

# PRESENT TRUTH

GO YE INTO ALL THE WORLD  
HOLY BIBLE  
AND PREACH THE GOSPEL  
THY WORD IS TRUTH

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## A LESSON FROM A PROPHET.

THE birth of John the Baptist had been foretold

by prophets, and an angel was sent to notify Zacharias of the event. The heavenly messenger expressly enjoined upon the father to bring up the child with strictly temperate habits. Some may enquire why the Lord should be thus particular; but God, who made man, knew that Satan's most powerful temptations would be on the point of appetite. Through the indulgence of appetite, the physical, mental, and moral strength becomes enfeebled; and lest Zacharias should follow the prevailing custom, God sent an angel from the courts of heaven with directions for the training of this child of promise. It was necessary for him to have a simple, unstimulating diet, in order to prepare him to accomplish his sacred mission. And it is said of him: "The child grew, and waxed strong in

spirit, and was in the deserts until the day of his showing unto Israel."

the great pressure of temptation he would meet in mingling with society. He feared his character would be moulded according

of life; his food was simple; his clothing, a garment made of camel's hair, and confined about the waist by a leathern girdle.

But although John passed his childhood and youth in the desert, he was not unreconciled to his life of hardship and seclusion. So far from being lonely, gloomy, or morose, he enjoyed his life of simplicity and retirement, and his temperate habits kept all his senses unperturbed.



AND John was not indolent. He was thus secluded from the world, that he might secure a sound education from God's written Word and the great book of nature. The mountains and perpetual hills, the ever-flowing brooks, were company for him. Through them he communed with God. Everything that surrounded him in his mountain home was to him a book of instruction, containing lessons of the deepest importance in regard to the character, the benevolence, and the love of God.

to the prevailing customs of the Jews; and he chose to separate himself from the world, and make the wilderness his home. He denied himself the ordinary comforts

John had a special work to do for God. He was to deal with the sins and follies of the people. In order to be fitted for this important public work, he must qualify

JOHN did not feel strong enough to stand

himself in private by seeking heavenly knowledge. He must meditate and pray, and by studying become acquainted with the prophecies and the will of God. Away from the busy world, whose cares and alluring pleasures would divert his mind and pervert his thoughts and imaginings, he was shut up with God and nature. Here he would not be influenced by evil surroundings, his understanding would not be blinded, nor his spirit become familiar with wickedness. In the calm retirement of the wilderness, John became strong in spirit. By his strictly temperate habits he secured to himself physical, mental, and moral health. His discernment was clear, his judgment correct.

JOHN accustomed himself to privations and hardships, that he might be able to stand among the people as unmoved by circumstances as the rocks and mountains of the wilderness that had surrounded him for thirty years. A great work was before him; and it was necessary that he should form a character that would not be swerved from right and duty by any surrounding influence. He was to lead out as a reformer, and by his abstemious life and plain dress rebuke the intemperate habits and sinful extravagance prevailing among the people. The indulgence of appetite, especially in the use of wine, was destroying the health and weakening the intellect, so that the people did not regard sin as offensive to God. His work required firmness and integrity; for he would have opposition to meet from those whose hearts were given to pleasure and the gratification of appetite. He was to reprove the wrong and vindicate the right. He was fitting himself to understand the peculiarities of human minds, and learning how to move hearts.

JOHN was an example to the young people in these last days, to whom have been committed important and solemn truths. God would have them temperate in all things. He would have them see the necessity for the denial of appetite, for keeping their passions under the control of reason. This is necessary, that they may have mental strength and clearness to discern between right and wrong, between truth and error. There is work for every one of them to do in the vineyard of the Lord, and He would have them fit themselves to act a useful part.

MRS. E. G. WHITE.

### THE BASIS OF SOBER LIVING.

\*(Titus ii. 1-15.)

THE Epistle of Paul to Titus was written for the special purpose of directing him how to "set in order the things that are wanting," and is therefore full of instruction and exhortation. Titus had been left in Crete, a country whose inhabitants were proverbial even among people of loose character for their wickedness and baseness; consequently there was need that those who had professed Christ should be specially on their guard. The epistle is most strikingly applicable to believers in the present day, when the state of things all over the world is getting to be like that of Crete in the days of Paul and Titus. Referring to some who were even making a profession of Christianity, and were setting themselves up as teachers, Paul wrote: "They profess that they know God; but by their works they deny Him, being abominable, and disobedient, and to every good work reprobate." Titus i. 16. This corresponds exactly to what the same apostle wrote to Timothy concerning "the last days," when men should be "lovers of their own selves," "having a form of godliness, but denying the power thereof." 2 Tim. iii. 1-5. Then "they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. 3, 4.

This being the state of things, it is most fitting that the exhortation should come to us (for we can leave Titus out of the case, and consider the epistle as addressed to us personally): "Speak thou the things that become sound doctrine." The instruction that follows covers the duties of all classes—aged men, aged women, young women, young men, and servants. It is plain, and no one can fail to understand it. It is not servants only, but all, who should so live "that they may adorn the doctrine of God our Saviour in all things."

### THE MEANS OF SALVATION PROVIDED.

THEN comes not only the reason why we should thus live and speak, but the means whereby we may be able to do it: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly

and righteously and godly in this present world." The gracious goodness of God is the ground of repentance. "The goodness of God leadeth thee to repentance." Rom. ii. 4. "I, if I be lifted up from the earth," Christ said, "will draw all men unto Me." The grace of God that brings salvation ("by grace are ye saved") has indeed appeared to all men, but many close their eyes to it, or else all would be saved; for "they that know Thy name [Emmanuel, God with us] will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee." Ps. ix. 10. "The love of Christ constraineth us," for all were dead, "and He died for all." One would certainly say that when people are in danger of destruction, the knowledge that a sure way of escape is provided would be all the incentive necessary to lead them to accept salvation.

But it is not merely the case that the revelation of the grace of God furnishes an incentive to right living. It provides the means. It brings salvation. The Gospel of Christ "is the power of God unto salvation to every one that believeth." It not only tells us what we ought to do, but it makes known "the power that worketh in us" (Eph. iii. 20) "to do exceeding abundantly above all that we ask or think." Jesus Christ is "the power of God" (1 Cor. i. 24), and He comprehends in His own person all "the everlasting power and Divinity" that is revealed in everything that has been made in heaven and in earth, "visible and invisible, whether they be thrones, or dominions, or principalities, or powers." Col. i. 16, R.V. Therefore when by the grace of God we are made to see that Christ, the Word, is nigh us, even in our mouth and in our hearts (Rom. x. 6-10) we have only to accept the truth, that Christ may dwell there by faith, to be "filled with all the fulness of God." Eph. iii. 17-19.

The grace of God brings salvation to every man, showing him his danger, and the way of escape, and providing the necessary strength. Not a single person need be lost, for all have been redeemed. God says, "Of old time I have broken thy yoke, and burst thy bands" (Jer. ii. 20), so that all anybody has to do is to obey the call, "Shake thyself from the dust; arise, and sit down;" "loose thyself from the bands of thy neck." Isa. lii. 2. The prison doors are open, and nobody need remain in bondage a moment longer than he wishes to. Freedom is proclaimed to all, and no evil spirit or base passion has the power to enslave anybody for a single

\* International Sunday-school Lesson for Nov. 25.

moment while he trusts wholly in the grace of God that bringeth salvation.

#### CUTTING THE ACQUAINTANCE OF SIN.

VERSE 12 is rendered very strongly, and withal very accurately, in the most recent and best Danish translation, thus, "teaching us to say No to ungodliness and worldly lusts." The Gospel of the grace of God teaches us how to say No, makes us able to say it, and, best of all, gives the word such power that it is effective in stopping the clamouring evil desire. "Resist the devil, and he will flee from you." James iv. 7.

The word rendered "denying," or, as just quoted, "to say, No," is the same that is used in Matt. xxvi. 72, where we read that Peter denied Christ, saying, "I do not know the Man." By the grace of God, therefore, we may be so redeemed from ungodliness and worldly lusts that we can say to everything of the kind that demands recognition, "I do not know you." The self-denial which the Gospel teaches is not the undergoing of a constant torture, tormented by longings for sin which we dare not commit. Such a life would be the worst sort of slavery. It means such separation from sin that one denies its acquaintanceship. Jesus "knew no sin," although in all things "made like unto His brethren," and "in all points tempted like as we are" (Heb. ii. 47; iv. 15), and Satan had nothing in Him (John xiv. 30); and, having been conformed to His image, we have cut the acquaintance of sin, so that we can truly deny all knowledge of it. Man originally knew the good, and only the good; it was not God's purpose that he should ever know evil; and the Gospel redeems us from all the effects of eating from the tree of the knowledge of good and evil; and from the act of eating. What a "blessed hope" this is to have, and to set before the struggling, despairing sinner! There is such deliverance from sin as will effectually blot out the knowledge of the evil deed, and the memory of the vile words. God has delivered us from the power of darkness, and translated us into the kingdom of the Son of His love. Col. i. 13. Who can help being glad for such complete redemption in Christ Jesus?

#### DOCTRINES OF HEALTH.

It is worth noting that the word "sound," which occurs twice in this chapter, namely, in verses 1 and 2, is from the Greek word which appears in our

language as "hygienic." There must be wholesome teaching, in order that men may be "healthful in the faith," for "the just shall live by faith." "The faith of Jesus" which is to be the characteristic of all the saints in the day of the Lord's coming (Rev. xiv. 12-14) made Him victor over death, and it will do the same for those who look for "the appearing of the glory of our great God and Saviour Jesus Christ." Their whole body, as well as soul and spirit, will be sanctified and preserved blameless. Disease, even when the pestilence walketh in darkness, and the air itself is the breath of death, in the time of the seven last plagues, will not be able to get any hold upon them. The faith of Jesus will enable them to live the life of Jesus.

But this does not come about by any sort of magic. Chance has nothing to do with it. It is not accomplished by any theoretical, intangible methods. The faith which purifies the heart produces a people "zealous of good works." There is no discount on good works, as so many suppose; the important point is that the works be good. Our works are not good, therefore they cannot save us; but "the works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious, and His righteousness endureth for ever." Ps. cxi. 2, 3. These works, "which God hath afore prepared," even from the beginning, "that we should walk in them" (Eph. ii. 10), are righteousness, and they endure for ever. They are "wrought in God," and so they inevitably come from those whom God possesses. Let us heed the words of His mouth, that we may experience His "saving health."

#### WHAT HAS JESUS DONE?

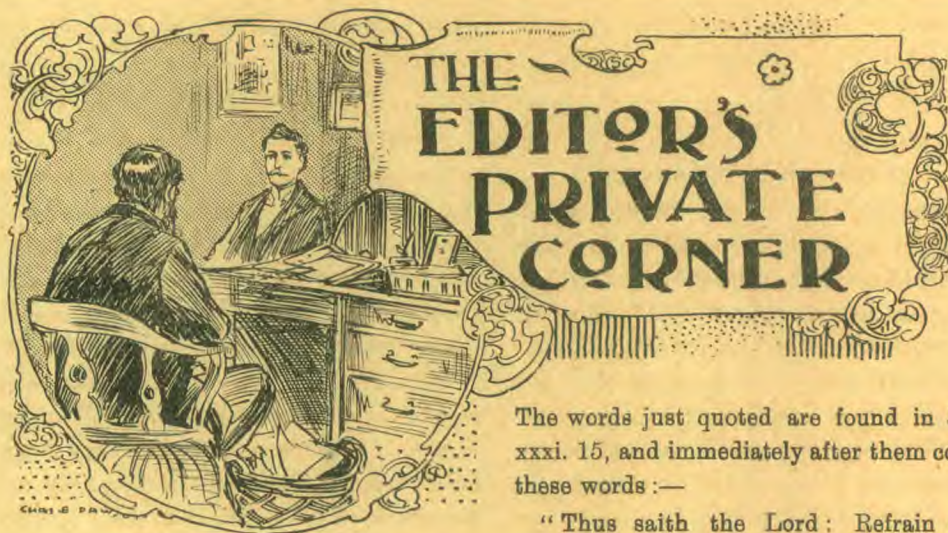
THE question, "What would Jesus do?" seems to have passed out of common use, having had its brief run; but the question, "What has Jesus done?" ought to take its place, and never be allowed to fall into disuse. To know what He has done, is to know what we ought to do, because He "suffered for us, leaving us an example, that ye should follow His steps;" and "he that saith he abideth in Him ought himself also so to walk even as He walked." Therefore it is most important for us to know what Jesus did here on the earth. Knowing that, we know how to yield ourselves to Him, how to co-operate with Him, for we are "saved by His life." He is "the same yesterday,

and to-day, and for ever," and so what He did is what He still does, and what He will do in us if we allow Him to live in us. "By the obedience of One shall many be made righteous."

Nor is this all. Just because people do not grasp what Jesus has done, they do not know what it is their privilege to enjoy. What has He done? He has "abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. i. 10. By the power by which He abolished death, He "gave Himself for us, that He might redeem us from all iniquity." Titus ii. 14. He has overcome the world. He "has spoiled principalities and powers," the same ones with which we have to fight, and has taken from them all their armour, triumphing over them. Yea, He "loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God." Rev. i. 5, 6. What more could we ask to have done? Therefore we pray "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead."

#### THE ONE WHO WAS, AND IS, AND IS TO COME.

THE Incarnation necessarily involves the Crucifixion; the Crucifixion as necessarily involves the Resurrection, "for it was not possible that He should be holden of death." The Resurrection and the Ascension are, as it were, the initial point and the continuous line. They are parts of one process, and the Ascension involves the session at the right hand of God. It cannot be said that that is the last word to be said. The path of the king does not run into a *cul de sac* like that. The world has not done with Jesus Christ. "He has come" is the great thought round which all the past clusters. "He will come" is the great hope round which all the future, for the Church and the world, is piled and built. "He shall so come in like manner as ye have seen Him go"—corporeally, visibly, locally, in His manhood and in His Divinity. "As He was once offered to bear the sins of many, so shall He come the second time without sin unto salvation."—Dr. Maclaren.



### KNOWING AS WE ARE KNOWN.

"SHALL we know and have hereafter the love of those we have loved on earth? I ask the question, because I lost my wife when we had been married only three months, . . . so you will understand that it is no idle question, but one that I have sought the Scriptures for an answer to many a time. I quite believe that heaven will be joy to those who are washed in the blood of the Lamb; but I think that meeting some dearly loved one will be one of its greatest joys. I cannot think that God would plant a seed of love in our hearts for some one, ruthlessly to pluck it out again in a short time."

I HAVE often heard the question asked, "Shall we know one another in the world to come?" when it seemed to me to be so idle as scarcely to merit attention; but your letter, with all the details that you have mentioned, shows me that the question comes from a burdened heart seeking relief, and I gladly offer such as the Word of God authorises me to give. There are certainly many besides yourself, who are longing for the same information, and who do not know what the Bible teaches on this point.

Let us first consider a case that is recorded in the Bible. When Christ was born, Herod was so anxious to kill Him that he "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

"Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. ii. 16-18.

All are familiar with this story; but not all are so familiar with the words of comfort which God by the same prophet spoke to those sorrowing mothers, and so to all mothers mourning the loss of little ones.

The words just quoted are found in Jer. xxxi. 15, and immediately after them come these words:—

"Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. xxxi. 16, 17.

Here is a distinct promise of the resurrection of those infants. They are to be brought from the land of the enemy,—death,—and restored to their mothers in their own land, the new earth, the heavenly Canaan. This is the hope set before the mourning mothers; they are comforted by the Lord Himself, with the promise that their children shall come to them again; but there certainly would be no comfort if they could not recognise them. That would be no restoration; it would be but to mock their grief, and leave them more desolate than before.

#### REUNION AT CHRIST'S COMING.

TAKE again some words of comfort which the Lord charges His servants to speak to all whose Christian friends have been taken from them by death. The Apostle Paul writes:—

"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [go before, precede] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so

shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 13-18.

Some people in Thessalonica were mourning their dead friends, whom they thought were for ever lost to them. They knew of the coming of the Lord, but were imperfectly informed as to the resurrection. They had not yet been fully freed from the heathen idea that death is an eternal sleep. The Apostle, by the direction of the Lord, tells them and us that although we live till the coming of the Lord we shall not enter into glory before our dead friends do; for just as surely as God raised up Jesus, will He also bring with Him from the dead all those who sleep in Him, and that when He comes the sleeping ones will be awakened to immortality before we are changed, and then both they and we shall be caught up together in the clouds to meet the Lord; and in this manner we all shall be together for ever with the Lord.

#### AS IT WAS IN THE BEGINNING.

BUT what comfort would this be to the sorrowing ones, if they were not to know their loved ones when they meet them at the resurrection? The same "hope" is set before them that was given to the weeping mothers in Bethlehem,—the hope of resurrection at the appearing of Christ. We shall all know Him, and we shall also know each other. That will be the coming of that perfect day, when we shall know even as also we are known; when "the loves and sympathies which God Himself has planted in the soul shall find truest and sweetest expression."

Let us note a few passages of Scripture, which show that this must necessarily be the case. "Have ye not read, that He which made them *at the beginning* made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. Wherefore they are no more twain, but one flesh." Matt. xix. 4-6. Note that *man* is essentially *male and female*; he was made so at the beginning. Thus we read again:—

"In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam [man], in the day when they were created." Gen. v. 1, 2. Adam was first created, then Eve; but the woman was taken out of the man, and was called woman for that reason (Gen. ii. 23), so that it plainly appears that Adam—man—is male and

female. The two distinct persons are but a higher development, a more perfect manifestation of the perfect man.

#### THE FIRST DOMINION RESTORED.

Now read further: "So God created man in His own image, in the image of God created He *him*; male and female created He *them*. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i. 27, 28. It was man—male and female—to whom God gave dominion over the earth in the beginning. The dominion has been lost, "for all have sinned, and come short of the glory of God" (Rom. iii. 23); but "Christ hath redeemed us from the curse of the law" (Gal. iii. 13), and in Him the dominion is restored to man; for it is written, "ye are complete in Him, which is the Head of all principality and power." Col. ii. 10. "And Thou, O Tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even *the first dominion*; the kingdom shall come to the daughter of Jerusalem." Micah iv. 8. This dominion every redeemed sinner has now in Christ, just to the extent that his faith intelligently grasps and appropriates the gift of Christ. The "new song" which God puts into our mouth even now, as soon as we are lifted out of "the horrible pit," is "unto Him that loved us, and washed [loosed] us from our sins in His own blood, and hath made us kings and priests unto God." Rev. i. 5, 6. "He raiseth up the poor out of the dust, and lifteth the needy out of the dung-hill; that He may set him with princes, even with the princes of His people," "and to make them inherit the throne of glory." Ps. cxiii. 7, 8; 1 Sam. ii. 8. All this simply means the restoration of all things as they were at the beginning, but with enlarged dominion.

#### GOD'S WORK ETERNAL.

AGAIN: God built the rib which He took from the man into a woman, and "brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh" (Gen. i. 22, 23); "wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Matt. xix. 6. God Himself will certainly not put asunder what He has joined together, thus undoing

the work of His own hands; for "I know that whatsoever God doeth, it shall be for ever." Eccl. iii. 14.

#### FALSE IDEAS CORRECTED.

Does some one tell you that the idea of the loves and sympathies and relationships of this life being continued in the world to come is dishonouring and degrading to heaven? that it is altogether too gross? Then may God pity and forgive him, and open his eyes to know the Divine love, which is the only true love, and to appreciate the expression of it through the human agent. Right here it becomes apparent that the consideration of this question is a necessity, and is not by any means idle speculation upon things of the future, of which we shall know the certainty when the time comes. For it is this false, gross idea of love and the family relation, the conception of it as inconsistent with heaven's holiness, which has produced so much perversion of it in this life. The truth that we have just had opened up to us from the Scriptures, does not degrade heaven, but exalts love. If it were seen and appreciated and held, it would make people far more considerate. There would be no such thing as "a hasty marriage." There would be no marriage formed except by God, and none which could not be continued throughout eternity; and there would be no act in the marriage state inconsistent with the holiness of the new earth. There would be no such thing as "making love," for "God is love," and the only real love that can exist among men is that which is eternal, and which is the manifestation of God's presence. That which was given to man in Eden at the beginning, will not be withheld as unworthy of the same Eden restored.

#### GOD'S CHILDREN SPIRITUAL.

REMEMBER that all God's true children are spiritual. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. . . . Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Rom. viii. 9-14. Therefore "if

we live in the Spirit, let us also walk in the Spirit."

#### CHRIST ALL AND IN ALL.

ONE thing more: Do not fail to note that the comfort which we are commissioned to give to those who mourn, which assures them of reunion with departed loved ones, closes with the statement, "so shall we ever be with the Lord." It is the Lord's presence, not the presence of our loved ones alone, that will make heaven. If we were not with Him, if we did not see Him, there would be no joy, no happiness, no love, even in heaven. "The loves and sympathies which God Himself has planted in the soul shall there find truest and sweetest expression," because there Christ will be perfectly revealed and perfectly recognised in every soul. And just as His presence makes heaven, and brings out there the full truth and sweetness of the loves which He has planted in the soul, so it is He and His presence that sanctifies and makes perfect every relationship in this world, and which gives the true believer a heaven in which to go to heaven. Ah, how little we have appreciated the rich gifts that God has provided for us, and which He leaves with us even in this sin-cursed earth! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him;" and the reason why this is so is that we have been so gross, so unspiritual, and have perverted them; but in His great mercy "God hath revealed them unto us by His Spirit." May the love of God be perfected in us all, that, being "in Him that is true," we may even now dwell in eternity.

#### FREED FROM THE POWER OF DEATH.

CONSIDER for a little while what sin really is; what it is in essence. You know the Divine definition: "Sin is the transgression of the law." Now I wish you to consider what it is to transgress the law. Is it only the positive doing of something that is evil?—No; it is the coming snort of positively doing that which is good. Is it not written that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"?

In another word, sin is the coming short of the righteousness of God. To come short of the righteousness of God is to transgress the law. Taen, whatever

righteousness I may present, whatever deeds I may do, as obedience to the law of God as it stands in His word, which, in any sense at all, or to any degree at all, comes short of the righteousness of God, that is sin: it is indeed transgression of the law. This is emphasised by the fact that both in the Hebrew and in the Greek the word that God selected by which to convey to the minds of men the root thought of what is sin, of what is transgression of the law, is the word that means to "miss the mark;" and to miss the mark by coming short.

It was in the time when they used bows and arrows that the word was selected. A man with his bow and arrow, shooting at a mark, would aim most carefully, and do his very best, to hit the mark: all his intentions were good; his purpose and his endeavour were of the best; but yet he could not reach the mark. He missed the mark by coming short. He was not strong enough to give to the arrow that impetus which would carry it so that it would hit the mark. Remember he did not miss the mark by overshooting, but by coming short of it. That is the root-thought in the word which God chose, both in the Hebrew and in the Greek, to convey to mankind the idea of what sin is.

Now no man in the world is strong enough, doing his very best, to hit the mark of the law of God, which is only the righteousness of God; for "all have sinned, and come short." That mark is too high as well as too far away for us to hit it. But, bless the Lord, "when we were yet without strength, in due time Christ died for the ungodly." And in Christ alone we find the hitting of the mark. Therefore, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13, 14. In Christ it is, only in Christ, that we find the righteousness of God, which is the keeping of the law of God. Only in Christ do we find the keeping of the law of God.

#### THE RIGHTEOUSNESS OF THE LAW.

COME then, look with me at that law. By it is the knowledge of sin. That covers everything. All there is in sin is covered by that. Suppose you and I look into the law of God, and get the brightest, clearest possible view that a man can get of that law. Suppose we see its demands, in the greatest breadth that a man can: and that we actually fulfil to perfection all the breadth of it that we see—have we really

fulfilled it? Think of that. Have you? Have you then fulfilled the law as God fulfils it? as God would if He were in your place?—Oh, no. We have fulfilled only what we could see. But have we seen it all, in its intensity of righteousness?—We have not. No one but God can, for it is only the law of God.

That law being the law of God, only God's righteousness is truly manifest in it; so it is the reflection of what God is, in character. And that being so, nobody but God can see the true measure of the righteousness that is in the ten commandments. And there is the fallacy of our thinking that we can do true righteousness by keeping the ten commandments. We cannot grasp the righteousness of the ten commandments. If we were able to grasp it, we might do it. But that would require that we be infinite in understanding. But there is none infinite but God. Therefore none but God can grasp the infinity of the law of God.

There is another phase of this: I look into that law, and I see to the greatest height and breadth that I can; and I do to perfection all that I see—whose is the doing?—It is only mine. I have done it to perfection, according to my understanding. I have done all that I can see. But the seeing is only mine, not God's; and the doing is only mine, not God's; therefore all the righteousness of such doing is but mine, not God's. Now put this with that. The only righteousness that any man can ever see in the law of God is his own righteousness. And God can see in that law His own righteousness.

Therefore, I state the principle in a broader way: The only righteousness that anybody, God or man, can see in the law of God is his own righteousness. But when God sees in the law of God His own righteousness, it is all right; for it is the righteousness of God; it is holiness; it is the genuine. But when we see in the law of God our own righteousness, it is only "filthy rags;" it is only self-righteousness; it is only sin.

Therefore it is written, "If righteousness come by the law, then Christ is dead in vain." Gal. ii. 21. To nobody in the wide universe does righteousness come by the law. Righteousness comes, to angels as to men, as the gift of God, through the Lord Jesus Christ, who is the Head of the universe, with God. Consequently, there is no righteousness that comes to anybody but by the faith of Jesus Christ. And when the cross was set up on Calvary, it became the centre of the universe. The

cross of Christ contains the whole philosophy of the plan of salvation: it is the seal of salvation to the angels who never sinned; it is the sign and seal of salvation to men who have sinned. To the angels who never sinned, the cross of Christ is the seal of certainty that their righteousness will abide for ever, that they will never sin; to sinful men, it is the sign and seal that they will be saved to the uttermost from all sin, and held in righteousness for evermore.

So, then, righteousness cometh to the world only as the gift of the Lord Jesus. "Now the righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ." He is the One through whom it comes; He is the One who paid the price of it, who took upon Him the curse; the One who bore the penalty and paid all the claims of sin and death, upon every soul. And to Him belong the glory, the honour, and the majesty for all the righteousness of men who have sinned; and for the security in righteousness of angels who never sinned.

#### DEATH CONQUERED.

THIS is the Gospel, and this is the salvation, which the Lord Jesus brought. And this gives a glimpse of the mighty thing that sin is, and of what a fearful depth it is to which sin has plunged us, in plunging us into death—when it took such a gift and such a price to deliver us. But, thank the Lord, the deliverance in righteousness and life is as high on that side as the loss in sin and death is deep on that side. And so it is written: "He that heareth My word, and believeth on Him that sent Me, hath everlasting life.

And note the power that is in Him to conquer death, and the power that was displayed in Him in the conquering of death. He gave Himself up, bodily and wholly, to the power of death. He went into the enemy's prison-house; He allowed Himself to be locked up there, in the bonds of death, and a great stone was rolled unto the mouth of the sepulchre, and the sepulchre was sealed with the seal of the Roman Empire. So, both by the chief of the spiritual powers and by the chief of the temporal power of the world, the Lord Jesus was locked in the power of death. But, being dead, He broke the power of death!

It is a little enough thing that one who is alive should break the power of death. But, oh, the majesty, the divinity, the

infinity of the power of Him who, being dead, could break the power of death! That is the majesty of our Saviour, of the Lord who has bought you and me, and who is able to, and who does, set us free from the power of death. A. T. JONES.



### PRAYER THAT OBTAINS.

**P**RAYER is man's means of communing with God. In it he pours forth his desires for help, and his praise for mercies received. The men of prayer have been the men who have prevailed with God and with their fellows. There have been Pharisees who have uttered eloquent words, but they have failed to gain the ear of the "Majesty on high." The failure came about because they prayed to be seen and heard of men.

Prevailing prayer is one that springs from the soul as the spontaneous expression of a heart-felt need. The publican's prayer was answered, because the man was genuine through and through. There was humility there deep as the sin was great; yet there was boldness to come before the throne of grace. The humility arose from a sense of sin and personal unworthiness; the assurance arose from a faith that was unwavering in a God who will abundantly pardon. The prayer that obtains is the prayer of faith; for as is our faith, so will it be granted unto us. We ask of the King, and we must remember that He gives like a king. He gave His Son—this is evidence that He will grant great things. O, for a faith that dares ask God to bestow great blessings!

Definiteness is a characteristic of prevailing prayer. We often pray for everything in general and for nothing in particular, and we are answered accordingly. The widow in the parable of the unjust judge was specific: "Avenge me of mine adversary." That one thing she sought, and she sought it tenaciously. One definite prayer is more effective than a hundred general ones. Paul prayed that the thorn in the flesh be removed, and he prayed earnestly, and the answer was specific. God's grace was given, and His servant triumphed in spite of his infirmity—perhaps we ought to say because of it.

Resignation is necessary. "Not my will, but Thine be done." God knows best; let us acknowledge that, and if best He will grant the petition. This is reasonable, and it is the reasonable prayer that will be answered. Lord, teach us how to pray, and we shall prevail.—*Inland*.

### HIMSELF.

ONCE it was the blessing,  
Now it is the Lord;  
ONCE it was the feeling,  
Now it is His Word;  
ONCE His gifts I wanted,  
Now Himself alone;  
ONCE I sought for healing,  
Now the Healer own.  
  
ONCE 'twas painful trying,  
Now 'tis perfect trust;  
ONCE a half salvation,  
Now the uttermost;  
ONCE 'twas ceaseless holding,  
Now He holds me fast;  
ONCE 'twas constant drifting,  
Now my anchor's cast.

ONCE 'twas busy planning,  
Now 'tis trustful prayer;  
ONCE 'twas anxious caring,  
Now He has the care;  
ONCE 'twas what I wanted,  
Now what Jesus says;  
ONCE 'twas constant asking,  
Now 'tis ceaseless praise.

ONCE it was my working,  
His it hence shall be;  
ONCE I tried to use Him,  
Now He uses me;  
ONCE the power I wanted,  
Now the Mighty One;  
ONCE I worked for glory,  
Now His will alone.

ONCE I hoped in Jesus,  
Now I know He's mine;  
ONCE my lamps were dying,  
Now they brightly shine;  
ONCE for death I waited,  
Now His coming hail;  
And my hopes are anchored  
Safe within the veil.

—*Michigan Christian Advocate*.

### TRUE REPENTANCE.

**W**E cannot too often force upon ourselves that half repentance is no real repentance. It is not repentance, if you see for the first time that you have been doing wrong, simply to be sorry, and do that thing no more. That is very often a large part of repentance; but very often it is only a small part; and in all cases full repentance it is not. Repentance implies, not the correction of a particular fault, but the turning of the will and heart to God. And very rarely, if ever, is there true repentance for a fault when the only change in the life is to avoid that particular fault.

Nay, that is not all. The Christian is generally compelled to learn by very painful experience that to avoid a particular fault, and do it no more, is in most cases simply impossible. You say you will do this no more, and you mean what you say, and you feel sure at the time that you will

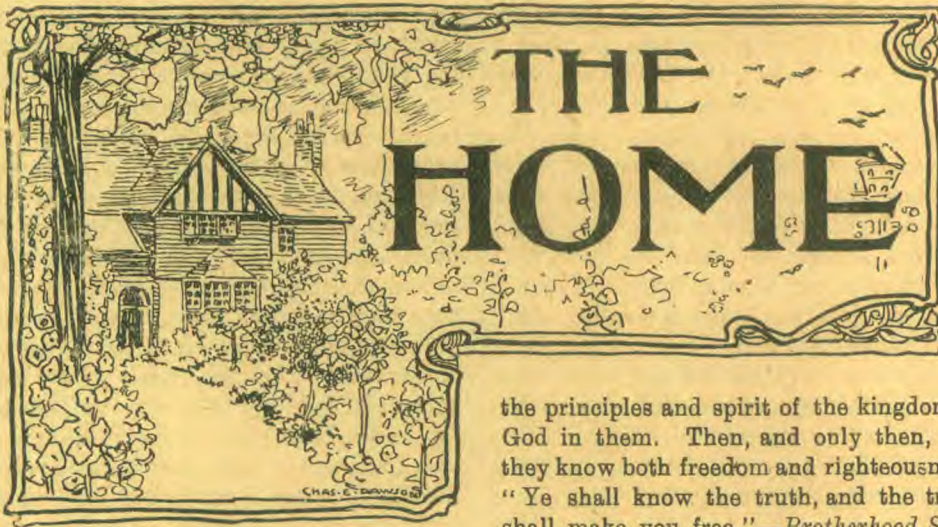
do what you mean. But you soon begin to find that your life is not made of separate pieces that can be separately mended. Your life all hangs together. If you make no change except to mend some particular fault, you soon find, first that the old temptations, sometimes in new shapes, sometimes in old, come back again; that the emotion and stir of feeling that was strong within you settles down after a time; that the evil of doing evil and the excellence of doing right cease to be so vividly seen; that you are no longer so keenly sensitive to the wrong of the wrong thing that you did. And somehow, you know not how, your good resolutions either fade away, or some rush of temptation overthrows them all.

There is but one way to serve God, and that is to serve nothing else; and what is wanted if we are to be His children is that such a change should pass over us that the love of Him and the desire to please Him shall be supreme.—*Archbishop Temple*.

### THE VICTORIOUS LIFE.

**B**E of good cheer; I have overcome the world." John xvi. 33. So said Christ, when within an hour of Gethsemane and a day of Calvary. It is a strange utterance for such a moment, and seemingly altogether contradicted by fact. If this were victory, to have failed in the effort to win men to goodness, to have spoken words of gentleness and truth which next to nobody cared to hear, and to have given counsels which no man regarded; to have been misunderstood, rejected, hated; to have lived a life of poverty and loneliness, and to die in the first flush of early manhood, unlamented save by a handful of bewildered apostates and two or three brave women; if that is victory, what would be defeat? And yet this calm utterance of triumph is our Lord's summing-up of His whole life. Looking back, He sees it as one of continuous victory; looking forward, He sees the Cross already overcome, though yet to be endured, and in that apparently crushing defeat He recognises crowning victory. If Jesus Christ was right, most men are wrong; if that life is the type of a victorious life, many of us need to revise our notions and to revolutionise our practices.—*Alexander MacLaren, D.D.*

"We have the Real Presence if we have the Christ in our hearts by faith. He is present with us. Enthroned above the highest heavens, He yet is near to the lowliest heart, the companion of the lonely, the solace of all that trust Him, who trod the winepress alone in order that none of us need ever live alone or die alone."



### THE MISSIONARY AND THE LARK.

THROUGH leagues of desert sand, from break of day,

A weary traveller pressed his lonely way;  
And though his heart on mission high was bent,  
His tardy course betrayed a spirit well nigh spent.

"What worth my journey? What reck's my haste?"

Why sow my life on such a barren waste?  
My fainting heart by doubt and dangers torn,  
As are my limbs by cactus and acacia thorn."

Repeating thus, he spoke—when his deep sighs  
All suddenly were hushed in glad surprise;  
For, perching lightly on an ancient palm  
Hard by the way, a field-lark raised its vesper psalm.

As water from the rock to Israel's eyes,  
The pleasing sight and sound bade hope arise  
Anew within the failing heart, and woke  
Afresh faith's dying flame. Revived again, he spoke:

"O childhood's mate, by what stern duty pressed  
Hast left thy native hedge, thy meadow nest,  
For this unfriendly clime? And canst e'en here  
Forget thyself a fellow-traveller to cheer?"

"O singing angel, sent from God! To me  
Thou hast performed a holy ministry.  
Within my heart I'll bear thy sermon song,  
And learn, like thee, to sing the thorny way along.

"Like thee, sweet bird, a missionary I'll be  
Of joy to spirits faint. My minstrelsy  
A lightsome one, that all the desert ways  
My pilgrim feet may tread be redolent of praise,

"And will press on, o'er thorns and burning sand,  
With tuneful heart and lips, and helping hand,  
Till streaming down upon my paling face  
Shall fall the light of my eternal resting place."  
—Hugh P. McCormick, in *Missionary Review*.

You can tie a flower upon a dead stick, but the flower will last there only a day; and no theories of philosophers or enactments of legislatures will give the stick power to produce flowers year by year. Many good people seem to be trying to reform the world by a set of resolutions, and to teach it to ride to the millennium on a hobby horse. The "hobby-horse rocks and makes a noise, but does not go ahead." The only way to grow the flowers of Christianity is to plant the root in the soil of the human heart. Men must have

the principles and spirit of the kingdom of God in them. Then, and only then, will they know both freedom and righteousness. "Ye shall know the truth, and the truth shall make you free."—*Brotherhood Star*.

### MISSIONARIES INDEED.



WE cannot accommodate you, sir. This ship is not fitted out for passengers; and as your wife is not in good health, you would better wait until another ship is ready."

"We have been fifteen years from home labouring as missionaries among the natives some two hundred miles down the coast. Ships do not often call here; we may wait in vain for months. May the Lord's will be done."

The speakers were standing on the quarter-deck of a ship lying in the harbour of Sierra Leone, on the west coast of Africa, about ready to sail for Boston in the United States. One, a young man of twenty-eight, captain of the ship, the other, a missionary of medium height, sandy whiskers, of meek and quiet demeanour, who from his looks might be anywhere from forty to sixty years old.

"Labouring among the natives! Better let them alone. What have you to show for your fifteen years' sacrifice, your impaired health, and premature old age?" pettishly retorted the captain.

"What have I to show for it?" meekly replied the missionary. "I wish I could tell you;" and as he thought of what had been accomplished in the fifteen years of his labour, his eyes glistened, and he burst forth in glowing eloquence: "A written language that will be read by millions; schools that will educate and send forth labourers into the vineyard until the Lord shall come to reap the harvest; churches in place of human sacrifices; peace instead of tribal wars; freedom instead of slavery; happiness where once dwelt the most abject misery; hundreds rejoicing in the hope brought to light through the Gospel of our Lord and Saviour Jesus Christ." Then lowering his voice

he continued: "We are weary and need rest; we want to see our two children in America; then we shall return and spend the remainder of our days among these poor people, whom God loves and owns as His children."

The captain was much affected by the earnest, pathetic speech of the missionary, and when he had finished, he grasped him by the hand and exclaimed, "Two children that you have not seen for fifteen years! I have one that I have not seen for six months, and every day makes the separation harder to bear. You may go with us. You shall have my cabin and the best this ship affords. Come on board at once; it must be very uncomfortable on shore this hot weather. Mr. Baker, send a boat ashore at once, and await the pleasure of Mr. and Mrs.——"

"Hold on, captain, you sailors are so impulsive and generous hearted. We cannot accept your cabin and turn you out. If you will keep your own cabin, and give us a place somewhere else, we certainly shall be pleased to sail with you."

But the captain, as if determined to make up for his former coldness and lack of interest in missionaries, insisted that they should accept the cabin; that if they did not, he would lock it up; was used to sleeping on deck; had been through hardships, etc., and so completely won over the missionary that he very reluctantly accepted the offer, but no persuasions could induce him to come on board until the ship was ready to sail. The missionary soon left the ship, and the captain in a thoughtful mood resumed his usual exercise and pastime, pacing the deck.

"Thinking about missionaries to the heathen?" interrupted the first officer.

"Yes," replied the captain; "can't make them out. They don't work for money. They don't become famous. There is something in this that we can't figure out; it sets me to thinking. I begin to feel like becoming a missionary myself."

"All right, captain, you go into the interior as a missionary; I will take the ship home; and the owners may appoint me permanent captain," smilingly answered the first officer, and went about his duties, while the captain continued to pace the deck.

A week later the ship was getting ready for sea. All day the sailors had been busy, sending yards aloft, bending sails, batten down hatches, taking on board fresh provision and water, making ready to leave at daylight the next day. By sunset all was on board but the two passengers. Their luggage had been sent off in the afternoon. At eight o'clock a boat came alongside with the missionaries and two friends who came on board to take final leave. As the missionary came on deck he introduced first his wife, then their two friends, who were also missionaries just

arrived from England, fresh from their theological seminary. These two young men were delighted to find this old veteran missionary, and were determined to obtain from him all the information possible relating to their common work. They were soon engaged in earnest conversation on the subject dearest to their hearts, and the officers, who had been invited to join the little company, were earnest and attentive listeners. These young men had left home, relatives, and friends, all that they held dear, given up the bright ambitions of youth, and consecrated themselves to the service of the Lord; and now, before parting, as they knelt upon the deck of the ship to ask God's blessing upon the aged missionaries leaving for a short visit to home and friends, and praying to be guided in the path of duty in their lonely wanderings, their petitions melted to tears every member of that little group, and left an impression on each individual's mind that time can never efface.

The time of parting came; all but the two young missionaries were going home to meet friends. But these two sacrificing Christians,—where were they going? They, with a few native servants, were to take up the deadly trail that led hundreds of miles into the heart of Africa, a path marked here and there with little mounds, the last resting-places of those gone before, who had been overtaken by the malignant fever of the jungle, or bitten by the reptiles, or torn by the wild beasts. If they escaped all the perils of the journey through a hostile country, it was almost certain that they would, sooner or later, fall victims to disease, or the heathen they had sacrificed so much to save. That parting cannot be forgotten; that evening spent in the company of those Christian men did more to convince the officers of that ship that "God so loved the world that He gave His only begotten Son" to redeem mankind, than all the sermons that could be preached, and that there was more to religion than they imagined; for right before their eyes were men who counted it a privilege to carry on the work that was begun by the Saviour, and lay down their lives for the salvation of souls.

The ship left port the next morning, and a favourable wind, continuing for three days, carried the ship beyond the region of calms into the never-failing north-east trades. The missionary's wife was a woman of middle age, intelligent and refined. Exposure to an African sun for fifteen years had given her a complexion equal to any sailor; but the moment she stepped on board, she began to exert an influence over every one, and by the time the ship had reached the trades, she had every one a devoted subject to her royal will. How did she do it?—Well, it is hard to explain. Her whole object in life seemed to be to help others; that appeared to be her mission on earth. She had for a

time given up ministering to the heathen of Africa, but had found herself among a class of men needing the Gospel as much as the Africans among whom she had laboured for the last fifteen years. To these men she felt it her sacred duty to proclaim the message of mercy and love. She did not begin by making herself obnoxious to every one; she first won their love, then taught them to love the Saviour. She began with a smile, a pleasant word, then looked after the bodily comforts of officers and crew, arranged and ornamented the rooms of the officers, and mended the clothing of the sailors until the heretofore gloomy ship was transformed, as if by magic, into a pleasant home.

A few days after leaving port she approached the captain with the air and expression of one who had a painful duty to perform, and said, "Captain, we have prayers morning and evening, and we would like to have you and your officers join with us."

"This will be a new experience for us," replied the captain; "but you have done so much for us that it would be cruel not to grant any favour you may ask."

"Thank you, captain, we shall enjoy your company so much. I will go and talk with the other officers, and hope I may succeed as well as I have with you."

"No danger," replied the captain smiling; "every man on board would jump overboard if you told him to. Such power as you hold is dangerous unless wisely controlled."

"Don't be alarmed, captain. I trust I may be able to arouse in them such a feeling of love for their Redeemer that they will be willing to do as much for Him as you say they will do for me."

"Have you a Bible?" asked the first officer of the captain, an hour later. "That lady has made me promise that I will join them at morning and evening prayers. I believe she will convert the whole ship. We might as well hoist the Bethel flag at once."

"Yes, I have a Bible that my mother gave me when I started to sea eight years ago; I am going below to look it up. But did you say she made you promise that you would attend prayers?"

"Well—I promised, anyway. I don't know that she asked me to; but I did, and could not help it. That woman is an angel on this ship; and I'll do anything she asks me to do."

In the evening the officers joined the missionaries at prayer. Each one had hunted up his Bible, which had not been used for years; and one could not but notice the confused looks, as the old missionary gave out the chapter from which each one was to read a verse. But his wife, taking in the situation at a glance, passed her own Bible to the captain, and quickly taking the Bible from her husband, and passing it to the first officer, and find-

ing the places for the others, won the hearts of all present by her tact in covering up the fact that not one of the ship's officers could tell whether the chapter was in the Old or the New Testament. To avoid further confusion, the chapter was given out at the close of one service for the next, and each one could hunt up the place alone, and not be obliged to subject himself to such a woeful display of ignorance concerning the Bible. After services in the cabin, these two missionaries would go forward, where they were always welcome, and hold services with the sailors. As the ship was running down the north-east trades, there was nothing to prevent the morning and evening meetings, which every one seemed to enjoy, and which had become a part of the routine of the ship.

One would think that this lady had accomplished all that she desired, and ought to be contented and happy; but no, there was still one thing more for her to do. Having two meetings on board of one ship was not in accordance with her idea of fellowship and brotherly love. She finally astonished the captain by asking him to permit the sailors to come into the cabin, and all worship God together.

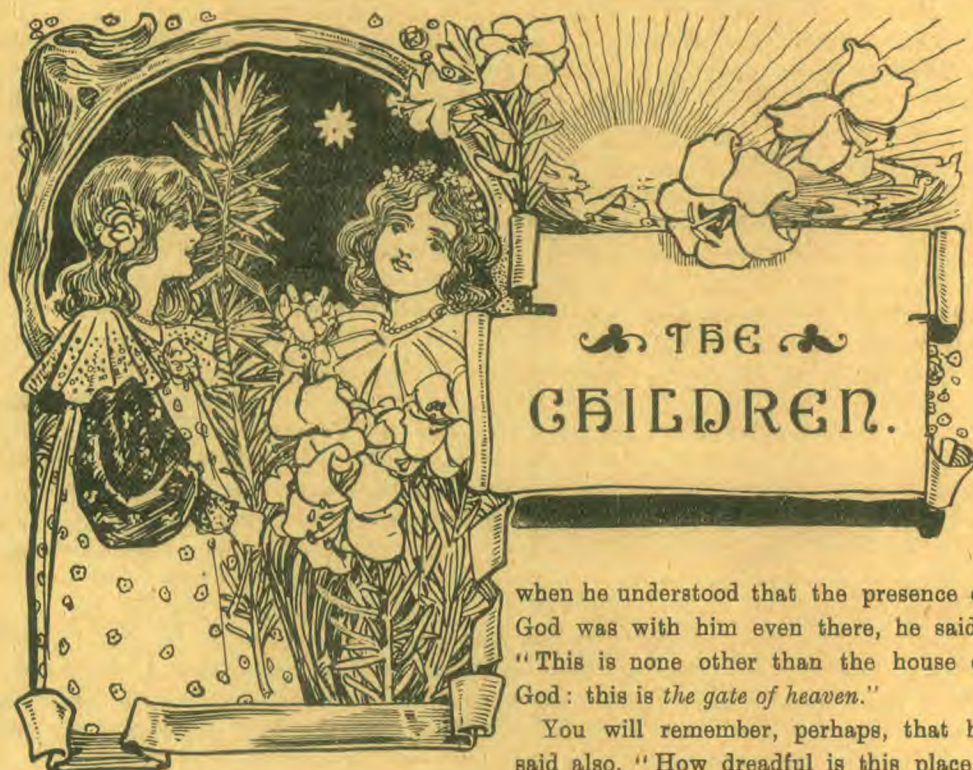
"I am very sorry for you," seriously answered the captain, "but I could not permit it under any circumstances. It is necessary to keep up ship discipline, and the sailors would take advantage of it, and cause no end of trouble. Be contented with the good work you have accomplished, and keep up the distinction that ship etiquette and discipline require."

"But, captain, there is no ship discipline or etiquette in heaven; there is no distinction there. God is no respecter of persons; and besides, I will be responsible for all the terrible things that you are sure will happen if the sailors are allowed to pray with the officers."

The captain made several vain attempts to defend his position, but was met with more logic than he had ever listened to concerning man's equality before God, and from that time on until the ship reached port, there was but one meeting, and that in the cabin, where officers and sailors met twice a day on a common level. These meetings increased in interest until they became regular social meetings, and all took part, some confessing their sins, all determined to lead better lives, some dating their first experience in Christian life from that passage, through the efforts of these missionaries.

The voyage was drawing to a close; the ship had passed out of the gentle trade-winds, crossed the turbulent Gulf Stream, and met the cold, wintry blasts off the inhospitable shores of New England. The ship had already passed Cape Cod, and a short run of forty-five miles would terminate what had proved a very pleasant and profitable voyage. The missionaries were

(Concluded on page 732.)



## OUR FATHER.

Our Father, our Father, who dwellest in light,  
We lean on Thy love, and we rest on Thy might;  
In weakness and weariness joy shall abound,  
For strength everlasting in Thee shall be found;  
And Thine is the power.

—Frances Ridley Havergal.

## THE LORD'S PRAYER.



"WHICH ART IN HEAVEN."

ALL the children of God dwell in "the Father's house." This is a very large place, for He dwells everywhere and in all things, and in Him we live, and move, and have our being, as we learned last week. Yet Jesus has taught us to pray to "our Father, which art in heaven."

This shows us what it is that makes heaven; it is the presence of God. Wherever He is, is heaven; and since He is everywhere, there is no place, even on this sin-cursed earth, where we may not find heaven below, if we remember that God is there.

"Love but the Lord, and all is bright;  
Love but the Lord, and earth is fair;  
Love but the Lord, the Father's house  
Is here, and there, and everywhere."

This was the precious lesson that God taught Jacob when he was alone in a desert place, cut off from home and friends by his own wrong doing, with only a stone for a pillow. In his sorrow and fear, God appeared to him and comforted him; and

when he understood that the presence of God was with him even there, he said: "This is none other than the house of God: this is the gate of heaven."

You will remember, perhaps, that he said also, "How dreadful is this place." He did not mean that it was a terrible place to be in, but a holy and sacred place, a place where he would fear to do evil.

Do you not think, dear children, that if you should keep always in mind the presence of God, and of the holy angels who always behold His face, it would keep you from doing some things that you do, and help you to do some things you don't do that you ought to do? Would it not make you feel that "the place whereon you stand is holy ground"?

God says: "I dwell in the high and holy place; with him also that is of a humble and contrite spirit." It is the presence of God that makes holy; so wherever He is, is a "high and holy place." Yet He dwells, as He says, with the humble and contrite in heart; and this shows us that those who are of an humble and contrite spirit dwell in "the high and holy place."

And what a happy place this is also; for remember that in His presence is "fulness of joy," and "pleasures for evermore." So no matter where you are, or what your outward surroundings and circumstances may be, you may have the "fulness of joy" that is always to be found in the presence of the Lord, for He is with you everywhere, and this will make heaven for you.

You will not be the only one who will feel the sweetness of the Lord's presence with you, if you live in the constant sense of it. Those around you will feel it too, for the sweet atmosphere of heaven will shed a holy influence round you, that will bring brightness and blessing to all with whom you associate.

"As some rare perfume in a vase of clay  
Pervades it with a fragrance not its own,  
So when Thou dwellest in a mortal soul  
All heaven's own sweetness seems around it  
thrown."

Last week we learned that God the Father sends the Spirit of His own Son Jesus into the hearts of all His children. Jesus dwelt always in the presence of God, and even when He was here on earth, He spoke of Himself as "the Son of man which is in heaven." John called Him "the only begotten Son which is in the bosom of the Father."

Jesus knew always that He was in the bosom of the Father, and this was what made heaven to Him through all the temptations and trials of His life on earth. It gave Him perfect peace and fulness of joy through all. So if His Spirit abides in our hearts, it will make us sharers in these blessings. He says, "Peace I leave with you; My peace I give unto you," and "these things have I spoken unto you that ye might have My joy fulfilled in yourselves." The Spirit of the Son of God in our hearts raises us up "to sit with Him in heavenly places in Christ Jesus."

Heaven is not only the place of love and joy and peace; it is also the place of power. "Our God is in the heavens; He hath done whatsoever He hath pleased." "Ten thousand times ten thousand, and thousands of thousands" of angels, stand in His presence, and "do His commandments, hearkening unto the voice of His Word." He is "the Most High," "God in the highest,"—the One who is above all principalities and powers. How safe, then, we are, in His keeping, for so long as we abide in Him, we are lifted far above everything that could harm us.

So while the words, "Our Father" teach us that we are the children of God, and that He loves us with an everlasting love, the words which follow, "which art in heaven," show us His mighty power to protect us, to provide for us, and to defend us and deliver us from all evil. They show that He is able to fulfil all the petitions that we make to Him, and that we can never come to Him in vain.

He who "is in the heavens," "upholding the unnumbered worlds throughout immensity, at the same time cares for the wants of the little brown sparrow that sings its humble song without a fear." And "ye are of more value than many sparrows," so you may rest in perfect peace, trusting in the tender love and great might of "Our Father, which art in heaven."

## HOW HULDAH LEARNED TO TRUST IN THE LORD.

I'M glad you've come, Huldah. Run quick to Mr. Ray's and get some wormwood. Your father has sprained his ankle and it is very painful."

"Oh, mamma, how did it happen?"

"Never mind now, dear, I'll tell you when you get back. Go as quickly as you can."

Huldah was a little girl eight years old, who lived in a mountainous district in the northern part of New York. She had no brother, and she had been to drive up the cows, as she often did for her father.

It was always a delight to her; for she loved the woods, and the lanes bordered with shrubs and wild flowers through which she had to pass. Sometimes in her eagerness to watch the squirrels or find a bird's nest, she would linger until the evening shadows gathered.

Mrs. Ray, to whom Huldah was sent on the errand, lived a mile distant. There were no neighbours between the houses, and as Huldah hurried along, the trees and bushes cast such queer shadows that they looked like huge beasts, and she began to be afraid, and wondered if there really were bears and panthers in the woods.

She would have turned back had she been upon any other errand; but she thought of her poor, suffering father, and felt that she must go on. All at once a text which she had learned the week before came to her mind, and she began to repeat it to herself: "What time I am afraid, I will trust in Thee." She did not feel so much alone now. "The Lord is in the dark," she said, "and He won't let anything hurt me." Her little feet flew very fast over the rough, stony road, till she arrived, almost breathless, at Mrs. Ray's door, and told her errand.

Mrs. Ray went quickly to the garret for a bag of wormwood, which had been carefully cut and dried the year before, and placed in a sack to keep from the dust.

As she handed a package of it to Huldah, she said; "Aren't you afraid to go alone? Don't you want Mr. Ray to go with you?"

"No, ma'am," said Huldah, "I was afraid, till I remembered that the Lord was in the dark, and then I wasn't afraid any more;" and away she flew, leaving Mrs. Ray gazing after her into the darkness.

The way did not seem half so long to little Huldah as she sped homeward, although it was much darker.

Her father called her his "good little

It seemed as though Jesus was walking with me, and I shall always remember that He is with me in the dark as well as in the light." And she kissed her mother again, and ran lightly up the stairs to her own little room.—*The Sabbath Visitor*.

### I DIDN'T THINK.

I KNOW a naughty little elf  
Who never can behave himself;  
He beats his drum when grandma's cap  
Is nodding for a cozy nap,

And leaves his ball upon  
the floor,  
For uncle James to  
stumble o'er.

'Twas he who tried to  
scratch his name  
Upon a painted picture  
frame;

'Twas he who left the  
gate untied,  
Which brindle cow  
pushed open wide;

'Twas he who nibbled  
Lucy's cake  
She took such pains to  
mix and bake;  
And though we blamed  
the tricky mice,  
'Twas he who cracked  
its fluted ice.

This little elf upset the  
milk;

He tangled aunty's  
broidery silk;

He went to school with  
muddy shoes,

Though credits very sure  
to lose;

Against his mamma's  
gentle wish

He took the sugar from  
the dish;

He lost the pen and  
spilled the ink,

This elf we call "I  
didn't think."

Our house would be a  
nicer place

If he would never show  
his face;

We hope and hope some  
sunny day,

This naughty elf will  
run away;

For oft he makes our spirits sink—  
This troublesome "I didn't think."

—Margaret E. Sangster.

NATURE always has something new and wonderful for us to admire. A lifetime is scarcely long enough to make a beginning in beholding her treasures. If it be so in this world, what must be in store for those who shall enjoy the world to come?—G. H. Bell.

"THE small stones that fill up the crevices have almost as much to do with making a fair and firm wall as the great rocks; so the right and wise use of spare moments contributes not a little to building up, in good proportion with strength, a man's mind."



girl," and her mother praised her for going so quickly.

By and by, after the wormwood had been steeped and bound upon her father's ankle, and he had been made comfortable in bed, while Huldah helped her mother wash the tea things she learned all about how the accident happened, and felt glad that she had been able to do something for her dear father.

As she kissed her mother good-night she said, "I shall never be afraid to go down in the cellar in the dark again. When I was going to Mr. Ray's, I was afraid, and once I thought a bear was coming out of the bushes, and I didn't dare go on till I remembered the text you taught me last week, and then I wasn't afraid any more.

busy packing up, fully expecting to see their friends before night. They were so intent on getting ready to go ashore, that they did not notice with what anxiety the captain was watching a heavy bank of clouds that was steadily rising in the north-west. The entrance to the harbour of Boston was in full sight from the deck. The bank of clouds was about forty-five degrees above the horizon; the wind was yet at full force, but a light streak could be distinctly seen a few miles ahead, which indicated a calm.

The northwest wind was fighting the south wind, and there was no doubt which would win. "Take in sail!" ordered the captain. "Furl everything but the lower topsails." The hurrying of feet, the creaking of blocks, and the slating of sails, brought the missionaries to the deck, and, looking around in astonishment at the sudden change, they exclaimed in one breath, "What is the matter?"

"Don't be alarmed. We shall have the pleasure of your company for a week more at least. We shall be obliged to wear out this 'norwester' before we can reach port; it will take about three days for it to spend its fury. We shall be driven into the gulf for protection; then, with a favourable chance, we may get back in three more days."

"We are in the hands of the Lord, who 'doeth all things well,'" reverently replied the old missionary.

It was now a dead calm, everything was ready, and there was nothing to do but await the storm.

"She is coming butt-end first," observed the captain, as a white line of foam was plainly seen about a mile from the ship. "Brace up the foreyards to starboard!" In a few moments the storm struck the ship with such force as nearly to dip the lee yardarms in the water, but she paid off quickly, and was soon running before the wind. The cold was intense, and every drop of water that struck the ship froze, until the ship became veritably a mass of ice, almost wholly unmanageable. There was nothing to do but to run to the Gulf Stream to thaw out. The old missionary was obliged to take to his berth, but his wife was just as earnest in ministering to the physical wants of the sailors as she had been in looking after their spiritual welfare, and by her tender and motherly care, did much to alleviate the sufferings of the half-frozen and frost-bitten sailors during that terrible night. At daylight the ship had once again entered the warm waters of the Gulf, and in a few hours there were no traces to indicate that the ship had passed through a terrible encounter with the forces of the "Ice King."

On the second day the gale had spent its fury, and the ship was slowly working her way back. Six days from the commencement of the gale, land was again sighted, and in a few hours the ship was

docked, and the missionaries were receiving the congratulations of their friends. All hands were called into the cabin for a final leave-taking; the old missionary made a short and fervent prayer that touched the heart of every one present, and as they arose from their knees, traces of tears could plainly be discerned on the rough and weather-beaten features of the noble-hearted sailors. Eyes unused to weeping had been made to overflow by that love that makes all the world akin. Hearts had been made tender by the story of the sufferings of Him who came to redeem a lost world. All this in the short space of thirty days had been accomplished on board of a ship whose crew, from captain to cabin-boy, had had no interest in religion, by two missionaries with the true Spirit of the Master, who "came not to be ministered unto, but to minister."—*C. Eldridge, in Youth's Instructor.*

#### INDIAN FAMINE FUND.

P. T. Reader, North London.....	1	0	0
" " Seaforth, .....	3	0	6
A Friend, Leeds, .....	3	0	
Louise Appleton collected.....	1	6	
Vere " " .....	1	6	
Emily " " .....	1	0	
Norman " " .....	1	0	
Mr. and Mrs. Desty, .....	10	0	
Anonymous, North London, .....	1	0	
Children of Kettering Sabbath-school, ..	7	0	
Amount previously acknowledged.....	79	12	8½

Total, .....£81 19 2½



—A fatal case of plague has occurred at Bremen.

—The coal output of the United Kingdom last year was 220,094,781 tons. Of this total 55,810,024 tons were exported.

—The report of the Comptroller of the Russian Empire shows a surplus revenue over expenditure for 1899 of £9,000,000.

—The loss to the Mint during the last eight years, occasioned by the wearing out of money, has been about £200 a day.

—The municipal debt of London on March 31st last, exclusive of the debt of the City Corporation secured upon its special funds, was £46,174,972.

—The leaders of the Filipinos state emphatically that they have no intention to cease hostilities. They say that "the people are fully determined to fight to the bitter end in the cause of freedom."

—The Pope has just published an encyclical making a universal appeal to nations and individuals to return to the principles of Christianity. Unfortunately this appeal loses all its force, on account of the fact that the Pope, by the very nature of his position, is ignorant of the first principles of Christianity, and so cannot give nations or individuals any help in that direction.

—The New York *Herald* states that within the year the Russian Government will place orders for five new battleships with American shipbuilders. The contracts will involve an outlay of \$20,000,000—over £4,000,000.

—Arrangements are being made to reduce the time of the journey from London to Paris via Dover and Calais to seven hours. The 185 miles from Calais to Paris have been covered in 184 minutes, and it is proposed to maintain this speed.

—Let no one charge the Turks with not having good judgment and sound sense. The Customs' authorities at Constantinople have stopped £1,000 worth of sugar plums from Great Britain, alleging that they are deleterious to health because coloured with aniline dyes.

—The American liner *St. Paul*, on her last trip from Southampton to New York, was struck by an unusually heavy sea, which threw her stern out of the water, breaking the starboard shaft and screw, and disabling one of the engines. The repairs will, it is said, occupy five months.

—It is officially announced that the total population of the United States for 1900 is 76,295,220, being an increase of 13,225,464 compared with 1890. The Indians, who are included in the census, number 134,158. This enumeration also includes the inhabitants of Alaska and the Hawaiian Islands.

—According to the *Tageblatt*, the municipal authorities of Berlin have resolved to make a grant of 1,000,000 marks, to be devoted to the provision of housing accommodation for the poor, in commemoration of the two hundredth anniversary of the foundation by King Frederick I. of the Prussian Monarchy, which will be celebrated on January 18, 1901.

—The *Chronicle* says that "few people have any conception of the work of the Secretary for Foreign Affairs," and adds that the number of dispatches arriving at the Foreign Office when Lord Salisbury first held the double position of Prime Minister and Foreign Secretary, was a hundred thousand a year, and the rate has been steadily increasing for many years.

—As the Belgian packet steamer *Princess Clementine*, was nearing Dover pier on the morning of the 3rd inst., messages were exchanged between her and Ostend. The report says: "Across nearly fifty miles of sea Marconi's instrument ticked off messages to and from Belgium . . . and the *Princess Clementine* was doing her twenty knots in the darkness, the passengers were peacefully sleeping in their bunks, and the only connection between ship and shore was a wire hoop at the top of the mast." The possibilities of this marvellous discovery are obvious. This practical demonstration cannot fail to suggest to thoughtful minds many things besides the commercial advantages of the system.

—This has been the record year of the century in Northern Switzerland for fruit. Unfortunately, however, as is common among men, this great blessing has been turned into a curse. Such enormous quantities of apples have been gathered that it does not pay to export the fruit, and the farmers have converted it into cider, which is sold at a farthing a pint. The cider is so cheap that innkeepers generally refuse to put it on the wine list, saying that it is unprofitable, and the people are in some places boycotting the inns, although not thereby diminishing the amount of drink. One publican is reported to be taking advantage of the situation to draw custom to his place, by advertising that for threepence he will supply customers with all the cider they can drink in an hour. He is having an immense patronage. Meanwhile there are thousands of people longing for the fruit that an equitable adjustment of things would give them.

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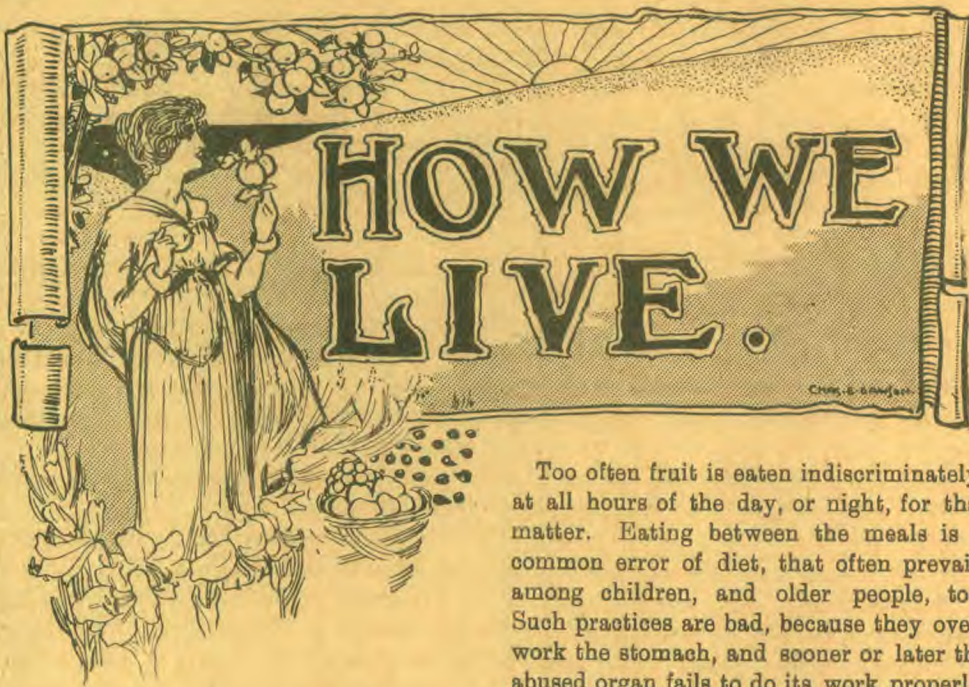
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### FRUIT IN SEASON.

THE PEAR.

OUR readers are doubtless well acquainted with the luscious, delicately flavoured pear. It has only to be eaten to be appreciated. Although not so common nor so cheap as the apple, still the fruit is fairly abundant in temperate climes, especially in the autumn season.

The fruit is very juicy, and contains about ten per cent. of nutritious matter. It is one of the mildest and blandest of all fruits, containing little acid, and hence is acceptable to the weakest stomach. Most people prefer it fresh, when it is at once cooling and refreshing. Like all fruit of a similar nature, it should be carefully cleaned, and the skin removed before eating.

The pear may also be baked like the apple, and makes a very wholesome dish. In common with most varieties of fruit, pears, either fresh or cooked, combine best with grain preparations and nuts, as well as other fruits. It may not be obvious to all why fruit does not combine well with vegetables. The chief reason is that most vegetables require from three to five hours for stomach digestion, while fruit is disposed of in one or two hours. But if pears and cabbage, for example, are eaten at the same meal, the chances are that part of the fruit, at any rate, would be retained in the stomach with the cabbage for several hours, and if digestion were not vigorous, which is most commonly the case, would undergo fermentation and lead to what is commonly called "a sour stomach." So it is better to avoid such combinations, and when eating a vegetable dinner, refrain from fruit.

Pears may be stewed and prepared so that they will keep indefinitely. The directions for this process will be found in another column.

Too often fruit is eaten indiscriminately, at all hours of the day, or night, for that matter. Eating between the meals is a common error of diet, that often prevails among children, and older people, too. Such practices are bad, because they overwork the stomach, and sooner or later the abused organ fails to do its work properly, and dyspepsia is the result. Far better it is to have regular hours for meals, and eat nothing in the intervals between.

A. B. O.

### EVERYDAY PHYSIOLOGY.

IMPURITIES IN THE AIR.

THE importance of breathing pure air is so great that we shall give special consideration to some of the more common impurities. Although most of these impurities are invisible, still we can detect a large number of them by their foul odour. Disagreeable smells almost always indicate impure air, and hence should be avoided. But some of the poisonous gases which float in the air are odourless as well as invisible, and such are at times exceedingly dangerous.

These impurities may be briefly although somewhat incompletely classified under four heads as follows:—

*First*, the products of animal and plant respiration, which consist of carbonic acid gas and numerous organic extractives, all of which are the outcome of tissue activity. They are waste substances which have been eliminated from the body through the lungs or skin. They are not only no longer useful to the body, but are active poisons which if allowed to accumulate in the system would soon produce death. The musty smell of a close room is due to these poisons, and not to carbonic acid gas, which has no smell. They stupefy the senses and render one dull and drowsy. The effect is so insidious that a person sitting in a close room fails to notice the increasing foul odour until the air gets so loaded with poisons that it is intolerable. Anyone coming in from out-of-doors notices the disagreeable smell, and exclaims, "How close the room is." Breathing such air lowers the vitality and opens the door to disease.

*Second*, the various products resulting from the death and decay of all organic matter, many of which are similar to members of the first group. A few of the more common are carbonic acid gas (which we have seen is found in expired air) ammonia, sulphuretted hydrogen (the gas that gives the characteristic odour to a rotten egg), and various other poisons. Decomposing vegetables are a not uncommon source of contamination, and should under no circumstances be kept in the house or cellar.

*Third*, foreign matter in the form of dust. This includes smoke laden with its black soot, small particles of organic substances in various stages of disintegration, minute particles of mineral matter, and many other ingredients too numerous to mention. It is always harmful to breathe dust, and especially so when it is so thick that it can be seen. It is really nothing but filth, and can only irritate the delicate tissues of the respiratory system.

*Fourth*, microbes or germs, both dead and alive, as well as other parasites of larger size. As is well known, many germs are capable of producing disease. But it is now generally admitted that germs cannot invade a healthy tissue under ordinary circumstances. If they could we should all very soon be stricken down by that "great white plague," consumption, for a day scarcely passes when we do not breathe the germs of this disease.

All tissues possess a certain amount of vital resistance, according to their state of vigour and health, and this enables them to ward off disease and maintain health. But when this resistance is sufficiently diminished, the body becomes an easy prey to the agents of disease, and sickness and death result.

To sustain life we must have air, and the purer the air we breathe from day to day the better the degree of health and strength which we shall enjoy. So let us breathe pure air.

### HOW TO PRESERVE FRUIT.

IT is well known that fruit may be preserved almost indefinitely if properly prepared. The methods are numerous, and while some are good, others are bad in that the quality of the fruit is vitiated, and its digestion interfered with. Fruit of any kind prepared in the form of pickles is unfit for food, for the pickling process is almost sure to render it indigestible.

Again, saturating the fruit with sugar, as in the form of preserves, jam, etc., is not the best way to prepare it, as the combination is too "rich" to be wholesome. It is far better to preserve fruit as nearly as possible in its natural state, so that its good qualities are retained.

Putting up fruit in tins is a common practice, but is not always safe, for the acids of the fruit may combine with the

lead used in sealing the tins, to produce poisonous substances. Lead poisoning from the use of acid fruit carelessly put up in this way is not uncommon, and has led to serious results.

One of the best methods of preserving fruit for future use may be briefly described as follows:—

Select sound, perfect fruit that is well ripe. If berries, wash thoroughly in several waters, till all foreign matter and dust is removed. If pears or peaches or similar fruit, cleanse the fruit, and then carefully remove the skins. Cook in a porcelain or enamelled saucepan, with as little water as possible, and without stirring, so as not to break up and disintegrate the fruit and make a sloppy mess of it. After the fruit has been thoroughly cooked, and boiling for half an hour or more is necessary for this, it is ready to be canned.

If the fruit is sour, a little sugar (the white granulated is best) may be added, but it will often be found preferable to combine sour and sweet fruit together, and then no further sweetening will be required. Ordinary sugar is not a desirable food for use in more than the smallest quantities, as it is productive of digestive disorders.

The next step is to prepare the jars for keeping the fruit. The Mason glass jar, in pint, quart, and two quart sizes is one of the most convenient, but may be difficult to obtain. If at hand, wash jar, cover, and elastic ring thoroughly, and rinse with boiling water, taking care not to crack the jar with the hot water. Now dip up the boiling fruit with a ladle or cup and fill the hot jar, and immediately screw on the cover after first applying the elastic ring. The jar should be filled to the brim with fruit. Set aside, and when cold, screw down perfectly tight again. If good fruit has been selected, and proper care taken in preparing it and the jars, it will keep for years. It should be placed in a cool, dry, clean place, and not be disturbed until ready to open.

If Mason jars cannot be obtained, other makers may be used, the principle being the same, *i. e.*, to seal the fruit so that no air can gain access to it. In the process of boiling the fruit is sterilised, and the cleansing of the jars produces the same effect, so there is no chance of spoiling. Fruit preserved in this way retains to a large extent its delicate natural flavours, and furnishes a most refreshing and wholesome article of diet. A. B. O.

### SLEEP FOR CHILDREN.

A HEALTHY infant sleeps most of the time during the first few weeks of its life, and during the early years people are disposed to let children sleep as much as they will. But from six or seven years old, when school begins, this sensible policy comes to an end, and sleep is put off persistently through all the years up to

manhood and womanhood. At the age of ten or eleven the child is allowed to sleep only eight or nine hours, when its parents should insist on its having what it absolutely needs, which is ten or eleven at least. Insufficient sleep and an impoverished nervous system are one of the crying evils of the day.—*Selected.*

### THE NEW DOCTRINE.

DO not forget the new doctrine that alcohol is 'food,' says John G. Wooley, in the *New Voice*. "It is food for lust and lies and idleness and dishonesty and every 'slug' and 'scale' and parasite of character. But it never fed a virtue in any man. . . .

"Has it not saved the sick?—Yes, it may have done so. So has a whip saved both horse and man from being run over by a train. The system assimilates a whipping; it is oxidised, or 'something-ised,' in the body of horse or man, and produces prompt energy. But a whip is not 'food.' So, when in pneumonia or typhoid or the like, or in any physical crisis, a man's heart would stop from shock or weariness, the watchful and skilful physician may whip it with a lash of whiskey or a wisp of wine, across the deadline. But I have no doubt but alcohol has killed ten pneumoniacs for every one that it has saved, and so also in other diseases and accidents."—*Good Health.*

### HOW TO STAND ERECT.

A GYMNASIUM director of long experience disapproves shoulder-braces. They weaken, so he thinks, the muscles whose function it is to keep the shoulders in their normal position. This they do in two ways—by relieving the muscles of their work, and by putting a constraint upon them, and so depriving them of a normal supply of blood.

Instead of artificial shoulder-braces, the director recommends the frequent and persistent use of exercises specially adapted to promote an erect carriage.

It is not enough, he says, to work an hour or so daily in a gymnasium. The proper exercises should be taken many times a day, and therefore should be of a sort that can be practised anywhere, and without special apparatus. Some of the habits and exercises on which he lays stress are as follows:—

1. Make it a rule to keep the back of the neck close to the back of the collar.
2. Roll the shoulders backward and downward.
3. Try to squeeze the shoulder-blades together many times a day.
4. Stand erect at short intervals during the day—"head up, chin in, chest out, shoulders back."

5. Walk or stand with the hands clasped behind the head, and the elbows wide apart.

6. Walk about, or even run up-stairs, with from ten to forty pounds on the top of the head.

7. Try to look at the top of your high-cut vest or your necktie.

8. Practise the arm movements of breast-stroke swimming while standing or walking.

9. Hold the arms behind the back.

10. Carry a cane or umbrella behind the small part of the back or behind the neck.

11. Put the hands on the hips, with elbows back and fingers forward.

12. Walk with the thumbs in the arm-holes of the vest.

13. When walking, swing the arms and shoulders strongly backward.

14. Stand now and then during the day with all the posterior parts of the body, so far as possible, touching a vertical wall.

The foregoing exercises, it will be seen, are happily varied, and are, many of them, such as can be practised by anybody in almost any occupation. If he cannot use one, he can another.

The director goes on to say that even in a gymnasium a man must be on his guard against forms of exercise that tend to induce a stooping posture. "As round-shouldered as a gymnast," he says, has almost passed into a proverb.

He recommends also what he calls a "lie-abled exercise." "Lie on the back of the head and the heels by arching the back," and repeat the operation a dozen times or so.—*Public Health Journal.*

If we reflect upon the fact that 100,000 persons in the United States die annually from the use of alcohol, and that its use causes at least one-half of all the insane, three-fourths of all the criminals, and nearly all the paupers of the country, is it not a destructive agency without a parallel? Why is it, then, that the physician and other scientific men are not thoroughly aroused to the importance of preventing the use of this poison, and thus putting an end to all diseased conditions caused thereby?—*F. W. Dennis, M.D., in the Bulletin of the American Medical Temperance Association.*

"PLEASE give me some more of the pudding, mamma," said small Johnny, the other evening at dinner. "Don't you think you have eaten enough, Johnny?" asked his mother. "No, I guess not," replied the little fellow. "My stomach only aches a little bit."—*Child Study Monthly.*

\* \* \*

SOME one has estimated that while half an acre will support a man living on grain, twenty-two acres will be required for his maintenance on flesh meat.—*Good Health.*

## The Present Truth.

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

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WE have several questions on hand, which interested readers have sent in, and they will all receive attention as soon as possible. Let no one think that his case is forgotten, because an answer does not appear immediately.

SINCE beginning the "Editor's Private Corner" we have received more encouraging, appreciative words for the paper than ever before in the same length of time. To each one we would say, If you have received help, pass it on to some one else. That which does you good will be a blessing to another. If each reader of PRESENT TRUTH would secure one additional reader it would be a most practical way of showing thanks for blessings received.

### THE ONLY WAY OF ATONEMENT.

THE papers tell us that the counsel of the young man who made the attempt on the life of the Prince of Wales last summer, are hoping to obtain an "act of mercy" for their client on the ground that he has "expressed the determination to atone for the past by good behaviour for the future." We have nothing to say against any act of mercy, but take occasion to warn our readers against the too common idea that any amount of good behaviour will atone for past misdeeds. Abstaining from stealing for the rest of one's life will not atone for a theft committed to-day. A lie cannot be wiped out by any amount of subsequent truth-telling. An act once done is done for ever, and will for ever remain a blot upon the life until an entirely new life is obtained. Here is what the Lord says to every one who thinks that he can atone for his own misdeeds:—

"Hast thou an arm like God? or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him. Look on every one that is proud and bring him low; and tread down the wicked

in their place. Hide them in the dust together; and bind their faces in secret. Then will I confess unto thee that thine own right hand can save thee." Job. xl. 9-14.

There is only one way: "It is the blood that maketh atonement for the soul." "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Christ's life in the place of ours makes full and complete atonement.

**The Hope Within.**—The apostolic exhortation is, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Peter iii. 15. It is a great mistake to suppose that means to be able to repeat a creed, or to quote Scripture texts to substantiate dogmas. A formula of doctrine is not a hope. Hope is living; it is a real thing. "Christ in you" is the only "hope of glory." Col. i. 27. Therefore to be able to give to every man a reason of the hope that is in us, is to be able to make plain to him the Divine presence. This is further evident from the fact that the ability to give a reason for the hope in us comes from having God sanctified, enthroned, in the heart. See 1 Peter iii. 15. Christianity is love, not in word, but in deed and in truth.

### ROMAN CATHOLICS ON SUNDAY OBSERVANCE.

THE *Catholic Press*, the leading Catholic paper of Australia, published at Sidney, had in its issue of August 25 some statements concerning Sunday, which should be interesting, if not pleasant, reading for those professed Protestants who observe the first day of the week. There is a movement on foot in Australia, as in most other countries, to prohibit amusements on Sundays, and in an article on the subject occur the following questions and statements. It must be remembered, in reading them, that the term "Sabbatarian" is erroneously used with reference to those who plead for strict Sunday observance:—

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. If the 'Bible and the Bible only is the religion of Protestants,' if 'whatever is not read therein nor may be proved thereby' has no claim on their faith or observance, what scrap of title can they show for all their dogmatic insistence as to the requirements of the Lord's Day? From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first. Thus Sunday observance is an incon-

gruous adjunct of the Protestant faith, utterly out of keeping with its fundamental principle, and strongly suggests a religion that suffered sadly from too much hurry in the making.

"If any Sabbatarian wants to know the proper method of spending the Sunday, the Catholic Church is the natural source to apply to for information. Under her direction the Sunday supplanted the Jewish Sabbath, and she is therefore the best fitted to settle any dispute as to its claims. She has no sympathy with a Puritan or Scotch Sabbath, and still less with the 'Continental Sunday' of German Lutherans and French infidels. She forbids all servile work, and requires the day to be devoted to public prayer and worship and hearing the Word of God, but these duties fulfilled she has no objection to such hours as remain being employed in any form of innocent outdoor amusement. This is the true view of Sunday observance."

It would be interesting to see a Protestant Sunday-keeper's attempt to answer this, and to reconcile his practice with his professed principles.

THERE are few, if any, people better qualified to speak upon missions and Christians in the East than Mrs. Isabella Bird Bishop. In reply to a question recently asked, whether the Chinese make good Christians, she gave the following good testimony:—

The very best. There is no cringing about the Chinese. They stand before you as men, and when they have accepted the Christian faith, they will endure any torture rather than renounce it. And it is through the particular characteristics of the people that the religion will grow amongst them. They are such ardent propagandists. If a man is converted, he will not rest content until he has converted a hundred others.

No better thing could be said of the people of any nation on earth.

THE question of a Roman Catholic University for Ireland is a burning one, and many prominent statesmen have given the Catholic leaders reason to hope that the present Government will give them their desire. It is therefore just as well that all should know what such an institution would mean. In the *Nineteenth Century* for January, 1899, the Roman Catholic Bishop of Limerick wrote:—

In a Catholic University the authority of the Pope would be supreme, and would reach, directly or indirectly, to every part of its organisation, and guide and inform its operations. He would grant its charter, and appoint its rector, and sanction its degrees, and all its intellectual life would be carried out under ecclesiastical supervision and control.

The establishing of a Roman Catholic University for Ireland would undoubtedly indicate that the British Government had passed to a great degree under the domination of Papal influence.