

PRESENT TRUTH

GO YE INTO ALL THE WORLD
AND PREACH THE GOSPEL

HOLY BIBLE

THE WORD IS TRUTH

SANCTIFY THEM THROUGH THE TRUTH

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THE BEAUTY OF THE OLIVE TREE.

HERE is one of the beautiful promises of the Lord to His people: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree." Hosea xiv. 5, 6.

Men are but plants of another species than those that grow in the fields, for "all flesh is grass." All people are either good or bad seed, to bring forth either good or bad fruit. In the beginning God planted them "a noble vine, wholly a right seed," but many have "turned into the degenerate plant of a strange vine." Jer. ii. 21. All have turned away from the Lord, but Christ has

come to proclaim the acceptable year of the Lord, preaching righteousness unto the meek, "that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

ONE of the promises, which we recently considered, is that "the righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they

shall be fat and flourishing; to show that the Lord is upright; He is my Rock, and there is no unrighteousness in Him." Ps. xcii. 12-15. In the text at the beginning of this article we have God's people as a tree very unlike the palm tree, and yet the promise is essentially the same.

LET those who have preserved the PRESENT TRUTH of August 2 compare the



picture of the palm trees on the first page with that of the olive grove on this page. What a difference there is in the appearance! The palm tree is tall and symmetrical, while the olive tree is short and scraggly. But the two trees have this in common, that they yield their products most abundantly.

ONE peculiarity of the olive tree is that it grows best in a hard, dry soil. It flourishes with special luxuriance "on the limestone slopes and crags that often form

the shores of the Greek peninsula and adjacent islands." "The plant is more liable to disease on rich soils, and the oil is inferior to the produce of the poor and more rocky ground the species naturally affects." Moreover, the tree is most unsightly in shape. Some idea of it can be gained from the cut before us. At a distance one would take an olive orchard for a grove of dying willows. The trees are

short, gnarled, knotty, and twisted, and have great holes through them, and in their sides, so that they are anything but beautiful to look at. But even the ugliest of them will be covered with berries, which, when ripe, contain from sixty to seventy per cent. of oil.

WHO can think of these things without almost involun-

tarily repeating, "Who hath believed our report? and to whom hath the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, and as a root out of the dry ground; He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him." Isa. liii. 1, 2. One not acquainted with the olive tree would certainly not be attracted by it, and would not expect any good from it; but the tree has won a most prominent place for itself by virtue of the richness of its produce.

THE Hebrew word for the olive tree is derived from a root having the idea of brightness, ornament, splendour, to adorn, to cause to shine. Yet the tree in addition to being most unsymmetrical, is not at all bright in appearance. Its leaves are a dull, pale green, and are very sombre looking. In fact nothing about the tree would attract the attention of the passer-by, except its unsightliness. What then is the fitness of the origin of its Hebrew name?—This, that it yields abundance of oil, which gives brightness, not only when burned in a lamp, but also to the bodies of men.

HERE we have the secret of Christian beauty. It is not in outward appearance, but in the strength which it yields for others, that the beauty of the olive tree consists; and such is the beauty of God's true people. They are like the palm tree, as well as like the olive tree, showing that they are both unattractive in appearance, and at the same time most graceful and symmetrical. Moreover, they both flourish in poor soil, teaching us not to be discouraged because we are placed in most incongenial and unfavourable surroundings, since it is just there that God most makes His grace abound in us. When everything seems most against us, is the time that God is working to develop the richest fruit in us. Therefore instead of complaining because of any hardship whatever, and thus depriving ourselves of the blessing of being made a blessing, let us rather "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake," knowing that when we are weak then are we strong.

LABOURERS FOR THE HARVEST.

(Luke x. 1-11, 17-20.)

THE SEVENTY SENT FORTH.

THE Lord had sent out the twelve, with power over unclean spirits, to cast them out, and to heal every sickness and every weakness, giving them this command: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Now He chooses seventy more, and sends them out on the same mission, and gives them the same instruction, in almost the same language, a portion of which is our study for the day.

ALL BELIEVERS ARE AMBASSADORS.

It is well enough to enquire in the first place why we should study this event. Of what use is it to us to know what the Lord said to those whom He was sending forth as preachers of the Gospel, since the most of us have no expectation of ever leaving home to preach, or of ever standing up before a congregation to speak the Word? If we study them merely as a matter of curiosity, and if the event is a mere historical circumstance to us, then it is of no value to us at all. Unless all that Jesus said to the seventy applies to us, and is of practical use to us, then it is of no use to study it; but since "all Scripture is given by inspiration of God, and is profitable" (2 Tim. iii. 16), we may be sure that in the words addressed to the seventy, Jesus is speaking as directly to us as to them. This we may also know from the fact that to every one who has been reconciled to God by the Lord Jesus Christ, is a new creature in Christ, and has had put into him the Word of reconciliation, so that as an ambassador for Christ he should in Christ's stead appeal to sinners to be reconciled to God. 2 Cor. v. 17-20. To every man the Lord has given his work, and we need to study the commission given to the seventy, in order that we may know our duties and privileges as ambassadors for Christ, even though our mission field be no greater than our own immediate circle of acquaintances, and our work be done entirely in a private capacity.

"LET HIM THAT HEARETH SAY, COME!"

"THEREFORE He said unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." Here we have additional proof that the instruction addressed to the seventy, and the power given to them, was not designed for them alone, but for all others whom the Lord should send out into the harvest. If it is asked, Whom will the Lord send out? the answer is found in Isa. vi. 5-9. The young Isaiah saw a vision of God, and said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Then one of the seraphim flew to him with a live coal from off the altar of God, with which he touched his lips, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then Isaiah continues the

narrative: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go." From this we learn that every soul that has been cleansed from his sins, and who responds, to the call of the Lord, is sent forth with the Lord's message. He who has loved us, and has washed us from our sins in His own blood, has thereby made us kings and priests unto God. Rev. i. 5, 6.

WHO ARE TO PRAY FOR LABOURERS?

JESUS sent the seventy forth into every place whither He would come, and therefore He told them to pray for labourers to be sent out into the harvest of the Lord. There is a thing here that is almost universally overlooked. It is this, that the Lord has not told anybody to pray for labourers, except those who are themselves labourers in the harvest. Whoever goes out at His bidding is told to pray that other labourers may be sent out; but no one is told to fold his hands in idleness, and pray that somebody else may be sent out in his place. The prayer for labourers, by one who is not serving the Lord himself, is but a mockery. He who has not interest enough in the Lord's work to give himself to it body and soul, has not sufficient sense of the importance of the work to pray with the Spirit and with the understanding. Only faithful workers can offer effectual prayers; but this does not by any means cut off those whose duties confine them to their own house, or even to a single room. Those who are but the lowest servants, but who do their work as unto the Lord, are servants of the Lord Christ.

LAMBS' PROTECTION AGAINST WOLVES.

"BEHOLD, I send you forth as lambs among wolves." Shall the lambs therefore take every measure to protect themselves? Certainly; but what can a lamb do to protect itself against a wolf? Manifestly nothing except to keep close to the side of the shepherd. Its sole means of defence is to trust in its keeper. Therefore those who are sent out into the harvest field are instructed to make no provision for themselves, but to trust to the Lord of the harvest. This is nothing else than the instruction given in the Sermon on the Mount: "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But

* International Sunday-school Lesson for Sept. 2.

seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. vi. 31-33.

THE HIRE OF THE LABOURER.

"THE labourer is worthy of his hire." But too often the labourer forgets who it is that has hired him, and looks to men for his pay; and when he does this, he is sure to get into trouble. God is the One who sends forth the labourers into the harvest, and whoever has not been sent by Him has no business to go forth. The case is very clear: If God sends a person out into the field, then that person is not to look to man for his pay, and if he knows that God has sent him forth, he will not be looking to man; and by the same rule, whoever looks to men for his support, thereby gives evidence that he has no knowledge of having been called and sent forth by the Lord, and should not expect to be considered one of the Lord's labourers.

Is it then wrong for those who work for the Lord to receive anything from men? Most certainly not; for the Lord has His stewards on earth, whose business it is to see to the distribution of temporal things, and such are all those to whom He has entrusted means. But it should be remembered that those who have the Lord's money in their hands are not the hirers of the labourers, and that the labourers are not working for them, but only for the Lord. If the stewards are faithful, they will receive their reward, and if they are not conscientious and faithful in the distribution of that which God has placed in their hands, they themselves will be the sufferers, and He will provide for His labourers in some other way, if they will but look to Him for their support.

MONEY NOT AN EQUIVALENT FOR LABOUR.

THERE is altogether a false idea prevalent among men as to the value of labour of any kind whatever. Most people think that work can be paid for in money, and they speak of "receiving an equivalent" for the strength that they put forth. This is the origin of the common expression, "earning one's living." But that is a thing that no person can do, for life is too precious to be compared with silver and gold. He who thinks that whatever money he receives, even though it be thousands a year, is pay for his labour, has a very low

estimate of the value of his life and strength.

Let us consider the matter for a moment. Men place a money value on a bushel of wheat, but this value is not constant, but changes from day to day. This in itself shows that the estimate put upon it is wholly arbitrary and fictitious. When wheat is scarce, it is dear, and when it is plentiful, it is cheap. If there were but one bushel of wheat to be distributed among a thousand persons, and there was no other food, its price would be enormous. But there is a vast difference between the price of a bushel of wheat and its value. The value of wheat can be clearly seen when there is but a little of it for a company of men cast away on a desert island, with no other food. It is then seen to be their life, and it is worth just as much as a human life. Who can estimate that? It is beyond computation in money. But a bushel of wheat has just as much life-giving power in times of plenty as in famine. Its value is infinite, even as life is precious beyond all calculation. Life is a gift of God, being the gift of Himself, and it is therefore evident that no one earns his living. We all receive our life before we have the power to do any labour whatever, and what we do is, or should be, a simple act of gratitude to God. We give ourselves wholly to Him, as the least that we can do for Him who has given Himself for us.

TAKE now the man who is instrumental in saving a soul. What can he receive as an equivalent? The whole world is not worth as much as a single soul. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26. Thus it is evident that no amount of money can pay the person for his work. But he needs money to buy food, upon which the world has placed a money value, and this the Lord provides for him, by inclining somebody who has it to devote a portion to his use. Thus he works for the Lord, and receives his pay from the Lord, and a part of that pay comes through human agency, but the far greater portion comes direct from the Lord, through the agency of the Holy Spirit alone. It is evident that the one who holds this view of labour and its value, will never be found striking for higher wages, or complaining because he is not treated as he ought to be. He will place his case in the hands of the Lord, whom he serves, and whose he is.

RECEIVING AND BESTOWING FOR NOTHING.

IN giving instruction to the twelve, when they were sent out, the Lord said, "Freely ye have received, freely give." The idea is not merely that of abundance, but of a gift. It might well be rendered, "That which you have, you have received for nothing, therefore give it for nothing." This is the spirit in which all Gospel work should be done. Indeed, if everything that man does with his hands were done in the same spirit, it would infinitely exalt labour, and would be an effectual preventive of all labour difficulties. Moreover the labourers would fare far better than they now do. Trusting in God they would receive from Him all that they need, and they would give Him thanks for everything. In this saying, that we have received life for nothing, and that we are to give it just as freely, we see again that whatever we receive for our temporal support, is not to be considered as pay for what we do. Whoever considers it in that light will be sure to lower the standard of his work to correspond to that which he receives. No one can do good work, as long as he regards himself as merely the servant of men, and as dependent on men for his support. But whoever holds himself as the servant of the Lord, and as a debtor to all men, on account of the infinite and eternal gift that God has bestowed on him, will devote all his powers of body and soul to the perfection of the work that is given him. To render the best possible service will be the only thing that will occupy his attention. Such labourers, and only such, will hear from the Master, "Well done!"

POWER OVER SATAN, SIN, AND DEATH.

"AND the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subjected unto you; but rather rejoice, because your names are written in heaven."

There is wondrous power given to those who are wholly devoted to God, and wondrous protection is accorded them. The power is the power of God unto salvation and that salvation is complete. The power given to every child of God is over all the power of the enemy,—power over all devils. This is evi-

dent from the fact that Christ saves us from sin. If there were any devil of which we were not master, any Satanic power beyond our strength in the Lord, then we should be still unsaved from sin; but in that we are perfectly saved from sin, we have power greater than that of all devils combined. This is true of the least child of God as well as the one occupying the position of greatest responsibility. And the possession of this power, which is simply the possession of the Lord Jesus, and which cannot be held apart from His presence, is protection. The dragon is "that old serpent, called the Devil and Satan." Rev. xii. 9. But for him there would be no venomous beasts and serpents on earth. Before he took possession of the serpent to accomplish the fall of man, there was nothing on earth that was poisonous or deadly. Only the spirit of Satan, who is the destroyer, in any beast, makes it dangerous to man. Therefore it is evident that whoever has complete mastery over the devil, so that the evil spirit cannot instil the slightest poison of sin into him, cannot be hurt by serpents and scorpions. In Acts xxviii. 3-5 we have an instance of this.

REJOICING IN GOD.

It is not in the possession of this power, however, that we are to rejoice or boast. He who has his mind set on this outward manifestation of the power of God, will be very apt to lose sight of that of which it is the manifestation, and will trust in the outward form instead of the inward reality. It is this that leads men to seek to make gain out of the gift of God. The cause of our rejoicing is always to be only in this, that our names are written in heaven, and that we are sons of God. This is cause enough for rejoicing.

Jesus said, "I beheld Satan as lightning fall from heaven." "And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by

the blood of the Lamb, and by the word of their testimony." Rev. xii. 7-11. Satan is cast down to the earth as the result of Christ's victory over him. He spends his time going to and fro in the earth, and walking up and down in it (Job. i. 7), "seeking whom he may devour." 1 Peter v. 8. But in this very thing we have cause for rejoicing, because in that he is cast down to the earth we have the evidence that salvation, and strength, and the kingdom of God, and the power of His Christ are come to us. The knowledge of the danger brings to us the knowledge of victory. What if we do read, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time"? Since we have been made alive with Christ, and have been raised up, and made to sit with Him in the heavenly places, far above all principality, and power, and might, and dominion," (Eph. i. 20, 21; ii. 1-6) we are altogether out of Satan's reach as long as we abide in Christ. "He that is begotten of God keepeth himself and that wicked one toucheth him not." 1 John v. 18. This is our joy and rejoicing.

THE "RETURN OF THE JEWS."

(Concluded.)

IN Jer. xi. 16 it is written: "The Lord called thy name, A green olive tree, fair, and of goodly fruit: with the noise of a great tumult He hath kindled fire upon it, and the branches of it are broken."

This is the tree of Israel. The word in Jeremiah leaves the tree only where the branches of it are broken. In Romans xi. Inspiration resumes the subject, and carries it to completion. There it is shown that when the natural branches of the tame olive tree—the Jews—were broken off, in the place of these there are grafted in branches from "a wild olive tree"—the Gentiles.

In Romans xi. it is also shown that these natural branches of the tame olive tree were broken off "because of unbelief;" and the branches of the wild olive tree are grafted in and remain "by faith." It is also shown that if the Jews, the natural branches, "abide not still in unbelief," they too shall be grafted in; "for God is able to graft them in again."

This settles it beyond all possibility of legitimate controversy that no Jew will ever return, or shall ever be counted among the children of God *except by faith*: precisely as any Gentile comes to God and is

counted among the children of God. This again demonstrates the truth that "there is no difference between the Jew and the Greek."

The Gentile, from the wild olive tree, who is grafted in, is warned not to become exalted in his own merit and begin to boast against the branches that were broken off, and to say: "The branches were broken off, that I might be grafted in." And the caution to all such in this is: "Well; *because of unbelief* they were broken off, and thou standest *by faith*. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?" Rom. xi. 20-24.

That tells the whole story, and in such a way that no one who will consider what it says can possibly fail to see that there is, indeed, no difference between the Jew and the Greek; but that when the Jews, because of their unbelief, rejected God, and, so, as dead and withered olive branches, were broken off, branches are taken from the wild olive tree of the Gentiles and grafted into the good olive tree in their places: so that, in the economy of God and the plan of His tree of Israel, the believing Gentile takes the place of the unbelieving Jew. Just as He has said in another place: "They which are the children of *the flesh*, these are not the children of God: but the children of *the promise* are counted for the seed." Rom. ix. 8. Those who are of the flesh have no claims upon the Lord; for the minding of the flesh is enmity against God, and is not subject to the law of God, neither indeed can be. They which be of faith, these only are the children of Abraham and so the children of God.

In the plan of God there is the tree of Israel. As written, because of unbelief its branches withered, died, and were broken off. That left the tree incomplete. But He sends His husbandmen to the wild olive tree; and from that branches are gathered and grafted into the good olive tree—His own tree of Israel. And that work will continue until the branches gathered from

the wild olive tree and grafted into the good one, shall fill all the places of the branches broken off—till these branches from the wild olive tree, by being grafted in and partaking of the root and fatness of the good olive tree become live, fruitful branches of that good tree. And thus the good olive tree shall be caused to stand full and complete in its symmetry, as originally conceived in the mind of God.

Thus the fulness of that broken olive tree is made up from the wild olive tree—the Gentiles. And this is the significance of that expression, "Till the fulness of the Gentiles be come in." This "fulness of the Gentiles" is the fulness of that broken, good olive tree which is made up from the Gentiles as the wild olive tree. That good olive tree, with its branches all broken, is marred and incomplete: it in no sense represents the idea of God concerning it. But when all those broken branches are replaced from the wild olive tree, and that tree stands, full and flourishing, as originally planned in the mind of God, then the "fulness" of the tree is there, as originally designed: it is a complete tree. And this fulness of that tree—that which makes it a complete tree, after it was all marred and broken—comes from the Gentiles, from the wild olive tree. This is the "fulness of the Gentiles," and this is how that "fulness" comes in.

And upon all this, as the conclusion of all, it is written: "And so all Israel shall be saved." "So" signifies "in this way," "by this means," "after this manner." There it is written: "In this way, by this means, after this manner, shall all Israel be saved." And that is the only return of the Jews, and the only salvation of Israel.

True, as already noted, from this the original branches are not arbitrarily excluded: any one of these will gladly be grafted in again, "if they abide not still in unbelief."

A. T. JONES.

PEACE cannot be purchased at any price; neither can it be obtained by fighting for it. The most that one can gain by any arrangements that are entered into for the sake of peace, is a cessation of hostilities; but it is not peace. Peace must come from the heart as naturally as the perfume comes from the flower, as the result of the life of the Lord within. When the peace of God rules in the heart, it must necessarily be manifest in the life. And, like the perfume of the flower, this true peace will be experienced and manifested regardless of the surroundings.

The mind and heart kept by the peace of God through Christ Jesus, cannot be affected by the captiousness or strife of others. The flower gives forth its fragrance on the dunghill in the city just as much as in the bed of moss in the quiet forest.

TRUST.

THOUGH Thou slay me, I will trust,
Thou art God, but I am dust;
Though Thou grieve, Thy grace I'll prove,
I am loveless, Thou art love.

Though Thou seem to turn away,
I will nearer to Thee stay;
Though Thy silence wound me sore,
I will follow Thee the more.

Though Thy face I cannot see,
Well I know 'tis turned to me;
Though the clouds exclude its light,
Well I know its beams are bright.

Though the children's bread denied,
Still I linger by Thy side;
Though Thy fulness Thou refuse,
Still the crumbs I may not lose.

Any sorrow I can bear,
Save the sorrow of despair;
Anything Thou ask'st resign,
Save the bliss of being Thine.

Nothing that mine eyes can see
Shall disturb my faith in Thee;
Love to wait can well afford
For the leisure of the Lord.

—Selected.

THE BLOOD ON THE DOOR-POST.

THE father was to act as the priest of the household; and if the father was dead, the oldest son living was to perform this solemn act of sprinkling the door-post with blood. This is a symbol of the work to be done in every family. Parents are to gather their children into the home, and to present Christ before them as their Passover. The father is to dedicate every inmate of his home to God, and to do a work that is represented by the feast of the passover. It is perilous to leave this solemn duty in the hands of others. This peril is well illustrated by an incident that is related concerning a Hebrew family on the night of the passover. The legend goes that the eldest daughter was sick; but that she was acquainted with the fact that a lamb was to be chosen for every family, and that its blood was to be sprinkled upon the lintel and side-posts of the door, so that the Lord might behold the mark of the blood, and not suffer the destroyer to enter in to smite the first-born. With what anxiety she saw the evening approach when the destroying angel was to pass by! She became very restless. She called her father to her side, and asked, "Have you

marked the door-post with blood?" He answered, "Yes; I have given directions in regard to the matter. Do not be troubled; for the destroying angel will not enter here." The night came on, and again and again the child called her father, still asking, "Are you sure that the door-post is marked with blood?" Again and again the father assured her that she need have no fear; that a command which involved such consequences would not be neglected by his trustworthy servants. As midnight approached, her pleading voice was heard saying, "Father, I am not sure. Take me in your arms, and let me see the mark for myself, so that I can rest." The father conceded to the wishes of his child; he took her in his arms, and carried her to the door; but there was no blood-mark upon the lintel of the posts! He trembled with horror as he realised that his home might have become a house of mourning. With his own hands he seized the hyssop bough, and sprinkled the door-post with blood. He then showed the sick child that the mark was there.

Are parents placing the mark of God upon their households in this their day of probation and privilege? Are not many fathers and mothers placing their responsibilities into other's hands? Do not many of them think that the minister should take the burden, and see to it that their children are converted, so that the seal of God is placed upon them? They do not restrict their children's desires, referring them to a "Thus saith the Lord." Many suppose that the Sabbath school influence will be all-sufficient, that the Sabbath-school teacher will instruct and educate their children in such a way as to lead them to Christ. Fathers and mothers place their responsibility in the hands of others, and thus perilously neglect their own households.

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city and smite; let not your eye spare, neither have ye pity; slay utterly

old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men [men of responsibility] which were before the house." Eze. ix. 1-6.

MRS. E. G. WHITE

CONDITIONS OF PERFECT SIGHT.

ONLY in proportion to our capacities can we perceive, receive, and appreciate. To hear, we must have ears. To see material objects, we must have eyes. To see God, we must have pure hearts. It is one thing to see evidence of the existence of God in nature; it is quite another thing to see Him spiritually. Study, observation, and reasoning are conditions requisite to seeing Him in the former sense; purity of heart is the sole condition on which He can be seen spiritually. This latter requisite is acquired not so much by study and observation as it is by consecration, earnestness, and obedience to the will of God, so far as we understand it.

There is a knowledge of God, of obligations, an understanding of the claims of religious truth which is not and cannot be conveyed or acquired by study, and which comes only to those who are in a certain spiritual condition. This fact is based on the principle that only like can discern like. When we are like God "we shall see Him as He is." Only those who are like God can see God. Every one can talk of God; any one make an argument to prove His existence. Only those who are like Him realise His presence and feel the full force of His claims. The secrets of the joys of religion are hidden from those who are not pure in heart.—*Selected.*

THE WORLD'S GREAT NEED.

DO you wonder what this can be? Well, there are so many things this old world seems to need, but I will tell you what I think is one of its chiefest wants—it is *Sympathy*.

Yes, Sympathy. And what is that? The real meaning is "suffering with" another, making the trouble which somebody is enduring in some sense your own so as to help them to bear it. But the word is more generally used in the sense of "feeling with, or for" another, a kindly feeling, that is, which enters into their joys as well as their hardships or troubles.

Now as I said, I think it is just this kindly sympathy that would warm the heart of this cold world of ours. I know people often, yes, very often grow hard and bitter, because they have to meet difficulties, and bear troubles, and fight their way through life, and it seems to them, that nobody cares for them, that it is all

the same whether they live or die. Have you yourselves never seen how the dark cloud has passed away from a troubled face by just a kindly word, or an expression of sorrow because that person is in sorrow? As a young girl said one day to an old gentleman who was in great trouble, "I am very sorry to see you so sad, sir, can I do anything for you?" She did not know why he was so sad, and she could not remove his sorrow, but "somehow," he said "the expression did him good."

One day a woman was weeping bitterly, and her little child came to her, and pulling her hands from her face, said, "Don't cry, mammy dear." And the woman was comforted by the child's sympathy. You see, nothing was done, the trouble was not removed, but a new strength came with the child's touch and words of love.

Do you remember the beautiful words of Tennyson?—

Home they brought her warrior dead;
She nor swoon'd nor uttered cry;
All her maidens, watching, said—
She must weep or she will die.

Then they praised him soft and low,
Call'd him worthy to be loved,
Truest friend and noblest foe;
Yet she neither spoke nor moved.

Stole a maiden from her place,
Lightly to the warrior slept,
Took a face-cloth from the face;
Yet she neither moved nor wept.

Rose a nurse of ninety years,
Set his child upon her knee—
Like summer tempest came her tears
"Sweet my child, I live for thee."

If only children knew the power they have in their hands of brightening the world by kindly words, and helpful deeds, I am sure they would try every day of their lives to do something.

You must remember, that sympathy is not simply pity, or *feeling* for another, but it is pity in action, pity showing itself by some kindly deed. You will see an illustration of this in the parable of the Good Samaritan. The priest and the Levite looked at the wounded man, and no doubt pitied him, but the Samaritan put his pity into action, poured oil and wine into his wounds, and took him to a place of safety. He just did what he could for him.

I can assure you, you have no idea how much people are suffering; they try to hide it from the world under a calm face, but a word of sympathy, of kindness, makes their hearts sing.

And so I should like you to grow up with the idea of trying to be helpful and to brighten the lives of other people. The Italians have a word which is very charming. It is *Simpatia*. To say this of any lady is a far higher compliment than to say she is witty, clever, or beautiful. It means that she is loving, sympathetic.

Because you don't know what others may be suffering, always speak kindly, and act kindly. A man in the compart-

ment of a railway carriage arranged the cushions and put up his leg. It is not a practice to be generally approved, and when the guard opened the door he was very cross, and spoke in a sharp manner. The man very quietly remarked, "If you had had your leg broken in two places, you would have tried to find an easy place."

A poet (Swift) puts this matter of want of sympathy in a somewhat quaint way. He says:—

Ah! if my neighbour felt a pain
Just in the part where I complain,
How many a message would he send!
What hearty prayers that I should mend!
Inquire what regimen I kept,
What gave me ease, and how I slept!

There are some who move through the world just like an icicle, and all they say is like a breath of the cold North wind. Their excuse is—"I don't show all I feel," which is no excuse at all. Try to be sympathetic by practising sympathy. Try to scatter the clouds, and bring out sunshine. It will be happier for you and give happiness to others.—*Church Family Newspaper.*

SOME AMERICAN MUMMIES.

THE history of embalming in Egypt is well known, and it is a more or less interesting study to attempt to compare the making of mummies in the East and in America with a view to throwing light on the singularities and religious observances which formed a part of the ceremony of mummification. From a translation of sepulchral texts in Egypt it has been learned that mummies were made there to keep the body inviolate and ready for the return of the soul at the time of resurrection. The Egyptians seemed to recognise four parts in man—the body, the soul, an intelligence, and an "appearance," "eidolon." At death these were separated, and then intervened a period of from three thousand to ten thousand years. During this time the soul travelled the under world as a penance, while the intelligence wandered through space. As these parts were to return at the end of the time indicated, it was considered necessary to preserve the body from corruption, and in the attempts to accomplish this we find the reason for embalming among the ancient Egyptians, their pyramids, their secret burials, and the extraordinary methods of hiding the dead, customs which have been of the greatest value to archaeologists and students of man and the human race. The embalming process was carried on with greater or less ceremony and expense in proportion to the wealth of the deceased; and if the latter were a king or a member of the royal family, or a wealthy man, no expense was spared to embalm him in a lasting manner, and to place the remains in a well-built tomb.

The embalming was carried out on a regular system, there being four rituals to govern it. The first related to the incisions to be made in the body. The second was a manual treating of the gums, resins, and spices to be used, the bandages and elaborate descriptions as to the method of binding the body, and the prayers to be recited at each stage of the work. Third, the water ritual, giving the litanies to be recited while the body was being taken by water to its last resting-place; and, fourth, a work containing the funeral ritual given when the body was placed in the tomb. These books were for the instruction of the priests and operators. The process of embalming was divided. First came the evisceration, taking about two weeks. This was followed by the salting or bitumenising, which took thirty days; then came the spicing and bandaging, occupying thirty-five days, or seventy-two days in all.

There were many methods of making mummies, and time has shown that those of the Theban epoch were the best, the bodies after centuries being so flexible that they can be bent without breaking. This was, it is supposed, due to the expensive ingredients employed.

Mummies of some kind are found in many lands, and it is interesting to note that they occur in various parts of the United States, possibly the most interesting coming from the caves of Arizona. According to Lawson, the Santee Indians of South Carolina preserved their dead by embalming with certain roots, after which they dried the body and covered it with the bark of the pine or cypress. Finally, the skeleton was secured and wrapped in cloth made of opossum's hair, the remains then being placed in a box. Others were wrapped in deerskins and stored in the Quiogozon, which was the royal tomb. Perfect mummies have been found in the caves of Kentucky. One enveloped in rough cloths and wrapped in deerskins was found ten feet below the surface in a cave. It was the body of a woman, the hair shaven off according to the custom. Beneath the outer deerskin was another skin of the deer; then came a cloth formed of twine. Inside of this was a cloth resembling this, but covered and ornamented with brown feathers.

The natives of the North-West embalmed their dead. The body was usually doubled up and placed in a case of fur or grass, made for the purpose. The Alaskan Commercial Company secured from the seal islands of the company a mummy supposed to be one hundred and fifty years old, which shows that this method of burial has been followed many years. It was discovered in a cave, on Kagamale Island, filled with sulphurous vapours which came from crevices in the rock. Eleven mummies were found. One, the chief, was held by a basket-like coffin, or structure, four feet in height, and evidently made with the

greatest care. The material with which the remains were wrapped were matting, woven from seaweed in a very skilful manner, and skins, among which was a fine skin of the sea otter; over all was a net made of the sinews of the sea lion.

In many of the so-called mummies of America the body was placed in a sitting position. Several were found by the writer on San Clemente Island, California, doubled up, the head resting on the knees, while in front of the face and behind the head were placed flutes of bone inlaid with the pearly abalone.—*Scientific American*.

SPIRITUAL ARTIFICIAL RESPIRATION.

FREQUENTLY individuals receive some sort of spiritual shock, or get so poisoned by breathing the malarial atmosphere that surrounds their souls, that they apparently succumb to the same. There is no spiritual heartbeat, and they lie spiritually prostrate, but with a little spiritual artificial respiration they may be readily restored. Remember that those who are so far gone as to need artificial respiration, cannot perform it upon themselves. How absurd it would be to stand and criticise a person who was apparently drowned, because he did not make vigorous efforts to restore himself to life. Is it not equally unreasonable to criticise our brother who is practically dead spiritually, because he does not do something for himself? Ought we not to set to work and give him vigorous artificial respiration so as to assist him to breathe in some of the life-giving Spirit of God; for are we not admonished that we ought to restore such an one in the spirit of meekness?—*Sel.*

THE CIRCLE.

IT is He that sitteth upon the circle of the earth." How many things in the works of God contain the idea of a circle.

"The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

"All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again."

The circulation of the blood is another instance. The trees draw their nourishment from the earth, and in time cast their leaves, which go to make the rich leaf mould which fertilises the soil. Electric currents must complete a circle, or they are lost. Everything in nature is in curves, parts of circles. Nothing is angular or square.—*Selected*.

ONE SIN.

THERE was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine, and shook the whole country for miles round. One leak sank the vessel, and drowned all on board. One wound may kill the body; one sin destroy the soul.

It matters little how carefully the rest of the lantern is protected; the one point which is damaged is quite sufficient to admit the wind. And so it matters little how zealous the man may be in a thousand things, if he tolerates one darling sin, Satan will find the flaw and destroy all his hopes.

The strength of the chain is measured not by the strongest, but by its weakest link; for if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weakest points are; we have need of very much watchfulness, and we have great cause to to bless our merciful Lord, who prayed for us that our faith fail not.

Either our pride, our sloth, our ignorance, our anger, or our lust would prove our ruin unless grace interposed; any one of our senses or faculties might admit the foe—yea, our virtues and graces might be the gate of entrance to our enemies. O Jesus! if Thou hast indeed bought me with Thy blood, be pleased to keep me by Thy power even unto the end.—*C. H. Spurgeon*.

SOWING SEEDS OF DOUBT.

IT is said of Spurgeon that he once confessed to his congregation that he was just passing through a season of doubt and fear. One of his elders said to him afterwards: "Sir, I am sorry you told the people what you did to-day. Just suppose you had been swearing or drinking or gambling, would you have confessed those things to them?" "No," replied Spurgeon "that would have been a terrible thing." "Well," said the wise old elder, "it isn't half as terrible as disbelieving God. And when you tell your people that, you set them a very bad example. Such a thing is to be confessed only to God."

MEN'S books with heaps of chaff are stored;
God's Book doth golden grains afford;
Then leave the chaff and spend your pains
In gathering up the golden grains.
Yea, were the sun one chrysolite,
This earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all."

* *

"No more could a soul who possesses Christ be hindered from confessing Him, than could the waters of Niagara be stopped from flowing over the falls."



SMILES.

SMILE a little, smile a little,
As you go along.

Not alone when life is pleasant,
But when things go wrong.

Care delights to see you frowning,
Loves to hear you sigh;
Turn a smiling face upon her,
Quick the dame will fly.

Smile a little, smile a little,
All along the road;

Every life must have its burden,
Every heart its load.

Why sit down in gloom and darkness
With your grief to sup?

As you drink fate's bitter tonic,
Smile across the cup.

Smile upon the troubled pilgrims
Whom you pass and meet;

Frowns are thorns, and smiles are blossoms
Oft for weary feet;

Do not make the way seem harder
By a sullen face.

Smile a little, smile a little,
Brighten up the place.

—Selected.

"NO PLACE AT HOME."

I MET him on the street corner—a bright, black-eyed lad of perhaps fourteen summers. I had seen him there evening after evening, and wondered whether there was no one who knew the temptations which he encountered.

I made friends with him, and won his confidence. Then I questioned him kindly in regard to his spending so much time on the street.

"I know," he said, looking up at me in such a frank, winning way that I could not help thinking what a noble man he might make, "the street is not the best place for a boy, but you see there is no place for me at home."

"How is that?" I asked.

"Well, I have two grown-up sisters, and they entertain company in the parlour every evening. They give me to understand that I am 'a third party,' and not wanted. Then papa is always tired, and he dozes in the sitting-room, and does not like to be disturbed. It's pretty lonesome, you see; so I come down here. It was not always so," he went on. "Before grandma died, I always went up to her

room, and had a jolly time. Grandma liked boys."

There was a quaver in the voice now that told of a sorrow time had not yet healed.

"But your mother?" I suggested.

"Oh, mamma!—she is only a reformer, and has no time to spend with me. She is always visiting the prisons and workhouses, trying to reform the men, or writing stories on how to save the boys."

"And her own boy in danger?"

"Yes. I am not half so good as I was before grandma died. I am getting rough, I am afraid. There does not seem to be anyone to take an interest in me, so it does not much matter."

It was a hard, bitter truth; and yet I knew that this was not the only boy who needed a wise, gentle hand to guide him through the dangerous period.

O mothers! are you blind, that you cannot see the dangers of your own, but look for those of others?

Make home the brightest spot on earth for your children. Take an interest in their sports; make yourselves young for their sakes.

I think the saddest, most hopeless thing I ever heard from a boy's lips was that sentence: "There is no place for me at home." God forgive that mother, and open her eyes before it is too late, and help other mothers to heed the warning!

How is it, mothers? Are your boys in danger? Think of this, ponder over it, pray over it.—Selected.

CHARMING A LION WITH MUSIC.

WHEN the Rev. W. J. Davis was living in Pietermaritzburg, his son John, a little lad of four years, went too near to a chained lion in a neighbour's yard. It was called a pet lion, but was, indeed, so wild and vicious that no living thing was safe within the radius of his beat. The unsuspecting child stumbled within his reach, and the lion instantly felled him to the ground, and set his great paw on poor little Johnny's head. There was great consternation among the bystanders, but none were able to deliver the child. Miss Moreland, a young lady, with characteristic colonial presence of mind,

seeing the peril of the child, ran up stairs, and with her accordion in hand, came to the window looking out upon the tragic scene, and with a shout to arrest attention, played a tune for the entertainment of the so-called "king of the woods," and he was so delighted with her kind attentions and musical talent that he released his prey, and went the length of his chain toward his fair charmer, and stood in rapt attention. Johnny in the meantime got up, and carried his precious little self off to his mother. He never thought of crying till he entered the house and saw how they all were excited about him, and then, quite out of danger, he had a good cry on his own account. John has grown up to the stature of a tall man, and has been delivered from him "who goeth about as a roaring lion, seeking whom he may devour."—*African News*.

THE RED MAN'S VIRTUES.

AS the Rt. Rev. Henry Benjamin Whipple, D.D.L.L.D., Bishop of Minnesota, has spent the greater part of his life among the Indians of the Northwest, his tribute to their general good character is genuine and precious.

In "Lights and Shadows of a Long Episcopate," Bishop Whipple says that the current idea that Indians are sullen and morose is false. In the presence of strangers they are reserved, but they are naturally cheerful and appreciative of fun, even making their misfortunes an occasion for joking.

They are generous to improvidence, and there is a singular absence of the greed which gathers treasure that cannot be used.

It is a point of honour to preserve a calm exterior and perfect self-control under all circumstances. Indians are rarely rude or brusque. Hardships and discomforts are borne by the Indian with composure, and are never made the ground for making his companions uncomfortable. His heroism in meeting torture and death is proverbial.

Hospitality is sacred with the Indians. Their wigwams are open, and they have an unwritten law that any one has a right to sleep in them. Permission is never asked, but when a stranger enters, it is accepted as a matter of course, often nothing being said on either side.

Amiability of disposition is the Indian's standard of excellence. Indians are not profane, and it is well known that they do not take the name of God in vain, nor use the senseless oaths common among profane white people.

Travellers usually form their ideas of Indian character by the vagabonds of the border village or railway stations, who have lost manhood by contact with the worst elements of our own race. It would be as just for a foreigner to describe the

habits of the American people from what he had seen in the slums of New York.

Cheerfulness, generosity, self-control, hospitality, reverence as opposed to profanity—these are the virtues of the Indian as Bishop Whipple knows him. It is well, too, to remember that in his labours for this people he has had the sympathy of the officers of the army; none know better than they the violations of treaties and dishonesty which have caused so many wars. In the report of the Indian commission sent to investigate the atrocities committed upon the Cheyennes, General Sherman said:—

"This Indian problem, and a good many other problems, can be solved by one sentence in an old Book: 'Do unto others as ye would have them do unto you.'"—*Youth's Companion*.

ARITHMETIC BEFORE MOSES.

THE *Youth's Companion* says: There is a ray of vindictive comfort for the modern schoolboy in the fact that for thirty-six hundred years, his schoolboy progenitors have been worried by just such desperate problems in arithmetic as annoy him most.

Among the recent archaeological discoveries in Egypt is a papyrus roll, in excellent condition, dating from a period about 1700 B.C. This roll, which has a long heading beginning, "Directions how to attain the knowledge of all dark things," proves beyond a doubt that the Egyptian of that time had a thorough knowledge of the elements of arithmetic.

Numerous examples show that their principal operations with units and fractions were made by means of addition and multiplication. Subtraction and division were not known in their present form, but correct results were obtained, nevertheless.

Equations are also found in the papyrus. Here is one that brings the Egyptian schoolboy home to us:—

Ten measures of barley are to be divided among ten persons in such a manner that each subsequent person shall receive one-eighth of a measure less than the one before him. Another example given is: There are seven men, each one has seven cats, each cat has eaten seven mice, each mouse has eaten seven grains of barley. Each grain of barley would have yielded seven measures of barley. How much barley has been lost?

The papyrus also contains calculations of the area of a circle, attempts at squaring the circle, and finally calculations of the cubic measurements of pyramids.

THE OLD TESTAMENT IDEAL OF WOMANHOOD.

IN the Book of Proverbs the picture of the virtuous woman (chap. xxxi.) is drawn in the richest colours. It sets forth an ideal of womanhood far superior to any-

thing found in contemporary writings of Pagan ethical teachers. The wife is one who possesses the full confidence of her husband, the beloved single companion of his life, and the partaker of all his thoughts and cares. Her attraction does not lie in form and feature, but in moral and spiritual worth. She is a woman that fears the Lord; her praise is in every mouth; she is admired and esteemed for her general capacity, for her motherly and wifely goodness. All this indicates a conception of woman as far above that found in Plato's "Republic" as the heavens are above the earth. A good wife—and this is the root-thought of it all—is from the Lord; she is a Divine gift, and whoever gets her gets a treasure straight from heaven.—*W. S. Bruce, M.A.*

INDIAN FAMINE FUND.

Will our readers kindly note error in last week's issue on page 521, subscribers to Indian Famine Fund: Per Mr. and Mrs. Washburn £3 10, should read Balam Church collection, £3 10.

	£	s.	d.
Mrs. Hudson, Liverpool,.....	2	0	
A little girl, per Miss Hornby, Rhyl,....	15	0	
Mrs. Shorley, New Brompton,.....	4	0	
L. Cheeseman, Hull,.....	5	0	
P. T. Reader, New Brompton,.....	1	0	
Plymouth Church,.....	5	6	
P. T. Readers, per C. Jessup,.....	1	6	0
A Friend,.....	2	6	
E. McCulla,.....	5	0	
C. A. Hailey,.....	5	0	
P. T. Readers, per T. Briggs,.....		6	
Mrs. Searle, Swansea,.....	3	0	
P. T. Reader, Seaforth,.....	1	0	
Miss Britton,.....	3	0	
Anonymous,.....	2	0	
Amount previously acknowledged.....	63	4	11
Total,.....	£67	5	5

THANKS FOR THE RELIEF FUND.

IN behalf of the suffering in India, I thank the PRESENT TRUTH and its readers for contributions received for relief purposes. As our own Society has no permanent stations in the distressed districts, we have been sending from the fund to relief centres, as we have learned of the places most in need. With amounts placed at our disposal in England and America, we have had the pleasure of passing out considerably over £200. This amount has been divided among various missions working in the districts. In order to distribute relief, especially in India, local knowledge of the situation is needed. Those engaged in the work have continually to guard against being imposed upon by the unscrupulous, who would make capital out of the general distress. So we have felt that we were serving our friends best in passing their contributions on to those who will be able to make the money go as far as possible to relieve actual distress.

The centre of the famine is in the

North-west, and the rains at this writing are still far from plentiful. People look with weary eyes toward the heavens for the needed showers. In many parts, however, rain has fallen, and people are leaving the Government relief works and camps to return to the cultivation of the soil. A friend of mine, who recently went from Bombay into the distressed districts, writes me that while the higher castes, or better classes, so-called, look fairly well nourished, the low-caste people are the ones who are suffering. Much difficulty has been experienced in some of the worst parts, owing to the wandering instincts of the people, which led them to wander about instead of settling down at relief camps. Along with it all disease, especially cholera, has worked havoc, causing the people to run this way and that, spreading disease, and dying unattended in the jungle or on country roads. Altogether it may be doubted if ever such distress was wrought by any famine in previous history. One can only do what he can, and pray for the closing up of the work of the Gospel in the earth, and the soon coming of the Lord, to put an end to misery and sin.

All the time in India we are face to face with that still more terrible famine, the famine "of hearing the words of the Lord." Pray that the Lord of the harvest may send many more workers into these Eastern fields to gather sheaves into His garner. The harvest of sin and death is being continually reaped. The East becomes every year more distressful and more unquiet. By all these calamities, famine, pestilence, and political unrest, so prominently before us in Asia, perhaps more than anywhere else just now, we know the coming of the Lord is near, even at the door. Yet what populous fields in this continent still wait for the sounding of the warning message, "Prepare ye the way of the Lord." *W. A. SPICER.*

BARBARIC LOGIC.

AS I understand it," said the barbarian, "you propose to civilise me."

"Exactly so."

"You mean to get me out of the habits of idleness, and teach me to work."

"That is the idea."

"And then lead me to simplify my methods, and invent things to make my work lighter."

"Yes."

"And next I shall become ambitious to get rich, so that I won't have to work at all."

"Naturally."

"Well, then, what's the use of taking such a roundabout way of getting where I just started? I don't need to work now as it is."—*Selected.*



WHERE'S MOTHER!

BURSTING in from school or play,
This is what the children say;
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by—
"Where's mother?"

Mother with untiring hands,
At the post of duty stands;
Patient, seeking not her own,
Anxious for the good alone
Of the children as they cry,
Ever as the days go by—
"Where's mother?"

—Selected.

LESSON OF THE APPLE BLOSSOM.

ALL young life is impatient. Impatience is the one special characteristic of childhood and youth. Life is fuller of promise at this time than at any other. It spreads before the eye like a rich and varied feast, like a garden full of blossoms ready to be plucked. The senses are keener for enjoyment, and there is a restless longing to get all that life promises at once. Young people are in haste to grow up and obtain in childhood the advantages that men and women enjoy. And in this longing they trample under foot many of the blessings of their present age, and lose the charming graces which should distinguish their early years. They are prematurely satiated, they have seen an end of all perfection, and find nothing new to interest or delight them.

You know what happens if you try to open the bud of a lily and make it unfold its pure white heart to the sun too soon. You spoil the bud, you take away its beauty and grace by your violent haste, and you spoil the flower. Its growth is stopped: neither its bright hue nor its fragrance is developed, and before it is half-expended it begins at once to wither and decay. And so with the young child who seeks to be grown up at once. The charm of the child and the beauty of the youth are both destroyed.

It would be well if all young people would remember that Jesus—their great Example—waited thirty long years in retirement before He entered upon His public ministry—helping His father, Joseph the carpenter, and placing Himself meekly under parental discipline in the rural home at Nazareth; and that even when He was full grown, when He was twenty-one, He waited nine years longer in obscurity and humble toil before He took up His public work.

Childhood and youth are the period of preparation for after life, in which wise and holy lessons can be most effectually imparted by teachers, and the discipline of the heart and character carried on most advantageously in the loving atmosphere of home. And it has been proved that just as animals which have the longest infancy are the most highly developed in the end, so human beings who remain longest in the state of childhood and pupilage achieve highest distinction afterward.—*Dr. Hugh McMillan.*

A FRIEND IN NEED.

DURING his six years' stay in Gravesend, where he was sent to serve in the capacity of Commanding Royal Engineer, General (then Colonel) Gordon, soon proved to the working classes that "a friend had come to live among them." Throughout the town it was said of him, like the Master, that "he went about doing good." His own wants were small and simple, and he lived in the most economical manner, lavishly distributing all that he saved.

"The furniture in his bed-room," said one, "consisted of a bed, a chair, and a box; but he made the bed-rooms of many of the sick poor beautiful with fragrant flowers and fruit."

His quickness to see sorrow, and his ready sympathy, and delicate tact in minis-

tering the needed help, are well shown in the following incident taken from the story of his life at this time.

One evening, in the year 1865, a doctor stepped out of a small house in Gravesend, and entering his carriage, ordered the coachman to drive home. The door of the cottage was closed by a young woman with a pale face, and eyes dim with tears, who held a baby in her arms. There happened to be passing at the moment a young man, who, at a glance, took in the whole situation, and whose natural insight into human life and character, and power of imagination, enabled him to comprehend more than was revealed.

He stopped at the cottage door that had just been closed, and gently tapped it. The young woman with the baby responded to the knock, and looked into the kindly face of a gentleman who was a stranger to her and to Gravesend.

"Good evening; may I come in?"

"Certainly." The stranger stepped into the little room, put his hat upon the table, and at once made himself at home.

"Your baby is a fine little fellow. It is not the baby whom the doctor has been to see? He looks as if nothing had ailed him since he was born. How old is the young man?"

"He is two years and a half, sir. Yes, he is very hearty, bless him! and never has anything the matter with him except when he is teething. That troubles him a little and makes him cross. He has not had the measles yet, nor the whooping-cough, and I hope he will not, for my hands are tied so much at present that I don't know what I should do if I had any extra work."

"What is the matter, then?"

"My husband is very ill, sir."

"I am sorry to hear that. From what complaint is he suffering?"

"Oh, he has been very bad. He is a working man, but for some time he has not been able to work. His stomach has been bad; he has had such dreadful feelings—so weak and sinking and full of pain. Then he would get cold all over, and have dreadful shivering fits, and seem to be dying of cold, although he was in front of a big fire."

"Yes," said the stranger, smilingly; "and when that had passed away he became just as hot as before he had been cold. His face got red, and he had palpitation, and his breathing was bad, and his head ached, and he felt as if it would burst; wasn't it so? And then when that had passed away another change came. The pain in his head and his back got better, and he broke into a great perspiration, and presently felt all right again."

"No, sir, not all right, but better. The fits left him so awfully weak that I didn't know what to do; and the worst of it was, sir, that they were sure to return the next day; so it quite depressed us."

"Yes, your husband, has, or has had the ague."

"Yes, that is what the doctor calls it. I never saw it before. I come from Derbyshire, and among the beautiful hills there we don't have such dreadful diseases."

"Perhaps they will not always have them in Gravesend. When our people get more knowledge, and have better sanitary arrangements, ague will die out. But your husband is better, isn't he?"

"Yes, sir, he is better," said the woman, the tears again coming to her eyes; "but he is so dreadfully weak. The doctor has been scolding me about it; he says he must have nourishing things. I don't know what to get him; isn't milk nourishing, sir?"

The strange gentleman had not looked about him much; he had seemed to keep his eyes on the woman's face or the baby's form; but he had taken in every detail of the little room with its plain furniture, and he could not see a superfluous article, except a little vase that had probably cost twopence.

"Yes, milk is, I suppose. And it is cheap, too. Have you given your husband plenty of it?"

"Well, that is the worst of it, sir. He cannot take milk; it makes him sick."

"Ah, then it is of no use giving it to him. Could he eat a few grapes?"

"I daresay he could, but grapes are dear."

"I will fetch a few; do not tell him until I come back."

The stranger was out of the house almost before he had finished the sentence; and before the woman had ceased wondering who he was, and why he had called, he was back again with a beautiful bunch of grapes.

"May I go and see your husband?"

The poor man scolded a little when his wife brought a stranger into the bedroom; but there was something in that same stranger that won the sick man's heart at once.

"Can you eat a few grapes?" The invalid's dry lips scarcely framed an answer in words before the cool, luscious fruit was between them.

"They are good; they are the only nice things I have seen or tasted for a month."

"I am glad you like them. Eat them up; they will do you good, and you shall have some more when these are gone."

"Who are you, sir? I don't know you."

"Never mind who I am. I am a stranger; I have not been in Gravesend long."

"But what made you call at my house, sir? Who told you about me?"

"No one; I saw a doctor's carriage leave the door, and supposing that some one was ill, I thought I would come in and see who it was, and if I could do anything."

The man looked faint. "I am not going

to stay long this time, but I shall come again. I have been sent to you."

"Sent?"

"Yes, sent by God. None of these things happen by chance. You in your weakness need just what I can give you, and so I was made to pass your door just as the doctor left it. Don't you see that all this must have been arranged by One who knows all things, and directs events according to His will?"

The sick man shook his head; and the stranger, with a kindly smile, left him to consider the subject at his leisure.

He came again the next day with some delicacies, which the poor man needed more than medicine, but which were quite out of his reach.

"How are you?"

"Oh, I am better to-day, sir, thanks to you."

"No, thanks not to me, but to someone else. Have you thought about what I said?"

"Yes, but I don't know anything about these things. I am only a poor man, and I have had to work hard all my life."

"And so have I; but I could not have worked if I had not had the assurance that all things were under the control of God."

"He is very wonderful and very great, I know."

"And He is very merciful and very good, I know."

"But you see, sir, your life and mine have been so different."

"How do you know that, when you have not the least knowledge of my life, and cannot guess where it has been passed, or what I have had to do?"

"But you are rich."

"Am I? But I assure you that many a time I have not known where my food was to come from, nor if I should find a place in which to lie down at night. But that is of very little consequence. Your heavenly Father knoweth that ye have need of all these things. He has taken care of me; He will take care of you."

"But why has He let me be ill?"

"How can I tell? You must wait. Some time, perhaps, He will reveal a reason. And if not, there is always left to us faith."

The man found afterwards the truth of the stranger's words; for his new friend, with a persistent kindness that astonished the invalid, continued to bring and send him nourishing food, and occasionally to have short talks with him. By degrees the man grew strong; and as strength came back, so did resignation and cheerfulness. He began to read for himself the Bible that his visitor gave him; and he read, not as a duty to be got over as speedily as possible, but as a delight and a help; and it became to him a light to his feet and a lamp to his path. The man's

illness was the best thing that had ever happened to him, for when he went back to his work his whole life and character appeared changed. His mates met him with congratulations—

"Glad to see you back, old fellow. How are you getting on?"

"I am getting on well. I have found a friend who has been kinder to me than a brother."

"Who is he?"

He is the gentleman who lives at the Fort House; he has only lately come to live in Gravesend."

The gentleman at the Fort House was Lieutenant-Colonel Gordon.

UNNECESSARY HARDSHIP.

STRIKING instances sometimes occur to prove that men are creatures of habit. "Experience is a great thing," says a writer in the *Washington Post*, "but it gets in the way sometimes;" and he tells a bit of personal experience to illustrate his meaning.

I have spent a good deal of time on the ocean, but my first shipwreck, so to speak, occurred on Lake Superior the first time I saw that great lake.

I was out in a small boat and lost an oar. The wind was offshore and the water rough, and I was soon adrift. It was three days before I was picked up by a steamer. I was without food or water for the whole time. Of course I suffered, but I believe my worst suffering was from humiliation after I was rescued.

The first thing I asked for was a drink of water. One of the men in the rescuing boat looked at me as if he thought me delirious; but when I repeated my request he took a tin can, leaned over the side of the boat, and dipping up some water, gave it to me.

Then I realised for the first time that I was on fresh water instead of salt, and that there was not the least excuse for a sane man's going thirsty a minute.

It seems incredible that I could have been so daft, but I was. Superior was so big and so ocean-like that I had simply assumed it to be salt without thinking anything about it. So I say experience is as likely as not to run a person into trouble if he hasn't common sense to steer by.

A TINY HORSE.

WHAT is supposed to be the smallest Shetland pony in the world is three years old, and though perfectly developed, is only thirty-two inches high. It is black in colour, and is in the same shaggy condition in which it came from its native hills.



✧ THE MISSION FIELD. ✧

"BE CAREFUL FOR NOTHING."

HAST thou within a care so deep,
It chases from thine eyelid sleep?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown—
Or give thee strength to lay it down.

Hast thou a friend whose image dear
May prove an idol worshipped here?
Implore the Lord that nought may be
A shadow between heaven and thee.

Whate'er the care which breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

OVERWORKED MISSIONARIES.

DR. Luther Gulick well says of overwork of missionaries:—

Usefulness upon the field depends largely upon staying power. How misdirected the consecration that allows one, in the first four years of missionary life, to get into a condition where efficiency for the balance of one's life is diminished! The winning of the world is a campaign, not a skirmish. Superficial loyalty leads to thoughtless rush; deep, abiding loyalty leads to the holding of one's self steadily in hand, so that the maximum of efficiency may be secured. The second takes more and deeper concentration than the first. To give one's self for Christ in one enthusiastic onset is easy, as compared to living steadily and strongly from year to year for Him. What more pathetic sight than that of a devoted missionary removed from service in the prime of usefulness, and relegated to a life of continued struggle with nervous disease. "A mysterious dispensation of God's providence?"—Not at all; overwork, overworry, lack of vacation, lack of home life,—all conditions at variance with God's will,—and so God removed him. Symptoms of overwork are badges of dishonour. Many seem to be proud of them, as of scars received in honorable combat. They are rather the marks of parental discipline. May the time soon come when we shall be as ashamed of violating physical as moral laws. To take care of one's self, year after year, is prosaic.

People admire those who forget themselves, and rush in, overwork, and break down. "Such devotion!" "Such self-sacrifice!" they say. In reality these missionaries did not have enough devotion to do the harder thing,—to live simply and truly before God every day.—*Missionary Review.*

OUR COMMISSION.

JUST as far as the followers of Christ have been obedient to that command "Go," have done their work with reference to the Gospel being carried to every nation, kindred, tongue, and people, just so far have they placed themselves in a position to claim His promise, "Lo, I am with you always." But in just so much as they have failed to do their work in reference to its relation to the rest of the world, have shut the world out of their vision and refused to hear its wail of anguish, its appeal for help, in just so much have they denied their right to claim the Holy Spirit's presence.

The words of Christ, it seems to me, admit of no other interpretation: The one condition on which He based His promise was that His followers were to "Go into all the world." I am not saying that all should go to foreign lands, though we have been told there should be a hundred missionaries where there is now one. What I do say—and I would that I might write the words in letters of fire, and proclaim them in thunder tones that would reverberate throughout the world—is that any man who is not doing his work right where he is, I care not where that may be, in reference to its relation to the work in all other parts of the earth, forfeits his right to claim Christ's presence in fulfilment of the promise made to His disciples. Not only that; but so far as his influence goes, he limits the proclamation of the Gospel to the confines of his own field of labour.—*Guy C. Emery.*

OPENED AND CLOSED DOORS.

IT is often said of a country that it is "closed" or "open" or has been "opened" to the Gospel. The expression "closed" is used concerning those countries whose laws forbid the teaching of Christianity. The term "opened" is applied to such as have laws which are at least not antagonistic thereto. When the armies of a professedly Christian nation

have subjugated a people whose laws are antagonistic to Christ, and have secured the enactment of others affording protection to the missionary, it is said of that country that it has been "opened" to the Gospel. These statements are very apt to leave the impression that in order to carry the Gospel into a hostile land, it is first necessary to secure the protection of civil government. Such a conclusion cannot be true. The work of our Lord and His apostles was opposed by civil laws so antagonistic, that each of them except John who suffered exile, sealed his testimony with his blood. They died, but the Gospel survived, and during one short generation it was preached to every creature under Heaven (see Col. i. 23). It conquered in spite, rather than by the aid, of the cannon and sword. How is it to-day? Is the follower of Christ less ready to endure? Is the Gospel less powerful? We believe not. Suppose the church were to expend in labour, money and life, an amount equaling that expended by an army of conquest! Which would produce the better result?—*Missionary Magazine.*

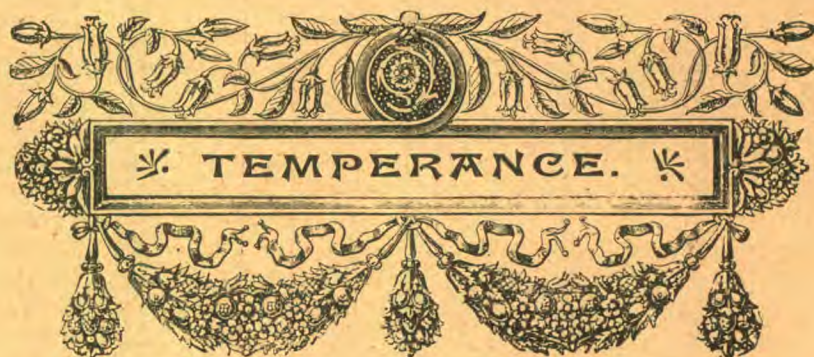
ONE fair test of conversion is a wish to see others converted. One sure proof of Divine grace is a genuine desire to win others to Christ. Not people remote from us, of course; rather those near us at first. A man who wants to be a foreign missionary but will not speak to his own brother about salvation has not yet entered into full experience of salvation. Something is wrong when we are in such relation to our nearest friends that we cannot say our best words to them, but must save them for those who know us least. One reason why we talk so little to each other about religion is that we are afraid of seeming to fall into cant. The way out of that is simply not to fall into cant, and to be so strong in our personal lives that it will not seem so to others when we say our word for God.—*C.B.M.*

IN case of the Moravians, the secret of their being the missionary church is in the fact that the whole church is missionary in spirit. They do not do their work by proxy, not so much as by a missionary board, but each one holds himself ready to obey the Master's injunction to give the Gospel. This church is the least in numbers, the Benjamin amongst the tribes of churches, as some one has said of it, and it is the poorest, yet it outranks all others proportionately, in the number of its missionaries, and the amount of its missionary contributions.—*Woman's Missionary Advocate.*

RICH BY GIVING.

Who shuts his hand hath lost his gold;
Who opens it hath it twice told.

—George Herbert.



A FEW FACTS ABOUT FRUIT.

IN the summer season the various fruits in great abundance indicate that this particular food substance is especially appropriate for use during the hot months. The following facts will be found of practical interest by those who desire information concerning this subject:—

Green fruits, as the green banana, contain large quantities of starch. As the fruit ripens, the starch is converted into levulose, or fruit sugar, a remarkable substance to which the flavour of fruit is due. Unripe fruits also contain tannin, which likewise disappears in the process of ripening. The ripening of fruit is a sort of cooking process. The starch is first converted into dextrine, then into sugar. Some portions of the dextrine remain unconverted. In Mexico the natives speak of fruits which have been ripened upon the tree as having been "cooked in the sun" (*cocido en el sol*).

The chief characteristics of ripe fruits are the presence of fruit sugar, or levulose, dextrine, and the vegetable acids (stearic, malic, and tartaric). The proportion of proteids found in fruits is very small, in fresh fruits usually from one half to one per cent. Oranges, limes, lemons, grape fruit, and the shaddock contain stearic acid and malic acid to some extent; stearic and tartaric acids are found in peaches, pears, apples, gooseberries, currants, apricots, and cranberries. The most acid fruits are lemons and currants.

The most highly nourishing of all fruits taken in the fresh state are grapes, figs, dates, and cherries. Dried grapes, or raisins, have a high nutritive value, as do the dried fig and date. The following list shows the percentage of sugar contained in a number of common fruits:—

	PER CENT.
Grapes,	14.9
Sweet cherries,	10.8
Sour cherries,	8.8
Apples,	8.4
Gooseberries,	7.2
Prunes,	6.3
Currants,	6.1
Whortleberries,	5.8
Strawberries,	5.7
Blackberries,	4.4
Raspberries,	4.0

Plums,	2.1
Apricots,	1.8
Peaches,	1.6

The use of fruit diminishes the acidity of urine, and thus antagonises rheumatism and gout. The acids in fruits undergo changes which diminish the acidity of the blood, and aid in the elimination of uric acid. The most digestible fruits are ripe grapes, peaches, strawberries, apricots, oranges, whortleberries, very ripe pears, steamed figs, dates, baked apples, stewed fruits.

A dietary consisting wholly of fruits is a valuable means of overcoming biliousness. Such a dietary may be maintained for one or two days or a week. A modified fruit dietary is highly beneficial. Two meals may be eaten, the breakfast of fruit only, and the ordinary dinner, or if three meals are taken, the first and last meals should consist of fruit only.

The most laxative fruits are apples, figs, prunes, berries, and peaches.

Fruit soups, made by boiling one part of fruit in four or five parts of water for several hours, are the most wholesome of all soups. If the fruit is sour, sweet fruit should be combined with it. Bananas, if mature when picked, are very digestible, but if withered and tough, they are almost wholly indigestible.

Sweet fruits, as remarked by Dr. Thompson, and also maintained by Cuvier, Sir Everard Holme, and other naturalists, largely composed the diet of the first man. Outside the Arctic zone these fruits to-day comprise the principal diet of millions of human beings. One variety of banana derives its name from the fact that it was the chief article of food with high-class Brahmins in India.

If fruit is taken for the purpose of relieving inactive bowels, the best time for it is half an hour before breakfast.—*Modern Medicine.*

THE JOY OF LIFE.

LET us note the manifestations of life about us in the animal world. See the squirrel gamboling in the tree-top, springing from bough to bough, swinging, dancing, chirping, full of life and joy. Whoever saw a squirrel looking sad and

melancholy, going about its daily tasks with a glum and hopeless air? The squirrel is happy; why?—Because it is obedient to the Divine Instructor, to the suggestions of the divine life which dwells in it. Hear the skylark as it greets the morning sun with a burst of joyous song. There is no wail of sorrow, no tone of bitterness, in its carol. The bird's heart is full of joy, its life one long, tuneful lay. Imagine for a moment a bird chorus comprising all of earth's songsters pouring forth their praise in unison. What a grand peal of joy that would be. We hear the chorus in fragments; God hears it as one grand, united song of praise. The birds sing because they cannot help singing. Their souls are full of song. They certainly do not sing from a sense of duty, or in obedience to some automatic principle. Their song is the spontaneous utterance of inward joy.

See the colt gamboling in its pasture, the calf capering beside its mother. What mean the friskiness, the irrepressible activity, the seeming waste of energy? Simply that there is a fulness of joy, a surplus of animal spirits, of life, which must be expended in expression.

Even the so-called inanimate world is full of joy. There is joy in the sunbeam. Indeed, the sunbeam is God's messenger or vehicle of joy to the world. Under the influence of the sun's glorious rays, all nature is alive, animated, active. In its absence, death as well as darkness falls upon the scene. Under its potent influence a veritable resurrection occurs. Each morning, as the sun's rays drive away the gloom of night, how the plants, the shrubs, the trees, rejoice. The flowers spread their petals in a grateful smile, and send out a tribute of fragrance on the morning air; the leaves turn up their faces for a sunbeam kiss; the shrubs raise their nodding heads, and all the vegetable world awakes. A thrill of joy animates the very air, and sets the morning breeze in motion, singing melodies amid the foliage, while the trees and bushes beat time with their stems and branches.

The deeper we look into the phenomena of life, the more evidence we see of a universal rhythm, an omnipotent joy; for joy is rhythm, harmony. The microscope has in recent years shown us marvellous things about the secret doings in the workshop of animal life where living things are made—the cell. Under a sufficiently high power, it is possible to see the marching and countermarching, the mating and splitting, the grouping and regrouping, taking place with a regularity and an order, a system and a promptness, which demonstrate an omnipotent guiding intelligence, a veritable "dance of life" keeping time to the divine harmony which thrills all nature, and which the ancients recognised in the music of the spheres.

In the midst of this universal joy, why is man of all God's creatures so sad and

wretched, so seldom in a mood to join the great anthem of praise which the whole world beside pours out to its Maker? Away back in the ages there was a time "when the morning stars sang together, and all the sons of God shouted for joy." Every bird and beast, great and small, as well as man, took part in that grand burst of praise. Imagine the deep bass of the forest kings and the mammoths of the deep, the tenor of the millions of lesser beasts, mingling with the hundred parts contributed by birds of every sort and size, striking the whole gamut of sound into one magnificent melody of joy. The forest still rings with the wild elephant's trumpeting. The air still vibrates with the cadences of feathered songsters. But man has all but ceased to sing. If he sings, it is generally from a sense of duty, or for hire, or to gain applause. Except in childhood's happy days one seldom hears the note of joy from human throats. Why this universal sadness among men? The answer is an easy one. Man has lost the joy from his heart, and no longer feels, in common with the world about him, a compelling impulse to sing.

Joy is harmony of soul. Song is harmony expressed in sound. Man has wandered away from rectitude and fallen out of harmony. His soul is full of discord—sin. His body is full of discord—disease. Harmony is health of body and soul.

What is harmony? Simply obedience to the divine will which created and upholds. In order that man might become godlike, the Creator gave him such freedom of will as enables him to make free choice whether he will obey or disobey; whether he will act in harmony with the Divine will, or in opposition to it. The body is like a musical instrument upon which two players may play at once. If both play together the same chords of the same key, there will be harmony, music. If one plays out of tune, the harmony is spoiled; there is no longer music, but simply noise. Man puts in so many discordant notes in his playing that the song of life is spoiled.

Man of all creatures has wandered farthest away from the Divine order. He is in rebellion against the God that made him, and that dwells in him, and his life is full of discord instead of joy.

To be one with God, to be in absolute harmony with the power that works for good in all the universe, to be in accord with all the principles that govern our relations to the things and beings about us,—this is happiness. Sin and sorrow, death and disease, come through disobedience. Health, happiness, peace, and joy are the result of obedience. We suffer because we are at war with God; in other words, we are rebelling against Divine order. Our suffering is not a punishment, an arbitrary infliction, it is simply a reaping of seed of our own sowing.

Sorrow and pain are the warning sentinels by which God leads us back into the path of rectitude and wisdom. "Her ways are ways of pleasantness, and all her paths are peace." A will surrendered to God in the fullest sense will obey God's laws in all their relations to human life. Such a life must be a life divinely led, a divinely happy life, a healthy and joyous life. Knowing that God dwells within us, that we cannot for an instant escape from Him, ought we not to live as in His presence? "In His presence is fulness of joy."

J. H. KELLOGG, M.D.



—During the month that ended August 2, there were ten cases of plague in Mauritius, all of which were fatal.

—The amount of tea sent to Great Britain last year from India and Ceylon was 219,156,185 pounds, and from China 16,677,835 pounds.

—For posting Scripture texts on a fence belonging to Teignmouth District Council, the wife of a local farmer has been fined £5 and 10s. costs.

—A proclamation by the Queen dated Osborne Castle, August 7, prohibits the exportation to China of arms, ammunition, or military and naval stores.

—It is estimated that the Constitutional amendment, practically disfranchising the negroes in North Carolina, will be carried by a majority of 40,000.

—The aggregate number of deaths from railway accidents in the United Kingdom during the year 1899 was 1,240; and of injuries which did not end fatally, seven thousand.

—A "clumsily-planned" Boer plot to murder all the British officers in Pretoria, and to capture Lord Roberts and hold him as a hostage, was discovered, and the conspirators have been arrested.

—Placards were posted in the "Via Nazionale," bearing the following: "Victor Emmanuel III will not escape the fate of his father, even if he comes to Rome surrounded by a regiment of artillery."

—The New York Herald says that within the past few months twenty-seven Anarchists have left America with the avowed purpose of laying low every crowned head in Europe. They are nearly all Italians.

—A reward of £100 has been offered at Kima, British East Africa, to anyone who kills the two man-eating lions which have been terrorising the district for some time past. No married men are allowed to try for the reward.

—The Italian Minister of Justice has said: "The Government will show no half-heartedness in prosecuting the campaign against the Anarchists. No truce will be granted to these criminals. I hope that within two months there will be no more Anarchists in Italy."

—It is said that the mortality in Paris last year from typhoid fever was greater than for years. Altogether 4,329 cases were notified. During the first two weeks of this year 891 cases came under the notice of the authorities. The disease may easily be prevented by filtering and boiling all the water that is used.

—Exactly 144,823,124 pieces of money, medals, etc., were coined at the Mint during 1899, a greater number than ever before, and an increase of 46,723,907 on the previous year. Sixty-seven tons of gold, 180 tons of silver and 323 tons of bronze were thus transformed. The unavoidable waste amounts to some £454 on each £1,000,000 produced.

—It is becoming more and more apparent that the United States is becoming tired of posing as the asylum of refuge for the oppressed of all nations. The Government is now about to adopt vigorous measures to restrict immigration into the United States by way of Canada. There are few countries in the world in which it is more difficult to enter than the United States.

—The death of a Worcester farm labourer last week was accounted for to a coroner's jury by the statement that he ate part of a diseased calf's heart, which was "as black as a hat." The calf itself had died of anthrax. We ourselves have seen many hearts and livers exposed for sale, that were "as black as a hat." There are very many deaths that are the result of eating decomposed meat, which do not come before a coroner's jury.

—The Paris courts have decided that a foreign diplomat in France cannot be compelled to pay his debts. The representative of the Republic of Ecuador, who has been scarcely a year in Paris, was sued by a tradesman for a debt of £2,400, but the court declared that the immunity enjoyed by foreign representatives made it impossible to proceed against the diplomat. But no country with any sense of honour can allow such a representative to disgrace it in a foreign country.

—A process for preventing decay in wood, new to this country, is the Hasselmann system, which is being introduced by the Xylosote Company. The sap is drawn out of the timber by an air-pump and the wood is steeped in a solution of metallic and mineral salts. Soft wood is thus made hard, and green wood, after treatment, neither shrinks nor warps; thus the expense of seasoning is saved. The Swedish Government is having 600,000 railway sleepers "preserved" by the process, and the Bavarian Government has ordered that all its railway sleepers and telegraph poles be so treated during the next five years.

—The Daily Mail says: "While Englishmen are paying over thirty shillings a ton for soft bituminous coal, Ireland is waiting for a customer for over 100 million tons of anthracite coal at less than twelve shillings a ton." The Irish coal field, which covers an area of forty square miles, is in County Kilkenny. In 1871 the late Professor Huxley testified before the Royal Commission that 77,000,000 tons of workable anthracite coal were within easy reach at these mines, and again in 1885 Professor Hull, director of the Geological Survey of Ireland, declared before another Royal Commission that the deposit was at least 118,000,000 tons. Lack of railway communication is the reason why they have not been developed.

—Last year over two millions of rabbits were imported from Australia and New Zealand, and sold in the London markets at a valuation of £60,000. Frequently 20,000 are daily received at the freezing stores during the non-breeding season. The chief medical officer of health to the city of London declares that this constitutes a most alarming danger to the public health, as in some consignments dealt with the proportion of bad or doubtful rabbits examined has been 20 per cent., and the present examining staff at Smithfield is not sufficient to do the inspection efficiently. But those who, even though they eat flesh, do so according to the rules laid down in the Bible, are safe from all danger in this matter, for rabbits come in the class of unclean beasts, not fit to be eaten even in their best state.

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HE who can come boldly to the throne of grace, can go with boldness anywhere in the universe.

THE one who has seen God face to face, and who is not consumed, need never fear the face of any creature, nor can he have any fear if he keeps the divine vision continually before him.

"You don't make a sinner into a saint by being rude to him," is a bit of sound religion, as well as philosophy, that we find in a corner of one of the dailies, and we are glad to pass it on.

In the Queen's Speech at the closing of Parliament was this paragraph: "Believing that the continued political independence of the two republics would be a constant danger to the Peace of South Africa, I have authorised the annexation of the Orange Free State to my Empire."

Two Austrian officers have just been peremptorily dismissed from the army, by virtue of a verdict given by the highest military court in Austria, which has been confirmed by the Emperor, because one of them refused to fight a duel when challenged, and the other approved his course. The ground of refusal was that his religious principles forbade it.

THE Zionist Congress has ended, and all concerned seem quite gratified with its success. The verdict is that this fourth session proves that it is an institution that has "come to stay." That seems to be the case also with the originators of the movement; for we do not hear that any of those who are advocating Palestine as the place of refuge for all the Jews are taking any steps towards settling there themselves. All are doubtless familiar with the story told of one of the Rothschilds, who, when asked what office he would choose under the Jewish Government, if it were estab-

lished in Palestine, replied, "That of Ambassador to the Court of St. James." It may be accepted as a fact that the only real return of the Jews will be when those who are Israelites indeed come to Zion—the heavenly Jerusalem—with songs and everlasting joy, when sin and sorrow and sighing and all traces of the curse shall have been forever removed.

THE *Catholic Times* says that a project now being discussed in Naples is "the erection of a statue of the Saviour, of such colossal dimensions that it may be distinctly visible from every part of the Bay." It would be much more striking if the living image of Christ were formed in the Neapolitans themselves. That would be distinctly visible from every part of the world, even as was the faith of the Romans of old. See Rom. i. 8.

RIGHT on the heels of the race-riot in New Orleans, came another in New York. A negro shot a policeman, and a mob of thousands of white men proceeded to try to kill every black man they saw, and the police were foremost in the fray. Such insane outbreaks show that the hearts of the people are on fire with fierce passion, and are precursors of the "perilous times" that will immediately precede Christ's coming.

THERE has been some talk to the effect that King Humbert's assassination might have the effect to soften Papal vindictiveness, and tend to the reconciliation of the Pope and the Kingdom of Italy; but *Das Vaterland* (Vienna), a Catholic organ, officially proclaims that the Pope did not have a Mass said for the late King Humbert, nor would he authorise anyone to offer the Royal family his condolences, nor are the relations of the excommunicated Savoy family and the Vatican in any way altered.

"WE, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believe, and therefore speak." That is what got Paul into so much trouble with the men of his time. A man may preach theories of truth as much as he pleases, and as long as they are only theories to him, he will not come into serious conflict with anybody; but the world does not like to be troubled with a man who believes with all his heart and soul that which he speaks. "These that have turned the world upside

down, have come hither also." Well, why should they not? what objection have you to them? "Why, they believe what they speak, and they actually expect us to believe also; and they say that faith works, and so they practise what they preach, and they ask us to act according to faith." No; if you wish to be accounted a good fellow in the world, do not believe very much, and do not be too particular about always acting consistently with what you profess to believe; but if you would have peace with God, even the very peace of God, then believe with all your heart, for "being justified by faith we have peace with God through our Lord Jesus Christ." Then comes hope which "maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Faith, hope, and love abide for ever, and he who holds to them shall also abide.

IN prayer and song we often hear expressions of longing for the time "when faith shall be lost in sight." This is the expression of the common idea that in the kingdom of glory faith will be unknown, having ceased to exist, and that the saints in glory will live by sight only instead of by faith only, as in this present, evil world.

THAT this idea is altogether erroneous, is taught in the words that tell the place of faith in the Gospel. "The just shall live by faith." Note that this is absolute and unqualified. It does not say that some of the just shall live by faith, nor that the just shall live by faith for a little while, but simply that "the just shall live by faith," that is, that all the just shall live only by faith, and that they live by faith as long as they are just. But in the kingdom of glory there will be none but just ones, therefore there will be there no life but that of faith. Men are made righteous by faith, and to all eternity they will hold that righteousness only by faith.

"AND now abideth faith, hope, and love, these three; but the greatest of these is love." Faith and hope abide as long as love does. All three abide. Love is the greatest of the three, but it does not outlast the other two. It is greater in that it contains them, for love "believeth all things, hopeth all things." Men will not cease to believe God when they get to heaven; no, but faith will then be perfect, and it will be perfect because followers of God will in the present world have perfectly learned the lesson of faith.