

# PRESENT TRUTH

GO YE INTO ALL THE WORLD  
AND PREACH THE GOSPEL

HOLY BIBLE

Sanctify them through thy truth  
Thy word is truth

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**A Sound Mind.**—The prodigal son had wasted all his substance in riotous living in a far country, "seeing life" and "having a good time,"

as so many say. So he doubtless thought, until his money was gone, and he began to starve to that extent that he envied the hogs their miserable food. But when he came to himself, he said, "How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father." The expression "to come to one's self" is a familiar one, and is used to indicate that one has recovered his consciousness after a period of unconsciousness or mental aberration. The young man had been insane, crazed by appetite and passion and the glitter of the world; but at last he had come to his

senses, and he saw things just as they were.

His case is given as a representative

one. No sinner is in his right mind. There is a common notion in the world, that when a man becomes a Christian in

is on the principle that every insane or intoxicated person thinks that others are in his condition, and that he himself is

sound in mind.

The truth is that the true Christian is the only perfectly sane person. "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

2 Tim. i. 7. He gives us His own mind, which is the highest wisdom, even though the world may call it foolishness. No person on earth ever went insane through accepting the Gospel of Christ. Such a thing is impossible. The Lord casts out evil and unclean spirits, and leaves the afflicted soul that was wild and uncontrollable, "clothed and in his right mind." Peace and quietness come by the Gospel. So whenever you hear of one who has "religious



earnest, so much so that he makes an abrupt and radical change in his life, he is "out of his head;" but that notion

mania" know that it is through failure to lay hold on the eternal life which is the sum of Christianity.



**No Condemnation.**—"Hereby shall we know that we are of the truth, and shall assure our heart before Him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things." There are very few people who do not misunderstand this text because they read into it something that it does not say. Their idea is, that if our heart condemns us, God, who is greater than our heart, and knows all things, must condemn us far more than our heart does. This is just what the text does not say. If it did, there could be no hope for us; but we read that in this very thing, namely, that God knows all things, we are to assure our heart before Him. Yea, in the very things wherein our heart condemns us, we are to assure our heart, because the great God knows.

Yes, God knows, and He knows all the sin of our heart long before we do. If when we first become conscious of the sinfulness of our heart, God also first discovered it then we might have cause to fear that He would condemn us. But He is not taken by surprise at the revelation of deceitfulness and sin, as we are when we first begin to make the acquaintance of our hearts; because it is no revelation to Him. He has known the story all the time, and has borne with the sin. He has had all the load upon Himself. It is His patience and forbearance and longsuffering that has kept us alive. But "the longsuffering of our God is salvation." Condemnation means death; and if God, knowing all things, even the depths of the sinfulness of our heart, had condemned us for it, He would not have kept us alive during all the years of sin. God does not delight in seeing people suffer, that He should treat men as a cat does a mouse. He does not condemn people to death, and then keep them alive just to prolong their agony.

But it is only in Him that we live, and the knowledge of this should give us confidence when our awakened conscience begins to condemn us. Who is he that condemneth? It is God that justifieth. God justifies, instead of condemning; and nobody, not even our own heart, has any right to condemn when God justifies. And so in the very moment of self-condemnation we find joy and peace. The only condemnation is when light comes and is deliberately and finally rejected because the darkness of sin is preferred to it. The

matter, in short, is this: Since God, who knows all things about us, does not condemn us, what right has our heart to condemn us, when it knows so little? With this knowledge we can assure our heart whenever it would condemn us.

#### EGYPTIAN PLAGUES IN ARGENTINA.

SUCH is the striking heading given to an article by a Danish resident in Buenos Ayres, written in April to the *Flensborg Avis*. One can see from the letter that the writer is not a Christian, and that makes his statements all the more striking, inasmuch as they are not made with any reference to the last days. We give herewith a summary with translation of a few paragraphs. After saying that this year they had been smitten with all the plagues of Egypt, which is of course an exaggeration, he writes:

"First it was the grasshoppers, the Argentina farmer's yearly-recurring scourge. They came from the north in great swarms, and covered the green wheatfields like a living carpet of red, and then made off, leaving the bare black fields without a living spear." This plague, however, was not so bad as usual, because the swarms of locusts came earlier, and there was quite a successful onslaught made on them.

"When this plague was past, another came, which was much worse. It was the heat. We have this summer had a degree of heat the like of which has never been known here in the city. During more than two weeks the thermometer indicated over 40 degrees Celsius (104° Fahrenheit) in the shade, and in the sun it was more than 60 (140° F.). The air was shimmering and drowsy with the heat, and was so heavy that one could scarcely draw a breath. There was no wind, and in breathing one filled his lungs with fire. People fell upon the streets, as if the black plague raged in the city; the hospitals were so overfilled that the sunstruck cases that were brought in were laid in rows on the floor, and in the worst days the hospital waggons were not sufficient to gather up the sick, so that military ambulances had to be called into requisition."

Finally the intense heat came to an end, but only to give place for a new unwelcome guest, one of humanity's most frightful scourges, the Indian bubonic plague. This, however, thanks to good sanitary arrangements, was held in check,

so that there were only a few sporadic cases.

"So the attack of this enemy was repulsed, and the city again breathed freely; but the peace was only of short duration. One fine Sunday afternoon, it began to rain, and instead of stopping after the lapse of a few hours or a day, it continued day after day for a whole week. And it was no fine shower, that fell, but it poured down literally in pailfuls. At last the sewers in the lower parts of the city were not able to receive the water, and the streets were changed to rivers, and the open spaces to seas. In many streets the inhabitants had to be rescued from their houses in boats. In other places the houses were undermined, and buried their occupants in the ruins; and the individual cases that were missed by the rescuers were obliged to remain in the surrounded houses in about the same conditions that the English were in Mafeking. Surrounded, without hope of escaping, they remained under a ceaseless cannonade of thunder and lightning, fearing that they would die of hunger when their provisions failed."

"Out in the country vast stretches of territory lay under water. In order to get a mouthful of grass, the cattle were obliged to dip their heads in the water up to their eyes. They could not lie down, and they became thin and weak, and so were less able to withstand the last and worst plague that visited us, and which we still fight against, namely, the foot and mouth disease. This began three months ago and has spread with fearful rapidity. It attacks by preference the imported, fine cattle, and if the sick animals are not treated, the death rate is great among them, sometimes as high as 50 per cent. When they are rightly treated, however, the disease is soon over, and the mortality is not great, but the animals are greatly weakened, and the amount of milk is materially diminished.

"Everything has been done by the Government that could be done to arrest the disease, but this is almost an impossible task in a country like this, where the herds are so large, and where the cattle run loose during the entire year."

As cattle-raising is the chief industry of the country, business has necessarily received a severe check. In the last fifteen or twenty years millions of dollars' worth of animals have been imported from England for breeding purposes, and the value of the Argentine cattle has been thereby more than doubled. But now, on account of the foot and mouth disease, it is im-



possible to export fresh meat, since other countries very naturally forbid its importation. But commerce will find a way out of all difficulties, and the way out of this is to turn the tabooed cattle into meat-extract, and right here comes in this compensation, that the original, half-wild Argentine cattle yield a larger per cent. of extract, and their hides are more valuable, than those of the finer, imported cattle. So our flesh-loving friends may comfort themselves with the assurance that no matter how much the plague may rage among the cattle, they need not be deprived of their "ox in a teacup." What matter if it is from infected meat? The stimulating effect of meat extract is due wholly to the fact that it is concentrated poison, and the more poison it contains, the more imaginary energy does it give.

We do not by any means present the prevalence of disease among cattle as the special reason why people should not consume their flesh in any form whatever; but we do say that those who, from the highest and purest motives, abstain from all animal food, are thereby preserved to a great extent from the dangers of the plagues which are coming on the earth, and which are soon to culminate in "the seven last plagues," that last test as to who possess the fulness of the life of God. Even now the judgments of God are in the land; when will the inhabitants begin to learn righteousness?

#### PAPAL PROTESTANTISM.

THE following extract from a vivid account in the *Daily Mail* several days ago, of a religious riot at Peckham, shows that Protestantism is not by any means necessarily Christianity:—

"Leaguers of the Cross, acolytes, men and women of St. Francis's Roman Catholic Church, Peckham, bearers of statues of the Virgin and banners of saints, and carriers of candles and crucifixes, had assembled in the Lower Park-road, and had formed up for the Peckham annual Catholic procession. The sun shone, the bands got ready to play, four hundred policemen lined the route, and all was calm.

"But suddenly there came marching down the road a band of Peckham Protestants with banners bearing anti-Catholic mottoes and devices. One represented the cross toppling over, another bore the inscription, 'Mafeking is relieved—the Pope is a prisoner.'

"On came the new band, small in comparison with the lineal mile of ranked Roman Catholics, but determined in character and bold in execution.

"They walked right up to the Catholics, faced them, and looked as if they were about to walk through or over them. One of the Protestants, Lieutenant-Colonel Martin Whale, Royal Marines, flourished a Bible in one hand and a strip of parchment in the other, and shouted:—

"'I protest against this idolatry. This procession is illegal.'

"Then his silk hat went spinning away in the sunshine and was finally crushed, and the parchment was scratched away and crumpled. Protestants and Catholics closed together in a mêlée. The religious sentiment that abhors the carrying of images and crucifixes through the streets animated the arms of the small group; and determination to go right through with their cherished procession gave force to the fists of the larger body.

"The Catholics, profiting by the experience of former years, had gathered to their procession several hundred muscular Christians who were men of thew and sinew. In a moment there was a mêlée. Two or three men looked up out of it with blood-streaked faces. Protestant bannerpoles cracked and splintered like matchwood, and the pieces were handed round to serve as Catholic button holes.

"The Irish blood, running hot in the veins of many of the Romanists, was up. It looked like bloodshed and slaughter. Then, like a bolt from the blue, down swooped a squadron of mounted policemen. Foot constables followed them up and a few seconds after the fighting Catholics were cut off from their main body, three militant Christians had been marched off towards the police-station, and the riot was at an end."

This is a mild sample of what is styled the "No Popery" crusade, but the protest is just as much a part of the Papacy as is the thing protested against. Thus: The papacy is anti-Christ; Christ Himself said that whoever is not for Him is against Him, and that whoever does not gather with Him scatters abroad; but it is most certain that in these so-called "No Popery" ebullitions there is nothing of the Spirit of Christ, and therefore they are but manifestations of the spirit of anti-Christ. Some people imagine that the recurrence of these protests is evidence that there is a strong Protestant spirit that will hold in check the progress of Roman Catholicism; but the truth is that they are sure tokens that the party that protests is leavened with the spirit of Popery. Christianity knows no force but the mild though almighty power of the Spirit of God. There is nothing in a name; and since there are so many methods of protesting no one need be zealous to be known as a Protestant, but should be content to be a Christian. The name "Protestant" is not distinctive; the name

"Christian" means a follower of Him who is meek and lowly in heart, and who used no violence even when attacked and grossly misused. Learn of Him.

#### CHRIST THE BREAD OF LIFE

(John vi. 22-40.)\*

THE beginning of this lesson goes back to the lesson for last week, for it grows out of the miraculous feeding of the five thousand men, besides women and children, with five barley loaves. One must have that event in mind in order to appreciate the words of Jesus that are recorded in this lesson.

THE people that remained on the side of the sea where the miracle was performed, saw that Jesus was not there the next morning, and they knew that He did not go with the disciples, and that no other boat had come and gone, and they therefore crossed the lake to find Him. Their first question indicated that they were moved chiefly by curiosity. "Rabbi, when camest Thou hither?" This may seem a perfectly natural question; but it indicates that they were yet children, attracted by mere externals, and not having minds educated to grasp realities. They wondered, but did not believe. All the world will yet be astonished at Christ: "kings shall shut their mouths at Him;" yet few will believe the truth concerning Him. Those who really know and trust the Lord will not be carried away with childish wonder when they see a miracle, for they will know that He always does great things, and that miracles are but His natural actions; they will take it as a matter of course that He does miracles, but will be filled with that which is far higher than mere wonder, namely, with appreciation of that which His mighty acts reveal, and with love for His great goodness.

JESUS saw at once how shallow were the feelings that prompted the people to seek Him, and said; "Verily, verily, I say unto you, ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed." He had fed them with barley bread, which had satisfied their physical hunger; but

\* International Sunday-school Lesson for July 8.



that could not keep them from getting hungry again, and He would have them seek food which would give constant and enduring satisfaction. He said: "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." Compare John iv. 14 and vii. 37-39. We see that the reason why those who come to Jesus, believing on Him, never hunger and thirst any more, is not that one meal satisfies them for ever, but that His life in them affords a constant and inexhaustible supply of nourishment. Their souls are continually nourished by the water of life and the hidden manna, just as is the tree that grows by the ever-flowing stream.

It seems almost incredible that the very next day after feeding from the loaves that multiplied in the hands of Jesus, anybody could have been so blindly unbelieving as to say to Him: "What sign showest Thou then, that we may see, and believe Thee? What dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." To ask for a sign after such a miracle as had been wrought the day before, would have been the grossest impertinence, if it had not been that the people were blind. They could not see that they had had the very same experience that their fathers had had in the desert. They had eaten bread from heaven, but they were as unconscious of it as their fathers were.

It was not Moses, but the Lord, who gave the people manna in the wilderness. And that was literally bread from heaven. Ex. xvi. 4. It was "spiritual meat." 1 Cor. x. 3, 4. "Man did eat angels' food." Ps. lxxviii. 25. It was "the bread of the mighty," even of "angels that excel in strength." Yet they died, because they did not eat in faith. They all ate, "but with many of them God was not well pleased; for they were overthrown in the wilderness." 1 Cor. x. 5. "So we see that they could not enter in because of unbelief." Heb. iii. 19. That manna was their daily food, by which their bodies received nourishment, yet if they had received it in perfect faith, recognising the Giver in the gift, they would never have died. Their food would have done for them what it does for the angels in heaven.

God gives Himself in all His gifts. He gave the Israelites manna, in order that they might know that man does not live

by bread alone, but by every word that proceedeth out of the mouth of God. Deut. viii. 3. In the eating of their daily bread, they were to see that God gave them something greater than that. The bread which they saw and handled with their natural eyes and hands was not the Word of God, yet it was given them in order that by it they might grasp that Word. The bread that we eat, if it be pure and uncorrupted, is indeed the body of Christ, as Jesus Himself said (Matt. xxvi. 26; 1 Cor. xi. 23, 24), and as He demonstrated before the thousands; for no one can contemplate that miracle, in which Jesus took five small loaves in His hands, and fed many thousands of people, and had much more left after all were filled than there was at the beginning, without seeing that the bread which the people ate came from His own person—His life: they were literally feeding on Him; yet it is possible, and very common, to feed upon the bread that comes from heaven, without receiving any real life from it.

THIS seems to many so self-contradictory that they do not believe it. In that they are no different from the Israelites, who ate the manna in the wilderness, or the Jews who were fed with the five loaves by Jesus. When Jesus said that His flesh is the true food, and that without feeding upon it no one can have life, they asked, "How can this man give us His flesh to eat?" Yet He had done it, and they did not know it. It is all a matter of faith. The flesh of Jesus of Nazareth could not profit anybody, even though they could have cut it off and eaten it; for "the flesh profiteth nothing." Nevertheless it would have satisfied hunger for the moment, just as bread does; and so we see that our daily bread profits us not at all unless we eat it in faith, learning from it that God has a wealth of life to bestow, which cannot be contained in anything that our physical senses can comprehend. If our daily food does not teach us this, we might just as well never have eaten.

THE practical lesson is that the life is more than meat. Matt. vi. 25. We are not to live mere physical, sensual lives, but to be wholly spiritual. The seeming paradox in this lesson (it is indeed a paradox to mere human understanding, but straightforward truth as God sees) is the same as that of having these natural, corruptible, fleshly bodies, and yet not being in the flesh, but in the Spirit. See Rom. viii.

8-13. Although our natural bodies call for food day by day, we are not to eat to gratify appetite, nor even for the mere satisfaction of our hunger, but solely that we may glorify God. He who eats for this purpose, will never sell his birthright for a mess of pottage; he will no more compromise the truth, for fear that he may starve, if such a thing were necessary, than dishonour God in his life. He will desire food solely that he may have strength to serve God, and therefore he will never forsake the service of God to any degree whatever, in order that he may eat. Such an one, and such only, will derive the highest physical benefit from his daily food; for no one can really have the life that now is, without the godliness that secures to him the life to come. The spiritual is the only real and lasting. Nothing but Christ is worth having. He gives all the value there is to everything we have, and when we do not consciously take of Him, we have nothing. Shall we not then, not blindly, but with intelligent faith, constantly pray, "Lord, evermore give us this bread"?

#### "MEATS WHICH GOD HATH CREATED TO BE RECEIVED."

A FRIEND writes: "I am greatly interested in your articles on food reform, etc., but I should much like your exposition of 1 Tim. iv. 1, 3, 6," and asks us to note particularly the expressions, "commanding to abstain from meats;" "for every creature of God is good, and nothing to be refused;" "for it is sanctified by the Word of God and prayer." Several have expressed surprise that in our articles on the proper diet for man we have made no mention of this passage, and such others as Rom. xiv. 1-3; but the reason why we have not is because they have no bearing whatever on the subject, and there is no occasion for referring to them. When, however, the question is asked, we are very willing to take time to consider their application.

In the first place, we hope that every reader of the PRESENT TRUTH could conscientiously bear witness that verses 1 and 2 plainly show that we are not among those referred to in this passage. However mistaken any may think us to be, we trust that none get the impression that we are hypocritical liars, and that no one has found anything in the paper which he imagines can be styled "doctrines of devils." Faith in Christ will be found inculcated on



every page, and that is the basis of all our health teaching.

As a matter of fact, the text in question needs no exposition, as it explains itself. It tells what certain ones will do in the last days. Who those people are, and just how they will command to abstain from meats which God hath created to be received with thanksgiving, we must confess that we do not know. But we do know that the advocates of food reform, and of a return to the diet which God prescribed for man in the beginning, do not come within the range of the warning here given.

It should be understood by all that in the Bible the word "meat" does not necessarily mean flesh. It is the old Saxon word for food of any kind, and is not in itself distinctive. Whenever the flesh of animals is referred to in the Bible, the word "flesh," and not "meat," is invariably used. For example: "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so." Gen. i. 29, 30. Here we see that the word "meat" excludes all flesh of animals, since flesh was not included in the diet originally designed for any of the lower animals, much less for man.

And this, by the way, has a bearing upon 1 Tim. iv. 3, since it tells us what the meats are, which God has created to be received with thanksgiving. One thing is most certain, and that is that they do not include the flesh of any living creature. God did not create any beast, fish, bird, or creeping thing to be eaten; the only things which He created to be eaten are fruits and grains for man, and green herbs and vegetables for the lower animals; and therefore whoever advocates a return to the original, God-given food, is the last person in the world to be charged with commanding to abstain from meats which God has created to be received with thanksgiving.

But what about the statement that "every creature of God is good, and nothing to be refused"? The connection settles that. The word "for," which introduces the verse, shows that the statement grows out of the preceding one, and depends upon it. The term "every creature" in this instance is obviously

limited to that which God created to be received. The warning is against those who command to abstain from food which God created to be received, which, as we have seen, does not include flesh; and therefore the subsequent remarks must be within the range of that food. The products of the earth have been sanctified by the Word of God—set apart for the use of man; flesh meat has not been thus sanctified, but has been permitted as a concession to man's lust and hardness of heart.

Now that we have given that text all the attention that it seems to demand in connection with the food reform, we will notice one or two remarks that occur in a note accompanying the question. The writer says: "I believe I have in the past made too much of vegetarianism, but I do not do so now. When asked my reasons for abstaining from flesh foods, I simply state that what God first ordained for the food of man I find all-sufficient for me, and the most enjoyable. . . . I leave the side issues, and avoid contentions." That is good, and is exactly the position taken in this paper, except that we have never advocated "vegetarianism," and repudiate the name "vegetarian." We are Christians, and believe that we are saved by the life of Christ, when we give it free course in us. We know that nothing that we can eat or drink or do can bring Christ into our lives; but we know also that "fleshly lusts" "war against the soul," and that we may do very many things to keep Christ out of His rightful place in our lives; and inasmuch as every thoughtful physician will admit that flesh and all animal products tend to excite the lower nature, we submit that no one ought to lay this extra burden upon himself. It is not merely a question of health, although that follows right living, but it is one of spiritual-mindedness.

We also avoid contentions, for "the servant of God must not strive" about food any more than about anything else. The work of the Gospel teacher is simply to set forth truth in all its fulness before people, "whether they will hear, or whether they will forbear," and leave them to do as they please with it. His responsibility ceases with the faithful delivery of his message. So far are we from "commanding to abstain from meats which God has created to be received," that we do not presume to command anybody to abstain from that which God has not created to be received. The Lord is our Judge, and He is our Lawgiver, and for man to command, after God has com-

manded, is absurd presumption. God has shown us what is good, and has exhorted us to "eat that which is good;" and we are content with simply declaring His Word. We have no controversy with any.

Our correspondent says further, in relating his experience: "I do not drink tea; coffee I may drink once in a year or longer, cocoa no oftener as a rule. I often long for coffee, but very seldom take it, as stated, as I detest stimulants, after the inner man, as I believe they somewhat dull the conception of glorious truths."

That is exactly what they do. But the statement, "I often long for coffee," shows that our correspondent has not yet come to the Gospel basis of health reform. Healthful living is embraced in the Gospel, and a man's Christian life is his whole life, including every act, which, whether it be eating or drinking, or anything else, is to be to the glory of God. But the Christian life is not a penance; it is not a continual longing for forbidden things. The Christian does everything that he has a mind to do, yet he does nothing that is contrary to truth and purity, because he has the mind of the Spirit. When God saves us wholly from the guilt of sin, He saves us from the love of it, so that our heart and our flesh cry out for God, and not for anything that will dull our sense of His presence. In Christ is all fulness, and those who dwell with Him in the heavenly places are "abundantly satisfied" with the fatness of the house of God, drinking continually of the river of His pleasures.

The true health reform which we advocate, which consists simply in taking into the system nothing except the pure life of the Lord, can no more be a burden than Christ's life is. The Gospel frees us from every yoke of bondage. The last thing in the world that we should think of doing, would be to deprive any soul of any real pleasure or enjoyment. On the contrary, we hold out to people a way of life which is full of the joy of the Lord—one continual joy. To be continually longing for something, and to be fighting against that longing, is torture, and the Lord does not call men to the rack. He teaches us what is good, and then puts into our heart such a desire for the good that there is no room for longings after forbidden things. From personal experience in every wrong way of living, and also in recognising and accepting only the life of the Lord, we can testify that the pleasure derived from the very eating of proper, God-given food, together with the freedom from any anticipation of evil results, the perfect health enjoyed,



and the sense of cleanness, and the higher appreciation of spiritual things, are beyond all expression. The soul that has been in the bondage of corruption, cannot, when once freed, easily be brought to long for its old chains.

### HOW TO UNDERSTAND THE BIBLE.

**T**HE Bible is not difficult to understand when it is taken as it says.

Whoever will allow the Bible to mean what it says, will never have any difficulty in knowing what it means.

And whoever will allow that the Author of the Bible is capable of knowing what He wants to say, and that He has clearness of mind enough to say what He wants to say just as He wants to say it, will have no difficulty in taking the Bible as it says, and consequently will have no difficulty in understanding it.

The Bible comes to us as the Word of God. In itself it claims to be the Word of God. It is the Word of God.

And whosoever will receive it as the Word of God, will find it to be that. Then to allow that the Author of the Bible had sense enough to know exactly what He wanted to say, and ability to say it just as He wanted to say it, is only to allow, that God has sense enough to know what He wanted to say, and had sufficient clearness of mind to say it as He wanted to. In other words, it is only to allow that God in giving His Word knew what He meant, and meant what He said.

When the Bible is taken this way and treated thus, no one will have any difficulty whatever in understanding it. And for any man not to take it this way, and not to treat it thus; that is, for any man to say that the Bible does not mean what it says, and that it is left for the man himself to say what it means—this is only to claim that he knows better than God just how it ought to have been said, and just what should have been meant. In other words, he puts himself in the place of God.

But when the Bible is taken just as it says, and is allowed to mean exactly what it says because the Author of it knew well enough what He wanted to say to be able to say just what He meant, it is all plain enough. Even a child can understand it then, for it is written, "Whosoever shall not receive the kingdom of God as a little child, he shall in no case enter therein." Now the Word of God is the word of the kingdom. Through that Word we enter into the kingdom. And as whosoever does not receive that kingdom as a little child, cannot have it, it is perfectly plain that it is intended by the Word that a little child shall understand the Word, and that a little child can understand it. Even grown people must receive it "as little children," and must become as little children in order to receive it.

Any system, therefore, any writing, any way that is taken, by anybody, that has a tendency to mystify the sayings of the Bible, to turn them into hard problems or to make them difficult to understand, can never be the right way. And anything offered as an exposition of any doctrine that presents a problem difficult to be understood, cannot be the truth. Therefore again, it is written, "I fear lest as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

The Word of Christ is simple. His Word is plain. It is as simple as A, B, C. And anything that tends to make it anything else than plain and simple, cannot be the right way. The simplicity that is in Christ is the perfection of simplicity. When He was on earth He taught all classes of people at once. The common people heard Him gladly because He spoke with such simplicity of language, and such directness of meaning that they could understand Him. And it was only the subtlety of the serpent in the Scribes and Pharisees that pretended not to be able to understand Him.

It was so in the very beginning. When God placed in the Garden the first human pair, He said to them plainly, "Of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Yet there came the serpent with his subtlety and proposed that the Lord did not mean what He said, that it was necessary that it should be explained, and that he was one who was qualified to explain it and convey to them the true meaning. He therefore said, "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil."

Thus Satan proposed that God had not said exactly what He meant, and had kept back the real meaning, and had left His saying dark and problematical. That is the first explanation that was ever offered; the first comment that was ever made upon the Word of God. And everything since, that has ever tended to make problematical the Word of God, to make it mean otherwise than exactly as it says, is following the same lead. It is of the subtlety that beguiles from the simplicity that is in Christ.

It has been well written of Moses that "He gave God credit for wisdom to know what He meant, and firmness of purpose to mean what He said; and therefore Moses acted as seeing the Invisible." And it was "By faith that Moses endured as seeing the Invisible." It is therefore faith to give God credit for wisdom to know what He means, and firmness of purpose to mean what He says. And "without faith it is impossible to please Him."

A. T. JONES

(To be Continued.)

### OUR GOD.

THERE is no God like our God,  
No help so wondrous strong;  
For, few and weary though we be,  
With Him we are a throng.  
No arm in all the universe  
His power can defy,  
Yet in the hollow of His hand  
The weak securely lie.

I cannot doubt that searching Word  
At which the heavens flee;  
It calms the tempest of my fears,  
And stills my Galilee.  
It thrills the million moving spheres  
That gem the shimmering space,  
Yet finds in hearts that yearn for God  
A glad abiding-place.

He whispers in the winds that ope  
His treasure-house of hail;  
He sends the rain and gentle dew,  
That harvest may not fail.  
He speaks adown the darkening skies  
In voice of thunder loud;  
His sword of light, His falchion bright,  
Is brandished in the cloud.

And yet there glows in every rose  
That drinks the sparkling dew,  
In modest grace and smiling face,  
God's wondrous love to you.  
I hear it in the rustling trees,  
I read it in the sea;  
Its carols run from sun to sun  
In one grand harmony.

C. M. SNOW.

### NOT IN MAN'S WISDOM.

**S**PEAKING to His disciples, Christ said, "To you it is given to know the mysteries of the kingdom of heaven." These they were to proclaim to the world. "What ye hear in the ear," He said on one occasion, "that preach ye upon the housetops," for there is nothing, in the knowledge of truth and righteousness, that is to remain a mystery. The door is thrown open for all who believe. "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye ask anything in My name, I will do it."

The Apostle Paul declares: "We have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

This scripture explains why men whose minds are occupied with worldly things do not give attention to things of eternal interest. Either God or Satan has the



control of the intellect. If man sustains no vital relation to God, he reveals that he is connected with another leader, who is controlling his mind, and holding him in darkness that he may not see the evidence of truth. The world cannot receive the Spirit of truth, because they have not made the truth which would make them wise unto salvation, their study. They cannot receive truth, because they do not see Christ as the truth. They do not know Him. "This is life eternal," said Christ, "That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

The Lord would have all His workers weighty with a wisdom that is divine, that wisdom which God gives to all who ask in faith. Paul said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of man, but in the power of God."

The Apostle Paul had all the privileges of a Roman citizen. He was not behind in the Hebrew education, for he had learned at the feet of Gamaliel; but all this did not enable him to reach the highest standard. With all this advanced scientific and literary education, he was, until Christ was revealed to him, in as complete darkness as are many at this time. Paul became fully conscious that to know Jesus Christ by an experimental knowledge was for his present and eternal good. He saw the necessity of reaching a high standard.

It had been Paul's custom to adopt an oratorical style in his preaching. He was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the Gospel. He tried to do this in Athens, meeting eloquence with eloquence, philosophy with philosophy, and logic with logic, but he failed to meet with the success he had hoped for. His aftersight led him to understand that there was something needed above human wisdom. God taught him that something above the world's wisdom must come to him. He must receive his power from a higher source. In order to convict and convert sinners, the Spirit of God must come into his work and sanctify every spiritual development. He must eat the flesh and drink the blood of the Son of God.

Christ is the mystery of godliness, and God calls for a humble reliance upon Him whose divine aid is promised to all. The church at Corinth did not make the fear of

Christ, the first, the last, and the best in everything. They were fearful of offending the Jews and the learned heathen, and they were becoming weak. Paul declared to them that he had not come to them with enticing words of man's wisdom, but in demonstration of the Spirit and power, that their faith might not stand in the wisdom of men, but in the power of God. "Howbeit," he said, "we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought." "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord."

This mystery all the intelligence of human beings is of itself incapable of understanding. Man's learning may be considered supreme, but it is not that higher education which he can take with him into the kingdom of heaven. The learned men of the world, notwithstanding all their intellectual studies, know not the truth as it is in Jesus. In his epistle to the Ephesians Paul brings to view a kind of education which these supposed intellectual stars have not: "Blessed be the God and Father of our Lord Jesus Christ," he says, "who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved."

These divine heights the true believer may reach. All who will may see the mystery of godliness. But it is only through a correct understanding of Christ's mission and work that the possibility of being complete in Him, accepted in the Beloved, is brought within our reach. His long human arm embraces the human family; His divine arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. And to as many as receive Him, He gives the power to become the sons of God even to them that believe in His name.

There are many who are too exalted in

their own opinion to receive this mystery. There is a science that the Most High would have these great men understand; but they cannot see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit of God, inspiring implicit faith in Him. The men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to; but here they make a great mistake. It is altogether too high for their human intelligence to reach.

The Gospel message is far from being opposed to true knowledge and intellectual attainments. It is itself true science, true intellectual knowledge. True wisdom is infinitely above the comprehension of the worldly wise. The hidden wisdom, which is Christ formed within, the hope of glory, is a wisdom high as heaven. The deep principles of godliness are sublime and eternal. A Christian experience alone can help us to understand this problem, and obtain the treasures of knowledge which have been hidden in the counsels of God, but are now made known to all who have a vital connection with Christ. All who will may know of the doctrine.

God is glorified in having channels through which He can communicate the treasures of heaven to a fallen world. Every one who will cleanse his soul of impurity, and let the similitude of Christ's character be placed on his character, will reflect back to God in pure currents the praise and thanksgiving of the souls he has won for Christ. The Saviour says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do, because I go to the Father."

MRS. E. G. WHITE.

**God Speaks to Listeners.**—God speaks to every soul of man with His still, small, gentle voice. And what is more natural? If He is our Father He will want to speak to us. If He loves us, He will want to tell us of His love. For love that remains unuttered and unrevealed is a torture. God speaks to all men, but His tenderest messages are for those who listen and wait in loving patience. How wise we might become, how our sad hearts would often times be comforted, if our attitude were like that of Hannah's son, who, amid the silence of Shiloh's ancient sanctuary cried, "Speak, Lord, for Thy servant heareth."—*Elmo.*

**Christ's Words.**—You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolations; but they never pass away; and after all the use that is made of them, they are still not exhausted.—*Dean Stanley.*





## TWO PRAYERS.

ONE cried in earnest, pleading prayer:  
 "Lord, take the burdens from my heart;  
 Lift from my brow its crown of care,  
 Take from the rose its stinging smart.  
 Choose not the lonely, rugged way  
 By dark Gethsemane for me;  
 But lead me gently, day by day,  
 In pleasant pathways up to Thee!"

Another voiced his soul in prayer:  
 "Lord, take no burdens that are best;  
 For while my brow is worn with care,  
 My spirit finds in Thee sweet rest.  
 Some souls but dimly see the light,  
 Let me their loving helper be;  
 And give me strength to climb the height  
 That leads at last to love and Thee!"

One lost his burdens, and repined  
 In idleness, unloved, unsought,  
 And learned the rose with thorn entwined  
 Is sweeter than to cherish naught.  
 One found in duty highest meed,  
 While unseen angels near him trod;  
 An almoner for souls in need,  
 He passed through human love to God.  
 —Myra G. Plantz, in *Christian Advocate*.

## SABBATH AFTERNOON WITH THE CHILDREN.

SABBATH afternoon may be a very dull time for the children, or it may be among the brightest experiences of the week. Let us consider a few of the ways in which it may be profitably spent in a family way. First, we cannot admit amusements; the ordinary games and means of diversion are therefore ruled out. It is holy time; the day in a special sense belongs to God, and every moment is to be employed to His glory.

The ideal way of spending a summer's Sabbath afternoon is to take a walk into the country or to some park, where the beautiful workmanship of God may be seen and admired. This is ideal Sabbath employment because it is most in keeping with the character of the day, which is a memorial of God's creative work. But let it not be an aimless ramble, the parents discussing the plans for the coming week, the children running hither and thither, with no sense of the sacredness of the day. Rather let spiritual instruction, suited to the lambs, be given. It does not require a large amount of genius or learning to draw most impressive lessons from the natural objects that surround one on such a tour;

and the truths thus planted in the mind of a child, will in due time yield their harvest.

The Bible should be taken, as a matter of course. It will come into use in various ways. A few verses read on fitting occasions will help to associate together in the child's mind the two chief agencies which the Lord has chosen through which to reveal His character,—the Word and the works. Such passages as "Consider the lilies," may afford the text for a conversation both interesting and highly instructive. While the parents talk these things over with the children, they will find their own trust and confidence in their heavenly Father growing stronger.

A small microscope will add to the enjoyment of the afternoon. By its use the flower or leaf or tiny bit of moss that caught the child's fancy may be more carefully examined to his own great delight. It is a very striking thing that natural objects, unlike the most of the creations of man, challenge the closest scrutiny, and reveal new beauties both of form and colour at every nearer approach. Moreover, some of the very small flowers, which seem insignificant to the naked eye, take on rare beauty and attractiveness when examined under the glass.

Suppose it is a rainy day, what then? The object, spiritual instruction, should still be kept in view. If the parents have been thoughtful enough to provide a collection of interesting pieces of rock, pressed leaves and flowers, etc., a very interesting time may be had in studying them, and drawing lessons that will be helpful to the daily life. Bible pictures may also be looked over, and the Bible stories told anew. The Sabbath-school lesson for the following Sabbath may be studied by the whole family with the aid of the Scripture atlas, Bible Dictionary, and other helps. The life of some missionary would be excellent for reading aloud. One of the most important aids in forming the child's religious experience is a close acquaintance with the heroic deeds recorded in the annals of missionary work.

As the close of the Sabbath approaches, it should find the family gathered for worship. Let this be the happiest moment of the day. Choose a passage of Scripture that even the little ones can understand. If possible, sing one or two bright songs, and let the prayers be practical, simple,

and right to the point. In some families it is the custom to have each member repeat a verse of Scripture learned during the week. The meaning of the several scriptures may then be dwelt upon briefly and some helpful points discovered in each.

These are only a few suggestions; but as the earnest, God-fearing fathers and mothers seek light from above, they will receive it in rich measure, and continually be thinking of new means of keeping their little ones profitably employed on the Sabbath and at the same time receiving themselves a fresh inlay of strength for life's duties. It should be added that only as the parents really relish the Sabbath rest themselves, and joy in their God, will they be able to make the day pleasant and profitable for the children.

M. E. OLSEN.

## CHILDREN'S THOUGHTS.

THE necessity of explaining to children the meaning of obscure terms, or phrases with which they are unfamiliar; of questioning them to see that they have the right impressions, and of drawing from them some expression of the ideas received, is not, perhaps, appreciated as it should be. This was once forcibly impressed upon us by a little boy who defined the *incense* that Zachariah was burning in the temple at the time of the angel's visit, as "a lot of little flies," evidently confounding it with *insects*.

From their own childish experiences our readers will doubtless recall some ludicrous construction put upon familiar hymns or texts which have haunted their minds through life. That the old English expressions, not now in common use, so frequently occurring in the Authorised Version of the Bible, often convey very vague and confused or altogether mistaken ideas to the minds of children, is proved by a writer in the *Sabbath-School Times*, who calls attention to some of the queer thoughts that children think:—

"Never shall I forget the overwhelming joy and relief I felt when the meaning of the word 'impotent' first came to me. From the age of five years I really suffered in supposing Christ healed an 'impudent' man. I could not bear to think that one so helped should be saucy to Jesus. Often I longed to ask my father why that man was impudent, but shyness held me back. When he read of one being impotent 'in his feet,' I thought that meant he kicked at those about him.

"Oh, how we puzzled our little heads over 'divers' diseases'! We longed to ask what sort of ailments divers had, and



whether they were afflicted with more maladies than are common to mortals.

"The story is told of a boy who wanted to name his dog 'Moreover.' 'Why do you choose that?' asked his father. 'Because it is a Bible name,' replied the lad. 'You know it says, "Moreover the dog came and licked his sores."' "

"Children take up things queerly, and there is no telling how a word or sentence will strike them. . . . In our old home there was a large wood-shed, across one end of which stood a huge cheese-press, with beams and bars and towering cross-pieces. It was my childish idea of immensity. When father read that the crowd could not get near to Jesus 'for the press,' I thought a big cheese-press stood in the streets or near some home where He was preaching. I could not walk past that tall press to-day without the old fancy returning. Yet how little my parents imagined that the innocent old hulk in the wood-shed was giving me such a grotesque interpretation of Scripture. Hymns are often misleading, also, and sing their oddities into a child's heart for ever. One little girl thought 'the consecrated cross I'll bear,' referred to a 'cross-eyed bear,' of which she had a vague terror. No hymn puzzled me so much as the one containing the lines:—

"And just before, the shining shore  
We may almost discover."

I could not make out what it was these saints discovered. I was too young to know about the comma after 'before,' and I pictured rows on rows of people standing in front of the shining shore, peering and striving to discover—almost doing so, but never quite seeing the object of their search."

#### GIVING, SHE STILL HAD.

IN Connecticut, a few years ago, there lived a lady who had a beautiful flower garden in which she took great pride. The whole neighbourhood was proud of it, too, and drove miles to see it. She fastened two large baskets on the outside of her fence next to the road, and every morning they were filled with cut flowers—the large, showy kinds in one basket, and the delicate, fragile kinds in the other.

All the school-children going by helped themselves, and studied the better for it; and business men took a breath of fragrance into their dusty offices, which helped the day along.

Even the tramps were welcome to all the beauty they could get into their forlorn lives.

"You cut such quantities!" some one said to her. "Aren't you afraid you will rob yourself?"

"The more I cut, the more I have," she answered. "Don't you know that if plants

are allowed to go to seed they stop blooming? I love to give pleasure; and it is profit as well, for my liberal cutting is the secret of my beautiful garden. I am like the man in 'Pilgrim's Progress'—the more I give away, the more I have."

It is not alone in the garden that this rule holds good. We are constantly learning that giving does not make us poor, but rich; that the more we give to our fellow-men of love and sympathy and kindness, the higher swell the fountains of these feelings within our hearts.—*Selected.*

#### THE CORNER CUPBOARD.

THE corner cupboard long ago  
Was in a nook I used to know,  
A farm-house kitchen, neat and clean,  
Upon whose window-sill were seen—  
Fragrant in memory to-day—  
Some pots of musk and fuschias gay.

That cupboard still remains to me  
A landmark in my history!  
For in my childhood, many a time,  
Upon my high chair I would climb,  
And, opening the door with care,  
Survey the household treasures there!

In an old teapot there was hid,  
Although I dare not lift the lid,  
A precious hoard—a sum no doubt  
To my young mind past finding out—  
Which, I have heard my mother say,  
Was kept against a rainy day.

Here, too, a Dresden shepherdess  
With dainty grace held back her dress,  
So full of pride she could not choose  
But gaze on her fine buckled shoes,  
Regardless of her shepherd swain  
Whose lofty look concealed his pain.

Mirrored upon a polished urn  
It was a marvel to discern  
Two cheeks, a nose, a pair of eyes,  
Now dwindled, now of monstrous size,  
Yet big or little, faint or clear,  
My only portrait many a year!

The plates and saucers here displayed,  
The cups in shining rows arrayed,  
Tinted with leaf and blossom, told  
In pageantry of blue and gold  
Of state occasions, birthday joys,  
And tables packed with girls and boys!

Those hours long since have passed away,  
Yet in my memory they stay!  
And in the kitchen neat and clean  
Upon his chair a child is seen,  
Still pleased and eager as of yore  
The corner cupboard to explore!

—J. R. Eastwood.

#### A FAITHFUL AMBASSADOR.

IF the young man of whom the following story is told had not obeyed the command of the Master, "I say unto you, that ye resist not evil," he would not only have risked his life, but would certainly have missed the heaven-sent opportunity of being God's mouthpiece in beseeching a

lost sinner to accept the salvation purchased by the sacrifice of His own life. Of all who are themselves reconciled to God, the Apostle Paul writes: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Leonard Fell, son of Margaret Fell, returning from meeting one Sunday evening, and passing along a solitary road, was suddenly attacked by a highwayman, who, seizing the bridle rein, demanded, "Your money or your life!" The young friend immediately took out his purse and handed it to him. As he did so, the robber seeing seals and watch and chain, became bolder, and presenting his pistol again demanded, "Your watch or your life!"

The watch was given him, and emboldened still more by this, and thinking he had only a coward to deal with, he presented his pistol again saying, "Your horse or your life." The young man dismounted and the robber mounted the horse, and would have ridden off, but Leonard Fell took hold of the bridle rein, and began to expostulate with him on his sinful course, preaching to him of "righteousness and temperance and judgment to come."

Again the pistol was presented with the threat, "If you do not stop you are a dead man," but without paying any regard to his threat, our young friend continued his earnest words of rebuke and exhortation to the great amusement of the robber who exclaimed, "I thought you were a coward; you gave me your watch and your horse to save your life, and now you have nothing more to lose you risk it standing there preaching to me."

Leonard Fell's reply is worthy of being written in letters of gold: "Though I would not risk my life to save my money, my watch, or my horse, yet I will risk it to save thy soul."

The man dropped his pistol, listened to the words of the young preacher, dismounted, confessed his sin, gave the story of his past life, and the circumstances that had led him to such a course; how he had taken to drinking, lost his work and his character, and when going down hill, found every one ready to give him a kick, so he had gone from bad to worse, until, with a sickly wife and starving children, he had been driven to his present life.

Leonard Fell gave him his address and promised to provide him work if he would forsake his evil ways and abstain from liquor. He did so, and became a changed character, and henceforth lived industriously and honestly.

It would be a very good thing for the world if we were all as anxious to discharge our duties as we are to maintain our rights.—*Elmo.*





### THE GREAT DRAGON.



camps, and war.

During the last few weeks especially, in celebration of the victories gained by the British troops, the streets have been lined with flags and banners. The union flag of Great Britain has been seen floating everywhere.

This, as you most likely know, is made by the union of the three national crosses of England, Scotland and Ireland,—the cross of St. George of England, of St. Andrew of Scotland, and of St. Patrick of Ireland.

A red cross on a white ground is the cross of St. George. You know the story of St. George and the dragon connected with this, the fable of how St. George fought and conquered the great dragon that was a terror to the people, and delivered them from its destroying power.

Now I am going to tell you a story, not a fable, but a true story of a real dragon, and how he was conquered. This is of much more importance to you than the relief of Mafeking or the fall of Pretoria, for this old Dragon is still going about seeking whom he may devour. But the One who has conquered him has told us just how we may escape from his power.

The Apostle John saw in a vision the history of this "great red Dragon," and he was told by the Lord to write it out for us. So John wrote:—

"I beheld and there was war in heaven; Michael and His angels fought against the Dragon; and the Dragon fought and his angels."

"Michael the Archangel," "the chief Prince," the Captain of the Lord's host, is the Lord Jesus Christ. You know who

it was that fought against Him in heaven: he who was once called "Lucifer, Son of the Morning," but who is now, as John goes on to explain, "that old serpent called the Devil, and Satan." You see that there were some in heaven who joined him in his war against Michael, for "the Dragon fought, and his angels."

Then John tells the result of this war: "And the Dragon fought, and his angels, and prevailed not, neither was their place found any more in heaven."

This was the beginning of the great war that has been going on ever since, the war between *truth* and *falsehood*, between right and wrong. For Jesus is "the Truth," and Satan is the Father of lies. God's Word tells us that "he abode not in the truth, . . . for he is a liar, and the father of it." So all truth, all that is right and true and good, comes from Jesus; while falsehood, error, wrong of any kind comes always from His enemy Satan.

Think of this, children, when you are tempted to stray ever so little from the strict truth, that in doing this you are joining the Dragon and his angels in their warfare against the Son of God, and I am sure you do not want to enlist in their army.

Perhaps you know the old Latin proverb which means, "Great is the truth, and it must prevail." The same thing is taught in Faber's lines,

"For right is right, since God is God,  
And right the day must win."

So Michael did not fight with the Dragon to see who would get the victory, but to show to every one that He already had it. The victory was decided before the war began.

How different this from any of the wars of the nations of earth. In them any small chance may turn the tide of battle and bring victory to one side or other, as history has often proved. But in this great warfare the victory is always on the *right side*, the side of truth, because it is the side of Christ, who has "all power in heaven and in earth." "The banner that

has Christ on one side, always has Victory on the other."

So "the great Dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." The prophet Isaiah saw this long before John did, and he said: "How art thou fallen from heaven, O Lucifer, Son of the Morning! how art thou cut down to the ground." And Jesus said: "I beheld Satan as lightning fall from heaven."

But though defeated in this first great battle, the Dragon did not stop his war. He came into Eden, the garden of God, in the form of a beautiful fiery serpent (this was before the serpent was cursed and made to grovel in the dust, as it now does) and he deceived Eve so that she did not know it was the Dragon, the great enemy of Christ. So she was taken captive by him, and through conquering Adam and Eve he got power over the earth and began his work of destruction here.

Then Michael, who had conquered him in heaven, came down to earth to fight the great Dragon that was destroying His children. But because it was *man* whom the Dragon had overcome, it was *man* only that could break his power over the human family. So the Son of God came in the form of man and fought with the Dragon and conquered him, so that all might see that God had given to *man* the victory over him.

Michael dealt the Dragon a crushing blow, bruising his great head, but in doing this His own heel was bruised, and for ever He will bear the marks, the scars of the wounds that He received in this conflict.

"Crown Him the Lord of Love;  
Behold His hands and side,  
Those wounds yet visible above,  
In beauty glorified."

Now the great Dragon knows that he has been conquered, and that his power over man has been taken away; but he still lifts his ugly head and roars in a way to make people think that he has all power. But Jesus says: "Behold I give unto you power over all the power of the enemy, and nothing shall by any means hurt you."

If we believe Him, and place ourselves on His side, He will clothe us in invincible armour, give us a sharp sword that cannot be broken, and Michael Himself and all His angels will fight for us. Then we can sing the grand old hymn of Martin Luther:—



"And were this world all devils o'er,  
And watching to devour us,  
We lay it not to heart so sore;  
Not they can overpower us.  
And let the prince of ill  
Look grim as e'er he will,  
He harms us not a whit:  
For why? His doom is writ;  
A word shall quickly slay him."

Another time we will talk more about the war that the Dragon is still carrying on in the earth, and the armour that God has provided for His soldiers.

"CONQUERING now, and still to conquer,  
Rideth a King in His might,  
Leading the host of all the faithful  
Into the midst of the fight.  
Not to the strong is the battle,  
Not to the swift is the race,  
But to the true and the faithful  
Victory is promised through grace."

### CONQUERING THE DRAGON.

A NATIVE teacher in India was told by some Mohammedans there that it was beneath the Lord Jesus Christ, if He is God, to become man and die for sinners. Here is the answer that he gave them, as it is related in "The Gospel in all lands":—

There was once a very good king. Now it happened that near to his palace there was a well, broad and deep. It was called the Well of Sin. At the bottom of this well there was an old dragon, and whoever fell into the well was instantly devoured by him. No one ventured to descend into the well to kill the terrible monster.

One day the king was seated on his throne administering justice, his crown upon his head, and surrounded by his grandees. While he was thus engaged, a servant rushed into the court, saying, "Please, your majesty, your youngest son has fallen into the Well of Sin, and there is no one who can save him; he will be devoured by the dragon."

The king then rose, took off his crown, laid aside his royal garments, girded his girdle around his loins, and stood before his courtiers in the form of a servant.

His whole court looked upon him in astonishment. "What is the king going to do?" they asked on all sides. "Will he descend into the Well of Sin?" The king walked calmly toward it, and deliberately went down into it. The nobles stood aghast.

When he reached the bottom there was a fearful struggle. It was long and severe. The dragon put forth all his strength, but he was conquered at last. There was a great silence, and then, behold! the king reappeared from the Well with his youngest child in his arms. When they looked at the king the courtiers perceived that the struggle had indeed been dreadful; the king had not escaped without wounds.

There were wounds on his hands and feet, a wound in his side, while his head was covered with bruises. But the child was safe and sound, and the king joyfully placed him in the midst of his court. The joy of the courtiers was very great, while the child clung to his father, looking at him with a great love.

"Do you think this action was beneath the great and good king?" asked the teacher.

"It was not! it was not!"

"Well, then, friends," he continued, "are we not the youngest child in God's creation? Have we not all fallen into the Well of Sin, and are we not in danger of being devoured by that old dragon—Satan? Was it not a great thing for God to send His Son into the world to destroy the Evil One?"

Then the teacher opened the Testament and read, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life."

### THE BOY AND THE SPARROW.

ONCE a sweet boy sat and swung on a limb;  
On the ground stood a sparrow bird, looking at him.  
Now the boy, he was good, but the sparrow was bad,  
So it shied a big stone at the head of the lad;  
And it killed the poor boy; and the sparrow was glad.

Then the little boy's mother flew over the trees,  
"Tell me, where is my little boy, sparrow-bird, please?"

"He is safe in my pocket," the sparrow-bird said;  
And another stone shied at the fond mother's head;

And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed;

But it wasn't by me that the story was fixed.  
'Twas a dream a boy had after killing a bird;  
And he dreamed it so loud that I heard every word;  
And I jotted it down as it really occurred.

—Good Words.

### BIRDS' EYES.

A GREAT many men see nothing more in birds than something to be shot at. Many boys regard them as targets for stones. Many women seem to see in the soaring wing only an ornament for a hat, a decoration that appears tawdry enough to those who take pleasure in bird life. But those who observe animal life, and study its ways, find many curious things about the commonest of the things that live in the fields and woods. The *Spectator* tells us the following about the eyes of some birds:—

As a rule, the eyes of the hawks are light yellow, bright, and piercing, with wonderful powers of sight.

The true falcons, which do not surpass the hawks either in size or courage, have black eyes.

There is something roguish in the light blue eye of the jackdaw, which would be pure ruin to the character of its grave cousin, the rook, if, by some unkind freak of nature, one were born with such an eye.

There seems good reason to believe that this feature leads birds to detect and destroy the young newly hatched from the eggs of other birds which have been placed in their nests.

But there is one middle shade found in birds' eyes which is very beautiful; this is the so-called 'gravel-coloured' eye of certain breeds of pigeon. This is really a bright shade of tawny red, and though unshaded by lashes, gives to the birds a bold, intelligent look, different from the eyes of most animal faces.—*Little Friend*.

### THE HOLY SPIRIT.

THE Spirit of God which moved upon the face of the waters was the Holy Spirit, whose existence is thus made known to us in the very beginning of the Bible. The Holy Spirit united with the Father and the Son to create the world, as He still unites with them to save each soul,—three glorious persons in one only God over all, blessed for ever.

We are here taught that, although soon after, the plants, the animals, and man, with all the wonderful works of creation, sprung from the earth and the waters, yet it was not the earth and the waters which produced them by any virtue or power in them,—it was the creating Spirit who prepared them, and caused them to spring forth.

How beautiful and significant is the expression, "The Spirit of God moved upon the face of the waters." The Hebrew word translated "moved" refers to the movement of the wings of a bird as it hovers over the nest.

What more beautiful emblem could be found in all nature to signify the life-giving creative power, than that of a bird hovering in silence over the lifeless egg from which a beautiful and graceful creature will soon burst forth—bright and gay as the peacock, pure as the swan, dazzling our eyes with its beauty like the humming bird, or charming our ears with sweet sounds like the nightingale?—*L. Gaussen*.

"THE lark flew up in the morning bright,  
And sung and balanced on sunny wings;  
And this was its song: "I see the light,  
I look o'er a world of beautiful things;  
But, flying and singing everywhere,  
In vain I have searched to find the air,"



## A TRAGEDY OF THE FOREST.

THE sacredness of life is so little comprehended by most men, that the sacrilege of wantonly destroying God's creatures who share it with them has come to be regarded as "sport." A writer in *Scribner's* some time since told a striking story of one who for weeks and months followed the trail of a stag, but when at last he came in sight of his prey, "so grand, so charged with life, he seemed a precious, sacred thing" and the hunter could not shoot. For a time he waited, hoping to get the mastery over this feeling, which he at first despised as a weakness, but when the creature turned and faced him, and

them shooting down near camp; they finally yelled for me to come down with a lantern. It was just dusk, and I took a lantern and started. When I got there, they showed me a wounded doe they had shot, and one of the butchers was about to cut her throat. I wanted to go away. She tried to rise up, and bleated so pitifully that the tears came to my eyes; but I did not want to be considered a baby, so I stayed to see it out. If God will spare me from witnessing another such scene, I shall be happy. The doe seemed to think I was the only one in the party that had any heart and she looked up at me with the most beautiful eyes I ever saw, except the eyes of the girl I love, and there were tears in her eyes, if I know tears when I see them.

"One of my friends put his knee on the

stomach, and how she fell down and bleated, and got up again, and tried to get away, until my brain reeled and I went to bed.

"In my dreams now I see that dark place in the woods, dimly lighted by the lantern, and the tragedy enacted there. I see the appealing look of those beautiful brown eyes. It is a wonder I did not stand between those men and their victim, and make them let her go.

"The boys sent me a piece of venison from that doe when we got home, but I might as well have attempted to eat a piece of my sweetheart. I am no cannibal. Do you know, I find it hard work to speak to my two friends who murdered that deer?"



he met the full, clear gaze of its regardful eyes, he trembled, and "found it hard to look a wild beast in the eyes when he was trying to take its life." That gaze finally revealed to him a kinship with himself; he saw the stag as a conscious sharer of the same life that throbbed in his own pulses, and he could not bring himself to "the awful crime" of slaying one whom he now recognised as "a brother."

Something of the same feeling was doubtless experienced by the farmer who said that he could not kill or eat "anything that had looked out of eyes." A recent writer gives this pathetic description of his experience in witnessing what he calls "the murder" of a beautiful doe by a party of campers:—

"There were two pirates in our party, who wanted blood, and one day we heard

neck of that beautiful creature, and held it down, and took a knife and placed the point on her beautiful throat, as a murderer might on the throat of a beautiful woman. There was a cut in the flesh, the blue blood came out in torrents, the body heaved, the deer cried, and the life blood went out. I felt as if I had stood at the death-bed of a beautiful child, and watched the last heaving of the bosom as the last breath came like a sigh almost human.

"I wanted to go away and cry, but those heathen would never have let me hear the last of it, so I stayed. I did nothing but carry the lantern, and I hated those fellows who dragged that beautiful creature up to the camp. They were covered with blood, and seemed to glory in it, like men you have read about who have killed somebody. The boys worked all the evening, skinning that beauty, and talking of how they plugged her in the foreleg, and in the

## THE HEAD OF THE HERD

DO animals ever feel the fine sense of responsibility which human beings term *noblesse oblige*? It would seem so, past all doubt, from a pretty story told by Dr. Wood Hutchinson, in the *Contemporary Review*.

Doctor Hutchinson was hunting one day with another ranchman on the table-lands of the Platte River, when they caught sight of a small group of antelope grazing upon the slope of a hill about two miles away.

Making a long detour to get down the wind, the men hobbled their horses, and crawled, it seemed about three miles, mostly on their stomachs and elbows, until they found themselves, hot and sandy, at the back of the ridge on which the antelope had been seen.

Up this ridge they crawled, their hearts in their mouths, while the animals must



have grazed up the slope to meet them, for the men suddenly looked up and saw a superb prong-antlered head silhouetted against the sky-line. Instead of taking a steady aim as they lay, Doctor Hutchinson and his companion went crazy at once, leaped to their feet and blazed away wildly at six frightened antelope who went dashing down the steep slope like so many jack-rabbits.

Of course they missed everything, and dropping their empty guns, they drew big six-shooters and began popping at the antelope as they dashed up the opposite slope of the narrow valley.

Suddenly they noticed the biggest buck drop behind the others, and for a moment they thought he was wounded. To their astonishment, however, he turned again, and they saw what he was doing. He was defying them to distract their attention, until the does and fawns could make good their escape!

The little herd soon reached the top of the ridge, plunged over, and were lost to view; but their plucky champion stood proudly for several seconds on the summit, stamping his feet angrily at the ranchmen, until a backward glance assured him that his family were out of range behind the hill, when, with a last toss of his head, he whirled and was after them like a flash.

"For some reason or other," says Doctor Hutchinson, "we didn't think of reloading our rifles for another long-range shot, but took off our hats to him as he went over the ridge and had the decency to be glad we had missed him."—*Youth's Companion*.

### THE ANTELOPE HELIOGRAPH.

SOME years ago, while riding across the upland prairie of the Yellowstone, says a writer in the *Century*, I noticed certain white specks in the far distance. They showed and disappeared several times, and then began moving southward. Then in another direction I discovered other white specks which also seemed to flash and disappear. A glass showed them to be antelope, but it did not wholly explain the flashing or the moving which ultimately united the two bands. I made note of the fact, but found no explanation until the opportunity came to study the antelope in the Washington Zoo. I had been quietly watching the grazing herd on their hillside for some time; in fact, I was sketching, which is quite the best way to watch an animal minutely. I was so quiet that the antelope seemed to have forgotten me, when, contrary to rules, a dog chanced into the park. The wild antelope habit is to raise its head every few moments while grazing, to keep a sharp look-out for danger; and these captives kept up the practice of their race. The first that did so saw the dog. It uttered no sound, but gazed at the wolfish-looking intruder, and all the long white

hairs of the rump-patch were raised with a jerk that made the patch flash in the sun like a tin pan. Every one of the grazing antelope saw the flash, repeated it instantly, and raised his head to gaze in the direction where the first was grazing. At the same time I noticed on the wind a peculiar musky smell—a smell that certainly came from the antelope.

Some time later the opportunity came to make a careful dissection of the antelope's rump-patch, and the keystone to the arch of facts was supplied. My specimen, taken in Jackson's Hole, was a male under six months old, so that all the proportions, and indeed the character, are much less developed than in the adult. The fresh skin was laid flat on a board, and then the pattern and mechanism of the rump-patch were clearly seen. The hairs at the upper part of the patch were  $3\frac{1}{4}$  inches long, grading to the centre and lower parts, where they were only  $1\frac{1}{4}$  inch long, all snowy white, and normally lying down flat, pointing toward the rear. Among the roots of the hair was a gland secreting a strong musk. On the under side of the skin was a broad sheet of muscular fibres, which were thickest around the centre; they have power to change the direction of the hair, so that all below stands out and all above is directed forward. As soon, therefore, as an antelope sees some strange or thrilling object, this muscle acts, and the rump-patch is changed in a flash into a great double disk or twin chrysanthemum of white, that shines afar like a patch of snow; but in the middle of each bloom a dark-brown spot, the musk-gland, is exposed, a great quantity of the odour is set free, and the message is read by all those that have noses to read.

Of all animals man has the poorest nose; he has virtually lost the sense of smell, while among the next animals in the scale scent is their best faculty. Yet even man can distinguish this danger-scent for many yards down wind, and there is no reason to doubt that another antelope can detect it a mile away.

Thus the observations on the captive animals living under normal conditions prove the key to those made on the plains, and I know now that the changing flecks in the Yellowstone uplands were made by this antelope heliograph while the two bands signalled each other, and the smaller bands, on getting the musky message, "Friends," fearlessly joined their relations.

**Riding an Ostrich.**—The possibility of the ostrich being used for a kind of two-legged saddle-horse, as the natives of Abyssinia are said to have employed it, was demonstrated at Pasadena, California, recently, by a correspondent of the *Scientific American*. He not only mounted a full-sized male ostrich and rode 100 yards on its back, but also had a photographer make a picture of him on his feathered steed.



### FOOD COMBINATIONS.

THE question of the proper combination of foods and food stuffs is one of interest both to the one who prepares the food and to the individual consumer. This subject may be discussed under two heads, as follows: Kinds of food to combine, and amounts of food stuffs to combine.

In discussing this topic, we purposely leave out of the question all animal products, as not belonging to the natural diet of man, and confine ourselves to the plant creation. The edible portions of all plants may, it is believed, be divided into three distinct classes; namely, fruits, grains, and vegetables.

A person with a vigorous digestion may for a long time seem to digest any combination of these different foods without apparent trouble, especially if he is working at hard physical labour; but the person who has from some cause an impaired digestion, or who is living a sedentary life, cannot with safety be careless about the combinations of these foods. We believe the following rule to be a good one for everybody to follow: "If you wish to enjoy the best of health, do not eat fruit and vegetables at the same meal. Eat fruit and grains at one meal and vegetables and grains at the next." We have seen this simple rule carried out with good results in cases where there had been much trouble with digestion.

Three reasons for this rule may be given: First, when fruits, grains, and vegetables are all eaten at the same meal, there is very likely to be too large a variety. Too great variety hinders the digestive juices in their work. Second, the large amount of woody fibre in most vegetables has the tendency to hold the sugar of the fruit for a longer time than it would otherwise be held, and thus it is allowed to remain in the stomach until it ferments. Sour stomach is often produced in this way, and if it is continued, many other evils may follow. Third, but not least in importance, is the temptation to overeat when one combines all kinds of foods. One thing after another is eaten because it tastes good, and we think we must have a little of each dish, and before we are aware of it we have eaten too much. This causes a stretching of the walls of the stomach, which, if the practice of overeating is continued, becomes after a while almost incurable, and causes much suffering. The fact that both fruits and vegetables are composed so largely of water, and that such large amounts must be eaten in order to get enough nourishment, makes it almost



necessary to overeat where they are combined, and especially if the vegetables are partaken of very freely. A person may even overeat where only fruit is taken, or a large amount of fruit with well-baked grains, but as the fruit is so quickly absorbed no bad results will follow.

Large quantities of vegetables are a doubtful diet, and it seems much better to restrict one's bill of fare to a great extent simply to fruits and well-baked grains (zwieback, rolls, biscuits, granose, bread). By the term "grains" we do not by any means wish to be understood to mean porridge, but dry baked bread or unleavened bread, which is so thoroughly baked or rebaked that it is browned right through. Light bread may be sliced and baked in the oven, thus making home-made zwieback.

#### AMOUNTS OF FOOD STUFFS TO COMBINE.

There are many who are slowly but surely starving themselves and their families by not using a sufficient amount of certain important food stuffs. By food stuffs is meant those food elements which go to make up all foods,—albumen, sugar, starch, salt and water. By numerous experiments it has been decided that a proper diet should contain about 15 per cent. of albumen, 75 per cent. of carbohydrates (sugar and starch), and 10 per cent. of fat, salts, and cellulose (woody fibre) not counting water. In order to have this proportion of the food stuffs in our daily bill of fare, we must do a little planning. One cannot have the proper amounts and live on fine white-flour bread and potatoes. There would be a lack of albumen and fat. One would either have to eat too much starch for the digestive organs, thus overeating, or eat too little albumen, and thus slowly starve for the lack of that material which goes to build up the muscles and nerves. The brain does not have proper food, and the whole system suffers, and that in a land where there is enough and to spare, all because the individual is not getting enough of some one food stuff. He may be paying a good price for his board, but all his food is prepared from material in which there is something lacking.

By a little calculation one may combine nuts and legumes with grains and fruits or with vegetables so that there will be enough of each kind of food stuff; and while these few simple principles are being carried into effect, one will often have a better relish for his food, and if proper exercise in the open air is combined with the proper food combinations, Heaven is pledged to help him to the best health possible under the circumstances. A perfect combination would be good food well cooked and properly eaten, exercise in the open air and sunshine, with a clear conscience all the time. What better can you ask?

W. A. GEORGE, M.D.



—A Minneapolis merchant holds a life insurance policy for £200,000, the annual premium being £9,676.

—Fire in a New York tenement caused the death of ten occupants, and severely burned six others.

—Wireless telegraphy is now in practical use between two of the Fire Brigade stations in London.

—One man was killed, and sixteen people were injured, by a run-away tramcar, near the exhibition grounds in Paris.

—London hospitals have treated nearly two millions of patients during the past year, about half of whom required surgical aid.

—Sharp fighting is reported from Ashanti. More troops, with new supplies of arms and ammunition, have been dispatched.

—A Norwegian gold-digger from the Klondyke was robbed of £10,000, the entire amount of his savings, while celebrating his marriage at Christiania.

—The London dockers' strike continues, neither extending, nor giving signs of collapse. Imported non-union men are doing the work; hence there is little delay in unloading the shipping.

—A boy getting beyond his depth while bathing at Waterford, his brother went to his assistance, and was soon in danger himself. A friend then plunged in to save the brothers, and all three were drowned.

—The new canal, connecting the North Sea and the Baltic by way of the rivers Elbe and Trave, was opened by the Kaiser at Lübeck. The canal is forty-two miles long, 120 feet wide, has cost £12,000,000, and required five years for its construction.

—The tram strikers of St. Louis have in a number of instances resorted to personal violence in attempting to stop the running of trams, the casualties from such disturbances amounting thus far to nine killed, six severely wounded, and 150 otherwise injured.

—Fifty young Englishmen have bought a large tract of land within fifteen miles of New York City, and are establishing themselves there as a farmers' colony. The farming is to be carried on according to the best scientific methods, and the customs of English social life are to be rigidly adhered to by the colonists.

—A spot on the sun about thrice the diameter of the earth has been discovered by means of the great telescope at the Paris Exhibition. The discoverer says that this spot, which will be visible to the naked eye in a day or two, will probably be followed by other spots, and the consequence will be a period of excessively hot weather.

—A very serious railway accident occurred on the 16th inst. A train on the Great Western railway, crowded with passengers bound for the races at Windsor, was standing at the down platform at Slough, when the West of England Express, which had followed it from Paddington, rushed into it with terrific force, both wrecking it, and tearing down a considerable part of the station roofing. The woodwork soon took fire, and a heart-rending scene followed. Three passengers were instantly killed; two have since been added to the list, and more than seventy are reported as injured. The train hands rendered hearty and efficient assistance. The cause of the accident is not known, but is believed to be due to some defect in signalling.

—A party of excursionists travelling from Hastings on the South-Western railway had a very unpleasant shaking-up. When Hampton Court was reached, the train dashed into the stop buffers at the end of the platform, and forty of the passengers received slight injuries. The accident is attributed to defective brakes.

—The Republican Convention has met at Philadelphia, and nominated Mr. McKinley as its candidate for the American Presidency. The leading planks in the Republican platform are the gold standard, protection for American industries, and expansion. This party also advocates liberal pension laws, and a reduction of the taxes imposed on account of the Spanish-American war.

—An exchange relates that "women bull-fighters performed in Spain and dispatched four bulls to the delight (!) of a vast audience." This does not surprise us very much. When thousands of women can sit in the amphitheatre, and watch with pleasure the progress of the bloody sport, it is to be expected that a few will be found who have the hardihood to take a hand in it themselves.

—A scientific congress sitting in Rome has come to the unanimous conclusion that the trailing skirts of women are productive of disease. The dresses of women who had promenaded the streets for an hour were found to be infested with whole colonies of microbes. It ought not to be necessary for scientists to prove the harmfulness of the long skirt. Common sense would tell us that a woman's dress was not intended for a street sweeper.

—The Bible Temperance Association of Belfast has passed a resolution offering one hundred guineas to "any chemist who will, before any competent committee, extract a single ounce of alcohol from any quantity of grain, grapes, or other vegetable substance, as produced by nature through life and growth, before deterioration by chemical decomposition, fermentation, or decay has taken place." They might safely offer a thousand times as large a prize for the thousandth part of a drop of alcohol produced by life and growth, for they would never be called upon to pay the money.

—The *Daily Chronicle* tells the following little story of Russian red tape: "A gentleman in Moscow ordered a particular kind of horse from one of the Government breeding establishments. After a delay of three weeks he received an official communication, spread over much paper, to the effect that as he had omitted to forward a stamp for a reply there could be no answer to his request. This document was signed by several officials. The gentleman apologised and sent the stamp at once. In the course of the next week he received another communication from the breeding establishment to say that a horse such as he required could not be supplied."

—The news from China, though sufficiently serious, is somewhat more assuring. According to a dispatch from Shanghai, Admiral Seymour, with the combined European relief force, has reached Peking, having done some fighting on the way. The legations are reported to be safe. The Boxers have burned the Roman Catholic Cathedral, the Mission Chapel, and a number of Chinese houses in the neighbourhood of Tientsin; but on attacking the foreign settlement, they were repulsed by the guard with a loss of about a hundred men. Russia has landed four thousand troops in China, the Japanese troops there number 3,000, and with British reinforcements the relief force should be about 10,000 strong. All the powers, including the United States, are hurrying more troops to the country. Lord Salisbury, in a recent speech before the Society for the Propagation of the Gospel, begs the missionaries to moderate their zeal in China, and especially to avoid giving unnecessary offence to the native religions.



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It is one thing to be serious, but quite another thing to be sad. Many people make the mistake of thinking that both words mean the same thing. Life is a serious thing, but there is no sadness in it, if we have real life. The more serious the question of living is with us, the more joy and gladness do we have. It is a serious matter to be a Christian, but only pure joyousness. One who is a Christian in real earnest, in all seriousness, is the gladdest, happiest being in the world.

In an article on "the Rationale of Ceremonialism," in the *Church Family Newspaper*, Rev. Chancellor Lias says that,

"The ritualist picks out the very century—the thirteenth—in which the blunders in doctrine and practice of an age of ignorance had begun to be formulated, labels its practice "our Catholic heritage," and strives by every means in its power to force that practice upon a nation which began to grow great from the very moment it cast that system of doctrine and ritual aside."

The *Glad Tidings* is the appropriate title of a book by Dr. E. J. Waggoner, just issued by the Pacific Press Publishing Co., of California. This work, which is a practical study of Paul's Epistle to the Galatians, comes out at a most opportune time. Probably no part of the sacred Word is better calculated to throw light on the questions at issue between the so-called sacerdotalists and those who oppose the introduction of Romanist forms and ceremonies than this epistle. In fact, the circumstances which called it forth are, in the main, reproduced to-day, when there is a large and apparently growing class, within the pale of the Protestant churches, who, it must be said, "pervert the Gospel of Christ," and seem to justify the saying that Christianity has more to fear from her friends than from her enemies.

A positive testimony is needed at such a time, and this we find in the book under review. The author deals not with theories, but with living facts; with Christianity, not as a system of doctrine, but as the power of God unto salvation to every one that believeth. The book, therefore, is not only of interest to the Bible student as a

thorough-going exposition of an epistle which presents some difficulties and whose teaching has been frequently misapprehended and misapplied, but in its practical treatment of the great verities of the Gospel it affords spiritual instruction of benefit to every Christian.

Perfect clearness is a marked characteristic of the book. There is no beating about the bush, no theological hair-splitting, no mystification. The author knows precisely what he wants to say, and has the faculty of telling the reader so that he will know it too.

We predict for this helpful and timely work a wide circulation, and are sure that wherever it is read, it will give clearer views of the saving power of the Gospel.

For the price, see announcement on previous page.

A GOOD example of what may be done by one who has a will to do, is furnished by the case of G. H. Burleigh, a carpenter, who ten years ago joined the Toronto police force, and then began the study of medicine, devoting his lonely night walks to thinking over and fastening in his mind the various knotty questions involved in the study, with such success that he has obtained the degree of M.D. at the university. How often we have thought, as we have passed by watchmen, cabmen, gate-keepers, etc., "What a wonderful opportunity they have for study!" Yet it is a rare thing to see one reading even a newspaper. Their abundance of leisure time is wasted in idle, half-unconscious dreaming. As a rule, the hard work of the world is not done by those who have the most time at their disposal, but by those who make it.

APPROPOS of the crisis in China it is interesting to note that while the missionaries have come in for a considerable share of the blame, nothing has been said about the unscrupulous traders whose zealous worship of the god mammon, leads them to deceive and cheat the unsuspecting natives in all manner of ways, and gives these a very unfavourable impression of the foreigners. It is possible that the missionaries have made mistakes, but in view of the fact that the Chinese are notoriously indifferent in purely religious matters but keenly alive to material interests, it is more than likely that acts of injustice in matters of trade are really at the bottom of the trouble. The white man's greed is proverbial amongst the natives of the Orient,

and forms one of the most serious impediments to the spread of the Gospel. The fact that missionaries have been massacred, is no barrier to this understanding of the situation, for the Chinese naturally do not distinguish between white men. They regard them all as undesirable trespassers who have entered the country with suspicious motives and are to be ejected if possible.

### INDIAN FAMINE FUND.

TO those who have already donated to this fund, and others who are intending to do so, it may be a satisfaction to know how far their contributions will go towards the relief of the sufferers. When it is seen how much can be accomplished by a comparatively small sum we believe that others will be encouraged to give according to their ability. The following estimate is given by a contemporary which asks the question, "How many lives will you save?"—

"One penny a day will support one life.

"Four shillings will save a life for two months.

"Eight shillings will save a life until the harvest.

"One pound will save a man, wife, and child until the next crop is gathered.

"Two pounds will save a whole family from death.

"Four pounds will save ten lives for four months.

"Five pounds will save them and afford them the comfort of blankets during the rainy and cold season.

"Ten pounds would save five families.

"Twenty pounds would save a small community."

Amounts received during the week:—

	£	s.	d.
Mrs. Bridge	1	0	
Collection, Plymouth	1	6	6
Mr. Oxley, Bolton	8	0	
Anon, N. London	2	6	
A Friend, Plymouth	1	1	0
W. Whiteside, Leeds	2	6	
A Friend, Finchley	2	0	0
P. T. Readers, per Mrs. Etheridge, Portsmouth	5	7	½
Collection, Portsmouth	5	2	
A PRESENT TRUTH Reader	5	0	
Mr. King, N. London	5	0	
Miss Swift, Canonbury	4	0	
A Friend, Canonbury	4	0	
Mrs. Texteth, Liverpool	5	0	
Per Mrs. Hunter, Plymouth	10	0	
Amount previously acknowledged	11	15	6
Edith and Mabel Escott	2	0	

£19 2 9½