unperfect substance,
And in Thy book were all my members written,
Which day by day were fashioned,
When as yet there was none of them."

Think how wonderful is the wisdom and knowledge of the Lord, to whom all His works are known from the beginning. Before you came into this world so that you could be seen by others, your "frame was not hidden from Him," but He was "making you in secret," preparing "in the lower parts of the earth" the dust of the ground that was to form your body. At last, when His time came, the same beautiful psalm tells us, "Thou didst knit me together." All the members of the body were perfectly fashioned and brought forth, so that others could see what He had seen from the beginning.

And then your body is constantly changing. As you grow God adds to your substance by His power working in you to change the food that you eat, (which we have found is the prepared dust of the ground), into the same substance as your body, just as He works in the plant to change the dust into the same substance as the plant.

This wonderful process we call *assimilation*,—from two Latin words, *ad*, to; and *similis*, like—meaning, to make like unto. It is the same life in all these things, but

the life of God can take just whatever form He pleases.

And besides the substance that you need for growth, your whole body is constantly being changed,—giving off little particles of dead material, and taking up new substance in the place of it. Thus you are continually being re-formed, or made new, by the power of God taking the dust of the ground and rebuilding your body.

For this wonderful work God is making constant preparation, still forming you in secret, preparing your substance in the lower parts of the earth, and knitting your body together by the constant renewal of His life in you through food, water, and air. You know what takes place when these things can no longer be assimilated,—death, dissolution,—the body does not hold together any longer, but crumbles back into the dust out of which God formed it.

Will you not, as you eat and drink that which your Heavenly Father provides for you in this wonderful way, thank Him for His constant, loving thought of you, and ask Him to make you by His power still working in you, just what He wants you to be?

THE LITTLE FOX "I CAN'T."

THERE is a very troublesome little fox whom every child knows, whose name is "I Can't." He is not very sly. Indeed, he is a lazy, good-for-nothing little fellow, and there is no trouble in catching him. But until he is caught, or killed, or driven away, he makes a great deal of trouble for parents and teachers, and still more for children themselves. He is a great robber, and comes prowling around your heart vineyard very early in your life's springtime. He destroys the buds of courage and energy and usefulness: and if he is permitted to do all the mischief he wants to do, he will spoil any child's life altogether.

This is the way he does it. You have a lesson to learn. It is a bright, pleasant day and you want to go out and play. You don't like to stay in and study. You keep thinking how pleasant it is out-of-doors, and what fun you would have if you were out there. Then this little fox comes along, and finding the door of your heart open he sneaks in. Pretty soon you begin to say, "Oh, I can't get this lesson! I can't keep my mind on it! I can't study such a day as this!" and so you make yourself miserable and everybody about you.

Or some work has been given you to do. Your mother has shown you just how to do it; but somehow it seems hard. Everything goes wrong. You get out of patience and begin to fret about it. Then the little

fox sees his opportunity. He steals in through the hole in your garden fence, which fretfulness has made, and nips the buds of patience and courage, and you begin to say: "Oh, I *can't* do this work, and it is no use to try!"

Do you not see what a mischievous little fox he is? He is on the watch for every little crevice into our heart-garden, and then, as Shakespeare says:—

"when the fox hath once got in his nose,
He'll soon find means to make his body follow."

Then he just spoils our tender vines, and if we let him have his own way we shall bear no fruit.

"I *can't*" never did anything in the world but just spoil what other people were trying to do. He never learned a lesson, nor wrote a book, nor built a house, nor baked a loaf of bread, nor sewed on a button.

If he could have had his way, there never would have been a railroad built, or telegraph line put under the ocean, or a steamboat launched. Indeed, he makes all work hard, and every duty unpleasant, just as far as he can, and if he could do it he would make the world stand still.

"*I can't* was a taskmaster hard,
And had his workmen many;
They made mountains of banks,
Yet never got thanks.
For they hindered the work of many."

Now there is a special hunter who is always on the watch for "I *can't*." Do you know his name?

"*I'll try* was a warrior brave,
And of men he had but few;
But so nobly they fought
That great victories were wrought;
Can you not be one of them too?"

Try is one of the great hunters that are always on the watch for the little foxes that attack our garden vines; but "I *can't*" is his special charge. He is always trying to catch "I *can't*" and change him into "I *can*." It is easy to do this, you see, for all one has to do is to cut off the little fox's tail. "I *can*" is as much of a helper as "I *can't*," is a hinderer, and it is the special business of "I'll try" to send him to you. The lesson that is set for you to learn, if you try hard enough you'll find you can learn. The task you try to do you can do.

"I'll try" conquers all difficulties. He turns mountains into mole-hills. He bridges rivers. He cuts roads through forests and seemingly impassable places. Indeed, Napoleon once said: "There is no such word as *can't* in my dictionary."

All great men have been friends of "I'll try." He has helped missionaries teach cannibals about Jesus, and make them good men, and multitudes of boys and girls overcome bad habits and conquer obstacles, and grow up to be great and good men or women.—*Charles A. Savage.*

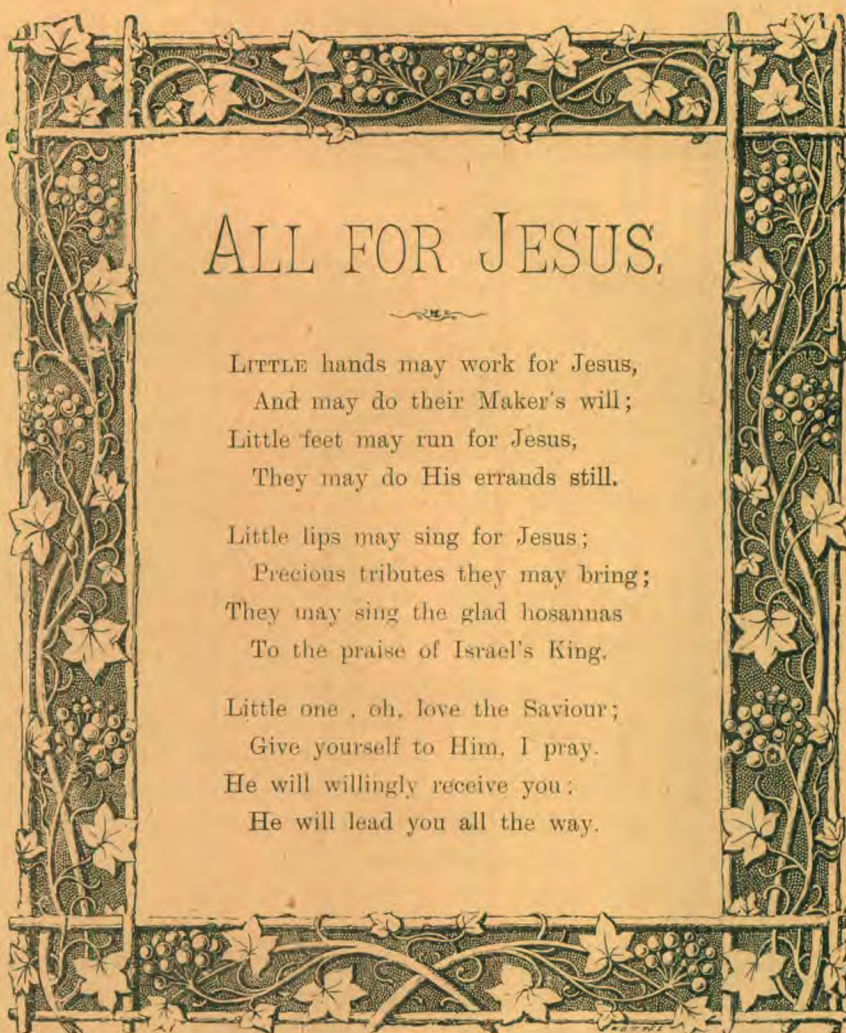
GRANDPA SQUIRREL.

THERE was the mother squirrel and the father squirrel, and Bushy-brush, Bright-eyes and little Grey tail. These are the names I gave them, and they were always very tender and affectionate toward the old grandpa squirrel. He was an old, fat, grey fellow, so blind that he couldn't even see to scratch his claws in the morning.

Did you know that scratching claws is the first duty of every squirrel in the world? Yes, indeed, their claws must be well sharpened to climb tall, straight trees, slippery boughs, and smooth branches. Suppose the squirrel is running away from

old, fat, and feeble, and not able to find food for themselves; so they took very good care of grandpa.

They never went out with him when the cat was about, or when the dog was sunning himself on the steps. They knew better than to come out when the children were about; and getting grandpa out to the watering place and scratching place, and back again safely, was really a dangerous task. Bushy-brush nearly always hopped ahead, and Grey-tail behind, when they set forth in the morning with the old squirrel; but Bright-eyes stayed close beside grandpa until he was safely led back to his hole in the tree where they lived.



ALL FOR JESUS.

Little hands may work for Jesus,
And may do their Maker's will;
Little feet may run for Jesus,
They may do His errands still.

Little lips may sing for Jesus;
Precious tributes they may bring;
They may sing the glad hosannas
To the praise of Israel's King.

Little one, oh, love the Saviour;
Give yourself to Him, I pray.
He will willingly receive you:
He will lead you all the way.

an enemy, such as a large owl, a small boy, or a cruel sportsman; then, indeed, must his claws be sharp to help him up the highest trees and into the farthest corners of his leafy retreat. So every squirrel is very careful to sharpen his claws before breakfast.

But this old grandpa squirrel was too blind, as I have told you, to see his way to the hard wood where his poor old blunt claws could be sharpened. So the squirrel family were always careful to lead him to the plane tree on the lawn for his morning sharpening. After that they would march him slowly off to where the water was, and let him get a nice drink.

Bushy-brush, Bright-eyes, and Grey-tail knew that some day they, too, would be

I don't know which of the three cracked the nuts for the old squirrel. I never saw what they did after they got into their hole; but I know that all three brought nuts and food of different kinds to grandpa, so I suppose they cracked the nuts for him too.

I can't tell you how long grandpa lived; but I can tell you that for nine years he was seen by a friend of mine, coming out of his hole in the spring, until he was so old that he had to be helped, as I have told you, by his three grand-children.

And I think it would be nice to know that all children were as attentive and kind to their grand-parents, as Bushy-brush, Bright-eyes and Grey-tail were to old grandpa squirrel.—*The Examiner.*



✧ THE MISSION FIELD. ✧

AND I?

Is THERE some desert or some pathless sea
Where Thou, good God of angels, wilt send me?
Some oak for me to rend; some sod,
Some rock, for me to break;
Some handful of Thy corn to take
And scatter far a-field,
Till it in turn shall yield
Its hundredfold
Of grains of gold,
To feed the waiting children of my God?

—*Christian Register.*

HEATHEN DEVOTION.

AS I was on my way home to Delhi, I saw a strange and moving spectacle. In the distance there came in sight what seemed a prostrate body in the middle of the road. On coming nearer I found it was the form of a woman, slowly crawling along and measuring her length on the road as she went. I drew up as I came up to her, and began to question her. She told me she was a Brahman woman, the wife of a man who was about one hundred yards behind her on the road. She had journeyed in this way from a far-distant village in the N.W.P., and was on her way to Jarvala-Mukhi (fire mouth), a celebrated place of pilgrimage in the Kangra district, at the foot of the Himalayas. Altogether her pilgrimage could not be less than 500 miles, and that at a rate, she told me, of about two miles a day.

I had often heard of this method of performing a pilgrimage, but it was the first time I had ever witnessed the sight (such mode being very rare in these parts); one could not fail to be very much affected by it. Poor thing, her arms and legs, which were quite bare, were worn hard and leathery by the constant rubbing along the roads.

I asked her why she was undergoing all this pain and toil. She replied again and again, "Uska, darshan." ("To see Him.") To gain salvation by doing so? "No, only to see Him." Oh! the pity and pathos of it! What a wealth of devotion displayed, and so largely (though who would dare to say entirely) thrown away! All she would be able to see with her outward eyes when she reached her destination would be the flame of the ignited gas, which superstition makes people believe to be the divine exhalation of the god Agni (fire).

If only, one felt, all that faith and devotion could but be directed into its right and natural channel! One could breathe a prayer that some day it might find the object of its aspiration, and the poor misguided creature be enabled to see Him whom her soul did indeed long for. I don't think anything I ever witnessed in the country moved me so much. The loneliness of the spot, the bare, dull, monotonous road along which the couple were toiling, and that simple, earnest, reiterated cry, "to see Him."—*Rev. S. S. Allnutt.*

STREET PREACHING IN INDIA.

A WRITER thus describes street preaching in Patna:—

Our hearers are usually a motley crowd. The Brahman or Maulavi, with silent scorn written on his face as he listens to a low-caste native preacher, reminding one of the haughty Pharisee before the men of Galilee; the well-to-do city merchant; the simple farmer who has come to Patna to get rid of his produce, or to bring his opium; men with faces full of cunning, broken-down opium-eaters, and drunkards, men with clothes, and men almost without any; military-looking policemen, reminding us that we are not without guardians of a kind; and an occasional low-caste woman, or a fakir with his body smeared with that most sacred of Indian cosmetics, the ashes of cow-dung. They are very free and easy, coming and going, sometimes attempting to converse among themselves if the subject is not to their liking, and occasionally arguing or putting foolish and unlearned questions. But almost always there are some who seem really interested.

THE NEED OF MEDICAL MISSIONS

THE first thing an embryonic Chinese medical student does is to commit to memory the three hundred places in the body where skewers may be driven through with safety. Some of these so-called safe places are through the abdomen and lungs! Suppuration is treated by dabs of tar-plaster. A favourite remedy for anæmia is a jelly made from the bones of a man recently killed. A criminal execution is largely attended by practitioners to obtain this valuable ingredient. Ophthalmia is still treated in some parts of China with a

lotion of boiled monkey's feet, pork, and alcohol.

In Korea the bones of a tiger are considered a specific for cowardice. A strong tiger-bone soup will make a hero of the most arrant coward. They argue thus: The tiger is very strong; his bones are the strongest part of him; therefore a soup of his bones will be pre-eminently strengthening. Superstition is paramount.

In China charms are worn to expel evil spirits; gongs are beaten and fire-crackers ignited. Imagine the state of mind of one sick unto death surrounded by a crowd who are vying with one another as to how much noise they can make to frighten away the demon causing the illness. Cruelty is practised.

In Arabia, an ingenious expedient for relieving a patient is to burn holes with red-hot irons "to let the disease out." Dr. Hall gives an account of a visit to a child by a Korean physician who first made some pyramids of brown powder and set them on the chest and ignited them until the skin became raw. Then he thrust a long needle through each foot and the palms of the little hands and into the thumb joints and through the baby's lips. Imagine, if you can, the agonising screams of the child while this barbarous and useless treatment was being practised.—*The China Medical Missionary Journal.*

CHINA AS A MISSION FIELD.

IN the words of Dr. Judson Smith:—"Notwithstanding all drawbacks, China to-day is one of the most hopeful mission fields in all the world. The old faiths are decaying, the minds of all classes are open, and external barriers are being removed in the most providential way. Notwithstanding the enormous difficulties that attend the work, in spite of the many and formidable obstacles which must be overcome, even though progress is slow, and only a beginning has yet been made, God's hour for the evangelisation of this populous and ancient stronghold of paganism is here; and the summons to our zeal and devotion is as clear and inspiring as the angelic song which fell on the shepherds' ears at the advent of our Lord: 'I bring you good tidings of great joy, which shall be to all people.'"

VERY few people know of the good work that is done by the Mission to Deep Sea Fishermen. Six hospital ships are sent out by the Mission. The one on the Labrador coast last year had 2 500 cases, and in the North Sea, and other waters on this side the Atlantic, the two or three ships on duty attended to more than 11,000 sufferers.



THE SPREADING PLAGUE.

THAT the danger from plague is real, and not a mere shadow, may be seen from the following editorial in the *Daily Chronicle* of a fortnight ago:—

It may be doubted whether many people have yet realised the startling fact that in this present month of September more or less serious visitations of bubonic or pneumonic plague, mostly of an exceptionally virulent character, have been reported from at least ten countries in the civilised world. The plague is raging, to begin with our own empire, in several districts of India, and we have it on the authority of Lord Sandhurst that its ravages are extending from day to day. We know from dire experience what an Indian plague may mean. It almost invariably brings panic and fanaticism in its train, and amongst the most recent familiar symptoms we must count the attempt to murder an English colonel at Kholapur, who had committed the crime of fighting this fell disease. At Mauritius, out of the fifty-nine cases no fewer than thirty-nine were fatal. At Hong Kong, more than nine-tenths of the reported cases have ended in death. At Alexandria, where we have made ourselves responsible for sanitary as well as for political measures, the visitation has been comparatively light, but it has declared itself none the less. Russia has had an experience not dissimilar to our own. In Astrakhan there have been several distinct cases; and the Government, which seems to be thoroughly alive to its duty in the matter, has announced the existence of the plague in the Liaotong peninsula and in several parts of Manchuria. France admits the plague in Madagascar; there is an exceptionally violent outbreak at Magude, in the neighbourhood of Delagoa Bay; and it is not altogether foreign to our subject to mention the rapid rise of the death-rate from yellow fever in the unhealthy zone between New Orleans and Key West.

After this long and significant list we come to the serious and protracted visitation at Oporto; and we are constrained to ask ourselves what are our own guarantees against the plague, after it has thus per-

sistently smouldered for months in a great European city. Is our sanitation so perfect, is our system of public medical organisation so far above criticism, that we can hold ourselves absolutely safe from the most dire of all diseases at a moment when it has suddenly sprung to light in more than a dozen isolated regions, of which four or five are within the confines of the British Empire? We may say without much fear of contradiction that the plaguegerms are practically certain to find an entrance into British ships and British ports. It depends on ourselves, humanly speaking, whether they are to create a fatal epidemic. We have great confidence in the public officials and men of science whose business it is to watch over the health of the nation; but it is quite conceivable that confidence may lull us into the belief that our security is more complete than is actually the case. If precaution were relaxed for a single week, there might be a rude awakening in store for us. English doctors are amongst those of other nations who are carefully studying the symptoms of the plague at Oporto, and the measures which have been taken to combat and isolate it. That is something to the good, and we look with anxiety for the reports of the various commissions of inquiry. It seems to be the general conclusion of the doctors that the epidemic is of the distinct bubonic, or "Indian," type; and there is also a consensus of opinion that it may display more activity and virulence as the rainy season sets in. Oporto has suffered severely from police restrictions, commercial depression, crowds of people who have lost their work, and the inevitable panic with its accompaniment of violence. These troubles may be outside the scope of our reasonable apprehensions, but it is, at any rate, wise that we should face the possibility of an outbreak of plague on our own shores.

The danger is real, yet the plagues that are now on the earth are but the precursors of still more terrible ones. Is there no remedy against them? Yes, there is a sure protection: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my

fortress; my God, in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. . . . Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. xci. 1-10.

This promise is very real and practical. Whoever heeds the message, "Behold your God," and learns to discern and live upon the Lord's body, will find that God is more real than anything else in the world, seen or unseen, and "a very present help in trouble."

ASTHMA.

OF all the annoying complaints which humanity inflicts upon herself, there is none more cruel than this. Very often it is far more than annoying; it apparently threatens life itself in every attack. As one of its sufferers remarked the other day when we assured him that his attack was not at all likely to be fatal: "No, that is the worst thing about it."

Of course, while this trouble is spoken of as a disease, we all realise that it is not of itself a definite disease, but only a symptom of some other trouble, just as a cough is a symptom of bronchial trouble, or of consumption, or of indigestion, as the case may be.

About three-fourths of all cases of asthma are due to faulty assimilation of food, and the remainder are due to some form of heart disease or to some irritation in the nasal passages, and a few to real lung trouble. It is to the first class that we call particular attention at this time.

Acute attacks of dyspepsia very often cause this trouble, and with those the asthma will never get well so long as the dyspepsia remains; cure that and there will be no asthma. The next variety are those who are strong and well and would deny that their digestion was not "as strong as an ox's."

"Why, just see all I eat, and it never distresses me a particle." Yes, and they are just the ones who will call the doctor up in the middle of the night after their big dinner for that awful asthma, "which they know is going to kill them."

It is this class also which suffer so from

what they term "hay fever." The trouble with them is that, instead of the stomach rebelling against the insults offered, it patiently does its work and forces into the system quantities of partially assimilated food which the other organs of the body do not want and cannot take care of, and, therefore, the whole system cries out in distress.

We believe it was Holmes who said that every man ought to be his own doctor, as far as the stomach was concerned, by the time he was forty. That is, he thought that every man should have found out by that time just what food would agree with him individually.

Alas! there is only a very small proportion who learn that at any age. How often do lean, wiry men, whose brains are actively and incessantly at work, complain because they cannot possibly eat as much, as often, or of such food as does some other person who does hard manual labour in the open air. A more irrational proposition could not be made. To those who suffer from asthma without there being any just cause or provocation for its existence, we would strongly urge the most careful attention to this question of food.—*J. Tracy Melvin.*

THE USE OF STIMULANTS IN CASES OF HEMORRHAGE.

THE almost universal practice of freely administering stimulants in cases of hemorrhage is in the highest degree detrimental and dangerous. The faint feeling which accompanies the loss of blood is nature's method of slowing down the circulation, and so lessening the flow of blood. The effect of stimulants is to dilate the blood-vessels, and hence to increase the loss of blood; consequently they should be avoided in such cases. The same is true in all cases of fainting, from whatever cause. Avoid alcoholic stimulants. Alcohol is a narcotic, and is not properly termed a stimulant; hence, when the patient is suffering from a shock, or is in a state of collapse, a condition in which the nerve centres are benumbed and the nervous activities below normal, revivifying agents should be employed, instead of those that will still further lessen nerve sensibility.—*Selected.*

INFANT FOODS.

IT may sometimes be necessary, in an emergency, to use predigested food for a short time, but nature never intended the human body to be nourished by foods artificially digested, and no infant can live on them and be properly nourished for any length of time. All the predigested starchy foods are deficient in the fatty elements, and must be used only for a short time or

the nutrition will be disturbed, and rickets or some other form of malnutrition result. If dependence is put entirely on any one of the many prepared foods, the same danger will be met. It would be well for the preservation of the lives and health of children, if all mothers comprehended this important fact. Patent foods are all very easily prepared for the baby, and unless the mother or nurse is wise enough to be watchful, and ask the opinion of the infant organism, by means of the scales, or by the manner in which each organ does its work, as to how the nutrition of the baby is maintained, there is danger that its life and health may be endangered, and it be seriously ill before it is discovered that it has been slowly starving to death because its food was deficient in some important food element.

KATE LINDSAY, M.D.



—By the sinking of artesian wells, an area of 460,000 square miles in Queensland has been thrown open to grazing.

On account of a failure to come to an agreement regarding the Budget of expenditures, the Spanish Premier has placed before the Queen the resignation of the whole cabinet.

—The Paris Post Office authorities have decided as an experiment to use motor cycles for the clearance of the letter boxes. This is said to be the first instance of the kind on the Continent.

—The disaster at Darjeeling is found to be much greater than at first reported, both as regards the destruction of property and loss of lives. The official estimate of the number of lives lost is 500.

—Owing to the failure of the crops in the Province of Santa Clara, Cuba, many families in the district around Trinidad are said to be starving, cats and dogs, and even snakes being eaten by them.

—The new battleship *London* has just been launched from Portsmouth. It cost over £1,000,000. At the same time, a new Cunard liner, *Ivernia*, the third largest steamer in the world, was launched at Tyne.

—Japan is rapidly increasing her navy. An English firm has just completed a torpedo boat destroyer for that country, which has been pronounced highly satisfactory. The present navy has in its service 20,000 men.

—On account of the small rise in the River Nile, which is the least ever known in its history, great loss is sustained by the agriculturists in its vicinity. Nearly a quarter of a million acres usually cropped will be useless this year owing to the lack of water to irrigate it.

—The latest information concerning the earthquake which occurred at and around Aidin, Asia Minor, a short time since, is to the effect that 11,000 buildings were destroyed, and 50,000 persons are rendered homeless. The earthquake was accompanied by a sinking of the surface of the land, in some parts as much as six feet. Immense chasms have formed in places, through which springs are welling up and flooding the surrounding land.

—Five women recently died at Liverpool after eating salt fish and potatoes at a stall. The inquest jury reported that death came from contamination, and the matter was reported for further investigation by the city authorities.

—According to the calculations made by the Vatican Secretary of State, at least 1,200,000 pilgrims will visit Rome next year, it being "Holy Year." It is reckoned that these will bring Peter's Pence to the Pope to the amount of £2,000,000.

—During the past year there were killed in the working of the railways of the United Kingdom 1,179 persons, and 6,343 were injured. This is the largest since 1889, but is considered a small percentage. The death rate is only one passenger in nearly 7,000,000 passenger journeys.

—Six motor omnibuses have just been introduced in London on one of the main thoroughfares, the speed to be from eight to ten miles an hour. London is behind every other metropolis in the world as regards her street railway service, and it is hoped that this innovation is but the beginning of better days in this respect.

—One hundred samples of milk were recently procured, at Hackney, by Dr. Stevenson, an analyst, and twenty-two were found to be infected with tuberculous germs. This is almost startling, considering the fact that tubercule bacilli in milk are very difficult of detection. No milk should be used without its first being sterilised, and it would be better not to use it at all.

—Several cases of typhoid fever in South Devon have been traced directly to the eating of cockles, taken from the mud in Kingsbridge estuary. This should not surprise us, for shelled fish of all kinds are but scavengers, and when feeding on the sewage from the cities and towns, they could hardly fail to become contaminated with disease germs. Why not discard them entirely, and live on the original diet of man—grains, fruits and nuts?

—An apparatus has been designed at Budapest, said to be capable of transmitting 80,000 words an hour. An interesting trial was made on the 29th ult. on the line between Berlin and the Hungarian capital, with the result that 220 words were accurately transmitted in ten seconds. With this invention a great amount of time may be saved on the wire itself, but before the message is sent, it must go through a process of being perforated on tape, a process already applied at some cable lines.

—From the late report of the Commissioners of prisons in England and Wales, we learn that of the 160,000 criminals convicted, nearly 20,000 were "youthful offenders"—that is, under twenty-one years of age, and forty-two boys and one girl were under twelve years. Only three per cent. of those committed to prison could read or write well, and twenty per cent. could neither read nor write. One in every two hundred of the inhabitants is a criminal. It is urged that the best safeguard against crime is education.

—The Dominion liner *Scotsman* was wrecked in the Straits of Belle Isle on the 28th ult., by running on a rock in a dense fog. The vessel is a total loss. There were over three hundred passengers on board, who were safely got into the lifeboats, but before they landed, through exposure, capsizing of one boat, etc., fourteen lost their lives. The shameful part of the catastrophe is the fact that during the panic after the vessel struck, the crew looted the cabins and stole everything in the way of jewellery, money, watches, etc. that they could get their hands on. As much as £2,000 in cash alone was stolen. As soon as they reached ports, about forty of these miscreant sailors and firemen were arrested, charged with looting and stealing on the high seas.

CHRISTA NEW BOOK
OF 160 PAGES.**OUR****SAVIOUR.**Adapted from
the writings of

Mrs. E. G. White.

Giving in simple but graphic
language an account of the earthly**Life of our Saviour**and dealing at length with the events
of His crucifixion, resurrection, and
ascension.The Chapters on the early life of our
Saviour are of special interest.The Book is handsomely printed in large
type, and the Illustrations are profuse and
beautiful, designed especially for this work.

Bound in Cloth, blue and silver blocking, 2s 6d. + Board covers with design, 1s. 9d.

LIST OF TRACTS.

Published by

THE INTERNATIONAL TRACT SOCIETY, Ltd.

Baptism: Its Significance.....	1d
Bible Election,.....	1d.
Bible Questions and Answers Concerning Man, 1d.	
Can We Keep the Sabbath?.....	1d.
Change of the Sabbath, 218 pp.,.....	10d.
Christ and the Sabbath,.....	2½d.
Christ or Peter—Which?.....	¾d.
Coming of the Lord,*.....	¾d.
Consecration,.....	¾d.
Eastern Question, Illustrated,.....	1d.
Free as a Bird, Illustrated,*.....	¾d.
Full Assurance of Faith,.....	1d.
Immortality of the Soul,.....	2d.
Inheritance of the Saints, 82 pp.,.....	5d.
Is Sunday the Sabbath?.....	¾d.
Justice and Mercy,.....	1d.
Law and Gospel,.....	1½d.
Literal Week,.....	¾d.
Living by Faith,.....	1d.
Man's Nature and Destiny, 332 pp.,.....	2/-
Ministration of Angels, 144 pp.,.....	10d.
Origin of Sunday Laws, Illustrated,.....	1d.
Power of Forgiveness,*.....	¾d.
Righteousness,.....	¾d.
Rome's Challenge—Why Do Protestants Keep Sunday?.....	2d.
Second Coming of Christ,.....	1d.
Sinner's Need of Christ,.....	¾d.
Sin of Witchcraft, Illustrated,.....	2d.
Statement and Appeal, ".....	1d.
Sufferings of Christ, ".....	1d.
Sure Foundation,.....	1d.
Testimony of the Centuries, Illustrated, 16 pp.,	1d.
Truth Found, 108 pp.,.....	6
What to Do with Doubt,*.....	1
Which Day do you Keep? and Why?.....	¾d.

Those marked thus * can also be had in Welsh at
same prices.The following Leaflets are put up in packages of
200 pages, at Sixpence per packet:Defending the Faith, 2 pp.
Seventh or One Seventh, 4 pp.
Spiritualism, 2 pp.
Wicked Cruelty, 2 pp.
Sunday Authority, 2½ per 1,000.

Orders by post promptly attended to.

Send for complete Catalogue to
INTERNATIONAL TRACT SOCIETY, LTD.,
59, Paternoster Row, London, E.C.**Christ Before Pilate.**

The well known engraving

BY MUNKÁCSY,

The original of which was sold for
£25,000. Price 1/6. By Post 1/7.**STEPS TO CHRIST, ILLUSTRATED.**This work has now reached
its NINTH EDITION, and
is being sold faster than
ever. Numerous letters
have been received by the
Publishers speaking in the

HIGHEST POSSIBLE TERMS of the value of

"STEPS TO CHRIST" as a guide to enquirers and believers.

It contains chapters on REPENTANCE, CONSECRATION, WHAT TO DO WITH DOUBT,
REJOICING IN THE LORD, and kindred topics. SEVERAL ILLUSTRATIONS have been added to
the last edition, but the price remains the same. No one should be without a copy, and as a gift
book it is the best of its kind. Can also be had in the Welsh language.

157 pp. in neat cloth binding. Price Cloth, 1s. 6d., Board, 1s. 3d.

HIS GLORIOUS APPEARING.A BOOKLET OF 96
PAGES.Attractive, Profitable,
Interesting.WITH 20 FULL-PAGE
ILLUSTRATIONS.Devoted to the exposition of Christ's great prophecy regarding His own RETURN TO THIS
EARTH as given in the 24th Chapter of Matthew.**THE SIGNS OF THE TIMES**and their significance are clearly pointed out, and the present state of affairs throughout
the world shown to be an exact fulfilment of the warnings of Christ and the prophets.

JUST THE BOOK FOR THE TIMES.

Paper Covers, 9d. + Board Covers, 1s.

Prophetic Lights.The leading prophecies of the Bible
interpreted by Scripture and history.MANY important events in the past are shown
to have transpired, thus establishing the
truth of the predictions that remain to be ful-
filled in the Second coming of Christ and the
promises to Israel.Beautifully illus-
trated with appro-
priate engravings.
180 pages.Over twenty-three
thousand copies of
this book have been
sold already.Cloth, gilt edges, 4s.
" plain " 3s.
Paper Covers, 2s.

The Present Truth.

"I am the way, the truth, and the life." "And lo, I am with you alway, even unto the end of the world."

LONDON, OCTOBER 12, 1899.

Annual Subscription, by Post, 6s. 6d.

MAKE ALL ORDERS AND CHEQUES PAYABLE TO THE INTERNATIONAL TRACT SOCIETY, LTD., 451, HOLLOWAY ROAD, N.

THE only part of the Word of God that can do any man any good is that which he gets within him. The way to get it there is to receive it, and submit to it. There is power in it to keep us for ever.

If all the money that is being spent in connection with the America cup races, not for the reporting of the result, but merely to gain a few moments of time in the announcement, were devoted to the spread of the Gospel, great things might be done. But then, money is of no use in the Gospel, without earnest consecration of soul to the work; and if Christians manifested one-half the enthusiasm in the saving of souls that is shown over the yacht races, the world would say that their heads were turned, and would begin to talk of insane asylums.

In a letter to his wife, Edward Irving, the famous preacher, wrote thus: "Now, as concerneth speaking, I am fully persuaded, by experience, that it is the proper exercise of the lungs, and, being taken in measure, it is always good for me." This witness is true. It is not by the use, but by the abuse of the voice, that men get diseases of the throat and lungs. He who breathes properly, and who speaks from the lungs, can use his voice continually without injury. That the throat is injured by speaking, and that the brain is injured by sound, hard thinking, are two erroneous ideas that ought to be eradicated.

AND now another physician has died by his own hand, but this time not through taking his own medicine. This one had a less honourable departure. He had just finished his preparations for the journey to the Transvaal, where he was to offer his services to the Government as a surgeon in case of necessity, when he was discovered dead on his bed. His medicine bottles were all sealed, and the contents were intact, so that the cause of his death was a mystery until the autopsy revealed some large pieces of meat in his windpipe, the remnants of a luncheon of which he had

partaken. It is not pleasant to think of such a departure from this world, and yet there are thousands whose food causes their death as surely as his did. How sad it is that eating, which is designed as the sustainer of life, should be the cause of so many deaths. It need never be so, but so it is.

PEACE and war tremble in the balance as between England and the Transvaal. Troops and munitions of war are being hurried to the scene of difficulty, and every indication goes to show that hostilities will soon be declared, if they have not begun before these lines reach the readers. Once begun, the most hopeful shake their heads dubiously as to the outcome. And all this has come so soon after the Peace Congress! It is with astonishment that we see, in the face of the present condition of the world, many professed ministers of the Gospel declaring that we are now entering the period when "nation shall not lift up sword against nation, neither shall they learn war any more."

WAR AND CHRISTIANITY.

IT is an undeniable fact that no nation can hold its place in this world without war, or at least the means of carrying on war. Each nation must fight for its existence. If a single nation should totally disarm, and should determine that under no circumstances would it engage in war, there is not the slightest doubt but it would soon cease to exist as a nation. It would be seized upon and swallowed up by the others. So war is a necessity to the existence of nations in this world.

But all this does not make war right. Least of all does it justify the words of the Bishop of St. Asaph, who recently said that war is sometimes necessary, when men see that they are about to be trampled under foot; and that to say that because we are Christians force is not to be employed is to "do violence to the truest Christian instincts." That such language can be used by a high dignitary in the church, one to whom the people look for religious instruction, is evidence that there is great need of missionary work in England, and that even the leaders in the church need instruction in the first principles of Christianity.

The Gospel proclaims "peace on earth." Christ commanded His followers not to resist even when trampled upon and beaten, and to suffer the loss of all their goods rather than use violence against any man.

He Himself set the example. The instinct which prompts one to fight when insulted or misused, is common to all men, but it is not a Christian instinct; it is wholly of the devil. A Christian can no more fight and yet retain his Christianity, than he can steal, and still be an honest man.

How is this reconcilable with the first statement made? Simply by the fact that nations are not and cannot be Christian. "But then if all professed Christians should act according to that statement of Christianity, it would leave the carrying on of Governments chiefly in the hands of those who are not Christians." Exactly, and would thereby hasten the coming of the kingdom of our Lord and Saviour Jesus Christ. Unfortunately there will always be plenty of people with fighting instincts, which they will follow, so that force will never be lacking to uphold national "honour" as long as the world stands. But no one need fear the result of Christians attending solely to the business of their Master, and leaving the management of earthly governments wholly in the hands of unbelievers; for when that time comes, as it surely will, the work of the Gospel, in calling out from the world a people loyal to God, will have been completed, and Christ will come to destroy the kingdoms of this world, and to set up His own everlasting kingdom of peace.

It is not only interesting, but reassuring, to hear that at the re-opening of the medical schools connected with the London hospitals, one of the leading physicians said that the tendency of the present age is to enlist in the service of medicine the forces of the external world, rather than to place the chief reliance upon the druggist. That is, fresh air, pure water, good food, clear sunlight, are to be depended upon more than heretofore. This is good. If people would only learn to use the means to health, which God has freely provided, they might wholly dispense with physicians.

THE *Daily Mail* says that "the enthusiasm with which Americans of all shades of opinion have welcomed Admiral Dewey's return is proof at once of the patriotism of the average American citizen, and of the deep root which Imperialism has now taken across the Atlantic." This is true, and shows that the high position taken by the founders of that Government, has been abandoned, and that it differs in no respect from "the effete monarchies of the old world," over which it boasts so much.