

GO YE INTO ALL THE WORLD
AND PREACH THE GOSPEL

PRESENT TRUTH

HOLY BIBLE

SANCTIFY THEM THROUGH THY TRUTH
AND PREACH THE GOSPEL
THY WORD IS TRUTH

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GOD is love."

CHRIST is the revelation of God to man. John i. 18

THE law of God is in the heart of Christ (Ps. xi. 8); and out of the heart are the issues of life. Prov. iv. 23. Thus we learn that the law of God is the very life of Christ.

CHRIST and the Father are one, so that they have but one life. The only-begotten Son "is in the bosom of the Father." Therefore the law of God is His own life.

SINCE God is love, and His law is His life, it necessarily follows that His law is love. "This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John v. 3. The ten

commandments, which are a statement of the law of God are a declaration of love.

This truth is stated in "the blessing wherewith Moses, the man of God, blessed

He shined forth from mount Paran, and He came with ten thousands of His saints;

from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand; and they sat down at Thy feet; every one shall receive of Thy words." Deut. xxxiii. 1-3.

THE great manifestation of the love of God for man is seen in the cross of Christ. "Herein is love; not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins." 1 John iv. 10. On the cross the life of God was given for the world, and by receiving that life in faith we are saved. But the law is love, — the life of God, — and therefore it must be that the most perfect declaration of the law is found in the

THINK NOT THAT I AM COME TO DESTROY THE LAW. DO WE THEN MAKE VOID THE LAW THROUGH FAITH? GOD FORBID. YEA, WE ESTABLISH THE LAW.

MAT. 5:17.

I THOU SHALT HAVE NO OTHER GODS BEFORE ME. 2 THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH; THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: FOR I THE LORD THY GOD AM A JEALOUS GOD, VISITING THE INIQUITIES OF THE FATHERS UPON THE CHILDREN UNTO THE THIRD AND FOURTH GENERATIONS OF THEM THAT HATE ME, AND SHEWING MERCY UNTO THOUSANDS OF THEM THAT LOVE ME, AND KEEP MY COMMANDMENTS.

3 THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN, FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN.

4 REMEMBER THE SABBATH DAY TO KEEP IT HOLY, SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD, IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY AND HALLOWED IT.

5 HONOR THY FATHER AND THY MOTHER; THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

6 THOU SHALT NOT KILL.

7 THOU SHALT NOT COMMIT ADULTERY.

8 THOU SHALT NOT STEAL.

9 THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

10 THOU SHALT NOT COVET THY NEIGHBORS HOUSE, THOU SHALT NOT COVET THY NEIGHBORS WIFE, NOR HIS MANSERVANT, NOR HIS MAIDSERVANT, NOR HIS OX, NOR HIS ASS, NOR ANYTHING THAT IS THY NEIGHBORS.

the children of Israel before his death." It begins thus: "The Lord came from Sinai, and rose up from Seir unto them;

cross of our Lord Jesus Christ.

FROM Horeb, where the law was pro-

claimed in the hearing of all Israel, by Christ the Mediator, a living stream of water flowed. See Ex. xvii. 5, 6, and Mal. iv. 4. From the heart of Christ where the law is enshrined, there flowed, as he hung on the cross, a stream of blood and water—His life. From the throne of God in heaven there flows "a pure river of water of life, clear as crystal," and in the midst of this throne is the slain Lamb. Rev. v. 6. In each place we find the same law of love, showing that the law in the heart of the crucified Christ, and in the temple in heaven, is identical with that proclaimed from Sinai. How easy, then, to understand that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Without the change of a word or a letter, it stands throughout eternity.

By the deeds of the law there can no flesh be justified in the sight of God; for by the law is the knowledge of sin. Rom. iii. 20. "Sin is the transgression of the law" (1 John v. 4), and "all unrighteousness is sin." Verse 17. In the world to come there will be no sin—no transgression of the law. So although nobody can find salvation through doing the law, nobody can be saved unless he is a keeper of the commandments. "Blessed are they that do His commandments, that they may have right to the tree of life, and enter in through the gates into the city." Rev. xxii. 14. How then can any be saved?—Not by works of our own, but by "the righteousness of God which is by the faith of Jesus Christ, unto all and upon all them that believe." Rom. iii. 22. "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii. 3, 4.

JUST as the law is the life of Christ, and He is our life,—the way, and the truth, and the life,—all the life there is, it follows that the law must be the life of all who are His. "He that saith he abideth in Him ought Himself also so to walk even as He walked." 1 John ii. 6. As we receive Christ understandingly into the heart, the fulness of the law appears in our lives, for He will live it there. There will be no omission, no change. Read the law carefully, and see if it is so in your case. How is it about the fourth commandment?

It says, "The seventh day is the Sabbath of the Lord thy God;" "Remember the Sabbath day, to keep it holy." Are you doing this? or have you substituted the first day for the seventh? Christ did not do so. Will you not allow Him to live in you just as He did in Judea and Galilee? just as He does now in heaven? He calls you to Him to find rest; give yourself to Him without reserve, and allow Him to give you the rest that will cause you to delight yourself in the Lord. Isa. lviii. 13, 14.

TWO INDEPENDENT KINGDOMS.

(Luke xii. 13-23)*

THE RICH FOOL.

IN the text of the lesson, which follows, we insert in parentheses the parallel readings in the margin of the Revised Version. To the thoughtful student this alone will furnish food for an entire lesson:—

"And one out of the multitude said unto Him, Master (Teacher), bid my brother divide the inheritance with me. But He said unto him, Man, who made Me a judge or a divider over you? And He said unto them, Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he reasoned with himself, saying, What shall I do, because I have not where to bestow My fruits? And he said, This will I do: I will pull down my barns and build greater; and there will I bestow all my corn and my goods. And I will say to my soul (life), Soul (life), thou hast much goods laid up for many years; Take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul (life) required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

"And He said unto His disciples, Therefore I say unto you, Be not anxious for your life (soul), what ye shall eat; nor yet for your body, what ye shall put on. For the life (soul) is more than food, and the body than raiment."

"NOT OF THIS WORLD."

WHEN Jesus was before Pilate, He declared Himself to be a King, but took care to guard against any misconception, by

*International Sunday-school Lesson for Sept. 16.

saying, "My kingdom is not of this world." John xviii. 36. If His kingdom had been of this world, or if He had been willing to accept authority in things pertaining solely to this world, He would not have been put to death; for the very same persons who clamoured for His crucifixion had but a very short time before sought to make Him a temporal ruler over them. But He would not accept the position. This refusal of Jesus Christ to take to Himself any degree of authority in political or business life is one of the most prominent features of His life history; yet to this day very few of those who profess to "walk even as He walked," have learned it.

"The servant is not greater than his Lord; neither he that is sent than He that sent him." If the Master of all, the One by whom the worlds were made, refused to exercise any authority in this world, while He was in it, what excuse have any of His followers for so doing? If He would not be a judge or a divider of property, why should His disciples? If it be said that no one should be so well qualified as Christians to decide correctly in all affairs, it must be admitted; for the saints are to judge the world, and even angels (1 Cor. vi. 2, 3), and must therefore be able to judge rightly in things of this world that are of so much less moment; but then it must be remembered that whatever is true of the saints is true in a far greater measure of Christ. He had the qualities that fitted Him for a judge or a ruler, far more than any other person who ever lived on this earth, yet He would not act that part. His kingdom was not of this world, and therefore it would have been as much out of place for Him to exercise authority in worldly affairs as it would be for the Czar of Russia or the German Emperor to presume to sit as judge on the bench in England, or to dictate in the conduct of the Government. If we do not recognise this principle, we fail to understand Christ and the power of His work; but when we grasp it, and hold to it, we shall find that it will help us through many difficult places.

God the Father "hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. i. 13. Christ said of His disciples, "They are not of the world, even as I am not of the world." John xvii. 14. And again, speaking directly to them, He said, "Ye are not of the world, but I have chosen you out of the world." John xv. 19. This makes it plain that Christ's followers have no business to interfere with the affairs of this world. Judgment over this

world has not yet been given to the saints of the Most High, for Christ Himself has not yet taken to Himself the kingdoms of this world. We are rulers in a kingdom entirely different from any on this earth.

The power of Christ is the power of the cross, which is so different from that which is common among men that it seems to most people utterly foolish and impracticable. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." And those who are saved are not authorised to use any other power. Indeed, why should they wish to? There is no power greater than the power of God, since all power comes from Him; and when one knows the "all power," how can he wish for or be content with anything less? But this power is a power that must be exerted by its possessor, namely God; men cannot manipulate it to suit their own pleasure or convenience, and that is why it is not popular. It does not work according to human methods. It has most influence under conditions that from a merely human point of view would seem most unfavourable.

CHRISTIANITY IN THE FIRST CENTURIES.

A PROOF of this, and an answer to the oft-repeated statement that Christians, being the best people in the world, ought to have charge of the affairs of Government, is found in the history of the first three centuries after Christ. There was one Government for the whole world, and it all centered in the person of one man,—the Emperor of Rome. The State was Pagan, and the laws were opposed to Christians and Christianity. In many instances they were framed with the express purpose of uprooting them, and the execution of them was entrusted to men who were mere law-machines. Surely no more unfavourable conditions could be imagined. In such a case one would naturally think, "If we could only get our leading men in the church into positions of influence in the Government, and get these oppressive laws changed, Christianity might make some progress, and justice would be done all classes." But what are the facts in the case?—Just these: Never in the history of the world has Christianity made such progress as in that time when everything was most unfavourable. By the simple power of the preaching of the cross by men who were outlawed, a revolution in Government was effected, and laws favourable to Christianity were enacted; and

then, contrary to all human expectation, when Christianity was freed from all its bonds, and its leaders had the first places and unrestricted power in the State as well as in the church, its real power ceased. Men lost sight of the power by which the change in public sentiment had been effected, and it was demonstrated that Christianity has absolutely no power for good in the world, except the silent, mysterious power of the cross of Christ. For most people, however, the lesson of history has been written in vain. The saints often get impatient, and cannot wait for the Lord to come, before beginning the control of affairs; they long to get things more into their own hands, so as to set them right; but they invariably fail. By the preaching of the Gospel in its simplicity and power, and by godly living, Christians can exercise a power in the world, that is incalculable, and in no other way can they accomplish anything of importance.

WHAT WOULD BECOME OF THE WORLD?

IT will be asked, "Would not the world go to ruin, if Christians devoted all their energies to labouring for humanity in a private capacity, as did Jesus?" The answer is, Yes; most certainly; but none would be involved in the ruin except the reprobate, who will go to destruction in spite of all efforts to save them. The Scriptures set before us no other end of this present evil world than destruction. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." The Gospel is for no other purpose than to gather out of this world all who are willing to be subjects of the Lord Jesus, and sharers of His everlasting kingdom; and the sooner this is effected, the better. The one great thing which hinders this consummation and the restoration of all things as in the beginning, is the unwillingness of professed followers of the Lord to let go of the world, and be solely the Lord's. There are many men in the world, who are not professed Christians, yet who are unconsciously influenced by the Spirit of Christ to a great degree; and these, as long as they remain in the world, keep the evil elements in check, so that Government is not wholly corrupt. These do not need to resign any position of trust that they may have, when they accept the Gospel, as every honest one among them certainly will when he sees the power of it; they have simply to let the perfect life of Christ

manifest itself in them, and it will not be long before their services will not be wanted, and they will be thrust out of their positions of worldly honour; and when all of these honest souls in the world have accepted Christ as their King, and have come out from the world, it will be the time for the end, for the world will then be wholly corrupt, with no leaven of good in it, and good for nothing except to be burned as rubbish.

A NEW PLANE OF LIFE.

NOTHING is plainer in the Bible, than that when a man is really converted he becomes "another man," "a new creature." He has the same flesh as before, and the same general outward appearance, nevertheless he is "not in the flesh, but in the Spirit." Rom. viii. 9. The life of Christ is thenceforth to be manifested in his mortal flesh, so that it is no longer he that lives, but Christ living in him. Christ takes possession of his body, and there is the incarnation as truly as when Jesus was born of the Virgin Mary. The mystery is enacted, of a man in the flesh living a wholly spiritual life. This he does, not by any power residing in the flesh, not by any power known to the world, but by the power of the Spirit of Christ. His life is a life of faith.

"Now the just shall live by faith." The whole life is to be one continued series of acts of faith. The principle by which he is saved from sin, while still in sinful flesh, is to dominate all his relations with this world. He is a new creature, and experiences day by day the power that created the worlds. So just as by faith he understands that "the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear," he knows that his life does not come from the things that his natural eyes see, and his hands handle, but from the Word of God. That is the truth which this lesson teaches.

"A man's life consisteth not in the abundance of that which he possesseth." Another translation makes it more emphatic, rendering it, "Even if one has a superabundance, he does not have his life of that which he possesses." It is true that God's life is in the food that the earth brings forth, and those things are a means of conveying the life to us; but the life was first, and does not depend on them. The life originates them, and not they the life. If they are taken away, God can continue His life to us just as well; and if we have barns full stored up for future

use, we have no more life than there is in us moment by moment. The possession of storehouses full of food is no ground for trust; and the absence of all food is no ground for despair. God is always the same, and He is our life.

OUR RIGHTFUL SHARE.

"TAKE heed, and beware of covetousness." The Greek word rendered "covetousness" signifies to have or to claim more than one's share; to claim more than another. What is one's share?—Just what he can use to-day, and no more. He may have more in his possession, and have it honestly; but he is to have it simply as a good steward of the manifold grace of God. "Give us this day our daily bread," is a prayer that ought to be prayed by every person, and prayed not as a form. He who does not from the heart make that petition, is trusting in another God than the living God. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. vi. 17. "For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content."

He who lives by this rule will be "rich toward God," even though he have no possessions of lands. He will "do good," like the Master, and "be rich in good works, ready to distribute, willing to communicate." Such ones lay up in store for themselves "a good foundation against the time to come," and that foundation is the only one that can be laid, namely, Christ Jesus. Thus they lay hold on eternal life, and hold it fast.

The principle of worldly kingdoms is, "Get all you can." The principle of the kingdom of Christ is, "Give all you can." This world says, "Make my brother divide with me;" the world in which Christ rules says, "Let me divide with my brother." And the reason why Christians can thus differ from the rest of mankind is that they have an inheritance—Christ—which multiplies the more it is divided. He is their life.

The children of Israel in the wilderness ate of the spiritual meat which came down from heaven. It was spiritual meat, the very life of the Lord, and like all of God's blessings, it was "new every morning." God wishes us to have a fresh supply every day, and not to eat stale food. So "he that gathered much had nothing over; and he that gathered little had no

lack." There was the equality which is often talked about by socialists and communists, but never realised in this world. Only in following Christ can it be found. Each one in the family of Christ looks after the welfare of the others, instead of his own, and thus each one is cared for by all the rest. And in this world as well as in the world to come, they all share equally in that which is the whole of life,—the righteousness of God in Christ.

THE COMING KING.

PREPARE! prepare for the coming King,
A King of a better kind,
A King who will rule with truer sight,
Nor deviate from the path of right,
Whose coming will end earth's sinful night,
And break its strong chains that bind.

Prepare! prepare! On the inner wall
Are written the words of fate:
Earth's deeds are weighed, and the dread words
fall,
Mene, tekel, upharsin is written for all
Who hear without heeding the warning call,
Nor for His kingdom wait.

Prepare! prepare! 'Tis a time for deeds
Heroic, valiant, and true;
Of earnest heed to the King's commands,
Of faithful hearts and obedient hands,
And stern resistance to Satan's plans,
And to sins of every hue.

Prepare! prepare! nor idly wait,
Time's sun is sinking low;
Strange voices of pleasure fill the land,
And church and world join hand in hand,
While few, with lamps trimmed, watching, stand,
Ready, forth to Him to go.

Prepare! prepare! 'Tis the final call,
O pass it not lightly by!
Summer is fleeting, harvest is near,
The King cometh soon, His footfalls we hear.
All hail the glad day that shall dry every tear,
And replace with a song every sigh.
—Randall Curtis, in *Our Hope and Life*.

THE MILLENNIUM.

(Concluded.)

SATAN BOUND AND DESTROYED.

AND when the thousand years are expired, Satan shall be loosed out of his prison." Rev. xx. 7. The thousand years being finished, "the rest of the dead lived," and this releases him. It was the taking away of all people from the earth, by the resurrection and translation of the righteous, and the slaying of all the wicked, at the beginning of the thousand years, which put a bond upon Satan, in that he is left utterly without resource. There is thus none upon whom he can exercise any of his wiles or faculties in any way what-

ever. And being confined to this earth in its utterly wasted, desolate, broken-down, dark and dismal condition, he has a horrible and gloomy prison, indeed.

But when the thousand years are expired, and the rest of the dead all live, in the resurrection of the unjust,—the second resurrection,—then Satan is loosed. Then he will have something to do: then he will have subjects upon whom he can work: then he can be active once more in all his satanic ingenuity.

GATHERING THE NATIONS TO BATTLE.

Accordingly it is written of him that immediately when he is loosed, he goes "out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Rev. xx. 8. And this battle, into which, by his deception, he leads this multitude to engage, is a battle against the camp of the saints and the beloved city, for "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city."

They are enabled to do this because, in Zechariah 14, it is declared that when the Lord Jesus comes, at the end of the thousand years, "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, . . . and the Lord my God shall come, and all the saints with thee." Verses 4, 5. Thus the holy city, the heavenly Jerusalem, the camp of the saints, is brought down upon the earth at His coming to the judgment of the wicked. And this is how it is that Satan can gather all the nations of the wicked, who have then been raised from the dead, against this camp of the saints and the beloved city.

And how easy it will be for him to deceive them all in this, however much he has deceived them before! What vast multitudes of the wicked dead of the ages have died in battle! And even when Jesus comes to gather to Him His saints at the beginning of the thousand years, the kings of the earth and their armies are gathered together to make war against Him that sits "upon the horse," and His army, and, in this warlike mind and spirit, they are slain by the brightness of His coming. And when all these awake from the dead, it will be to them just as if they had awaked in the midst of the battle and turmoil in which they went down. It will

be indeed, in their minds, almost a continuation of the scenes in which they perished in the beginning. And Satan and his armies will be there, with his spirit reigning supreme, to seize their minds in this crisis and in this spirit of war, and to draw them up to battle against the camp of the saints and the beloved city. And so "they went up on the breath of the earth, and compassed the camp of the saints about, and the beloved city."

THE SHEEP DEVIDED FROM THE GOATS.

And thus at that time the Son of man sits upon the throne of His glory, and before Him are "gathered all nations," and they are separated one from another, as a shepherd divideth his sheep from the goats: the sheep—the righteous—are at "His right hand," *in the city*, and the goats—the wicked—are at "His left hand," outside of the city. Matt. xxiv. 31-33.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell ["the grave," margin] delivered up the dead which were in them: and they were judged every man according to their works." Rev. xx. 11-13.

These are all the wicked dead; for the righteous dead all lived a thousand years before. And mark: these are judged out of the things "written in the books;" not out of the things written in the *book*. These books are the records of their lives. The book of life is there as the witness that they might have had their places in *that* book, and so might have had all the records in "the books" blotted out, and they have lived at the beginning of the thousand years, and be reigning now with Christ. But they would not have their place in "the book of life," and so they must now meet the record in "the books," exactly as that record is, "according to their works."

And now all the books are opened; and every soul of that vast throng, as it stands compassed about "the camp of the saints and the beloved city," sees his life exactly as it was lived. He sees all the blessedness and the joy that he might have had. He sees "the book of life," in which he might have had his name. But, alas! it is too late. They are judged out of those

things written in the books, "according to their works."

"There all flesh is at once in the sight of the Lord,
And the doom of eternity hangs on His word."

And every soul of them, seeing all this, and, in the light of the judgment of the just Judge,—seeing that it is all just, every knee bows to Christ, and every tongue confesses to God that Jesus Christ is Lord, to the glory of God the Father. Rom. xiv. 11; Phil. ii. 11. Thus, all they "that go down to the dust shall bow before Him;" yet, as each one has chosen his way in spite of all that the Lord could possibly do, now "none can keep alive his own soul." Ps. xxii. 29. Then to those on His left hand the awful word goes forth, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." "And these go away into everlasting punishment: but the righteous into life eternal." Matt. xxv. 41, 46.

"It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." "The breath of the Lord, like a stream of brimstone, doth kindle it." "And fire came down from God out of heaven, and devoured them."

"And whosoever was not found written in the book of life was cast into the lake of fire." "And the devil that deceived them was cast into the lake of fire." "And death and hell were cast into the lake of fire." This is the second "death." And "the last enemy that shall be destroyed is death."

"O mercy! O mercy! look down from above,
Great Creator, on us, Thy sad children, in love;
When beneath to their darkness the wicked are driven,

May we find a reward and a mansion in heaven."

A. T. JONES.

UPWARD STEPS.

TELL me something that will help me toward a higher Christian life." To this sincere inquirer (and there are many others who have the same desire) I would say, Turn to the closing verse of the first chapter of John. In that verse Christ tells Nathanael that he would "see heaven opened, and the angels of God ascending and descending upon the Son of Man." The allusion here is very clear to Jacob's vision at Bethel. Jesus describes Himself as a sort of connecting ladder between heaven and earth. By His Divine nature He reaches to the throne of the Godhead; by His human nature He reaches down to our weakness and guilt. His atonement for sin opens a way upward by which we

can find pardon, peace, and power—by which we can climb from a lower into a higher and holier life. By Jesus Christ, and by Him alone, we can attain fellowship with God; and Jesus may become to us "wisdom, and righteousness, and sanctification, and redemption."

What you experienced at the outset of a Christian life must be repeated to a certain degree continually. You began with a decisive step—a step Christward. Now don't begin to dream about a prodigious jump or a sudden hoist into a higher life. I have heard some people pray for a sudden advance into holiness, which seemed to me very much as if my little grandson were to expect to read a whole chapter of the Bible fluently before he had learned to spell out syllables. No mere vague desire to be stronger and holier ever adds one cubit to your spiritual stature.

A Christian character is built as my dear old church yonder was built—by laying one stone upon another. A mountain is ascended by setting one footstep after another up its steep face. If there be an occasional slip backward, then a new lesson of weakness is learned, just as you have been learning your own weakness and the need of a fresh grasp on Christ. Penitence and faith lay at the starting-point with you; penitence and faith must accompany every upward step. You have not yet outgrown "God be merciful to me a sinner."

My friend, if you really long for a genuine growth in grace, in vigour, and in effective usefulness, then be done with vague aspiration, and lay hold of what the negro preacher called his "upsettin' sins." Put the knife to that bad habit before it becomes an ulcer. Take hold of that neglected duty and perform it. One step on the latter was taken by my neighbour A—when he gave up his inordinate appetite for novels (some of them very poisonous), and determined to feed on solid food, and go back to his Bible. Brother C—has stopped putting his club in the place of his prayer-meeting. Brother D—, who said that after a hard week's work he needed a Sabbath afternoon nap on his sofa, has become a different man since he enlisted for his Master in our mission chapel. Mrs. E— was sorely tempted, too, by that sealskin sacque, but she said, "No, no; not that luxury while our missionary out in Dakota is freezing for want of an overcoat."

And so I could go on through the whole alphabet of taking steps upward in obedience to the voice of conscience and to honour Christ. Don't be all the time feeling your pulse in order to grow better. Don't rely on attending meetings for the "promotion of holiness." The higher life is reached by steady climbing—making Christ your spiritual ladder—and by one step at a time.

—Rev. Theodore L. Cuyler, D.D.



[Under this heading the editor will answer such questions by readers of the paper, as in his judgment will be of interest to all. No names will be given, so that while all may read, the editor and his distant friend may talk together with all the freedom of a quiet chat or a confidential correspondence. We shall be pleased to receive any questions that are asked because the questioner feels the need of personal help, and is seeking for light. The needs of all are very much the same, and therefore this correspondence, in which only one person knows who is directly addressed, may be of benefit to thousands. May the Lord make it so. ED. PRESENT TRUTH.]

FORGIVENESS AND HEALING.

"I WANT to ask one question. In his letter — said that the healing power always comes with the forgiveness of sins. Now don't you think that any person who is not healed of disease has his sins forgiven?"

We take it for granted that you do not specially care to know what somebody thinks about the matter, but wish to know the truth. Let us therefore turn to the Word of truth, and read a few texts as a basis for our study. In the following texts it will be seen that forgiveness and healing are inseparably connected:—

Ps. ciii. 2-5: "Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

Isa. xxxiii. 24: "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

Isa. xxxviii. 17: "Thou hast in love to my soul delivered it from the pit of corruption: for Thou hast cast all my sins behind Thy back."

James v. 14-16: "Is any sick among you? let him call for the elders of the

church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed."

Ex. xxiii. 25: "Ye shall serve the Lord your God; and He shall bless thy bread, and thy water; and I will take sickness away from thee."

FORGIVENESS MEANS A NEW LIFE GIVEN.

The chief cause of the difficulty over this subject is the failure to grasp the meaning of forgiveness of sins. The idea is quite firmly rooted in the minds of most people, that it is a mere matter of words. They regard it rather as a change on the part of God toward us, than as a change in our relation to Him. Now God forgives our sins by putting His righteousness into and upon us. Read Rom. iii. 22-25. We are "saved by His life." The righteousness of God is revealed only in the life of Jesus Christ, and our sins are forgiven—remitted, sent away—when we consciously and gladly receive that life, so that it is henceforth not we who live, but Christ who lives in us. Thus you see that forgiveness of sins makes a radical change in the individual.

You say that there are many persons who have confessed their sins, and who have believed that God forgave them, but whose lives have not been transformed; they struggle to do right, but fail fully as often as they succeed. Very well; we need not doubt the genuineness of their conversion. The trouble is that they have not fully realised that the just shall *live* by faith, and have not allowed faith to add to them all the Christian graces. Read the list in 2 Peter i. 4-8. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Verse 9. This shows incidentally, also, that forgiveness

of sins means purging from the sin. If people grasped the fact that forgiveness of sins is effected by the power of a new and endless life, there would be fewer failures in the Christian life.

Do you now see what an "unspeakable gift" the forgiveness of sins is? Here is a little statement of the case that will help to fix it in your mind: When a person has sinned against you, you naturally feel offended; there is more or less bitterness in your heart. The person asks forgiveness, and his penitence moves you to pity, and you grant the request. Your feelings change. But your forgiveness makes no change in the person who has done the wrong. Having confessed his sin, he is free, even though you refuse to forgive him; but your forgiveness means a change in your attitude toward him. But it is not so with God's forgiveness. He has no bitterness, no feeling of offended dignity, in His heart. He loves us in our sins. We are moved by His love to ask forgiveness for our sins, and He grants it, but that does not involve any change in Him; the change is wholly in us who are forgiven. It is a real thing, for He imparts to us His own real life. He gives to us that which enables us to resist sin in our flesh, to which we have always before been subject. Do you not see that the forgiveness of our sins by the Lord means the reception of something real, and that it is designed to effect a change that is manifest in our own bodies?

FORGIVENESS OF SIN IS THE ASSURANCE OF THE RESURRECTION AT CHRIST'S COMING.

WELL now, let us for a moment leave the present, and look forward to the future, to the coming of the Lord Jesus the second time. We know what will take place then: The dead shall be raised incorruptible, and the living will be changed to immortality. 1 Cor. xv. 51-53; 1 Thess. iv. 16-18. He will "change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. iii. 21. That is to say, The power by which the Lord at His coming changes this body from corruptible to incorruptible, is the same by which He casts down imaginations and every high thing that exalteth it self against the knowledge of God, and brings into captivity every thought to the obedience of Christ. 2 Cor. x. 4, 5. It is by "the righteousness which comes through the faith of Christ,"

that we "attain unto the resurrection of the dead." Phil. iii. 9-11. We know therefore, and everybody knows, that the forgiveness of sins does indeed involve the healing of all disease at some time, and the abolishing of death. You see this clearly, do you not? Very well, let us go a step farther, or rather, let us come a step nearer.

CONVERSION IS

A PASSING FROM DEATH UNTO LIFE.

"Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent Me, hath eternal life, and cometh not into judgment, but is passed out of death into life." John v. 24. Even now the hour is come "when the dead shall hear the voice of the Son of God; and they that hear shall live." Verse 25. This is not to be marvelled at, since the hour is coming in which all that are in the graves shall hear His voice, and shall come forth." Verses 28, 29. At the sounding of the last trumpet, and the call of the Lord, the dead will come forth from their graves by the very same power by which men now live righteous lives. Yes; even now Christ "hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. i. 10. The mystery of the resurrection is made manifest in every soul that gains the victory over sin. Righteousness is gained only by "the power of His resurrection," and in the resurrection of Christ is contained the resurrection of all who are His. He is the resurrection and the life, and when we are in Him we have Him as the resurrection and the life to us day by day.

THE POWER THAT WORKS IN US.

You will readily admit that it is no more difficult for the Lord to make a person "every whit whole" now than at the resurrection. Indeed, He has often done this very thing. But that which we have already seen is that the very same power that will work at the resurrection of all the dead is now at work in all who believe in Christ, and that it is by that power that we receive forgiveness. The power by which we receive righteousness is the power by which we live and breathe. God is able to do "exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. iii. 20. The mystery of the Gospel is the mystery of life; and the mystery of the new birth is simply that of the first birth. In this period of probation God is giving

us a sample of eternal life, that we may decide whether or not we care enough for it to keep it.

Everybody who has known what it is to gain the victory over any sin, has realised a definite power working in his own body. He knows that there is in him something that controls his flesh as he himself never could do before. In fact, the only way that we can know the reality of forgiveness is by experiencing this change in us. Now that power is the life of Christ by the Holy Spirit. Christ is not divided; He has only the one life, Himself, for He is life itself. Why then should we not take that life for physical healing as well as for spiritual life, since that is the one and only agent by which everything in the purpose of God is accomplished?

THE SUM OF THE MATTER.

BUT I have not directly answered your question yet. I reply that there cannot possibly be any doubt that there are and always have been thousands of persons whose sins were forgiven, who suffered from disease. Beloved saints of God are going into their graves every day; but it is a costly thing for the Lord, and causes Him pain. "Precious (costly) in the sight of the Lord is the death of His saints." We cannot presume to unravel all the causes of everything that takes place; but we may be certain of this, that thousands of good people die, who do not need to, and who would not die if they grasped all the possibilities in the forgiveness of their sins. God says, "My people are destroyed for lack of knowledge." The life of the Lord is altogether too unreal to most people. If all received Him as a present Saviour, and got fully acquainted with Him, they would learn that "He is the Saviour of the body." Why should it be that there are so many who cannot read Ps. ciii. 1-5? That scripture is in an unknown language to those who do not have the experience.

GET ACQUAINTED WITH THE LIFE.

WHAT then should we do?—We should study the life of Christ in all its manifestations. We should learn to recognise Him in His sanctuary, that is, our own bodies, which are the temples of the Holy Ghost. We should study to know how our bodies as well as our souls are to be sanctified and kept blameless till the coming of the Lord. We should seek to know the way of life, that we may be led in the way ever-

lasting. We should give diligence to know how to fight the good fight of faith, and to lay hold on eternal life. We should learn to recognise the life of Christ in all the agencies, as food, drink, air, etc., by which it is conveyed to us, as well as to know the Holy Spirit. This study involves details too many to be taken up here; all that we can do now is to open up the glorious possibilities before every believer in Christ.

FOOD AND HEALING.

ONE thing more: Please read again two texts at the beginning of this article, namely Ps. ciii. 2-5 and Ex. xxiii. 25. God "satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." "He shall bless thy bread and thy water," and "will take sickness away from thee." Do you not see that this indicates a close connection between our food and our health? Healing does not come arbitrarily, but as the result of coming into complete harmony with "the law of the Spirit of life in Christ Jesus." Why should we expect it to be otherwise? Our life depends largely upon what we eat; why then, if we eat only that which is good, receiving it direct from the hand of the Lord, should not our life be redeemed from destruction, and our youth renewed? Every Christian ought to be a thorough student of physiology, which means a student of the law of Christ's life as manifested in us and in everything that pertains to us. This is not so difficult as might be supposed. When one recognises and receives the life of the Lord by faith, he has "the key of knowledge," and has free access to "all the treasures of wisdom and knowledge."

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that, which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full."

WHEN the most insignificant man tells us we are in error, we should listen, and examine ourselves, and see if it is so. To believe it possible we may be in error, is the first step toward getting out of it.



A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of two or three in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them, and by kindly sharing
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine of his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the harvest Giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—Rev. D. W. Hoyt.

HIRAM GOLF'S RELIGION.

NOW, you are a minister of the Gospel by the grace of God. Ain't that so?"

"I hope it is true, Hiram."

"You don't hope, parson, you know, or you'll have to begin all over again. Well, I am a shoemaker by the grace of God. If I make good shoes I shall get just as much credit in the hereafter as you will for bein' a faithful pastor. All work is noble and honourable, and it'll take a good deal of argyment to show me that all work isn't

about equally important. You'll carry up to the Judgment-seat a fair sample of the sermons you have preached, and I'll carry up a fair sample of the shoes I've been makin'. Your sermons will settle your future, and my shoes will settle mine. We shall fall or rise accordin' as the sample represents good or bad work. You don't s'pose, do you, that the Lord's a-going to look at your sermon and say, 'John Jessig, take your seat 'way up there in front,' then look at my shoes and say, 'Hiram, you're mighty lucky to get in here at all; go and take a seat 'way down at the end there!' Oh, no, parson. That's the difference between the Lord and us folks. If your sermon is good, and my shoes is good, He'll say, 'John and Hiram, you've used your talent about equally well. Go up there and sit in the front bench side by side, and jine in the general Hallelujah.'"

"Then you don't think there'll be any discrimination as to the class of work done?" suggested John.

"Only the discrimination between good work and bad work, not between brain work and hand work. I don't believe there'll be an aristocracy in heaven; not a bit of it. Goodness is goodness, parson, whether you find it in the mill-owner or a spindle-tender. The Spirit of the Lord is jest as much with me as I sit here peggin' away on Widow Brown's number fives, that are split at the sides, as it is with you when you are trying to write somethin' that'll convert sinners and cheer the godly next Sabbath mornin'. Everythin' depends on the way we do our work; and as for that, it's jest as necessary for the people to have good shoes as good preachers. They can't get along without either. Men may look down on a house-painter or a carpenter, but I reckon the angels don't do that sort of thing."

"That is all very interesting, Hiram, possibly a little startling and novel, but quite worthy of consideration."

"Jest look at that, parson," and Hiram took from a pile on the floor the battered shoe of a child; "that belongs to William Runkel's youngest, a little fellow of six, and not over hardy. That boy's body ought to be kept healthy, oughtn't it? Well, I'm goin' to do my part. If he should catch cold some muddy day, and get the pneumonia, his father, who only gets £1 a week, would have a heavy doc-

tor's bill to pay, and even then he might lose the child. That would almost break his heart, I do believe. Now, then, I propose to mend them shoes as though my salvation depended upon it. I can't afford, as a child of God, with a hope of heaven, to put poor work into that job. Too much depends on it. Yes, parson," and Hiram looked at the shoe with something like tenderness, "too much depends on it. I would'nt like to meet that boy up yonder, and have him tell me he died because I wasn't a faithful shoemaker. I could'nt stand that nohow. Do you think a vocation is a humble one, when it deals with the health and lives of our fellow-creatures? I reckon not."

John Jessig regarded Hiram with mingled surprise and admiration. He was discovering some secrets, was getting a view of real life, and was looking at it from the standpoint of a working man.

On his way home he had a good deal to think about. "All honest work is important, and all work should be honest. Every man should be consecrated to his business, no matter what it is. The carpenter should ply his plane with his heart as well with his hands. The blacksmith should drive nails into the horses' hoofs with his prayers as well as with his hammer, and do it, not for pay only, but for God. We are all, every one of us, priests of the Temple. Some wear robes, and some are in shirt sleeves; some work with pen and ink, and others with forges and scythes, and tailors' needles; but we are all priests, just the same. Toil is honourable in itself, and ennobling in influence."—*Good Tidings.*

CARING FOR NERVOUS CHILDREN.

INTELLIGENT people are beginning to understand the importance of protecting the nervous system in infancy, and the dangers of a shock to childish nerves. As a rule, the more quiet a baby is kept during the first year of its life the better chance it has for a life of health and happiness. The fact that so large a proportion of the human family die in infancy is due largely to the folly of nurses and the ignorance of mothers. Over-bright babies do not commend themselves to physicians, who know that the first year of the child's life should be spent largely in sleep. All efforts to arouse the dormant mind of a child at this period are attended with danger. The foolish practice of tossing a helpless baby in the air, while it screams both with affright and delight, is a most dangerous one. A physician with a large practice tells the story of a precociously bright child which showed evident delight when tossed in this way by a doting grandfather, who was accustomed to play with it in this way every evening. The child trembled with delight when the night's frolic was

over, but one evening from this trembling it passed into a spasm, the first indication of one of those fatal brain diseases against which medical science is helpless. Nothing could be done but to wait until the little life had flown.—*New York Tribune.*

THE USE OF TALENTS.

THE parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and individual application to every man, woman and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift, for the use of which he is accountable to God. Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. It has come to be understood that talents are given only to a certain favoured class, to the exclusion of others who of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man his work. The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God.

God requires every one to be a worker in His vineyard. You are to take up the work that has been placed in your charge, and to do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything that is done, and reveal to men the Spirit of Christ. Let the mechanic be a diligent and faithful representative of Him who toiled in the lowly walks of life in the cities of Judea. Let every one who names the name of Christ so work that man by seeing his good works may be led to glorify his Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord."

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine He will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a

diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without Me ye can do nothing."

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame.

The church of God is made up of persons of different abilities. Like vessels of various dimensions, we are placed in the house of the Lord; but it is not expected that the smaller vessels will contain all that the larger ones will hold. All that is required, is that the vessel shall be full, and hold according to its ability. If you perform faithfully the duties in your path, you will be an acceptable servant, an honoured vessel. You should feel that Christ has set a high value upon your soul. He has, at an infinite cost, provided a way by which you may escape the corruption that is in the world through lust, and become a partaker of the Divine nature.

Jesus declared of His people, "Ye are the light of the world." And He said again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who will not become connected with Jesus Christ, the Sun of Righteousness, will not become channels of light, but they will be held responsible for what they might have been through His grace. God has endowed us with talents for His service and glory, and we should seek to put our gifts out to the exchangers, that interest may be returned to our heavenly Father.

In order that we may become instruments fit for a valuable service, we must be prepared for our labour. We are as rough stones from the quarry, and we must be chiseled and hewn, until God sees that the unsightly edges are all taken off, and we are fitted and polished for a place in the heavenly temple. Do not entertain the idea that because you have accepted the truth, you have attained perfection. The work of character-building is a lifelong work. The Bible must be studied, in

order that you may properly estimate your progress and understand your obligations. The principles of God's law must become the principles of your life and the motive power of all your actions. The impulses of your heart must be regulated by the Gospel of the Son of God, and your character must be fashioned after the Divine Pattern. The truth you profess must be established in reverent and holy purposes to honour God and benefit mankind. This is the only successful method of controlling the life.

There should be steady, persevering, persistent advancement in the Christian pathway. A fitful experience is of little value. The impulsive effort to overcome is often as impulsively discontinued as begun. There should be a determined resistance of evil in the strength of Christ. Forgetting what is behind, we should press toward the mark with all diligence. The truth must be stamped upon the soul, woven into the character, until the life is sanctified through the power of God. While God works in you, to will and to do His own good pleasure, you are to work out your own salvation with fear and trembling. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Use your talents for God in humble faith and love, and he who has been faithful over the "few things" of earth, will be made ruler over "many things" in the eternal world of glory.

MRS. E. G. WHITE.

"NO TIME."

"ISN'T that lovely?" asked a young girl, holding up a large and most elaborately embroidered table-mat for the admiration of a friend.

"It is very pretty indeed," said the lady. "It must have taken you a long time to embroider it."

"Indeed it did," was the almost triumphant reply. "Why, do you know, I kept an exact account of the time I spent on that cloth, and it aggregated nearly four weeks, allowing eight hours to each day!"

Later in the conversation the fact was developed that this young lady had given up a class of little girls in the primary department of a mission Sunday-school, because she "simply had no time in which to prepare the lesson."

MANY persons are more careful of their reputations than of their characters. Reputation is only what people think of you; but character is what you are in yourself. If we take care of our characters, God will, in the end, vindicate our reputations; but if we are careless of our characters, God Himself cannot finally save our reputations.



WHAT I WOULD DO.

I THINK if I were Mabel,
And couldn't go out to play,
I'd find some pleasant thing to do—
Not fret and sulk all day,
Till everybody wished me gone
At least a mile away.

I think if I were Harry,
And playing a game of ball,
I'd drop the bat at once, and run,
Should mother gently call.
The boy who answers to his name
Is manliest of all.

I think if I were Johnny,
With errands that must be done,
I'd finish every one of them
Before the set of sun:
I'd be a little business man,
And brighten work with fun.

I think if I were Florrie,
With a tiny sister Sue,
I'd let her go to walk with me,
I'd pet her; wouldn't you?
I'd never say she "dragged along,"
As many sisters do.

I think if I were seven,
And had merry, dancing feet,
And cheeks like summer roses red,
I think I would be sweet;
I'd scatter happiness around
On all I chanced to meet.

I think, just listen, children,
If I were a child to-day,
I would begin with earnestness
To step upon life's way.
I'd give my heart to Jesus now,
Repent, believe, obey.

—Margaret E. Sangster.

HOW JOHN GOT AN IDEA.

MAMMA, mamma," cried Johnny,
"do you know where my cap is?"
I can't find it anywhere, and papa wants
me to go to the post-office for him.

Mamma was busy sewing, but she laid
down her work to look for the missing cap.
As Johnnie had said, it was nowhere to be
seen.

"Where did you put it when you came
home from school not half an hour ago?"

"On the hat rack, I know, and now it
isn't anywhere. O dear how provoking!"

After fifteen minutes' diligent search,
shared by all the members of the family,
the cap was found tucked away in the
owner's coat-pocket, and Johnnie ran off
to do his father's errand, while the others
returned to their interrupted work, and
tried to make up for lost time.

"Johnnie is growing more careless every
day," said his mother. "I don't know
what to do with him. It isn't always pos-
sible to make him look for his own things,
and I am afraid nothing else will cure
him."

"Suppose we try setting a frightful exam-
ple?" suggested his oldest sister.

"Perhaps that would do," replied her
mother, as the details of the plan presented
themselves.

The next afternoon Johnnie rushed in
from school crying:—

"Mamma, Mr. Harris says the ice is
strong enough to bear us, and we are all
going skating, but I've just torn my coat.
Can you please mend it?"

"Yes if you can find my thimble. See if
it is in the basket."

"Why, I don't see where it can be,"
said Mrs. Blake, feeling in her pocket, and
not finding it. "Look all around the
room."

Johnnie, in too much haste to think how
strange it was for his orderly mother to
mislaid anything, hunted diligently, but no
thimble came to light.

"Go ask Jennie for hers." Jennie's was
missing also. "I think you will have to
stay at home; you certainly cannot wear
that coat as it is."

Sore as the disappointment was, Johnnie
was obliged to submit. For a week the
very spirit of disorder seemed to rule the
house. Every article was left where it was
last used, until the once tidy rooms looked
fairly cheerless with the accumulated litter.

There was one exception. While
Johnnie was constantly called upon
to look for Jennie's gloves, mamma's,

scissors, or papa's umbrella, his own hat
was more frequently upon the rack, his
skates on their hook, his slate and books
strapped together. Finally after an un-
usually trying experience, he exclaimed one
day:—

"I never saw such a house as this is
getting to be. I seem to be the only one
who ever puts things where they belong."

The shout of laughter that went up at
this extraordinary statement somewhat
abashed the speaker, but he sturdily main-
tained his point; whereupon the others
promised that if he would continue to set
such a good example, they would certainly
follow it. That week taught Johnnie a
lesson that he never forgot.—*Morning Star.*

HOME SUNBEAMS.

MILDRED is a perfect sunbeam in
the house," said a dear old lady,
speaking of her granddaughter, some time
ago; and ever since I have looked at that
girl admiringly. For it was not spoken of
one whose life is so surrounded with luxury
that she has never known care or hardship,
but of one who is bravely earning her own
way. Nor was it the fond remark of a dot-
ting grandmother, who had Mildred only as
an occasional visitor, and so saw her only
in her happiest moods. It was the verdict
of one who lived under the same roof, and
who, in her declining health, needed much
of care and tenderness; but her face lighted
as she spoke the dear name, and in that
brightening face was a wonderful tribute to
a girl's beautiful character.

So many girls—girls with heart, con-
science, and the best of intentions—are
anything but sunbeams. Some of them
are whirlwinds; they keep the house in a
commotion with their comings and goings,
their plans and projects, which sweep
everything else out of the way. Some of
them are like a fog, and settle down upon
the household in a dull, depressing way
whenever the sky is clouded. But the
sunbeam girl—who is a genuine sunbeam
in her own home—is rarer than we wish
she were. May her tribe increase!—*Well
Spring.*

WHY SHE WAS POPULAR.

A QUEER old man once made a tea
party for all the little girls in our
town, and when they were all gathered in
his front yard in white dresses and care-
fully tied sashes he offered a doll for the
most popular little girl in the crowd.

But half the children did not know what
"most popular" meant, so he told them
it was the best liked little girl.

All the children voted, and Mary Blain
got the doll. Mary was not the prettiest
nor the cleverest of the children, but she
got the doll.

"Now," said the queer old man, "I will give another doll to the one that first tells me why you all like Mary the best."

Nobody answered at first; but presently Fanny Wilson said, "It is because Mary always finds out what the rest of us want to play, and then says, 'Let's play that.'"

The old gentleman said that was the best reason he had ever heard, and he was going to try for the rest of his life to find out what other people wanted to play, and then say, "Let's play that!"—*Selected.*

THE YOUNG CHRISTIAN.

ONCE heard of two little children," said a Sunday-school teacher, "a boy and a girl, who used to play a great deal together. They were converted. One day the boy came to his mother and said, "I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian!" said the mother. The expression sounded a little odd.

"Yes," replied the child, "if you take everything she's got, she doesn't get angry. Before she was selfish; and if she didn't have everything her own way, she would say, "I won't play with you; you are an ugly little boy."

ALL THE WAY ROUND.

ONCE there was a merchant who advertised for a boy. Among those who presented themselves was one little fellow who was just as neatly dressed as his means would permit. His hands were clean, his face shone, his hair was nicely brushed, and his poor, thin miserable shoes were blacked till you could see your face in them.

The merchant was a sharp, shrewd man, so he eyed all the various points of the many boys. He wanted a neat, particular boy, and this one seemed to be just about the kind he needed. But he did not engage him; Why? Because the first thing he noticed was that the boy had not blacked his shoes "all the way round." He had only blackened the toes, leaving the heels in their dingy, drab colour. The second thing he observed was, that when the boy stretched his arm out a little too far, he showed only to plainly that he had washed his hands just as far as his coat sleeves came. His coat was well brushed, his shirt sleeves, though much frayed, were clean. Ah! those had been his mother's care. But when it came to the two things that depended solely on himself, then he failed utterly. He might have "forgotten" to black the backs of his shoes? True, but he might likewise "forget" to perform properly some business for his employer.

What excuse for his dirty wrists, though? None. So the merchant argued.

Now, boys, do you see the point? When you do anything, do it all the way round." Not on the top or on one side, but all around, everywhere. And when you wash your hands, don't forget to wash the part covered by the coat sleeve.

Don't do a little, mean thing because you think nobody will see it. If you are open-hearted, and generous, and kind, and thoughtful, don't be so only in the places where it will show. Let that which shows as good in you, extend clear up under your shirt sleeves, and all the way round the heels of your shoes.—*Christian at Work.*

LOOK ON THE BRIGHT SIDE.

IT is not only a wise and happy thing to make the best of life, and always look on the bright side for one's own sake, but it is a blessing to others. Fancy a man forever telling his family how much they cost him! A little sermon on this subject was unconsciously preached by a child one day.

A man met a little fellow on the road, carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briers."

"Won't your mother be glad to see you come home with a basket of such nice, ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries, and say nothing about the briers.—*Domestic Journal.*

A CURE FOR CARELESSNESS.

A SUCCESSFUL business man has said that he learned two things when he was eighteen, that were ever afterward of great use to him; namely, "never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

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

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

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

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

This put a new train of thought into the young man's mind, and he found that if he was determined to do a thing, he could do it. He made such provision against every

contingency, that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there, and made it stay. He used to say; "When a man tells me that he forgot to do something, I tell him he might as well have said, 'I do not care enough about your business to take the trouble to think of it again.' I once had an intelligent young man in my employ who deemed it sufficient excuse for neglecting an important task to say, 'I forgot.' I told him that would not answer; if he was sufficiently interested, he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy and careless habit of the mind, which he cured."—*The Country Gentleman.*

HOW TO BE HAPPY.

HAPPINESS is the joy which arises from a good character. It is not what we can see, or hear, or know, or possess, that can make us happy, but what we are. It is the inner life and not the outer circumstances. Happiness is a plant which is rooted in the deepest soil of our being, and it shall flourish and grow and bring forth fruit in every clime.

To be happy all sin must be forsaken. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." No matter how profitable a sin may be, no matter how much pleasure it may promise, it must be abandoned. The sin which is dear as a right eye, the easily besetting sin, the sin which brings in the largest revenues, all must go. There can be no happiness without complete separation from sin.

Selfishness must be abandoned. Selfishness is the root of all sin. Self is the chief obstacle which stands between the soul and happiness. Selfishness is a fatal fault in human character. In the pursuit of happiness the temptation to make self the centre and make everything bend to the service of self is powerful. But this is a fatal error. Self is not the centre. God is the centre of the great social system of the universe, and all we are members one of another. As the planets are bound to the sun and to each other by a subtle force which we call gravity, so we are all bound to our Creator and to each other by a subtle law which we call love. Ignore that law, and happiness is lost. Obey it, and happiness is sure.—*Good Tidings.*



LITTLE MUSIC-MAKERS.

IN Tokyo small, exquisitely cut bamboo cages may be seen hung up in the verandahs of houses, and in the hush of the dawn and at the close of summer days whistles and tinklings and trills proceed from them. Usually it is in the evening that the people sit in their verandahs to listen to the insects they have imprisoned there. The *Wide-World Magazine* gives an interesting account of one of these mysterious singers.

Late one afternoon, toward the end of May, an Englishman was moving from room to room in the quiet Buddhist temple which is his home, when his attention was arrested by a silvery trill, which at intervals filled the whole place. It was delicate and clear, like an etherealised bird's song. He called the priest's daughter, and asked what it was he heard singing.

"Come," she replied, "and I will show you where it is."

She led him to the back of the temple, and pointed to the eaves of a cottage opposite. There he saw a tiny reed cage hanging, and in one corner of it a small, black insect, hardly discernible in the dim light.

"That is the insect you heard singing," said the priest's daughter. "It is called a 'Suzu-mushi,' and its voice is beautiful and cool."

In three days the next night fair at Mito came round, and Riyo, the priest's daughter, accompanied by a servant and the Englishman, went thither.

They passed innumerable stalls, as well as strange portable gardens and goldfish nurseries. At last they came to a stall from which proceeded a shrill babel of insect sounds.

There were so many eager purchasers crowding round the little stall that the Englishman gave up the idea of buying what he wanted that evening. The insect-

fancier gave him his address, and the next morning the Englishman went to his dwelling.

It was the never-to-be-forgotten chorus of insects that guided him at last down a little back lane to the spot at the end of a row of one-roomed cots. The cupboards full of insects, all shut up in their cages, were there, and the old fancier, opening one of the doors, soon found him a "Suzu-mushi" for four sen, and a pretty cage in the shape of a fan for fifteen sen, or three-pence in English money.

The insect must not be hung up in a draft, the old man said, but in some quiet, cool corner, and furthermore, it must be fed on fresh cucumber every morning.

The Englishman carried home his insect, hung it up in a corner of his room, and waited for the serenade. But for two days the Suzu-mushi was quite silent. In vain the Englishman put in slice after slice of cucumber; in vain he whistled and trilled at the bars of the tiny cage. In despair, he called for the priest's wife.

"What is the matter with this insect? It won't sing for me!" he complained.

"Be patient," she answered. "The Suzu-mushi is in a new cage, and will not sing till it is accustomed to its surroundings. It feels full of fear, and cannot sing."

So the Englishman waited, and the next evening, when the cage was hung up, the little creature began to sing merrily, tinkling away like a tiny bell, as its name implies.

CAN ANTS "TALK?"

I HAVE frequently observed," says a well-known naturalist, "two ants meeting on their path across a gravel-walk, one going from and the other returning to the nest. They will stop, touch each other's antennæ, and appear to hold a conversation; and I could almost fancy that

one was communicating to the other the best place for foraging, which Dr. Franklin thought they had the power of doing, from the following circumstances.

"Upon discovering a number of ants regaling themselves with some treacle in one of his cupboards, he put them to the rout, and then suspended the pot of treacle by a string from the ceiling. He imagined that he had put the whole army to flight, but was surprised to see a single ant quit the pot, climb up the string, cross the ceiling, and regain its nest. In less than half-an-hour several of his companions sallied forth and traversed the ceiling, and reached the depository, which they constantly revisited until the treacle was consumed."

COSTLY FISH.

The most beautiful and costly fishes in the world come from China, and the rarest and most expensive of all is the brush-tail gold-fish. Specimens of these have sold for as high as £140 each, and in Europe the prices range from £50 to £100. The brush-tail gold-fish is so small that a five-shilling piece will cover it, and probably there is no living thing of its size and weight that is worth so much money.—*Standard*.

THE following observation of a naturalist indicates a provision of nature to protect the mother partridge at the time when she cannot safely leave her eggs:—

"I have remarked on the curious fact that even sporting dogs, pointers, or spaniels will pass close by a partridge's nest on which the hen is sitting, without noticing it. The peculiar scent which commonly apprises the trained dog of the presence of game seems to be entirely absent during incubation. I have known a partridge bring off her brood safely from a nest in a strip of sward within four feet of the highway."

* * *

Emulation and Jealousy in Dogs.—Dogs display in a high degree the feelings of emulation and jealousy. An anecdote is told of a terrier which took great pains, and manifested paternal delight, in teaching his puppy to hunt rabbits. In time the puppy outgrew his father in strength and fleetness, so that in the chase, in spite of straining every nerve, the father used to be gradually distanced. His whole demeanour then changed, and every time that he found his son drawing away from him he used, in desperation, to seize the receding tail of the youngster. Although the son was now much stronger than the father, it was pleasing to see that he never used to resent this exercise of paternal authority, even though the rabbit were close under his nose.



AN ARISTOCRACY OF HEALTH.

AMONG the old Romans the cultivation of health was made the main business of life. When the Pagans ruled Rome, that city was full of the most magnificent baths. Those who have visited Italy and Rome will remember the ruins of those wonderful baths built by the Emperor Caracalla, where thousands of bathers could be served in a day. There were also the wonderful baths of Diocletian, of which the Pantheon constituted the vestibule. Those baths were in constant use by the populace, and they were patronised, not simply for the purpose of cleanliness, but for health. There were also rooms provided in connection with these baths for all kinds of healthful exercises. But, unfortunately, in the early centuries of the Christian Era all these things were done away with,—these magnificent baths, the means of physical health, were torn down, and their stones built into churches, of which Rome already had enough. Thus Rome is to-day a city of churches, but there are no baths; and we have it on good authority that for a thousand years the bath was a thing unknown in Rome; indeed, writers of those times tell us that neglect of the body was counted among the cardinal virtues.

As a result of this false doctrine introduced during the Dark Ages, the body was neglected, abused, and tortured, with the idea that the soul would thus be made better. And, sad to relate, we have not seen the end of the practical workings of this theory yet. We often hear, for instance, about the ministry of sickness, when sickness is really the greatest possible misfortune that a person can have. Sickness does not do any one any good in the long run. An affliction or disappointment now and then, which breaks off one's plans and checks his ambitions, may have a good effect upon him by helping him to see how powerless he is to carry out all his plans; but chronic sickness certainly cannot help anyone. The man so afflicted gets up in the morning with a bad taste in his mouth, his stomach acid, all the fluids of his body impregnated with poisons. His mind is perverted by the poisons in his blood; and he looks at everything through coloured glasses; the whole world appears abnormal to him.

How can such a person be happy? How can he be calm and self-controlled. It is impossible. The fact is, a great share of the total depravity in this world is really total indigestion. One needs but to visit the jails, workhouses, and the prisons of our cities, to become thoroughly convinced of this. In every large prison there will be found a large number of epileptics; they are many times as numerous as in society at large. Doctor Abernethy used to say that every sick man was a rascal. That may be taking rather strong ground, but his idea was, that every sick man had been wicked in violating the laws of his being in some respect, or he would not be sick.

What a boon it would be to the race, if men would only become convinced of the value of health, and of the necessity of training for it! The more gold a man has, the greater are his efforts to obtain more—and why should it not be so with health? Disease makes one narrow, morose, unhappy, disagreeable, useless; while in health there is a spontaneity of energy, a delight in effort, in work, an irresistible disposition to use the faculties. Why should we live in the slums of disease and feebleness, when there is a true nobility, a genuine aristocracy, a royalty of health, which may be ours if we will make it our aim and purpose in life?—*J. H. Kellogg. M.D.*

DECEPTIVE WEIGHT.

IN response to the question if a teaspoonful of alcohol mixed with water, taken after every meal, will not increase a persons weight, the Editor of *Good Health* says:—

Persons addicted to the use of alcohol frequently increase in weight, not, however, because alcohol is a food, or because it is assimilated, nor because it economises the bodily wastes by diminishing the wear and tear, but simply that by its use the liver, kidneys, skin, lungs, and other excretory organs are rendered incapable of doing their work properly, and so the natural wastes, débris, or excretions of the body are left to accumulate in the tissues, thus increasing the weight, but without increasing vitality or vigour, or in any way adding to the sum total of energy in the body. An increase of weight is often an evidence of disease,

rather than of health. The plump, rosy-cheeked beer-seller is the poorest sort of subject for the surgeon; and when attacked by fever, pneumonia, or some other grave disease, is more than twice as likely to succumb than is the total abstainer. Alcohol is a great deceiver.

SOFT FOODS.

HABITUALLY eating soft foods, even soft bread, to the exclusion of everything that is hard or crusty, is not only weakening to the digestive organs, but it leads to rapid decay of the teeth. When they are not used in the mastication of harder foods, the teeth become covered with tartar, and sometimes loosened in their sockets, or the gums will bleed. The use of hard bread and other substances requiring thorough mastication will do more to preserve the teeth than all other things put together. It will also tend to keep them clean, and by insuring good digestion it will help to make the breath fresh and pure. Those who suffer from indigestion seem instinctively to reject the softer, sloppy foods, as they are apt to make disturbance almost as soon as swallowed.—*Health Culture.*

HYGIENE OF THE BED.

THE bed is the place where we spend about one-third of our lives. A woman who has reached sixty has spent twenty years in bed. Many bad habits and bad positions are formed during sleep. Some persons assume an attitude which cramps the chest so that respiration is not full and complete. The shoulders should not be drawn forward, or the arms folded tightly over the chest. A narrow bed is preferable for growing girls, so they will not have room to sprawl over a large space, nor to assume a dozen grotesque shapes. The pillow should be small and hard. A large, soft pillow should not be tolerated by any girl who desires to have her head well set on her shoulders.

The bed clothing should be light but warm, of such a nature as to allow the air to pass through it freely. If the air in a bed, which soon becomes saturated with the perspiration from our bodies, does not pass off, it makes us uneasy and restless, and sound sleep is impossible.

Some women say they can sleep only on one side. If so, then there must be something wrong with them. One side is probably not evenly developed with the other. A healthy woman or girl can sleep and should sleep on one side and then on the other, even changing unconsciously in the night. Some women twist and contort their faces during sleep, and thus form wrinkles which continue during their waking hours. The reasons for this are various.

Indigestible food in the stomach is one cause. Going to bed in a depressed state of mind causes the corners of the mouth to be drawn down, and gives a sad expression. In going to sleep, think of pleasant things, —of your many blessings, the goodness of God, of the joys of life, the blessings of home, friends, parents, or children. Under no circumstances let the sun go down on your wrath, or on any other evil thought. If you have enemies, forgive them —love them. Love is the great beautifier of the face of women, and hateful and evil thoughts act contrariwise.—*Journal of L. Jiene.*

THE *Indian Witness* (India) tells of a Mohammedan gentleman, of Akyab, who in proposing the queen's health at some local function, asked the company to drink it, "not in the fashion of Europeans, by drinking wine, but in a glass of pure water, which represents the purity of her Majesty's character."



—Two deaths from bubonic plague have been reported from Glasgow.

—It is said that Germany has achieved a victory over all the nations exhibiting at the Paris Exposition, with the exception of France.

—It is stated that there are 6,000,000 more total abstainers to-day than fifty years ago, and yet there are 20 per cent. more drinkers.

—Negotiations are on foot to combine the interests of the Ayrshire and Nottingham lace manufacturers. A capital of £3,000,000 is spoken of.

—Dr. Cyrus Hamlin, for many years a missionary in Constantinople, died August 8, at his home in Portland, Maine, U.S.A., in his eighty-ninth year.

—Barwell, near Leicester, a parish having the oldest sexton in England, has for thirteen consecutive weeks had no death out of its population of 3,000.

—The official statistics of lynchings in the United States in 1899, show that 103 negroes were lynched in the South, and eighty-four negroes and twenty-three whites in the North.

—The Cape House of Assembly has passed the second reading of the Harbour Loan Bill authorising a loan of £1,291,000 to improve Table Bay, Port Elizabeth, East London, and Mossel Bay.

—A syndicate of millionaires identified with the New York Central and Pennsylvania Railways, is said to be planning a gigantic organisation to take advantage of England's extremity in the matter of coal production, to attempt to wrest the European market from her permanently.

—Marconi's system of wireless telegraphy has been adopted by the British Navy, after severe tests, and the installation has been ordered in thirty-two warships. Each apparatus has to be tried between Portsmouth and Portland, a distance of eighty-six miles with an intervening headland. The inventors expect soon to be able to double this distance.

—Floods in Japan have resulted in the death of 200 persons.

—The Mansion House War Fund is now considerably more than one million pounds.

—It is stated that up to the present the cost of the German expedition to China is £5,000,000.

—General Olivier, one of the leading Boer officers, has been captured, together with his three sons.

—Rain is continuing in India, and the crop prospects are reported to be excellent in nearly all the affected districts.

—Bresci, the murderer of King Humbert, has been sentenced to imprisonment for life, the extreme penalty permitted by Italian law.

—It is estimated that in Chicago, New York, and other big cities in the States, more than ten thousand horses have been killed by the heat this summer.

—A French millionaire has started a hospital for sick plants in Paris. Gardeners take care of the ailing plants in immense greenhouses, where they are kept free of charge until they recover.

—Lieutenant Cordus, who was shot by order of a court martial for plotting to abduct Lord Roberts after having taken the oath of neutrality, wrote a letter to his mother admitting the justice of his execution.

—The German Emperor, having decided that we are now in a new century, has ordered the issue of a new postage stamp. It represents Germania fully armed, gripping in her mailed fist a formidable sword.

—The *Matin* states that within the past seven weeks there have been about 800 cases of typhoid, including 160 deaths, in Paris, and for this state of affairs it asserts the municipality is responsible, in not providing a pure supply of water.

—What is claimed to be the largest schooner ever built has just been launched at Camden, Maine, U.S.A. The vessel is 302 feet long on the keel, and 345 on top, and has six masts, each 119 feet long, and will spread 12,000 yards of canvas.

—One of the Shah's Ministers is negotiating with some Belgian capitalists for the construction of a railway in Persia, and the establishment of several industries. A Russian syndicate of textile manufacturers is also planning great operations in Persia.

—News from China is not very reliable yet, but the principal quarters of Peking are said to be heaps of ruins. "The destruction of property has been of the most wanton description. Buildings which had not been burned were pulled down apparently for the pure pleasure of destroying." The Legations are of course wrecked.

—The present epidemic of cholera in India is reported as far worse than the plague. The natives are said to be dying at the rate of 30,000 a week. The Governor of Bombay makes the following report for the week ended August 18: Famine-stricken districts, 4,206 cases of cholera, of which 3,025 were fatal. Native States, cases of cholera, 5,800; deaths from cholera, 3,873.

—The prayer composed by Queen Margherita, in memory of the murdered king, has become very popular in Italy, in spite of its prohibition by the Pope on the ground of heresy. It is recited daily in the churches by the mass of the population, and is said to have become almost a political utterance. Every day there are reports of conflicts between the clergy and Liberal Catholics who persist in saying it. At Turin, Naples, Palermo, and other towns, deadly fights have taken place in the vicinity of churches, in which several persons have been killed and wounded.

—Already 195,000 copies of Moody's biography have been sold.

—There is a general spirit of unrest among railway men throughout the kingdom, and there are strong indications of a strike that will tie up all the roads.

—Fierce storms are reported from nearly every department of France, and fires and floods have, together with the storms, caused much loss of life and property.

—Great uneasiness is felt over the reports from Morocco. The tribes are restless and discontented, and "holy men" are rousing the people throughout the country.

—It is said by high authority that a strike has been agreed upon by the coal miners in America, which will tie up the whole of the anthracite region in Pennsylvania.

—Portions of the old London wall have been discovered in Cripplegate and Newgate-street. It is nine feet thick and nine feet high, and is in a good state of preservation.

—The Army post office in South Africa consists of ten officers and 392 men. The weekly mails have sometimes contained over 300,000 letters, in addition to 150,000 newspapers.

—The French Minister of Marine has ordered that at the end of the present year all torpedo boats with the Channel and Mediterranean Squadrons are to be replaced by destroyers.

—It has been discovered that serviceable bricks can be made from the spent sand and glass resulting from the operation of grinding plate-glass. One firm alone at St. Helens has accumulations of this matter estimated at 1,500,000 tons, and the manufacture of bricks from it will soon begin.

—It has been decided that the English Chambers of Commerce shall this year hold their autumn congress in Paris. Seventy-seven Chambers of Commerce will be represented by 500 delegates. It is hoped that this will stimulate better relations between the French and English peoples.

—A correspondent of *The Times* attributes the spread of enteric fever in South Africa in a great measure to what he calls an "artificial thirst." Men drink, he says, when they are not really, or ought not to be, thirsty, simply because they have made a habit of drinking on the slightest provocation.

—An Australian journalist, Mr. Donald Murray, is said to have invented an electrical device by which it is possible to type-write at a distance of hundreds of miles, and at the rate of over 100 words per minute. The Postal Telegraph Company of the United States has purchased the rights from the inventor.

—A young girl has just received £1 from the Chief Commissioner of Police for bravery in coming to the rescue of a constable who was in danger of being severely beaten by Deptford roughs. She pushed her way through the crowd, and seizing the policeman's whistle blew it, thus bringing him assistance.

—Dr. Corfield, medical officer of health for St. George's Vestry, Hanover-square, has issued a warning, stating that some of the low-priced brands of condensed milk now on sale in London are deficient in nutritive power, and that infants fed on such milk alone are as certainly starved to death as if they had no food at all.

—The annual report of the Postmaster-General shows that last year 2,246,800,000 letters and 400,300,000 postcards were posted. This is an increase of 2.7 per cent. in the number of letters, and 7.7 per cent. in the number of postcards, over the year before. The number of newspapers sent was 163,400,000, an increase of 18 per cent.

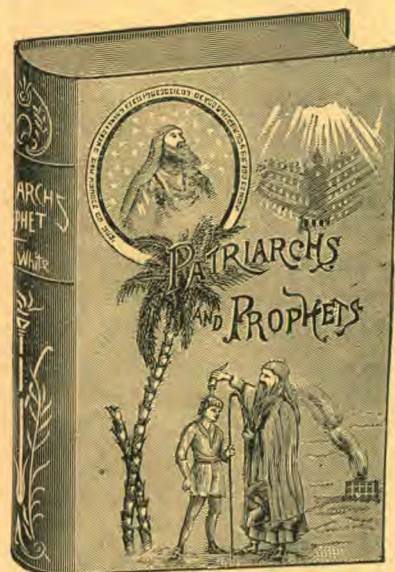
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MAKE ALL ORDERS AND CHEQUES PAYABLE TO THE INTERNATIONAL TRACT SOCIETY, LTD., 451, HOLLOWAY ROAD, N.

IT is officially stated that the United States is preparing to maintain a force of 5,000 troops in China during the winter, as a precaution against the failure of the proposed peace negotiations.

WHEN we read that the allied troops, on entering Pekin, thought that the members of the Legations were having a garden party, so faultlessly were they attired, and that the rescuers were in far worse plight than the rescued, we cannot help thinking of the fable of the wolf and the lamb. It would seem that the Powers are determined to find some evil thing to report about China, in order to give them the semblance of an excuse to devour her.

THE vicar of the Church of St. Sebastian, at Rome, has been sentenced to eight month's imprisonment without hard labour, for expressing the opinion that regicide is occasionally justifiable. That has always been the teaching of "that great city which reigneth over the kings of the earth." As long as the spirit of the Papacy is in the earth, anarchy and violence must prevail; and the spirit of the Papacy is wherever the Spirit of Christ is not.

IN saying that the reports from China, as to the outrages perpetrated by the Chinese, are largely exaggerated, and that the Powers seem determined to find an excuse that will seem to justify them in partitioning that Empire, we do not mean to apologise for any acts of violence by the Chinese. What we mean to say is, that the heathen Chinese have all along acted with much more forbearance than the professed Christian peoples would have done under similar provocation. That they have massacred missionaries, does not mean what it seems to mean to people in Europe or America. The Chinese have no hatred to missionaries, as such, any more than to other people; but they see in them the representatives of the people who are interfering, often by force, with their customs. If there was no attempt to make missionary effort a wedge to open the way for so-called "civilisation," there would be few

murdered missionaries. As for mere "civilisation," it is an open question whether the Western product is superior to the Eastern.

THE mystery of the Parr's Bank robbery has been cleared up by the confession of the thief. It is the old story of a man worried over pressing debts, a sudden temptation yielded to, and then a plunge into stock gambling in hopes of making up the amount spent, so that all might be repaid. Very few people mean to commit all the evil that follows the yielding to the first temptation. Eve did not mean to bring misery and death upon the whole world, when she listened to the serpent. The only way to escape great sins is to keep free from the small ones.

Preparation for Service.—If God has called you to a work, be sure that He has also called you to a preparation for it. The most burning desire to preach the Gospel to perishing souls will not take the place of earnest and continuous study of the Word. If you feel that God has called you to speak or write, then know that He has called you to study to know how to express in proper form the thoughts that He gives you, so that they will be effective, and at the same time not offend the ears of the cultured. And remember that the time spent in preparation for a God-given work is just as much spent in His service as is the work that follows.

God's Gifts an Incentive to Work.—While the old adage, that "God helps those who help themselves," is heathen, in that it places the primary power in man, and makes God only secondary, it is a truth that He specially helps those who have a disposition to use every faculty given to them. God helps those who cannot help themselves; "for when we were yet without strength, in due time Christ died for the ungodly." He gives us every faculty we possess; but He increases the gift only to those who develop and put to the best use the talents entrusted to them. The gifts of the Spirit are not for the purpose of encouraging laziness. For instance, no one need think that God will ever impart to him the gift of tongues, if he has not enough interest and energy to use the ability that God has already given him in that direction. God gives wisdom, but not so as to discourage study. If we do not make use of the little that we already have, how can we expect God to give us more?

THE official announcement that the bubonic plague exists in Glasgow cannot but have a damaging effect upon the shipping of that port for some time to come, even though the plague should not spread, and should be speedily stamped out. No ships can now obtain a clean bill of health, and all vessels arriving at foreign ports from Glasgow will be quarantined. It is now stated that the disease existed in Glasgow as long ago as August 3, and on the 31st there were twelve cases known. All the hospital officials, and others who come in contact with plague-stricken patients or suspected cases, are to be inoculated with anti-plague serum, and the same is to be done for any inhabitants who are bold enough to risk the experiment.

INSTEAD of being willing, and counting it a joy, to study the Scriptures—the deep things and dark sayings of God—in order to understand them, too many of those who profess an interest in the Bible wish to have it all explained to them, and made easy in order that they may read it with interest. A portion of Scripture that requires thought, is voted by them "dry." Such ones should remember that out of the dry rock the Lord caused rivers of living water to flow, and that it will always be the same with the Scriptures of truth, if we but smite them in faith. In studying a difficult passage, that is, in fixing the mind upon it, and turning it over and over, meditating upon every word and its relation to every other word, one gets double value. First is the joy of discovery—of seeing the growing light of the dawn; and then there is the certainty of knowledge, which is always lacking when one receives "the meaning of a text" from another.

HAVE you peace, the peace "that passeth all understanding," which so marvellously rules even in the midst of the greatest trial and conflict, that you yourself are astonished at your own calmness and joy? If you have it not, why not? What have you done with it?

"What have I done with it? Why, I have never had it; I am sure I would keep it fast enough, if I once had it."

Well, if you haven't had it the loss is due to your own neglect; for Christ said, "Peace I leave with you; My peace I give unto you." By the cords of everlasting love He has bound over every soul to "keep the peace." Your case has not yet been called in court; it is not too late to recover the lost treasure.