

PRESENT TRUTH

I AM THE WAY. THE TRUTH. AND THE LIFE. LO, I AM WITH YOU ALWAYS.

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NO. 8

DEPARTING AND BEING WITH CHRIST.

(Acts vii. 52-viii. 2.)†

THE man "full of faith and of the Holy Ghost had done his life work.

Like the one who was the chief instrument in his death, and who afterward took up his work and carried it on, he had fought a good fight, he had finished his course, and had kept the faith. Now he was about to be offered, and the crown of life to be his at the coming of the Lord Jesus was not only laid up for him, but was revealed to his sight.

Stephen had not pleaded for his life, although he was charged with a crime that by the Jewish law was punishable with death, and both judges and witnesses were determined that he should suffer the penalty. He did not defend his case except by preaching the truth. Filled with the Spirit of wisdom and revelation, he opened the Scriptures to the Council. The disputers in the synagogues had not been able to resist the wisdom and the Spirit by which he spake, and his judges were made conscious of it; for "all that sat in the Council, looking steadfastly on him, saw his face as it had been the face of an angel." Yet against all the evidence of Stephen's shining face and burning words they steeled their hearts, and when they saw where his convincing words of truth were unmistakably leading them, they refused to listen further.

† International Sunday-school Lesson for March 2.

THE ACCUSERS ACCUSED.

THE Spirit-filled man could readily discern when it was useless for him to continue his Gospel instruction. He knew that the Word was falling upon hearts as hard as the flinty rock, and so he abruptly

them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers."

Just in proportion as Stephen was filled with the Holy Spirit did his accusers and judges resist him. Utterly unrestrained by any blessed influence, for they had rejected the Spirit that strives with man, they rushed upon Stephen in mad fury, "and gnashed on him with their teeth. Those grave and reverend doctors of the law were transformed into a pack of snarling wolves or hungry tigers. It is impossible to describe, or for the human mind to conceive, the terrible lengths to which the mildest and most cultured and refined man may go when he cuts loose from the restraining influence of God's Holy Spirit. The perfect, the complete, man is a body which God fills; but that same body, with God driven out, becomes a demon.

THE CULMINATION OF STEPHEN'S DISCOURSE.

WHAT was it that Stephen was coming to in his discourse, the perception of which moved his hearers to madness? Glance through the record and you will easily see. He was charged with saying that the temple should be destroyed. Last week we saw

what God's plan is, and that such a temple as men had built was utterly useless when they denied and rejected God's presence in them. Stephen had traced the history of God's people, and His dealing with them, from Abraham down to David and Solomon. He had spoken of



ST STEPHEN'S GATE JERUSALEM.

broke off with this most thrilling arraignment of his judges:—

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain

"the tabernacle of witness," and of David's desire to build a permanent house for God, and had said, "But Solomon built Him an house. Howbeit the Most High dwellest not in temples made with hands; as saith the prophet, Heaven is My throne, and earth is My footstool; what house will ye build Me? saith the Lord; or what is the place of My rest? Hath not My hand made all these things?" Acts vii. 47-50. Is it difficult to tell what must have been his next words, if he had been allowed to continue? Not to the Bible student. Read the verses last quoted, and then, having previously opened the Bible at Heb. viii. 1, 2, continue reading without any intermission:—

"Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man."

The judges could see that this was the inevitable conclusion of Stephen's address, and they would not listen to it.

But it was all reality to Stephen. He was not talking theory, but was telling truths which he saw; for his angelic face was the reflection of the glory shining from the Sanctuary of the Most High. While his enemies were furiously gnashing on him, he was calm and unmoved, and he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."

Then the mob dragged him out and stoned him, and with a prayer for his murderers, and the heavenly vision still before his eyes, "he fell asleep."

JESUS SITTING AND STANDING.

WHAT connection has all this with the title at the head of this article? We shall see. The position of Jesus in heaven is stated in the Scriptures to be that of being seated at the right hand of God. See Heb. i. 3; viii. 1; Col. iii. 1. The Man whose name is the Branch "shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory; and He shall sit and rule upon His throne, and He shall be a priest upon His throne; and the counsel of peace shall be between them both." Zech. vi. 12, 13.

But by and by a complete division will have been made among men. One part will have accepted the counsel of peace and allowed the peace of God—

Christ who is our Peace—to rule in their hearts, and to abide there for ever. The other class will have rejected all the counsel of God, and chosen cursing instead of blessing. Then perilous times will come. 2 Tim. iii. 1-5. Then the work of the Gospel will have reached its consummation, and "at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. Daniel xii. 1.

It was thus that Stephen saw the Son of man—*standing*, as though His work for sinful men were finished, and He was about to receive them. It was a foretaste of the last day; for there was a saint of God, full of the Holy Spirit, and there was a devil-filled mob thirsting for his blood; and when that condition of things is universal,—when there are but those two classes on earth,—Christ will rise up from the throne of the Father, where He now sits, and come on His own throne, in His own kingdom, to save His waiting people. Stephen saw Christ just as all the saints of God will see Him when the heavens shall depart as a scroll, and the great day of His wrath for the wicked, and eternal salvation for the righteous shall come.

SLEEPING IN THE GRAVE.

WHERE has Stephen been all these centuries? Has he been in heaven? Nay; "he fell asleep," and those who sleep in Jesus will be brought with Him from the dead when He comes. See 1 Thess. iv. 13-18. Their awakening and change will be "at the last trump" (1 Cor. xv. 51-56), and Stephen, like Daniel, will stand in his lot with the rest. The saints do not sleep in heaven, but in the grave.

"If a man die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee; Thou wilt have a desire to the work of Thine hands." Job xiv 14, 15. And "if I wait, the grave is mine house." Job xvii. 13. See also John v. 28, 29.

Someone asks, "Is it not cruel so to deceive or disappoint holy men like Stephen, and others who in the moment of death have seen their Lord coming to meet them?" It would be cruel if there were any deception or disappointment; but there is none. No false hopes are aroused. Although nearly nineteen hun-

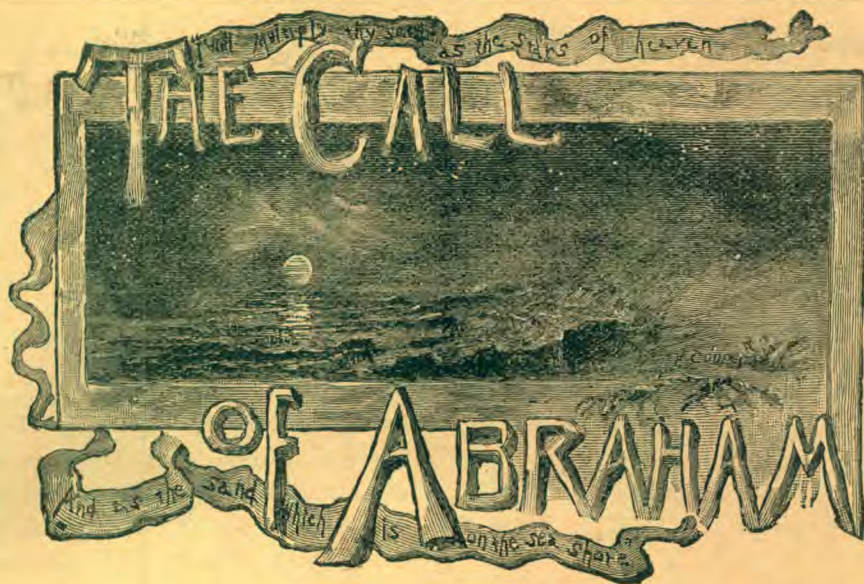
dred years have passed since Stephen saw that glorious vision, and he has not yet entered heaven, he is not disappointed; for he has all that time been sleeping the sleep of death, and "the dead know not anything." Those hundreds of years are to him as though they were not; for to him they have not been. So when Stephen opens his eyes at the voice of Christ at the resurrection, and sees his Lord coming to receive him, he will not know that a moment has elapsed since that day so long ago.

Since death is a state of absolute and complete unconsciousness, the Apostle Paul could say by the Spirit: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. xv. 51, 52. All, the sleeping, as well as the living, will be changed in the twinkling of an eye." A wonderful mystery this is, indeed, which we cannot understand, but which we may know.

Thus it will be: The opening heavens will reveal the dazzling glory of the Father, the Son and all the holy angels. The sight will instantly destroy the wicked (2 Thess. ii. 8), and will cause even the righteous involuntarily to close their eyes. But it will only be the involuntary blink which every one gives at any sudden motion, or flash of lightning, and as quickly their eyes will open again, and in that twinkling of the eye the change will have taken place from mortality to immortality. The glory of the Lord will have done it, and now they can evermore gaze on it with unveiled faces.

And what about those who have been asleep? Just the same. They close their eyes;—centuries pass as though they were not; the glory of the Lord shines upon their faces, and warms them into life, and as they open their eyes mortality drops off, and they are clothed with immortality. It has been to them but "the twinkling of an eye." They shut their eyes in death, and in what is to them the next instant, so short that it could not be measured, they open them again. In that twinkling of the eye centuries have passed, but it is nevertheless but the twinkling of an eye, and mortality is swallowed up of life.

What a blessed, glorious hope! And what a wonderful God, "who inhabiteth eternity," and so can compress an age into the twinkling of an eye. Shall we not yield our bodies to Him, for His dwelling place, that so eternity—the power of His endless life—may dwell in us, and we may dwell with Him in eternity?



ARE THE BRITISH PEOPLE THE HEIRS OF THE WORLD.

"I FIND in looking over the promises given to Abraham that they [his seed] were to spread abroad west, east, north, and south, and they were to become a company of nations. I see no nation at present occupying this position except the British Empire, which has very recently become so. At the last census I find from statistics that the area covers 11,778,256 square miles; the population is 391,844,878; English speaking people estimated at over 116,000,000. These figures are enough to show that the British people, or Anglo-Saxons, occupy the rôle of Israel. These figures show that this empire is the greatest that has ever been, and it bids fair to become the heir of the world. Rom. iv. 13."

THAT which convinces you that the British people, or the Anglo-Saxon race, are the heirs of the world, is sufficient of itself, if there were nothing else, to convince me that they are not, and that no nation on earth does occupy that "rôle." Let us note a few points.

The people who are to inherit the earth must be the seed of Abraham; for it was to Abraham that the promise was made that he and his seed should be the heir of the world. Rom. iv. 13. Therefore if your idea were correct, the inhabitants of the British Empire must be the seed of Abraham.

Passing by the fact that the people embraced in the British Empire are not by any means the same as the Anglo-Saxon race, since the Anglo-Saxon people are largely in the minority, and there are millions of the Anglo-Saxon race not subject to Great Britain, I note the one point of the census. The census shows that there are 391,844,878 people in the British Empire. This is indeed a vast population; but the mere fact that a census of the British Empire can be taken, shows that it is not the heir of the promise to Abraham. Read the following:—

"And the Lord said to Abraham, . . . I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. xiii. 14-16.

Do you see that Britain's four hundred millions of people fall far short of Abraham's posterity? Suppose we take all the nations on this earth; a fairly accurate census has been taken, and they are found to number about fifteen hundred millions. A vast number, truly, but nevertheless they can be numbered, and fall far short of equalling in number the dust of the earth or the sand on the sea-shore.

Now let us read the text referred to, Rom. iv. 13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Abraham is "the father of all them that believe." Rom. iv. 11. Therefore the promised inheritance "is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (as it is written, I have made thee a father of many nations,) before Him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be." Rom. iv. 16-18.

Could anything be plainer? Is it not evident that no race or nation, as such, on this earth is to possess it, but that it is to be possessed by a people who have the righteousness of faith—the faith of our Lord Jesus Christ?

Further: The promise was to Abraham and to his seed; to both together, not to either Abraham or his seed separately. Every time God spoke the promise to Abraham He was very explicit that *to him* the land should be given. Nevertheless Abraham lived as a stranger, a pilgrim and a sojourner, all his life, and died without any inheritance, "no, not so much as to set his foot on." Acts vii. 5. Yet he "died in faith, not having received the promise;" he was not disappointed, because God had told him that he should die before he received the inheritance. But God cannot lie, and Abraham knew it, and therefore he knew also that the inheritance of the world was to be his through the resurrection. He believed in the God "who quickeneth the dead." It was his faith in the resurrection by Jesus Christ that made him sure of the promise.

But the promise is to Abraham and to his seed at the same time. The heir cannot inherit property before the father does, through whom he receives it. This is self-evident. Therefore it is only by the general resurrection of the just, which will take place at the end of this world, when Christ comes, that the seed of Abraham will come into their inheritance.

Those who are raised to life at the coming of Christ are raised incorruptible, immortal. 1 Cor. xv. 51-53. Therefore when they come into their inheritance it will be to hold it for ever. That was indicated in the promise, for the land was to be theirs for "an everlasting possession." But only that which is perfect is everlasting; therefore as the sin which has cursed this earth is removed, the curse itself will be removed. Therefore "we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Peter iii. 13.

"Blessed are the meek; for they shall inherit the earth." Matt. v. 5. When will they inherit it? Read Ps. xxxvii. 9-11: "Evil-doers shall be cut off; but those that wait on the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

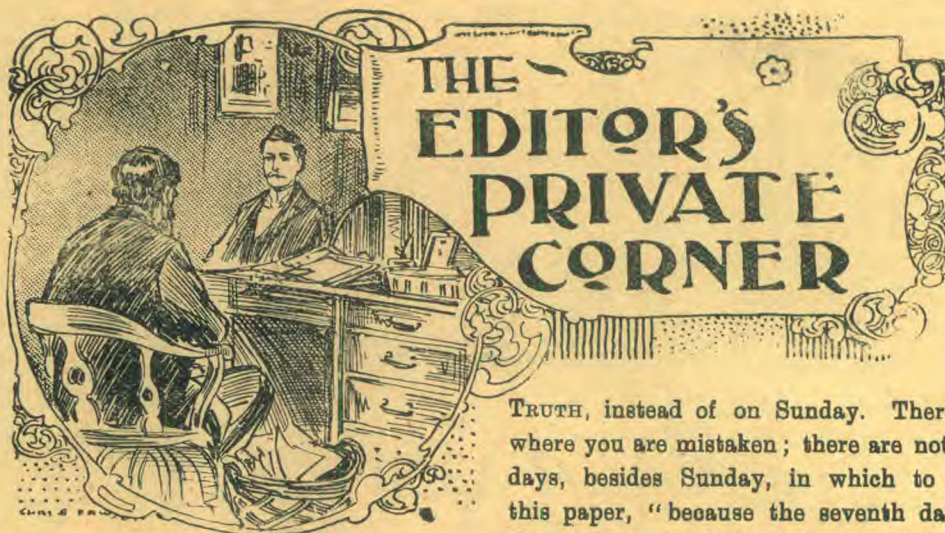
This brings us to the same point of time as before: the end of "this present evil world," and the destruction of the wicked, when the Lord will make wars to cease unto the ends of the earth. Now nobody will have the hardihood to assert that the British Empire has been enlarged

to its present proportions by peaceful means, or that meekness helps to enlarge one's earthly possessions. The British Empire, like every other government on earth, has won its possessions by the sword, and holds them by the sword. But the inheritance to Abraham's seed is the gift of God by grace to "the poor of this world, rich in faith."

As is the Giver, so is the gift. A mean man may give mean gifts; but a king would deem it a disgrace to give in any other way than royally. Then how much more must the King of kings give only "every good gift and every perfect gift." If a king with unlimited wealth at his disposal, should promise something as a mark of special favour to one whom he called his personal friend, and should repeat the promise many times, confirming it with the most solemn oath, and cause it to be proclaimed throughout his dominions, would you not expect the gift to be something in proportion to his wealth and power? And if after all the promises and proclamations he should give this bosom friend an old house with second-hand furniture, would you not think it a disgrace? It would be mockery to his friend, and would show the king to be lacking in a sense of the dignity due his own position.

Well, that is just how many people expect God to fulfil His promises to His friend. They think that after making a special promise, confirming it by an oath, and calling the attention of the universe to the graciousness of the gift, that He will at last bestow upon them an earth that has grown old like a garment, and is almost worn out. No, no; when God gives, He gives the best. When the meek, the faithful, righteous ones receive the reward of the inheritance, "the desert shall rejoice and blossom as the rose," and "they shall see the glory of the Lord, and the excellency of our God." Once more God will see everything that He has made, and behold, it will be "very good," as good as the eternal Creator can make it.

One word more about the census of the heirs of God's promise. When "Satan stood up against Israel, and provoked David to number Israel," the act was iniquity on the part of David, who thus "sinned greatly" and did "very foolishly," and became "a cause of trespass to Israel." David's pride over the number of Israel caused him to forget God's word concerning them, that they should be innumerable. God alone can write up the number of His faithful ones, and when that is done there will be "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues."



THE FREEDOM OF THE SABBATH

THE following letter is signed by several persons, who are evidently in earnest; and as their case is so practical we publish it, long as it is, in order that many others may benefit by it.

"We, among others, are workers in the iron, steel, and tin works of —. We think it very wrong of your agent coming around here selling the PRESENT TRUTH on Sunday, as there are six days in the week to do this kind of work instead of doing it on Sunday, and it is breaking the Sabbath.

"We told your agent this; but he says Sunday is not the Sabbath; and, as it happened, we were working on the Sunday too; and he asked us what right we had to be working there on the Sunday, and at the same time condemning him for selling the papers on Sunday.

"In answer to that, we told him our work was a work of necessity, and his was not; that we were obliged and compelled to do it, and that if we refused to do it on Sunday we should lose our job, and that would mean losing our bread and butter.

"Your agent then told us there was not one law for us and another for him, but that 'sin is the transgression of the law' just as much for us men working in the works on Sunday as for him or any other man, and that God did not compel us to work here, and that we were not free men, much less Christian men, but slaves, if we let our masters force us to do wrong. He said it was our duty and privilege as Christians to obey God in every particular, and to trust Him for food and everything else, and that if we did not do this we were walking by sight, and not by faith.

"You seem to answer all sorts of questions in your paper, and we should be grateful to you if you would take up this subject in all its different bearings, especially that relating to Sunday not being the seventh day, and this being a work of necessity, and what your agent said about there not being one law for us and another for him."

This is the sort of letters and questions that we like to receive. It gives us pleasure to answer straightforward, honest questions, from men who have a good conscience, and who wish to have it instructed. As usual, in our "Private Corner," our talk will be personal and confidential.

You say that there are six days in which to do such work as selling PRESENT

TRUTH, instead of on Sunday. There is where you are mistaken; there are not six days, besides Sunday, in which to sell this paper, "because the seventh day is the Sabbath," and in it the agents must rest from all their work; not because we say so, but because they feel constrained to obey God's law. It would be inconsistent, would it not, for men to sell papers on the very day which those papers teach is the Sabbath of the Lord our God? But of course you do not yet see that Sunday is not the seventh day, and so not "the Sabbath day according to the commandment." Perhaps that should be the first thing for us to consider.

IS SUNDAY THE SEVENTH DAY?

YOUR letter intimates that you recognise the truth that "the seventh day is the Sabbath of the Lord." You know that the seventh day ought to be kept, by some, at least; but you are labouring under the impression that Sunday is the seventh day. That is an erroneous impression, as you will admit when the truth is presented to you.

Ask the first clergyman you meet, or any minister of any denomination, why people keep Sunday. Ask the same question of every Sunday-keeper you meet. In ninety-nine cases out of a hundred you will be told that it is in honour of Christ's resurrection, because He rose from the dead on that day. But the Scriptures tell us that Jesus rose from the dead on "the first day of the week." Read the following portion, describing what took place after Joseph begged the body of Jesus, and took it down from the cross and laid it in his own sepulchre:—

"And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre,

bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus." Luke xxiii. 54-56; xxiv 1-3.

THE SABBATH DAY ACCORDING TO THE COMMANDMENT.

HERE three days are brought to view in connection. The first was "the preparation," the day before the Sabbath. That was the day of the crucifixion. The second was the Sabbath, which was drawing on when Jesus was laid in the tomb; for the Sabbath begins Friday evening at sunset. By the way, it might be mentioned that in the keeping of "Good Friday," for which of course there is not the slightest authority, both Churchmen and Nonconformists show their recognition of the fact that Jesus was crucified on Friday. The next day, as the Scripture tells us, was "the Sabbath day according to the commandment;" and the third day was "the first day of the week," on which Jesus rose from the dead, according to His word, that he should "rise again the third day." So we see that "the Sabbath according to the commandment," immediately follows Friday, and comes between it and the first day of the week. Thus it is evident that the day commonly called Saturday is the seventh day of the week, and so is the Sabbath of the Lord.

This is an important point, for it contains the whole case for anybody who holds to the Fourth Commandment. Therefore we are justified in fixing it a little more certainly still.

It is a known fact that the majority of professed Christians hold to Sunday, while the body of the Jews, and many Christians, keep the day before. Now we do not intend to draw any argument from the practice of men, but only to show how impossible it is that the original Sabbath could ever have been lost, and how sure we may be as to which day is the seventh day in regular succession from the one which God blessed and sanctified at creation. See Gen. ii. 1-3.

Passing by the centuries between creation and the giving of the law on Sinai, we find there the same reason given for the Sabbath that is stated in Gen. ii. 1-3. Compare the Fourth Commandment, Ex. xx. 8-11. Doubtless you can repeat it from memory. It is certain that the day then commanded was identical with the one sanctified at creation. Moreover, by a series of daily miracles, with a

special one at the close of the week, continuing for forty years, God made it impossible for anybody to mistake the day of the Sabbath, or to keep any other day in comfort, than the one which He commanded.

We glance down the centuries, and we find that the Jews were frequently reprov'd for Sabbath-breaking, and were finally carried captive to Babylon, because they would not keep God's holy day. See Jer. xvii. 19-27 and 2 Chron. xxxvi. 14-21. Consequently we know that the Jews well knew which day was the Sabbath.

A few hundred years later "we see Jesus," the Word made flesh, dwelling in Judea and Galilee, associating with the Jews every day, and worshipping with them in their synagogues on the Sabbath day. He recognised the day which they outwardly kept as the Sabbath, and declared Himself to be its Lord. He came from God, and therefore He knew the truth. He was the Truth. Therefore we know that the day which the Jews kept, formally, in the days of Jesus, was the Sabbath according to the commandment—the seventh day.

Now for the last step in the proof. Even in the days of Christ there were Jews living in every country under heaven, and they came to Jerusalem to worship at least once a year. If any Jew had lost his reckoning the mistake would instantly have been apparent when he met with his brethren. But from whatever quarter of the world the multitudes came, all were keeping the same day. This shows again that the day was not lost; for it would be impossible for millions of people in different parts of the world all to make the same mistake in the reckoning of days and at the same time.

Furthermore, only a few years after the crucifixion of Christ, Jerusalem was destroyed, the temple was laid in ruins, never again to be rebuilt, and the Jews were permanently scattered to every land. Yet to this day, in every part of the world where you find Jews, and they are everywhere, they are all keeping the same day. There is never any question among them wherever they meet, as to which day is the Sabbath, or who has it, for all are in perfect harmony. From this we know that the Jews still keep the same day that their forefathers did in the days of Jesus of Nazareth, and which He recognised as the Sabbath day. Therefore also we know beyond the possibility of the shadow of a doubt that the day which the Jews now profess to keep is the seventh day in regu-

lar succession from the one which God rested upon and blessed and sanctified at the close of creation week. And here is the unchangeable law:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. xx. 8-11.

WHAT EXCUSE.

We have God's law, not one jot or tittle of which can fail, telling us to keep the seventh day, and giving the reason why; and we know which day is the seventh day, "the Sabbath day according to the commandment." It only remains for each one to ask himself, "Why am I not obeying this law? What excuse can I render for not keeping it? And will excuses avail in the Judgment? Shall I feel like offering them then? and if not, How dare I solace myself with them now?"

SIN IS TRANSGRESSION OF LAW.

It is indeed true that "sin is the transgression of the law." 1 John iii. 4. Therefore it is a sin not to keep God's Sabbath day. It is also true that "where no law is there is no transgression." Rom. iv. 15. Now nowhere in the Bible can there be found even the remotest hint of a law commanding rest on the first day of the week—Sunday. Therefore it is not a sin for anybody to do any kind of legitimate work on Sunday. Of course every Christian will be as courteous and as mindful of the feelings of others on Sunday as on any other day of the week, and will not do anything needlessly to annoy or disturb them. But anything that it is right to do on any day in the week it is perfectly right to do on Sunday. It is no sin to sell papers on Sunday, nor is it a sin to work in a factory on that day. Why not? Because that day is not the Sabbath day.

ONLY ONE LAW.

I KNOW of no other law. I do not find any modification of the commandment making an exception of those who labour in foundries, factories, etc. And there is no reason why there should be; for God is the God of the poor, and His Gospel is

preached especially to the poor. The Sabbath is the friend of the poor man above all others; for the one who needs the most is always the one who receives most from God; and the Sabbath reveals God as Creator and Provider,—as the One with power to give us life not only for a few days or years, but for eternity; the One who supplies all our needs, because He creates all things. "In Him we live and move, and have our being." The Sabbath means to us, and is, absolute rest in God. It gives knowledge of the truth that the man without a farthing, who has implicit, unshaken trust in God, is richer than the millionaire who disregards His law. We cannot live a moment without God; every breath comes from Him; it is He that gives us power to get wealth even to the slightest extent; therefore it is most reasonable to believe that we have a better hope of life in His service than out of it.

GOD'S SERVICE IS FREEDOM.

AND God's service is freedom. "He that is called in the Lord, being a servant, is the Lord's free man." 1 Cor. vii. 22. Jesus said to those who believe on Him: "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John viii. 31, 32. He who knows the Lord as his Master can never be brought into bondage to any man. For "no man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Matt. vi. 24. If you are the servants of God, then you are not the servants of man, and your daily work will be done, not to please either your employers or yourself, but God. Read Col. iii. 22-24.

The work of the Gospel is to turn men from darkness to light, "and from the power of Satan unto God" (Acts xxvi. 18); to deliver them from fear of death (Heb. ii. 14, 15), and to make them free from sin's dominion. Rom. vi. 14. This is the condition of the follower of Christ—the Christian. Now does it seem reasonable that a man who has this freedom should be compelled by some other man to do something against his will and conscience? Is it possible for one who knows the freedom that Christ gives to be so bound. What do you think?

LOSING LIFE FOR THE TRUTH'S SAKE.

"WELL, shall I run the risk of losing my job, and so my bread and butter, in order to keep the Sabbath." I do not

know. You might lose your job through keeping the Sabbath, and you might not. Jesus says, "What is that to thee? follow thou Me." Our sole business is to seek first the kingdom of God, and His righteousness; it is God's business to look after our life and our living. Even if we should die through adherence to the truth, what of it? We think that it is a noble thing to die for the truth—when we sit by the cosy hearth and read about the martyrs of other days; but has God no need of martyrs now? Why should it be thought so much more terrible to die for the truth than to die for one's country, as so many thousands do?

Do you know what the Scriptures call a man who procures food for himself at the expense of the truth? They do not call him a Christian. Listen: "Follow . . . holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; . . . lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Heb. xii. 14-16. Jesus says: "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. xvi. 25, 26. Don't you think, then, that the wisest and safest plan is to leave your life, your body and your soul, in the Lord's keeping?

WORKS OF NECESSITY.

BUT you say that there are certain "works of necessity," which it must certainly be lawful to perform, even on the Lord's true Sabbath day. Yes; there are; but those works do not embrace anything whatever that is "necessary" only because man's desire for gain makes it so. The example of Christ is our guide here as elsewhere. He did works on the Sabbath day, not because He was compelled to, in order to satisfy somebody else's desire for gain, or to "earn His living," but because His love for suffering humanity drew Him to them. He did them, not because He was compelled, but because He was free. The "works of necessity," which are lawful on the Sabbath day are those which the love of God—not love of self—constrains us to do, namely, to relieve the suffering and the afflicted. Christ's example shows us that a work of necessity is something which one does for another, without hope of reward, and without thought of self; and He says: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Will you do it?

REST AT THE CROSS.

Oh, what a load of struggle and distress
Falls off before the cross! The feverish care;
The wish that we were other than we are;
The sick regrets; the yearnings numberless;
The thought, "This might have been," so apt
to press

On the reluctant soul; even past despair,
Past sin itself—all—all is turned to fair,
Aye, to a scheme of ordered happiness,
So soon as we love God, or rather, know
That God loves us! . . . Accepting the great
pledge

Of His concern for all our wants and woe,
We cease to tremble upon danger's edge!
While varying troubles form and burst anew,
Safe in a Father's arm, we smile as infants do!

—*Chauncey Hare Townshend.*

GOD'S HELPING HAND.

ONE part of the ministry of heavenly angels is to visit our world and oversee the work of the Lord which is in the hands of His stewards. In every time of necessity they minister to those who, as co-workers with God, are striving to carry forward His work in the earth. These heavenly intelligences are represented as desiring to look into the plan of redemption, and the angelic hosts rejoice whenever any part of God's work prospers.

Angels are interested in the spiritual welfare of all who are seeking to restore the moral image of God in man; and the human family are to connect with the heavenly family in binding up the wounds and bruises that sin has made. The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of our world, and over the creation of our first parents to inhabit the earth; the angels who witnessed the fall of man and his expulsion from his Eden home,—these very heavenly messengers are most intensely interested to work in union with the fallen, redeemed race for the salvation of human beings perishing in their sins. Heavenly angels employ human hands in practical ministry. Human beings as hand-helpers are to work out the knowledge and use the facilities of heavenly beings. By uniting with these powers that are omnipotent, we are benefited by their higher education and experience. Thus, as we become partakers of the Divine nature, and separate selfishness from our lives, special talents for helping one another are granted us. This is Heaven's way of administering saving power.

Is there not something stimulating and inspiring in this thought, that the human agent stands as the visible instrument to confer the blessings of angelic agents? As we are thus labourers together with God, the work bears the inscription of the

Divine. The knowledge and activity of the heavenly workers, united with the knowledge and power imparted to human workers, bring relief to the oppressed and distressed. Our acts of unselfish ministry make us partakers in the success that results from the relief offered.

With what joy and delight heaven looks

upon these blended influences! All heaven is watching those instruments that are as the hand to work out the purposes of God in the earth, thus doing the will and purpose of God in heaven. Such co-operation accomplishes a work that brings honour and glory and majesty to God.—Mrs. E. G. White.



THE FIRST COMMANDMENT.

DELIVERANCE FROM THE GOD OF THIS WORLD.

I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

"Thou shalt have no other gods before Me." Ex. xx. 2, 3.

What is it to have other gods before the Lord? Since to truly have Him alone, is to love Him with all the heart, and all the soul, and all the mind, and all the strength, then, plainly enough, it follows that anything by which any part of the heart, any part of the soul, any part of the mind, or any portion of the strength, is turned from God, is devoted to anything other than to God, is, in itself, to have another god than the Lord. And all this is what is forbidden in the First Commandment; "Thou shalt have no other gods before Me."

It is important, therefore, to notice the gods which the Lord points out as the principal ones that it is natural for men to have before the Lord.

One of these, if not the chief one, is "the world." For it is written: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii. 15. And, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James iv. 4.

The reason of this is that "the world" itself has a god. And "the god of this world" is "the spirit that now worketh in the children of disobedience," and is, in fact, Satan himself. Friendship of the world, therefore, is of the spirit of the

world; it is fellowship with the spirit of Satan. And this is why it "is enmity with God." Note, the Word does not say that the friendship of the world is *at* enmity with God, but that it is itself "*enmity* with God." And this is because it is of the very spirit of him who is the god of this world.

This is made plain in another text: "The whole world lieth in the evil one." 1 John v. 19, R.V. It is true, as our King James version renders it, that "the whole world lieth in wickedness," lieth in evil; but this is so because the whole world lieth in the wicked one, in the evil one. And the thought expressed here in the word "lieth" is "to lie at ease continually."

Plainly, then, a person who has friendship, and is in fellowship, with that which lies at perfect ease, and is content continually so to lie, in the evil one, is of that same spirit; and that can be only the spirit of the evil one, and, therefore, is of itself "enmity with God." And one thus in friendship with the evil one, who is the fixed and continual enemy of God, makes himself thereby "the enemy of God."

This spirit of enmity is described in another place: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. It cannot be subject to the law of God, because it is of the very mind and spirit of Satan, who is the decided enemy of God.

But thanks be to God, there is deliverance from this enmity; there is deliverance from this present evil world. For Christ Jesus "is our peace, who hath made both [God and man] one [who had been separated by this enmity], and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, . . . for to make in himself of

twain [God and man] one new man, so making peace." Eph. ii. 14, 15.

Therefore, though that enmity cannot be subject to the law of God, in Christ every soul can find it completely abolished. Though such a spirit is enmity with God, in Christ every soul can find that spirit completely driven out, and himself made one with God, having not the spirit of the world, but the Spirit which is of God, that he may know *not* the things of the world, but "the things that are freely given to us of God." Therefore, for a man to love the world, or to have friendship for the world, is for him to have the world as his god. And this is, in reality, to have the god of this world as his god; it is to do service to the evil one as his god.

And so, when the god of this world, the evil one, had shown to Christ "all the kingdoms of the world, and the glory of them," and had offered them to Him, Christ could have them only on the condition that He would "fall down and worship" the evil one. And these are the only terms upon which anybody in the world can ever have the kingdoms of this world and the glory of them, or the things of this world and the glory of them. "For, all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Christ's answer to that whole thought, for Himself and all who are His for ever, is: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. iv. 10.

And when Jesus had taken this stand against all the world, against all that is of the world, against all worldliness, and all the spirit that is of the world, and for God only, "then the devil leaveth Him, and, behold angels came and ministered unto Him." Verse 11. And so shall it be for ever with every one who, in the faith of Christ, takes his stand as did Christ.

Thus utter separation from the world and from all that is of the world—nothing less than this—is the keeping of the First Commandment. "Ye are not of the world, but I have chosen you out of the world." "They are not of the world, even as I am not of the world."

Deliverance from the world—this is the way to the keeping of the Commandments of God. And Christ "gave Himself for our sins that He might deliver us from this present evil world, according to the will of God."

Deliverance from sin is deliverance from the world. Deliverance from the world is deliverance from sin. This is the way to the keeping of the Commandments of God and the faith of Jesus.

"Thou shalt have no other gods before Me."

Who would have other gods?

A. T. JONES.



THE DEMON'S REPORT.

THE devil once went to an Annual Church Meeting, where he became a very interested spectator.

Some things pleased him; but others made him very wroth, especially the Annual Report.

Hearing of some two hundred Church members, an efficient choir, a flourishing Sunday School, an energetic Christian Endeavour, as well as the Band of Hope and Bible Classes, and lastly that a successful mission had been held there that year, he became very angry, and, hurrying away to his domains, he summoned before him the demon to whose special charge he had committed this Church.

"What meanest thou, fiend!" he cried. "I have just listened to the Annual Report of the Church of which I gave thee charge; it has progressed favourably. What meanest thou, I say? Thou hast been unfaithful!"

"Nay, master," answered the spirit. "Judge me not ere thou hast heard my report."

"I know that they speak of some two hundred members, but of those I have quite a dozen who have only joined for worldly advantage; they are thy servants, and by their lives they prevent many from forsaking us."

"Then, some twenty of the others are so engrossed in business that they have little time to read their Bibles and less for Church work; and thus they are stumbling-blocks to many who judge from them that religion is a selfish, money-making affair, and that all professors are hypocrites who, while pretending to believe in a hell, think far more of how to save a sovereign than a soul."

"Again, over forty find greater pleasure in the theatre, the dance, and the novel, than they do in the prayer meeting; and, by their butterfly life, make many of thy followers so disgusted that they despise all religion, for these people cantingly sing, 'He's everything to me.' Yet Sunday is the only time they give any thought to Him, and that only if there be no fresh bonnet in church and the service be conducted exactly as they approve."

"But by far the greater number have I lulled to sleep. There are about ninety of them who are well described in that Book we hate as 'lukewarm.' They go to many

meetings, and, if any great preacher comes, they run to hear him because of the novelty, and, through nibbling here and there, have become spiritual epicureans and connoisseurs of sermons. They criticise and grumble, but never work; it is for others that they hear, always fitting the cap on anyone but themselves. Should there be any aggressive work I get them to hinder it, and if any of the young people become fired with enthusiasm, they know well how to apply the wet blanket. They also manage the pastor for me, for I have some even on the diaconate. They are just wearing him out, and induce him to look away from thine arch-enemy, Jesus, seek to engross him in bazaars, concerts, and social gatherings, until he forgets that he is put in trust of the Gospel, and preaches, using Shakespeare as his textbook, and the latest magazine article or recent discovery as his subject."

"Of the rest of the members, several are dangerously consistent, being ever alert against our schemes, but most are more or less vacillating—now up, then down, alternately singing and sinning."

"Oh, how well I manage first to instil a little pride into the heart of the most determined worker and liberal giver, and even to those who seek to spend much time on their knees, I come with many unsettling and wandering thoughts. In fact, I try with this class of member (which, to tell the truth, we have most cause to fear) to make them feel satisfied with themselves, whilst in other cases it pays better to tell them it is presumption to strive to attain to be 'holy even as He is holy;' thus I keep many on a 'low level,' as they call it."

"Now as to the choir. Do you think I let them believe that 'the vessels of the Lord must be pure,' or that 'without faith it is impossible to please God'?"

"No, I tell them they *must* have good music, the service *must* go well, and, as a result, I have got some of thy best servants into the work, and of those who are Christians, well, I have so engrossed them in music that the choir practice takes the place of the prayer meeting, and the tunes are commonly sought out whilst the congregation is at prayer. Also most of them are thinking everything of the music and nothing of the words, so that now I can get them to sing beautiful compositions because of the quotation or two of Scripture which they set to them."

"Then, I have stirred up such a spirit of jealousy and envy amongst the different singers, that to quote from many pastors and ministers, 'all the church troubles commence in the choir.'"

"The flourishing Sunday-school work will also bear a little looking into, and yields satisfactory analysis. The superintendent came into the work filled with zeal; but now, thanks to me, he is satisfied with numbers, decent order and effective singing. Each Sunday, and especially on anniversary days, his bosom swells with pride as he looks at *his* work."

"The teachers? Well, Sire, there are some trying to teach the children what they do not know themselves; others have entered into the work from a sense of duty, although they are incapable, and so they make their scholars hate the Sunday School; whilst others again are setting such an example to the children, that they are laying the foundation for infidels. Few of them believe in what is called 'conversion' for children, and even I am puzzled as to why they teach at all. Sufficient to say, however, that very few of the children have forsaken thy standard or left thy service."

"Now as to the Christian Endeavour. I was rather nonplussed at first, but now I find I can deal with it in one way or another."

"Those who are not very 'spiritual,' I occupy with music, outings, and entertainments, with very marked success; for much is done under the cloak of religion which would delight thine heart, my master."

"Then the so-called 'spiritual' ones, them I got to like to hear their own voices and to desire positions of prominence and power; and now, what with pride and judging of others, I have drawn many of them into such a condition that, though they speak 'very nicely,' there is no power, and thou knowest what *that* means."

"In the Band of Hope, I have triumphed. It is true that many are pledged abstainers from alcohol, but from little else: they are thy servants still."

"That movement was started many years ago, and it was hoped would work wonders, but, thanks to my efforts, there is very little cause for fear."

"Many who were Band of Hope children are now drunkards and criminals, for they thought that, unaided, they could keep the pledge and resist us."

"Others, from the entertainments and *tableaux vivants*, have developed such a taste for pleasure and the theatre, that they are never seen in a place of worship. And to sum it all up, hardly one child in this Church has during the year, through the Band of Hope, been drawn away from thee."

"The Bible classes are, I must own, the most discouraging feature, for, as the

Bible is studied, I find that my task becomes harder and harder: the more they study it, the more unapproachable they become.

"Oh! my master, if only I could crush out this Book, or stop the study of it, my work would be done.

"But I have accomplished a little even here. I have got the leader to try and show off his learning sometimes by referring to the 'original' a good deal; to display his knowledge by giving as different a translation as possible. Thus the seeds of doubt and agnosticism are sown in the hearts of the young.

"I have also tried to make some of the young people think that to study the Bible at the class is enough, without private reading; and where I have accomplished this end, the results have exceeded my expectations.

"Of their much boasted missionary zeal little need be said, and less feared.

"Most of the giving is as scanty as it is spasmodic; their comfort, ease and luxury are practically untouched. They believe indeed in self-denial—for the missionary.

"When he has given up home, friends, earthly prospects, and personal safety, and gone forth to the lands where thou reignest unchecked, then those he represents show their sympathy by cutting down supplies, and asking him, 'How little can you live on?'

"Most of their benefactions are on a par with this. Any thought of their being 'stewards' I have not permitted to dawn on their self-complacent minds. Ah! how I have fooled them! 'More blessed to give than to receive' indeed!! They may quote, but they take good care not to try it.

"Lastly, as to their 'successful' Mission. They speak of thirty being 'saved.' Yes, but I sent hundreds away from the meeting as indifferent as they came, and scores that were 'touched' I persuaded to 'put it off,' and now they are harder than ever.

"I made the workers so satisfied with the few they gathered in, that they forgot the multitudes we still hold.

"Then, once during the Mission I even got hold of the missionary himself, and filled his heart with pride at his 'success.' At once he was crippled. However, he recognised me, and I had to retire discomfited, but not until I had marred at least an evening's work for him.

"And as to the 'converts,' now my Mission has begun.

"Already some are disheartened because I have made them 'slip,' and none pointed them to that text I hate—'If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'

"Others have lost the happy feelings, and I have persuaded them that they have lost everything.

"Some I have prevented from confess-

ing their Lord, and they are trying to live a secret Christian life; so I have great hopes of them.

"And now, Great Lucifer, thou seest I can give my report.

"I also have my Missions and Classes and Societies; but, knowing that a deep and successful work needs neither blare of trumpets nor flourishing of statistics, I never let them hear my side, but encourage them to make the most of their own.

"I quite admit that this is an 'active' Church, but I claim at the same time that the activity largely tends to the extension of thy kingdom."

"Well done! well done!" said Satan. "My faithful one, go forth, and may thy victories of the coming year still exceed those of the past."—*E. D. de Russett, B.A.*

"WHAT SHE COULD."

"SHE hath done what she could," said the Master, "for Me;"

How tender and sweet was the word!

"And the deed she hath done her memorial shall be

Wherever My Gospel is heard."

Ah, 'tis this that must try every deed that we do,
Ere Jesus pronounces it good;

Not the thing we have done, but the love it may show,

And whether we've done what we could.

There are some that are struggling along on the way,

And reaping, they think, only leaves;
Whilst others return at the close of the day,
And bring in a harvest of sheaves.

But the eye of the Master is on every one;
Not a sigh nor a struggle is lost;
And it is not the much nor the little we've done,
But—what has the offering cost?

Not the poor widow's mite, nor the gold of the king,

Shall count of itself in the test;

It will not be the stamp of the coin that we bring,
But whether the gift is our best.

—*S. C. Kirk.*

LET HER ALONE.

JESUS was at the home of Simon.

This man professed to be a follower of God, but he had committed grievous sins. Yet Jesus came into the world to save sinners, so He accepted Simon's invitation to dine with him. While those at the table were conversing, a timid woman, unobserved, stole into the room, and broke upon the Saviour's feet from behind (the custom then being to recline at meals) an alabaster box of ointment, very precious, and began wiping His feet with her long flowing hair, the tears of gratitude falling fast as she reverently kissed the feet of her divine Lord. She purposed to remain unobserved, but the precious perfume filled the room.

She had heard rumours that Jesus might be taken away, and fearing she might not

have another opportunity of showing her love and gratitude for the wonderful mercy shown her in the forgiveness of her great sins, she hastened to break the seal of her treasured box.

The spirit of criticism began to manifest itself. Judas ventured to suggest that it would have been far better to sell this ointment and give the proceeds to the poor. Simon thought if Jesus were the Messiah, He would not have permitted this woman to touch Him, for He knew she was a great sinner. Jesus was unmoved by this censure. Turning to her accusers, He said: "Let her alone." He said more, but ponder this statement: *Let her alone.* She took this way of manifesting her love for Me. *Let her alone.*

How many acts of love have been frozen to death before they found expression, by some cold censure or criticism. Christ's "Let her alone" applies to all such.

Some timid wife longs to invite a needy one to share the comforts of her home, but the husband inwardly or outwardly objects, and so the good deed is smothered. Some children long to give expression to their childish love for Christ, but for fear of censure restrain it. How much better it would be to let them alone.

Mary's was the only precious box of ointment broken upon the Saviour while He was alive. Are you sorry she broke it?

Let us know that this cold, unfeeling spirit is not of heaven. It comes from beneath. We need to heed what the Saviour said, and let people alone. Let them follow the good promptings of the Spirit. God is able also to guide them. Much more might be done for God, would all heed these words to them of old, "Let her alone."

T. E. BOWEN.

THE FIRST TWENTY YEARS.

LIVE as long as you may, the first twenty years form the larger part of your life. They appear so when they are passing; they seem so when we look back on them; and they take up more room in our memory than all the years that come after them.

Take good care of the first twenty years of your life. On the use which you make of them your happiness and usefulness in after years will very largely depend. See that they are spent in learning right habits and cultivating good tastes.—*Selected.*

LIVING TO GOD.

O LORD of love and power,
How joyful life might be
If in Thy service every hour
We lived and moved with Thee;
If youth in all its bloom and might
By Thee were sanctified,
And manhood found its chief delight
In working at Thy side!

—*E. S. Armitage.*



TEMPERANCE SONG.

O, TELL me, roses white and red,
And daisies all around me spread,
And tall trees towering overhead,
What drink is it you choose?

" 'Tis water, cold water,
This is the drink we choose;
The rains that fall
Upon us all,
And gentle evening dews."

O little bird of brightest hue,
Whose song I've heard the summer through,
One thing I'd like to ask of you:

"What drink do you love best?"

" 'Tis water, cold water,
The drink I love the best;
So in a nook
Beside the brook
I built my dainty nest."

O little lamb with nimble feet,
Across the meadows racing fleet,
If I should offer you a treat,
What drink is it you'd take?

" 'Tis water, cold water,
The drink I always take;
No drink for me
Can sweeter be
Than that from yonder lake."

Then why should I, a little child,
Who should be always pure and
mild,

Allow my lips to be defiled
With wine, or rum, or beer?

" 'Tis water, cold water,
Not wine, nor rum, nor beer,
Shall ever be
The drink for me,—

Cold water, pure and clear,
ELIZABETH ROSSER.

A LONG LIFE.

EVERYBODY wishes to live as long as possible, and it is only right that this should be so, for of all the gifts of God, life is the greatest and the most valuable and the one that all men should prize the highest. Men can do many clever things, and may make many wonderful inventions, but they cannot give life to anything. They may make a model horse or a model dog, but they cannot impart life to the model, however wonderful or however beautiful it may be.

"A live dog is better than a dead lion," so says the old proverb, and it is true. A living baby is better than a dead giant.

Boys and girls should be glad that they have life, and should try to learn how to live the longest and best life that is possible.

Bad habits shorten life; so do unsuitable food and unhealthy surroundings; but good food, good habits, fresh air, cleanliness, proper exercise and rest will help us to a long life.

But everybody does not know that one of the greatest foes to a long life is the use of alcoholic drinks. There are many reasons for this. The intemperate so injure their bodies by alcohol that life is much shortened, whilst those who use strong drink in what is called moderation are still doing themselves some injury, and thus to a certain extent shorten life. This is proved by those Insurance Societies which keep teetotallers and non-abstainers in separate lists. It is always seen that the abstainers live on the average longer than the non-abstainers.

It is quite certain that the use of strong drink does a great deal to shorten life in other ways. When people are under its influence they are careless and indifferent, and so often expose themselves to cold and to various forms of disease as well as to accident. The children of those who are intemperate often suffer great hardships from want of proper food, proper clothing



BIRD OF PARADISE.

and healthy homes, and so the lives of these poor little things are often cut off in childhood.

Let us look upon strong drink as the enemy of life. It is quite certain that alcohol can kill plants, and that it injures animal life. That it is not at all necessary is proved by the fact that in the United Kingdom alone there are about six millions of abstainers, and these on the average are living healthier and longer lives than the rest of the population.

It was once calculated by a great man, Dr. Norman Kerr, that at least sixty thousand lives were shortened every year by the use of alcohol.

If we want to live long and useful lives we must abstain from strong drink; and this, together with other good habits, will do a great deal towards giving us many years of health and happiness.—W. N. Edwards.

"ASK now the beasts and they shall teach thee."

A GUTTER CONVENTION.

THE old Clay Pipe rapped with his broken stem on the cobblestone for attention. The Cigar Stub looked dignified, and the burnt Cigarette Wrapper rustled as if he thought himself of some importance.

"Friends and co-labourers," began the Clay Pipe, "I thank you for your courtesy in making me chairman of this meeting; although, if you had not done so of your own free will, I should certainly have demanded it as my right; for I am the eldest of our clan. Long before Cigars were made, or the Cigarette even dreamed of, the Pipe was in use. Indeed, before white men had ever seen or heard of the weed which makes us so necessary to them, we were used by the red men of America. By them we were thought of so much importance that we were used as an emblem of peace, and at all treaties, and on other occasions when friendships were to be sealed, the Pipe of

Peace was passed from one to another round the circle, as salt is partaken of in far Eastern countries."

"This is very interesting," said Cigar Stub, "but will you not tell us something of your own personal experience?"

"With pleasure. I was lying, a week ago, with a number of others, just like myself, in a box in a tobacconist's window. From there I had noticed that many of the men and some of the boys puffed clouds of smoke as they walked. I was considerably puzzled by this, but concluded it must be a means of locomotion; yet, if such were the case, I did not see how the other men and boys and all the women moved just as freely without it.

"However, I was not long left to wonder; for a man in working clothes came into the shop, and asked in a rather surly voice for a package of smoking tobacco. 'And gimme a Clay Pipe, too,' he said, and I was handed out to him. He hastily filled me with tobacco from the package, lighted it, and hurried out of the shop.

"In a few minutes the man had reached home, where he was met at the door by a weary-looking woman. She did not look very pleasantly at me. 'O John!' she said, 'I thought you were going to stop.'

"Now, Molly, do let a man have a little peace," said he. 'Is dinner ready?'

"After dinner Molly timidly asked if she could have a few pence to get Jacky a new slate.

"He breaks more slates than he is worth," growled John; 'he will have to do without one this time, for I haven't a sixpence;' and lighting me again, John strode out of the house.

"At various times during the day, John

made use of me, and after supper he took me out and had a long smoke. The room was dense with it; and if I had been capable of pity, I should have pitied Molly and Jacky, having to breathe such stuff. But that settled the locomotion theory; for he sat still all the evening."

When Clay Pipe's long speech was finished, Cigar Stub took the floor.

"What you say about your ancient lineage, Mr. Pipe, is no doubt true. But while you are much used by the labouring classes, I am in favour among more cultured people, and so keep more aristocratic company than you do. I was the last Cigar in a box owned by a grocer's son; and as he took me out, he said: 'Well I must have another box to-day, so I'll draw on the till again. If father misses it, he will think that new clerk has taken the money;' and he took a shiny coin from the drawer.

"He doesn't really care much for us yet, but we are fast getting such a hold on his appetite that he will soon be no more able to give us up than John his pipe."

"Good! good!" cried the other members; and then there were calls for a speech from Cigarette. The piece of scorched paper rustled open, disclosing a few particles of a dark-brown substance, and said: "Being the youngest member of our family, it is perhaps appropriate that I am more in demand by the younger members of the human family than my seniors, though I am by no means despised by older smokers. Schoolboys and young men use me, especially, perhaps thinking me less injurious because of my small size. But when it is remembered, first, that they smoke more Cigarettes than they would Cigars; second, that the paper used in wrapping me is steeped in poisonous drugs; and third, that tobacco is more injurious, if possible, to the young than to those of mature years, I think that you must all admit that I am doing my full duty as a faithful member of our brotherhood.

"One young man who had typhoid fever was forbidden by his doctor to use tobacco, but he was so in love with it that he kept a bunch of us and some matches hidden under his mattress, and smoked us secretly, although he admitted that we greatly hindered his recovery. He said he would give much to be able to stop using us, but we had so weakened his will that he would make no effort to do so.

"My resemblance to Cigar is easily seen, and my relationship is as easily proved; for I am largely composed of Cigar Stubs gathered up on the streets."

But how much more might have been said will never be known; for just at this point they were all hustled off by the street-cleaner.—*Youth's Instructor*.

"THE life that is lived for self is soon finished; but the life that seeks to serve others will require eternity for its completion."

OLD SPECKLE AND HER FAMILY.

ONE day I heard the old hen "squawk." When I went to the door, there was a young bird on the ground. The bird had fallen out of its nest in a magnolia tree. It was not old enough to fly much, but it looked a little larger than the chickens.

Old Speckle thought the bird was something dangerous. She stood there with her feathers all ruffed out, and making a great fuss. But, strange to say, there was not a chicken in sight. Where could they be? I wondered.

They had all hidden under the leaves

that were scattered on the ground, and they kept very quiet. Not one of them gave the faintest little peep.

In a few minutes the bird hopped away. Then Old Speckle began to call softly, "Cluck, cluck, cluck." Then they all came out from under the leaves, ran to their mother, and cuddled up under her wings.

I learned that there are two things that a chicken can do, that it would be well for children to remember: They can keep quiet when it is necessary, and they are prompt to obey their mother when she calls. MRS. LUELLA B. PRIDDY.



THE Peacock in this picture is a fine bird. But it is not so beautiful as the bird on the opposite page. Is he not a lovely bird? Do all those long, light, graceful feathers grow out of his small body? Yes; they grow in a bunch just under the shoulder on each side. They are about two feet long.

He has rich green and yellow feathers on his head and neck. But these long plumes are a golden orange.

Do you see what his name is? He is called the "Bird of Paradise." This is because he is so beautiful.

Paradise is the Garden of Eden. This was the first home of all kinds of birds. Then they were all much more beautiful than they are now. Their songs were more sweet, and strong, and clear.

By and by God will make the earth new. No sin will ever come into it any more. Then Paradise will be on the earth again, as it was when God first made it. Those who love God and trust in Him will live there for ever.

Then we shall see what the birds were like when God first made them. They will all be as beautiful and perfect as they were then. The earth will be full of living creatures that will all be kind and gentle. Will not that be a happy time?



THE COLPORTEUR.

In the land of frost and snow,
Where the rivers cease to flow,
And all nature seems to keep
In an ice-bound deathly sleep;
Where the sombre bluish grey
Of the changeless wintry day
Tints all objects, chill and deep,—
There, with his precious load,
Travels the man of God,
His charge to keep.

In the land where tropic heat
Makes the pulse with fever beat;
Where within their forest home,
When darkness falls, wild creatures roam;
Far from the haunts of kindly men,—
Faces he ne'er may see again;
Into the deeper moral night,—
Patiently, brave and sure,
The faithful Colporteur
Holds forth the light.
—Bible Society Reporter.

A STRANGE PEOPLE.

SPEAKING of Christian Mission work in Asia recently, Mrs. Isabella Bird Bishop said what first caused her to take a particular interest in it was the life led by the people of pagan lands. The woes of the heathen world are unbelievable. On the whole she believed that Christian missions in Asia were making progress. In one place at least, however, they were not—that was in Western Thibet.

The Moravians have been at work there for fifty years, but they have made very few converts in all that time. She spent some time in that country, and under the guidance of Mr. Redslok, of the Moravian Mission, she learned a good deal of the difficulties of missionary work there.

"The people are," said Mrs. Bishop, "Llamaistic Buddhists, and they have many strange religious and social customs. Religion enters into everything they do. A trader cannot make a bargain, the plough cannot be put into the ground, the harvest cannot be gathered in, without the presence and services of the priest. Although so very religious, they are very drunken and immoral—the priests and people alike. In the winter the priests go round to the farmhouses and read to the people from the Buddhist sacred books, which are in Sanscrit. They are liberally entertained, and they drink heavily.

"There are no temples in the towns and villages, but in every house there is a room which is given up as a temple. Evidences

of religion are met with everywhere, in the streets, as well as indoors; on the houses are erected poles, sometimes forty or fifty on each house, and to each pole there is a little flag which has in Sanscrit a passage from the sacred books.

"Other remarkable features of the country are the great revolving prayer-wheels which are to be seen at the road-sides. They are turned by water, and the people pay so much per revolution; each revolution means a thousand prayers. The wheel is full of prayers in Sanscrit, written on slips of paper. There are also hand prayer-wheels, which the people carry in their hands as they walk or ride about. The so-called prayers are not really prayers as we understand the term. For instance, one of the most common consists of the following Sanscrit words, *Om Mani padme hum*, which is usually translated, 'Beautiful is the jewel in the Lotus flower.' This passage may, some time or other, have had some mystical significance, but nobody seems to know what it means now.

'The marriage system enforced there by the Buddhist priests is polyandry—that is, the women have more than one husband apiece. The rule is for the eldest son to marry—the second son becomes a monk; and if there are more sons, they become secondary husbands to the eldest brother's wife. This strange system has been in force for over a thousand years. It is rooted in some way in the land system. Of course, the first thing that Christianity would do in the individual or community would be to overthrow this system. Its strength is shown by the fact that the Moravians cannot make any progress, and have considered whether they ought not to give up the mission, and devote themselves to more promising fields of labour."

THE WORK OF MISSIONARIES.

IN telling "What are Christian missionaries trying to do?" Robert E. Speer, in the *Christian Work*, well sets before us the true object and spirit of missionary work in the following.

We do not send missionaries to clothe the heathen or to alter their style of dress. In China the women dress more modestly and sensibly than ours do, though not so cleanly. Elsewhere the women do not dress so properly, and there are many improvements resulting from missionary influences, but the missionaries do not go out as dress reformers.

We do not send missionaries to improve the industrial conditions of Asia and Africa. They have introduced American fruits in Northern China, and American vegetables in many lands. They have taught new industries to thousands of boys and girls in India and Africa, and have improved the native industries everywhere. But our missionaries would not have gone simply to have accomplished these ends,

Nor do the missionaries go out to reform politics. . . . The missionaries are not political propagandists. They do not go out for the purpose of turning monarchies into republics, far less to turn independent States into dependencies upon European or American governments.

And, again, we do not send missionaries to reform morals or check social abuses. There is abundant room for such work.

. . . Christian lands are infinitely cleaner, morally, than other lands. Where every man may have a private brothel under the forms of law, as in Mohammedan lands, and call it his family; or where divorce is so easy that it becomes the end of one out of every three marriages, as in Japan; or where polygamy and divorce are both unnecessary because of a general moral rottenness, as in India, there is no localisation of vice, or such sharp line between it and virtue, as makes the immorality of Christian lands stand out so startlingly.

In quantity and heinousness the moral evils of heathenism are worse than the moral evils of Christendom. But beyond this, the worst vice of Asia exists under the shadow and sanction of religion. The foulest cities of Asia are the holiest—Mecca, Meshed, and Benares. And some of its sacred books are most intolerable. It is true of one of the sacred accounts of the greatest Hindu god that it is so indecent that the British government has forbidden its translation. But morality is merely the product of the inner life, and missionaries do not go to heathen lands to try to amend behaviour, any more than a husbandman regards it as sane horticulture to go out and tie fruit on the limbs of his trees. His aim is to make the trees produce the fruit.

Now, it does not affect the truth of what has been said to allege that the missionaries do interest themselves in the physical and moral conditions of the people, and that they do introduce changes of dress, and industry, and medical treatment, and that their work does spread enlightenment, and make the people discontented with ignorance, injustice, tyranny, and wrong. All these things result from the missionary work, because the missionary goes out to sow the seed of the plant of which these are the leaf, and flower, and fruit.

The primary business of the missionary is a religious business. Missionaries are the product of the conviction that Christianity is a divine life in man, and that every Christian is different from other men, not in this or that external, but in the fact that he is alive and other men are dead. It is to give men that life that the church sends out missionaries, and all kinds of accessory and blessed consequences flow from missionary work, because the life of Christ planted in men cannot be restrained from producing such results.

This is what Christian missionaries are

trying to do. Men may say they are trying to proselytise, if they wish to say so. But proselytising with Christians is not the attempt to lead men to change their opinions or their mode of worship. It is an attempt at resurrection. The missionary is taking life to dead men, and life, not in the sense of quickened intellectual movement or refined moral taste; but in a supernatural sense, Christianity is a personal divine life dwelling in the lives of men. In this matter Christianity refuses to be classed with other religions.

It asserts that they are only systems. It is a life. They are dead. It is quick with divine presence. God is in it in a sense above and beyond the sense in which He is everywhere, and ruling all things.

Of course, this is fanaticism in the eye of the modern world. But it is not the fanaticism of missions only. It is the essential character and claim of Christianity. To the extent that Christianity at home abates or betrays this claim, it is untrue to itself, and it surrenders its power.

Missionaries and their supporters may lose sight of their true aim and duty. Political or philanthropic or social motives may be dominant with them. It is not wrong to be touched with sympathy for the famine orphans of India, or the child wives of Moslem harems, or the sick and uncared-for sufferers of many lands. But such sympathy is wise and discriminating when it does not content itself with relieving the symptoms merely, but strikes at the disease. To give all the sick people in China to-day the benefit of Western medical science would be a purely temporary measure.

There may easily be waste or comparatively unprofitable expenditure of life and toil in missionary effort through our failure to discern true principles. Philanthropic and educational work are worth while, as they help to plant deep in the life of individuals and nations the supernatural life of Christianity. If they merely ripple the surface of social life, or end in clothes or comfort or cleanliness, they serve a not useless purpose, but they are not in line with the true work of missions, which is the lodgment in human life of the supernatural life of Christ.

SIN is a fact, and what to do with it is the problem. Man does not need to hear of anything so much as of a way to be rescued from the pain and corruption of sin. No intelligence by anyone imparted can measure up to the standard of "good news" that is not an exhibition of a way to become sinless. Jesus Christ is the way from sin to God. To accept Him in His character as a Redeemer is to appreciate and appropriate the essence of the Gospel; and to yield to the guidance of His Spirit is to walk in peace and blessedness for evermore.—*New York Observer.*



THE wonderful fruitfulness of the Russian people, as compared with other nations, is evident from the fact that they are increasing more rapidly than any other people, while the death-rate is enormously high, being no less than 51 per 1,000.

THE head of a snuff-manufacturing firm that has been in existence two centuries is authority for the statement that "there can no longer be any doubt that the old fashion of snuff-taking is coming back into favour." It is said that the disgusting habit "is growing particularly fast among young men." The virtues of past generations are rapidly disappearing, but their vices are retained, or revived, and new ones are invented.

THE *Indian Medical Gazette*, Calcutta, reports that Dr. Rost, of the Indian Medical Service, "has successfully cultivated the cancer organism on a solid medium at the Rangoon Hospital, the injection of the culture conveying the fatal disease to a guinea-pig." We can report that a great many people have "successfully" cultivated the cancer organism without any effort, or any intention of doing so; what they most earnestly desire is that somebody shall succeed in destroying it.

THE town of Paterson, New Jersey, U. S. A., noted as a manufacturing centre, and as a refuge and nursery for the anarchists of the world, was ravaged by fire on the 9th inst. The loss is estimated at about £1,500,000; but the noteworthy thing about the affair is that while the manufacturing plants were left practically untouched by the fire, the anarchist haunts were wiped out. The man who killed the late King of Italy was from Paterson, and the attempts on other rulers have largely been planned there.

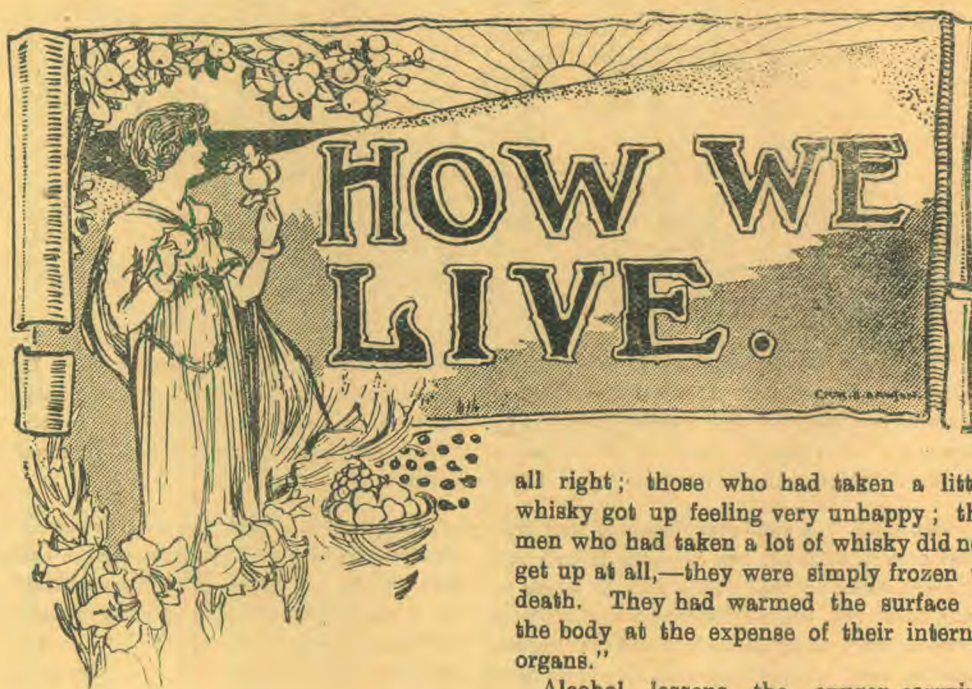
FEW, if any, men have had a more perfect knowledge of the world than Lord Dufferin, who died last week at the age of seventy-six. With all the advantages of birth and education, he enjoyed the confidence of the Government, and had been entrusted with the highest and most responsible positions in various parts of the world. As ambassador at St. Petersburg, Rome, Constantinople, and Paris,—a diplomat of whom it is said that "he never knew failure,"—and Governor-General of Canada, Viceroy of India, he certainly was qualified to give an opinion when he said that "the conviction which had been borne in upon him by long contact with the outside world was that in spite of Christianity and civilisation, force and not right was still the dominant factor in human affairs," and that "no nation's independence or possessions were safe for a moment unless she could guard them with her own right hand." This is not to the discredit of Christianity, but of the nations themselves, which are all essentially heathen, and are represented in the

Scriptures as furious, wild beasts. The Lord's people are to be taken "out of" the nations of earth, while the nations themselves, trusting in "their own right hand," are all destined to perish.

THE disturbance that has been caused in the American Federation of Labour over the charges made by Mr. Ben Tillitt for services rendered on his recent visit to that country, gives opportunity for people to understand something of the spirit of modern "labour leaders." For ten minutes spent in organising the New York dockers, a bill for forty dollars (eight guineas) was sent in; for three days' work in Washington \$250 (£50) was charged; and fifty dollars (ten guineas) was the price demanded for a three-minute address. The American working-men object to these exorbitant charges; but they do not seem even yet to have got their eyes opened to the fact that while they are banded together against monopolies by millionaires, they are by those very Federations the victims of a monopoly by "labour" leaders whose object is to live well without labouring.

ON the 30th of January, a defensive treaty of Alliance between Great Britain and Japan was signed, by which each nation binds itself to remain neutral in any war which the other may have with another Power, and to use its efforts to prevent other Powers from joining in hostilities against its ally. If, however, either one of the contracting nations should be attacked by two Powers, the other must come to its assistance, and "conduct the war in common, and make peace in mutual agreement with it." Each nation is to notify the other whenever, in its opinion, the interests of that other are in jeopardy. This treaty is declared by the *Daily Chronicle* to be "one of the most important diplomatic documents of recent times—a document which profoundly affects the position and responsibilities of this country, and which in some ways marks an epoch in world-history."

God's life is everywhere revealed in what men call "the forces of nature," and new possibilities are continually being discovered, as in wireless telegraphy, the X-rays, etc.; yet men in general think nothing of these things except as they can be made "practical" in commerce or war. There is, however, a far more practical use of these wonders although it may not be pecuniarily profitable, and that is in helping us to get into closer acquaintance with the Lord, and more perfectly to appreciate "the wondrous works of Him which is perfect in knowledge." The X-rays help us to realise how "all things are naked and opened unto the eyes of Him with whom we have to do," and wireless telegraphy should serve to bring home vividly to our minds the invisible means of communication established between God and all His creatures.



DOES ALCOHOL KEEP OUT THE COLD?

THERE is a popular notion that alcohol warms the body. Nothing is more deceptive and fallacious. Alcohol is drunk in cold weather in order to keep warm, and in hot weather in order to keep the head cool! Alcohol dilates the vessels of the skin, and so, by causing more blood to circulate on the surface of the body, it makes the skin actually warmer. This warming of the skin warms the sensory nerve endings, which in turn convey this sensation to the brain. The brain centres are actually deceived by this sensation, and are made to feel that the body is warm and out of danger, and hence they check the production of heat. As a matter of fact, the skin is warmed at the expense of the internal organs, and the loss of heat from the surface is so great that the internal and vital organs are chilled, endangering life. Hence alcohol is no protection against cold, but renders one more susceptible to it.

Arctic explorers who abstain from liquors endure the extreme northern climate far better than those who drink. In 1786 Prince Paternkin, prime minister of Russia under the Empress Katherine, gave a state dinner to peasants. All ate heartily, and brandy flowed freely. A very cold night set in, many were unprotected, and the next morning sixteen thousand were found frozen to death.

Brunton reports the following case: "A party of engineers were surveying in the Sierra Nevadas. They camped at a great height from the sea level, where the air was very cold. Some of them drank a little whisky, and felt less uncomfortable; some of them drank a lot of whisky, and went to bed feeling very jolly and comfortable indeed. But in the morning the men who had not taken any whisky got up

all right; those who had taken a little whisky got up feeling very unhappy; the men who had taken a lot of whisky did not get up at all,—they were simply frozen to death. They had warmed the surface of the body at the expense of their internal organs."

Alcohol lessens the oxygen-carrying powers of the blood, and prevents it from giving up the oxygen to the tissues; oxidation is *diminished*, hence heat production is reduced. To increase oxidation is one of the fundamental principles in the treatment of fever, yet many physicians regard alcohol as almost indispensable in the treatment of fevers. It is true that alcohol lowers fever by increasing loss of heat from the skin, but its injurious effects much more than counterbalance this one action, which may be produced much more effectually with water.

F. M. ROSSITER, M.D.

FOOT-BINDING AND WAIST-BINDING.

ATTENTION has been called, for many years, to the revolting practice among Chinese of dwarfing women's feet. This practice has been universally condemned as one of extreme cruelty, both in its process and results. But the world is now informed, through the wife of the Chinese minister at Washington, that the custom is losing its former favour, and is likely to be entirely discarded.

If this is true, it is a most sensible thing, and shows that the Chinese are desirous of reforms that will place them abreast of other nations. It is well known that the practice of foot-binding among the Celestials has made its subjects almost entirely helpless, because of their being unable to move about, except as one attempting to walk on amputated stumps.

Commenting on this subject, an editorial writer in the San Francisco *Examiner* of November 29, 1901, says in a jocular way:—

"A person with stunted feet or with no feet at all can have a very fair degree of health, live to the average age, and enjoy about all there is to enjoy in life. Their brains will work as well, their eyes will

see as much, their minds assimilate as much, as the brains, eyes, minds of persons with normal feet. They can acquire as much knowledge and gain as much wisdom.

"In our own blessed land, where there is none of the savagery of the Chinese—for which we should be thankful—women do not compress their feet. No, they are too wise and too civilised for that. In the happy lands of western civilisation women compress their waists.

"They do this probably because to compress their waist interferes with the action of the heart and impairs the circulation of the blood, preventing the healthy action of the brain and other organs. Sometimes it displaces the heart and causes fatal diseases.

"It interferes directly with the workings of all the stomach organs, which in turn invites a train of disorders that would be appalling if you could see them all.

"Also it prevents the proper working of the lungs, which in turn prevents the proper purification of the blood, and that in turn brings another host of physical and moral ills.

"It causes consumption, for one thing, and chronic stomach complaint, for another. It is the commonest source of dyspepsia and disorders of the liver. It shortens life, multiplies disease, and increases suffering.

"You can see how much better it is to compress the waist than to compress the feet, as the foolish Chinese do."

Faetious as this may seem, it contains much serious truth that it would be well for women to consider, if they would avoid the train of ills that follow the compression of the waist. If the dull, conservative Mongolian woman sees the necessity of reform in the matter of foot-binding, why should the Caucasian woman, with her high intelligence and quick discernment in so many things, continue a practice fully as objectionable as that of her heathen sister, when looked at in the light of physiological results?—*Health Journal*.

THE British people consume nearly six pounds of tea per head of the population, or an increase of one pound per capita in sixteen years. There is no country which in any way approaches this. Holland is the only country in Europe where the consumption of tea exceeds one pound per head. In Russia, and in the United States also, which are the other two large tea consumers, the consumption does not amount to one pound per head.

"If you are dyspeptic and discontented, take a long, sound sleep, and, waking, you will find that all the world is smiling. Nothing so tends to insanity, and nothing so deranges and harms the brain-cells, as lack of sleep."

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"To Every Man His Work."—When the Lord Jesus went to the Father, "to receive for Himself a kingdom and to return," He "gave authority to His servants, and to every man his work." Mark xlii. 34. This of course does not mean *man* as distinct from *woman*, but every individual. The word "man" includes woman, since God made man male and female; but in this case there is no word indicating "man" in the Greek text; the word that is used is accurately rendered in the Revision, "each one." To each one, whether male or female, old or young, the Lord has given a work.

A Specific Work for Each.—The work which the Lord has given to each one is for that one alone, and for no other. To each one is given all that he can do well, or all that the Lord wishes him to do. Therefore if anybody neglects his share of the work, an extra burden is thrown upon somebody else. If each one did his own work, it would be impossible for anybody to be overburdened. Each one receives his work from God, and must look to Him for instruction as to how to do it. Furthermore, since each one has his own specific work, it follows that if anyone copies another's manner of working he will be sure to do his work wrong, although that other one does his work well; and the more closely he follows that other one's way, the more sure he is to mar his own work. The One who makes us know what our work is, will also make us know how to do it.

How May We Know Our Work?—It does not follow from the foregoing that we are never to listen to counsel from fellow-workers. We are enjoined to be "subject one to another," "swift to hear, slow to speak." God often uses men as agents to make known, as well as to do, His will. But it must be God speaking through the person. Through whomsoever the information comes, the voice of God must be known and recognised so clearly that the human element will be entirely lost sight of.

God has various ways of communicating with His servants. We cannot here enumerate them, and even if we should attempt to, we should not succeed; for if we should name all that are known to man, He would surprise us by speaking to us in some new way, for He is not limited in His resources. But in the absence of any direct revelation or sign, we may always be sure of this: that our work is that which lies next to us. "Whatsoever thy hand findeth to do, do it with thy might."

If we go out of our way to find our task, we cannot be sure that it is the right one for us, and so cannot feel the confidence that we ought; but when we go right on doing what comes to us, even though it be apparently insignificant, we may be sure that God has given it to us to do, and that He will direct and sustain us in it. God knows what we can do, and He gives to each "according to his several ability;" therefore if our duties are small we must be content with His estimate of our ability. To do a little thing well is much more workmanlike and praiseworthy than to do a great work in a bungling manner.

The Bible the Book of Science—It is well known that by the majority of men who are known as "scientists," the Bible is given no standing whatever. Even a large and increasing number of professed Christian teachers do not hesitate to pronounce it fallible and entirely out of date with regard to everything scientific; while many others, who will not go so far as that, apologise for what they regard as a lack in the Bible, by saying that it is not designed as a scientific book, but that wherever it touches on any scientific subject it is accurate in its statements.

Now all this confusion would be avoided if the meaning of the term "science" were always kept in mind. It simply means "knowledge." It is from the Latin verb *scio*, to know; and the Latin word *scientia* mean a *knowing, knowledge*. To say, therefore, that the Bible is not a book of science, is to say that it does not teach knowledge, which is to deny the Word. It is given by inspiration of God, and in Him "are hid all the treasures of wisdom and knowledge." Col. ii. 3. There is no knowledge that does not come from Him; and where should we look for it, if not in His Word? "He that teacheth man knowledge, shall not He know?" Ps. xciv. 10.

Apart from the Bible there can be no

real science. The "science" held and taught by all who ignore the Word of God is "falsely so-called." "The fear of the Lord, that is wisdom." "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. ii. 6. The Proverbs of Solomon, the wisest man who ever lived, and whose knowledge embraced every branch of learning, are "to give subtilty to the simple, to the young man knowledge and discretion." And this is only one portion of the Bible.

Take a single instance to show the truth of what has been stated, that real knowledge—science—comes from God's Word alone. Hold up a piece of metal, or any other solid substance, and ask a "scientist" what holds its particles together. He will at once reply, "The force of cohesion," and will feel satisfied that he has given a "scientific" explanation of the phenomenon, and that nothing more can be said. But let us venture to analyse his answer. We enquire the meaning of the word "cohesion," and find that it is a compound of the Latin *co* (*con*), together, and *hæro*, to stick, and that it therefore means sticking or holding together. To say that a thing *coheres* is only another way of saying that it holds together. So when we are informed that bodies hold together by the force of *cohesion*, we are told nothing more or less than that they hold together by holding together! The man of "science" has simply substituted a Latin term for its equivalent Anglo-Saxon, and has not added a particle to our knowledge. Any child can see that the substance holds together; the question is, What holds it together? and the answer, given without blushing or stammering, is, "Holding together holds it together." If he were not a "scientific" man we should think he was making sport of us; but as it is, we know that he has told us all he knows and all that anybody can know without going to the Bible—that is, simply nothing.

What does the Bible tell us about the matter? Very simply and plainly it tells us that in Christ the Redeemer are all things created, and that "He is before all things, and in Him all things hold together." Col. i. 16, 17, R.V. margin. Now we *know*; we have been told something. Now we know that the force that holds matter together, and that is manifest in various ways, is the life and Spirit of Christ, and when we *know* that, we find that true science is salvation; because God is able to do "exceeding abundantly above all that we ask or think, according to the power that worketh in us."