

necessity yield good fruit. "A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit."

CAN we then live wholly at our ease, and be wholly irresponsible, leaving things to work themselves out? Not by any means. Our part is to yield ourselves to God, and to keep ourselves passive in His hands every moment. Here is an opportunity for the exertion of all the power God has given us. Do you not know that when a man who cannot swim is in deep water, it is far more difficult for him to hold himself perfectly still, than it is for the swimmer to bear him to the shore? That will illustrate our part in submitting ourselves to God, to be used by Him to His glory.

ONE thing should fill us with joy and courage, and that is that a good tree cannot bring forth corrupt fruit. "But I am not good," is the complaint. True; no one is good, except God; but He has given unto us "exceeding great and precious promises," that by them we might be made partakers of His nature. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." While we constantly remember our sinfulness and weakness, and confess it to God, He takes it away, and fills us with the fruits of righteousness. Which would you rather do: try to make yourself and others believe that you are without fault, and be corrupt, or acknowledge that you are sinful, with no power to do good, and have God work His perfection in you?

THE GLORY OF WATCHFULNESS.

(Luke xii. 35-46.)*

IN the list of lessons for the quarter this lesson is styled "The Duty of Watchfulness;" but we have substituted "glory" for "duty," and we think that the student will agree, as he studies the lesson, that the change is justified. Here is the lesson text:—

"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto Him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say

unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not. Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord, when He cometh, shall find so doing. Of a truth I say unto you, that He will make him ruler over all that He hath. But and if that servant say in his heart, My Lord delayeth His coming; and shall begin to beat the menservants, and maidens, and to eat and drink, and be drunken; the Lord of that servant will come in a day when he looketh not for Him, and at an hour when he is not aware, and will cut him in sunder and appoint him his portion with the unbelievers."

THE GIRDLER.

THE exhortation is, "Let your loins be girded about." The first question that must necessarily occur to the one who desires to obey the command is, With what shall the loins be girded? What is the girdle? This question is answered in Eph. vi. 14, in the place where we find the description of the armour which will enable us to stand ready when the Lord comes. "Stand therefore having your loins girt about with truth." And what is truth? This is the question asked by Pilate, but the Lord had given the answer before Pilate thought of asking it; "Sanctify them through Thy truth; Thy Word is truth." John xvii. 17. "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. cxix. 142. The law of God, set forth in the ten commandments, is the girdle with which we are to be bound about. It is righteousness, and its possession shows our oneness with the Lord Jesus Himself, of whom it is said, "Righteousness shall be the girdle of His loins." Isa. xi. 5.

Of what use is the girdle? With our present mode of dress we do not appreciate it as much as we would were we accustomed to wear the flowing garments of

ancient times, and still used to a great extent in the East. It will readily be seen that while the loose, flowing robes were very comfortable while not engaged in any active exercise, they would be very inconvenient if one were trying to run, or wrestle, or were working. They would get in his way, impeding his movements, and frequently causing him to stumble. Therefore whenever a man wished to work or run, he girded himself—bound up his garments so that he could work or run without stumbling. The Christian life is a race, and a battle, and therefore all are exhorted to have their loins girt about. Activity must characterise all the people of God. They are servants, and they must be at work, or at least ready to run in His service at a moment's notice.

Now read Ps. cxix. 165: "Great peace have they which love Thy law, and nothing shall offend them," or "cause them to stumble." The law of God is love, and he in whose heart the love of God is shed abroad by the Holy Spirit, cannot be made to stumble by anything that anybody may do. If others are perverse, he is patient; if others are disobedient, he cannot be induced to make that an excuse for him to depart from the right way. He will literally not be offended, for love is not provoked. 1 Cor. xiii. 5. The Holy Spirit of promise, "the Spirit of adoption," puts God's law into the mind (Heb. viii. 10), and thus the loins of the mind are girt up, according to the injunction in 1 Peter i. 13. Is it not easy to see that this steadiness of purpose, this steadfastness of mind, this quietness and confidence, trusting in the Lord, is what is meant by having the loins girt? that it means the possession of the mind and character of the Lamb of God? This fact becomes plain when we read ahead in the lesson, to verse 45. There we learn the condition of the servant whose loins are not girt with truth: he begins to smite his fellow servant, and to live a life of carnal pleasure. The law of love received into the heart, would prevent all that.

SHINING LIGHTS.

THE lights are to be burning, as well as the loins to be girded. What are the lights? The answer is ready to hand: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 14, 16. And what is it that makes the followers of Jesus the light of the world?—It is the possession of the truth,—the being

*International Sunday-school Lesson for Sept. 23.

girt about with it,—having the mind transformed by it. Thus: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the Word of life." Phil. ii. 14-16. Here we see that the possession of truth in the heart, the having the law written in the heart, is the only preventive of murmurings and disputings,—the smiting of the fellowservants, which characterises those who are unbelieving,—and the possession of this law of love makes one a light; for "the commandment is a lamp; and the law is light." Prov. vi. 23.

"God is light, and in Him is no darkness at all." His light is His life, and He clothes Himself with light (Ps. civ. 2), for His clothing is His own life of righteousness. He covers all who believe in Him with His own robe of righteousness, so that they themselves are light. Christ is the Light of the world, because He is the shining of the Father's glory; and John "was a burning and a shining light." John v. 35. Yet neither Christ nor John the Baptist went about with a halo round their heads, as depicted by the "old masters;" nor was there anything about their appearance to dazzle anybody. Their light was their life. The light is the Word dwelling in the heart, and controlling the life.

Christ, the true Light, "lighteth every man that cometh into the world," so that each one may, if he will, also be a light. The light shineth in the darkness, and the darkness does not shut it in, so as to put it out. A light that will not shine in the dark, is of no use. That is to say, a Christian who cannot live a Christian life in the midst of the temptations of the world, is not a Christian. Darkness covers the earth, and gross darkness the people, and this darkness will be deeper and deeper the nearer we come to the end; but the Lord is to rise upon His people, and His glory is to be seen upon them, so that they will be changed from glory to glory, as by the Spirit of the Lord. The deeper the darkness, the brighter will their light shine.

"NO ONE LIVETH FOR HIMSELF."

BUT what has all this to do with watchfulness?—Just this, that the one who is watching for the coming of the Lord will be shining. It cannot be otherwise. It is by beholding that we become changed into

glory, and whoever is looking for the return of the Lord Jesus in the clouds of heaven, is looking at Him now by faith, looking into His face; "for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6. It is not merely that God has shined in our hearts to give to us the light of the knowledge of His glory, but that He shines into our hearts, in order that we may give to others the light of the knowledge of that glory; and this we do by walking in the light as He is in the light, and allowing the light from the face of Jesus to shine upon and through us. "They looked unto Him, and were lightened, and their faces were not ashamed." While we are watching, we are shining, although as unconscious of the light that shines from us as Moses was. This follows from the fact that we shine only while we are looking at the Lord; and when we are looking at Him, it is evident that we cannot be self-conscious. It is impossible, however, for anyone to be in a proper condition without being a light to others. So it is not merely a duty to be watching for the return of the Lord, but it is a glory. Just in proportion as the glory of the coming dawn increases, will the glory of those who are watching for it increase. But no one who is engaged in strife or controversy, in murmurings or disputings, in fault-finding or complaining, can be said to be looking for the coming of the Lord, no matter how much he may talk about it. What is the inspired exhortation? "Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth at the door." James v. 9. Many are so ignorant of this truth, that they even engage in controversy over the coming of the Lord! What incredible blindness! How strange that men should quarrel over the Gospel of peace, and thereby lose possession of it! Therefore "let us watch, and be sober;" for "we are not of the night, nor of darkness."

THE HEAVENLY WAY.

AS for God, His way is perfect." Ps. xviii. 30. God's way is perfect, no matter in what it is revealed. Because of the curse it is not seen in the earth as it should be; yet in spite of the curse, where God in some measure has His way, we can see His perfection. Look at the flowers of the field. There we see the glory of God's life. Solomon in all his greatness was not arrayed like a lily of the field.

God's way for us all is a perfect way. It is the best way; and when we accept it, and submit to it, that is the best way for us. Sin came into the world, and marred the perfect work of God. The Gospel is designed to bring back to every one who will receive it the perfection of God's way for man. To accept it in reality, to make it a living experience in our lives, bridges over the gulf between us and God, sets up a living connection between earth and heaven, and makes it possible for the heavenly way for man to be brought into our earthly life in so large a measure that through us it can be revealed to others.

Jesus prayed, "Thy kingdom come; Thy will be done in earth as it is in heaven." That should be the prayer of every follower of Christ. The way God's will is done in heaven is revealed in Ps. ciii. 20: "Bless the Lord ye His angels, that excel in strength, that do His commendments, *hearkening unto the voice of His word.*" If the Lord's word had always been hearkened to, there would never have been any departure from the right. It is because another word was hearkened to instead of the Lord's, that all the imperfection has come into the world. Much of the burden and of the suffering we have to bear, might be avoided if we would but accept the heavenly way of living.

CHRIST upon earth was the embodiment, the incarnation, of the heavenly way. He came to make it possible that that way could be revealed in us in our treatment of our fellow-men, no matter who they might be, nor what their condition. He had compassion on those who were in distress, and it was this that led Him to die for the world. The same spirit in anyone will reveal itself in the same way—he will be touched with the woes of others, and like the Master will go about doing good.

BUT it is said, "Oh this is all well enough for Christ—He was the Son of God." Yes, but hear Him: "I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John. xiv. 10. We can take courage in this, that what Jesus did, was in just such flesh as ours; and as God through Him wrought great things, so we can say, "I can do all things through Christ which strengtheneth me." We are to take God's word as the guide and the power of life, regardless of fashion, or what anyone may say or think. When God's way is revealed to us, it is our duty

to accept it, no matter what it involves. We are to obey, let the consequences be what they may.

BUT you say This is an old-fashioned Gospel, and is not in vogue much to-day. True; but it is just what God is calling upon every one to accept. This does not mean that God is a hard master, insisting that we give up that which is for our good. No; but rather He asks us to abstain from the things that are to us death, and accept what will be to us life. It is the way of the transgressor that is hard, not God's way. Jesus said, "My yoke is easy, and My burden is light." The way that God would have us take, we can find in His word. When it is found, by the grace of God follow it, for it will bring heaven to earth, and make life a success.

AFTER THE MILLENNIUM.

AFTER the wicked are destroyed, as shown in Revelation xx, and in the previous study on this subject, "He that sat upon the throne said, Behold, I make all things new. . . . It is done."

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea;" and the new Jerusalem, the holy city, having already come down from God out of heaven, and being thus upon the earth, it is written: "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 3, 4.

And thus is fulfilled the promise made of old: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. lxxv. 17-19.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of

it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there." Rev. xxi. 23-25.

And there the wilderness shall be "like Eden," and the desert as "the garden of the Lord." "Joy and gladness shall be found therein, thanksgiving, and the voice of melody." Isa. li. 3.

There "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days." And even "then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxx. 26. xxiv. 23.

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

There the people "shall be all righteous" (Isa. lx. 21.), "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." Isa. xxxv. 1, 2.

There the eyes of the blind shall have been opened, and the ears of the deaf unstopped. There the lame man shall "leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away." Isa. xxxv. 5, 6, 10.

There all shall be so quiet and so secure that the people can dwell safely in the wilderness, and sleep in the woods. And the people, and the very places round about, shall be a blessing; yea, "there shall be showers of blessing." Eze. xxxiv. 25, 26.

There the very land itself shall rejoice even with joy and singing: and there, for very joy, "the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Isa. lv. 12.

There "we shall ever feel the freshness of the morning, and shall ever be far from its close."

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," are heard "saying, Blessing, and honour, and glory, and power, be unto Him

that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. v. 13.

"And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. Rev. xxii. 3-5.

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgment, He hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. . . . The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

"Bless the Lord, O my soul: and all that is within me, bless His holy name." "And let all the people say, Amen" and Amen.
A. T. JONES.

COMING AS A THIEF.

IN the Sunday-school lesson that appears this week, we are told that the Lord will come in a day when the unfaithful servant is not looking for Him, and at an hour when he is not aware, and will cut him in sunder. Luke xii. 46.

Similar language is used by Christ, as recorded in Luke xxi. 34, 35: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the earth."

Once again we read: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. v. 2, 3.

Is there in any of these texts any colour whatever for the notion that the second coming of the Lord is to be silent and secret, under the cover of darkness, so that nobody except the few who are saved will know anything about it until it is past?—The reply is, None whatever; for such an idea does violence to the whole of the teaching of the Scriptures, concerning the coming of Christ. The "secret rapture," of which some talk, is all a myth, a product of the imagination.

How do we know this?—By reading the Word. In the very same talk in which Christ said that His coming would take the unbelieving world by surprise, He said: "There shall be signs in sun and moon and stars: and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men expiring for fear, and for expectation of the things which are coming on the world; for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory." Luke xxi. 35-37, R.V., margin. Nothing like stealth here.

The next verse to that which says that "the day of the Lord so cometh as a thief in the night," says, "Of the times and the seasons, brethren, ye have no need that I write unto you," and immediately after

shall also the coming of the Son of man be." This may not be set aside by the assertion that these texts refer to another coming, and that previously to this the Lord snatches His chosen ones away. Remember that He sends His angels with a great sound of a trumpet, to gather together His elect. "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." "The angels shall come forth, and shall sever the wicked from among the just, and shall cast them into a furnace of fire." And "then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. xiii. 41-43, 49.

faith, so that we may continually rejoice in hope of the glory of God, which so powerfully sends its rays in advance that it enables us to "glory in tribulation also."

FIGHTING TEMPTATIONS.

THE true way to conquer temptations is not to fight them in detail, but to go up into a loftier region, where they cease to be temptations. How is it that grown men do not long for the sweetmeats that used to tempt them when they were children?—They have outgrown them. Then outgrow the temptations of the world! How is it that there are no mosquitoes nor malaria on the mountain-tops?—They can not rise above the level of the swamps by the river. Go up to the mountain-top, and neither malaria nor mosquito will follow you—which, being interpreted, is, live near Jesus Christ, and keep your hearts and minds occupied with Him, and you will dwell in a region high above the temptations that buzz and sting, infest and slay, on the lower levels.—A. Maclaren, D.D.

THE TRUE PREACHER'S WORK.

IN the following portrayal of a prophet's mission, Dr. John Watson, in his "Life of Jesus Christ" (published in the *Sunday Strand*), has accurately depicted the real work of the Gospel preacher.

A prophet's first duty is to bring the men in charge face to face with reality, and to hold them there till they do righteousness. People are apt in all ages to speculate about religion, and to take their own ideas for truth; to invent all kinds of rites, and to forget that these are but poor machinery at the best; to fall into a multitude of customs which are in their spirit selfish and sinful; to call themselves by flattering names, while they are dead. It is for the prophet to break up these refuges of lies, and to pull down every painted screen, and to leave the man naked, that he may settle his account with God. It can never be right to think what is not true, never right to do what is wrong, never wise to rely on anything save truth and righteousness. What are you believing, what are you doing, not before man, but before God? is the prophet's continued question. He must arouse and alarm and harass till human beings abandon all shams, and make-believes, and conventions, and forms. He stands, not before this world, which is in his eyes but a vain show; he stands before the Eternal, and recalls men to the sense of God.

Does any man wound thee? Not only forgive, but work into thy thought intelligence of the kind of pain, that thou mayest never inflict it on another spirit.—Margaret Fuller.



this we read: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." It comes as a thief only on those who are not looking for it; and it comes as a thief only in that it comes unexpectedly; and it comes unexpectedly only to those whose senses are stupefied by excess in eating and drinking, and who are absorbed in the cares of this life.

"Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. i. 7. All the tribes of the earth shall mourn, "and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. xxiv. 30, 31. How can they help seeing Him, when "as the lightning cometh out of the east, and shineth even unto the west; so

There is but one more coming of the Lord, to which we are directed to look. The Scriptures speak only of two comings: One which is already in the past, and the *second* coming of Christ. "Unto them that look for Him shall He appear the *second time* without sin unto salvation." Heb. ix. 28. The promise is, "If I go and prepare a place for you, I will *come again*, and receive you unto Myself; that where I am, there ye may be also." John xiv. 3. "Again," means "once more," and that will complete the sum of His comings to this earth, aside from His continual presence by His Spirit.

Christ will not come as one who is ashamed, and none who look for Him need be ashamed of their faith. None who look for Him, and who continue looking until the end, in spite of the taunts of an unbelieving world and the snittings of unfaithful professors, will have any occasion to be ashamed; for "hope maketh not ashamed." Let us therefore keep the



WHO HAS SEEN AND KNOWN GOD?

"IN 1 John iii. 6, we read: 'Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him.' How can that be? Are we to conclude that everybody who commits a sin has never known anything about the Lord? Peter had certainly seen the Lord many times, and knew Him, yet he sinned in denying Him."

THERE you go, after the usual manner of men, reading a verse of Scripture, and straightway beginning to argue against it, trying to prove that it is not true, and then wondering why you cannot understand it. Why not rather accept it as true, and then begin to study it? It is by faith, not by doubt, that we understand. You think that you believe it, I know, but faith does not interpose doubt.

The statement is plain and unqualified: "Whosoever sinneth hath not seen Him, neither known Him," yet we must of course consider the connection. Read the verse before: "Ye know that He was manifested to take away our sins; and in Him is no sin." Now the question is, "Is He able to do that for which He was manifested? or did He die in vain? Which do you say? Does He bear the sin of the world? Is He able to cleanse from all unrighteousness? You dare not say, "No;" very well, say "Yes," and don't follow it with a "but." Stop with the plain "yes," and then we shall make progress.

The Scriptures assure us that "no man can say that Jesus is Lord, but by the Holy Ghost." 1 Cor. xii. 3. Now we know very well that on the day of Pentecost Peter received the Holy Spirit in a way that he had never dreamed of when Jesus was yet with the disciples, not even when he had said, "Thou art the Christ, the Son of the living God." We must remember that the Scripture never calls a half the whole, and that an occasional glimpse of the truth is not the knowledge of the truth. The student does not know his subject, simply because it has now and then opened up before him with wonderful

brilliancy while the professor was lecturing on it. When he *knows* it, he knows it all the time, and so well that he cannot forget it. Even so we do not know God until we can recognise Him everywhere He is revealed, and until we know Him every moment, without occasional lapses of memory.

This is in harmony with the teaching of the text, that "whosoever *abideth* in Him sinneth not." Is not that easy enough to believe? Can you conceive of such a thing as one sinning while dwelling in God? No. Very well, then if he abides in God, he will not sin at all, will he?

You see the apostle is speaking of things absolute,—of full and complete knowledge, and not half knowledge. He is speaking of an experience altogether beyond that of the majority of professed Christians; but we must not say that it is impossible, simply because we have not had it.

Now as to seeing God. Who see Him?—"Blessed are the pure in heart; for they shall see God." None others can see Him. But purity of the heart must be a constant thing. The pure heart is not the one that is occasionally clean, but one that stays clean by the constant flowing through it of the cleansing stream, the pure river of water of life. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." The only begotten Son, then, is the only One who has seen God, and He sees Him, because He is in the bosom of the Father. But He gives to us the power to become sons of God, and then we too shall abide in Him, and see Him.

The great difficulty in understanding such texts as this, lies not in the texts themselves, but in our sin-loving hearts. We do not like to have the Scriptures mean that it is possible for us to live absolutely without sin in the world, for that would mean that we ought to live without sinning, and we do not wish to have it so. We do not wish to have the gate shut entirely. We wish a little gap left, so that

we can hold to some few little, long-cherished sins, without being made to feel uncomfortable. But that will not do. "He that saith he abideth in Him ought himself also so to walk, even as He walked," and "in Him is no sin."

When we let go, and surrender everything, we shall find that there are possibilities in the Christian life, so vast that it will actually seem to us that we have never before known anything of the Lord. And we shall not be puffed up by the sight and the knowledge, and will not think of boasting about our own righteousness. Far from it. In fact, we shall then, more than ever before, know the sinfulness of human flesh. Job was a man who feared God, and eschewed evil; He had served God conscientiously for many years; yet when he had the full revelation of Divine power and goodness, he said, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee; wherefore I abhor myself." It is while we confess our sins, that He cleanses us from all unrighteousness; so a continual confession of weakness will be accompanied by constant cleansing. "Sin shall not have dominion over you." Instead of being discouraged at the thought of our own weakness and sinfulness, we shall rejoice, we cannot help rejoicing, at the knowledge of the fact that we are in touch with the mighty power that can work righteousness even in such sinful flesh as ours.

HYPNOTISM.

"What do you think of Hypnotism? What is it and what is its source? Is it good or evil? I see it stated that great cures have been effected by it, and that it has great possibilities as a means of healing disease; must it not therefore be good?"

THESE questions, like all others, can be satisfactorily answered only by bringing them to the test of certain ground principles, which are so simple that they can be seen by everybody, and which will enable each one to judge for himself whether or not the answers are correct. If I should answer your questions by "yes," or "no," you would have only my opinion. You would really be no wiser than before, for it is of very little consequence what I or any other man in the world thinks about anything. Even though a man's views be correct, and his judgment just, we must know his reasons, else we have learned nothing about the thing we ask about. Fortunately the subject before us depends upon principles so clear and plain that every one may know for himself just what is right. Moreover, it

is of great importance that everyone have a knowledge of this matter, for it will soon be a live question, in some form or other, with every person.

It all depends upon what constitutes a complete man. When God made man, He made him a king. Man, under God, or rather, in God, was to be absolute ruler over the whole earth, and every living creature. He was "the son of God" (Luke iii. 38), and therefore as son and ruler, he was designed to be an associate of God. He was made as free as God Himself; and only when a man can come into the presence of God without cringing, and with no feeling of fear, is he a complete man. This we learn from the fact, that only in Christ can we become "a perfect man." Through Him we have access to God, so that we can come with boldness to the throne of grace. Every man should be able to come into the presence of the Creator of all things as freely and with as little restraint as the Lord Jesus Himself.

The history of all God's dealing with men shows that He has no love for slavery. The true seed are born of a free woman, and not of a bondwoman. Not Eliezer, the chief steward, nor the son of the Egyptian handmaid, could be the seed of Abraham. "Jerusalem which is above is free, which is the mother of us all." For a time the people of Israel were slaves in Egypt, but God visited them to deliver them, as it is written, "Out of Egypt have I called My Son." Egypt stands for every sort of bondage, but out of Zion, the free city, comes the Deliverer. Christ took the nature of fallen man, that He might "deliver them who through fear of death were all their lifetime subject to bondage." Those who are truly His disciples are "free indeed."

Now there is no slavery more gross and cruel than that of the mind in bondage. The Apostle Paul, bound with chains, was free, while Felix, bound with the fetters of superstition and selfishness, was a slave. It follows therefore that for one man voluntarily to put himself, his mind, under the power of another person's mind, is voluntarily to resign his kingship, and to become a slave. But to cease to be a king, reigning in life with Christ Jesus, is to cease to be a son of God through the Spirit; for every child of God is a king, and there are no real rulers except those who are children of God.

We are exhorted to have the mind of Christ in us. The perfect mind is that of the Spirit, and "where the Spirit of the Lord is there is liberty." So it is not

correct to say that God controls the minds of His children. He does not, because He gives them His own free mind.

From this it follows that only Satan attempts to get possession and control of the minds of men. It is Satan's first object to enslave minds, for just to the extent that he can do this, are men under his power, to do his will. The difference between the work of God upon man's mind, and the work of Satan, is this: God works, by His Spirit, to strengthen the will, and to set the mind free; Satan works to diminish the power of the will, so that the individual depends upon another's mind. God would have every person on earth independent of every other person, rooted and grounded in Him; Satan works to destroy individuality.

Whoever accepts the principles of Gospel freedom, and understands God's design for man, and that man's proper position is that of king, has an answer to everything that can be asked as to the nature of hypnotism. The word itself is from the Greek word *hypnos*, meaning sleep. The word, "hypnotic" is very common in medicine, meaning a drug that will stupefy the senses, and put one to sleep. "Hypnotism," therefore, means the stupefying of one's senses; and it should not require long to enable one to see that it cannot be of God. The very fact that God has given us minds, shows that He expects us to use them for ourselves, and not to allow them to be under the control of anybody else, much less to allow them to be deadened and lost.

But how about the cures that have been effected through hypnotism? It is very likely that people have been, seemingly, at least, cured of certain ills by hypnotism. It may even be allowed that some have had the desire for alcoholic liquor taken away from them, by being brought under the control of another mind, and made to think that alcohol was disagreeable. But in the first place, anybody can see that this is no victory over an evil habit. Instead of becoming free, the person is more a slave than ever. He has now less will power than he had before. He knows nothing of the glow and inspiration of the conqueror over sin. He may abstain from liquor, but only because he cannot help himself. And in the second place it must be remembered that, having subjected his mind and will to another, he has less power to resist than before, and some other hypnotist can control him, to make him an instrument of any sort of evil. His seeming gain is a great loss. Because

drunkenness is of the devil, and no drunkard can enter heaven, we must not jump to the conclusion that hypnotising a man into soberness cannot be of the devil. Remember that the devil has a great deal of work that can be done only by men who are not under the influence of liquor. The successful gambler, the man who makes his living at it, must keep his mind as free from the fumes of alcohol as the merchant. It is poor service to a man, to untie his bonds, only to place him in stronger fetters; to free him, seemingly, from one sin, to make him more susceptible to every other sin.

In saying all this, I do not by any means intend to intimate that everyone who practises hypnotism is consciously serving the devil. It is doubtful if any of them realise whence the power comes. But every man ought to know that, since God has given each person a mind, and has made all men free, nobody has any right to assume absolute control over the mind of any other person. It is the same kind of sin, for me to seek to get control of another person's mind, that it would be for me to seek to get control of his money; and it is far more wicked, even as the mind is of more value than money. No man has a right to allow another to control his mind, and no man has any right to seek such control. These principles seem so self-evident, that argument is hardly necessary to support them. But they need to be repeated and emphasised.

You may say that good men often have very great influence over those with whom they associate, and that preachers of the Gospel must necessarily have influence over men whom they would help to a better life. This is true, but it is far different from controlling the mind. The true minister of Christ will use whatever influence God has given him with men, to lead them to freedom, to loose the bands that Satan has placed upon their will, and to bring them to their rightful dominion. Just to the extent that religious teachers use their influence over men, to lead them to follow *them*, and to accept *their* ideas without question, do we have the Papacy.

The sum of the whole matter is this: Submit your will to God, that He may give it back to you absolutely free,—free with the freedom of His Spirit,—and then stand fast in the liberty wherewith Christ makes you free. "The night is far spent, the day is at hand," and "now it is high time to wake out of sleep." "Therefore let us not sleep, as do others; but let us watch, and be sober."



“NOTHING TO DO.”

“NOTHING to do!” in this world of ours,
Where weeds grow up with the fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

“Nothing to do!” thou Christian soul,
Wrapping thee round in thy selfish stole!
Off with the garments of sloth and sin,
Christ, thy Lord, hath a kingdom to win.

“Nothing to do!” There are prayers to say
On the altar of incense day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

“Nothing to do!” There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimest haunts of sin’s defile.

“Nothing to do!” There are lambs to feed,
The precious hopes of the church’s need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

“Nothing to do!” and thy Saviour said,
“Follow thou Me in the path I tread.”
Lord, lend Thy help the journey through,
Lest, faint, we cry, “So much to do!”

—Selected.

LOST OPPORTUNITIES

SAID a gentle, gracious old lady of seventy: “I drove out to the park one day, when I was a young girl. Some trifle had occurred to irritate me; a disappointment, probably, about a dress or hat. I left the carriage, and, bidding the coachman drive on, sat down on a bench near the river.

“Some children were playing under the trees, their nurses looking on. I remember that their noise annoyed me, and that I tried to control my own ill-humour. But, I thought, why should I not be ill-humoured if I chose? I was alone; it could harm nobody.

“A man stood near me, leaning against a tree. He attracted my attention, because his clothes were of fine quality, though worn and ragged. There was something about his air and manner, too, which betokened gentle breeding. He turned and saw me looking at him, and, apparently following a sudden impulse, came up and asked me for work.

“I was not frightened, for his manner

was perfectly respectful, but I was angry at being annoyed by a stranger.

“‘What work could I have for you?’ I said.

“‘That is true.’ He bowed, and turned away. I sat by the river for a while, and then went to meet the carriage, which was returning.

“The man again stopped me. ‘You are young,’ he said. ‘You ought to have more mercy than the world. I am a very wretched man. If you would use your influence, could you not get me work?’

“His voice was so hoarse I thought he had been drinking. I hurried on without speaking. The coachman threatened him with his whip, seeing that I was annoyed. I went home, but the man’s pale face haunted me all that night.

“The next morning, my father read from the paper, ‘The body of a man was found last night in the river, above the dam. It proved to be that of a man who had been struggling with poverty and ill-health in the city for months.’

“He had been starving the day before, and had applied for work to every man he met. His last appeal was to me. A kind word from me would have saved him.

“It was a terrible lesson. Fifty years have passed since then, but even now I wake at night with that man’s face before me.”

The consequences of our careless neglect of the poor are not often brought home to us in such a way. Yet we may be certain that every time we turn away from a needy brother, we leave him to evil influences which we might have changed into good ones.

Every beggar, every creature hurt or hungry in body or soul that comes in our path, is an opportunity given to us by God to show ourselves like the Master in His compassion and kindness.

“Inasmuch,” the Saviour tells us, “as ye did it not to one of the least of these, ye did it not to Me.”

LET IT GO.

NEEL down, and part with that thing which has all your life stood between you and God, and so between you and happiness, and trouble will clear up as nothing else can make it. Every arch has its keystone. The jam of logs, which has become piled into apparently im-

movable obstructions, has a few key-logs whose loosening releases the whole.

Every troubled condition has its secret, and it is usually some bosom sin. Let that go, though the effort strain you to exhaustion, and though life’s outlook for a time grows so barren because of its departure that it seems as if cheer would never come again; and straightway heavenly energies find their field, and your prayer can be answered.

WHY?

MR. HAROLD SPENDER, the Alpine climber, in his book on the High Pyrenees, recently published, tells of an unexpected climax to one of his feats.

With two companions, he had scaled one of the most difficult peaks, and descending found refuge from the storm and night in the chalet of a goat-herd. The three men, half-frozen, and exhausted with the long and terrible strain, but glowing with triumph, crouched before the fire.

The goat-herd’s wife, a dull old woman, stood looking at them silently for a while, and then pronounced a single word:

“*Pourquoi?*” (Why?)

Spender declares that he and his companions looked at each other with an expression of surprise on each face. They had risked health and strength and life itself. “Why?” What had they gained?

There was no answer. The one word struck like a blank wall across their consciousness of useless struggle and suffering and danger.

The snow fell outside, and the mist shut out the hills. They did not talk to each other. Each was asking himself, “Why?”

There are other heights in the world, beside those in the Alps, which men try to scale to as little purpose.

The man who gives his life to the gathering of millions, which he never uses or enjoys; the young wife who spends her husband’s hard earned wages in aping women of fashion; the girl trying to force her way into the “stylish set” of her town, dressing and entertaining beyond her means; the college boy who is struggling to show his manliness by leading the fast men of his class,—all are climbing barren heights, at the top of which is neither profit nor honour.

Most of us have tried some of this Alpine-climbing in our day. It would have been well for us if some honest soul like the goat-herd’s wife had stood in our path with the word, “Why?”—*Youth’s Companion*.

THERE is one wish ruling over all mankind, and it is a wish which is never in a single instance granted: each man wishes to be his own master. It is a boy’s beatific vision, and it remains the grown-up man’s ruling passion to the last. But the fact is, life is a service—the only question is, Whom shall we serve?—*F. W. Faber*.



SEPTEMBER.



SEPTEMBER is the serene month. It is the time when Nature seems to fold her hands and take her rest, as one who has completed her work, and is entitled to make holiday, not in boisterous mirth, but in placid pleasure. Everything is finished, there

is no more growing, and scarcely any more ripening to do. The earth and the sun, the air and the water, have done their part perfectly, it only remains now for man to come and gather in the fruits.

It is a happy time on the land. September is not the holiday month for the people of the villages, but if the weather be kindly they are more happy in their work than others are in their play. The days are visibly shortening, but they are long enough in the hours devoted to labour in the opening air. From four o'clock in the morning until nine at night, when the necessities of ingathering are pressing, men work in the harvest fields on occasion. And just now they are as busy as can be. "Is your corn saved yet?" is a question that the friendly Cornish farmers ask one another. For the saving of the corn is a very important thing. All may have gone well while the tall, slender stems were growing, and the golden-brown ears were being ripened into yellow, and then a little delay in getting it in and a change in the weather may alter all. In Cornwall they have a plan of gathering the sheaves together and building them up adroitly into small temporary stacks, with all the ears inward, so as to save the precious corn from rotting rains; and then there is no hurry—they make haste in pleasant, leisurely fashion in the West—and the corn may thus stand in the field for a month or two without harm. In some of the eastern counties very little time is lost. And the scene is still picturesque, though the reapers do not come with their sickles, nor the threshers with their flails. There is fascination in watching the clever machine which cuts the corn, and ties it in loose bundles, and throws it out on the ground in safety, or that other which takes the cut corn, and separates the grain, dropping it carefully in the box, and send-

ing the straw one way and the chaff the other. There is still need of the watchful eyes and helpful hands of the farmer's men, for machines cannot do everything. But so rapidly now is the harvesting accomplished that we may be eating delicious bread made of this year's flour almost as soon as the reaping operations begin.

Now that September is here the harvest festivals will soon be upon us, and the churches of the country will be decorated with tempting fruit, enormous vegetables, and miniature sheaves. And, though it will mean that the summer is practically over, hearts as well as voices will sing the harvest hymns. It is a glad time for the workers. In some villages of Cambridgeshire "harvest pay," which is double money, is expected everywhere. The men on the road, the charwomen and nurses, for one month in the year are made quite rich with twofold wages. There is a woman whose face is like September—tender, genial, neighbourly and kind: she has brought up eight children on twelve shillings a week, and kept them happy, respectable, and well. But she must have been very thankful when her husband had harvest pay. Something added in harvest every county knows—extra money coming into the home at the time of fruitage and corn-gathering, when the asters are in their beauty and the apples are ripe, naturally brings good cheer.

September is the month for the hop-gardens. The railway companies are taking thousands of people from the slums of London down among the fresh fields of Kent to spend their working holiday. The experience is as good for the children as for their tired mothers. The villagers, of course, have the first chance, as they ought to have, for they live all the year round in the vicinity of the hops; but haste is required to secure the precious cones at the right moment, and the city contingent is sure of occupation. So the mornings are merry with laughter and song, and all the long day busy hands lightly strip the hops from the vines. The people are happy and glad-hearted, and merry England lives again in the warm sunlight and clear air.

Even more winsome than cornfields and hopgrounds are the gardens and orchards of our country at this time, and it seems a pity that we cannot all have some trees of

our own from which to gather ripe plums and shake down ripe apples. But there is still a large common garden where the blackberries grow, and some woods in which quiet people may enjoy the pleasures of nutting. In most parts of the land neither blackberries nor nuts are at their best in the early days of September, but by the time that the end is reached the harvests will be quite ready.

What glorious afternoons are now possible on moor and in meadow! The grass is green, the flowers are gay and the air is bracing. The leaves do not look their best because they have nearly all become monotonously green, and the rich colouring of autumn has not yet settled upon them, but the sun lights up their faces and adds its gold to make them beautiful. Most of all we miss the pleasant sounds of the early summer. The birds are silent now, the concert is quite over. Noisy rooks still make their presence known, but the softer melodies of May are only memories now, and even the bees and the insects are growing more quiet every day. The plaintive time of the year is upon us, but all its glory has not faded. Were there ever such wonderful sunsets and sunrises as those which are to be seen in our own dear England in the autumn? There is much yet remaining to tell the glory of Him who crowns the year with His goodness, and has a blessing for all His creatures.—*Marianne Farningham, in The Christian World.*

INDIAN FAMINE FUND.

Anonymous, County Down,.....	£1	0	0
Miss Nora Churchman,.....	1	0	0
P. T. Reader, per E. Armstrong,.....	3	0	
Mr. Braun, per J. Heide,.....	1	0	
Mr. and Mrs. Tabor Davies (Bristol),..	10	0	
Mrs. Taylor, Bath,.....	1	4	
P. T. Readers, per S. Cowley, Liverpool,	1	10	0
“ “ (Plymouth), per R. Borrowdale,.....	4	6	
“ “ Mrs. Watts, per R. Borrowdale,.....	1	0	
“ “ A Mother and children (Middlesboro) per I. Ellis	5	0	
“ “ collected by two little girls (East Dulwich), per Mrs. Varney....	8	6	
“ “ (Seaforth), per J. Richardson,.....	6		
H. Casson,.....	3	4	
Mrs. J. T. Jefferson, Bedminster, per C. Jessup,.....	2	6	
P. T. Readers, Bedminster, per C. Jessup,	3	9	
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H. A. Shorley (Mertsham),.....	5	0	
15 P. T. Readers (Liverpool) per S. Cowley	9	6	
P. T. Readers, Seaforth, per J. Richardson,.....	6		
G. C. Northey, Camelford,.....	3	0	
Mrs. Hill, Sharp St., Hull, per R. J. Saville,.....	10	0	
P. T. Readers, Gloucester, per H. D. Clarke,.....	1	0	
“ “ Bristol, per C. Jessup,....	5	9	
“ “ Plymouth, per R. Borrowdale,.....	6	3	
“ “ Seaforth, per J. Richardson,	6		
H. T. Reekie,.....	1	0	
Amount previously acknowledged.....	67	5	5
Total,.....	£76	2	4



IF I KNEW.

IF I knew the box where the smiles are kept,
 No matter how large the key,
 Or strong the bolt, I would try so hard
 'Twould open, I know, for me.
 Then over the land and the sea, broadcast,
 I'd scatter the smiles to play,
 That the children's faces might hold them fast
 For many and many a day.

If I knew a box that was large enough
 To hold all the frowns I meet,
 I would like to gather them, every one,
 From nursery, school, and street.
 Then, folding and holding, I'd pack them in,
 And, turning the monster key,
 I'd hire a giant to drop the box
 To the depths of the deep, deep sea.

—The American Jewess.

A LITTLE BURDEN BEARER.

"BEAR ye one another's burdens, and so fulfil the law of Christ."

BESSIE repeated the words slowly, with a somewhat puzzled expression on her bright, childish face.

Her last birthday gift had been a tiny blue and gold book with illuminated texts for every day in the year, and each morning she learned the verse for the day, and repeated it to her father and mother at the breakfast table. Better than that, she took each day's text for a watchword, and all through the day tried to remember and put in practice its teachings.

"I don't believe this text was ever meant for a little girl like me," she said to herself, after a few moments of thought.

"Of course grown-up people could bear other people's burdens, that means help them with their troubles, I know, but a little girl couldn't do anything. I think I'll have to ask mamma to find me another text for to-day."

After breakfast, while she was waiting for the lunch her mother was preparing for her to take to school, she asked the question over which she had been pondering:—

"Mamma, I couldn't bear anyone's burdens, could I?"

"What do you mean, darling?" asked her mother.

"Don't you remember my text, 'Bear ye one another's burdens, and so fulfil the law of Christ'? I can't take that for my watchword to-day if I can't bear burdens."

"But you can, dear," answered mamma.

"Why, mamma, what can I do for anybody?" queried Bessie in surprise.

"Suppose you try to-day to find out for yourself in how many ways a little girl can lighten other's burdens, and if you cannot find any, I will help you to-morrow; but I am sure you will succeed," answered mamma.

"But, mamma, I haven't any money."

"That doesn't make any difference, dear. There are many burdens besides those of poverty to bear, and, if you carry a loving, helpful spirit, you will find many ways to fulfil the law of Christ."

"Well, I am going to try," answered Bessie, as she gave her mother a good-by hug and kiss, and started off toward school.

A little way from the schoolhouse she came in sight of a poor old cripple, who was slowly and painfully making her way along by leaning on a stout oaken stick.

Some boys were chasing each other along the pavement, and as they passed her one of them carelessly brushed against her and knocked the stick from her hand.

Before she could painfully stoop to recover it, it rolled slowly away, and did not stop till it reached the street, where it lay across the gutter. Bessie hastened her steps, that she might give the stick to poor old Margaret, whom she knew to be almost helpless without it; but before she could execute her kindly purpose, a butcher's cart rattled around the corner, and in a moment the stout stick was broken in two pieces.

Tears of distress stood in the poor old woman's eyes. "What shall I do? What shall I do?" she cried, as she held on to the fence for support.

"Can't you get home without your stick?" asked Bessie when she overtook her.

"No, and I'm in such a hurry to get to my daughter's, too. She's ill, and I thought if I could only get around there, I could help her a good bit by minding the baby. There ain't much I can do, but that would be a little help."

Bessie looked up at the clock on the church tower. Twenty minutes to nine. A little struggle went on in her heart. She had plenty of time before school to help old Margaret to go to her daughter's house, and if she let the old woman lean upon her shoulder, she would not miss her stick; but the little girl could not bring herself to make the kindly offer at once, and she stood irresolute for a moment. She wanted so much to have a little fun before the opening of school. Just then another and a better thought came to her,—"Bear ye one another's burdens." It almost seemed as if someone had whispered it to her. Here was surely a golden opportunity to fulfil the law of Christ, and she resolved that no selfish reasons should prevent her from making use of it.

"Lean on my shoulder, and I will help you go to your daughter's," she said, stepping close to old Margaret's side, and the old woman overpowered her with voluble thanks as, resting her hand upon her new support, she hobbled along.

That walk was quite a trial to Bessie, and she had to remember for whose dear sake she was helping old Margaret bear her burden, to keep herself from regretting her offer. So many people passed her whom she knew, that it made her bashful, and even some of her schoolmates overtook her. Then old Margaret leaned so heavily upon her that her shoulder ached long before they reached the door of the house where the sick daughter lived. She had to run as swiftly as her little feet would carry her, to reach the schoolhouse before the bell sounded its last stroke, and she was tired and breathless when she reached her desk. At recess she found a burden of sorrow that she could share. One of the scholars had come back to school that day for the first time since her mother's death, and her black dress and sad face spoke of her grief.

"Come out and let us have a game of 'I spy,'" exclaimed Bessie's desk mate, as recess was announced.

"Let's ask Bella, too," suggested Bessie.

"O, it's no use! She looks so dismal that I don't suppose she would want to come."

"I'm going to stay with her then," said Bessie, pitying her lonely little schoolmate from the depths of her childish heart. And when the other scholars had trooped noisily out to the playground, she went over to the corner where poor little Bella was sitting crying, with her head bowed on the desk, and tried to comfort her. Her whispered words of sympathy and love gladdened the sorrowing child, and Bella's tears soon ceased to flow.

"Thank you for staying in with me

Bessie," she said gratefully, as the bell rang for the scholars to come in. "You don't know how much better you made me feel."

As Bessie went back to her seat, there was no room in her heart for regret that she had lost the game the other girls had enjoyed, she was so glad to think that she had helped bear a burden of sorrow. Nor was this her only opportunity. Many times that day she found a chance to lighten other's burdens, and at night, when she was cozily tucked up in her little white bed, and her mother sat down beside her for their evening talk, she said:—

"Mamma, you were right this morning. I think I did help bear some burdens, and I think I will take that text for my watchword always. I would rather be a little burden-bearer than anything else. It is so nice to make people happy when they are sorry."

Mamma kissed her little girl very lovingly.

"I could ask nothing better for you than that, dearest, and may you have grace always to fulfil the law of Christ."

Bessie's gift from her mother on her next birthday was a beautiful illuminated text in a handsome frame, which she hung at the foot of her bed, that her last look at night and her first in the morning might be at the words of her life motto:—

"Bear ye one another's burdens, and so fulfil the law of Christ."—*Minnie E. Kenney in N. Y. Observer.*



HOW VICTORIES ARE WON.

IN most school-books there is some account of the Eddystone Lighthouse. We are told how that fourteen miles south of Plymouth there lies a perillous reef of rocks, and that against these rocks the rolling swell of the Atlantic dashes with terrible force, and then breaks up into swirling eddies. These eddies give the reef its name.

These treacherous Eddystone rocks have been the terror of sailors from the earliest times. In 1696, Henry Winstanley built a lighthouse in order to guide the sailors, and so prevent their ships from being dashed to pieces on the rocks. It was made of timber, but it was not strong enough, and was quickly swept away. He tried again, making the tower higher and stronger, and dovetailing piece into piece. This he was sure would stand the fiercest storm; indeed he was so sure of it, that he said he would like to stay in the tower all night in the wildest storm that ever blew. An opportunity soon came. As the night settled down, a terrible storm came on, and Winstanley took up his position

in the lighthouse. Morning came quiet and calm, but, alas! there was nowhere to be seen the lighthouse or its builder.

Still the brave spirits of England's builders said it *can* be done. And in 1708 John Rudyerd tried. This time the tower was built of stone and wood, and stood some years. In 1755 it was destroyed by fire.

Then John Smeaton took up the work, and said; "It *can* be done, and it *shall* be done," and four years after the previous one had been destroyed, another lighthouse was begun. Smeaton drew his courage and faith for his work from a higher source, for he carved on the stone the words, "Except the Lord build the house, they labour in vain that build it." This, as you know is a quotation from Psalm cxxvii. 1. The faith of the man was rewarded, the tower stood year after year against all the storms that raged, stood until 1882, when it was found that the rock beneath it was giving way through the action of the waves.

Then another lighthouse was built about forty yards away from the old light-house.

Now why have I called to your minds what you can read in your school-books? Simply because I want you to learn the lesson of faith and courage which was shown by the brave men who, one after another, said "The last has failed, but we will try again! For the sake of others it must and shall be done."

It was the lesson which Bruce, the king of Scotland, learned in prison, when he watched the spider try to gain its point and failed, and yet tried again to the seventh time and succeeded. Bruce had failed, but he determined to try again. And he did, and succeeded. So you see that little spider changed the whole history of Scotland.

Now, what I want you to do is this. Make up your mind that a thing is right and good, and therefore ought to be done. Then when you have got so far, go on and say—"It *shall* be done!" Never mind difficulties. Once beaten, try again, and again until you succeed. We cannot say what is possible until we have tried with faith and courage to do it. There is not much hope for a boy who shrinks from a struggle and says, "I can't." A good heart is half the battle.

I have just seen an allegory which set me off in what I have said to you. I will give it you.

"One day Satan called together a number of his servants, that he might consult with them how to make a certain good man do a certain wrong deed. One evil spirit started up and said, "I will do it." Satan questioned him, "How wilt thou?" The spirit answered, "I will set before him the pleasures of the sin in such glowing colours that he cannot refrain from doing it. Satan shook his head, and answered, "That will not be possible, he knows too

well what it is."

Then another evil spirit began, "I will do it." "How?" again asked Satan. And the spirit said, "I will tell him of the follies of virtue, and that it can have no reward." Satan answered, "You cannot do that; he is too virtuous, and knows its reward." Then another said, "I will do it; I will make him sin." "What wilt thou do?" asked Satan. And the spirit answered, "I will discourage his

soul." "Ah! if thou canst do that thou shalt succeed, for the soul without faith or courage can do nothing good."

—*Selected.*

IF I WERE YOU.

If I a little girl could be,
Well, just like you,
With lips as rosy, cheeks as fair,
Such eyes of blue, and shining hair,
What do you think I'd do?
I'd wear so bright and sweet a smile,
I'd be so loving all the while,
I'd be so helpful with my hand,
So quick and gentle to command,
You soon would see
That every one would turn to say:
" 'Tis good to meet that child to-day."
Yes, yes, my bird, that's what I'd do,
If I were you.

—*Independent.*

THE lion and the tiger wash themselves in exactly the same manner as the cat, wetting the dark, indiarubberlike ball of the forefoot and inner toe, and passing it over the face and behind the ears. The foot is those at the same time a face-sponge and brush, whilst the rough tongue combs the rest of the body.





—The Mansion House War Fund now stands at £1,004,900; the Famine Fund is £364,352.

—According to reports from Nankin, China, the rice crop is an absolute failure on account of drought.

—A little girl died in St. Bartholomew's Hospital, last week, from blood poisoning caused by a fly bite in the face.

—Lord Roberts has issued a proclamation announcing that the Transvaal will henceforth form a part of Her Majesty's dominions.

—It is now believed that the progress of the bubonic plague in Glasgow has been permanently stayed, as no new cases have developed.

—The Board of Agriculture estimates that there are 51,308 acres of hops to be picked in Great Britain, of which 31,514 acres are in Kent.

—Terrific thunderstorms and floods are reported from Jamaica, which have done great damage to fruit plantations and Government property.

—Excise returns show that the total production of beer in the United Kingdom during the first half of the present year was 17,596,928 barrels.

—The result of the naval experiments at Plymouth, extending over a week, is the conclusion that the port is impregnable against torpedo attacks.

—The harvest in Italy is reported as almost an entire failure, and the prospects for the poor this winter are most unfavourable. The pinch of hunger has already led to outbreaks of disorder in Sicily.

—The strike among the men employed at the oil factories at Marseilles is becoming general, and 2,000 workmen are now idle. Fifteen manufacturers have been compelled to close their establishments.

—The reports from the famine districts in India are very encouraging. Excellent rain has fallen, and the winter sowings are said to be assured. The number of persons now receiving relief is under 4,000,000.

—For the first time for many years French officers have been invited to be present at the German autumn manoeuvres, and German officers have received similar invitations to the French manoeuvres.

—It is expected that scores of cotton mills in Lancashire will be closed for several weeks, owing to the decision of cotton trade employers to buy no more cotton during September. It is said that cotton has not been so scarce before since the American civil war.

—Vancouver, B.C., has passed an Emigrant Restrictions Act similar to that in force in Natal, which will chiefly affect the Japanese. As a general election is coming on, it is thought that the Dominion Government will not dare to veto this bold action of the province, for fear of the labour vote.

—The Great Northern Railway Company is preparing to run trains from King's-cross to Leeds and York without intermediate stops. The new services will begin as soon as the mid-rail water-troughs are finished. Later on, through trains to Scotland are to be run with two stops only between London and Edinburgh—namely, York and Newcastle.

—The enormous increase in the supply of food sent into Paris owing to the exhibition is shown by the octroi statistics just published. The increase in these taxes during August amounted to £68,000, while the total increase since the beginning of the year is upwards of £320,000.

—The Etna (New York) Real Estate Company announces that it will erect on the corner of Broadway and Thirty-Third Street the tallest building used for business purposes in the world. It will be thirty stories high, and will cover a site of 100 by 100 feet, and will cost, with the ground, £500,000.

—The following is the translation of part of a letter written by a Chinese official at Peking to his family: "The Government had first the intention of suppressing the Boxer movement, but Princes and Ministers in the Imperial Council, having unbounded confidence in them, favoured the Boxers in every possible way."

—According to the return issued by the Local Government Board, there was within the Metropolitan area on the last day of the third week in August a total of 96,739 paupers, who were in the receipt of relief. Of this total 61,858 were classed as indoor paupers, and 34,881 as outdoor. In the corresponding weeks of the three previous years the number of paupers is returned at 98,377, and 99,071 and 97,901.

—The deaths registered during the first week of September in thirty-two great towns in England and Wales corresponded to an annual rate of 21.7 per 1,000 of their aggregate population. This was a little higher than in the three preceding weeks. It is interesting to note that the death-rate in London was below this average, being only 20.2. Sheffield and Preston head the list, with a rate 33.6 and 33.2 respectively, and are followed by Birmingham and Hull, which have a respective rate of 30.6 and 27.9.

—The Holland submarine boat was subjected to a test at Newport (U.S.A.) a few days ago, which resulted in showing that it will be a most powerful agent in destructive warfare. Two warships in the harbour, against which it was sent, swept the harbour with their search lights, and while torpedo boats were easily detected, the submarine boat came within 150 feet of them, and retired unseen. Both warships were at the mercy of the Holland's torpedoes, and had the test been an incident of real war both would have been destroyed.

—A new West Indian service is to be started immediately after next Christmas, by Elder, Demster, and Company. The new service is to carry mails, merchandise, and passengers. The principal interest centres in the fact that every steamer must, according to contract, bring 500 tons of bananas. To encourage this enterprise, the Government is to pay a subsidy of £40,000 a year. The landing place in England will be Bristol, at which port great preparations in the way of wharves, fruit stores, etc. are being made.

REPORTS from Greece say that almost the entire crop of currants has been destroyed by blight. It is expected that the price will advance as high as 1s. 6d. per pound, and the people are beginning to speculate as to the effect upon their Christmas puddings. These currants, by the way, are not currants at all, but small grapes that are peculiar to the Isthmus of Corinth, or the shores of the Bay of Corinth, and hence called "Corinths," which has been transformed into "currants."

LAST week Russia sprung a surprise on the Powers, by proposing a withdrawal from China, taking in exchange a Chinese promise to restore order. This proposal has met with a refusal by all the Powers, without exception. It is not so much their lack of confidence in Chinese promises as in the good faith of Russia, that causes them to determine to hold to what they have. Russian "slimness" is proverbial; that country undoubtedly takes the lead in diplomacy, and it already has so large a hold on Chinese territory that it could "withdraw" and still be practically in possession. In China we have the exhibition of all the nations in alliance; and so "at peace" with one another, and yet not one of them having the slightest confidence in any other.

A PRACTICAL example of devotion to principle has been given by Messrs. Cadbury, who have refused to fill an order from the War Office, for thirty tons of cocoa. In an interview, Mr. George Cadbury stated that their action was dictated purely by religious motives; they being members of the Society of friends, and conscientiously opposed to all war, did not feel that they could supply anything which assisted in carrying it on. They took the Queen's order for the chocolate which she sent to the soldiers, simply because it came from Her Majesty, and as loyal subjects they felt themselves bound to respect it; but they insisted that their name should not appear on the boxes. Such consistent devotion to principle is none too common in these days.

ITALY now stands at the head in Arctic exploration. The Duke of the Abruzzi, a cousin of the present King of Italy, has returned from a fifteen months' voyage on the *Stella Polare*, having gone as far as 86 deg. 33 min. north latitude before he was compelled to turn back. This is twenty-two miles further north than Nansen reached. It is worth noting, however, that the ship was manned by Norwegian sailors. The party who left the ship for the sledge journey north, were compelled to subsist the most of the winter on the flesh of their dogs, of which only fourteen out of 123 were left alive. There evidently was no old Frenchwoman in that region to ask, "*Pourquoi?*" as we understand that the Duke contemplates going back to try to get a few miles still further north.



THE RESULT OF OVEREATING.

IT is generally true with physical as well as moral transgression, that one bad habit invites another; and especially is this the case in reference to dietetic errors. A person who eats too fast is likely to eat more than is necessary; and the same is true if too large a variety of food is partaken of, or food rendered exciting and stimulating by seasoning with irritating condiments.

Intemperance in eating is responsible for a greater amount of evil in the world than is intemperance in drink. Indeed, it can be clearly shown that intemperate eating is, in the first place, one of the most potent causes of intemperance in drink, and also that it is one of the obstacles in the way of the reformation of those who have become the victims of alcoholic intemperance.

The evil consequences of excess in eating are at first simply imperfect digestion, the overtaxed organs being unable to accomplish the complete digestion of the alimentary mass. In consequence of the delay thus occasioned, changes take place by which acids are developed which irritate the mucous membrane, and gases are produced by which the stomach is distended, and its muscular walls weakened and partially paralysed. In course of time inflammation of the gastric membrane is developed, and dilatation of the stomach occurs.

This condition is one which cannot always be wholly cured. It gives rise to a great variety of ailments in addition to the discomforts connected directly with the stomach itself. Dilatation of the stomach often originates very early in life. The writer has found the organ dilated to more than its normal size in children ten or twelve years of age, and in many cases has been able to trace this condition found in adults back to early childhood.

At first an individual who overeats will be likely to accumulate flesh quite rapidly; but very soon the digestion becomes so much disturbed that no gain takes place, and, indeed, the patient not infrequently becomes considerably emaciated even while daily taking large quantities of food. When the opposite is the case, the blood is filled with crude, imperfectly elaborated

material, which, when absorbed, fills the system with poisonous substances. At first the liver is able to exclude these to a considerable extent, but after a time the energy of this patient organ is entirely exhausted, and the whole system suffers in consequence. Biliousness and the various conditions usually attributed to torpidity of the liver are generally due to poisoning of the system by toxic substances absorbed from the alimentary canal, which may be either the result of the putrefaction of food in a dilated stomach or colon, or the products of imperfect digestion.

Excessive eating also occasions injury to health, by producing an excessive fullness of the blood-vessels, thus incurring the risk of rupture within the brain, and resulting paralysis. Other equally serious mischiefs may arise from the accumulation in the system of a greater quantity of nutritive material than can be utilised, which occasions general clogging and obstruction of all the bodily functions, and imposes an enormous burden upon the kidneys in the elimination of the unusable material.

J. H. KELLOGG, M.D.

THE POWER OF A TEMPERATE LIFE.

IT is one of God's kind laws, that obedience in a lower sphere always brings rewards in a higher sphere as well. To obey God in the body finds recompense in the body, to be sure, but also in the soul. No one can be temperate without getting a clearer eye for it, a finer skin, stronger muscles, and a steadier pulse. But then, too, it is impossible to be temperate and not see more of God, enjoy finer impulses, a quicker energy, a sturdier will. God always pays at compound interest, a splendid return for a trifling service.

But is temperance a trifle, an easy matter, a slight task? Does it not rather imply great self-control, strenuous self-denial? One would think so to hear some men talk, but they are the intemperate men. To one that has never used tobacco it is no hardship not to use it; he loathes it. A man who has never used alcoholic liquors can pass the doors of a thousand public houses, with not the least desire to enter them. Daniel and his friends ate their

simple fare with a greater relish than the other youths had for their richer viands, and so they grew fairer to the eye. No truly temperate man feels it a self-denial to be temperate; it is his choice and his pleasure.

But suppose that, as is the case with all of us at some points, we have already begun to be intemperate? How can we make our way into the power of a temperate life?

First, want to. No one can be cured of drunkenness—of any kind—until he really wants to be cured. He will remain a drunkard at heart until he takes the will cure, and ceases to look longingly after his sin, to see how close he can get to it without falling into it again.

Second, keep away from temptation. If your sin came through the dance, do not even look at a dance again. If from gambling, do not touch a pack of cards, even when no stake is played for. If from strong drink, do not even read the papers that advertise liquors.

Third, fill your life with heavenly interests. Hard work is one of the best specifics against intemperance.

Fourth, and finally, though first of all in importance, do not trust in your own strength. Appetite is a fearful thing. God is the only One that can master it, as anyone may prove. There is no depth of sensuality, of passion, of folly and despair that His mercy cannot sound. No drunkard can enter the kingdom of Heaven, but the kingdom of Heaven can enter any drunkard, if he will.—*Amos R. Wells.*

WATER FOR INFANTS.

INFANTS suffer for want of water much more frequently than is generally supposed. Water is needed by young children in much larger quantities, in proportion to size, than by adults. It is necessary to facilitate the absorption of food, and also to aid in the work of the liver and other secreting glands. Nearly all the nutritive processes depend largely for their activity upon the presence of a sufficient quantity of water in the blood. Water is especially valuable during the warm season of the year, when children, as well as adults, perspire more freely than at other seasons.

When the child cries, it is usually given milk. This is a mistake. Food should only be given at regular intervals. It is rarely necessary to administer food more often than once in three or four hours, at least after the first few days of the infant's life; but water should be given much more frequently. The same mistake is often made with older children. When a child shows signs of uneasiness, a glass of milk or a bit of food of some kind is given, instead of water, which is the thing for which nature is calling. Cow's milk should always be diluted with water or a quantity of oatmeal or barley gruel, as this

prevents the formation of hard curds, which is one of the great causes of intestinal disturbance and irritation in small children. It may be set down as a very good rule, that a child two years of age should take, in some form, not less than one pint of water daily. Most grown people as well as children, drink too little water, and this probably accounts for the fact that the need of water by children is overlooked.—*Selected.*

THE LEAN-MEAT DIET FOR DYSPEPTICS.

THE truth seems to be that a person subsisting upon a lean-meat diet, while he may manifest a greater amount of strength than upon a more natural dietary, and may be unconscious of any abnormal condition, is like a person in a powder magazine—he is in constant danger of a vital catastrophe. The poison-destroying functions of his liver and the poison-eliminating capacity of his kidneys are taxed to their utmost to keep the proportion of ptomaines and leucamines in the tissues down to a point which permits of the performance of the vital functions. The margin of safety, which nature has wisely made very large in order to provide for emergencies, is reduced to the narrowest possible limit, so that anything which temporarily interferes with the functions of the liver or the kidneys, or which imposes additional work upon them, may be sufficient to obliterate the safety margin, and produce an attack of grave or fatal disease. Invasion of the body by ptomain-producing microbes, such as the typhoid bacillus, the bacillus of diphtheria, the pneumococcus of Friedlander, the shocks resulting from accident, and even the depression of a severe cold, may be sufficient to consume the meagre emergency capital; and the result is acute inflammation of the kidneys, or death under chloroform, or from shock following an operation under anæsthesia.—*Medical Progress.*

EDUCATING A CHILD'S APPETITE.

A CHILD'S appetite is quite as susceptible of education, in both a right and a wrong direction, as are its mental or moral faculties, and parents, in whose hands this education mainly rests, should give the subject careful consideration, since upon it the future health and usefulness of their children not a little devolve. We should all be rulers of our appetites instead of subjects to them; but whether this be so or not depends greatly upon early dietetic training. Many a loving mother, by thoughtless indulgence of her child, in season and out of season, in dainties and tidbits, that simply serve to gratify the palate, is fostering a love of appetite which may ruin her child in years to come.

There are inherited appetites and tendencies, it is true, but even these may be largely overcome by careful early training in right ways of eating and drinking. It is possible to teach very young children to use such food as is best for them and to refrain from the eating of things harmful; and it should be one of the first concerns of every mother to start her children on the road to manhood and womanhood well trained in correct dietetic habits.—*Good Health.*

HIGHLY FLAVOURED PORK.

A WRITER in a contemporary, referring to a certain variety of Scottish pork, said that "it was so unutterably vile, tough, and rancid, as to warrant the belief that the pigs who were sacrificed to furnish the feast, must have made the tour of the globe on foot, and subsisted on nameless garbage all the way." Aside from its toughness, which is rather a favourable sign, indicating that the animal's muscles were in a healthier condition than is usually the case with pigs, the pork in question was doubtless up to the average in quality. The pig which does not delight in devouring the filthiest morsel it can find, would not be true to its nature. Carrion it regards with special favour. If one of a herd dies of cholera or some other disease, he is very shortly devoured by his companions, and only the bones remain to tell the tale. The hog's very make-up, especially his enormous digestive powers, eminently fit him to fill the office of scavenger-in-chief. Let us leave him to his life work.—*Good Health.*

CIGARS AND INFECTION.

THE anti-tobacconists have found a strong ally in the sanitary surgeon. It has always been popularly believed that tobacco smoke was a good disinfectant, and that a cigar or cigarette was a useful companion when entering a fever ward. But the Germans have given that pleasant belief its death blow. A special correspondent who entered a Hamburg hospital ward in search of news of plague cases had a cigar he was puffing knocked out of his mouth. "But" said the correspondent, "I always understood that smoke was the best preventive for infection." "That may be," replied the doctor, "but there is far greater danger of a microbe settling on the end of your cigar as you withdraw it, and so inoculating you with the disease when you again insert it in your mouth." From Berlin comes a story apropos of this. The *Lokal Anzeiger*, which recounts the incident, states that a doctor was at work in the laboratory, and had lit a cigar, which at a given moment he laid down on a table near him. Just as he had again placed the cigar in his mouth, the doctor at the

head of the institute surprised him with the question: "From what table did you take your cigar, doctor?" The young man pointed out the place. "Then you are probably affected with anthrax bacillus, as I have used that table during an experiment."—*Church Family Newspaper.*

DIFFERENCES BETWEEN ALCOHOL AND FOOD.

IN a recent address before the Chicago Academy of Science, on Foods and Foodstuffs, Professor W. S. Hall, of the North Western University Medical School, in contending against the belief in the value of alcohol as a food, read a number of conclusions, as follows:—

"It requires more and more alcohol to produce a given effect on a person. The same quantity of food always produces the same effect.

"Habitual use of alcohol is likely to induce an uncontrollable desire for more in ever-increasing amounts. Habitual use of food never induces an uncontrollable desire for more in ever-increasing amounts.

"After the habitual use of alcohol, sudden stopping may derange the central nervous system. The sudden abstinence from food never deranges the central nervous system.

"Alcohol is oxidised rapidly in the body. All foods are oxidised slowly.

"Alcohol is not stored in the body. All foods are stored in the body.

"Alcohol is a product of decomposition of food material within living protoplasm, and in the absence of or scarcity of oxygen. All foods are products of constructive activity of protoplasm in the presence of abundant oxygen.

"Physicians advise healthy persons to avoid alcohol altogether, but never advise them to avoid food altogether.

"All connoisseurs advise people to avoid taking alcohol into the empty stomach. People are invariably advised to take food into the empty stomach.

"The young, developing individual is always advised to abstain from alcohol, but is always advised to partake bountifully of food.

The use of alcohol, as with narcotics in general, is followed by a reaction. The use of foods is followed by no reaction."

ALCOHOL, of all drugs, attacks the highest and last formed powers of the brain, breaking down and dissolving from the very pinnacle of life. This failure of the higher brain powers is apparent when the man is under the influence of spirits, but is covered up and concealed when sober, but exists just the same. The man who has been intoxicated has more or less permanently injured the best powers of his brain.—*T. D. Crothers, M.D.*

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THE question asked and answered last week has special significance because the sender, to our personal knowledge, has been a sufferer for many years. Those in this week's "Private Corner" are from persons who sincerely desire help. We never take any pleasure in answering questions of mere curiosity; but it is always a joy to us to sit down by the side of one who is in soul trouble, and help him to find the light of life. We hope to be permitted to have many such precious seasons in our quiet corner.

A Royal Waiter.—What a sensation would be created if a member of any of the royal families of Europe should provide a dinner for a multitude of people, and should himself stand behind the guests, with a servant's cap and apron on, serving them with food. Yet in our lesson this week we read these words of Christ: "Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you, that He shall gird Himself, and make them sit down to meat, and will come forth and serve them." The King of kings serving His servants! What greater honour could He bestow upon them? Could anything more perfectly show the dignity of service? It is shown first in the fact that the Lord Himself does not consider it beneath His dignity to be a servant, and second, in the honourable position given to the servants. And yet there are professed Christians who feel themselves above common labour, and who feel that those who serve are of a lower class than they are. Can there be any question as to how such ones really regard the Lord?

Deceptive and Dangerous Drugs.—A writer in the *British Weekly* gives facts to show that the habit of drug-taking by women is greatly on the increase. The drugs referred to are such as chloral and opium, taken for the purpose of deadening pain, and producing sleep. One paper says that the only safe rule in such things is to "decline to touch them except under

competent medical advice." But that is not safe at all; for the most of those whose lives are ruined by these drugs began to take them "under competent medical advice," and having acquired the taste and the habit, they continued it. The only safe rule is to leave them alone utterly. They are evil, and only evil. They are in a class with hypnotism, which is discussed on another page of this issue. The difference between natural sleep and that produced by drugs is this: from natural sleep one awakes refreshed, but nobody ever felt fresh and buoyant after a sleep produced by drugs. Exhilaration at first, and depression afterwards, is the rule with everything unnatural. God's healing grace gives strength ever constant and ever increasing.

THE FOUNTAIN OF ETERNAL YOUTH.

WHO is there that is not suffering in his body for some sin against the laws of life and health, that is, against God's life, committed no doubt in the ignorance of youth? or from some inherited weakness that has been magnified by continued yielding to it? The sin was committed in ignorance, but we suffer nevertheless, even after we have learned the right way. Is there then no hope for us, that we may be freed from the infirmity? or must we suffer for our past ignorance as long as we live?

THERE need to be no uncertainty about this matter, for the Scriptures speak plainly. Let us read one blessed promise: "Remember not the sins of my youth, nor my transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord. Good and upright is the Lord; therefore will He teach sinners in the way." Ps. xxv. 7, 8. This is a prayer inspired by the Holy Spirit, who is sent to help our infirmities, and to teach us to pray as we ought; and "He maketh intercession for the saints according to the will of God." Rom. viii. 27. Therefore we know this prayer is one that God is pleased to answer, and that He will forget the sins of our youth, because He will destroy them—swallow them up in His life.

OUR sins were committed in ignorance, and the Lord who has compassion on the ignorant, and "on them that are out of the way" (Heb. v. 2), gives us His own wisdom. He does this, teaching us the right

way, because He is "good and upright;" but in that God is good and upright, or "faithful and just," He forgives our sins and cleanses us from all unrighteousness." 1 John i. 9. It is "by His knowledge" that the righteous Servant of God makes many righteous; "for He shall bear their iniquities." Isa. liii. 11. "All things that pertain unto life and godliness" are given to us "through the knowledge of Him that hath called us to glory and virtue." 2 Peter i. 3.

BUT in giving us wisdom (and He gives it freely to all who lack it, and ask for it), God does not merely give us the knowledge which enables us to recognise our failure, and leaves us to mourn over it. The Gospel does not leave us to hopeless regrets, but begets us unto a lively hope by the resurrection of Jesus Christ from the dead, making us "partakers of the Divine nature." Being born again, born from above, we have the privilege of beginning life anew. Is it not a glorious prospect? How often we have said, "If I could live my life over again,"—; but if we could, we should without doubt do the same things again, that we have done. God provides something far better than that, in giving to us an entirely new life, so that we may begin again under entirely new and better conditions.

IN forgiving all our iniquities, God provides healing for all our diseases. Read the exhortation to bless Him "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." Ps. ciii. 4, 5. In renewing our youth, God redeems our life from destruction; and the provision for this wondrous redemption is placed within our reach, in all the good gifts of God, and is even placed within us, since the Word is nigh us, in our mouth and in our heart, and God's everlasting power and Divinity are manifested in every thing that He has made. In Christ we find the fountain of eternal youth. Therefore "bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O, my soul; and forget not all His benefits."

WHEN God points out our faults He does it gently, convicting and comforting us simultaneously.—*Fenelon*.