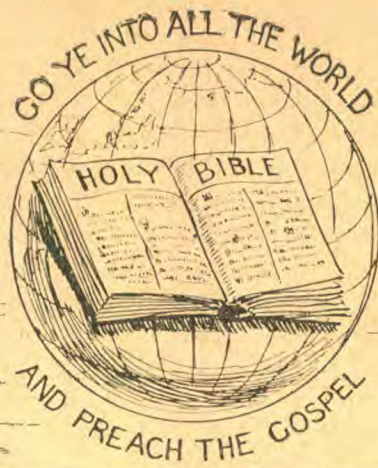


GO YE INTO ALL THE WORLD
AND PREACH THE GOSPEL

PRESENT TRUTH

THE WORD IS TRUTH



VOL. 16.

LONDON, THURSDAY, SEPTEMBER 27, 1900.

NO. 39

THE POWER OF TRUTH.

IT was the last week of Christ's earthly ministry, and in a few days He was to be offered as a sacrifice for the world; yet none on earth except Himself knew it. He was on His way to Jerusalem, to which place thousands of others were wending their way to attend the Passover; but only He of all the thousands knew that the true Passover was to be offered at that time, and that He was the offering. Previous to this time, when He had wrought mighty miracles He had refused the applause of the people, and had sought obscurity; but now that He was going to His humiliation, He deliberately placed Himself in a position to attract the attention of the multitudes.

At His bidding two of His disciples went into a village near Jerusalem, and brought to Him a young ass, and having placed their garments on it, and seated Jesus, they led Him in triumph into Jerusalem. A very great multitude spread their garments in the way, and others cut down branches from the trees, and strewed them in the way; "and the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David;

Blessed is He that cometh in the name of the Lord; Hosanna in the highest;" and many that were already in the city, when

name of the Lord;" "Peace in heaven, and glory in the highest." It was a right royal greeting, and He who hitherto had refused to be called King, and had hid Himself from the people, now accepted the homage of the throngs as His right.



[534] "If these Should Hold Their Peace, the Stones would Immediately Cry Out."

they heard that He was coming, "took branches of palm trees, and went forth to meet Him, and cried, Hosanna; Blessed is the King of Israel, that cometh in the

glory in a special manner, because man is the highest creature, made to be lord of the earth, and capable of greater attainments than any other creature; and God

But there were some envious ones in the crowd. Some of the Pharisees from among the multitude said unto Jesus, "Master, rebuke Thy disciples." Jesus replied, "I tell you that, if these shall hold their peace, the stones will cry out." Why would this be? Because all that was said was the truth, although the most of those who cried were doubtless as unconscious of the full meaning of the words that they uttered as the stones would have been if they had been forced to cry out. This shows the power of the truth. It is not possible that God, who is the truth, should leave Himself without witness. He *is*, and that which *is*, must make itself manifest. Everything that God has made contains His everlasting power and Divinity, and therefore reveals it; but man was made for God's

is glorified in proportion as the creature is exalted. Now "all have sinned, and come short of the glory of God," and the most of mankind refuse to give God the glory; that is, they choose to live far below the high position that God has created them for. Nevertheless God must receive the glory that can be given only by man, His masterwork; and therefore John the Baptist, in reproving the Pharisees for their sinful pride and arrogance, said, "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." The children of Abraham are they who glorify God by keeping His commandments; and rather than acknowledge the unbelieving Jews as children, God would make new men out of stones. Even so on the occasion before us. The time had come for a truth to be proclaimed; God had spoken years before of this very time, and His Word could not be broken; therefore if the people did not fulfil the Word, the stones would perform the duty which they had neglected.

THERE is in this incident and statement a great deal more than a mere historical fact. There is a personal lesson for each one of us. Like all the truths of God, it is comforting and encouraging. The seed sown in the earth must germinate; the fire kindled in secret will burn its way out to sight. God's Word is like a fire, and it is the good seed. If therefore we receive this Word into our hearts, it cannot but manifest itself in our lives, and find expression by our tongues. "Who-soever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God;" and such an one will say, "We cannot but speak the things which we have seen and heard." If we will simply refrain from using against God the free will that He has given us, if we will cease holding Christ down, the truth of God will find its perfect expression in us. And do you not see how we are anticipated in our oft-repeated objection, "I am so weak"? The stones would give expression to God's truth, although they are lifeless; surely He who can cause the stones to speak, can speak through man. Nothing is impossible with God, not even the salvation of the weakest soul.

HERE is something more for us to think about. Christ was going up to Jerusalem to be crucified. Just before He suffered

His greatest humiliation, He received the highest homage that He ever received on this earth. And there was nothing incongruous in this, for Christ's humiliation—the cross—is His highest glory. He was hailed as the King of Israel, the Saviour in the highest, and such He was. When Christ hung on the cross He was as much a King as He will be when He comes in the clouds of heaven with power and great glory. The power of His coming is the power of the cross. The word "Hosanna" means, "save now;" and the royal entry of Christ into Jerusalem was for the purpose of accomplishing the salvation of men. Even so when He comes the second time, amid shouts of victory, He will come for the salvation of His people; but the power by which He will then save them, changing their bodies from mortality to immortality, will be none other than that by which He now saves all who come unto God by Him. How easy it is to experience salvation, when we know that the offering of praise prepares the way for God to show us His salvation, and that He can make stones, and even the wrath of man, to praise Him.

SABBATH HEALING.

*(Luke xiv. 1-14.)

THE story is so interesting that it will bear frequent repetition, and no better words can be found with which to express it than those provided for us by the Holy Spirit, and here we have them:—

"And it came to pass, when He went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread, that they were watching Him. And, behold, there was before Him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath, or not? But they held their peace. And He took him, and healed him, and let him go. And He said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a Sabbath day? And they could not answer again unto these things.

"And He spake a parable unto those which were bidden, when He marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in

the chief seat, lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say unto thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

"And He said to him also that had bidden Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed; because they have not wherewith to recompense thee; for thou shalt be recompensed in the resurrection of the just."

THERE are not less than three distinct lessons in this one, and we must take a brief glance at them each.

WHY JESUS HEALED ON THE SABBATH.

IN the first place we have the fact that Jesus healed a man on the Sabbath day. Some of the most striking miracles that Jesus performed were done on the Sabbath; and one of the striking features of the case is that in every instance the person healed was not in imminent danger of death. It was not absolutely necessary, in order to save the person's life, that he should be healed at that instant. The next day would have done quite as well, as far as the diseased person was concerned. Jesus knew the prejudice of the Pharisees against this kind of work on the Sabbath day, yet He healed on the Sabbath. Why was it?

That there is in the fact that Jesus performed cures on the Sabbath day some lesson for us to learn, other than what we are to learn from miracles in general, is evident from the attention that is drawn to it. If anybody thinks that it is to show us that the feelings of people are to be ignored, he greatly mistakes the character of Christ. Courtesy is as much a Christian grace as mercy; and He who summed up all the law and the prophets in the sentence, "Whatsoever ye would that men should do to you, do ye even so to them," would certainly never go out of His way to give

* International Sunday-school Lesson for Oct. 7, entitled, "Jesus Dining with a Pharisee."

needless offence to any person. Let no one ever think that it is any part of true Christianity to disregard the sentiments, or even the prejudices, of others. Although God has said, "Six days shalt thou labour," giving us full freedom to labour on any and all of "the six working days," He would never have any Sabbath-keeper labour on Sunday for the annoyance of any neighbour who regards that day as the Sabbath, and who wishes to rest on it. Teach him the truth from the Word of God, and not by trampling upon his uninstructed idea of it.

THE NATURE AND OBJECT OF THE SABBATH.

BUT here, in addition to healing a man, there was a great truth to be taught concerning the nature and object of the Sabbath. It is suggested by the question, "Is it lawful to heal on the Sabbath day?" A thing is "lawful," not when it can merely be done by sufferance, as it were, but when it is that which the law requires. From the action of Jesus on this occasion, as well as on many others, we learn that the law of the Sabbath includes healing. To heal men on the Sabbath day is to fulfil the obligation of the Sabbath.

The work of Jesus was and is "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The announcement of this mission was made in a synagogue on the Sabbath day, and many of the miracles of Jesus were directed to the object of showing that the Sabbath, when rightly understood, marks the accomplishment of this work. It brings the liberty of the Gospel, and all its blessings.

IT would never do to allow the people to remain under the false impression that the Pharisees had given of the Sabbath. They had perverted the law of God, and Christ's mission was to "magnify the law, and make it honourable." What is the Sabbath? and what is it for? The answer may be given in brief. The Sabbath is God's rest; for when God had created the heavens and the earth in six days, and everything that He had made was "very good," He rested on the seventh day. "Wherefore God blessed the Sabbath day, and hallowed it." He says, "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ex. xx, 20.

The Sabbath is for the purpose of making us know God as the One who sanctifies. See verse 12. It marks God's completed work; and since "if any man be in Christ there is a new creation," it marks the completion of a new creature in Christ. We are saved by the works of God, and not by our own. Our salvation is accomplished by the same power that created the world; for the Gospel is the power of God unto salvation to every one that believeth, and that power is seen in everything that is made. So just as God's resting on the seventh day marked the completion of a perfect, new creation, so the keeping of God's Sabbath, God's rest, not in form merely, but in Spirit and in truth, is the seal of a perfect, new creature in Christ. By it the intelligent believer indicates that he no longer trusts his own or any human work for salvation, but only the perfect, finished work of God in Christ.

THE SABBATH THE FULNESS OF SALVATION.

GOD is the Creator of all things. That fact constitutes His right to rule. "Know ye that the Lord He is God; it is He that hath made us, and we are His." Ps. c. 3. "The Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it; and His hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God." Ps. xciv. 3-7. The last proclamation of the everlasting Gospel which is to be preached just before the end, "to every nation, and kindred, and tongue and people" as a witness to all nations, the announcement the fulness of which is to make ready a people prepared for the coming of Christ, is this: "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 7. But this knowledge is just that which the Sabbath is designed to keep in our mind. "He hath made a memorial for His wonderful works." Through His work we have salvation; in the works of His hands we triumph; therefore the Sabbath, which makes known to us the wonderful, finished works of the Lord, is that which reveals to us to the full the sanctifying power of God. Thus it is the seal of God, which the Holy Spirit will put upon all true believers who live till the coming of the Lord. And as the forgiveness of

sins, when fully appreciated, brings with it the healing of all diseases, and the healing of the body is the outward, visible sign of Christ's power to cleanse from sin, it was most fitting that some of the most wonderful works of healing should take place on the Sabbath day. It was to show that the Sabbath brings God's perfect rest to both soul and body.

SABBATH-KEEPING IS FREEDOM FROM SIN.

THE Bible leaves no room for any controversy as to which day is the Sabbath. The seventh day is the Sabbath,—the last day of the week, after the first six days of labour. So it was in the beginning, so it was proclaimed in the law from Sinai, and in harmony with this truth Christ lived, He who is the revelation of God's living law. The Scriptures nowhere indicate that there ever was or ever could be any question of this truth. Of course the Bible tells us of people who deny the Lord Himself; but we are speaking of those who know Him. There is no more ground for question as to which day of the week is the Sabbath of the Lord than there is as to who is God. Whoever knows God perfectly must know the Sabbath, since He gave the Sabbath for the express purpose of revealing Himself. Having stated the truth that the seventh day is the Sabbath, the memorial of God's perfect creation, Inspiration devotes itself to showing the depth and breadth of the holy law of which the Sabbath is the seal, and how we should keep it. The exhortation is, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another even as God for Christ's sake hath forgiven you." Eph. iv. 30-32. If we do not in any respect grieve the Holy Spirit of God, whereby we are sealed, we shall of course receive the seal, that which marks God's perfect work, namely, the Sabbath; and this text shows us what true Sabbath-keeping is. It is the perfection of the life of Christ in us. It is freedom from all bitterness and wrath, and anger, and malice, and evil-speaking, and the manifestation of the kindness and love of God. It consists not merely in outward service, but in the full surrender of spirit, soul, and body to Him who has called us, and who is faithful to His promise to sanctify us by the power by which He made all things.

THE SABBATH BLESSING.

WHATEVER God blesses He makes a means of blessing. "God blessed the Sabbath day, and hallowed it." He sent it forth on its mission of carrying blessing to mankind. It is a truth that God has poured out His blessings freely on all men; the very possession of life is the blessing of the Creator; but it is the Sabbath that makes known to mankind the fulness of God's blessing. It brings with it to all who accept it for just what it is, the knowledge of such a blessing as they never before dreamed of, no matter how long they have had experience as Christians. It was given in Eden, and pertains to Eden, and brings the joy of Eden with it. It is, in fact, a remnant of Eden left in this sin-cursed world, to win us to Eden restored. In it we find the power of the world to come. "If thou turn away thy foot from the Sabbath," says the Lord, "from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father [and that heritage is Christ]; for the mouth of the Lord hath spoken it." Isa. lviii. 13, 14. Oh then, "taste, and see that the Lord is good." Accept His perfect rest,—His Sabbath,—and keep it, and know now the joy of the Lord.

"BEFORE HONOUR IS HUMILITY."

THESE are the words of the one to whom God gave wisdom, and they are repeated, to show that they are sure. Let us not make the mistake of supposing that humility will win honour, and that when the honour has come, we can dispense with it. Humility is not cringing. It has nothing in common with the spirit of fawning upon a superior, in order to gain a favour. Humility is the character of God, for He is meek and lowly in heart; and in His humility we find rest. So we see that the lesson concerning humility goes naturally with the Sabbath. The word rendered "before" does not indicate preceding, but in the presence of. That is, humility always stands in the presence of real honour; humility accompanies honour. We must not think that the instruction to take the lowest place is obeyed if we take it as a mere form, thinking all the time in our hearts that we are really entitled to the highest place, and only waiting until some-

body shall put us there, so that we can enjoy the applause or the envy of others. We all know by nature more or less of this false humility. True humility does not take the low place, with the inward feeling that the higher place is deserved, and feel hurt if the honour of the higher place is not given. The Spirit of Christ teaches us to take the lowest place with contentment and joy, as all that rightly belongs to us, and when we are invited to the higher place to occupy it with the same meekness that we did the lower. "Before honour is humility." That is, where humility is not, there is never any real honour. This lesson can be practically learned only from Christ, who occupied the very lowest place, and did the most menial service, with all the dignity of a King, and who fills the highest place with all the humility of a servant.

RECOMPENSE AT THE RESURRECTION.

THE instruction given in verses 12-14 would if followed change the whole face of what is called society. It utterly excludes the idea of "our set." We may be sure that Christ, who was kind to all, does not mean that we should shut brethren and kindred and friends away from our society; far from it. The teaching is that we should not be exclusive; should not shut ourselves up to any one class, but should count the weakest and lowest and most needy as most deserving of our hospitality and care.

The resurrection of the just, at the second coming of Christ, is the time of reward. Nowhere are we given the idea that at death we enter upon our reward. That thought is entirely foreign to the Bible. We may rejoice in spite of death, because the love of God is stronger than death; but there is nothing in death itself to cause joy. It is an enemy, hateful and cruel. The corruption that the body undergoes in death is an indication of its horrid character. But the coming of the Lord and the resurrection, at the end of the world, brings the reward of entering into the presence of the Lord, and sitting at meat with Him. Then we shall see the full illustration of the teaching of Christ. There and then we shall see that Jesus has bidden to His feast the poor, the maimed, and the blind,—all the outcasts,—and that He makes them sit with Him as His equals, and serves them as though they were His superiors. What marvellous exaltation and dignity, what honour, there is in the humility of Christ! "Blessed is he that shall eat bread in the kingdom of God!"

"DEBTOR TO DO THE WHOLE LAW."

FOR I testify again to every man that is circumcised, that he is a debtor to do the whole law." Gal. v. 3.

"Debtor to do the whole law." It is curious that many, in considering this statement, have made it mark a distinction between two laws, and have made it exclude the law of God from the subject under consideration, by allowing to the word "debtor" only the sense of "obligation." They know, by the scripture, that it is the whole duty of man to fear God and keep His commandments. They know that there cannot be any other scripture to contradict that. They know that every man is under obligation to keep the whole law of God, whether he is circumcised or uncircumcised. And, allowing that this term implies only obligation,—that if he is circumcised, he is under obligation to do the whole law,—they conclude that this must exclude the law of God: they conclude that it must be some law that no person is under any obligation to do unless he be circumcised; and that therefore the "whole law" here under consideration must be only the whole ceremonial law of sacrifices and offerings.

On the other hand, there are those who hold themselves under no obligation whatever to keep the law of God, who bring in this text to support them in their disobedience and opposition. They will have it that only those who are circumcised are under any obligation to keep the law of God, and that it was only by being circumcised that the obligation comes; and they know that they are not under any obligation to keep the ten commandments.

But both of these are wrong: both of them fail to see the thought that is in this verse. And the cause of this failure is in their allowing to the word "debtor" only the sense of "obligation."

It is true that the word signifies "obligation." But, in this place, and in every other place in its connection with men's moral obligations, the word has a meaning so much broader and deeper than that of mere obligation, that the sense of mere obligation becomes really secondary.

A PENNILESS DEBTOR.

THE word "debtor" in this verse—Gal. v. 3—signifies not only that a person is in debt, and under obligation to pay; but that, beyond this, he is overwhelmingly in debt, with *nothing at all wherewith* to pay. If a man is debtor, and so under an obliga-

tion, to pay one thousand pounds, and yet has abundance or even only the ability to pay the one thousand pounds that is easy enough. But if a man is debtor, and so under obligation to pay millions of pounds, and has not a single penny wherewith to pay, and is in prison besides, and has no ability whatever to make a penny wherewith to pay his debt, to that man the word "debtor" signifies a great deal more than mere "obligation to pay."

And that is precisely the case here. That is the thought in this verse. That is the meaning embodied here in the word "debtor." This is because the word "debtor," when used in connection with morals, implies, and can imply, only sin: that the man is a sinner.

This word "debtor" in Gal. v. 3 is precisely the word that is used in Luke xiii. 4,—"Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?"—where the word "sinners" in the text, is "debtors" in the margin.

It is the word used in the Lord's prayer (Matt. vi. 12), "Forgive us our *debts*, as we forgive our *debtors*;" and which, in Luke's version of the prayer, plainly expresses the thought of sin, in the words: "Forgive us our *sins*; for we also forgive every one that is *indebted* to us." Luke xi. 4.

It is the same word also that is used by the Saviour in Luke vii. 41, 42: "There was a certain creditor which had two *debtors*: the one owed five hundred pence, and the other fifty. And when they had *nothing* [with which] *to pay*, he frankly forgave them both."

It is the same word also that is used in the parable in Matt. xviii. 23-35. Indeed, from the verse, Luke xiii. 4, where the word "sinners" is used in the text, and "debtors" in the margin, the reference is direct to this parable in Matthew xviii. That is the parable in which it is said that when a certain king "had begun to reckon" with his servants, "one was brought unto him, which owed him ten thousand talents," nearly three million pounds—and he *had nothing* with which to pay. Then the lord "forgave him the *debt*." But when the servant found one of his fellow servants who owed him about three pounds, he would not forgive him the debt, but cast him into prison until he should pay the small sum. Then the king called up his debtor, "and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall My

Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their *trespasses*." Matt. xviii. 23-35.

That thought of delivering the debtor to the tormentors until he should pay all that was due to his lord, belongs with the word; for "the use of the word involves the idea that the debtor is one that must expiate his guilt."

A BANKRUPT ASSUMING IMPOSSIBLE OBLIGATIONS.

FROM these scriptures the attentive reader can begin to see that in the words of Gal. v. 3,—“he is debtor to do the whole law,”—there is far more suggested than that he is merely under obligation to accept the claims of the law upon him, and do his best to meet them. All this shows that he is not only under *obligation* to recognise the binding claims of the law of God, but that he is actually *debtor* to render to that law all the claims that it has upon him. And in this it is further shown that, of himself, he must everlastingly be *debtor*; because he has absolutely nothing wherewith to pay, and of himself has no means of acquiring anything with which to pay.

And this indebtedness lies not only in his obligation to do the law from this time forward; it also lies in obligation to make satisfaction for *all that is past*,—for all the accumulations of the past, up to the present time.

Accordingly, of himself, every man is everlastingly a debtor in all that is implied in this thought in Gal. v. 3, and the kindred texts that we have here cited; because "all have sinned, and come short of the glory of God." And whosoever would be circumcised in order to be saved, and thus seek to be saved by works of self-righteousness, thereby takes upon himself the obligation to pay to the law of God his whole debt, from the beginning of his life unto the end of it. And in that, he also takes upon himself the obligation to *expiate all the guilt* attaching to his transgressions, and accumulated thereby.

That is what it is to be "debtor to do the whole law." That is what is stated in the words: "I testify again to every man that is circumcised, that he is a *debtor* to do the whole law." He is not only debtor; but, by that transaction, he himself voluntarily assumes of *himself* to discharge all that is involved in his indebtedness.

Now it is true that every man in the world is of himself that kind of a debtor. It is also true that any man to-day who seeks justification by his own works, even

in the doing of the ten commandments, or of anything else that the Lord has commanded, does thereby assume, and bind himself to pay, all that is involved in the indebtedness. But he cannot pay. There is not with him the first element of any possibility, in himself, to pay any of the debt. He is overwhelmed and lost.

THE DEBT DISCHARGED BY A FREE GIFT.

BUT, thanks be to God, whosoever has the righteousness of God which is by faith of Jesus Christ, whosoever depends only on the Lord Jesus and that which Jesus has done, though he be of himself debtor just like any other man, yet, in Christ, he has wherewith abundantly to pay all the indebtedness. Christ has expiated, by punishment and satisfaction, all the guilt of every soul; and by the righteousness of God which He brings, Christ supplies abundance of righteousness to pay all the demands that the law may ever make in the life of him who believes in Jesus.

Thanks be unto God for His unspeakable gift of the unsearchable riches of Christ. Oh, believe it! Oh, receive it! Poor, overwhelmed, lost "debtor," "buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed." "Yea, come, buy . . . without money and without price."

A. T. JONES.

EARNEST PRAYER.

It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrines may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer. We might be like one who is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much.—*Bishop Joseph Hall*.

WHEREVER you are, at whatever point of experience, at whatever stage of sin, the way begins where you are, and you have but to take it, and it leads to God. From your person as you are at this moment, there leads a way to the Father.

—*Dr. Marcus Dods*.



GROWING IN ABSOLUTE KNOWLEDGE.

"Can there be an absolute, and yet a growing, knowledge of God?"

THERE is always the danger of misunderstanding one another's use of words, and so we must see in what sense you use the word "absolute." If you mean by it, "exhaustive," then of course the answer must be, No. But I take it that you do not have this thought in mind, for in that case there would be no chance for a question, since it is self-evident that if one knows all there is to be known about anything he cannot learn more. But taking the word in the ordinary sense, I must answer unhesitatingly, Yes; and will try to make it clear to you.

There is nothing that will more perfectly illustrate the case than the relation of father and son, since God is our Father. Now the child knows its father absolutely, without any shadow of doubt. Yet he does not know as much as the father does, nor can he understand all his ways. You have doubtless heard the story of the little boy who, when a man asked him who his father was, replied in a tone of incredulity, "You, big man as you are, don't know my father! Why, I know him just as easy as can be." Here we have absolute knowledge, in the fullest sense of the word. It is not knowledge that comes by study, and that can be increased by more study, but knowledge that is above and beyond all reason or explanation. The child cannot tell how he knows his father, or how he came to know him; he simply knows him; and all the arguments of all the learned men in the world could not for a moment shake his belief (which we clearly see in this case is positive knowledge) that the man spoken of is his father, nor could any learned disquisition make his knowledge more perfect. Yet as years go by, if he continues a faithful son, he will appreciate his father more than he possibly can now. Even so it is with us and our Father in heaven.

Perfection does not preclude growth. At every stage of its existence a plant may be perfect. Indeed, without perfection there cannot be perfect growth. We are "complete in Him," yet we are to grow in grace. We are to be "filled with the knowledge of His will in all wisdom and spiritual understanding," and yet are to be "fruitful in every good work, and increasing in the knowledge of God." Col. i. 9, 10 Jesus in the temple at the age of twelve knew God as His Father. His knowledge was as absolutely sure as it ever was; yet He "increased in wisdom and stature, and in favour with God and men." Real growth in knowledge of God can take place only when there is absolute knowledge of Him; otherwise our growth would be crooked. So we, knowing whom we have believed, may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

LOOKING FORWARD, NOT BACKWARD.

"Is it not wrong for a child of God to dwell on his sins?"

A CHILD of God, who knows what his inheritance is, will have something else to do, instead of dwelling upon his sins. "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God." 1 John iii. 9. This text is considered in the answer to another question in this "corner," and so we will here only note that it teaches that a child of God cannot have sins to dwell on. He has a far better dwelling place. The psalmist prayed, "Turn away mine eyes from beholding vanity," and that means our own vain thoughts and actions as well as those of others. We all know the power of evil associations. We know that it is dangerous and demoralising for anybody continually to hear bad language, and to see wicked deeds. Long familiarity with sin tends insensibly to cause us to lose the

sense of its wickedness. Now just as a wise parent endeavours to shield his children from evil associations and influences and to keep them from bad companions, so God wishes us to part company with our sins, and with all thought of them. "Let the wicked forsake his way, and the unrighteous man his thoughts." We may be contaminated by dwelling upon evil deeds that we ourselves have committed, just as surely as by reading or listening to tales of bloody deeds.

I suppose that what you specially refer to is the sins that have been committed in former days. Now the Bible does not tell us to look backward, but always forward. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." We are to look at Jesus, not once at ourselves; and "in Him is no sin." He has taken all our sins upon Himself, and has hidden them in the crimson stream of His life, so that they cannot be seen; therefore as long as we abide in Him our sins are not in sight for us to look at. Moreover, we are to forget them. "This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13, 14 When God Himself casts our sins behind His back, and remembers them no more, we have no right to set them before our face, and think of them continually. We need something far better.

It is all right and necessary for us to remember that we are sinful creatures saved by grace, and that we stand only by faith; but what you mean in your question is the common practice of living in a state of self-condemnation, feeling that such unworthy people as we are have no right to be glad. Now let us hear what the Bible has to say about this. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33, 34. This means that when we condemn one that God has justified, we condemn God. It is a fearful thing to lay anything to the charge of God's elect. We must not call a man guilty, when God declares him innocent. Who dare reverse the judgment of God? But remember that this applies to ourselves as well as to other

persons. I have no more right to condemn myself after God has justified me, than I have to condemn my neighbour. In either case, by condemning the justified sinner, I am declaring that the work of Christ is of no avail. I am denying the atonement. This is most surely inconsistent with a Christian life.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Therefore as soon as with contrite hearts we have confessed our sin to the Lord, we are to have done with it, leaving it all with Him. From thenceforth the righteousness of the Lord is to be our song and our rejoicing.

LIVING WITHOUT SIN

"How can one live without sin?"

YOUR question reminds me, by contrast, with that of the Apostle Paul, in Rom. vi. 2: "How shall we, that are dead to sin, live any longer therein?" In that question we have the answer to your question. It is possible to live free from sin, only by being dead; "for he that is dead is freed from sin." Rom. vi. 7. Read the article in last week's PRESENT TRUTH, entitled, "A Story of True Love," and there you will learn something about death to sin.

But let us read further about living without sin. 1 John iii. 9: "Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God." Here we see that the remaining of the seed in the one born of God is that which makes it impossible for him to sin. What is that seed? In 1 Peter i. 23, we have the answer: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." The good seed is the Word of God, and it is incorruptible and everlasting. Whoever is born of that Word must be of the same nature as the Word, namely, incorruptible and eternal. So we read that by the promises of God we are made partakers of the Divine nature, and that "he that doeth the will of God abideth for ever."

The new birth is not a thing of a single moment. It is not, like the birth from the flesh, an event to be looked back on and commemorated at regularly recurring intervals; but it is a continuous thing. It is something always present. The seed by which we are generated abides in us, if we are indeed born of God, and the mystery of the incarnation is continually being en-

acted. The life of Jesus, the inward man, is made manifest in our mortal flesh, and is renewed day by day. 2 Cor. iv. 11, 16. If we grasp the fact that God does not beget us, and then give us an independent existence, as do earthly parents, but that He is our dwelling place, and that, like Christ, we are to abide "in the bosom of the Father," we shall see the possibility of living without sin. No one who believes at all in the birth from above could for a moment harbour the thought that one could sin in the moment of birth. But when we see that the new birth is a continuous process, we can see how impossible it is for such an one to sin at all.

"Above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked." Eph. vi. 16. Here we have the same thing. "Faith cometh by hearing, and hearing by the Word of God." Rom. x. 17. The Word of God hidden in the heart and forming the life, is a shield which guards one against, not a few, but *all* of the assaults of the adversary. The whole armour of God makes one able to stand against the wiles of the devil. "We know that whosoever is born of God sinneth not; but he that is born of God keepeth himself, and that wicked one toucheth him not." 1 John v. 18. The shield of faith keeps the child of God, so that the devil cannot touch him. Thus it was that Jesus overcame in the wilderness of temptation. Every temptation was met and destroyed by the Word of God. So of the people of God in their contest with the same enemy we read, "And they overcame him by the blood of the Lamb and by the Word of their testimony." Rev. xii. 11. The whole matter is summed up in this: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

But boasting is entirely excluded by this process. "Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." The man who lives a sinless life in Christ can no more boast of his sinlessness than he can sin; for boasting is sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John i. 8. This naturally leads to the next verse: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confessing our sins, we are freed from sin; and continual confession means continual freedom. It is

not continual sinning and continual cleansing, but continual confession and continual cleansing. A knowledge of our sinful nature, of the sin that continually lurks in our mortal flesh, waiting to spring upon us, and devour us, leads to constant trust in God, whose righteousness is our salvation.

Then if one asks you, "Is it possible for a man to live without sin?" you may answer, "It is quite impossible for a man, but an easy matter for God in man." If one says, "Do you live without sin?" the reply should be, "Not I, but Christ," and Christ is my life. There is continual, glorious victory over sin and Satan, for every one who lives by faith in God. No matter in what form the temptation comes, "in all these things we are more than conquerors though Him that loved us." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

About Protection.—A very prominent American clergyman is reported as saying: "We hear of protection for tin, wool, coal, etc., but where is the protection for Christianity?" Similar thoughts are in the minds of many people. To all such it is only necessary to say that if Christianity were a dead article of merchandise, as tin, wool, coal, etc., it would be in place to talk about protecting it, by those who believe in protection; but the fact is, Christianity is a living thing, is life itself, and does not need protection. When Captain Johnson, in his tour round the world in his fourteen-foot boat fell in with the warship *Oregon*, in the China Sea, he signalled, "Let us keep together for mutual protection," to which joke the captain of the monster war vessel did not deign a reply. But it was not a hundred-millionth part as absurd for the one man in his little cockleshell to talk about protecting the iron-clad with its hundreds of armed men, as it is for all the Governments on earth to talk about protecting Christianity. Christianity is the truth of God, and that is the shield, and buckler, the protection, for all who abide in it. Those who do not accept it just as it is, and for just what it is, will be left destitute of protection, no matter how loftily they talk.

PRAYER is not designed to bring God down to our wishes, but to lift us up to His will. It is a medium of communication between the human and the Divine, in which God is first and last, and in which man finds his greatest joy, blessing, and honour in conformity to the character and law of the Lord.—*Sel.*



GRATITUDE.

DEAR LORD, we thank Thee for the joy of living
day by day,
That we may see Thy glorious works which lie
along our way—
The flowers blooming sweet and fair, the fields
and meadows green,
The fruitful hills, the mountains clothed in distant
silvery sheen,
We wake each morn refreshed, and glad that we
are safe and well!
What wonder that our hearts with love and grate-
ful praises swell?
We thank Thee for the air we breathe, the things
we see, the sounds
Of nature's sweetest harmonies, the beauty which
surrounds
Our earthly scenes; the sunshine bright, the blue
of Thy fair skies;
And for the glad, contented thoughts which in our
hearts arise.
We joy in living! may it be that *while* we live, we
live to Thee!

—Mary D. Brine.

FAITHFULNESS IN LITTLE THINGS.



As the children of God, we must not lose sight of the fact that we are here on trial, and that we are ourselves deciding our own destiny, for everlasting happiness or for eternal death. We have everything to gain or to lose. We each have a work before us. We must co-operate with God in reaching the Bible standard, in conforming to His will.

Christ has given Himself for His church, "that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The Apostle Paul says: "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you

unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

There is need to cultivate every grace that Jesus, through His sufferings and death, has brought within our reach; for that grace alone can remedy our defects; Christ alone can transform the character. And God would have us manifest this grace, so richly provided, in the little as well as the large things of life.

If you would skilfully cultivate and train your flowers, you must consult a gardener; for he understands the work, he trains them to grow how and where he will. He gives them plenty of water, sunshine, and air, and digs about their roots. Day by day he works, not by violent efforts, but by little acts constantly repeated, until he can train shrub and flower into perfect form and beauty. Thus the grace of Christ works upon the human mind and heart as an educator. The continued influence of His Spirit trains the soul, moulding the character after the divine Model.

Our entire life is God's, and must be used to His glory. His grace will consecrate and improve every faculty. Let no one say, I cannot remedy my defects of character; for if you come to this decision, you will certainly fail to obtain everlasting life. The impossibility lies in your own will. If you *will* not, then you cannot overcome. The real difficulty arises from the corruption of un sanctified hearts, and an unwillingness to submit to the control of God.

Some youth are much opposed to order and discipline. They do not respect the rules of the home by rising at a regular hour. They lie in bed some hours after daylight, when every one should be astir. They burn the midnight oil, depending upon artificial light to supply the place of the light that nature has provided at seasonable hours. In so doing they not only waste precious opportunities, but cause additional expense. But in almost every case the plea is made, "I cannot get through my work; I have something to do; I cannot retire early." Thus they are sleeping soundly when they should be awake with nature and the early rising birds. The precious habits of order are broken; and the moments thus idled away in the early morning set things out of course for the whole day.

Our God is a God of order, and He desires that His children shall *will* to bring

themselves into order, and under His discipline. Would it not be better, therefore, to break up this habit of turning night into day, and the fresh hours of the morning into night? If the youth would form habits of regularity and order, they would improve in health, in spirits, in memory, and in disposition.

It is the duty of all to observe strict rules in their habits of life. This is for your own good, dear youth, both physically and morally. When you rise in the morning, take into consideration as far as possible, the work you must accomplish during the day. If necessary, have a small book in which to jot down the things that need to be done, and set yourself a time in which to do your work. If it is the work of the bedrooms, see that the rooms have a proper airing, that the bedclothes are separated, and that the entire room is freshened with air and sunshine. Allow yourself a certain time in which to perform this work. Do not sit down while it is yet unfinished, to read any paper or book that may interest you, but say, I must do this work in the given time. Your room may contain many little ornaments placed there for admiration; but if you would have an eye single to the glory of God, you would do well to pack away these little idols. In handling, dusting, and replacing them, many precious moments are spent that might be employed in needful work. But if these trinkets are not to be stored away, then you have another lesson to learn. Be expeditious. Do not dreamily take up every article, and keep it in your hand, as though loath to lay it down. It is the duty of those who are slow in their movements to improve in this respect. The Lord has said, "Not slothful in business; fervent in spirit; serving the Lord."

In preparing the meals, make your calculations, giving yourself all the time that you know by experience you will require in order to cook the food thoroughly and place it upon the table at the proper time. But it is better to be ready five minutes before the time than to be five minutes late. In washing dishes also, the work may be done with despatch, and yet with care and thoroughness. Slow, dilatory habits make much work out of very little. But if you will, you may overcome these fussy, lingering habits. The exercise of the will power will make the hands move deftly.

When I have been searching for a girl to help with my housework, certain young persons have been recommended to me. But when I inquired of those who had previously employed them, the reply was, concerning one: "She will not suit you; she is very slow. You will have to pay your money for having your work done in a slovenly manner, and you will feel that it is money wasted." Of another it was said: "She has no method; she has not cultivated caretaking. She needs some one

beside her; for she has not breadth of mind enough to comprehend the situation, to understand how one thing after another should be done, nor to use tact in her housekeeping." I was warned against employing another because, while everything was in disorder, she would sit down in the midst of her unfinished work, and with newspaper or book in hand, forget all about her duties. Of still another who I thought would please me, I learned that she was untidy. Another was disrespectful. For persons to whom she took a violent fancy, she would show great consideration, going to any length in order to receive their approbation and flattery. But she had no reverence or even respect for anyone else. "But," I reasoned, "if she is a Christian, she will surely take counsel." An expression of sorrow came over the countenance of my friend as she replied: "I am afraid you will be disappointed in her. If you insist upon having things done as you wish, if you plainly set before her the mistakes she is making, instead of correcting them, she will say that she does the best she can, and will take upon herself the air of one who has been much injured. She does not respect those in authority, but will have a sneer in her mind, which, if not revealed to you in words, will be manifested in her expression. Her opinions, too, are not kept secret, but expressed freely to others. I have myself been compelled to live over this experience, to my sorrow." Another will spend not only minutes, but hours of the day, in needless talk, and thus squanders much precious time.

These matters have been looked upon as little things, and almost unworthy of notice. But many are deceived as to the importance of these little things. They bear strongly upon the great whole. God does not regard anything as unimportant that pertains to the well-being of the human family. He gave His only begotten Son for the body as well as for the soul, and all is to be consecrated to Him.

Let there be a determined purpose to overcome, and to cultivate those habits that are desirable. This work requires ceaseless watchfulness, and steady, persevering effort. But this adherence to right practices in little things is a discipline of self that will become less difficult in proportion as the heart is sanctified by the grace of God. Earnest, persevering effort will place you on the vantage-ground of victory.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Can you, dear youth, look forward with joyful hope and expectation to the time when the Lord, your righteous Judge, shall confess your name before the Father and before the holy angels? The very best preparation you can have for Christ's second ap-

pearing is to rest with firm faith in the great salvation brought to us at His first coming. You must believe in Christ as a personal Saviour, and that He was once offered to bear the sins of many; that His love, abiding in your soul as a living, active agency to correct, refine, and purify your ways and practices, may save you from your errors.

The Lord is not pleased to have His children disorderly; to have their lives marred with defects, their religious experience crippled, and their growth in grace dwarfed by hereditary and cultivated deficiencies. These defects will be copied by others, and thus be reproduced and multiplied. Listen to the words of God spoken through His servant John, coming down through the ages to our own time: "Every man that hath this hope in him, purifieth himself, even as He is pure." Great truth can be brought into little things; practical religion must be carried into the lowly duties of daily life. And in the performance of these duties, you are forming characters that will stand the test of the Judgment. Then, in whatever position you may be placed, whatever your duties may be, do them nobly and faithfully, realising that all heaven is beholding your work.

MRS. E. G. WHITE.

THE PHYSICAL TRAINING OF CHILDREN.

IN our modern faith in physical culture we are likely to overlook some matters of vital importance. The best physical training for the young of both sexes is to be found in their natural sports, and not in formal, artificial gymnastics. In saying this there is a possibility that we shall meet the opposition of some educators who have not given much thought to the subject. What is sport? In the sense in which we use the word it is play and frolic, such as the young indulge in spontaneously when left to themselves. All animals have their sports. In these sports they bring into use every portion of the body in a way that is agreeable to the youth, and helpful in their physical development.

The fault of formal gymnastic exercises is that they are artificial. They were introduced for the praiseworthy purpose of supplying the want of natural exercise where this cannot be obtained; but they have gone beyond this, and the notion has arisen that a child cannot take proper exercise without going through an apprenticeship and being subjected to a method; the more complicated the method, and the more difficult the apprenticeship, the better the results that are anticipated. The elaborate gymnastics, which many regard as a kind of perfection of natural exercise, is, from the hygienic point of view, only a makeshift when we can get no better means, but a poor substitute for the spontaneous gymnastics to which every child

is naturally inclined. This instinctive exercise would amply suffice for the development of the body if the instinct was always listened to, but social and studious conditions do not permit this. The instinctive desire, repressed too often, becomes weakened, and finally disappears. The body accommodates itself to a sedentary life, and the insufficiency of exercise finally induces muscular indolence and an inert habit. The teacher of gymnastics would not be needed if the young had the privilege every day, for a sufficient time, of a large space, and liberty to enter into those sports most natural to the young. Let us then try to promote natural physical culture as an essential part of early education, and artificial gymnastics only as an aid to supplement it under circumstances when the former cannot be obtained, or when there are special reasons for their use.—*Selected.*

HOW TO TREAT GOSSIP.

I FIND that the safe plan is to believe all the kind things that other men are reported to have said about me, and hardly ever to believe the unkind things. This is a pleasant rule, as well as a safe one, which all may practise.

Why should we be ready to think that people are always speaking against us? If we are conscious of not deserving to have the hard words said about us which reach us in currents of idle gossip, we ought to suppose it very improbable that good men who really know us were guilty of saying them. As for strangers, they often speak not against us, but against some dismal caricature of us—a mere phantasm created by imagination and rumour—which they have mistaken for us; and though the mistake may have its inconveniences, there is no reason for being hot and indignant about it.

A quiet, honest man may sometimes see in his newspaper at breakfast time that some scoundrel, having real flesh and blood, of the same name as himself, has been brought up before the magistrates for burglary. He does not fume and fret, and get angry with the witnesses because they say such hard things against the man that happens to bear his name. He does not denounce the magistrates for committing the culprit. He knows that the witnesses said nothing against himself, and that the magistrates have done him no wrong. It was another man that was concerned in the affair, not he. And so reports that reach us of what has been said about us ought to be received with the same equanimity.—*Dr. R. W. Dale.*

If you want to be miserable, think about yourself—about what you want, what you like, what respect people ought to pay you, and what others think about you.—*C. Kingsley.*



THE BOY AND THE BIRD.

SMILETH the happy boy with the new gun:
Proudly he's aiming for—"a bit of fun."
Softly the evening comes down, and broods over
A little dead bird in the sweet, dewy clover.

Swayeth the willow branch, graceful and slender;
Falleth the twilight so tearful and tender;
Sleepeth the mother-bird,—Heaven defend her
From the sheer thoughtlessness of the boy with
the gun!

Morning will shatter your heart, little mother,
Vacate the home-nest of sister and brother;
Lieth the father-bird, songless and sweet,
With the white clover for his winding-sheet,
Nevermore dewdrops will moisten the throat
Of the dear little songster who has trilled his last
note.

Oh, if the clear eyes of the boy with the gun
Could see through the shadow the deed he has
done,

His heart would awaken, and re-echo the cry
Of the bird in the clover, that fell there to die.

Three cheers for the boy that is tender and true,
Not only to think a brave thought, but to do
The wise thing, the right thing, whoever may
sneer,
And who, knowing the right, can never feel fear.

MARY MARTIN MORSE.

GOD'S UNSPEAKABLE LOVE.

A STORY is told us of the time of
Luther, which shows how a little
girl found out something about the love of
God.

It happened when Luther was having
his Bible printed in the speech of his
beloved German people. A little girl, the
daughter of one of his printers, had learned
to spell out the words of the book which
her father was printing, though largely
ignorant of what it was. She had been
reared in the Church of Rome, and her
whole thought of God was that He was a
great and dreadful Judge, into whose
presence she must finally come to give an
account for her sins. To her all religion
consisted in a constant series of works,
prayers, penances, and such like acts, by
means of which His wrath might be
measurably appeased, and His punishment
somewhat mitigated. She knew nothing
of the "love of God," even if she had
ever heard of it. One day she picked up
a fragment of paper, on which she spelled
out these words: "*For God so loved the
world that He gave—*"

This was all. But it was a new revela-
tion to her. She knew that it came from
God's book, which her father was printing,
but it was a statement to which she was
entirely a stranger. She pondered it long

and well. Her sensitive little heart be-
came quickly alive to its importance, and
as she thought more and more upon it, the
Spirit opened her mind and heart to take
in the full import of it. With this word,
now not only in her hands, but in her
heart, her fear and dread of God vanished
as darkness before the rising sun. Her
heart responded to the revelation, and
soon began to sing for joy. She hid the
little piece of paper containing the won-
derful fragment of truth in her bosom, as
she would have done an amulet, and
feasted her heart on it from day to day.
Noticing so great a change in her spirits, in

"Oh, it is because of what it says out
of God's book."

"And what does it say, child? Read it
to me;" for the mother could not
read.

So the child read her wondrous word:
"For God so loved the world that He
gave—"

This did not seem very clear to the
mother. So she asked again,—

"Gave what, my child? I do not see
why that should make thee so happy?"

"O mother," said the child, with the
light of heaven filling her whole face, and
joy thrilling in her voice, "I do not know



that she had grown so cheerful and happy
(for she had always been a serious child,
and her dread of God had made her a sad
one), and observing that she was often
found singing some little song, as if to
herself, her mother said to her one day:—

"Why, Gretchen, what aileth thee,
child? Thou hast grown wondrously cheer-
ful and happy of late. What is it that
has come to thee?"

The child pulled forth her wondrous
piece of paper, and said,—

"It is this that makes me so happy,
mother."

"And what is there in that scrap of
paper to make thee happy, child?"

what He gave; but if He so loved the
world that He gave *anything*, I will never
be afraid of Him again."

Ah, dear child, thou hast the secret of
secrets in thy heart, though thou didst not
know the fulness of it! I cannot but think
that if little Gretchen had known what
we know, and what no doubt she came
soon to know herself, that *He gave His
only begotten Son*, His well beloved, in
whom He was well pleased, and that to
take our sins, and put them away in His
own body upon the tree, and bring us back
to Himself, her little heart would have
well-nigh burst for gladness.—*Youth's
Evangelist.*

THE WORLD OF WATER

LAND AND WATER LIFE.

A HASTY glance at a terrestrial globe is sufficient to show how remarkable is the difference in the distribution of land and water in the northern and southern hemispheres. We live in the land hemisphere; the southern is essentially the water hemisphere. Just as remarkable is the distribution of life in the two hemispheres.

"No land animal, and no trace of vegetation—not even a lichen or a piece of sea-weed—has been found on land within the antarctic circle." Such is the graphic statement of an authority on antarctic exploration.

But as if to offset the absence of life from the lands around the south pole, the waters in that part of the globe abound with a profusion of animal and plant life. Some minute forms of crustaceans are so abundant that the waters of the Antarctic Ocean are coloured red by them in places, and the number caught in the tow-nets of the exploring ship "Challenger" was occasionally so great that the nets burst while being hauled aboard.

Larger animals are proportionately numerous there. Seals, whales, and a great variety of fishes inhabit the far southern ocean. The floor of that ocean is said to be occupied by more abundant and peculiar forms of animal life than any other known part of the sea bed. A very interesting example of the manner in which some kinds of animals depend for their existence upon the destruction of others is furnished by the fact that large numbers of the inhabitants of the surface waters of the tropics, having drifted so far south as to come into contact with the cold antarctic currents, are, so to speak, frozen to death; and their bodies, sinking to the bottom, afford a supply of food to the remote inhabitants of the ocean floor.

But while the peculiar conditions described above now prevail within the antarctic circle, there is, at the same time, much evidence that things were once very different there, and that the supposed continent surrounding the south pole once abounded with animals and plants as varied, beautiful, and interesting as those of the northern hemisphere.

On this antarctic continent, it has been surmised, some of the characteristic life-forms of Australia and South America may have originated. There is, in fact, a growing curiosity in the minds of scientific men concerning the secrets that are apparently locked in by the encircling ice of the southern pole.—*Selected.*

A LOBSTER'S TOILETTE.

IT has not happened to every one to see a lobster cast his shell. Last summer I had an opportunity of watching the process. I was staying for several weeks in a secluded little village on the south coast, and one day when the only fisherman in the place returned after taking up his "pots," he flung upon the beach a specimen too small for sale or home consumption. The prize was taken possession of by a boy, who presented it to my improvised aquarium, for which all the little boys of the village were enthusiastic collectors. I kept the water well aerated, and devoted a great deal of time and attention to my various live stock, and at last my reward came. At the time of his capture my lobster had already begun to think about getting a new suit; and, as the days went by, the old shell became so small for him that he could no longer avoid discarding his ever-tightening armour. One morning, therefore, I found my lobster apparently in his last agonies. He lay on his back and rubbed his legs convulsively together as if in intense pain; and then he wriggled about or jerked himself violently upwards by means of his tail. I suppose that these actions had for their object the loosening of the claws and limbs in their sheaths. The rapid movements somewhat disturbed the sand and clouded the water; but, as the patient lay close to the glass, I never entirely lost sight of him. Nevertheless I do not quite know how it all occurred. The throes continued for an hour or more, and efforts were apparently made to burst the shell open from within; but it was not until I saw that the lobster had actually divested himself of his head-covering that I understood what my guest was about. A great deal more wriggling and struggling followed, the lobster gradually squeezing himself, as it were, out of the shoulders of his suit of armour.

The operation looked as if it were extremely painful and exhausting; but at last I had the satisfaction of seeing my lobster and his discarded shell lying side by side. The latter looked much the smaller of the two; and, save that it was motionless, it might have been mistaken for a live and healthy crustacean in full dress. The orifice through which the ancient tenant had evicted himself was very small, and the headpiece had not been completely thrown off, but was left hanging, as by a hinge.

But now the naked lobster did not look at all like his old self. His colours were so bright as to suggest that he had been

parboiled, and he had the tender appearance of human flesh from which the skin had just been removed. I took out the shell, and found that my guest had got rid not only of the major part of his eyes, but also of the lining of his stomach, including his internal teeth, and of some of the bones of his thorax; yet he seemed to be little the worse for his thorough turn-out. On my return from luncheon I touched him, and found that, although quite soft, he was covered with an incipient shell of the approximate solidity of oiled tissue-paper. He did not like being touched. During the three following days the shrimps worried him a good deal; but he grew with marvellous rapidity until he was fully half as big again as he had been, and when I once more touched him the shell on his big claws was sufficiently hard to enable him to give me a nip.

I have omitted to mention one curious circumstance connected with this particular animal's toilette. When the lobster was given to me he was without his left big claw, which had, I suppose, been accidentally wrenched off by his original captor. The stump very quickly healed up, a hard, calcareous seal encrusting the end of the joint. To my astonishment, when the lobster worked himself out of his old shell, he appeared with a rudimentary left claw, which had evidently formed behind the shield. This claw grew even more rapidly than the rest of the body; and, by the time the new shell was hard, the new claw, though still disproportionate, was of very serviceable dimensions.—*Fireside.*

A SIMPLE AQUARIUM.

A LEAFLET for the use of public-school teachers, recently issued by the Cornell University College of Agriculture, gives directions for the making of an aquarium. The writer says:—

"An aquarium with living, moving insects in it is a very interesting ornament for the window-sill of a schoolroom. A glass may be transformed into such an aquarium thus: First put into the jar a layer of sand about two inches deep; in this sand plant some small water-weeds, and then add a layer of gravel or pebbles; then nearly fill the jar with rain-water, pouring it in so as not to disturb the plants. The plants will keep the water in a right condition for the water-insects to live in; more water should be added from time to time to replace that which evaporates. In such an aquarium place any insects found in water, and watch their habits."

Such an aquarium is within the reach of any boy or girl, and will prove a source of unfailing interest. Especially would it delight a young invalid, who is shut away from all outdoor pleasures and opportunities for observation.



THE meetings in connection with the reopening of the Metropolitan (Spurgeon's) Tabernacle, which are now in progress, are to continue till October 18. Two and a half years ago it was burned down, but has been rebuilt at a cost of about £45,000, and is reopened entirely free from debt.

WE are told that British coal is dear, not because the supply is diminished, but because the demand is heavy. The output of coal in Great Britain last year was the largest on record. This shows that the demand for coal has of late increased entirely out of proportion to the increase of population, and the growth of manufacture and commerce, and can be explained only on the ground that the nations are storing up vast quantities of it, in order to be prepared for a future war. Thus the people are made to suffer by war long before it begins, as well as during and after it.

The Cause of Consumption for the Cure.—A statement has just been issued by a Belgian Professor regarding the cure of tuberculosis by the juice of raw meat, which he says has proved infallible in his experiments on dogs. Notwithstanding the fact that his "discovery" has not been tried on human beings (fortunately for them), the Professor calls on the Institute of Belgium to "give practical effect" to it. It is to be hoped that this will not be done, for since the days of Israel in the wilderness there has been no more potent cause of consumption than the use of the flesh of animals.

ONE of the leading corset fitters states in the *Daily Mail* that the record waist for smallness is fourteen inches, but admits that the wearers have pinched faces and look unhealthy. She has, however, the presumption to say that a 17 inch waist is "smart and wholesome," and that a reduction is possible with a due regard to health, which nobody who knows anything about the human frame will believe. How any professed Christian woman can pray to be filled with the Holy Spirit, while laced in a corset, is beyond comprehension. Such a prayer would certainly be in vain.

But what shall be said of this?

"The trade in corsets for gentlemen is ever increasing, a 24in. to 27in. waist being quite the

most popular size. The popular idea that only shallow, vain men wear corsets is utterly absurd. Men of all temperaments wear them, because they give not only elegance but support to the figure."

A man who cannot support his own figure without the aid of a corset ought certainly to go to bed and stay there. It is wonderful how many useless specimens of humanity there are moving about. Yet such is the grace of God, that there is hope that even a man who wears a corset may be saved.

THE assistant professor of Physiology in one of the American universities some time ago made a series of experiments to determine the effect of alcohol on dogs, and found that, after taking alcohol steadily, the dog became dull, timid, and incapable of half the exertion of non-alcoholic animals. Assuming that the effect on man is the same as on dogs, the conclusion was gravely drawn, that "alcohol diminishes a man's working capacity, and vital energy. It weakens him physically and mentally, and deprives him of courage and ambition." Any non-scientific person, who has ever seen drunken men, could have told him that without any experiments on dogs. It was certainly an unnecessary act of cruelty to subject dogs to experiments, to find out what thousands of human cases have put beyond all question. From the human subjects, one could easily have foretold the effect of alcohol on dogs.

—The quantity of available cotton in Lancashire has now sunk to less than one-tenth of the normal supply at this time of the year.

—Germany has issued a note to the Powers requesting them to ask their Pekin representatives to indicate for punishment the chief leaders of the Boxer movement.

—According to a consular report, a brisk trade in fox skins is springing up between France and Italy. The latter country last year exported 4,000, mostly from round Rome. Foxes are plentiful in Italy.

—The Queen has given her consent to the visit of the Duke and Duchess of York to Australia early next year, to open the First Session of the Parliament of the Australian Commonwealth in her name.

—Of the 130,000 persons employed in the cotton trade, principally in Lancashire, it is computed that about 90,000 are concerned in making American cotton, and will be affected by the temporary boycott of that article by the English mill-owners.

—The *Monthly Review* publishes a fragment of a forthcoming autobiography of the Ameer of Afghanistan. Concerning the state of his country he uses this striking language: "I dream of nothing but the backward condition of my country, and how to defend it, seeing that this poor goat Afghanistan is a victim at which a lion from one side and a terrible bear from the other side are staring, and ready to swallow at the first opportunity offered them."

—There is still a very heavy passenger traffic from England to America, and accordingly the third-class rate for passengers between Liverpool and Southampton and America has been raised.

—Dr. Chapman, minister of the Fourth Presbyterian Church, New York, has erected at his own cost a summer home for ministers of all denominations at Winona, as a memorial of D. L. Moody.

—The Governor of Texas, in an official statement regarding the effects of the hurricane, says that the total of the fatalities in Galveston and other points on the coast cannot be less than 12,000.

—It is reported by the Press Association that the Chinese Minister in London, Sir Chihchen Lo Feng Luh, has been informed by telegram from China that an Imperial edict has been issued to exterminate the Boxers.

—On the 22nd instant there were twenty-four cases of plague in Glasgow, in the hospital, several new cases having developed, and eighty-eight were under observation. That the disease is not stayed, is shown by the fact that some cases have occurred outside the "infected area."

—Some mothers are now providing their children with sandals instead of boots, to prevent the feet being cramped and perhaps deformed. Several well-dressed children have been seen about London wearing sandals. If the practice should become general, among the old as well as the young, it would be a blessing, for anything more unhygienic than the ordinary foot covering it would be hard to devise.

—Major Gibbons has just returned from conducting an expedition in Africa, which occupied over two years. The party tramped 13,000 miles. They discovered a tribe of bushmen, with almost white skin, whose food mainly consisted of snakes. Another noteworthy thing about this expedition is that it did not cause the death of a single human being, a thing that cannot be said of any other party of explorers in Africa.

—Out of a population of over 38,000,000 in France, only about 650,000, considerably less than two per cent., are Protestants, and these are found chiefly in certain limited districts, so that there are wide tracts in which Protestantism is unknown. The worst of it is, however, as stated by one well acquainted with the facts, that "a large proportion of these Protestants are as much devoid of real religion as the great mass of Catholics."

—The Governor of Lower Austria, Count Kielmansegg, has instructed the police authorities to assist the Working Men's Aid Society in the distribution of a million pamphlets, entitled "Away with Alcohol." Every policeman will personally supervise the distribution of the booklet on his beat. It declares that every sixteenth man that dies in Austria dies from what is popularly known in the hospitals as "beer-heart" (fatty degeneration of the heart), and points out that, according to official statistics, 92 per cent. of the inhabitants of the Austrian insane asylums recruit themselves from drinking people.

—The Sunday-school Union has just issued its annual report, and in it gives the official returns of the various denominations, in the matter of Sunday-school attendance. In each case the figures are the denomination's own, so that they may be relied on. According to these reports the Established Church shows a decrease of 7,000 scholars; the Wesleyan Methodist Church shows a decrease of 5,400; the Baptist churches show a decrease of 7,000; the Calvinistic Methodist church of 4,200; the Presbyterian Church of 1,400; the United Methodist Free Churches of 3,000; the Free Church of Scotland of 4,300; the Irish Presbyterian Church and other bodies also show a decrease.



AIR STARVATION.

HOW many are there among civilised people who really feel the joy of living—who experience an inward sense of exhilaration that seems to be a well-spring of life? There are causes of deterioration which have been at work among civilised peoples for years, which are so utterly opposed to the natural laws of life and to the normal functions of the body that it is a wonder that any of us are alive; but the fact is, man has more natural endurance, more real constitutional vigour, than any other animal that lives. His deterioration is not so much on account of the bad conditions of life over which he has no control, as by reason of his evil habits.

One of the chief causes at the foundation of the deterioration of the race is the breathing of impure air. At the first approach of cold weather, people proceed to cork their windows and close every crack and crevice in their homes so securely that scarcely a breath of air can find entrance. And then they wonder why they lose their appetite, and suffer from what they call "biliousness" in the spring. It is winter suffocation that causes it. It is indeed a wonder that civilised people survive the smothering process which they subject themselves to every winter. But human beings seem after a time to become, as it were, vaccinated with bad air, so that they can endure it in a surprising manner, though they cannot enjoy good health under these conditions. How strange it is that people should want to keep the fresh, vitalising air out of their homes, when it gives pure blood, bright eyes, rosy cheeks, a clear skin, and a clear brain! If we had to buy it at so much a barrel, we should value it very highly, and be extremely anxious lest we fail to lay in a supply sufficient for our needs.

Of course every one knows that a certain amount of oxygen is necessary to life, and that we must get our supply of oxygen from the air. The poisons manufactured in the body, if not burned up by a constant influx of oxygen, would speedily produce auto-intoxication and death. It having been found by experiment that one cubic foot of fresh air will supply one person with oxygen for one and one-half hours, some have taken this as a basis from which to estimate the amount of ventilation

necessary. But in this way a very important fact is overlooked; viz., that while we need a liberal supply of the life-giving oxygen, the chief purpose of ventilation is to get rid of the poisons which are breathed out into the air, by exchanging the contaminated air for pure air. There may be an abundance of air in a room to supply the necessary oxygen to the persons present, and yet the ventilation be entirely inadequate to their needs. Every breath of air which has been once used is a source of contamination to our bodies, and by inhaling it we are simply inviting death. If you were to set burning in your room an open charcoal fire such as tanners use in soldering, and close all the doors and windows, it would be dangerous for anyone to stay in the room, because of the poisons produced by the combustion of the charcoal. Now the food which we eat undergoes combustion in the stomach, and the poisons arising therefrom pass out of the body through the lungs—the chimney of the body. Each human being poisons three cubic feet of air with every breath; thus three thousand cubic feet (750 barrels) of fresh air are required for each person every hour. In order to obtain this we must have a stream of pure air constantly passing through our houses.

J. H. KELLOGG, M.D.

DAMP HOUSES.

TWO brothers of strong and vigorous stock, and giving equal promise of a long and active life, married wives corresponding in promise of future activity. Both had chosen the healthiest of all callings—farming. One of the brothers built his house in an open and sunny spot, where the soil and subsoil were dry; shade trees and embowering plants had a hard time of it, but the cellar was dry enough for a powder magazine; the house in all its parts was free from every trace of dampness and mould; there was a crisp and elastic feeling in the air of the dwelling. The farmer and all his family had that vigorous elasticity that reminds one of the spring and strength of steel. Health and sprightly vigour was the rule, sickness the exception. The farmer and his wife, though past threescore, have yet the look and vigour of middle life.

The other brother built his house in a beautiful shady nook, where the trees seemed to stretch their protecting arms in benediction over the modest home. Springs fed by the neighbouring hills burst forth near his house, and others by his barns; his yard was always green, even in the driest time. But the ground was always wet, the cellar never dry; the walls of the room had a clammy feel, the clothes mildewed in the closets, and the bread moulded in the pantry. For a time their native vigour enabled them to bear up against these depressing influences. Children were born of apparent vigour and promise, but these one by one sank into the arms of death under the touch of diphtheria, croup, and pneumonia. The mother went into a decline and died of consumption before her fiftieth birthday, and the father, tortured and crippled by rheumatism, childless and solitary, still suffers on in that beautiful home which elicits the praises of every passer-by.—*Journal of Hygiene.*

USELESS SWEETS.

THE great objection to sweets in a concentrated form is that they are unnecessary. Nature puts into our natural foods just as much sugar as we need. Starch in the stomach is very rapidly transformed into sugar. Hence the absurdity of eating a quantity of sugar upon oatmeal, since half the weight of the latter is already starch.

The stomach fluid sometimes contains ten per cent. of sugar—a very high percentage. The pancreatic juice makes a little sugar, the intestinal juice makes a little sugar, the bile makes a little sugar, and the liver makes a little sugar. The sugar-making process seems to be thoroughly provided for in the body, so that we certainly do not need to take sugar with our food. By heedlessly gratifying our "sweet tooth" we do ourselves an injury, because a quantity of concentrated sugar interferes with the digestion of starch, and causes a flow of mucus in the stomach. In this way gastritis or chronic catarrh is produced.—*Good Health.*

EFFECT OF TOBACCO ON THE EYESIGHT.

PROFESSOR CRADDOCK says that tobacco has a bad effect upon the sight, and a distinct disease of the eye is attributed to its immoderate use. Many cases in which complete loss of sight has occurred, and which were formerly regarded as hopeless, are now known to be curable by making the patient abstain from tobacco. These patients almost invariably at first have colour-blindness, taking red to be brown or black, and green to be light

blue or orange. In nearly every case, the pupils are much contracted, in some cases to such an extent that the patient is unable to move about without assistance. One such admitted that he had usually smoked from twenty to thirty cigars a day. He consented to give up smoking altogether, and his sight was fully restored in three and a half months. The condition found in the eye in the early stages is that of extreme congestion only; but this, unless remedied at once, leads to gradually increasing disease of the optic nerve, and then, of course; blindness is absolute and beyond remedy.—*Popular Science Monthly*.

EFFECT OF ALCOHOL AND TOBACCO ON MUSCULAR ACTIVITY.

THE main object of physical exercise is to keep our bodies in a condition where the average amount of working power can be utilised at any time without harm to the bodily health. To keep up this amount of physical power and endurance we must be obedient to certain great laws of health. One of these laws, which can never be violated with impunity, is that which forbids the use of alcoholic liquors and tobacco. Strong drink and tobacco will put to naught the most elaborate system of physical training.

Those who train athletes, football players, oarsmen, and all others who take part in severe physical contests understand this, and rigidly forbid their men to touch a drop of alcoholic drink, or even to smoke or chew tobacco. Experience has proved beyond all doubt that strong drink is a positive injury, either when men are in training for or undergoing contests demanding long-continued physical endurance. The same law holds good in the ordinary physical exercises of every-day life. Alcohol and tobacco act as poisons to the nerve force which controls the muscles, and thus lessen the amount of muscular power and endurance.—*Scientific Temperance Bulletin*.

TEA LUNATICS.

UNDER this heading we find the following in the *Baptist Times* for September 14. It is worth thinking of a good deal longer than it takes to read it:—

“It will surprise no one acquainted with Irish affairs to learn from the annual report on lunacy in Ireland that the number of the insane has increased from 250 per 100,000 of the population in the year 1880, to 460 per 100,000 in 1899. Neither will it be a surprise to know that of the 21,000 lunatics at present in Irish workhouses and asylums the males number only 600 more than the females. The wonder is

that so few Irish men and women of the peasant classes lose their sanity. Hardly without exception, they are all the slaves of tea drinking in its most deadly form. Go into an Irish cottage, and you may find its occupants in tatters, with empty pockets and empty stomachs; but always beside the hearth, no matter how poverty stricken, you are sure to see the teapot standing in the ashes. All day long it is there, and all through the year. When hunger is pinching, when trouble is brewing, in sickness or in health, the one great comforter is ‘the cup of tay.’ Then, one day or another, it becomes a demon; and you have the spectacle, so often witnessed nowadays, of a neighbour who yesterday seemed in the pink of health going off bound and raving to the mercies of a workhouse ward. It is pitifully sad, all the sadder because we fear there is no remedy.”

This seems to be a case of the pot calling the kettle black, for if more tea is drunk in Ireland than in England, the country is certainly in a bad way. But there can be no doubt as to the dangerous effects of tea-drinking. It is impossible for people to keep their nerves constantly excited or benumbed, without their giving out at last. The reason why the ill effects are not so noticeable here as in Ireland, is doubtless because the people here are as a rule better nourished. But why say there is no remedy? That is the plainest thing in the world: let the poisonous drug alone. The improved health one will speedily experience will more than repay the desperate effort needed to break the habit.

SCIENTIFIC ASPECTS OF THE TEMPERANCE QUESTION.

FOR a man to say that he takes alcohol because he likes it, regardless of the consequences to health which it entails, or the possibility of a drunkard's grave, is at any rate honest; but when he says he takes it as a food, because his doctor tells him it is so, and is a necessity, then he defies science, and brings a reproach on the profession of scientific medicine.

If we summarise the most recent scientific conclusions as to alcohol and its action on the human system, they will be somewhat as follows:—

It is not found in nature, nor provided as a necessity of animal life.

It predisposes to disease; deranges the constitution of the blood; unduly excites the heart and circulation; paralyses the minute blood-vessels; impairs the function of the digestive organs; disturbs the regularity of nerve-actions; lowers the animal temperature; lessens muscular power; is not a food; the highest health and longevity are attainable without it.

With so much evidence of the evils of alcohol, and such scientific expressions against its use in the animal economy, it is high time that the profession of medicine should speak about it from the scientific aspect of the question.—*A. E. T. Longhurst, M.P., in Westminster Review*.

CLEAR BRAINS.

THE morality of clean blood ought to be one of the first lessons taught by our pastors and masters. The physical is the substratum of the spiritual, and this fact ought to give the food we eat and the air we breathe a transcendental significance. In recommending this proper care of our physical organisms, it will not be supposed that I mean the stuffing or pampering of the body. The shortening of the supplies or a good, monkish fast at intervals is often the best discipline for it.—*Tyndall*.

VALUE OF GRAPES AND RAISINS AS FOOD.

THERE has arisen in many localities such an absurd idea that the seeds of grapes will produce appendicitis, that the sale of grapes has been greatly restricted. As an article of food no fruit is equal to grapes, and they can be eaten with absolute freedom by all persons. When converted into raisins, they have a food value second to none among the dried fruits. The percentage of sugar is so great that as an article of diet they should find a place on every table. One is not obliged to swallow the seeds unless he so desires. Stewed with prunes or figs, raisins impart a delicate flavour which is greatly admired by those who have tried it. There are many ways to prepare raisins which, if generally known, would greatly increase the demand for them. Containing as they do, upwards of thirty per cent. of sugar, we have, bulk for bulk, a greater concentration of nutrition in raisins than in any other food. They are so cheap that every family can use them almost as freely as bread.—*Public Health Journal*.

WHEN a foreign body gets into a child's ear, remember there is no need of haste in removing it. It may remain there for a long time without injury. Do not use forcible means to displace it. Never try to use any instrument in the ear. Leave that for the physician or surgeon. Probes, ear-spoons, and forceps, in the hands of a person who does not understand the anatomy of the ear, may do irretrievable harm. Insects in the ear may be killed or quieted by filling the ear with glycerine or sweet-oil, and then syringing with warm water.

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THERE is scarcely a nation on earth that does not condemn war when any other nation is waging it.

Able, or Feeble?—In noting the fact that during the past year there has been an unusual number of ministers who have broken down in health, the *Christian* makes the following very pertinent remarks:—

"It is, of course, clear that if a soldier is to be commended for incurring disease and the dangers of battle for the sake of his country, there should be still higher commendation to the man who sacrifices his health on the altar of necessary duty in the service of the Kingdom of God. But there is legitimate room for doubt whether this is always so. Attendance at multifarious meetings of an unimportant kind, and a tendency to neglect the simple laws of health and exercise, account for a good many cases of breakdown in ministerial circles. Both these causes are removable."

And if these causes were removed, there would be an end of the breaking down in health. Ministers of the Gospel of life ought to be the healthiest men on earth. God makes *able*, not *feeble*, ministers of the new covenant.

THE first sermon in the new metropolitan Tabernacle was preached by Rev. John Thomas, of Liverpool, from Dan. xii. 3: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." With reference to the plea so commonly made, that it is the duty of the Church to devote its energies to the direct creation of better social conditions for the people, he said that it is not an earthly paradise that the church is commissioned to offer, but the kingdom of heaven, and that the church that deflects from that high purpose is convicted of folly. We are told, he said, that the preaching of the Gospel is a failure, and that the plan of saving people one by one is out of date; but his answer was that the Gospel does not need changing, and that if preaching does not convert men the fault is in the minister, and not in the Gospel. It is as true now as when the Apostle Paul wrote the Epistle to the Galatians, that

whoever presumes to preach another Gospel is accursed.

FROM the newspaper stories of the massacre of missionaries in China, and the recent rise of the Boxers, many people get the idea that the Chinese are a blood-thirsty, savage people. This is far from the truth. In the first place it must be remembered that many of these stories are manufactured, and that others are exaggerated, a single assault being made to serve for many different reports; and in the second place, that this outbreak is the result of a peaceable people goaded to desperation by ill-treatment. As a people, they consider war degrading. Here is the statement of a mandarin:—

"A soldier is the least and lowest of men. First in dignity is the farmer, next the literary man, third the merchant, and last and meanest of the four classes into which society is divided, is the soldier. No man will enlist until he is starving. No man will become an officer if he can get a civil appointment. And if he has to be an officer or nothing, he takes the place, and 'squeezes' with both hands to make up for the disappointment he suffers."

In their rating of classes they are nearer to God's plan than any other people, for He made man to be a tiller of the soil.

TRouble AND COMFORT.

IN the world ye shall have tribulation."

THIS is just as distinct a promise of Christ as is any other in the Bible. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." In this world trouble should be expected as a matter of course.

It is indeed necessary for us to have trouble, and we should know that "we are appointed thereunto." 1 Thess. iii. 3. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. i. 29.

SINCE it is given to us to have tribulation, it must be a good thing, for God "giveth us richly all things to enjoy." You say that it is absurd to enjoy tribulation? Don't say that, lest you be found casting discredit on God's Word. Listen: "Rejoice, inasmuch as ye are partakers of Christ's sufferings." 1 Peter ii. 13. So tribulation is given to us to enjoy, just as much as anything else. The Apostle Pau-

said of himself; "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake." Col. i. 24. Again: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. xii. 10. The Revised Version reads: "I take pleasure in weaknesses, in *injuries*," etc.

You say that this is a new view to take of trouble. It is a very old view, and if it is new to you, you have been depriving yourself of a great deal of comfort and blessing; for surely everybody has trouble, and trouble is designed by the Lord to be a great blessing to us.

LET me ask you who are in trouble: Are you comforted in the midst of it? If not, why not? Here is the truth: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. i. 3, 4. Now if you have not found comfort, what have you done with it? It is certain that you have had comfort, because no trouble comes without it. Since God comforts us in all our trouble, we ought always to be comforted. Perhaps we have been throwing away the kernel of the nut, and swallowing the shell.

"IN the world ye shall have tribulation; but be of good cheer; I have overcome the world," says Christ. Remember that we cannot have any trouble of any kind whatsoever, or for any cause, that is not also the suffering of Christ. We share it with Him, even though we know it not. But He does not fail, nor become discouraged. He has conquered trouble, and His peace abounds in the midst of it; therefore if we know that we suffer with Him, we shall experience all the joy of His victory in it. Moses deliberately chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; and after he had had long experience in both, he esteemed the reproach of Christ greater riches than the treasures in Egypt. If the reproach of Christ is so full of joy, what must the unveiled glory be?