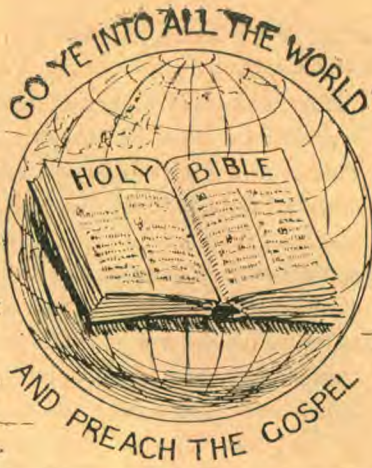


PRESENT



TRUTH

SANCTIFY THEM THROUGH THY TRUTH

THY WORD IS TRUTH

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NO. 45

THE BENEFIT OF THANKFULNESS.

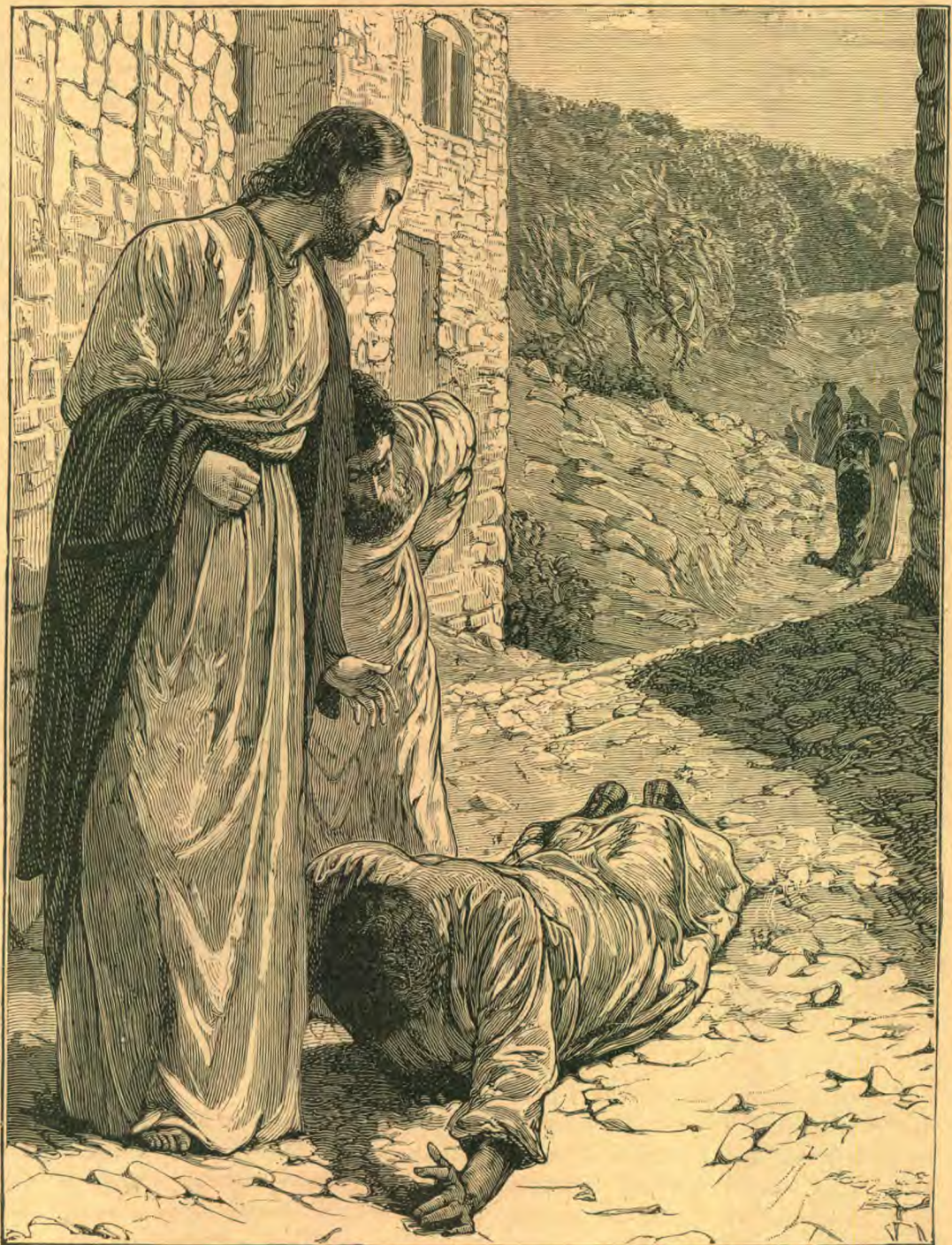
THE TEN LEPERS CLEANSED.

*(Luke xvii. 11-19.)

JESUS was on His way to Jerusalem with His disciples, and was passing through Samaria and Galilee; and as He entered into a certain village, there met Him ten men that were lepers, which stood afar off; and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks; and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way; thy faith hath made thee whole."

the plague of sin, let us see what we learn from this incident.

blood of Jesus Christ "cleanseth us from all sin." 1 John i. 7. "If we confess our



THE OUTCASTS BROUGHT NEAR.

NOTE that the lepers stood "afar off." This was in accordance with the law, recorded in Lev. xiii. 45, 46: "The leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he shall dwell alone; without the camp shall his habitation be." Remembering that sin is uncleanness, and that

there is a Fountain opened "for sin and for uncleanness." Zech. xiii. 1. The

sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Verse 9. That cry, "Un-

clean!" which served to keep the leper separate from the rest of the people, is that which moves the heart of the compassionate Saviour, and brings Him near. In the case recorded in Luke v. 12-14 we read that "Jesus put forth His hand, and touched him." When others draw away for fear of defilement, Jesus comes close.

Moreover, our sin has separated us from God (Isa. lix. 2), so that in our sinful condition, we were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." But the promise is "to all that are afar off" (Acts ii. 39), and "now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. ii. 13. We are "saved by His life." Rom. v. 10. The life power of Christ brought those lepers near, not only to God, but to the commonwealth of Israel. They were no longer outcasts, but, being cleansed, they were restored once more to their rightful place among men. The cleansing of the lepers is recorded as a pledge and illustration to us of the fact, that no matter how defiled we may be by sin, if we but acknowledge our lost condition, and call for help, God takes us to His bosom, and places us among the rulers of His people. "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel." Isa. xi. 12.

JESUS IS MASTER.

The lepers recognised the authority of Jesus. They addressed Him by a double name, "Jesus, Master." The name "Jesus" means Saviour. The angel said to Joseph, "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. i. 21. He is able to save, because He has the mastery over sin. Sin never had any dominion over Him. He was "made in the likeness of sinful flesh," yet not the slightest trace of sin could ever be found upon Him; He had absolute dominion over it. And since He had such absolute mastery over sin that He could drive the tempter away, He had also dominion over disease and death, which is the product of sin. The cleansing from sin and the healing of disease are one and the same act. Peter said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, even by Him doth this man stand here before you whole. . . . Neither is there salvation in any other; for there is none other name

under heaven given among men, whereby we must be saved." Acts iv. 10-12. We call Him Master and Lord, not simply because He has the right to rule over us, but to show that He has the power to deliver us from all evil. It is this that gives Him the right to rule in us. He saves by the power of His life; and since "He ever liveth," "He is able also to save them to the uttermost that come unto God by Him."

A TEST OF FAITH.

THE command of Jesus to the lepers was a test of their faith in Him. He merely said, "Go show yourselves to the priests." They well knew what that meant. Read Lev. xiii. and xiv. The priests were the physicians of Israel, and with them rested the decision as to who had the leprosy, and when a leper was cleansed. Now these men had already been before the priests, and had been pronounced unclean. They well knew that they were lepers. It was therefore wholly unnecessary for them to go to the priests, to see if they had the disease; and the words of Christ could mean nothing else than that they were to present themselves to the priests, in order to get from them the official declaration that they were clean, and so fit to mingle in society again. But they were not clean, and they might very naturally have raised objections to going on what would seem an unnecessary errand. They might have argued that the priests would drive them away; but they did as they were told, and in going they found cleansing. There is this to be set down to the credit of all the ten lepers, that they all believed the word of Jesus, and started to get the official declaration of healing while they were yet in their leprous condition.

THE TESTIMONY OF FAITH.

WHY did Jesus send them to the priests? Not alone because that was the just requirement of the law, which He recognised, but for the reason stated in Luke v. 14, "Go, and show thyself to the priests, and offer for thy cleansing, according as Moses commanded, for a testimony unto them." The priests would be obliged to certify that these lepers were now clean; moreover, they would naturally enquire as to the manner of their healing, and thus they would receive testimony to the power of Jesus to heal disease that, in its worst form, was held to be incurable. This would leave them without excuse.

WHOM GOD CHOOSES AS HIS MINISTERS.

BUT this command to the lepers to go and bear this testimony has more for us. It shows us that "base things of the world, and things which are despised, hath God chosen," to bear witness to Him. "Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and He shall choose thee. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, and to cause to inhabit the desolate heritages." Isa. xlix. 7, 8. God claims every man on earth as His lawful witness. "He giveth to all life and breath and all things," even pardon for sin, since Christ died for all and by Himself made reconciliation for sin. Therefore the Lord says to the man who is even now defiled by sin, "Go, tell what great things God hath done for thee." If every one would receive this message, and would start with it, they would find cleansing in the going. The end of the Gospel is not simply our salvation, but to take us from the mire of the pit and send us as saviours of others. Whosoever heareth is commissioned to pass the message on.

THANKSGIVING WINS SALVATION.

ALL the lepers had faith to be healed, but not all were thankful for the healing. One turned back as soon as he felt the healing power in his body, and gave thanks to God. He could not wait to go first to the priest, but turned back at once. He obeyed the command of Jesus, to go to the priest, but he could not delay thanksgiving. And Jesus was not displeased; far from it. It was what He had reason to expect from all the others. Because of his giving thanks, this one received an assurance that was not given to them. To him the Lord said, "Thy faith hath made thee whole."

Some one may ask, "Were not all the rest healed as well as he?" They certainly were cleansed, for the Scripture says so; but there was a difference between this one and the other nine. They showed their faith, it is true, by starting off at once to show themselves to the priest; but he showed his faith in a still greater measure, by returning to give thanks; for thanksgiving is the only sign of faith. He who does not give thanks is in the way to

lose whatever he already has. When men knew God, they lost their knowledge of Him, and thereby the knowledge of everything that is true, simply because "they glorified Him not as God, neither were thankful." Rom. i. 21. The Lord says: "Whoso offereth praise glorifieth Me, and prepareth a way that I may show him the salvation of God." Ps. l. 23, R. V. margin.

From these texts it seems quite likely that the other lepers did not retain the blessing of cleansing that they received. One thing is certain, and that is, that unless they developed a greater degree of appreciation of the gifts of God than they had at that time, they did not know His full salvation, and therefore at the last it would be all the same with them as if they had never been cleansed. For whoever loses his life at the last, might as well never have had it. There are thousands upon thousands in the world, who receive "life and breath and all things" at the hand of God, yet very few of them give God the glory for these gifts. Very few are thankful. Many times are they healed of disease, yet no word of thankfulness ever comes from their lips. The fact that they do not give thanks shows that they either are not conscious of having received anything special, or that they do not recognise God as the Giver. In either case it shows that they do not live in conscious connection with Him. They do not allow Him to be the ruling power in their lives, and so do not live righteously. They do not know the salvation of God; they are ignorant of the fulness of redemption that there is in Christ Jesus. So at the last day they will lose their souls; their lives will go out, and they will be the same as though they had never been. Of what benefit, then, was all their healing to them? For all the real benefit that they had from it, they might as well have died years before in some illness, because they did not use the life that was continued to them to any purpose. But a constant recognition of God as the Giver of all good things, keeps us in a state of continual appropriation; therefore it is only by thanksgiving that we can keep the blessings of life and all things that God bestows. Therefore "in nothing be anxious but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

"He will guide you into all truth."



The Editor's Private Corner.

CHRIST'S DEATH AND SATAN'S DESTRUCTION.

In Heb. ii. 14, 15 we read that, since the children are partakers of flesh and blood, Christ "also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them that through fear of death were all their lifetime subject to bondage." Why was it necessary for Christ to die, in order that Satan might be destroyed? I can understand, I think, why Christ must die to save men, but cannot see why He could not destroy Satan without Himself dying.

ALTHOUGH there are many things in the work of salvation, for which we may not be able to give a reason, since they are beyond human comprehension, and all things will be better understood as the years of eternity roll by, this is a legitimate question, and one that may with reverence be answered; for the understanding of it is really necessary to our intelligently laying hold of the hope set before us. "The secret of the Lord is with them that fear Him, and He will show them His covenant." The question on this text brings us to the study of the very heart of the Gospel,—into personal touch with God in His secret place.

SATAN'S DESTRUCTION OUR DELIVERANCE.

READ the verses again carefully, and you will see that the deliverance of the children from bondage is coupled with the destruction of the devil. It is by the destruction of the devil that they are delivered. Christ died that He might destroy him that had the power of death, and deliver them who through fear of death were subject to bondage. To understand the one is to understand the other. The deliverance from bondage is a present reality to every one who believes Christ, and so accepts Him; and to such the devil is already practically destroyed, since he has no power at all over those who are in Christ. Christ has "spoiled principalities and powers." "In the faith" we may steadfastly resist the devil, so that he will flee from us. To the true disciple of Jesus,

"power and authority" are given "over all devils." And now let us have a short lesson in the science of salvation.

GOD'S MERCY IS HIS JUSTICE.

God must be just, at the same time that He is "the justifier of him which believeth in Jesus." Rom. iii. 26. He is just in all His sayings, and the Judgment will show this. He will be clear when He judges. Ps. li. 4; Rom. iii. 4. Therefore the Judgment must reveal the fact that He has never done anything arbitrary—nothing for which a reason cannot be given which will be understood by every created being, and will be perfectly satisfactory. If a single soul should be punished without the justice of his punishment being seen and acknowledged by him and by every other soul in the universe, there would be an opening for another rebellion similar to that of Satan. Every secret thing would not have been made known, and there would be room for the doubt to spring up in some mind, which the serpent insinuated into the mind of Eve, namely, that God does things merely to please Himself, without any regard to His creatures. But this state of things can never be after the Judgment. The revelation of God in the Gospel will be so complete that there will be no room in any heart for doubt.

SALVATION BY THE UNIVERSAL LIFE.

It is by the life of Christ that we are saved. Rom. v. 10. He is the Word that was in the beginning with God, and was God, and that was and is manifested in the flesh. The Word of life was manifested, in order that we might have fellowship with the Father, and with His Son Jesus Christ. 1 John i. 1-3. The Gospel is simply the revelation of the life of God in Christ, and the formation of the life in us. Compare Luke ii. 10, 11 and Col. i. 27.

Remember now that all things are from God in Christ. He is the life. Without Him there is not one thing in the universe. All things, both animate and inanimate,

the mountains as well as men, are His offspring, the product of His life. In His hand "is the soul of every living thing, and the breath of all mankind." God alone has life in Himself, and it is His life that is manifest in every living creature. Nay, more, it is the power of His life that holds the particles of inanimate matter together, so that all the so-called "forces of nature" are but the varied manifestations of the working of the one life. The highest angel in heaven and the tiniest creature that finds its whole world in a drop of water, are alike dependent on that life for existence. Nothing has any life in itself, nor any life of its own; every act that is performed, every thought, every breath, every heart-beat, is by the power of the life of Him in whom "we live, and move, and have our being."

THE BURDEN OF SIN ON GOD'S LIFE.

THIS is but a simple fact that must be acknowledged by every one who recognises God as "the Former of all things," and the upholder of the universe; yet it furnishes the solution to every question that can arise. Let us apply it to the case in hand. The deliverance of the children from bondage means the destruction of sin, and that means the destruction of the devil, "for the devil sinneth from the beginning." He is the originator of sin, the father of lies. Now we can never know how it was that sin was first conceived in his mind, and we do not wish to (for it was not God's design that we should ever know evil, and the Gospel is for the purpose of getting us as far away from it as possible, and making us lose all knowledge of it); but one thing we do know, and that is that the sin that was first committed, and all that has ever been committed since, has been done with God's life. But for the breath that God gives to us every moment, no one could have power to deny Him, or to take His name in vain. His life in us actually bears the sins that we commit. So it is a most literal truth that Christ "beareth the sins of the world." God says: "Thou hast made Me to serve with thy sins, thou hast wearied Me with thine iniquities." Isa. xliii. 24. Therefore He adds: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Sin is most hateful and disgusting to God, yet for our sakes He patiently endures it upon His life. "The longsuffering of our God is salvation." But He is most anxious to get the burden

of it off from His life, and in doing that He clears it from every one who consents to be identified with Him.

GOD TAKES THE RESPONSIBILITY FOR SIN.

You are doubtless familiar with the excuse that people make for their evil habits, when they try to throw all the responsibility for their sins upon the Lord, saying, "I did not make myself; I had no choice in being born as I was; if the Lord made me thus, how can I help it?" Now God has anticipated all that. It is not true that God has made us as we are, for His handiwork has been marred, and His image defaced; but since it is with His life that all the sin has been committed, He takes all the responsibility on Himself. No; that is not quite correct; He had the responsibility on Himself from the beginning, since He made man free to sin; we should more properly say that God did not throw off the responsibility for man's actions. He remained with him, going with him down to the depths, and charging no sin against him. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. v. 19. The same principle applies to all sinners, as to Satan: If God had arbitrarily cut them off, it would not have been a revelation of His love and justice. He has a way of showing His abhorrence of sin, that is altogether different from man's way. Men show their abhorrence of an evil deed, by crying out against the transgressor, and cutting him off; God shows His abhorrence of sin by cutting Himself off. If He had at the beginning destroyed the devil, that would have indicated His abhorrence of the individual, but some other creature would have taken up the devil's work of sowing discord, and would have said, just as men even now do, "God gave the devil life, and His life was all that the devil had with which to act, and therefore He was responsible for his actions; and now He has cut him off for that which he could not help." But God is love; He is justice; and He cannot deny Himself; therefore it was not possible that He could destroy the devil, and still maintain His character before the eyes of the universe, without giving up His own life. In giving up His own life in Christ, He showed how greatly He hated the sin that had been brought upon it. Thereby He showed that He is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

SIN PUT AWAY BY THE SACRIFICE OF CHRIST.

CHRIST has appeared "to put away sin by the sacrifice of Himself." Heb. ix. 26. By Himself He has made purification of sins. Heb. i. 3. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii. 2. The sins of the world were on Him, and He could not have put them off without dying, except by denying Himself, which He cannot do. But now, having given up His own life, thus showing not only His hatred of sin, but also the immutability of the law of righteousness, He has a new life, that has not been tainted by sin, to give to every one who will accept it. His grace is as free as the air we breathe, and therefore there is no excuse for anyone who does not accept the new life in Christ. Whoever clings to the old life of sin must necessarily go to destruction, suffering the same penalty for sin that God Himself suffered.

FORGIVENESS FREE FOR ALL.

You say that this implies that forgiveness was offered even to Satan. Of course it does; who that knows the character of God can doubt it? It is true that the proclamation of the Gospel has no reference whatever to him, and that he is not on probation, for the reason that the offer to him was made and rejected, and his place in heaven was forfeited, before man was created. The case of all the angels was decided, and "the angels that kept not their first estate," had departed from the light of heaven into "everlasting chains of darkness," before man saw the light. In being made flesh Christ "taketh not hold of angels." But the tender mercies of God are over all His works, and we may be sure that He did not allow "the anointed cherub that covereth" to leave His presence for ever, without making every effort possible to save him. That was to offer Himself, which was the most perfect and the only way that He could disprove Satan's charge that He was mindful only of Himself and regardless of others. It was not, however, merely to disprove Satan's charge, that God made the sacrifice. He did it because He is love, and love cannot be satisfied without the fullest and most perfect manifestation of itself. He did it not merely that certain lost ones might be saved, but that the millions of unfallen beings might have a sure ground of trust. Righteousness, which means forgiveness (See 1 John i. 9), is the foundation of His throne.

GOD HAS NO COMPLICITY WITH SIN.

Now the sacrifice has been made, and God has shown that He has no complicity with sin and is not in the remotest sense the accomplice of sinners, although all sin has been committed with His life. Now, having taken the responsibility of all sin upon Himself, and having given His life as an atonement for it, He can justly destroy the one who originated it, and who has obstinately continued in it. Whoever continues in sin voluntarily chooses the death which the sinful life justly merits, and which God Himself suffered. Through death Christ has won the right and power to destroy "him that had the power of death," and at the same time to deliver all who are bound.

A FULL AND COMPLETE SALVATION.

AND right here comes in that which lifts this study out of the range of formal theological disquisition, and makes it most intensely personal and practical. Here is our encouragement: He who has won the power to destroy him that had the power of death, has won the power to abolish death itself. The offering was nothing less than the life that upheld the universe, so that the atonement having once been made, whosoever will may come. For His own sake God made the sacrifice, and whoever will consent to link his case with God's, to be identified with Him, may share all His gain. Sin must be destroyed; but "he that doeth the will of God abideth for ever." The offering "once for all" embraces all. God can save the whole world as easily as one soul. Will you accept as yours by right, deliverance from Satan's power, and take it now?

"THE way to overcome our troubles is to bear them; the way to conquer our crosses is willingly to lay them on our shoulders, and bow our wills to them. An accepted sorrow is a pointless arrow. He that will not allow the troubles of the world's possible penalties to cause him to deflect one hair's breadth from the path of duty, has overcome the penalty and the pain—even before his flesh has to bear it."

* * *

"We may lose the things we strive after to-day, . . . but if we bear patiently the burdens, taking the heartache if it comes, being faithful in the midst of the conditions where God has placed us, living nobly to ourselves and our fellow-men, we shall have built up for ourselves characters of divine finish, divine beauty, and divine glory."

THE GIFT OF LIFE IN CHRIST.

BY one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12.

Whosoever believes that, and grasps the fact there stated, is prepared to understand the fulness of the salvation that the Lord Jesus brought to the world. And whosoever does not so grasp that which is stated in this verse as to recognise it constantly, cannot grasp, in its truth, in its sincerity, the salvation that Christ has brought.

All have sinned: and death came by sin. But all of us have sinned as the consequence of that which was brought to the world,—because of our being in that vortex into which the world was plunged by the sin of that "one man" to whom God gave the world in the beginning. "By one man sin entered into the world." When sin had so entered by that one man, it was impossible for any of his, of themselves, to rise above that which he had entailed. It was impossible for any of us to receive from him more than he had. And after he had sinned, sin only was that which he had. Consequently, he sunk the human race under the power of sin—in the sea of sin; and because of that sin we all have sinned; and so death has passed upon all. When that one man sinned, death passed upon him; and he never could draw any of us, any of his posterity, higher than he was. Consequently, when he became subject to death, by sin, we all became subject to death, because, being thus crippled, we all have sinned.

The deception of thinking that they have life in themselves has been for ages, and is still, the bane of mankind. This deception is couched in the conception of the immortality of the soul. Vast multitudes of the human race, and indeed the whole human race, naturally, as it is, have come under the power of that deception—of thinking that they have life themselves so certainly that even the Lord Himself cannot deprive them of it. Through the deception in which they are involved, they have come to believe that a part of themselves is "immortal," and, logically enough, that therefore it is "a part of God"—and then the conclusion, "How can God destroy a part of Himself?" By that argument they convince themselves that the Lord Himself could not destroy them, if He wished to.

The whole human race is naturally under that deception. And the way in which they came under this deception is

precisely the way in which they came under the deception of sin. It is a part of the original deception; yea, rather, it is the very kernel of the original deception. For what was it that the deceiver said to the woman, to get her to depart from God into sin?—"Ye shall *not* surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be *like God*." You will be like the Divine, and not subject to death. That was the original proposition in the original deception into which the race went by that "one man," by whom came sin and death; and it is not strange that this deception of men's thinking that they have life in themselves should be as widely disseminated as is sin. The two things came in together; and they belong together for ever.

But the Lord spoke otherwise. Before this deceiver spoke, the Lord had said: "In the day that thou eatest thereof thou shalt surely die." Gen. ii. 17. And this was the truth. It was the truth when He spoke it; it was the truth the day they ate of the tree; and it is the truth for ever. And the only reason that Adam and Eve did not die in the very hour that they ate, is that Jesus Christ stepped in between, and took upon Himself the curse of sin, and its penalty of death. And this He did in order that mankind might be delivered from the death into which they had been plunged by that "one man." Therefore, since the Lord Jesus stepped in between, and Himself received the stroke of death that must come upon the man the day he sinned; and since the Lord Jesus did this solely in order that the man might have the opportunity to receive life instead of death, it became essential, and in the gift of Christ that day it was given, that the man and all mankind should have sufficient space in which to breathe to allow them to live long enough to fix each his choice of life or death.

That is the origin, that is the source, and that is the philosophy, of the life which now we have in the breath that we draw moment by moment. It all lies solely in the gift of Christ: it is indeed Christ, and only Christ. Each person to-day and ever is directly indebted to Christ for the life which he has in the breath that he draws moment by moment.

Surely, if it were not that this life, even though it be truly a vapour, were given us, mankind would never have had any opportunity to breathe at all after Adam sinned. And let it be repeated, for it cannot possibly be repeated too often, this

breath itself is given us by the gift of the Lord Jesus; and for the breath drawn moment by moment, every soul in the world to-day, and ever, is dependent upon the gift of Christ, which He made when man had sinned.

The word that Jesus spoke, therefore, is literally true,—true in every sense,—when He spoke of Himself as “the living Bread which came down from heaven,” and “giveth life unto the world.” For all the life that the world has to-day, is because the Lord Jesus gave Himself to receive the stroke of death that otherwise must have come upon the man at the beginning, because of the sin that he had sinned. And, in another place, Christ Himself said: “I am come that they might have life, and that they might have it *more abundantly*.”

Oh, that tells the whole story again! When did Jesus come, in the meaning of that text? When was His coming? When was He offered? At what time was the offering of Christ made? He is the Lamb “slain from the foundation of the world.” The offering of Christ, in its very substance, was when, in the beginning, the man had sinned, and had become subject to death because of the sin. Then and there Christ gave Himself: there He set Himself forth as the offering. The gift was as certainly made then as it is now. Consequently, when He came thus *at the beginning*, He came that mankind might have life; because just then mankind needed life.

Adam and Eve needed life from that day in the garden; for if Jesus had not then offered Himself, if He had not then thus “come,” death would have come to them the day that they sinned. But the Lord Jesus came and gave Himself, and thus took upon Himself all that was to fall upon them, or upon us, that Adam and Eve might receive what was better. And in the nature of things, they must have breath to enable them to live long enough to give them time to choose that which God had brought,—the gift of Himself, which is life. Consequently, *at that point* He came, that mankind might have life, even life enough to allow us to breathe, in order that we might make use of this breathing spell of life in such a way that we should have life more abundantly, even the life which is eternal substance, even as the fulness of the life of God.

A. T. JONES.

“THIS is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.” John xvii. 3.



BLESSED ARE THE PURE IN HEART.

BLESSED are the pure in heart; for they shall see God." Impurity in thought or practice obscures spiritual vision, so that the soul cannot contemplate and be charmed with the character of God. The world is full of disobedience, and the understanding of men has become so darkened by a sinful course of action that righteousness is not clearly discerned, and is not therefore appreciated above unrighteousness. The pure in heart shall see God, whose character is represented in the law. "And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

He who has an eye single to heavenly and divine things, will delight in beholding God in Christ Jesus, and by beholding he will become changed into His image. "Wherefore lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." He is seeking to be like the Pattern. When in perplexity he inquires, "How would Jesus act under similar circumstances? It is important that I follow Christ, that I conform my conduct to the model of His example. Without holiness no man shall see God. I must obey the commandments of God; for His law is a transcript of His character."

The pure in heart shall see God. While all men shall behold Christ as a judge, the pure in heart shall behold Him as a friend; for Jesus has said, "Henceforth I call you not servants; for the servant knoweth not

what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." Those who are constantly looking unto Christ for His counsel, who pray in sincerity for His Holy Spirit, will be grieved if a cloud hides Him from their sight. Satan will pass his hellish shadow across their pathway in order that the human agent shall not discern God, but may behold him who obtrudes himself between the soul and God, suggesting, as he did to Adam, his lying sophistry to lead men into transgression. He frames lies to substitute for a "Thus saith the Lord."

The Christian world in this age are inclined to accept the sophistries of Satan in the place of the words of God. Many have separated themselves from God by wicked works, and they love not to behold God, or to retain Him in their knowledge. They do not want to see God any more than did Adam when he hid himself from the approach of his heavenly Father. But let us not follow the example of Adam; for not one of the human family can hide himself from God. You may turn your face from God so that you cannot see Him, but you cannot place yourself where God will not see you; for the darkness is as the light to Him, and He knoweth every secret thing.

PURE THROUGH CHRIST.

Every human being should fear to offend God, should fear to lose His favour by engaging in anything of an impure character. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God."

We are to look unto Jesus as our only hope for the taking away of our sins; for in Him is no sin. He became sin for us, that He might bear our guilt, standing

before the Father as guilty in our place, while we who believe in Him as a personal Saviour shall, because of His merits, be accounted as pure from the contaminating influence of sin. Through the imputed righteousness of Christ, we are accounted guiltless. Christ has given to every human being the evidence that He alone is able to bear human grief, sorrow, and sin. Those who claim Christ as their substitute and surety, hanging their helpless souls upon Christ, can endure as seeing Him who is invisible. The benediction, "Blessed are the pure in heart; for they shall see God," belongs to them.

DO NOT DESPAIR.

When you are betrayed into sin, do not despair. Do not delay and mourn in hopeless unbelief, but take your case at once to Jesus. "We have not an high priest which cannot be touched with the feeling of our infirmities," but in order that He might be a perfect Saviour for humanity, He was "tempted in all points like as we are, yet without sin." He understands every device that the enemy prepares for the unwary. He was touched with the feeling of our infirmities; He Himself suffered being tempted. Though He was without sin, and was not tainted with guile, yet by a painful experience He understands what it means to come in conflict with the arch-deceiver. He suffered, resisting his temptations, and He knows what man will meet in resisting evil. He gives encouragement to the souls who trust in Him as their Saviour, promising they shall not be tempted above that which they are able to bear. "With every temptation," He says, "I, your Lord and Saviour, have made for you a way of escape."

A WONDERFUL HIGH PRIEST.

Christ passed over the ground where Adam failed, and redeemed his disgraceful failure. He was made perfect through suffering, and is able to succour all who shall be tempted, and to make a way of escape, that they may be able to endure temptation. Though He was a son, yet learned He obedience by the things which He suffered. What a wonderful High Priest is Jesus! We may lay our very soul burden upon Him. We may lay our hand of faith upon the promise of God, that He will pardon the guilty, and impute to us the purity of Christ. Through the faith that works by love the soul is purified, and the human agent can discern God; for he is a partaker of the divine nature, having escaped the corruption that is in the world through lust. The one great need of the sinner is righteousness, and the word of God is called "the ministration of righteousness;" for it presents a sinless Saviour to the defiled soul, One who was made sin for us, that we might be made the righteousness of God in Him. The righteousness of Christ is a free gift;

we can obtain it without money and without price. Christ Himself has become the sinbearer. In His own person He answered all the claims of the law, and through the offering of Himself, He made it possible for the human agent to keep the law of God, and to stand before God as innocent, accepted in the Beloved.

It is because there is so great a lack of the purity and righteousness of Christ that there are unhappy families and polluted churches that stand in need of cleansing. Unless this cleansing shall take place, the building cannot be fitly framed together, cannot grow into a holy temple unto the Lord. Many have a theory of the truth, but are not sanctified, soul and body, through the truth. Being destitute of heart purity, they do not discern sin in its true character, and have not correct views of righteousness and of judgment to come. Controlled by the spirit of the world, their hearts are impure, earthly, sensual, and they cannot commune with the only true God, cannot know God, nor Jesus Christ, whom He has sent.

FELLOWSHIP WITH GOD.

There is hope for a man who is hungering and thirsting after righteousness, who is longing for heart purity, who is desirous of having fellowship with the Spirit of God. Such a man prays, and watches unto prayer. He seeks for strength to keep the heart with all diligence, knowing that out of it are the issues of life. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Fellowship with God means much, and those who have this fellowship with God, hear the voice of invitation saying: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." The more lowly the soul in its own estimation, the more distinctly and clearly will God be discerned. He who is in communion with God will recognise the divine excellence of heavenly things, and respond to the invitation, "Learn of Me, for I am meek and lowly in heart." The word of God comes in power to the soul, impressing the mind with the exceeding great and precious promises. Those who learn of Christ look earnestly unto Him that they may catch His Spirit, and perfect holiness in the fear of the Lord. Their feelings become pure, their words pure and tender, and the earnest of the inheritance leads them to walk in love, drawing near to God, to listen to the voice of the true Shepherd.

He who has taken no pleasure in contemplating God in this world, who has felt it no privilege to commune with God, will not be prepared to see God or to appreciate His character in the future life. Those who are occupied with earthly things, could not bear the purity of the saints in

light. The conversation of heaven would be a language which they could not understand, and they could not endure the purity of infinite holiness. Heaven would not be a place of perfect bliss to them; for the faculties of the mind would not be capable of dwelling upon heavenly things. "Blessed are the pure in heart, for they shall see God." MRS. E. G. WHITE.

FAITH, NOT FEELINGS.

A CLASS of persons are in great trouble about their feelings. They are afraid they don't feel right, or don't feel enough. So they get into doubt, and the devil will keep them on that plank for a few weeks, and then let them down into the pit again. I want to say there isn't a word about feeling in the Scriptures in reference to salvation. It doesn't say, "He that feeleth," it is, "He that believeth,"—not one word about feeling. I do a great many things that I don't feel like doing.

Obedience means marching right on whether we feel like it or not. Many times we go against our feelings. Faith is one thing; feeling is another. What was it that made the slaves free? Was it their feelings? Suppose they had tried it—just imagined they were free, and acted on that feeling. They would very soon have heard the crack of the slave-driver's whip. No; it was Abraham Lincoln's proclamation.

Now, the proclamation of the Gospel is, "He that believeth . . . hath everlasting life." I remember some years ago—O, how I used to pray for feeling! I thought faith was feeling, and that some strange kind of feeling would come stealing over me. But it wasn't that at all. Then I found in Rom. x. 17 this text—and how it came upon me like a flash of light!—"Faith cometh by hearing, and hearing by the Word of God."

Sometimes we go right against our feelings. Don't mind your feelings. Let feelings take care of themselves. What you want is to *obey*. When people begin talking about their feelings, bring them right to Scripture.—D. L. Moody.

"THE world conquers us when we let it hinder us from doing our duty and living Christ-like and God-pleasing lives. The world conquers us when it lets down its painted phantasms between us and the true realities, the things unseen and eternal. And conversely, we conquer the world when nothing in it will turn our feet one inch from the straight path; when all that is in it will exercise our muscles and build our character; and when, like some Jacob's ladder with its foot upon the earth we climb, by its gradual rounds, until we reach at last the summit, and gaze into the face that is above it, the face of our God. The one is to be beaten by the world, the other is to beat it."



LOVE'S POWER.

"O, love is power, 'tis bloom and grace,
'Tis a reviving essence ;
A flower will bud, a heart will sing,
Beneath its sunny presence ;
And God is love, and love makes kings
And priests of humble peasants.

"O, love is power ; it operates
To make all things diviner ;
It is the beauty of our God ;
All graces are its minor ;
It pours like fire and dew through hearts,
And is the soul's refiner."

THE WORKING OF LOVE.

LOVE is the only home-maker. Love can never be homeless, for where love is there is always home.

No one can be homesick who has love, for love is companionship. It is capable of annihilating space, and by its courageous faith bringing and keeping all who are dear to each other so consciously near that a sense of aloneness, homelessness, is impossible. It is imperfect love, love broken down, that makes homesickness and love-sickness break out.

If those whom we love fail us, yet love never fails; and while sorrow and disappointment may befall because of the breaking of the beautiful globe of human friendship, which has surrounded the flame of our lamp, yet we shall find that the light remains, and is all the more clear because that which shaded it lies in fragments at our feet.

The home of Love is always Eden; and to lose the one necessarily involves the loss of the other; while to regain the one inevitably restores the other; but the path to restoration must be backward over the way by which came the loss.

We find the most perfect and beautiful representation of the Eternal One Himself in that consecrated home life where the secret of love has been revealed. In such a home the members "submit themselves one to another in the fear of God" [*i. e.*, reverence for the life of God that is in one another]; for it is remembered by each

that the other is a member of the body of Christ, is "of His flesh and of His bones."

Christ manifest in the flesh must always command reverence; while manifested in theory only, His name provokes controversy. Even the avowed infidel has no quarrel with the principles for which Christ stands, when they are practically lived out by the people with whom he must have to do. One such said: "It is very comfortable living with a wife like mine; for she has the kind of Christ in her religion that will not allow her to talk back, and makes her take patiently all I give her; and the consequence is I have to be better to her than I would naturally be, for a man must be meaner than I care to be to crucify over and over that Christ."

A man whose life of soul and body is all lived according to hygienic principles will make a safe "head," and the woman, by the same token, will be always the true and tender heart of the home, which the head, as well as the whole body, can trust.

Nothing in human experience can be so inspiring to energy and high endeavour as love; nothing can so nerve the arm and give wings to the feet. Its effect is always tonic; its manifestations clothe even small endeavours with sublimity; it has the power of making anything important, no matter how insignificant it may be in itself, of imparting grace to the most unlovely, and making the most contemptible worth dying for.

Contentment is everywhere recognised as necessary to health and vigour; and love is the greatest producer of contentment. In truth, there can be no contentment without love, and no discontent where love holds sway.

Love is the only healer,—the great physician before whose power all disease must sooner or later be swept away. Manifested in the flesh, Love walked up and down all Judea eighteen hundred years ago, and left the people whom He found sick and lame, blind and dumb, and possessed of devils, leaping and singing behind Him, in the joy of perfect health.

This is the same Love that would take possession of the heart of man and woman in the pure vigour of their youth, and bind them into that one beautiful, symmetrical unit upon which the home depends, and which is demanded for the preservation of society, and the work of both church and

state. Let it but have a chance in the heart of humanity that is breaking under the burden of many sorrows, and strength for every emergency will develop.

Mental disorder exists because love is lacking, and fears which have torment abound in proportion. But fears cannot exist in the presence of love. A bogus love is the witch-mother of useless terrors, but perfect love casts out every fear of forgetfulness or disloyalty, and gives that quietness and confidence that is strength.

Love makes no wrinkles; they are not the necessary product of years. Who can imagine the longest-lived one of all the heavenly hosts as furrowed and scarred by these misnamed "marks of time"? Shall the inhabitants of the New Earth put on wrinkles by which to count off the eternal ages of an endless life?—Nay, verily. Love would for ever keep the beloved all glorious, without blemish, "not having spot, or wrinkle, or any such thing." He is "the Saviour of the body." When Love finds wrinkles that must wait for the resurrection touch to smooth away, He will make them so luminous that they shall be recognised only as waves of light and channels of consolation. Upon the same principles by which a crown of glory can be made out of grey hairs, love will glorify all wrinkles, which for the time being must be worn, until they have told their story, taught their lesson, and can be put away with all the other reminders of the presence of the destroyers in the earth.

Jealousy is a necessary ingredient of love, but everything depends upon the end which it is made to serve. Lust is jealous for its own gratification alone; love, only for the highest happiness of another. Lustful jealousy is a fever that burns the life out, while the jealousy of love is an ambition to serve, which imparts almost limitless powers of endurance, and gives a joy in sacrifice such as no libertine ever realised in the most coveted indulgence.

"The unity of the Spirit in the bond of peace" is the only remedy for those conditions which have made the world like one great hospital or insane ward.

To learn how to love is to learn how to be in health; to be in health is to know how to love, and to love is to come back to Eden, and to hear again the voice of the Lord God walking in the garden in the cool of the day; not, however, burdened with reproof, as in that early time, but in fellowship, as friend would walk with friend. And that presence, that voice, that friend, would be the Spirit of God manifested in the flesh, your own flesh, who have learned to love.—*Mrs. S. M. I. Henry.*

TALK not of wasted affection, affection never was wasted;
If it enrich not the heart of another, its waters, returning
Back to their springs, like the rain, shall fill them full of refreshment.—*Longfellow.*

THE BLOOD-SEALED COVENANT.

LET me here describe a familiar Syrian scene—that of cementing two hearts in a close blood-brotherhood by the common ceremony of the inter-transfusion of blood. Two young men, who, like David and Jonathan, had come to regard each other as very dear, as necessary to each other's life-happiness, had agreed to enter into the blood covenant of mutual brotherhood.

Duplicate copies of a written covenant were drawn up, providing that each party to the covenant should be for ever bound to love, respect, and protect the other; these are then signed in the presence of two or more witnesses. Each then takes a sharp lancet and opens a vein in the other's arm, and with a quill sucks out the warm life-blood, carefully wiping the lancet upon the written covenant as a seal. By the covenant thus sealed the two declare, "We are brothers in a covenant made before God; whoso deceiveth the other him will God deceive." The blood-marked covenant record was then carefully folded up and sewn in a small leather amulet to be worn around the necks of the covenanters. The covenant made is called the Covenant of Blood. It is the most sacred of all ties. It is more enduring than any other bond. He who enters into such a compact regards himself the possessor of a double life, and is ready to lay down his life either with or for his friend.

The amulet is guarded very carefully, and is prized as a valuable treasure; and the possessor, feeling the protection of the other life with his own, has an added sense of security because "he will not be alone when he falleth." Eccl. iv. 9, 10. In the Syriac language this is called drinking the covenant.—*Selected.*

SIMPLICITY.

A SUCCESSFUL city physician said lately: I went, when I was a student, to a course of lectures on natural science. The first was given by Professor Dart, a teacher of small repute in a preparatory school. He began in a pompous, sententious tone.

"The primal laws of natural science are so recondite as to challenge the comprehension of the loftiest intellect." This was followed by the statement of these laws in technical language, majestic and ponderous.

He may have known what he meant, said the physician, but I am sure none of his hearers knew. We listened, perplexed and anxious for a while, and then gave it up, and sat careless and indifferent.

The next lecturer at the college was a man who at that time ranked as one of the most learned scientists in America. The pupils were apprehensive. "If we could

not understand the little man," they said, "what is the use of listening to the great one?"

However, the hall was filled, more from curiosity to see the famous naturalist than from any hope of benefit. When the hour arrived, a fatherly-looking German stepped forward, and nodding kindly, said:—

"Young men, allow me to make a personal allusion. My father was a hatter, who lived on Third Street. His second wife was my step-mother, but kind and wise in her treatment of me. When I was a mere boy, I loved to study beetles and plants and birds. 'Let him do it,' she said, 'it is good for him.' When I was grown she said, 'That is his work. He must keep to it!' So it is owing to her that I have learned a little about these living things. I am now going to try to tell you something of the little that I know."

These simple words brought us in a moment into a hearty fellowship with the kind old man. The truths he taught us were told in the same homely directness, in striking contrast with the ambitious phrasing and obscure technology of the preceding lecturer. I have never forgotten them.—*Youth's Companion.*

THE little worries that we meet each day
May lie as stumbling-blocks across our way,
Or we may make them stepping-stones to be
Of grace, O Christ, to Thee.

—Miss Mulock.

THE VALUE OF ENCOURAGEMENT.

EVERY human soul needs encouragement; the ignorant, the degraded, and the outcast, as well as the intelligent and virtuous. Every human soul linked with God is able to give encouragement. If the power were universally held and exercised, we should have a heaven upon earth. The family ties which bind the members of the human race together would then be duly recognised, and the general situation that described by the prophet: "They helped every one his neighbour, and every one said to his brother, Be of good courage." Unfortunately this condition of things does not exist in society as a whole to-day, and from the present outlook it is not likely to do so in the near future; but it may and should be realised in every Christian home.

Mutual helpfulness, which grows out of love, is a test of real Christianity. If a man is unwilling to help his neighbour, it is idle for him to go through the outward forms of Divine worship. Church-going is a very small part of the Christian life. Profession is nothing to confession. God does not need your help or mine in heaven, or He would have translated us before this; He needs us here below. The Father's heart of love yearns over His

suffering, helpless children in this sin-darkened world, and we have the Divine assurance that if we but give a cup of cold water to the least of them, we have really done it unto Him.

It is a glorious thing to minister to the needs of our fellow-men. We shall not always enjoy this privilege. The time is coming when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Our services will not then be needed to comfort the mourners, for "God shall wipe away all tears from their eyes." There will be no sick brother or sister to visit, no discouraged soul to uplift and strengthen, no poor family to assist in temporal things, no wandering prodigal to whom we can tell of the Father who waits to bless. It is only in the short life given us now that we are able for a time to take the Heavenly Father's place, as it were, and be His ministers to the suffering and needy. If we realised the greatness of the privilege our acts of kindness would never be done grudgingly, but joyfully. We would seek new opportunities for the display of the wonderful gift. Then when at last we entered into our eternal rest, it would be a chief source of joy all through the ages to have with us those whom we, by our humble efforts, were instrumental in saving.

But if there were nothing beyond, kindness has its own reward in this life. It is an old saying that "curses come home to roost." The same is true of blessings. The kind acts that a man does react strongly on his own character, and really do him more good than the recipient. This truth is clearly inculcated in our Saviour's words, "It is more blessed to give than to receive." Rightly considered, we are simply channels through whom the love and sympathy, yea and creative power, of God should freely flow out to suffering humanity. As these streams of blessing flow through us, they refresh and sweeten our lives, even as the river passing on to the great sea, waters the valley through which it flows.

Of course, we cannot encourage others unless we have some basis for courage ourselves. If we are in the slough of despond, we shall hardly be able to pull anyone else out. David finding himself in sore trouble, first "encouraged himself in God;" then he was able to speak cheer to the hearts of his companions. We can do likewise. The Lord has promised to give us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Let us accept the promise for ourselves, and then lose no time in helping others to get hold of it. Let us really, "help every man his neighbour," and when we meet a brother, may it be to say by look and action as well as by words: "Be of good courage."

M. E. OLSEN.



THE LORD'S PRAYER.

"OUR FATHER."

THESE are the first words of the prayer that Jesus taught His disciples. Last week we told you of the heathen who think that they must cry aloud many times before they can get the attention of the gods that they worship. The Bible tells us that these idols have eyes, but they see not, and they have ears, but they hear not. So no matter how many times nor how loudly they may be called upon, they pay no attention, for they can see and hear nothing.

But Jesus tells us: "Thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret." When Jesus Himself prayed, "He lifted up His eyes to heaven and said, Father."

This sweet name by which He has taught us to call the great God who made all things in heaven and earth, is the assurance that He will do for us all that we ask. For even a true earthly father will always supply all the needs of his children as far as he is able.

We are the children of God, because He made us. We are born of Him,—brought forth from His own being. You will remember that we are told of the first man that "The Lord God formed man of the dust of the ground." But where did this dust of the ground come from? This question is answered for us in the thirty-third psalm, where we learn that "By the Word of the Lord were the heavens made, and all the host of them by the breath of His mouth." This world, like all the other worlds,—the planets and stars that we see shining in the heavens at night,—is one of "the host of heaven," and "all the host of them" were made by the breath of the Lord's mouth. That which gave to each thing its own shape and character was the Word that God spoke when He breathed it into existence.

Perhaps this is a new thought to you,

and though you of course believe it, because the Word of God tells us that it is so, you wonder how it is that the solid, material things that you see around you, the earth, the rocks, the trees, the animals, and even you yourselves, could be formed from the breath of the Lord.

You may understand this better when you remember that everything can be changed by heat into the invisible gases that are in the air. For instance, if you put a stick of wood into the fire, the heat will soon turn it back again into what it

Lord, as His Word tells us, that contains all the elements from which this and all the worlds were formed. And therefore when "the Lord God formed man of the dust of the ground," He was taking some of His own substance, and shaping it into His own image. Then He breathed into man's nostrils the breath of life, and so His first human child was made,—born of God, for "Adam was the son of God."

But all that God did for this first man, He has done for every child of Adam. Every one has been formed by God from

Little-beam-of-silvery-light,
Who-has-made-you-shine-so-bright?
"Twas-our-Father."

Little-bird-with-golden-wing,
Who-has-taught-you-how-to-sing?
"Twas-our-Father."

Little-blossom,sweet-and-rare,
Who-has-made-you-bloom-so-fair?
"Twas-our-Father."

Little-streamlet-in-the-dell,
Who-has-made-you-can-you-tell?
"Twas-our-Father."

Little-girl-with-face-so-bright,
Who-has-made-your-heart-so-light?
"Twas-our-Father."

Who-has-made-your-throat-to-sing-
Like-the-merry-bird-of-spring?
"Twas-our-Father."

All: 'Twas-our-Father;God-above
He-has-made-us;He-is-love.

was made from,—gas and sunbeams. You see in the bright blaze the sunlight that was stored up by the plant when it was growing; the gas that it gathered from the air escapes up the chimney, and what have you left? Just a little ash, that in a hotter furnace would be all burned up, and changed into gas that could not be seen any more than the air that you breathe. If the whole world should be burned in this intense heat, it would pass away, leaving nothing visible behind.

From this you may be able to understand better that it is the breath of the

the dust of the ground, and into every one He has breathed the breath of life.

Notice what David said of himself, and this is just as true of you and me: "Thine eyes did see my substance, yet being unperfect, and in Thy book were all my members written, which in continuance were fashioned, when as yet there was none of them."

This tells you that long before you came into this world, your Heavenly Father thought of you, and was preparing your substance in the dust of the ground. And at last, when all was ready and the

fulness of time was come, He formed that substance into a living being bearing His own image, and *you* appeared in this world,—a child of God into whose nostrils He breathed His own breath of life.

Think, then, how greatly He must love you. He says: "Can a mother forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

But O, He has so many "prodigal sons," those who have wandered away from the Father's house, and who will not own Him as their Father, and obey Him. And there are many, many more who know nothing of Him. No one has ever told them the wonderful story of their own creation, and their Father God.

But Jesus, the only begotten Son, has come into the world to bring us all back to the Father's house, to "bring many sons unto glory." And "as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name."

He came to show us the great love of our Father for His children, to make us know God, that our hearts might be won to love Him and that we might obey and serve Him for ever. Though our hearts are so sinful that we cannot of ourselves do the things that are pleasing to God, His Word says that "because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying, Father!"

When the Spirit of Jesus the Son comes into our hearts, we know that God is our Father, for "the Spirit itself beareth witness with our spirit that we are the children of God." The Spirit of the Son is the spirit of obedience; it makes us love to please our Heavenly Father, and to do His will, for Jesus said: "I delight to do Thy will, O My God; yea, Thy law is within My heart." So the Spirit of Jesus writes the law of God the Father in our hearts; it sheds abroad the love of God in us, and "this is the love of God that we keep His commandments."

Does it not then mean a great deal for us to come to God with the words "Our Father" upon our lips? Let us not take this sweet and holy name in vain, but ask Him to fill us with the loving, obedient Spirit of His Son, that like Jesus we may "do always the things that please Him."

God says to us: "Wilt thou not from this time cry unto Me, My Father, Thou art the guide of my youth?"



A LESSON FROM THE SPIDER'S WEB.

A SCHEMING old spider, whose web was far wider
And longer and stronger than those of the rest,
Sat musing one day in a satisfied way,
'Mong the bones of the victims he'd caught in
his nest.

And the crafty old fellow, with sides fat and
yellow,

Thus said to himself: "It is strange, I declare,
That the flies will still come when they *know*
I'm at home,

And they see all these skeletons hung in my
lair.

"I sat here one day, when there came by the way
A silly young bottlefly buzzing along;
He tossed up his head, and so boastingly said,
'I'm sure there's no danger, because I'm so
strong.

"With one stroke of my wing I'll demolish this
thing,

Where so many poor, weak, foolish creatures
have died;'

Then in vain, pompous way the young bottlefly
gay

Rushed up to the web in his confident pride.

"But these strong little strings caught his silvery
wings,

And soon to his horror the bottlefly found
That he, too, must die, like a poor, common fly,
Though he fluttered and tugged and buzzed
wildly around."

MORAL.

Look out, my boys! you are brave, I know,
But shun ye the paths of wrong;
Look out, look out for the wily foe,
Lest he bind you fast in his web; for oh,
The fetters of sin are strong!

MRS. L. D. AVERY-STUTTLE.

DO YOUR DUTY.

ALL you have to do is simply your duty. I stood in a factory a short time ago, and learned a deep lesson. As I entered, all seemed confusion—the buzz of machinery, the whirl of everything dazed me. But I soon saw that all was right, and that each one was doing the task assigned to her. I stood and looked at a young girl whose work was to untie knots in the threads as they were passing over the wheel. All day long she simply untied knots. Now if she had said, "This is such a little thing to do, and I get so tired of it, I think I will try to do what the girl next to me is doing," she would have damaged the whole work. The simple thing of untying the knots had to do with the beauty and finish of this whole design. —*Selected.*

HIGH SEASONING.

AUNT JUDITH'S long dining-table was not long enough for all the relatives who had come together at her home; and therefore another table had been spread for the children.

There were Elliot and Evelyn Curtis, who lived near Aunt Judith; and there was Rheba Norris, who had come with her mother from a distance for a visit, and there were others whose names you will not care to learn.

Elliot was the oldest of all these cousins, and he acted as host at the children's table.

"Rheba, have some mustard," he said, but Rheba did not take any of it, nor any of the pepper that he offered her.

Elliot said he was sure her food would taste very insipid without such seasoning. (He seemed not to remember that it is rude to make unpleasant remarks about any food at table, or to urge persons to eat what they do not want.)

Rheba replied that she did not like her food highly seasoned; but her cousin told her that if she were used to it so, she would not like it without the seasoning. Then Rheba declared that she did not want to become used to mustard and pepper if they would spoil her taste for anything that is good; and she was sure they would not make food taste any better than it now tasted without them. Besides, she had been taught that such things are not healthful.

These young folks knew that they ought not to hold disputes at table; and therefore after they talked of pleasanter things, that they could agree about.

After dinner, Elliot proposed that Rheba go with his sister and him to a *matinée* the next day; and she went to her mamma for permission.

Mrs. Norris learned that the *matinée* to which Elliot proposed to go was a very exciting entertainment, and she was not willing that Rheba should go. But she did not like to disappoint her young daughter; and she tried to help her see that it is not well to attend such places. She had heard some of the talk at the children's table, and now she said:—

"My dear, I heard you say something to Elliot about not wishing to spoil your taste for good, simple food; but exciting amusements are much like high seasonings. They cause people to be dissatisfied with home life, quiet study, and simple recreations. Such entertainments are as unhealthful for the mind as pepper is for the body."

Then Rheba remembered that the pupils in her school who went to many parties and other places of amusement, were quite discontented. They were always wishing for some excitement. And she agreed with her mamma, that it is not well to begin using such high seasonings for the mind. —*Mrs. Ada D. Wellman.*



TRAFFIC IN EUROPEAN PORTS.

THE figures have been recently given for the maritime traffic in the principal European ports for the year 1898, according to the official statistics. The port of London comes first for the number of ships as well as the tonnage; in 1898, it received 11,306 vessels of a tonnage of 9,400,000. After London follow, in the order of tonnage, Hamburg, with 7,990 vessels and 6,700,000 tons; then Antwerp, with 5,358 vessels and 6,500,000 tons; Liverpool, with 3,652 vessels and 6,200,000 tons; Rotterdam, with 5,881 vessels and 5,400,000 tons; Marseilles, 4,141 vessels and 4,400,000 tons. Genoa has 2,339 vessels and 2,500,000 tons; then come Havre, with 2,375 vessels and 2,300,000 tons; and Trieste, with 8,708 vessels and 2,100,000 tons; then Bremen, 2,494 vessels and 2,100,000 tons; and Amsterdam, 1,734 vessels and 1,400,000 tons.

Since 1871 the tonnage has almost doubled at Liverpool. It has more than doubled at Bremen, Trieste, Genoa, Marseilles and Havre; tripled at London, and more than tripled at Antwerp, Amsterdam and Rotterdam. At Hamburg it has almost quadrupled. In 1871, Liverpool took the lead with 3,300,000 tons, then came London with 3,100,000 tons, all the other ports being far in the rear. Antwerp, Hamburg, and Marseilles received but 1,800,000 tons. London has surpassed Liverpool since 1875; and Antwerp and Hamburg also surpassed it in 1893. Antwerp even took second place in 1897, but yielded it to Hamburg in 1898.

The increase of tonnage is due especially to the increase in the dimensions of vessels. From 1871 to 1898 the actual number of vessels has diminished for the ports of Marseilles, Havre, Genoa and Liverpool; it has increased at least 12 per cent. for Bremen, Trieste, Antwerp, Amsterdam, and 27 per cent. for London; for Rotterdam it has increased 65 per cent., and for Hamburg 90 per cent.

MEETING-PLACE OF THE DRIFTWOOD.

IT is not easy to imagine that logs and timber which have drifted out to sea from California, China, India, Washington, and Japan, have a common meeting-place. Yet upon the coast of Alaska is to be found the harbour toward which timber has been drifting for centuries from Asia and the American coast. There, in the wonderful

haven of driftwood, which is one of the greatest curiosities that travellers have encountered in that northern land, tree meets tree, and the growth of one continent finds itself side by side with the timber of another.

It is easy to identify logs and trees of different lands. There the traveller sees fine logs of the camphor-tree rubbing against mahogany, redwood, and pine. Some of the logs from the State of Washington have on them the names of the men who felled them, as well as of the sawmill which should have received them, but to which they were not destined to go.

Logs eight feet in diameter are in this novel collection, and entire trees a hundred and fifty feet long, uplifted by the roots and cast into the sea by some great storm, are stranded there also. From the beach these trees may be occasionally seen floating shoreward, their roots standing up above the waves, their long voyage from some distant land all but ended.

The haven lies on the Alaskan coast between Yaktag and Kayak island, some twelve or fifteen hundred miles northwest of Seattle. One beach after another has been formed by the floating timbers, and a little way back from the shore the deposits are so old that in some places the wood is petrified, while deeper in the earth it has turned into coal.

The newer logs are without bark, and are as hard as stone. They have all taken on a whitish appearance. In places the timbers are piled twenty feet high, although in other spots they rise only to a height of four or five feet.

The haven of driftwood owes its existence to the action of the tides, the Japan current and other ocean currents, which bring the timber in the direction of the Alaskan coast, and the peculiar formation of the shore-lines accomplishes the rest.—*Youth's Companion.*



—The Viceroy of India telegraphs that the number of persons in receipt of relief has fallen to 1,422,000.

—Prince Christian Victor, grandson of the Queen, who was serving with the troops in South Africa, died October 29.

—Professor Max-Müller, the eminent philologist, who has been professor at Oxford for half a century, died on the 28th ult. at the age of seventy-seven.

—The King of the Belgians has just signed a decree by which every Belgian resident in Belgium at least sixty-five years of age, workman or ex-workman, in necessitous circumstances, may obtain from January 1, 1901, an annual pension of £2 12s.

—M. Frederic Godet, the well-known theologian and author, who was for some time tutor to the Emperor Frederick, died October 29 at his home in Neuchâtel, Switzerland.

—According to native reports the Boers have destroyed several native kraals between Modder Poort and Clocolan, as punishment for giving the British information regarding Boer movements.

—The Norwegian Government has just decided to impose a special tax on all those who do not serve in the forces, the amount of the impost to be determined at the next session of the Storting.

—An explosion on the premises of Tarrant & Company, chemists, of New York, October 29, resulted in the destruction of several surrounding buildings, and the loss of more than a dozen lives.

—A project is on foot on the Continent to found a daily and international newspaper devoted to the Roman Catholic cause. The paper will emanate from Brussels, where already offices have been taken for that purpose.

On Monday, October 29, several severe shocks of earthquake visited Caracas and the surrounding districts in Venezuela, doing immense damage. The town of Guarenas is reported entirely destroyed, and twenty-five persons killed.

—Roumania would appear to be the most illiterate country in Europe. The last census shows that in a population of nearly 6,000,000 nearly 4,000,000 can neither read nor write, and that only a little over 1,000,000 have any education at all.

—In a recent attempt by General Paget to enter into negotiations with General Botha for surrender, the Boer commander admitted that all is over, but said that it was impossible to treat on the subject of surrender as long as any of his followers wished to continue the struggle. Ex-president Steyn is also said to be urging the scattered Boers to continued resistance.

—The Free Church of Scotland and the United Presbyterian Church have just formally united, and the event was celebrated with great ceremony. The union is considered the greatest ecclesiastical event since the Disruption in 1843. The new United Free Church of Scotland will be a body composed of over 1,700 ministers and about half-a-million communicants, and having an income of more than a million pounds sterling.

—The harbour works of Vladivostok, Russia, especially the repair of the Tsarevitch Nicholas Dock and the construction of two new dry docks, having a length of about 700ft., are being actively pushed forward. It has also been decided to build two ship-building yards for the construction of ships up to 3,000 tons. The Minister of Marine has further resolved to increase the number of docks in the Baltic ports, beginning with Revel.

—One of the largest crowds ever seen in London, far outnumbering that on Jubilee Day, gathered on Monday the 29th ult., to witness the home coming of the City Imperial Volunteers. It is said that over 2,000 persons are known to have been injured by the crush, and the St. John's Ambulance Association treated 1,150 cases, many of which had to be taken to hospitals. Several persons were killed. The Volunteers found the march through the dense mass more difficult in many places than any of their marches in Africa.

—Last year Prince von Arenberg, a member of one of the most notable German families, and Lieutenant in the German West African military force was cashiered and sentenced to three years' imprisonment for the brutal murder of a native servant. The Kaiser refused to sanction the sentence, on the ground that it was wholly insufficient if the prisoner had committed the crime, and ordered a new trial. As the result, the first verdict has been confirmed, and the punishment is eighteen years' imprisonment in a fortress.

A REMARKABLE SITUATION

HOW DID IT COME ABOUT?

THE New Testament was all written from six to sixty years after the crucifixion, resurrection, and ascension of Christ, therefore it was well into what is called "the Christian dispensation." It was written for Christians, by Christian men. Those men wrote as they were moved by the Holy Ghost, so that their words were not their own; but were the words of God. See 1 Cor. ii. 13; 1 Thess. ii. 13. They were therefore not swayed by early training or Jewish prejudice, for the Holy Spirit is not susceptible to such influences. Therefore the fact that the seventh day of the week is everywhere in the New Testament called "the Sabbath day," is evidence that that is its rightful name—that the term "Sabbath" belongs to it, and to no other day. The Holy Spirit makes no mistakes; therefore the fact that it calls the seventh day the Sabbath thirty years after the resurrection is ample evidence that the seventh day is still the Sabbath. . . .

But now we are met by the fact that nearly all the professed Christians in the world are keeping, with varying degrees of strictness, the first day of the week. No one can deny this. Nor can it be denied that this has been the case for centuries. While there never has been a time when there were not people who kept the seventh day holy, as the Sabbath of the Lord, there is no question but that for more than fifteen hundred years the large majority of professed Christians have disregarded the seventh day, and have observed the first day, although not by any means always as the Sabbath day.

The question therefore naturally arises: How did this come about? If the seventh day is the Sabbath of the Bible, of the New Testament as well as of the Old, why is the professed church of Christ generally keeping another day? This is a fair question, and to answer it fairly is the object of this little pamphlet.

The foregoing paragraphs are quoted from the introduction to a timely and interesting pamphlet by the editor, entitled,

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EVERYDAY PHYSIOLOGY.

THE AIR WE BREATHE.

LIFE is the gift of God. It is the spark which imparts the living properties to what would otherwise be a mass of dead matter. To sustain life the Creator gives us sunlight, air, water, and food, and such an abundance is provided of these necessities that none need lack.

In the beginning God provided man with a beautiful garden containing "every tree that is pleasant to the sight, and good for food." Here man lived on the fruit of the garden, surrounded by the beauties of nature. Daily he communed with the God of nature, and his life was one continual day of sweetest bliss. He breathed pure air, he drank the purest water, and the fruit of the garden, the best possible food for man, was provided for him in abundance.

Such were the conditions of life in the beginning, and such would have been the conditions to-day had not sin entered, and caused man to fall from his perfect estate, and lose his beautiful home. But we still have the lesson as recorded in Holy Writ, to teach us how we ought to live.

Air has been called a gaseous food. Pure air is composed of nitrogen and oxygen. Nitrogen is an inert gas, serving to dilute the oxygen, which is the essential constituent, and which forms about one-fifth of the volume of the air. Oxygen is necessary for the sustenance of life. Without it animals and plants would very soon perish. It is a most important requirement of the body, and if the supply were suddenly cut off, the animal would cease to live in a few minutes.

On this account air is provided in abundance free of cost for man and beast. It would not be worth the trouble to make merchandise of air and sell it at so much a gallon, for it is so abundant and circulates freely everywhere. Both rich and poor may breathe it alike.

Unfortunately air is not always pure. Too often it contains poisonous gases and various foreign matters which render it more or less harmful according to the amount of these extra ingredients that it contains. Some of the impurities are exceedingly dangerous, and soon prove fatal.

If a person is sleeping in a small, close room, and the gas-light is extinguished without turning off the gas, he will be found dead by morning. In other words ordinary illuminating gas is a dangerous poison, and cannot be inhaled for any

length of time without disastrous consequences. Unlike oxygen it cannot sustain life, and, soon displacing the oxygen of the air, it causes death.

Ordinary air contains a small amount of carbonic acid gas, a poison thrown into the air from the lungs of all animals. It is a waste substance formed in the various processes of life, and thrown off by the body as soon as possible. All breathed air contains this gas, and that is why it is not fit to breathe again until purified.

Besides carbonic acid gas, impure air contains other waste substances that are constantly being thrown out from the living organism. These are known as organic poisons, and give the used air a musty, foul odour, which indicates their harmful character. Air also contains a varying amount of dirt, which is constantly flying about in the form of dust, as well as germs, many of which are the carriers of disease.

When these impurities are present in more than minute quantities they have a detrimental effect upon the health. They interfere with the activities of life, and tend to destroy it, and pave the way for disease and death. Hence the great importance of breathing only pure air.

A. B. O.

DRINKING AT MEALS.

A POPULAR writer on health topics, ridiculing the objections raised against drinking at meals, says: "It is not possible for any normally constituted human being to eat his way through the first quarter instalment of a modern dinner of overheated made dishes and greasy viands, without experiencing a distinct longing for a cooling diluent, and before the end of the second course that craving assumes the urgency of positive distress, but the sufferer is warned to forbear."

The writer continues in the same strain, but it is unnecessary to quote further. His presentation of the case may look plausible, but it is poor reasoning nevertheless, for there is no necessity for the "overheated made dishes and greasy viands." Of course, if the alimentary tract is to be set on fire by the food we eat, it follows that a cooling liquid is needed to put out the fire. If the delicate lining is irritated and inflamed by pepper and mustard and similar hot things, there is a natural call for water to reduce the inflammation.

But what has the stomach done to receive such abuse? Who would think of putting pepper in the eye? And yet the eye is not more delicate in its structure than the digestive organs; the only difference being that it has a larger nerve supply, and on that account such abuse would meet with more intense pain.

Let it be said with all distinctness that the "normally constituted human being" would utterly refuse to partake of such a meal as has been described. He comes to the table with a craving for nourishing food, not stimulants and spices; he is not thirsty, but hungry; and a meal of simply prepared grains, with fresh fruits and nuts, will perfectly satisfy his needs. The purpose of cookery is to render food more easy of digestion and assimilation. The idea of many modern cooks seems to be to make the food "taste good," and incidentally to make it as indigestible as possible.

The free use of condiments, coupled with a decided tendency to unwholesome mixtures, is responsible for making the diet of many vegetarians and would-be food reformers fully as detrimental to health as that of moderate users of flesh meats. The result is that one not uncommonly meets with vegetarians who are free to admit that they are not exactly thriving on the diet they have chosen, but who fall back for comfort on the thought that they are at least sparing the lives of the lower animals.

Such a position is the height of inconsistency. The cause of vegetarianism does not call for martyrs. It has no use for them. They do harm instead of good, for they are all sign-posts pointing the wrong way. What we do need is intelligent cooks and house-wives, who will prepare food that is healthful, nourishing, and at the same time palatable, by skilfully retaining the natural flavours of the grains, vegetables, and fruits that enter into the dietary. A meal composed of such dishes, in proper variety, and including plenty of fruit, either fresh or stewed, will be complete without drinks of any kind, and will be satisfying alike to the normal palate and the normal digestive organs.

M. E. OLSEN.

HOW TO SERVE GUESTS BEST.

ONE may be ever so well prepared to receive her visitor, and yet make life a burden to herself and her household during the visit by trying to do too much to entertain her guest. A little extra work, of course, is inevitable, but it is a great mistake to change the whole routine of family life because a friend has come to share it. Almost anyone would feel extremely uncomfortable if she felt that her visit was causing so much trouble. The ordinary way of life, with but little change, ought to be good enough for anyone but the most formal of visitors.

Of course it is not right to invite persons to one's house and serve them with scanty and ill-cooked food, or at an untidy table; but neither has one a right to treat her own family in that way. What is proper for the family is proper for the informal guest; and the wise housekeeper will serve

her visitors such meals as she is accustomed to have every day, and save herself the expenditure of thought and labour which more elaborate meals would entail.—*Demorest's Magazine.*

FRUIT IN SEASON.

THE APPLE.

THIS most wholesome and delicious fruit is very fortunately almost always in season, thanks to its splendid keeping qualities. In the brief space allotted to this subject we can only present a few fragments of what could be said about the apple.

For centuries this fruit has been held in high esteem by all classes of people. Indeed the old Norsemen regarded it with such favour that they held it to be the food of the gods. The apple is enjoyed alike by old and young, children being especially fond of it.

The apple is one of the most universal of fruits. It is produced in abundance in Canada and the United States, in Germany, France, Denmark, Australia, Tasmania, and many other countries, as well as in England. The fruit is easily shipped by rail or water, and keeps remarkably well.

To select apples is a science of itself. There are many varieties, some of which are inferior in flavour, while others are tough and fibrous, and undesirable on that account. The best apples are mellow and juicy, and are easily reduced to a fine pulp.

First, the apple should be thoroughly ripe, and that means that it is free from indigestible raw starch, all of which has been converted into sugar.

The deepness or intensity of the colour is a valuable guide in determining the quality of the fruit. A red apple when ripe has a deep red colour, a yellow apple has the yellow colour intensified when it is properly ripe, and so on. The more perfectly ripe the apple, the finer the flavour. It is the unripe fruit that is tasteless or even unpleasant in flavour.

Secondly, the fruit should be sound, and free as possible from bruises, for otherwise it will not keep well. A partially rotten apple is hardly fit to eat, and if used at all the rotten portion should be carefully removed. The rot is a form of putrefaction or decay, and makes the fruit unwholesome or even harmful at times.

Thirdly, the fruit should be well cleaned before it is eaten. This is especially true of fruit that is to be eaten fresh. To cleanse the apple, wipe with a moist cloth to remove all the dust, then burnish with a clean, dry cloth. This brings out the colour, and makes it more attractive. Apples should be pared before eating, as the skin is composed of cellulose, which is indigestible, and may give rise to stomach disturbance.

Fourthly, the apple should be properly chewed like other food, otherwise it is only imperfectly digested. Again it should not be eaten indiscriminately between meals, but rather with the food. Eating between the meals is a bad habit, that should be discontinued at once. It is much better to take all food at regular intervals.

Apples do not combine well with milk foods or vegetables, and when eating such food it is better not to use fruit. On the other hand fruit of all kinds, including of course the apple, combines very well with breads, grain preparations, and nuts. Such a meal is as near perfection as anyone can obtain, and is alike fit for king or peasant. It is simply prepared, inexpensive, and yet very nutritious and wholesome.

One of the very best of foods for the sick is baked mellow, sweet or mildly acid apples. The mild, sweet apple is best, as it requires no sugar, and when properly prepared can be taken with impunity by almost any invalid. The apples are baked in their jackets, but of course the tough skin should not be eaten.

Again, apples may be pared and stewed with other fruit, such as figs, raisins, or dates. In this case tart fruit may be used, as the figs or raisins will serve to properly sweeten the combination.

The idea seems to prevail that any quality of fruit will suffice for cooking, but this is erroneous. True, the process of heating will kill the germs and larger forms of life that may be present, but it will not remove the decayed matter nor other impurities. Only sound fruit should be used, and this should be cleaned and as carefully prepared as if for eating fresh.

A. B. O.

PRECAUTIONS RELATING TO THE FEEDING OF INFANTS.

Weaning.—Under this head it is important to call attention to the following points:—

1. The proper time for weaning a healthy infant is at about one year of age. Very weakly children sometimes require longer nursing. The custom practised by some women of prolonging the nursing period to two years or more is injurious to both mother and child.

2. As a rule, children should not be weaned in hot weather, as slight changes in diet are often sufficient to produce serious disturbances at this season of the year.

3. Weaning should be avoided when the child is cutting teeth.

* * *

Harmful Practices.—The long-continued use of lime-water or alkalies of any sort in the food of infants is detrimental, resulting

ultimately in indigestion. The same is true with reference to the use of pepsin, pancreatin, or other digestive agents. A child fed upon predigested food ultimately loses its power to digest.

* * *

Food Formula for Infant Feeding.—Cow's milk mixture, a substitute for mother's milk:—

Milk.....	1 oz.
Cream.....	2 oz.
Bicarbonate of soda.....	1 gr.
Milk-sugar.....	3 dr.
Water sufficient to make.....	8 oz.

The quantity of cream and milk should be gradually increased as the child's age advances.

* * *

Barley-Water.—Boil one tablespoonful of whole barley in an enamelled saucepan or a double boiler for five minutes, and throw the water away; then add one and one half pints of water, slowly simmer down to one pint, and strain. To be used for diluting milk, or as a substitute for it when cow's milk does not agree, and in cases of vomiting.

* * *

Barley-Water and Cream.—Five parts of barley-water made as directed in the foregoing recipe, one part of sterilised cream.

* * *

Barley-Water and Eggs.—Barley-water ten ounces, white of an egg, milk-sugar three teaspoonfuls, cane-sugar one tablespoonful. Mix well; do not boil. The barley-water should be at blood heat when the egg is added.

* * *

Rice-Water.—One heaping tablespoonful of rice, washed well. Add a quart of warm water. After soaking for an hour in a warm place, boil until reduced to one pint; strain. Use the same as barley-water.

* * *

Toast-Water.—Pour one quart of boiling water over three slices of zwieback—bread toasted well until browned all the way through. Allow it to stand until cool; strain. Useful in cases of vomiting in feeble infants, when other foods are not retained.

* * *

Oatmeal-Water.—One tablespoonful of fine oatmeal, one pint of boiling water. Boil for one hour, keeping the quantity of water good; strain. To be used for diluting milk instead of plain water.—*J. H. Kellogg, M.D.*

Little Dot.—"What's the matter with my nose, mamma?"

Mamma.—"You went out yesterday without your overshoes, and got your feet wet."

Little Dot.—"Well, I don't see why that should make my nose wet."—*Selected.*

The Present Truth.

"I am the way, the truth, and the life." "And lo, I am with you always, even unto the end of the world."

LONDON, NOVEMBER 8, 1900.

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WHOEVER is satisfied with doing less than his best a part of the time will eventually be content to do his worst all the time.

THE *Scientific American* says that the beer which is consumed throughout the world in a single year would make a lake three and three-quarters miles long, one mile wide, and six feet deep.

A GOOD man thinks that others are better than himself; a wicked man thinks that others are worse than he is. A sure sign that a sinner is on the road to righteousness is that he begins to think himself the worst person in the world.

THERE is only one thing that stands in the way of our attaining knowledge, or which can cause us to lose it when once we have it, and that is the love of sin. "If any man willeth to do His will he shall know of the teaching." But sin is deceitful and a man who knows the truth perfectly may by looking upon any sinful practice with longing eyes, and then pursuing it, lose all his knowledge. True wisdom and knowledge cannot be separated from godly living.

"Read, and You'll Know."—This was the statement continually repeated by an old teacher to the young people whenever they expressed a wish for knowledge on any subject. It is pre-eminently true in the realm of religion; for "by faith we understand," and "faith cometh by hearing, and hearing by the Word of God." Only we should go a step farther back than the old man did, and say, "Believe, and you'll know." "All things are possible to him that believeth." There is no height or depth of knowledge that is not possible to the one who reads the Bible with a heart open to receive all that it has to impart, and for the purpose of glorifying God in his body and spirit. To such God

makes Himself known, and in Him are hid all the treasures of wisdom and knowledge.

AND this again demonstrates the fact that the best things are the easiest to obtain. The most valuable possessions cannot be purchased, but are to be had for nothing. The Bible contains the key of all knowledge, the sum of all wisdom, and it is the easiest book in the world to understand. The reason why so few understand it is that they go at it in a hard way. They think that they must work the knowledge out of their own brain, whereas in order to understand the Bible one has only to believe. He has not to build up a system, but simply to believe each individual statement and allow the Holy Spirit to bring the various parts together in his mind, for whatever purpose they are needed. Our study is to know what God has said; His part is to make it clear to us.

SATISFIED WITH GOOD THINGS.

ONE of the things for which the psalmist calls upon his soul to bless the Lord is that "He satisfieth thy mouth with good things." Ps. ciii. 5. This is no small thing, and it means far more than people are accustomed to think. It is not merely that He "giveth us richly all things to enjoy," withholding no good thing from us, although that would be enough for everlasting thanksgiving. But the greatest blessing of all is to be *satisfied* with good things. It is one thing to receive good things, and quite another thing to be satisfied with them. Good things are simple, and there are few people who have simple tastes. Our so-called "natural tastes" are, because of our birth and training, wholly unnatural. There is scarcely one of the good things that God has given us to eat, that is not almost universally smothered with condiments of one sort or another before it is eaten. All sorts of things are devised to stimulate the appetite, which refuses to be satisfied, and which gets more and more dissatisfied, because nothing can give satisfaction except that which is good; and whatever God has made good is good in itself, without any addition whatever.

"But," some one says, "we must enjoy what we eat, or else it will not digest well, and will not do us any good." That is true, but it by no means signifies that we should eat everything that our untamed, capricious appetites crave. It simply shows the necessity of learning to like that

which is good. Appetite must wait upon reason, and be controlled and instructed by it.

Our natural appetites are like spoiled, unruly, untrained children, and must be treated in the same way that such children ought to be treated. No wise person would think it necessary to let such a child have his own way in everything. He must be instructed as to what is good, and until he is able to choose for himself, and choose well, some one must choose for him. He must not once be indulged in his waywardness, if his evil habits are to be broken. If his confidence is gained, and his conscience is awakened, and his will brought into harmony with the right, the task of reformation will be a short one: very soon he will go in the right way as naturally as he used to in the wrong way, and will find infinitely more satisfaction in it. In fact, for the first time in his life he will know what satisfaction is, and that satisfaction in doing the right will be one of the strongest safeguards to keep him from the evil.

"That which is not good, is not delicious
To a well-governed and wise appetite."

Just so it is with our tastes. We have been accustomed to be swayed by them, yet the more we gratified them the less were we satisfied. Now when we learn what is good, and see that it is good because it comes from the hand of God, and know that it must be the best thing for us, we shall believe that it tastes good to an undepraved or a regenerate appetite, and so we shall teach ourselves really to like it. It is surprising how quickly one can teach himself to like the good when once firmly convinced that it is good. And then for the first time is one really satisfied. One finds life itself full of enjoyment, and is no more under the necessity of seeking for something to make it enjoyable or endurable. To be satisfied with that which is good, so that never a longing desire arises for that which is evil, is one of the greatest blessings that God bestows upon us, and it is wonderfully easy to learn when one sets himself to learn at the source of goodness. "O taste and see that the Lord is good; there is no want to them that fear Him."

INDIAN FAMINE FUND.

P. T. Reader, per Miss May Griffith...	1	6
Mrs. Clark, per W. T. Miles, Croydon...	3	
H. B., " " " " " " " " " " " "	2	0
P. T. Readers, Rotherham, per H. Casson	1	0
" " " " " " " " " " " " " " " "	1	0
" " " " " " " " " " " " " " " "	79	6 11½
Amount previously acknowledged.....		
Total,	£79	12 8½