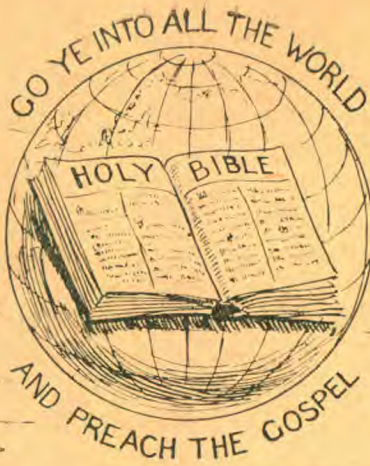


PRESENT

SANCTIFY THEM THROUGH THY TRUTH



TRUTH

THE WORD IS TRUTH

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THE LOST SHEEP OF THE HOUSE OF ISRAEL.

THE GENTILE WOMAN'S FAITH.

(Mark vii. 24-30)*

IN studying this lesson no one must fail to compare with it the parallel record in Matt. xv. 21-28, which is more full, several particulars being given there, that are not mentioned by Mark. In our study we shall combine the two, and take them as one.

AFTER having fed the thousands in the wilderness, Jesus was much sought after, for the people were much taken with the idea of having Him for their king. Then, as now, the people longed for Government support; and to have a king who could at any time provide them with abundance of food, without their being obliged to work for it, was a very attractive prospect. But Jesus did not come to be king over this present evil world, or any part of it, and He evidently wished to be alone, for He took a long journey, from Capernaum to the region of Tyre and Sidon, "and entered into a house, and would have no man know it." He knew that His time for labour was short, yet He did not seek to keep Himself continually before the eyes of the public. He understood that, no matter how pressing the work was, He could perform it better by taking seasons away from the crowds of people. We hear it often said in praise of some evangelist's zeal and endurance, that he works constantly, and does not allow himself any vacation. It is very doubtful praise, if we

take Jesus as an example. It is not by continuous talking that any preacher can accomplish the most good.

"BUT He could not be hid." The word concerning Him had gone out through all the earth (Ps. xix. 4; Rom. x. 17, 18), and wherever He went people recognised Him,



"BE IT UNTO THEE EVEN AS THOU WILT."

and flocked to Him. He was the light of the world; and a city that is set on a hill cannot be hid. He had no need to advertise Himself; His works testified of Him; they were His letters of recommendation. When we consider how the people came to Jesus, not merely out of curiosity, nor for selfish motives, but in faith, we can better understand that which is promised

to His church, in these words: "Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a people that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee." Isa. lv. 3-5.

HERE was a case in point. A woman of Canaan, a descendant of the same people that inhabited the country before the Jews came into it from Egypt, came to Him, begging Him to cast an unclean spirit out of her little daughter. The woman was a Gentile, for that, according to the margin both in the old and the new version, is the meaning of the word rendered "Greek" in verse 26. A Gentile woman sought and found Christ. Moreover it seems as though Jesus took that long journey solely to grant that woman's request; for we do not read of any other work done in that region.

At first Jesus appeared not to heed what the woman said. "He answered her not a word." The disciples thought that this indicated indifference, because she was a Gentile, and they said, "Send her away, for she crieth after us." They did not know the Master as well as the woman did, for she was not at all disheartened by His silence, but continued pressing her request. Then Jesus said, "I am not sent but to the lost sheep of the house of

* International Sunday-school Lesson for July 15.

Israel;" but this saying, instead of repelling her, made her still more bold, and "she came and worshipped Him, saying, Lord, help me." Then Jesus uttered the words which at first thought seem so cruel, "It is not meet to take the children's bread, and cast it to the dogs." The Greek is still more expressive, for it has "little dogs," puppies. Surely, she will now turn away in offended dignity. Not at all; she was ready with a reply, and said, "Yes, Lord; but the dogs under the table eat of the children's crumbs." After that speech what more could possibly be said to test her faith? Jesus answered and said, "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour." The woman believed, for she at once went her way satisfied, and found her daughter healed.

THE first lesson taught by this scripture is that every one who believes the Lord is by his faith an Israelite. Jesus said that He was sent to none but the lost sheep of the house of Israel, yet He immediately granted that Gentile woman's request, and seems to have been sent to that region by the Spirit for that express purpose. The words and the act, taken together, show that the Gentile woman was one of the lost sheep of the house of Israel. In the tenth chapter of John we learn who are the sheep of Christ's fold. "My sheep hear My voice, and I know them, and they follow Me." Anyone who will follow Jesus and who is willing to receive life from Him, is one of His sheep. If people would but consider this one incident, it would settle all the controversy concerning Israel. It is not any special race or nation on earth, but those in all nations who seek and find the Lord as their personal Saviour.

DID Jesus call the woman a little dog? Not by any means. He simply made an abstract statement; it was the woman herself who seized upon it, and applied it to herself; and by so doing she made her case sure. Pride seeks to exalt itself, but faith is humble. It would be in keeping with the spirit of the natural man to say after such a saying, "I am not a dog." How quickly we assert our dignity. How natural for us to make out as good a case as possible for ourselves; but this woman was wiser; she had the wisdom of humility. She wasted no time telling how worthy she was, but showed Jesus that according

to His own words she had a just claim; for, admitting that the children's bread ought not to be given to the dogs, and even tacitly admitting herself to be a dog, she still had a right to the crumbs. Meekness and lowliness of spirit win where pride and self-esteem fail. It is better to be considered a dog, and to get all that we need, than to assert our claim to honour and dignity, and to get nothing. "A living dog is better than a dead lion."

CHRIST'S words and actions showed that He considered the woman to be one of the children, and not one of the little dogs. It was true, as He said, that it is not fitting to give the children's food to the dogs, and the Lord will not do that; but He gave to that woman the best that He had, and in so doing He robbed nobody else. Therefore it is clear that He owned her as one of the children of God.

SUCH faith as the woman had is very rare. The same may be said of the quickness of her perception. But this faith and wisdom were the result of her humility. "With the lowly is wisdom." She had a very humble opinion of herself, and that made her wise in the things of God. She showed that she knew the value of heavenly gifts. When Jesus said that the children's bread ought not to be given to dogs, she went straight to the main point, and indicated that she would be satisfied with the crumbs that nobody else would notice. That which others would consider too trifling to be worth any attention, would be sufficient for her, if it came from God. The least thing from Him is great. A crumb from the Lord's table is enough to feed a multitude. "A little that a righteous man hath is better than the treasures of many wicked." The woman's reply showed that she had a just sense of the fulness of God in Christ. In Christ the small and the great unite in one. A crumb means a feast, and a moment comprehends eternity.

ONE thing more. It is a lesson concerning the power of genuine faith in God. Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt." This shows us that true faith can have anything it desires. True faith will not desire anything that is not good, and God cannot withhold any good thing. It is impossible to believe too much in God. We cannot have too strong faith, nor can our faith in God grasp too much. We can have all

that we believe for. God is infinite in goodness, and in the power to do good. The greatness of His goodness is unsearchable. We cannot think of anything too hard for Him to do, that will exhaust His generosity. "He cannot deny Himself," and therefore whatever good thing we believe that He will do, must be done. Some people—professed Christians, too, even ministers—seem to be afraid that people will believe too much, and will claim too great things from God. Instead of inciting people to believe without limit, they are continually in a fever of anxiety lest they become fanatical. But it is impossible for perfect faith and fanaticism to go together. Faith comes by the Word of God, and fanaticism comes from neglecting the Word. So think of every good thing that you can; call to mind everything that you could possibly desire, not to satisfy your feelings, but to make you better, and then know that God is able and willing to do "exceeding abundantly above all that we ask or think, according to the power that worketh in us." Therefore to Him be the glory in Christ Jesus, throughout all ages world without end.

The Present Reward.—Filled with the Spirit of truth, the Psalmist David said of the commandments of God: "In keeping of them there is great reward." Ps. xix. 11. This is the way the Lord would have us look at the matter, but it is not the common view even among professed Christians, and for this reason so many people of the world are repulsed from accepting the Gospel. They receive a false impression of what it is. They get the idea from much of the talk of Christians, that the Christian life consists in "giving up" everything that is pleasant, and is one continual grind of stern "duty," the word being supposed to signify the doing of disagreeable things because one is obliged to.

But that is not Christianity at all. The commandments of God are "not grievous." 1 John v. 3. They are on the contrary "more to be desired than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." Ps. xix. 10. They are not something hard that we are obliged to do now, in the hope of receiving something by and by that will make up for the hardships endured. There is ample reward in the very doing of them. The law of God is His life, and nobody can do it except by the life of Christ—"God with us"—in him; but the life of the Lord brings ful-

ness of joy. Every unconverted person imagines that there is no pleasure except in a life of self-indulgence, and that to become a Christian is to give up life; but whoever accepts the Lord learns that he never before knew what life is. The superabundant goodness of God is shown

in this, that in the very keeping of His commandments, however contrary they may be to the desires of the natural man, there is a reward beyond all calculation, for all the joy of the redeemed in eternity is simply the joy that comes from the righteous life of God in them.

whithersoever He goeth," and to be perfectly at home in any of the innumerable shining mansions which awaken our admiration and awe on a cloudless night. Truly it is "a large place" into which God brings His redeemed captives.

But wonderful as this is, there is something yet more wonderful. It is indicated in the last part of the verses quoted at the beginning. After asking what house man can build for the God who has the earth for His footstool,—only a very small part of the furniture of His house,—the Lord says: "But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My word." "For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. lvii. 15. Marvellous! Incomprehensible! The God whom the heaven of heavens cannot contain makes a humble mortal His dwelling place! "He hath made everything beautiful in its time; also He hath set eternity in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end." Eccl. iii. 11, R.V., margin.

If we read John xiv. 23, knowing that the word "abode," in the last part of the verse, is the same word in the Greek as that rendered "mansions" in the second verse, it will appear more striking than ever before. Thus: "If a man love Me, he will keep My words; and My Father will love Him, and we will come to him, and make our mansion in him." What infinite possibilities this opens up before man! We can pass by for the present the glory and beauty with which God will adorn His dwelling place, and think only of the wisdom and understanding that is indicated in the promise, "I will dwell in them." We read that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men." 1 Kings iv. 29, 31. This was because in his youthful piety he yielded himself wholly to the Lord. What "largeness of heart" there must be when the God who fills the universe makes the human heart His mansion, so that through the Spirit the man is "filled with all the fulness of God." He puts the universe into every true believer's heart.

The Most High dwelleth not in temples



OUR FATHER'S HOUSE.

THUS saith the Lord: The heaven is My throne, and the earth is My footstool; what manner of house will ye build unto Me? and what place shall be My rest? For all these things hath Mine hand made, and so all these things came to be, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at My Word." Isa. lxvi. 1, 2, R.V.

David "found favour with God, and desired to find a tabernacle for the God of Jacob. But Solomon built Him an house. Howbeit the Most High dwelleth not in temples made with hands, as saith the prophet, Heaven is My throne, and earth is My footstool; what house will ye build Me? saith the Lord; or what is the place of My rest? Hath not My hand made all these things?" Acts vii. 46-50. These words, spoken by Stephen full of the Spirit when he was on trial, charged with speaking blasphemous words against the temple, were considered by the Jewish rulers to be the sum of unpardonable blasphemy; yet in his prayer at the dedication of the first temple, which was one of the most beautiful buildings ever made by man, Solomon had said, as the Jews had read the words thousands of times: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded." 1 Kings viii. 27.

Where then does God live? where is His house? "Am I a God at hand, saith the

Lord, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill all things? saith the Lord." Jer. xxiii. 23, 24. "Whither shall I go from thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Ps. cxxxix. 7-10.

Heaven and earth are both within our Father's house; for it is not possible that His throne and His footstool should be outside of His house; therefore we see that the whole boundless universe is God's dwelling place, and every spot and every portion of space, is holy because of His presence.

In view of this, how much more forcible and comprehensive are the words of Christ: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John xiv. 2, 3. We know of the New Jerusalem which is to be the capital of Christ's dominions, and with the presence of which this little earth is to be honoured; but the scriptures already quoted preclude the idea that the New Jerusalem itself can fulfil the words of Christ. God's house is the universe, and the redeemed are to be given the freedom of it, to roam through it at will, as well as to "follow the Lamb

made with hands;" "for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." 2 Cor. vi. 16. A temple not made with hands, for "the Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4. Coming to Christ, the Living Stone, we are "built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Peter ii. 3, 4.

Let no one become critical and give place to unbelieving questions as to how God can be our dwelling-place, and at the same time dwell in us; how He can contain the universe, and yet dwell in all His fulness in each person's heart, bringing eternity and the universe there. Leave the working out of the problem to God, and let us enjoy the blessedness of the fact. "He that dwelleth in love dwelleth in God, and God in him." 1 John iv. 16.

We need not carry this subject further at this time. If we let the truth here set forth fasten itself in our minds, it will furnish rich food for meditation. To recognise God in our own bodies, to know His presence there continually, cannot but work a revolution in our lives. Life becomes a sacred treasure to be preserved with the utmost care, and our own body, as well as every other human body, is regarded as a holy thing, to be treated with the highest reverence. The fact that we are the proper dwelling-place of God, and that holiness becomes His house, must give us serious thought as to how we have treated His temple. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 17. But we have all defiled the temple, for "we are all as an unclean thing," "and our iniquities, like the wind, take us away." Are we then all doomed to destruction? No; for there is a fountain opened for sin and for uncleanness; and of this cleansing of the sanctuary of God we shall, God willing, speak at another time.

PRAISE.

"Take time to praise!

Praise is the witness that you see,
Or hear, or feel, or understand,
Or trust where there is mystery
About the workings of His hand.
It is thy child-attempt to prove
Thy kinship with the hosts above.
Who, as they in God's presence move,
Praise Him for His exhaustless love.
Therefore, take time to praise."



"EVERY WHIT WHOLE."

THERE is an impression among some people that a man is a better man after having tasted sin, after knowing evil experience, then repenting, being forgiven and restored. This is a mistaken impression. Innocence is far better than penitence. Penitence is infinitely better than despair, but a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept untarnished and had realised God's first thought for it.—Dr. J. R. Miller.

WE reprint the foregoing for two reasons. First, because it corrects a false idea that is all too common, and second, because it contains a grievous error that is also very common, and which is sure to work ruin to every one who does not escape from it.

It is indeed a mistake to suppose that a man is better for having sinned. Many professed Christians, and especially some revivalists, seem to be proud of their previous career of sin, and are constantly advertising it. Now it is necessary for us always to remember that we are sinners, and that we have been brought up out of the horrible pit, and that we are kept from falling, only by the power of God; nevertheless the tree of knowledge of good and evil is not the tree of life. God never designed that man should eat from the first. To say or to think that a man is a better man, and better able to serve the Lord, because he has sinned grievously, is the same as saying that the fall of man in Eden was really no fall, but was necessary for his more perfect development; and that is to agree with the serpent, in charging God with arbitrarily and selfishly placing the prohibition on man, in order to keep him down. It is, in fact, equivalent to saying that the penitent thief, who suffered the just reward for his deeds, was a better man than Christ, who "did no sin;" for if it were true that a man is better for having sinned, then the saved sinner would have an advantage over the Saviour. Christ not only did no sin, but He "knew no sin," and for that very

reason He is the Saviour of mankind. He knew the power of sin, however, for He met it, and conquered it.

The error, and it is a most pernicious one, is that "a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept untarnished and had realised God's first thought for it." This is to belittle and disparage the power of God. It is to say that Satan has to a certain extent gained a victory over the Lord, so that He cannot do with man that which He set out to do. God declares that His strength is "made perfect in weakness," and that where sin abounds grace much more abounds.

It is this error, which cannot be too strongly denounced, that is responsible for much of the discouragement that Christians give way to, and which prevents them from attaining the heights of holiness of character, which God designs they should reach. It cuts the nerve of faith, by which alone the work of righteousness is accomplished. No man will go farther or rise higher than he believes is possible. Consequently many people rest content with imperfection, because, having been born in sin, and having added to their heritage by long practice of evil, they think it is impossible that they can ever rise above a certain height. That this persuasion comes from the adversary of souls is evident from the fact that we are exhorted to be perfect as God is perfect, to purify ourselves as He is pure, and that we are made "complete in Him."

No one can use the language referred to without forgetting or else depreciating or even denying the miracles of Christ. We read that when the man with the withered hand, stretched forth his hand at the command of Jesus, "it was restored whole, like as the other." Matt. xii. 13. He Himself said of the man whom He healed of an infirmity of thirty-eight years' standing, that he had been made "every

whit whole." Of the impotent man at the temple gate, who leaped and walked by the power of the name of Jesus, Peter said, "the faith which is by Him hath given him this *perfect soundness* in the presence of you all." Acts iii. 16. Shall we say that these men were not as strong as they would have been if they had never been ill? if so, we disparage the power of God in Christ, and say that Christ was an imperfect workman.

Then there are the dead that have been and will be raised at the command of the Lord. And here is the final test of the whole matter; for the dead are the perfect examples of the working of sin. Shall we say that they never have so much life as they would have had if they had never died? Will those who are raised incorruptible at the sounding of "the voice of the Archangel, and the trump of God," and who are thus ever with the Lord, follow Him about only half alive? Will they always have some of their grave clothes hanging about them? Will the musty odour of the tomb always cling to them? Not by any means. No one believes it when it is put that way, and yet it must be so, if we can never be what we would have been if we had not sinned. Jesus came that we might have life, and that we might have it "more abundantly;" and this superabundance of life in Christ cleanses from all sin, so that we in Him become "perfect and entire, lacking in nothing." Christ loved the church, and gave Himself for it, "that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25-27. Is He not able to do that which He purposed? To say that He cannot, is to say that His sacrifice was incomplete, and His work a partial failure. Do not believe it. Do not let anybody shake your faith in Christ to "restore all things."

God has promised to make all things new; shall we say that the earth will never be as beautiful as it would have been but for the curse of sin? Never! "The Lord shall comfort Zion; He will comfort all her waste places; He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. li. 3. His people will be glad and rejoice for ever in the new heaven and the new earth which He creates, because "the former shall not

be remembered, nor come into mind." Isa. lxxv. 17, 18. There will be no trace of the curse to remind them of the past. Rev. xxi. 4, 5; xxii. 3.

But the power of God will be no greater then than it is now. The power by which He will make new heavens and a new earth for the righteous to dwell in, is the power by which He now makes new men to dwell in them. Our first birth has made us heirs of many infirmities; our second birth makes us "heirs of God and joint heirs with Christ." Being born from above, we become sons of God just as fully as Jesus Himself is; and therefore since He never sinned, we become as though we had never sinned. "As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. v. 19. It is His righteousness, His obedience, in us, and nothing that we have done or can do, that makes us righteous. Therefore to say that we cannot be as perfect as we would have been if we had never sinned, is to say that sin handicaps the Lord, and that He cannot live as perfect a life in sinful flesh as He could if the flesh were sinless. Banish the thought. It is despiteful to the Spirit of grace.

What wondrous joy and comfort there is in the knowledge that Jesus is a perfect Saviour! What a firm ground it affords to faith, and what infinite possibilities it opens up! It assures us that we shall renew our youth, even though we have wasted it in dissipation and vice; for God redeems our life from destruction; He brings it completely back. "He is the Saviour of the body," for He who forgives all iniquities also heals all diseases. Every evil habit and tendency may in Christ be replaced by its opposite; and the infirmities of body, that are the result of sin, may, yea, surely will, when the Divine life is fully and understandingly accepted and yielded to, be removed; so that out of weakness we may be made strong. This is "the redemption that is in Christ Jesus." "What a wonderful Saviour!"

The Secret of Freshness.—When the poor widow cried to the prophet Elisha for help in her poverty, as her creditor had come to take her life—her two sons—in payment of a debt, the man of God found that she had a pot of oil at home, and told her to get all the empty vessels she could find or borrow, and to go home and shut the door upon herself and her two sons, and to pour out oil into all the empty vessels. And she did so. "And it came

to pass, when the vessels were full, that she said unto her son, bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed." 2 Kings iv. 1-6. If she had only had more empty vessels, she might have had more oil.

Even so with the grace of God. It will flow in as long as there is a place for it, because it is inexhaustible. But here is a problem: When He fills us full, so that through the Spirit by faith we are "filled with all the fulness of God," how are we to keep the stream flowing, so as constantly to have a fresh supply? The answer is this: We must always remember that we are "made full in Him," and that in ourselves we are but emptiness. So we may every day and every hour present our empty lives to the Lord, for Him to fill them, and we may never be without our vessel full of grace and truth, and never lack an empty one in which to receive a fresh supply.

"RESIST NOT EVIL."

HOW life is encumbered with quarrels and hate! What a strange amount of unforgiveness we come across as we get behind scenes, inside families, or within social circles! What a surprising bitterness of heart at wrongs done! How old grudges are nursed with dark and wearisome persistence! What blind, obstinate refusals to conciliate we encounter, even in those who in general are kind enough! How fast men and women cling to their rights: How rigidly they demand that others should do to them as they do unto others! This seems to them the final moral gospel. All life is to be a "give and take," they seem to fancy; and so long as they fulfil their half of the bargain they have done all that could possibly be asked of them. What more could be expected from them? they ask. Do we not all thoroughly know this kind of language? And do we not know well all the wounds, and sores, and heartburnings, and jealousies, and injuries that it has to account for?

Oh, believe me, the maxim, "Resist not evil," is practical enough, is applicable enough! For it is just this sort of language which it absolutely bars. The life that pleads for itself on these grounds is below the level of Christ's demands. It has failed to understand what He meant when He said, "Resist not evil." Win it over by yielding to it. "If it take thy coat, give it thy cloak also." Ah, perhaps if we were more loyal in resisting evil within, we should be more ready not to resist it without! The secret of our resistance to it when we ought to surrender is that we have yielded where we ought to resist.

The love that forgives and yields and submits, if it may by this way hope at all to win evil over, is a love that can spring from nothing except the root of inward justice—a justice that austere wars to the death against the inroad of evil; a justice that, with its own moral life, never surrenders, never submits, never admits excuses, never forgives itself, in the Spirit of Him who saved others just because He would not save Himself.—*Canon Scott Holland.*

DETACHMENT.

Oh! let me be detach'd from carnal things,
Which downward drag e'en hearts that reach
above;
May Passion's power be curb'd; it quickly brings
To disrepute the sacred name of love.

Oh! let me be detach'd from drink's excess,
The ruin of sweet home's tranquillity.
The cause of children's tears and feebleness,
Of wants, estrangements, horrid cruelty.

Oh! let me be detach'd from money's charm,
Which soon disatisfies the inner mind;
Mere money'd allies friendships true disarm;
The poorest from the poor real kindness find.

Oh! let me be detach'd from trivial cares,
The Martha-cares that fret a worrying heart;
Disquietude besets me unawares,
And chequers o'er the calmer Mary-part.

Oh! let me be detach'd from party strife;
It hurts—I feel a stab within my breast;
It sorely wounds the spiritual life,
And severs from the sources of sweet rest.

Detach me, Lord, from things of sense and sight;
Attach me fondly, closely, Lord, to Thee;
I thus am wean'd from temporal delight,
I thus foretaste joys of eternity.

—*W. S. Shuttleworth.*

HOW TO UNDERSTAND THE BIBLE.

(*Concluded.*)

NOW it is a fact that there is much discussion of the Sabbath question. Many people seem to have great difficulty in knowing just what day is the Sabbath; yet the Word of God says plainly, "the seventh day is the Sabbath." Any person who will simply accept that statement as it stands, taking it simply as it says, will never have any difficulty at all in knowing exactly what day is the Sabbath. And the Bible throughout speaks just as plainly and is as easily understood in all its statements with reference to the Sabbath, as it speaks in this sentence quoted.

The people who accept the Bible statements exactly as they are on this subject, never do have any difficulty at all in knowing what day is the Sabbath. But those who will not accept it have endless confusion and difficulty; and in fact, never do get the question settled to their perfect satisfaction.

He who knows most can always make plainest and simplest what he has to tell, however deep the subject he may be discussing. God, knowing all things, and being the embodiment of all wisdom, is capable of making subjects that are of eternal depth so plain that a little child can receive them and understand them. But when anybody, whether it be the devil or a man not believing what the Lord says just as He says it, undertakes to interpret it and by subtle distinctions to tell what the Lord means, he produces only infinite and eternal confusion. And all who allow themselves to be so beguiled from the simplicity that is in Christ, inevitably find it to be so.

When the Scripture is read that says plainly, "The seventh day is the Sabbath of the Lord thy God," those who do not believe it and will not accept it as the truth of God, and will not allow that He knew what He wanted to say and then said just what He meant, put on an air of child-like innocence and inquire "The seventh day of what?" or "What seventh day is the Sabbath?"

In the very first chapter of the Bible the Word of God is, that in six days the Lord created the heavens and the earth and all things that are in them. Then the same word follows with a statement that on the seventh day He rested, and that He blessed the seventh day and sanctified it, because that in it He had rested from the work which He had created and made. And that particular seventh day, that rest day, is the Sabbath, for Sabbath is rest.

That six days of creative work followed by the seventh day of rest, formed the first week of time that this world knows anything about. And from that record just as it stands, without any interpretation or explanation whatever, it is perfectly plain that the seventh day, which is God's rest day; the seventh day, which is the Sabbath of the Lord, is the seventh day of the week.

Such is the record that the Lord Himself has given of His own creative acts through the first six days of the world's existence, and of His rest on the seventh day of the world's existence. These together compose the original week of the world's existence. And every one who will believe the record just as it stands and simply as it says, will know for himself and to his perfect satisfaction what seventh day it is that is meant in the Bible, when it says that the seventh day is the Sabbath of the Lord thy God.

Then if anyone wants to have another statement of the case, he needs only to turn to the 20th chapter of Exodus and read what the Lord Himself said with His own voice, speaking from the top of Sinai. To His people there assembled and for all people for all time who will be His people, the Lord Himself said, "Six days shalt thou labour and do all thy work, but the

seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it."

Here the Lord says that the people are to work six days and rest the seventh, because at creation He Himself had worked six days and then rested the seventh day. Now anyone who is willing to allow that the Lord tells the truth, and was able to remember at Sinai what He had done at creation, will have no difficulty whatever in understanding what seventh day it is that is referred to in this language. For it is the identical day of His rest at the close of the six days of creation, which cannot possibly be any other than the seventh day of the week; for there was no other existing period of which it could possibly be the seventh day.

The people who stood at the base of Sinai that day and heard that voice, have continued, through their descendants, unto this day; and are scattered over the whole earth, amongst all the nations. And the day that there God gave them, upon His own count, by His own voice, in connection with the facts in which He Himself was the actor, they have never lost.

If anyone wants yet further evidence, come fifteen hundred years still further down. Then He who made the heavens and the earth, who rested that seventh day at the close of the work of creation, He who spoke from the top of Sinai the word we have just quoted, stood upon the earth Himself in the form of a man as a teacher sent from God. He observed this same seventh day as the Sabbath. He ever called it the Sabbath.

And it was the same day that the people of Israel had observed as the Sabbath, from the day that He Himself had spoken from the top of Sinai. And though there was constant criticism of all His words and ways on the part of the scribes, Pharisees, lawyers and rabbis, yet there was never any shadow of a question raised as to whether He observed the proper day as the Sabbath. There was always agreement between Him and them as to that. Their objections against Him were solely with reference to His manner of observing the day. And He in this as in everything else was the grand exemplar of the right way for all mankind for ever.

Thus three separate times the Lord Himself has stated the facts concerning the origin and the basis of the Sabbath, and has made plain exactly what seventh day it is. First, in the record of the original creation in the first and second chapters of Genesis. Secondly, in repeating with His own voice the record of the original creation. Thirdly, when upon the earth He repeated with His own voice and manifested in His own life the living truth as the example for all mankind.

O that men would believe the Word of the Lord which He has taken all this pains to make plain to their understanding. Why will men continue to allow the same serpent that beguiled Eve, and in the same way, through his subtlety, to corrupt their minds from the simplicity that is in Christ?

A. T. JONES.

THE RIGHT SIDE AND THE WRONG SIDE.

THERE is a right side and a wrong side. Let each ask himself the question, On which side am I standing? Those who do not choose the side of Christ range themselves under the banner of darkness, with the great apostate, who in heaven refused to obey God, and who in the garden of Eden deceived the holy pair, and opened the floodgates of woe upon our world.

On the side of obedience Christ stands, giving to all the invitation, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." "Strive [agonise] to enter in at the strait gate; for many, I say unto you, will seek to enter in"—with all their worldly treasures,—“and shall not be able.” “Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

In every possible way Satan tries to make the broad road attractive and the narrow road grievous, humiliating, and objectionable. He lays ingenious plans to lead men and women to indulge appetite. Cheap, unsatisfying pleasures are made all and in all in this age; for over these pleasures Satan has thrown a glamour, and men and women allow them to take the place of eternal things. There are many who like Esau sell their birthright for self-indulgence. To them worldly pleasure appears more desirable than the heavenly birthright.

We are to come out from the world and be separate, and our works are to be in accordance with the works of Christ. He declares, "I have kept My Father's commandments." Are we on His side, obeying God's commands, or on Satan's side, warring against the law of God? "As the Father hath loved Me," Christ says, "so have I loved you; continue ye in My love." How can we continue in Christ's love? By disobeying God's law?—No, no. By showing to the world that we choose to be among the loyal people of God. "This is the love of God, that we keep His commandments." This love is more than an impulse, an emotion. It is a living, active, working principle. It is not guided by the feelings, but by the will. In it is comprehended the stern resolve of a mind subdued

and softened, which lays hold of the strength of the Infinite, saying, I will serve Thee even unto death.

"If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." All who are true and loyal to God will bear fruit, not the fruit of transgression, but the fruit of a glad, willing obedience. They are filled with thankfulness that they are not numbered with those who have chosen the wide gate and broad road as more convenient than the road cast up for the ransomed of the Lord to walk in.

"Sin is the transgression of the law." Those who continue in sin, notwithstanding the fact that light has come to show them what sin is, those who refuse to lift the cross because doing so would possibly limit their prospect of worldly gain, will meet with great loss. They show that they do not choose to be partakers of Christ's life of self-denial and self-sacrifice, and they will lose eternal life. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Both the Old and the New Testament exalt the law of God, and those who reverentially study the Scriptures for themselves laying aside all the preconceived opinions taught by human wisdom, will not be left in the darkness of error. But many, rather than lift the cross, put their own construction upon a plain "Thus saith the Lord," and drag the Scripture in the direction of their own suppositions. They are blind leaders of the blind, and both they and those they are leading must fall into the ditch.

When Christ was upon the earth, the great mass of the people would have accepted Him had it not been that they were afraid of what the scribes and Pharisees might do. These leaders, sitting in Moses' seat, claiming to know God, saw that Christ was drawing the attention of the people from them. They determined to oppose His work, and once started in the path of opposition, no evidence had any weight with them. The wonderful works Christ did were denied. The gracious words which fell from His lips were misstated and misconstrued. By the priests and rabbis the rejoicing shown because of His works of compassion and healing was regarded as a personal slight to themselves. The appeals which Christ made, appeals which were freighted with love, the conclusive arguments which He presented, only kindled fires of hatred in hearts that once convicted, had refused the light. Christ came to His own, but His own received Him not. He had to forsake Judea in order to preserve His life till the fulness of the time. "After those things," we read, "Jesus walked in Galilee; for He would not walk in Jewry because the Jews

sought to kill Him." So will all act who choose to stand on the side of rebellion.

High and holy must be the purposes of every one who obtains the character all must obtain who win the crown of everlasting life. God is in earnest with us. We cannot play at loose purposes with Him. In His service He requires the whole being, heart, mind, soul, and strength. Christ has made every provision that men and women may obtain salvation; but notwithstanding the light shining upon them, leading to the strait gate and the narrow way, many are choosing the broad way. What road are we travelling? We may take with us into the broad road all our evil tendencies, our cheapness of character, our associates in evil. We may choose to listen to the words of these companions and to laugh at their wit; but in so doing we shall descend lower and lower in the scale, and at last the words will be spoken, Cut down the unfruitful tree. Why cumbereth it the ground?

Do not suppose that you can unite yourself with the amusement-loving, the gay and pleasure-loving, and at the same time resist temptation. By trying to serve two masters, you spoil yourself utterly for both. You make neither a successful worldling nor a successful Christian. Your Redeemer has said, and His lips never made a false statement, "Ye cannot serve God and mammon." Then why not do the only safe thing to do—follow the road you know to be right, irrespective of consequences?

The inhabitants of the unfallen worlds and of the heavenly courts are watching with interest the conflict between good and evil. They rejoice as Satan's subtleties are one after another discerned and met with, "It is written," as Christ met them in His conflict with the wily foe. Every victory gained is a gem in the crown of life. And in the day of final victory all the heavenly universe will triumph. The harps of the angels will sound forth heavenly music, accompanying the music of their voices, as they sing, "Be glad in the Lord and rejoice with all the heart, O daughter of Zion. The Lord hath taken away thy judgments, He hath cast out thine enemy; the King of Israel, even the Lord is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save; He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

MRS. E. G. WHITE.

THE excellence of religion is proved by the fact that many pretend to possess it. The odorous balsam is imitated, because it is so precious and fragrant, and necessarily there are many spurious kinds: but no man takes trouble to imitate common oil.—*Chrysostom.*



INCOMPLETENESS.

Nothing resting in its own completeness
Can have worth or beauty; but alone
Because it leads and tends to further sweetness,
Fuller, higher, deeper, than its own.

Spring's real glory dwells not in the meaning,
Gracious though it be, of her blue hours;
But is hidden in her tender leaning
To the summer's richer wealth of flowers.

Dawn is fair because the mists fade slowly
Into day, which floods the world with light:
Twilight's mystery is so sweet and holy,
Just because it ends in starry night.

Life is only bright when it proceedeth
Towards a truer, deeper life above;
Human love is sweetest when it leadeth
To a more divine and perfect love.

Learn the mystery of progression duly,
Do not call each glorious change decay;
But know we only hold our treasures truly
When it seems that they have passed away;

Nor dare to blame God's gifts for incompleteness;
In that want their beauty lies; they roll
Towards some infinite depth of love and sweetness
Bearing onwards man's reluctant soul.

—A. A. Procter.

THE SECRET OF GOOD LIVING.

THE secret of long life and of freedom from the ills of life is not hidden away in the recesses of some occult science. Our wise and beneficent Creator would not hide from the eyes and understanding of His children a subject of such vital importance, nor limit the knowledge of its principles to a few learned men. God has written the so-called secrets of health and happiness upon tablets so plain that the wayfaring man may not err, though he be not a physician.

Here are some prescriptions given by heavenly wisdom: "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace, and pursue it." Another is: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and

thine health shall spring forth speedily." Breaking off evil habits, ceasing to do evil and learning to do well, are the greatest "regulators" on earth. Getting one's mind off his own troubles, and caring for others who need our help is a mighty tonic.

Here is another recipe for prostration: "Casting all your care upon Him, for He careth for you." This is a wonderful sedative. Another, a stimulant: "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." Here is a general prescription: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee."

In olden time the presence of Jesus was a boon to sufferers. The unnumbered multitudes who received healing from His hand were but the vanguard of a countless host who have, or might have, since then received strength and comfort from the same pitying Saviour. The conditions upon which He effected His cures were few and simple—a clean pure life, and faith in God. No better code of healing was ever invented. A life that is right, and a calm, peaceful trust in God as the author and restorer of life and health are still and for ever the fundamental conditions of happiness.

Curative agencies do not lie outside of these conditions. The work of curing the sick is but a work of restoring that which was lost. This is what Jesus came to do. Restoration means a retracing of our wanderings; it may include a re-climbing of our down-hill digressions; it certainly starts where all the rest of the Gospel begins, at repentance and reformation.

G. C. TENNEY.

BEAUTY.

I HAVE heard it said that no face ought to be ugly by the time its owner has reached the age of forty, and at first I thought the idea absurd; still, after all, this is true enough, if by beauty one understands something other than that of feature, for which nature alone is responsible—I mean that beauty of character which, as it were, shines through the plainest features and fairly transforms them.

Young people are beautiful or ugly with the inherited features of their ancestors, but by the time a man has reached the age of forty he is no mere late edition of those who have gone before in appearance, but his features are stamped with the mark of his own character, and, therefore, we are not far wrong if we affirm that at that age no one has a right to be ugly, for he has had long years in which to become "well-liking," to use the expressive old-fashioned term.

However irregular, or even ugly, a person's features may be, the face cannot fail to be pleasant to look upon if only there be a kindly light in the eyes, a gentle smile, and an expression of self-control about the lips. These things all combine to make a lovable face, and we feel when we see such an one that we would fain call the owner of it our friend.

Mere physical beauty has no such power over us. We know the old saying, "handsome is, as handsome does," and that such beauty as comes from expression is the real index of a good and noble nature, for it is the impress of the thoughts and actions of years. By expression we can make sure of the character. Truth will out, and sometimes a passing unguarded look will show us a rascal where we least expected one, just as sometimes under a plain mask we catch the reflection of almost angelic beauty of heart and mind.—*Home Notes.*

"SAVES TO THE UTMOST."

A CITY missionary was called from his bed at midnight to meet a half-clothed little girl, who said as she saw him:—

"Be you the man that preached last night, and said that Christ could save to the uttermost?"

"Yes."

"Well, I was there, and I want you to come right down to our house and try to save my father."

"What's the matter with your father?"

"He's a good father when he don't drink; but he's out of work now, and he drinks awfully. He's most killed my mother; but, if Jesus can save to the uttermost, He can save him."

In a miserable underground room, the drunken father was found brandishing a knife over his wife.

The missionary began to talk kindly to him, and he became subdued. The little girl went up to the missionary, saying:—

"Don't talk to father, it won't do any good. Ask Jesus, who saves to the uttermost, to save my poor father."

He knelt and prayed with unwonted power. The drunkard was melted to repentance. A new era dawned on the family.—*The Colporteur.*

THE SOUL-STIRRING THING ABOUT INDIA.

THE average friend of foreign missions likes to hear of soul-stirring things. Reports of wholesale conversions, of whole villages calling for the Gospel and making haste to turn from idols to serve the living and true God—this is the kind of thing wanted.

But, as a matter of truthful fact, mission fields rarely furnish such items. The demand for the marvellous has, it is to be feared, sometimes led an optimistic missionary to exaggerate in order to meet the wish at home. This vice of exaggeration has done a deal of mischief in foreign mission work, and has sometimes given so untruthful an idea of the situation that critics of missions have felt justified in scoffing at the whole thing, and have overlooked the work actually accomplished. False ideas of a temporal millennium, with all the world seeking the Lord, are no doubt responsible for much of the romanticism in foreign mission work.

The wise course is to face the fact that the world is not and never will be coming in crowds to learn the ways of God.

But there are plenty of soul-stirring facts about India and its needs. The work of missions is all commonplace in itself, glorified as such work always is, wherever it is done, by the fact that it is a ministry of life to the perishing. And here and there, according to the promise, "I will gather you one by one," some soul finds life. All about is the sordid selfishness and devotion to pleasures of sense on the part of the many, and the sullen, grinding struggle for an almost barren life, with the soul bent down until it seems almost impossible for it to look up toward the true Light. These are the soul-stirring facts about India that one can never escape from.

While Paul stopped at Athens, waiting for his companions, "his spirit was stirred in him, when he saw the city wholly given to idolatry." Here is an empire wholly given to idolatry. The sound of the bell, the beating of the tom-tom, the shouting of nightly songs to the gods, ring in one's ears in city or in country almost continually. Heathenism now is sunken into the pit deeper by nearly two thousand years than the heathenism of Paul's day.

The literal truth of the Lord's words, "The heathen are sunk down in the pit that they made," is borne in upon one continually. There is but one life-line that can reach to the depths, and some are finding it; but few go even as far as the enquiry of the early Vedic hymn:—

"Who is the mighty God, O, say
To whom we mortals ought to pray?"

To see millions groping in the darkness, with God not far from any one of them, and yet sinking deeper and deeper into the mire, is enough to stir the soul of anybody who

has eyes to see and a soul alive from the dead.

Ingenious minds have turned the statistics of India in many ways to make the figures live and impress the mind of the reader abroad with the facts of the situation. But nothing is really more eloquent of the facts than the simple statements of the little school geography. Here are India's three hundred millions, more or less. Everybody who knows the Gospel as an experience, knows his debt to those who do not know it. At any time the spectacle of weary and unthinking millions passing down to hopeless death in endless procession, must appeal to the soul. But, now that the last days are upon us, and the whole world is about to be brought to

THE preceding article written by one of our missionaries in India who was for some years assistant editor of PRESENT TRUTH, will be followed by others on the same subject. From the description given, our readers can see something of the sad, hopeless condition, "wholly given to idolatry," of the millions in this dark land who are now being swept away by pestilence and famine. We trust that many more will be stirred to do what they can for these sufferers, not only to relieve their physical sufferings, but to bring them to the knowledge of the true Bread of Life, and the Healer of all diseases. This is the object of the fund started here, which has been increased during the week by the following donations:—

	£	s.	d.
Mr. D. Lacey.....	10	0	
Two Sisters, N. London	1	6	



WORSHIPPING THE GANGES.

judgment, how the facts of the situation cry out to every believer to sound the message of the coming kingdom over India!

The only book that can create an interest in foreign missions is the Bible. The interest that is created is the interest that counts. The interest that is worked up easily works down. The interest that comes from above lifts the believer up and never lets him down.

It is a soul-stirring thing in India to look out over the great empire, where one-fifth of the human race are gathered, and to realise that, in spite of sin and darkness abounding, in spite of the tardiness of more favoured lands to send the messengers and the means, yet the prophet actually saw the angel flying in mid-heaven bearing the everlasting Gospel to every one of these nations and tongues.

W. A. SPICER.

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TOMMY.

If you meet a barefooted lad,
Whistling a tune that is merry and glad,
With an old straw hat pushed back on his head,
With his lips all stained with the strawberries
red

That grow on the five-acre lot, with eyes
That are blue as the bluest of April skies,
With a mite of a nose that is upward turned,
And cheeks by the sun's fierce kisses burned—
That's Tommy.

If you want to know where the Mayflowers hide,
'Neath the dry, dead leaves in the glad springtide,
Where the violets dance 'neath the pine tree
brown,
Or Jack Frost shakes the first chestnuts down ;
Where the trout bite best, or the wild grapes
grow
In purple clusters hanging low,
Where the coast is longest, the ice more clear,
When the happy holiday time draws near,
Ask Tommy.

With his hands thrust deep in his pockets small
He trudges away when the cow-bells call,
Father's "right-hand man" he is called at home,
Though he'll not be eight till the snowflakes
come,
And mother smiles over the work that would be
Both hard and wearisome were not he
Ready and willing on errands to run
From the peep of the dawn to the set of the sun ;
Dear Tommy.

When the wood birds are crooning a low good
night,
And the haycocks have put on their nightcaps
white,
When the purple shadows enfold the hills,
And down in the meadows the whippoorwills
Lift up their voices, a tired boy
Creeps into the arms that know no joy
Like holding him, and fond lips press
The tangled curls, as they say, "God bless
Our Tommy."

—Selected.

Nothing Good Dies.—No good thing is ever lost. Nothing dies, not even life which gives up one form only to resume another. No good action, no good example, dies. It lives for ever in our race. While the frame moulders and disappears, the deed leaves an indelible stamp, and moulds the very thought and will of future generations.—*Samuel Smiles.*

THE TWO ARMIES.



HAVE you ever visited an Armoury, or seen the armour room at the Tower of London? If so you have seen the large, heavy suits of armour that men used to wear in battle when the most of the fighting was done hand to hand, instead of at long distances with cannon, guns and explosive shells, as it now is.

You will remember the experience of young David, when Saul had him dressed in his own heavy suit of armour. It did not fit him, and was such a weight that he could not move freely in it, and he said: "I cannot go with these, for I have not proved them."

Now the whole earth is a great battlefield where there is a battle always being fought,—the great battle of sin with righteousness, of truth with error, of "the great Dragon," "called the Devil and Satan," with "Michael the Archangel," who is the Lord Jesus Christ.

And no one in the world can be simply an onlooker in this great warfare. All *must* take either one side or the other, and have a part in the conflict. So we have each to choose which army we will enlist in, and who shall be our captain and leader.

The Lord Jesus is a kind and loving Master, who rules His army only by love, and all His soldiers are perfectly free and happy. Besides this, the victory is always on His side, for He has already taken away all the power of the Dragon, and made an open show of his defeat.

But the Dragon is, as you may well believe, a hard and cruel task-master, who keeps his soldiers in cruel bondage, makes them his slaves, and gives them

heavy burdens to carry. And besides this, his soldiers are always on the losing side.

You think it strange then, do you not, that he should get any followers at all; and wonder why every one does not enlist in the army of Jesus? Well, we must remember that the Dragon, when he is looking for recruits, does not go about in his real character, but he has terrible power to *deceive*.

He took the first woman captive "through his subtlety." He appeared in the form of the beautiful and wise serpent, and the fruit that he persuaded her to taste looked very tempting, and at first no doubt tasted sweet and pleasant.

This is the way that he is still deceiving the people of this earth. He knows each one, and suits his temptations to their weaknesses. And he always promises something pleasant, some reward for yielding to his persuasions. But "*sin*, when it is finished, bringeth forth *death*."

However fair its fruits at first appear, however pleasant to the taste, remember, dear children, that they are *deadly poison*, and that tasting them will bring you under the cruel power of the Dragon, and place you among those who "through fear of death, are all their lifetime subject to bondage."

Never think it a little thing to be disobedient, to be untruthful or deceitful in any way, or to be unkind. For all these things show that the Dragon is getting his chains round you, and you will be "led captive by him at his will."

The Lord Jesus gives wisdom to His true soldiers, those who love and follow Him, and study the Guide Book that He has given to His army. He says that they shall not be ignorant of the devices of the Dragon,—they shall not be deceived by Satan. When they meet him in the name of Christ their Captain, and resist him with the sword of the Spirit (which is the Word of God), his mask always disappears, and he has to show himself in his real hideousness.

There is another thing that keeps many in the army of the Dragon, and that is that they do not make a real, full, determined choice to be the soldiers of Jesus. All these the Dragon seizes and *forces* into His service, but Jesus will have none but those who love and choose Him.

Jesus said: "He that is not with Me is *against Me*." So all who do not put themselves by their own free choice right on His side, are in the army of His enemies, doing battle against Him.

But you, I am sure, all want to be the Lord's faithful little soldiers; so if you have not done it already, enlist in His army without delay. He enrolls all His soldiers in the Book of Life, and all who continue faithful to the end, have their names kept there for ever. That means that they live for ever, and the Great Conqueror gives them a seat on His own throne when the warfare is ended.

You know that all who wish to become soldiers in the British army have to go through an examination before their names are enrolled. They must be over a certain age, they must be more than a certain height, and they must be strong, to be able to bear the hardships of a soldier's life.

But Jesus says: "Him that cometh unto Me, I will in *no wise* cast out." None are too young, none too small, none too weak, for His army. This is because the Captain Himself has all power, and is able to give it all to each one of His soldiers. He clothes each one in a suit of His own tried and proved armour, and it is this armour that I am going to tell you about, but we must wait now until next week.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar,
Who follows in His train?"

A REAL VICTORY.

ONCE a man was put into prison because he believed in God. There were other prisoners there, but they were all wicked men. The gaoler struck the Christian a sharp blow on the ear. He did not make any resistance, or show any anger. When the gaoler went away, the men began talking about it.

"He's a heretic," sneered one, "and deserved no better."

"He has no spirit" said another, "else he never would have submitted to that blow."

"I say, you Protestant, you pray, don't you?" asked a third.

"Yes," replied the new-comer, "I do."

"Come, now, tell us how you do it. You talk to God, eh?"

"Yes," he replied again.

"And you think you get answers? How do you know He answers you?"

"See here," said the prisoner, "you saw the gaoler strike me?"

"Yes," was the reply.

"I haven't been struck since I was a boy, and needed punishment from my mother. I am a strong man, and that gaoler is small and weak. If I had chosen, I could have struck him such a blow as he would have remembered."

"Yes, you could," said the other prisoner.

"You want to know how I know God hears me: I prayed for patience, and He gave it to me."

The prisoner fell asleep for the night, and on waking at four o'clock in the morning, he found one of the men on his knees, reading the story of the prodigal son in the Bible.

Don't you think this man was a Christian soldier, and gained a real victory? Jesus will give us just as real ones every day, if we ask Him. A. L. LITTLE.

THE CATTLE.

IN the first chapter of Genesis we are told that God made the cattle; and in the eighth chapter, that God remembered the cattle. In the one hundred and fourth Psalm, that "He causeth the grass to grow for the cattle;" and in the fiftieth Psalm, that the cattle on a thousand hills are His.

If God made the cattle, and remembers the cattle, and causeth grass to grow for the cattle, and the cattle on a thousand hills are His, will He not remember those who cruelly treat the cattle—those who

carry them several days on the railways with no food or water,—those who kill them very cruelly in the slaughter-houses, those who take the little calves from their mothers when very young, and treat them cruelly,—those who, to save the cost of hay, give their cattle so little food in winter that they are half starved, and become lean and sick?

Sometimes cattle suffer more than death because their cruel keepers do not give them enough food in winter; and many times they suffer in winter because their keepers do not provide shelter for them.—Selected.

WHAT GOD GIVES A BOY.

A BODY to live in and keep clean and healthy, and as a dwelling for his mind, and a temple for his soul.

A pair of hands to use for himself and for others, but never against others for himself.

A pair of feet to do errands of love, kindness, charity, and business, but not to loiter in places of mischief, temptation, sin.

A pair of lips to keep pure from foul

language and unpolluted by tobacco or whiskey, and to speak true, kind words.

A pair of ears to hear music of bird, tree, rill, and human voice, but not to give heed to what the tempter says.

A pair of eyes to see the beautiful, the good, and the true,—God's fingerprints in flower, field, and snowflake.

A soul pure and spotless as a new-fallen snowflake, to receive impressions of good, and to develop faculties of powers and virtues which shall shape it day by day as the artist's chisel shapes the stone, into the image and likeness of Jesus Christ.—Selected.

GOOD HEALTH HINTS.

THE best kinds of food are those which feed the body, but do not stimulate. Boys and girls who never take tea or coffee or flesh meat the first twelve years of their life, grow up stronger and healthier than those who do. Mother

Nature's foods are best,—grains, fruits, nuts, and vegetables. The skill of man is yearly producing new and delightful dishes from these natural foods.

The flesh of animals is a dangerous kind of food.

There is much risk in this kind of food, for animals are subject to cancer, consumption, and other ills. Half of every hundred beasts killed for food are known to be diseased. Cooking does not destroy the evil, and our eyes cannot tell us whether the meat has come from a sound or a sick animal. In grain and fruit and vegetables, our sense of sight and smell can guide us.

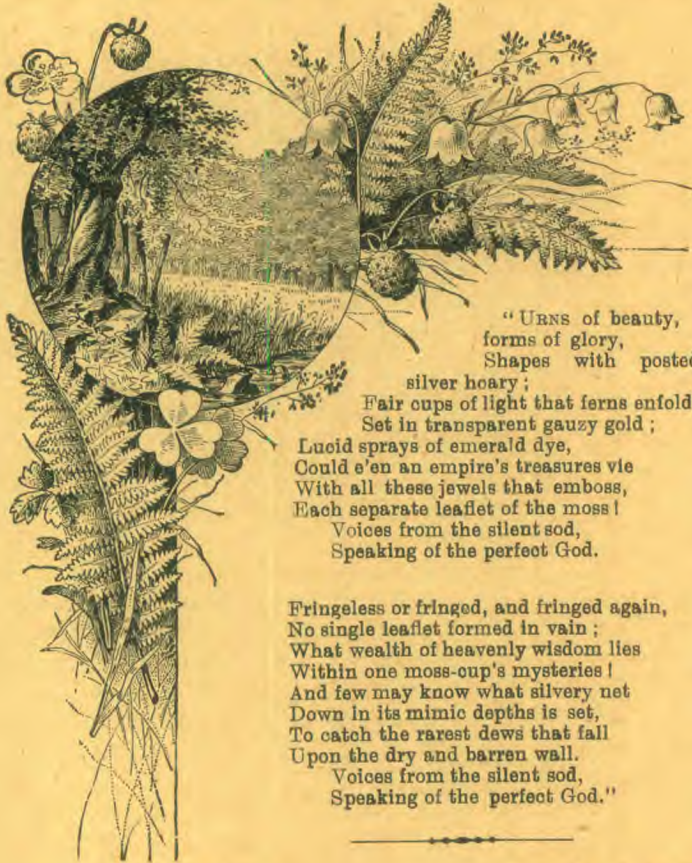
Half the people in the world do not eat flesh. The peasants of Scotland, Ireland, and other countries rarely taste it, and none are stronger than they.—*Children's Garden.*

BUTTERCUPS.

"BUTTERCUP! buttercup!
Hold your shining clusters up!
In each little house of gold,
What is it that I behold?
Many soldiers straight and slim,
Golden-helmeted and prim;
All day long so still they stand,
Never turning head or hand."

"A RIGHTEOUS man regardeth the life of his beast." Prov. xii. 10.





"URNS of beauty,
forms of glory,
Shapes with posted
silver hoary;
Fair cups of light that ferns enfold,
Set in transparent gauzy gold;
Lucid sprays of emerald dye,
Could e'en an empire's treasures vie
With all these jewels that emboss,
Each separate leaflet of the moss!
Voices from the silent sod,
Speaking of the perfect God.

Fringeless or fringed, and fringed again,
No single leaflet formed in vain;
What wealth of heavenly wisdom lies
Within one moss-cup's mysteries!
And few may know what silvery net
Down in its mimic depths is set,
To catch the rarest dews that fall
Upon the dry and barren wall.
Voices from the silent sod,
Speaking of the perfect God."

MOSSES.



MOSSES, as a rule, grow in very exposed situations and amid the most primitive conditions. They come into contact directly with the severe forces of the inorganic world, having often no mediator between them and the naked hardness of the rock and the rigid inhospitalities of the sky. They belong to inclement seasons and climates, being mostly in perfection during the winter months; and although they are found in all parts of the world, some of the largest and loveliest species growing in the deep shades of tropical and subtropical forests, yet, as a class, their maximum exists in the north temperate and polar regions, where the skies are always grey and cold, and the mists and rains in which they luxuriate are almost constantly present. To such delicate places, especially when lit up with the mimic sunshine of the primrose, and in the deeper shades the pale moonlight of the sorrel and the anemone, they impart no small share of that tender pathetic beauty to the landscape which in northern lands comes home with irresistible power to the heart. They form the first film of verdure that gathers over the newly-formed soil, and cover with a veil of delicate beauty the ravages made by the storm and the glacier on the mountain-peak. They afford a striking proof how nature loves to do gentle things even in her most savage moods. I have seen the track of a winter avalanche which had mown down great

wounds of nature, mosses encounter unprotected the pitiless violence of the elements, the bitter cold and the scorching heat, the drenching rain and the arid drought. And like a desert spring that supplies the wants of every creature that comes to it, but is obliged to resort to heaven for its own supply, so the moss that shelters and blesses objects higher in the scale of life than itself, is dependent for its support entirely on the influences of the sky. Rooted in the clayey soil or on the bare rock, it extracts its nourishment solely from the viewless air, weaving the sunbeams and the dews into tissues that are hardly less delicate and exquisite in their golden radiance and transparent purity. It gathers about its tiny roots the grains of rock which its slow attrition has worn away, and the particles of white dust which the wind has whirled to its bleak home; and over these spoils from the mineral kingdom it raises its soft silken cushions, and lays the green foundation upon which flowers and trees may afterwards build their beautiful and complicated structures.—*Hugh Macmillan, LL.D.*

THE VIRGINIA CREEPER.

IT is a curious fact that this same climbing plant, so universal and so easily domesticated, is also one of the most wonderful in the botanical world. A creeper which needed culture and attention could never have prospered and covered half London with its branches, as the *Ampelopsis* has done. Be it man or vegetable, there must be some special gifts and faculties in whatever invades a metropo-

lis and holds its own there, without any external aid.

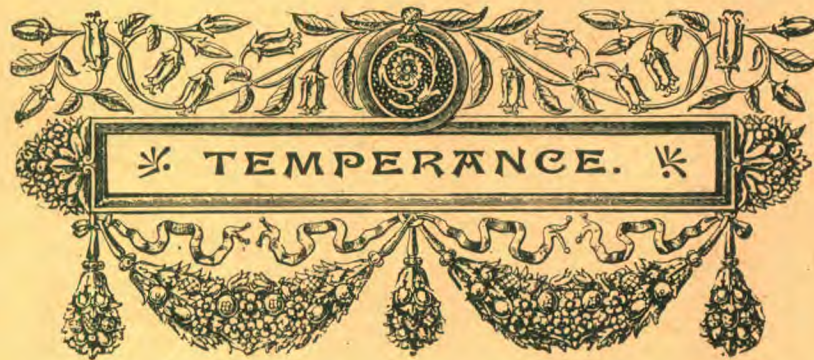
The Virginia vine displays perfectly miraculous powers of adaptation. It sends out tendrils three or four inches in length, which grow in apparently an aimless way for a few days in five or six slender fingers until they touch and feel a wall, a window, a water-pipe, or a flat surface. Then the curved extremities of the tendrils swell, become bright red, and expand into little discs or cushions closely pressed to the adjacent superficies.

It takes from thirty-eight to forty-eight hours for this remarkable change to occur in the seemingly simple ends of the tendrils or hooks, but once the discs are formed they secrete a fluid which fixes them to the wall or window firmly as any stick-fast, glue, or gum. No solar heat, no warmth of the adherent surface, can evaporate the liquid thus exuded; the climbing juice of the fig will remain liquid for one hundred and twenty-eight days, and that of the Virginia creeper is nearly as much proof against desiccation. Yet once affixed it dries into an indomitable cement, and by these wondrous hands the little London plant climbs and thrives. As soon as ever the discs have found a good foothold they discharge this hold-fast fluid, which hardens, and then the tendril curls itself into a watch-spring, twisting first one way and then the other, so as to avoid destructive tension, and by this method obtains a perfectly serviceable and elastic stay. Thus anchored, the little sentient mooring dries up and dies, but retains its strength and elasticity in the withered state, so much so that one single branchlet of *Ampelopsis*, dead for ten years, has been found capable of supporting a weight of two pounds, the entire tendril easily sustaining ten pounds.

Hereby it will be easily understood how the lavish wealth of foliage displayed by this friendly and familiar London creeper is held up. It has a thousand hands, and these possess ten thousand fingers, all feeling about for eligible points of vantage, which once seized are grasped for good.

A still more remarkable thing is that, once it has climbed as high as it can go, it takes no more trouble to develop these tendrils and discs. It seems to be quite aware that its aspiring days are over, and lays itself out to produce leaves and branches just like the ivy, which shoots no more adhesive rootlets when it once arrives at the top of a tree or wall.

We have spoken at some length of this plant, because it brings under the very eyes of Londoners some of the everyday miracles of the botanical kingdom. Nobody can be unaware of the *Ampelopsis*; everybody must see its graceful summer foliage and beauteous autumnal adorning, and, so seeing, have within reach and examination one of the deepest mysteries of creation.—*Selected.*



HYDROTHERAPY IN HOT WEATHER.

SEA-BATHING.

SEA bathing, which has been from the most ancient times considered as a great health promoter, is an unscientific, but nevertheless wonderfully beneficial, form of hydrotherapy. And what is true of sea-bathing is also true of lake-bathing, river-bathing, and bathing in natural sources of water of all kinds.

In the first place, however, we must remember that what is good for one is not always good for another, and perhaps as many are injured as are benefited by sea-bathing. People often spend hours and hours in the surf, and when they come out they are completely exhausted. The benefit to be derived from sea-bathing is due, first of all, to the low temperature of the water, sea-water seldom being above 70° to 75°. Water at that temperature extracts heat very rapidly from the body, so that if a person should remain long in the water at that temperature, so large an amount of heat might be carried off that the person would suffer greatly from the shock, and the next day feel great depression as a result of so great a loss of heat.

In sea-bathing there is a reaction from cold,—the reaction which follows after heat has been extracted,—when there is an elevation of temperature in which the bodily forces receive an extra amount of heat. It is from this reaction that the especial benefit of sea-bathing comes, and not from the salt in the water, as some people think. Now the cold water at first abstracts heat. The system then rallies its resources, sends blood to the skin, and warms it up, producing an increased amount of heat. By this increased heat production there is an awakening and a stirring up of all the vital functions of the body. Cold has the marvellous property of increasing vital work of all kinds. When cold water is applied to the skin, there are impulses sent inward that awaken every organ of the body.

Now let us see what is done. When a person dashes into the cold water, the first thing he does is to take a deep breath; the lungs swell out, and the heart begins to pound away with wonderfully increased

vigour and strength. Now this deep breathing is purely involuntary. A dash of cold water thrown upon a person or a plunge into the surf will produce it,—we cannot possibly help it; we may hold the breath at the time, but the deep inspiration will come later on. It is a deep-seated impulse that comes from the brain itself, and there is no possibility of preventing it; it is involuntary, just as is the jerking of the leg when some one is titillating the bottom of the foot; it is one of the organic functions which is carried on by the bodily forces without the aid of the will and entirely independent of the will.

This deep breathing increases lung-activity, and this in turn brings in more oxygen and increases heart activity, and thus the blood is circulated with greater force through the body; so we have more and purer blood brought into every tissue of the body. As more oxygen is brought into every tissue, the result is a stirring up of the bodily forces, and a distribution throughout the body of a larger amount of highly vitalised and oxygenated blood as the result of this increased activity.

Now let us see what important function is increased in activity by the application of cold,—for instance, in the blood-making power of the body. As some of you know, there is a red marrow found in some of the larger bones; the red corpuscles are manufactured here. To make them lighter, and at the same time to give them greater strength, the large bones are made hollow. The hollow of these large bones is utilised by the marrow for the manufacture of the red corpuscles of the blood.

Another very important function, the activity of which is increased by the application of cold bathing, is the digestive function. By this function the food is absorbed and taken into the blood, and the material out of which the body is built up is thus received. Now the application of cold water to the skin has the effect to stimulate the secretion of the gastric juice. Every one knows the effect of taking a walk on a cool morning, or of cool sea-bathing—what an appetite it gives; one feels as if he could devour everything in sight, and digest everything he swallows: indeed, the digestive power is greatly increased under the powerful influence of cold, which stimu-

lates the secretions of the peptic glands. The liver is stimulated in the same way, also the salivary glands. So all the organs of the body perform more effective work and a larger amount of work under the application of cold than otherwise.

If one is not accustomed to sea-bathing, the bath at first should not be longer than two or three minutes. It may be prolonged a little each time until one can remain in the water ten or fifteen minutes. If the water is pretty cold, one should not remain in it over five or ten minutes; if quite cold, not more than three or four seconds—just long enough to get the impression of cold upon the skin. If one can exercise vigorously by swimming hard, he can stay in longer than otherwise. Stout people can remain in the water much longer than lean people.

Now the result of this sea-bathing—the exposure to cold water—puts one on a higher plane of life; this is a great advantage in hot weather. At times in the summer the heat is depressing; there comes a hot wave over a great city, and the death-rate rises, perhaps, in one week to two or three times what it was before. In cold weather one can shield one's self with clothing and put more fuel in the stove; but in hot weather one cannot get rid of the hot air, nor get away from it. Every one is subject to the depressing influence of the hot wave. But though one cannot cool the atmosphere, he can cool himself by means of a bath.

THE NEUTRAL BATH.

One of the ways in which one can antagonise hot weather is by use of the neutral bath, which is a bath at a temperature of 92° to 95° or 96°. One can live in that kind of bath indefinitely. In cold weather use a little warmer water than in summer.

When I visited Vienna some seventeen years ago, I found in one of the hospitals there a man who had been in a bath, with only his head out, for fifteen months, and he was still improving every day. By an unfortunate accident he had burned nearly half the skin off his body, and his doctors had kept his body submerged in water while the new skin was growing on and his life was saved by that means. This practice is not uncommon; patients have sometimes been kept in the neutral bath for months with benefit.

If you take a warm bath in summer, you may be overheated; and if you take a cold bath, you will have a reaction and be hotter than before; but a neutral bath (92° to 96°) produces no reaction, so you can take it at night and go to bed and be comfortable. It lowers the temperature, and at the same time is not exhausting; it dilutes the blood, and aids absorption, increases the action of the kidneys, soaking the skin full of water, and the evaporation cools off the surface.

The neutral bath is good for children as well as for adults. Suppose the baby is restless and wakeful; put him in a neutral bath. Make a sort of hammock of the sheet by pinning the corners or tying them down under the tub, and then place the baby on the sheet and let it sink down into the water.

The neutral bath is also good for old people and invalids; it is an antidote for hot weather, and any man or woman, in any kind of hot weather, no matter how hot it is, can take the neutral bath (92° to 96°) with advantage and need not fear overheating.

SUNSTROKE.

Suppose we find some one who has been overheated or had an attack of sunstroke, what is to be done? Water is the best means in the world for saving people from the effects of sunstroke or overheating. Hippocrates, who lived three hundred years before Christ, had a very simple method of treating an attack of sunstroke. His method was to have one person pour cool water on the patient, while two or three others rubbed him vigorously.

When sunstroke is about to occur, there is an elevation of temperature, the skin is dry, and perspiration stops, so there is no evaporation. As soon as a man finds that taking place, he should get out of the sun at once. The perspiration, the evaporation of which is constantly cooling us off, carries away the heat of the body so rapidly that the temperature does not ordinarily rise above 100°,—98.5° in the mouth, or 100° in the interior of the body. This is the temperature at which the vital processes are naturally carried on, and if it rises above that, there is usually disease or death. If the body temperature rises to 107°, death occurs quickly; at 110°, very quickly. Now if we apply cold water to the skin when the temperature is very high, it will have a tendency to drive the heated blood to the internal organs, and to lessen the cooling off. But, if, at the same time, the surface is rubbed vigorously, this brings the blood into the skin and keeps it there, and so encourages the cooling off. The application of hot water would elevate the temperature still more, but with a pour of cold water from a height of five or six feet, the water being about 60° or colder,—ice water if you can get it—and two or three people rubbing the patient vigorously, a cure may be expected in almost every case. Special pains should be taken to wet the head and the back of the neck, and to keep these parts cool.

Sunstroke is a very dangerous accident, and is very likely to be fatal; probably as many as three-fourths of the cases prove fatal, without the proper treatment. But the application of cold water accompanied by vigorous rubbing is almost a sure cure for it.

J. H. KELLOGG, M.D.

MAKE THE CLOTHING TO FIT THE BODY.

A MOST successful way of cultivating disease is by the use of clothing that cramps and pulls the body out of shape. Clothing should be made to fit the body, but altogether too often the body is compelled to fit the clothing. The person often grows up in the clothing like a cucumber in a bottle, and the body becomes maimed and deformed by taking the shape of the dress. Breaking-in a shoe virtually means breaking-in a foot. The girl who begins to wear a corset is comforted with the thought that it will soon fit her; which simply means that she will soon fit the corset. The result is a dislocated stomach and kidneys pushed out of place, which means future misery and pain. From a health standpoint it is a much more serious matter to have one of these internal organs displaced than it is to have a shoulder dislocated.

DAVID PAULSON, M.D.



—Sydney has added a rat crematorium to its list of public buildings.

—A steamer and some smaller boats were swept over some falls in British Guiana, causing the death of sixty persons.

—A gigantic fossil water-plant, the stem of which is four feet in diameter, has been unearthed at Fall Top Quarry, Clayton.

—Russia is planning to connect the Baltic with the Black Sea by a canal 994 miles long, but requiring only 125 miles of artificial excavation.

—Three new forts have been constructed at Dover, armed with guns which will shoot eleven miles, or more than half-way across the Channel.

—Anti-typhoid inoculation in the army has proved a failure. Although the soldiers were inoculated on the way out to South Africa, the deaths at the front from fever have been enormous.

—The curiosities displayed in the new Babylonian room at the British Museum include, it is said, Nebuchadnezzar's bronze doorstep, and the seal of Darius, who cast Daniel into the den of lions.

—The situation in Ashanti is reported to be very critical. The Governor at Coomassie stated that he could hold out until the 20th. Owing to floods the relief force can only move a few miles daily.

—Kansas has in sight the greatest wheat crop in its history. The State grain inspector estimates the yield at 85,000,000 bushels, and thinks that 20,000 extra farm hands will be needed to harvest it.

—The plague is still doing its devastating work. Sixty-three cases were reported from Hong Kong last week, and fifty-seven deaths. From Rio Janeiro twenty-five fresh cases are reported, and twelve deaths.

—A landslide in Georgia led to the wrecking of a train, part of which toppled into a river. The debris took fire, and thirty-five passengers were crushed, drowned, or burned.

—The approaching 200th anniversary of the foundation of the kingdom of Prussia is to be celebrated at Königsberg by the coronation of the Kaiser and Empress. It is an interesting fact that though William II. has occupied the throne twelve years, he has not yet been crowned.

—The strike of London dockers, involving the idleness of 6,000 men, continues, and an appeal has been issued by the strikers for monetary help. The appeal states that 20,000 persons are now in need of food, and that the Dockers' Union is unable to meet the demands made upon it.

—The Health Department of Victoria recently condemned a cow on sale at a public market. On examination it was found that the udder of the cow was teeming with tubercles. Photographs were made which are to be used in connection with the health lessons given in the state schools.

—A new combine has been launched, to be known as the American Bridge Company, containing twenty-eight of the largest concerns in that line, with a capital stock of \$70,000,000. Another large combination is reported to be forming, namely that of the crucible steel manufacturers.

—The tenacity with which a Chinaman adheres to the calling of his forefathers, is illustrated by an announcement in a widely circulated Chinese weekly. A celebrated dancing-master, Hung-Foo-Choo announces that he is to hold a religious service to which the public are invited, in honour of the 1,000th anniversary of the death of his ancestor, who was the first of the family to take up the profession.

—The Hygienic Institute at Wurzburg University, where it will be remembered the Röntgen rays were discovered, report some very interesting experiments. It has been found that certain electric currents possess the quality of destroying bacteria, and may be used for curing diseases caused by infection. The treatment is said to be simple, painless and without evil consequences, as only the very weakest currents come into play.

—The Buddhist sects throughout Japan are preparing on a grand scale for the reception of the bones of Buddha, which are to be sent from Siam to Tokio, to rest in the temple at Tokio. A thousand Buddhist priests will meet the precious relics half way on the journey, and half a million yen (about £100,000) is to be spent in Tokio in organising a fitting reception. Evidently Buddhism is not dead.

—Tientsin was relieved the morning of the 25th, by a force under Russian command, which proceeded immediately to join Admiral Seymour. The Foreign Legations have left Peking, being escorted by Chinese troops. Japan has appropriated £10,000,000 for carrying on military operations in China. An American regiment has sailed from Manila, and a force of five or six thousand will soon be dispatched from Germany. Italy and France are also sending troops.

—The Central London Railway, work upon which was begun in 1896, has been completed, and was formally opened by the Prince of Wales last week. The line runs underground between the Bank and Shepherd's Bush, following the course of Cheapside, Newgate-street, Holborn, Oxford-street, Bayswater-road, and Uxbridge-road—in all a distance of a little less than six miles. Stations and cars are lighted, and the trains are drawn by electricity. Almost the whole of the plant comes from America. The total cost is £3,114,000.

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It is reported that out of 28,000 camels used by the French troops in the campaign in northern Africa, more than 14,000 have died from lack of food and water. At one time they dropped off at the rate of 150 a day. The loss of human life in war usually absorbs the entire attention of people; but the loss of animal life, and the suffering caused to these dumb servants, is most shocking. War is a cruel thing, with no redeeming features, yet no human government can exist without it. Why then should we not long for the coming of Christ, and the beginning of the reign of peace on this earth?

It is stated that "the last is heard of the proposed union between the Primitive Methodists and the Bible Christians, as the joint committee appointed for the carrying out of the proposal has held its final meeting. The circuits of the Primitive Methodist Church proved overwhelmingly opposed to the union, and all negotiations had therefore to end." The real result would have been the same if the negotiations had not failed; for real union is never the result of negotiation, but of growth by the Spirit of life in Christ. People do not become united because they agree to unite, but they agree because they are united in heart and soul. Resolutions and promises and professions of faith do not make people one. Only God can join people together in one body, and He does it for all who are willing that He shall dwell in them. When this is the case, however, there will be no differences of opinion over the Word, for the one Spirit will lead all into the one truth.

WHAT is called "a crusade against Sunday golf" has been revived in New York, and several prominent religious organisations are trying to get laws passed making golf-playing on Sunday a criminal offence. And what has given rise to this zeal for Sunday?—Just this, that some clergymen have found that the game is causing a great falling off in their congregations. Well, if they succeed in

getting it suppressed, and then succeed in what inevitably follows, namely, in getting a law passed making it a criminal offence to stay away from church on Sunday, what will they have gained? *They* themselves may seem to have gained something, but the truth of the Gospel will have gained nothing; and no man or society on earth can really gain anything unless the cause of truth and righteousness is advanced. When will professed preachers of the Gospel learn that men cannot be made righteous by law? The worst of all is, that men who will vigorously denounce the idea that men can be made righteous by the law of God, will think to accomplish the result by human laws. "What the law could not do, in that it was weak through the flesh," they imagine that they can do by laws made by men in that same weak flesh. Such a course is derogatory to both law and Gospel.

True and False Loyalty.—The following from the Toronto correspondent of one of the daily papers is so very expressive of the false ideas of loyalty that are becoming prevalent, that we give it place in order to point out the error:—

Prohibition sentiment is strong in Ontario, but Canadians generally believe in relegating it to a second place where loyalty to the Queen is concerned.

Corporal Courtney, of A Battery, Kingston, however, found his temperance principles too strong. On May 24 the corporal was ordered to march a squad of battery men to the canteen and there to drink the Queen's health in beer. He refused to obey the order, and for this act of insubordination has been reduced to the ranks.

A few papers in the Province call the corporal a martyr to principle, but the public generally say that under the circumstances it served him right.

It is a strange idea, that loyalty to the Queen necessitates the denial of one's principles. Stranger still that one must drink beer, in order to show loyalty. And really strangest of all, that anybody should suppose that the Queen's health in England can be affected for the better by the drinking of a few kegs of beer by some soldiers in Canada. The really loyal man is the man who is faithful to principles which, if they were generally followed, would ennoble and enrich the nation. "Righteousness exalteth a nation; but sin is a reproach to any people." Therefore the truly loyal man is the one who refuses to do wrong even though commanded to do so by the highest official in the land. No country can have worse enemies than citizens who have so little appreciation of and respect for principle as is indicated in the item quoted.

THE Woman's Temperance Convention recently held at Edinburgh, was addressed by several round-the-world missionaries, one of whom said that among the Moslems, when any person was found drunk, he was accused of being a follower of Jesus. It is a deplorable but undisputed fact that drunkenness is one of the most striking characteristics of the so called Christian nations. Let it not be thought for a moment, however, that this vice has anything to do with true Christianity. The Word of God pronounces a solemn woe upon the drunkard; its whole testimony is unequivocally against intemperance of every kind.

THE appalling growth of intemperance and the insatiable greed for money-making, which is closely connected with the liquor traffic, and which more than anything else hinders restrictive legislation, are both prominent signs of the last days. "Take heed to yourselves," said the Saviour, referring to the time of His second coming, "lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this world, and so that day [the day of His appearing] come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth." Luke xxi. 34, 35.

THE statement was recently made in the *Daily Mail* that "lovers of birds, as well as lovers of fine feathers" would be interested in a sale that was to take place the next day, and then followed the list of things to be sold, which included 150 packages of osprey feathers, and 217 packages of bird-skins. We should say that "excited" or "indignant" would be a far more appropriate word than "interested," to be applied to real lovers of birds, in this connection. No lover of anything that is good can feel any interest or pleasure in a traffic which involves heartless cruelty to thousands of innocent fellow-creatures. The "lover of birds" who has real interest in such a sale must love them just as a butcher loves a fat calf. In the interest, not merely of the birds, but of refinement and gentleness of character among human beings, we exhort all readers of the PRESENT TRUTH to discountenance the wearing of birds and feathers. No one can doubt the strength and the heartless tyranny of the goddess Fashion, which can make gentle women emulate savages.