

PRESENT TRUTH

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

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NO. 10

THE LEAST COMMANDMENT.

WHILE the Saviour was teaching the multitudes His principles of the "kingdom of heaven," as given in the sermon on the mount, many of the priests and rabbis thought that He was seeking to do away with the "law and the prophets." Evidently they drew their conclusion from the fact that His teachings were different from their expositions of the law. Everything they taught had direct bearing upon the sacred writings, and as they regarded themselves as the only real expositors of the holy text, to teach differently from what they taught was practically to take a position contrary to truth.

Jesus knew what was passing through their minds, and that they would endeavour to force these erroneous ideas upon the people, hoping by this to destroy the effect of the Saviour's teachings. Hence He gave His position on the "law and the prophets," in the following words: "Think not that I am come to destroy the law, or

the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,

but whosoever will do and teach them, the same shall be called great in the kingdom." Matt. v. 17-19.

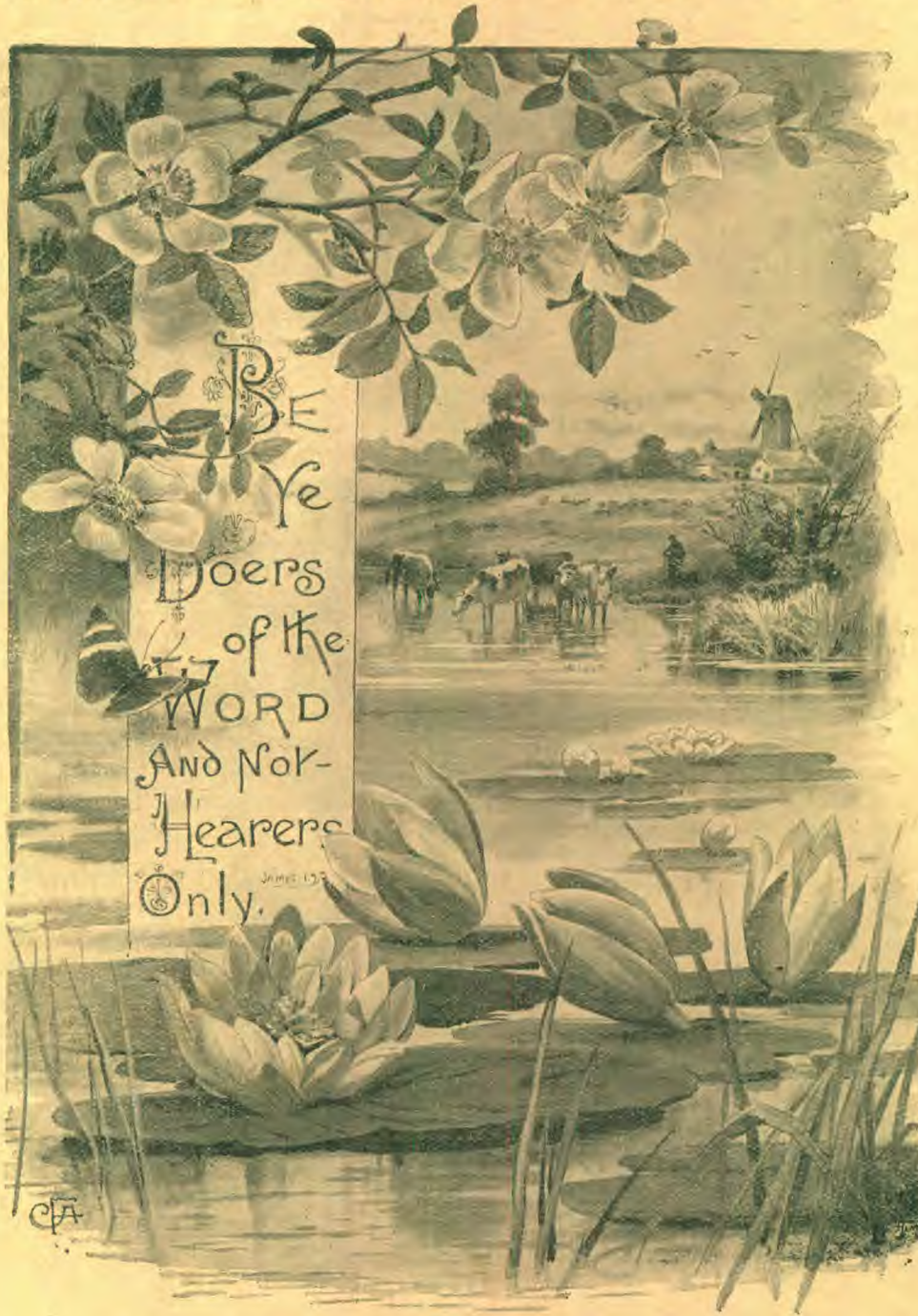
Not only did He *not* come to do away, or abolish the "law and the prophets," but instead He came to show the people that there was more in the sacred oracles than the rabbis or rulers saw in them. And instead of His attempting to subvert the law or the prophets, the promises and prophecies in the law and through prophets were to find a fulfilment in Him.

The rabbis taught that the law of God was divided into two sections. The first section was composed of the first four commandments; the second section of the last six.

The first section, or table, contained the "greater" commandments. The reason these were called the "greater," or "larger," commandments was because they referred to man's relations to God alone, and required so

till all be fulfilled. Whosoever therefore shall break one of these *least commandments*, and shall teach men so, he shall be called the least in the kingdom of heaven;

much of man, the rabbis held, that it was absolutely impossible for any man to observe them. Hence the rabbis had multiplied an innumerable array of texts,



expositions, helps, etc., to assist the people in at least *partly* keeping these exalted commands.

But the "smaller," or "least," commandments, as the second table was called, were thought to be within the power of every one to carry out, yes, to the very letter. And it was believed by the Jews that if this latter were done, the Lord would overlook their wrongs in not so perfectly observing the former. Of course the rabbis taught that the proper observance of the last six was according to the letter of the text; and if a man did not commit any overt act that was forbidden in any of these precepts of the decalogue, he was a strict commandment-keeper.

Now the Saviour saw that, with all their pretensions of being "teachers of the law" and expounders of the sacred oracles, the rabbis did not know what the law is, nor could they explain to the people its true interpretations; not only of the first four precepts, but of the last six, with which they claimed to be so conversant. So it must have surprised and astonished the people, the learned and the ignorant, for the Master to declare, "Whosoever therefore shall break one of these *least* commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." He had said only a moment before that He had come to fulfil the law; and that not a jot or a tittle of the law should in any wise fail till all should be accomplished. Thus He stood on an equality with them in fully believing the law, even to the very extreme. But to think that it was possible for them not to be observing the "least" commandments, and that it was possible for the rabbis to teach the violation of them, was certainly beyond their comprehension.

It will be remembered that when the rich young man came to Jesus, and asked what he must do in order to have eternal life, the Master said, "If thou wilt enter into life, keep the commandments." This, of course, was rather surprising to the young man; for he supposed that that was common to every Jew. Thinking that perhaps the Saviour did not quite understand his question, he enquired then, Which of the commandments do you think I ought to keep in order to have life? The Saviour told him the last six, or *least*, commandments. Why, the young man answered, instantly, "all these have I kept from my youth up." If that is all that is necessary for a man to do in order to have eternal life, I am all right; for from my early infancy, and especially from my youth, I have been taught to regard those precepts of the law; and I have always endeavoured to carry them out to the very letter. If that is all that is necessary, I am all right.

Is there anything more that I lack? Yes, the Lord said, you lack one thing. With what interest the young man must have waited for the Saviour to continue!

Perhaps he thought: "I lack one thing! What can it be? The rabbis have always told me that the greatest thing I can possibly do is to obey and study the law. And if I will do that, I am as secure of the 'world to come' as if I were there already; for that, they have taught me, is what gives a man a passport into the future abode. And the 'Good Master' has practically said the same thing to me, in answer to my question. I wonder what I can lack?"

These and many more thoughts evidently must have passed through the mind of the young man, as he almost breathlessly waited for the Master to say the added word: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Matt. xix. 16-21. Astonished, perplexed, dismayed, and saddened, the young man left the Saviour. If the Master spoke the truth, he had really never kept those *least* commandments at all, as this answer implied very strongly that he had not fulfilled his obligations to his fellow-man, which, according to the rabbis' instruction, he was fully doing when he observed the last six commandments.

From this incident alone, we can see the force of that text which the prophet Isaiah declared should be fulfilled in Christ: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." Isa. xlii. 21. The rabbis and rulers had been depreciating the value of the law in trying to exalt it; while these rulers thought Christ was seeking to destroy and subvert the law, He was really exalting and magnifying it.

The question is often asked, "Why did the Saviour say no more than He did about the first four precepts of the decalogue, while He said a great deal about the last six?" From what has been here said, the question is well answered; for it was not necessary for Him to do so. The reason it was necessary to say so much about the last six was because the people thought so little about them, and their true meaning was almost entirely lost sight of.

And what was true of Christ was true also of the apostles after Him, in their teaching; and especially in the teachings of the Apostle Paul. Many persons seem to think that because the Saviour and the apostles said little about the first four commands of the decalogue, and a great deal about the last six, that the fourth, in particular, is not so binding in the "Christian dispensation." But when we see the reason for this, then we can appreciate the fact that instead of their being thought of so little value, and especially the Sabbath commandment, the people had always had exalted views of those precepts, and knew that nothing could be added to them; and

so the Saviour had no occasion to enlarge upon them.

Since the man who breaks one of the "least" commandments, and teaches men so, is called least in the kingdom of heaven, how would he be regarded in the kingdom of heaven if he were to break one of the "greater" commandments, and teach men so?

F. C. GILBERT.

THE STORY OF THE CROSS.

AS TOLD BY PHILIP TO THE EUNUCH.

(Acts viii. 26-40.)†

ONE of the most interesting narratives in the New Testament is that of the meeting of Philip and the Ethiopian Eunuch, and the baptism of the latter, which is recorded in the portion of Scripture indicated above. Philip was preaching in Samaria, and having wonderful success, for "the people with one accord gave heed unto those things which Philip spake." Multitudes were healed, and when those who had been bewitched with sorceries, "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."

But in the height of this interest "the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

There is much in this for our instruction. The natural inclination would be to question such an order, and to doubt if it came from the Lord. "Surely it is a mistake to leave such an interest as this," some would say; and the people would feel that they could not possibly spare the man who had been the means of bringing them such light and blessing. "We must keep him with us, to guide us in the way into which he has led us," we can hear them say; "what shall we do if Philip leaves us?" But God would teach us that the church is not to be dependent upon any man; and also that when a minister of the Gospel has brought people into the truth, and established them, they are not to expect him to stand and hold the light for them to see by, but are themselves to be lightbearers to others.

So Philip "arose and went," just as content and willing to go out into the desert, not knowing whom he should see, or whether he should meet a single soul, as to remain and labour in the crowded city.

"And, behold, a man of Ethiopia, an

† International Sunday-school Lesson for March 16.

eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet."

See how mysteriously the Lord works, and how He times all circumstances to fit together exactly. The eunuch had been to Jerusalem to worship, but although all the apostles were there he had not received the light of the Gospel of Christ. He was devout, but uninstructed. Not in Jerusalem, "the centre of the work," with all its teachers, but in the lonely desert, he found the Lord.

And then that "accidental" meeting. How strangely it "happened" that just as the eunuch was reading aloud to himself a passage of Scripture that was dark to him, a man should come along and, overhearing him, should question him as to his knowledge, and be able and willing to enlighten him! Ah, but we know that everything had been planned beforehand. The angel of the Lord sent Philip just in time to meet the man at that spot. If Philip had stopped to question the Lord's order, he would have been too late. His prompt, unquestioning obedience,—his willingness to leave a cityful of people, to go into the desert,—made him the means of giving the Gospel to one who would carry it to an entire nation. Philip left Samaria and went into the desert, to preach to all Ethiopia; but he did not know it when he started.

From this event, behind which we are permitted to see, we may know that God is working to bring about many "accidental meetings" behind which we cannot see, and the outcome of which we never learn. The Most High rules in the kingdom of men, and if all were fully submitted to Him, fully acquainted with His voice, and prompt to move at every breathing of His Spirit, His will would be done on earth even as it is done in heaven.

Most important of all, however, is the lesson to be learned from the Scripture that the Ethiopian was reading. We are doubtless all a little better informed than he was, in that we know that the prophet was not speaking of himself, but of some other Man, even Jesus Christ; but how little we know, even yet, of the depth of meaning in that "sure Word." Let us study it with Philip, and see if it does not contain more for us than we have hitherto thought.

"The place of the Scripture which he read was this, He was led as a sheep to

the slaughter; and like a lamb dumb before his shearer, so opened He not His mouth; in His humiliation His judgment [not His good sense, but His right to a fair trial] was taken away; and who shall declare His generation? for His life is taken from the earth."

It was the fifty-third chapter of Isaiah that the Ethiopian official was reading, and when he asked of whom the prophet was speaking, "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

PREACHING JESUS.

PHILIP "preached unto him Jesus," not merely about Jesus. But from the text we know that he must have told the story of Christ's sufferings and death, for that is the one theme of the chapter. Thus we have it vividly set before us that to preach Jesus is to preach His death; we cannot know Jesus except as crucified. "Jesus Christ, and Him crucified" is the only thing necessary for anybody to know; and whoever should know it to perfection would know everything in the universe; for in Him "we have our redemption, the forgiveness of sins; who is the image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him; and unto Him; and He is before all things, and in Him all things consist;" and we who were once enemies, "hath He reconciled in the body of His flesh through death." Col. i. 14-22, R V.

As they rode along, and Philip continued preaching Jesus,—Christ and Him crucified,—"they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him."

THE MEANING OF BAPTISM.

FROM this we learn that the preaching of Jesus leads the one who accepts it to wish to be baptized.

The narrative also makes it plain that baptism is connected with the death of Christ, since Jesus cannot be preached except as crucified. The chapter from which Philip preached is devoted wholly to the suffering and death of Christ, and it was

this that made the eunuch wish to be baptized.

Let us now read a few texts which state the matter plainly, showing for what reason we are baptized, and what is gained by it when it is done in spirit and in truth.

Gal. iii. 27: "As many of you as have been baptized into Jesus Christ have put on Christ." Baptism is the door into Christ. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." 1 Cor. xii. 13.

Rom. vi. 3, 4: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

We get into Christ by baptism; but inasmuch as Christ cannot be known except as crucified, to be baptized into Him is to share His death—the cross.

LIFE THROUGH DEATH.

BUT Christ has life in Himself, and He lays down His life only to take it again; therefore we are baptized into His death—sharers of His cross—only for the purpose of receiving new life in Him. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. iv. 10. "Therefore if any man be in Christ he is a new creature [there is a new creation]; old things are passed away; behold, all things are become new." 2 Cor. v. 17.

No wonder the eunuch went on his way rejoicing. It was for the joy that was set before Him that Jesus "endured the cross, despising the shame." And the joy that was set before Him was the joy of seeing all things created new. "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

This new life in Christ means righteousness; "for he that is dead is freed from sin;" and "how shall we that are dead to sin live any longer therein?" Rom. vi. 7, 2. But it means more than theoretical righteousness, and more than mere passive goodness; it means active life,—fulness and freshness of energy,—the freshness of eternally renewed youth. It means physical wholeness as well as wholeness of soul. There is no limit to the gift of God in Christ. John tells us of the Word of life,—the eternal life which was from the be-

ginning, and was manifested unto us, that we might have fellowship with the Father, and with His Son Jesus Christ,—and says: "These things write we unto you, that your joy may be full." 1 John i. 1-4. Let us study further into the life that we get by Christ's death, that we, like the eunuch, may go on our way rejoicing.

Jesus cannot be known except as crucified. No one in this world has ever had, or ever can have, any other view of Him than crucified; because He is "the Lamb that hath been slain from the foundation of the earth." Rev. xiii. 8, R.V. But "in Him were all things created;" therefore the earth was created in the beginning in Christ crucified. If we wish to know the nature and reality of the new creation that there is to anyone who is in Christ, we have but to look to the beginning, when "God saw everything that He had made, and, behold, it was very good." Gen. i. 31. Or, we may look forward to the end, when the Gospel has finished its work of restoring that which was lost, and see "a new heaven and a new earth" when "the former things are passed away," and all things are become new. Rev. xxi. 1-5. Compare 2 Cor. v. 17. The Scriptures of truth end where they begin—with a new creation; the beginning and the end are one.

Take another view. When Christ hung on the cross, between heaven and earth, an object-lesson for the universe, to show God's eternal love, He cried, "It is finished," and then "gave up the Ghost," expired; literally, "breathed out." But for what purpose did He breathe out His life?—That we might breathe it in. So the very breath that we breathe comes from the cross, from Christ crucified. It was by the power of the cross that the breath of life was breathed into man in the beginning, so that he became a living soul, and a "very good" one, too; and it has been only through the cross that any person has had life since, or that anybody has life to-day. "For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. God teaches us that all we receive from Him is the gift of redeeming love."

PROCLAIMED BY ALL CREATION.

WHAT of it? Oh, everything! Every breeze that blows is a whisper of pardon from God. Every refreshing breath is an assurance to us that life and salvation are free, and that the fountain of redeeming love is overflowing to us. With every in-

spiration we may, if we will, receive anew the message of forgiveness. The winds are laden with the call, which they bear from Calvary to the ends of the earth, "Look unto Me, and be ye saved;" "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto Me, for I have redeemed thee."

It means that our very existence depends on Christ crucified, and that there is therefore salvation for every living soul that will fully accept and constantly acknowledge the life thus coming to him. It means healing of body, as well as cleansing from sin; for Jesus was "a Man of sorrows, and acquainted with sickness." "Surely He carried our sickness, and burdened Himself with our sorrows." (Benisch.) "By His stripes we are healed," or, "Through His bruises was healing granted to us." Shall we not accept the gift as fully and as freely as it is bestowed? We believe that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;" why not have as much confidence in the words: "Confess your faults one to another, and pray one for another, that ye may be healed." James v. 6. He who forgives all our iniquities also heals all our diseases. Ps. ciii. 3.

One thing more: This is no new Gospel, but "the Word which ye have heard from the beginning." It was as present, practical, vital truth in the days of Isaiah as it is now. Note the form of the words. The prophet did not say, He *will* bear our sickness, He *will* be wounded for our transgressions, and with His stripes men in a future age may be healed; but "He *was* despised;" "He *hath borne* our griefs, and carried our sorrows;" "He *was wounded* for our transgressions, He *was bruised* for our iniquities; the chastisement of our peace *was upon Him*; and with his stripes *we are healed*." It was done from the beginning. What matters it if many good men have not seen all the glorious possibilities for us *now* when we believe; shall we therefore refuse to allow the prayer of the apostle to be effectual for us? See Eph. i. 15-20. The perfect, death-destroying life of Jesus must be fully manifested in the mortal flesh of some people before the Lord returns to this earth again; why not in ours? "As many of you as have been baptized into Christ, have put on Christ," having been "baptized into His death," in order to live with Him; and "if any man be in Christ, there is a new creation; old things are passed away; behold *all things* are become new."

THE LUST OF THE EYES.

THE FIRST COMMANDMENT.

THE second of the three forms under which "the world" is embraced, and idolatry manifested, is—

"The lust of the eyes."

The lust of the eyes can be summed up in one word, vanity; and vanity is simply love of display. Something is put on ourselves, or that which is ours, merely for display, to attract the attention and excite the lust of the eyes of others, and cause them to envy our condition.

Further, on our own part, this idolatry is indulged in our seeing something that somebody else has, and not being content until we have imitated him by obtaining for ourselves a like thing.

That which we see with others may be perfectly proper, and strictly becoming, to them; yet, when imitated by us, it may be altogether improper, and unbecoming in itself, besides our indulging idolatry in the use of it. Because, if our eyes had not seen that particular thing, no thought of our own, and no need of our life, would ever have suggested that we should have it. The only reason of our having it being solely that our eyes saw it in possession of some other one, the possession of it by us is sheer idolatry in the lust of the eyes.

The principle of idolatry is expressed in the one word, the worldly word, "fashion." The world spends time in inventing particular styles of dress, or whatever else may be a part of the living. The world is expected to follow, and expects to follow, the fashion set by the world.

God has made no two persons alike. He has made each person with characteristics which single him out distinctly from all others in the universe. This is for a purpose. We are created for the glory of God; that is, the purpose of our creation is that each one, in the characteristics which make him himself alone, distinct from all others in the universe, shall be a means of making God manifest,—of reflecting a ray of the light of God, in a way that no other can possibly do, that by each one God shall be manifested as not by any other one. And, in order that this shall be so, it is essential that each one shall be joined *only to God*, and this with all his heart, and all his soul, and all his mind, and all his strength—the whole being.

This principle is expressed in the parable of the talents, in Matthew xxv. When the master took his journey into a far country, and delivered to his servants his goods,—to one five talents, to another two, and to another one, he gave "to every man according to his several [individual; not common to two or more; separate, particular] ability." And from the master, at His returning and reckoning, each one receives according as he has used the gift of God, according to this "several ability."

No one is to use, indeed no one can use this gift of God in *imitation of others*. To attempt to use it in imitation of others is to separate from God, and put others in His place; it is to have other gods before the Lord; it is idolatry.

There are desires of the flesh which are not lusts of the flesh, in the wrong sense. While we are in this world, it will be necessary for us to eat and to drink—not to make a god of the belly, not for the satisfaction of appetite, not for the lust of the flesh, but for the glory of God. Those who serve God in the keeping of the First Commandment eat and drink that which, in every respect, enables them best to discern what is the will of God, and how best to serve Him according to that will.

While we are in the world, it will be essential to clothe ourselves—not to please the world; not to conform to some silly style that our eyes see, which is altogether of the world, and which we ourselves would never think of if our eyes had not seen it as displayed by the world—not that; but to the glory of God.

It is proper, indeed it is essential, to our glorifying God, that we shall dress neatly; that we shall wear as good clothing as we honestly can; that it shall be made to fit us becomingly, that is, that it shall conform strictly to our own individuality; that it shall be a proper expression of our own several selves, as God has made us. But to imitate the dress of others, to put something on ourselves simply because we have seen it on others, to adopt a style for ourselves which we have seen adopted by others,—all this is of the lust of the eyes; all this is not of the Father, but is of the world: it is idolatry.

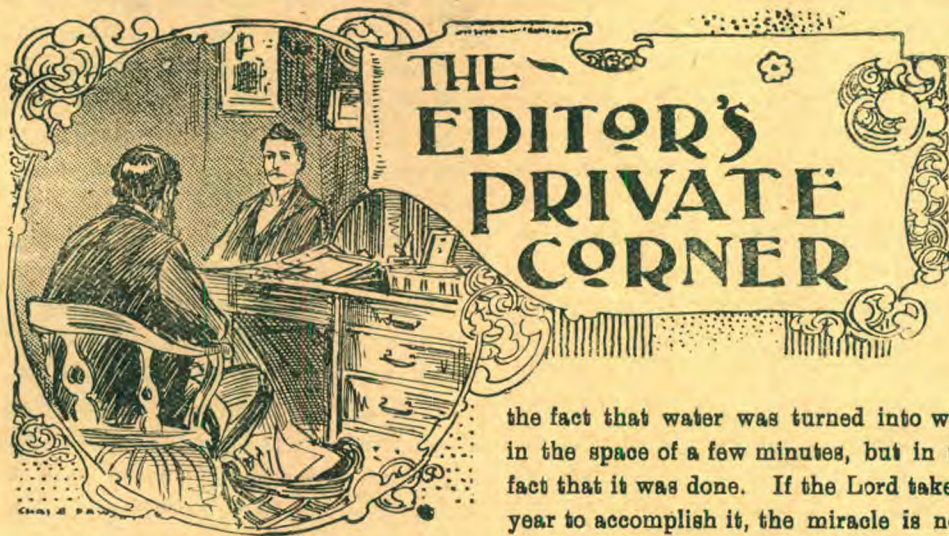
A long coat is strictly becoming to a long man, but not at all so to a short man. A high collar is entirely proper for a man who has a long neck; but for a man with a short neck to wear a collar so high that it throws up his head as if he were constantly gazing at the moon, is not at all proper. A blue dress, or one of some other colour, may be exactly becoming to the one whom you saw wearing it; but it may be the last colour in the world that you should wear in a dress.

Now, all this imitating of others, all following of fashion, is but the lust of the eyes, is of the world, and is idolatry.

Ask God what He will have you do. It can never be a proper question with you, as to whether anybody else in the wide universe does it. You are to glorify God, not others.

Study, in the fear of God, your own self as the workmanship of God; and study, in the fear of God, asking *Him only* what you shall wear, what you shall eat, what you shall drink, what you shall do, that shall most glorify Him, that shall most fully represent the talent which He has given you to be used for Him only, according to your "several ability."

A. T. JONES.



SHOULD CHRISTIANS DRINK STIMULATING OR INTOXICATING LIQUORS?

"We have on record that Christ made water into wine at the marriage feast. Is that sufficient testimony that Christians may indulge in a glass of beer? When a man is converted, does he wander from the true path of Christ by taking an occasional glass of beer as a stimulant?"

WE have often talked in these columns about the wine which Christ made at Cana; but this question brings up a phase of the subject that we have not before considered in this connection, and therefore we shall find it profitable to take it up again from the beginning. We shall try to do it so simply that there can be no confusion.

The miracle is recorded in John ii. 1-11. The wine had been used up, and there were six empty water pots standing by. Jesus said to the servants, "Fill the water pots with water. And they filled them up to the brim. And He said unto them, Draw out now, and bear unto the governor of the feast. And they bare it." And when the governor of the feast tasted it, he perceived that it was better wine than that which they had at the beginning.

THE WINE GOD MAKES.

THIS was "natural wine," such as God makes every year. The miracle was to show us God's agency in the products of the earth, especially in "the fruit of the vine," and incidentally to teach us the kind of wine men ought to drink.

It should be understood that the element of time is not a factor in any miracle. That is to say, the miraculous nature of an action does not depend upon its having been done quickly. The miracle consists in the doing of it, whether long or short time be taken. For example, in the case before us, the miracle does not consist in

the fact that water was turned into wine in the space of a few minutes, but in the fact that it was done. If the Lord takes a year to accomplish it, the miracle is none the less. If anybody thinks otherwise, let him try it. Let him take a year, or ten years, and at the end of that time he will be no nearer producing wine from water than at the beginning. But God can and does do it. He is constantly doing it in vines all over the earth. Usually He occupies several months in the process; but at the wedding feast He did it in a few minutes in the True Vine. Christ is "the Beginning," even the Source or "Beginning of the creation of God."

In Him everything is created, and in Him all things consist. Col. i. 16, 17. That which is in Him is life. John i. 3, 4. His blood, His life, is pure and perfect, and everything that comes from Him is perfect. In the stream of life that flows from the slain Lamb in the midst of the throne (compare Rev. v. 4 and xxii. 1), there is no element of decay. It is the "pure river of water of life, clear as crystal." Thus the wine that the Lord makes is not poisonous, but pure and life-giving. The word "intoxicating" means poisoning, and poisoning means death; therefore it is clear that the wine which the Lord makes—"the fruit of the vine"—is not intoxicating.

We can demonstrate this for ourselves. The wine which God yearly produces from water is hermetically sealed in small flasks grouped in clusters. One may take of it even to repletion, but it will not produce intoxication any more than fresh apples will.

ALCOHOL NOT A PRODUCT OF NATURE.

ALCOHOL is not a "product of nature," not a "creature of God." God never made alcohol, nor any fermented or malt liquors of any kind. If grapes or grain were allowed to remain as God makes them, they would never have stimulating or intoxicating effects. It is only by artificial processes, or when the fruits and

grains have been crushed or soaked and allowed to decompose, that alcohol, which stimulates and intoxicates, is formed.

Now what God never does in all creation, we may be sure He did not do that day in Cana; therefore there is no connection whatever between the wine that Jesus made and the beer that men make. To say that because Jesus made wine from water therefore I may drink beer or any other intoxicating liquor, has no more reason in it than to say that because He was righteous I may sin. We have no warrant to pronounce sentence upon anybody, and we do not need to; for each one can answer for himself whether or not the making and drinking of beer is following in the steps of Jesus.

It does not seem that there can be any question as to whether or not Christians, or anybody else, for that matter, should take that which intoxicates. To put the case vividly, What would you think of one who should stand by the river of life, a few hundred yards below where it issues from the throne, and mix poison with it before drinking it, saying that he liked it better so? You would think it a sacrilegious act, and would say that he was despising God's good gift. Now that is really what men do when they take intoxicating liquor. They show lack of appreciation for God's pure life stream; they slight the good and perfect gift, and choose that which is perverted and degenerate.

WHAT IS A STIMULANT?

BUT what about stimulation? Ah, that is so much milder a term than intoxication that many people are deceived by it; but the difference is really only one of degree; for the first effect of all intoxicants is to stimulate. If we examine the matter closely, we shall see that the use of stimulants of any kind whatever is directly opposed to the principles of Christianity.

Take the simple meaning of the word. *stimulus* is a pure Latin word, meaning "a pointed, pricking instrument; a goad for driving cattle, slaves, etc." "Stimulant," and "stimulation" are from the Latin verb *stimulo*, which means "to prick with a goad; to prick or goad on; to goad, torment, vex, trouble, disturb."

Do you think that this is the way God treats His children? Does He goad them on like cattle or slaves? Does he vex or trouble them? Far from it. He gives rest and peace. Those who hearken to Him have peace like a river,—the river of life,—calmly flowing, and are not goaded and harassed and worried. Instead of

being spurred on to exert and exhaust their strength, they are continually renewing their strength, so as to keep the freshness of youth.

A stimulant is a whip, a goad. When does one take his "occasional stimulant," provided of course that he is "moderate" and takes it only occasionally? It is when he is tired and worn out, is it not? When his nerves are unstrung, and his muscles are relaxed. What is the result? He feels new energy for the moment, and can think clearly and work with vigour. But he has received no strength whatever. He has simply forced himself to do what he really was unfit to do. That is cruelty. If you put a horse in the place of the man you will see that is so. Your horse is exhausted: he has worked all day, and ought to be in the stable resting, with a good feed. He comes to a hill and, although he is willing enough, he stops. Then you ply the whip, and force him on, and you prove that he *can* do more work yet. But you know that the whip added no strength to him; it really took strength out of him, making him less fit for future service.

Time is lost, not gained, by working either horses or men when they are tired; and when they are not tired, but in possession of health, they need no beating to incite them to work.

THE USE OF STIMULANTS IS SLAVERY.

Now to show that stimulation is absolutely contrary to the principles of Christ: God made man to have dominion, to be ruler over all things, and hence absolutely free. Christ says: "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." God redeems the life of His children from destruction, so that their youth is renewed like the eagle's; He renews their strength, which is far different from giving them the appearance of strength for a time, while actually diminishing their vitality.

Is it not self-evident that the person who is goaded to his work by a stimulant is not free? The master does not have to be driven to do his own work; he does it because it is his work, and he loves it; he finds pleasure in working. Indeed he finds more rest and comfort in activity than he could find in idleness. As soon as he has to be driven to the work, he ceases to be master, and becomes a slave. But the very essence of Christianity is liberty.

SLAVERY IS OPPOSED TO THE GOSPEL.

THE service of God is love, and love is not and cannot be forced. It must come

spontaneously. "This is the love of God, that we keep His commandments; and His commandments are not grievous." To do even that which is right, because we are forced to do it, is not righteousness. There are no people on earth that conform more closely to the laws and regulations laid down for them, than the convicts in prison; but there is no virtue in their deed.

The sum of the matter is that no man ought ever to be driven or to drive himself to do anything whatever. The Gospel is the good news of salvation,—wholeness,—grace to help in every time of need, from God who is "our Refuge and Strength; a very present help in trouble." The help and strength placed at our disposal is infinite, and it is the Christian's business to become so thoroughly in touch with it, and so familiar with the means by which it may be appropriated, that it will be his delight to do the will of the Lord, even as a strong man rejoiceth to run a race. When one is "strong in the Lord and in the power of His might," he will have no need of stimulants to goad him to any legitimate task.

The Gospel is intensely practical. It concerns itself with the whole spirit, soul, and body; and therefore the strength of the Lord, and "the power of His might" pertains to the body as well as the mind. Our God is the Healer; and He has promised to take disease away from those who keep His commandments. When Jesus returned from His baptism, He "went about all Galilee, . . . healing all manner of sickness and all manner of disease (literally, *weakness*) among the people;" and "the Gospel of the kingdom," which He preached, is the same that He commissions His servants to preach to-day, and until the end. Therefore in Him we may always be "ready to every good work," and take keen delight in doing it.

Our work should be a pleasure, not a drag upon us. "They that wait upon the Lord shall renew their strength; . . . they shall run, and not be weary; they shall walk and not faint." Isa. xl. 31. Jesus calls us to come and learn of Him, and to take His yoke upon us, and find rest; because His yoke is easy, and His burden light. "Therefore seeing we have this ministry, as we have received mercy, we faint not." Literally, "we do not get tired." 2 Cor. iv. 1. It is no rash assertion, that this joyful rest in service is possible for every Christian who has faith and zeal enough to study and submit to the working of the Life by which all good work is done.

If you are tired, the proper thing to do is to rest. This will not always be by going to bed. Sometimes, indeed, very often, the weariness is due to poison in the system, on account of a too "liberal" diet and lack of exercise or fresh air. Regulate the diet, cleanse the system, take regular and abundant exercise in fresh air, keep the stream of life in constant flow, and then you will do all the work you ought to do, from pure love of it; and when you do not feel fresh for any task, that will be a signal that you should wait and gather new strength. Whoever does not feel this freshness for his daily duties, should make it his first business to search diligently for the cause of his weariness and languor, and, having found it, to remove it in the strength of the Lord. Thus, trusting and living in the Lord, you will "go from strength to strength," and even in this present world will have a vivid foretaste of the time when "ye shall go forth, and gambol as calves of the stall."

THE HOME OF THE SAVED.

IN the inspired record of the "first dominion," as presented in the first chapter of Genesis, we learn that the earth was made for man. After the creation of the earth, after it had received the finishing touches of beauty and glory from the hand of the King of glory, (the Lord Jesus Christ, for "all things were made by Him," John i. 3),—after the kingdom had been thus prepared at the "foundation of the world," there was as yet no king to have dominion; and "God said, Let us make man in our image, after our likeness; and let them have dominion . . . over all the earth. . . . So God created man in His own image, . . . male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion." Gen. i. 26-28.

This, in brief, is the story of the first dominion. This is the kingdom "prepared from the foundation of the world" to be inherited by the blessed of the Father. But this first dominion was of short duration. Through transgression Adam lost the kingdom which was thus prepared. But this fallen monarch, this captive king, was cheered with the promise of the birth of a Seed who should dethrone the usurper and deal him a mortal wound, while Himself suffering a bruise that should heal. The Apostle Paul, quoting the eighth psalm, refers thus to the first dominion, to its loss, and to its final restoration:—

"For unto the angels hath He not put in subjection the world to come, whereof we speak. But

one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands; Thou hast put all things in subjection under his feet. For in that He put all in subjection under him, He left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. . . . That through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii. 5-15.

Thus it is made plain that the results of the death of the Seed of the woman, the second Adam, would include the restoration of man to his first dominion through the destruction of the devil, who by the deceitfulness of sin dethroned the first Adam and usurped his dominion. "And Thou, O tower of the flock, the stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah iv. 8. Thus does the prophet Micah also predict the work of Christ and the restoration of the first dominion.

The Apostle Peter, after referring to the purification of the old heavens and earth by water, and after declaring that "the heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men," says, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 7, 13.

"The Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever." Gen. xiii. 14, 15.

Abraham was a man of faith, and his look was the look of faith. And therefore he looked "afar off;" and inasmuch as he looked by faith, he saw all that faith could see. And that this was all the world is plainly declared by the Apostle Paul thus: "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." Rom. iv. 13.

And thus did the Lord promise the world to Abraham and to his seed for ever. But Abraham's faith not only embraced the promise of the world, but also the promise of the "Seed, which is Christ," through whom both himself and the world were to be won from the hand of the enemy. And this is what made him glad. "Abraham rejoiced to see My day; and he saw it, and was glad," the Saviour says. John viii. 56.

That this promise of the world referred not to the present world, but to "the

world to come," the new earth, is evident from many scriptures. In the first place, although God promised the earth to Abraham, and later confirmed that promise by an oath, and, because He could swear by no greater, swore by His own life that He would give it to him,—notwithstanding all this, Abraham has never received a foot of it, according to the dying testimony of the martyr Stephen, as follows: "And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him." Acts vii. 5. The promise to Abraham was repeated to Isaac, "Unto thee, and unto thy seed, I will give all these countries." Gen. xxvi. 3. The same promise equally personal and definite was made to Jacob, thus, "The land whereon thou liest, to thee will I give it, and to thy seed." Gen. xxviii. 13. Yet notwithstanding the Lord thus definitely and personally promised the possession of the earth to these three saints and to their seed, it is written of them all: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 13, 39, 40.

Thus it is plain that these saints of God have never yet received the oath-confirmed promise of God to give them the earth for an everlasting inheritance. And it is also true that they are waiting for us to "obtain a good report through faith," so that they with us may receive the promised inheritance. And since these all died in faith that they would receive the promise, their faith must have looked beyond death to the resurrection, for the fulfilment of the promise. The Apostle Paul voices this hope of the fathers in his defence before Felix, as follows:—

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 14, 15.

And inasmuch as the resurrection occurs at the second coming of Christ, it is clear that the ancient worthies looked forward to this event for the realisation of God's promise and oath to give them the eternal inheritance.

A. F. BALLENGER.
(Concluded next week)

"HEAVEN has its foundation within us. Heaven primarily lies in an internal reconciliation to the nature of God, and to the rule of righteousness."



THE CHEERY MAN.

God bless the cheery man! For him
Joy fills li'e's goblet to the brim.
Whatever road his feet may fare,
They find a pleasant pathway there.
Dark clouds may overcast his sky,
His heart new sunshine can supply;
Oh, naught can turn his day awry!

God bless the cheery man!

God bless the cheery man!—who goes
His way, forgets all cares and woes,
No sadness can his smile withstand;
'Tis hope to grasp his hearty hand.
His word is like the bright sunshine;
Who walks with him cannot repine.
Oh, may his way be one with mine!

God bless the cheery man!

—The Inland.

CHILD-TRAINING.

OUR artificial habits deprive us of many privileges and much enjoyment, and unfit us for living as useful lives as we might otherwise live. A life of fashion is a hard, thankless life. How much time and money women sacrifice in order to make a sensation! At the cost of their health they beautify the dress. Thus they lose their self-control, overtax their patience, and encourage pride and vanity in their children. Many parents fail to realise that their every action tells upon the future of their children. Mothers complain of weariness. They say that they have so much to do that they cannot take time to instruct their children. They have no time to sympathise with them in their little disappointments and trials. I have heard mothers refuse to gratify the innocent desires of their children. They were too hurried to grant their little ones that which would have been to them a great pleasure. The busy fingers and weary eyes were embroidering a garment. But children yearn for sympathy, and if they do not obtain it from their parents, they seek it from other sources, which may prove dangerous to their welfare.

Many mothers teach their daughters to vie with other girls in outward display. To dress as well as others dress—this is the ambition of their worse than useless lives. As the twig is bent, the tree is inclined. As the children approach manhood and womanhood, their parents deplore their

errors. They forget that they have given these youth the lessons which have made them what they are.

If half the time that mothers spend in preparing the dress in accordance with the demands of fashion were spent in beautifying the characters of their children, what a change would be seen in families! The inspired apostle writes of women, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward display and needless adorning can bear no comparison with the ornament of a meek and quiet spirit. The desire for outward show proceeds from the pride and vanity of a corrupt heart, and will perish with the user. The inward adorning is as enduring as eternity.

Many mothers spend much time in beautifying their houses. Cleanliness is next to godliness, and it is well to be clean; but this, like many other good things, can be carried too far, to the neglect of things of greater importance. Many mothers beautify their houses to the neglect of weightier matters, judgment, mercy, and the love of God.

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I regretted that this mother did not bring the same desire for symmetry into the government of her children. In her home she was building and fashioning characters; but she failed to realise the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous and uncultured, seeming to have no sense of true politeness. Their character revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children?

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any consideration, neglect this work. Do not trust the training of

your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilities candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the Word of God your standard. Do not allow the fashions of the world to prevent you from doing your duty. Take great pains to prepare the soil of the heart for the great Sower to scatter in it the seeds of truth.

Mothers, make the education of your children the highest aim of life. Their future happiness depends upon the education they receive in their early years. Do not send them away from you to school when they are young. If your habits and dress are as simple as they should be, you will find ample time to make your children happy, and to lead them to obey you. God will help you to teach them how to submit cheerfully and willingly. Take up your duties, inspired by the noble resolve to do your work faithfully and well. Do not become discouraged. In due time you will reap if you faint not. You will see your children growing up into Christian men and Christian women.

MRS. E. G. WHITE.

THE HISTORY OF ALCOHOL.

FROM ancient Bible times to the present day drunkenness has been caused by drinking fermented liquors. That fermented fruit juices produce marked disturbances in the body was early recognised, but what new element entered into a fermented fluid to produce such marked disturbance was not discovered until a few centuries ago. In the Sacred Writings vinegar was known to have a numbing and narcotic effect.

The first distillation of which we have any record is described by Pliny, 50 A.D. He tells us that oil of turpentine was obtained from crude pitch by boiling the pitch, and catching the vapours or fleeces, from which oil was afterward pressed.

Late in the thirteenth century the art of distillation, and the properties and uses of alcohol were described by a famous Arabian alchemist. Alcohol was first obtained from fermented wines, and it is said that because of its demon-like effect upon men, it was called *Al Ghole*, the Arabian word for evil spirit.

For hundreds of years, alcohol was regarded as a great boon by alchemists and physicians. They fairly went wild over it, and gave it the highest place among their drugs. They considered it a panacea for all the ills flesh is heir to. It was the most widely used remedy in their possession.

It was during this age that men were in search of the fountain of eternal youth and the elixir of life; so when this subtle fluid was discovered, it was pronounced the *aqua vitæ*, or the water of life. It was

eagerly sought, and in the course of two or three centuries its use became enormous. In those days a physician compounded his own drugs, prepared his own elixirs, cordials, infusions, and extracts. In the great majority of these compounds, alcoholic liquors supplied the principal active ingredient. Each physician claimed extraordinary, almost miraculous, powers for his nostrums.

The noted German physician, Theoricus, has the following to say about alcohol: "It sloweth age, it strengtheneth youth, it helpeth digestion, it cutteth plegme, it cureth the hydropsea, it healeth the strangurie, it pounceth the stone, it expelleth gravel; it keepeth the head from whirling, the teeth from chattering, and the throat from rattling; it keepeth the weason from stifling, the stomach from wambling, and the heart from swelling; it keepeth the hands from shivering, the sinews from shrinking, the veins from crumbling, the bones from aching, and the marrow from soaking." What more could be desired?

It was not until 1688 that people learned that alcohol was the intoxicating principle of their fermented beverages. The demand for these fiery spirits became so great that it was considered too expensive to make alcohol from wines, hence beers were produced in great quantities, and alcohol was distilled from these.

At the beginning of the nineteenth century all England and Europe was one vast distillery. Gin, beers, and wines were used by all classes. It is said that the streets of London were lined with gin-shops placarded with the following: "Drunk for a penny; dead drunk for twopence; clean straw for nothing."

Alcoholic liquors were within the reach of the common people; and so great was the consumption of gin, and so terrible were the poverty, crime, and vice that followed, that national destruction was imminent. As a means of self-preservation, Parliament was forced to pass the noted "gin law" in 1736. A tax of twenty shillings a gallon was levied on spirits. Then, as now, liquor dealers devised every possible means to evade the law. Liquors in small quantities were sold under such names as "Colic Water," "Make Shift," "Ladies' Delight," with instructions to take two or three teaspoonfuls several times a day, or "as often as the fit takes."

The eighteenth century was one marked with terrible extremes in intemperance. Drinking was not the exception, but the rule. Every one drank. A man who did not drink held no place in society. To get drunk was not considered a disgrace. Gout was more common than toothache is to-day, and many able statesmen in the meridian of life had to give place to others because of the torturing and atrocious pains of this malady.

Nor was this excessive indulgence in fermented liquors confined to the Eastern

hemisphere. The colonists of America early showed the pit from which they had been digged. The Puritans in 1620 complained bitterly because they had no wine nor beer, and were compelled to drink water. One of the first orders sent back to England from the Massachusetts Bay Colony in 1629 was a request for "ministers, vyne planters, rye, barley, and hop rootes." In two years drunkenness became so common that a law was enacted to put drunkards in the stocks. In 1650 every town and village of New England, and even many farms, had its distillery, and the seaports had many. Rum, or "kill devil," was very cheap, and was shipped to Africa in exchange for slaves. It was impossible to "raise a meeting-house" without a free distribution of rum, beer, ale, cider and sugar.

Even George Washington, a little more than one hundred years ago, in engaging a gardener, agreed that the man should have "four dollars at Christmas with which he may be drunk for four days and four nights; two dollars at Easter to effect the same purpose; two dollars at Whitsuntide to be drunk for two days; a dram in the morning and a drink of grog at dinner and at noon."

When we consider the excessive consumption of alcoholic drinks one hundred years ago, it is not at all strange that intemperance of all forms is the ruling vice to-day. We are reaping from the sowing of one and two hundred years ago, not only in the very great number who actually drink, but in the increasing number of idiots, lunatics, imbeciles, epileptics, mental defects of all types, deformed bodies, and many other disorders. In a large percentage of all these cases a history of alcoholism may be obtained.

F. M. ROSSITER, M D.

ON THE OTHER SIDE.

THE well-fed American," says Mr. Henry Briggs, who was a trader in China for twenty years, "can have no idea of the utterly bare life of the Chinese rice-picker. It is, at the best, perpetual semi-starvation. In years when the crop is short, these men grow into the likeness of skeletons. Infant female children are smothered as a religious duty, to save them from the pangs of death by famine. Yet, in the midst of this hardship and want, the people are brave and cheerful, and kind and considerate neighbours, helping and nursing each other with tenderness."

Mr. Briggs says that one autumn, in a year of famine, he went with two English travellers to shoot ducks in the vast rice-swamps. They lost their way, and after wandering for hours, met a Chinese of the lowest class, who conducted them, after two hours of hard ploughing through the mud of the swamps, back to their starting-

place. The man was thin and weak, and was pale with exhaustion when he turned to go home. Hence it was a liberal handful of money which they offered him in payment—more than he could earn by two years of labour; for wages in China are almost incredibly low.

To their astonishment, he refused to accept any reward whatever. The reason he gave was that Confucius had ordered his followers to show kindness to their brother-men. "We are so poor," he said, "that the chance rarely comes to us to obey him. No such chance as this has ever before come to me. I will not lose it."

"Nor was this a solitary case," says Mr. Briggs. "It is the habitual temper of the people." Such incidents as this lend weight to the statement so often made by those most familiar with China, that continued seizure of territory by foreigners and the interference with domestic laws and customs, have roused the Chinese to a fury quite at variance with their usual temper.—*Selected.*

HELPING PEOPLE.

TWENTY years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:—

"I thought you told me that you were not doing anything! Why, if I had helped twenty-five people in a month as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men? Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."—*Selected.*



MR. CHAT, THE PUNCHINELLO.

ONCE upon a time I happened to find myself in a pasture,—not a tame, every-day, green pasture, tacked on one end of a nice, smooth farm,—not at all! but a pasture on top of a high hill, with beautiful fields stretching out below it, and all pink-and-white with laurel. The cows, which, they say, do not care either for laurel or scenery, may not have liked this pasture, but I did. So when I had climbed the bars, and seated myself on the top one to view the country, I saw at the far edge of the pasture a jungle of trees, and I liked it still more, and determined to explore it.

On the way I flushed a brown thrasher in a laurel bush, and he flew into the jungle. There seemed to be but one bird singing in all the neighbourhood; and this song, which was a peculiar one, lured me into the thicket. On I went very cautiously till the sound seemed to be directly overhead. I paused, listened, and peered into the tree-tops.

"Caw-caw!" cried the bird, harshly.

"Nothing but an old crow," said I, in disgust.

I started to go, when from the same spot overhead, came a loud, clear, double note, and again I waited.

"Meow! meow!" remarked my new friend.

"How stupid of me!" said I. "I might have known it was Mr. Catbird."

But immediately there came a glorious trill, —first over my head, then almost under my feet, then at my right hand, then at my left; though there was no flutter of wings in all the jungle. At last the fallen branch upon which I had been sitting gave way, and I went into the swamp with a splash of mud. "Look out! look out!" came a sarcastic voice from the tree-top.

"It is an escaped Poll-parrot," said I to

reassure myself; but I took out my handkerchief and mopped my heated brow. The unknown then proceeded to bark like a dog, quack like a duck, and squeal like a pig, with occasionally a measure of song in between. At last in desperation I seized a young sapling near at hand, and shook it with all my might, thinking to frighten him into showing himself.

"Haw-haw-haw!" rang out clearly from the top of the very sapling itself.

When I neared the bars, and saw my

beautiful gyration in the air, and calling out: "That's it—that's it—tut—tut—tut!" disappeared in the direction of the thicket. This was my first attendance upon one of the remarkable performances of Mr. Yellow-Breasted Chat, and I can without hesitation pronounce it the most wonderful in all birddom. The next day I invited some sceptical friends to prove the truth of my story. So at the same time of day we drove up the long hills till we spied the pink-and-white of the laurel, and halted at



The acorn planted in the ground
Becomes a mighty tree
Beneath its shadow cool and deep
We rest from labor free.
The tiny stream that lightly leaps
Adown the mountain side,
A mighty river soon will flow
To join the ocean wide.

The winning smile, the cheerful word,
The touch of kindly hand
May help some sad and doubting soul
For God and truth to stand.
Upon the tree of smallest growth
The sweetest fruit we find.
And souls we rescue from despair
The richest sheaves may bind.

Then gladly will we day by day
Perform our kindest deeds,
And minister with gentle hand
To others' sorest needs.
While helping some discouraged heart
Who long alone hath striven
We'll lift ourselves and others up
A little nearer heaven.

Ada Blenkhorn.

horse grazing patiently on the other side, I saw on an upright stake at the side of the bars, a strange, yellowish bird. I did not know him, for I had not so many bird friends then as I have now. Suddenly he rose in the air with a shriek, his legs dangling helplessly. "Is this a magical pasture," I said to myself, "where birds are shot without the report of a gun?" and then with legs still dangling, he made a

the grey bars. The pasture which had been deserted the day before, was now spotted with cows; the laurel had begun to fade, and though we waited one long, weary hour, not a sight nor a sound of a bird of any description did we see. The towhee and the shore lark, which I had seen the day before, seemed to have dropped out of existence; and those disagreeable people hinted that even the brown thrasher was a

myth. But as I ventured alone into the dark swamp, hoping still to stir up Mr. Chat, I came face to face with the beautiful purple-fringed orchis,—the large, early variety,—blooming alone in the damp thicket, so straight and stately, and of such a delicate, refined beauty, I fell on my knees beside it, and felt it to be ample compensation for any disappointments. So you see there is not wealth enough in all the world to force a bird-song at the moment when you want it; but at the same time and in the same swamp the purple orchis may be blooming for you.—*Selected.*

OVERCOMING AN ENEMY.

AS Bessie Lakin was starting to school one morning, she said to her mother: "I wish Laura Brown didn't live on our road. She calls me names and throws things at me on the way."

"What do you do in return?" asked her mother. "Do you not sometimes do the same thing?"

Bessie did not answer. She knew that she could not say, "No," and she did not like to answer, "Yes."

"If you don't like Laura," said Mrs. Lakin, "of course you will not try to please her. I fear you would rather try to shun her, or to humble her. Suppose you try another way."

"What other way can I try, when she won't let me be friendly?"

Mrs. Lakin began wrapping up a nice turnover, and while she was talking she laid it in Bessie's lunch basket.

"You must remember," she said, "that Laura has no mother, and maybe her aunt does not care to make things pleasant for her, as a mother would. When you see her this morning, greet her with a smile, just as you would your best friend. Then give her this turnover, and tell her that your mother thought she would like it for lunch."

Bessie was glad to do something that would make Laura stop troubling her. And she had gone but a little way before she had a chance to try her mother's plan. When Laura came near, she began to "make faces" at Bessie. But Bessie just smiled and said:—

"Good morning, Laura."

But Laura did not speak; she just picked up a clod of dirt, and threw it at Bessie, hitting her right in the face. This was a sore trial for Bessie, and she felt quite angry as she wiped away the dirt. She was about to throw something in return, but, looking back, she saw her mother at the gate looking towards her. Then she opened her basket, took out the package, and said:—

"Here, Laura, is something mamma sent you. She thought you would like it."

Laura's face became very red, and she held back her hand as if afraid to take it. But Bessie said:—

"You needn't be afraid; it is something very nice."

At first Laura could hardly believe that it was meant for her; but she took it, and walked along, feeling more and more ashamed. Soon she walked up close to Bessie, and said:—

"Did I hurt you, Bessie? I'll never throw at you again."

This was all she could say. But Bessie replied:—

"Never mind, Laura; I have done wrong too, sometimes. We will not quarrel any more, will we?"

"No, never!" said Laura. "I haven't had a turnover since mamma died, and I think they are so nice."

Children, here is a "memory verse" for you:—

"Be not overcome of evil, but overcome evil with good."—*Little Friend.*

THE TOWN OF NO GOOD.

HAVE you heard, my friend, of the town of No Good,

On the banks of the river Slow;

Where blooms the Wait-a-While flower fair,

Where the Sometime-or-Other scents the air,

And the soft Go Easy's grow?

It lies in the valley of What's the Use,

In the province of Let Her Slide.

"That tired feeling" is native there;

'Tis the home of the reckless I Don't Care!

Where the Give It Ups abide.

That town is as old as the age of Time,

And it grows with the flight of years.

It lies wrapped in the fog of idlers' dreams;

Its streets are paved with discarded schemes,

And sprinkled with useless tears.

—*Selected.*

EASY STEPS FOR LITTLE FEET.



DO you know what is the first thing that you must do if you want flowers to grow in your garden?—You must sow some seeds. The little seeds that we sow in the ground are the tiny eggs of the plants.

The birds lay their eggs in the nests that they make, and out of them come wee birds that grow just like the parents. The bees, butterflies, ants, fishes, frogs and many other creatures lay eggs to bring forth new beings like themselves.

There is a very old saying, "All life comes from the egg; it is the world's cradle." The seed is the plant's egg; it is the cradle in which the baby plant is sleeping.

Where did these seeds come from?—From last year's plants, and these plants also came from the seed of plants that were before them. To get back to the real beginning and find out where the seeds come from, we must go to the very first of each kind of plant that ever grew in this world. What made it grow?—The Word of God. For God said, "Let the earth bring forth grass, the herb yielding seed," "and it was so."

So the Word of God is the real seed that plants and all other living things have come from. This is what gives life to the plants, and makes them yield their seed at the right season, so that we may have food, and flowers to carpet the earth in coming years.



A SPIDER'S GENIUS.



I HAVE considerable respect for the female spider, notwithstanding the fact that she does not treat the male very considerably. I had an opportunity last summer to watch a

large one that had a web in the top of a decaying peach tree with so few leaves that it was in plain view. I caught sight of her first when watching some birds with my glass. She seemed to be climbing from the top of the tree on nothing to a telephone wire some fifteen feet away and somewhat higher than her web. When she reached the wire she went around it and then back.

In studying the situation, I found the web was so located that it required a cable to hold it up, and the spider had in some way got one over the wire so far away. This cable was, of course, a slender, silken thread which evidently she had thrown out, and on account of its lightness it had floated to the right place and become attached there by its glutinous properties. It seems remarkable that it should have adhered to the wire firmly enough to allow so large an insect to climb over it, which she did every day as long as I watched her, evidently to mend or strengthen it. The spider must have brains in which the ability to construct its web and adapt it to conditions is highly developed. In an article in *Chamber's Journal* the following account of how the spider forms its silken threads is given:

"One of the most interesting features in the economy of spiders is their power of emitting slender threads of a silk-like substance called gossamer, with which most of them construct mesh-like nets, and a few long, dangling cables, by which they are buoyed through the air with nearly as much facility as though they had been furnished with wings. The apparatus provided by nature for elaborating and emitting this gossamer is a beautiful piece of mechanism.

"Within the animal there are several little bags or vesicles of a gummy matter; and these vesicles are connected with a circular orifice situated at the abdomen. Within this orifice are five little teats or spinnerets, through which the gossamer is drawn. It must not be concluded, however, that there is only one film of gossamer produced by each spinneret; the fact is, these teats are studded with thousands of minute tubes too small for the naked eye to perceive, and each of these emits a thread of inconceivable fineness. These minute tubes are known as pinnettes, and the films which proceed from them unite like so many strands of a rope

to form the thread of gossamer by which a spider suspends itself.

The finest thread which human mechanism can produce is like a ship's cable compared with the delicate films which flow from the spinnerules of the largest spider. The films are distinctly separate on coming from the spinneret, but unite not by any twisting process, but merely by their own glutinous or gummy nature. Thus the spinning apparatus of the disdained spider, when viewed by the eye of science, becomes one of the most wonderful pieces of animated mechanism known to man. The animal has great command over this apparatus, and can apply it at will as long as the receptacles within are replenished with the gummy fluid, but as soon as this gum is exhausted all its efforts to spin are fruitless, and it must wait till nature, by her inscrutable chemistry, has secreted it from the food which is devoured—*Dr. M. L. Holbrook in the Phrenological Journal.*

THE ALMIGHTY HAND WORKING THE DIVINE WILL.

"WELL, you may say what you please," said Smith. "I for my part do not believe that God would first impose laws of nature, and then violate His own laws. What would be the use of making them if they are to be so rapidly set aside?"

"I dinna ken, sir," said his uncle reverently, "what God may do, or what He winna do, but I don't regard a miracle to be a violation o' the laws o' nature. There is no violation o' the laws o' God that I ken o', save the wicked accounts of wicked men."

"And what, then," asked Smith, "do you make a miracle to be?"

"I regard it," said his uncle, "to be such an interference wi' the established course o' things, as infallibly shows us the presence and action o' the supernatural power. What o'clock is it wi' you, sir?"

"It's half-past twelve, exactly—Greenwich time," said Smith.

"Well, sir," said his uncle, pulling a huge timepiece from his pocket, "it's one o'clock wi' me; I generally keep my watch a bit forrit (a little forward). But I may hae a special reason the noo for setting my watch by the railway; and so, ye see, I'm turning the hand o' 't round. Noo, wad ye say that I had violated the laws o' a watch? True, I have done what watchdom, wi' a' its laws, couldna hae done for itself; but I hae done violence to none o' its laws. Ma action is only the interference of a superior intelligence for a suitable end, but I hae suspended nae law. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily o' Himself, and we hae a' that I contend for in a miracle—that is, the presence of the Almighty hand working the Divine will."—*The Worker.*

That is a very good illustration. In nothing is the conceit of man more plainly exhibited than in the statement that a miracle is a reversal of the laws of nature. The idea evidently is that the objector knows all the "laws of nature," which is great assumption. Whoever knows God's revelation of Himself knows that He is personally upholding and directing everything in the universe, and that every motion is the action of His own life; and therefore miracles are always in perfect accord with "natural law," that is with God's life.

It was undoubtedly a great miracle for the shadow on the dial to go backward ten degrees when King Hezekiah was ill; but who has ever yet solved the problem of the motion of the heavenly bodies? Their regular movements are miraculous. The fact that we are accustomed to a thing does not make it any the less wonderful. The growth of a blade of grass is a miracle. So as all miracles are in harmony with "natural law," since they are the working of that power by which all things are created and sustained, "natural law," the ordinary process of nature, is miraculous.

The following fact, noted by Huxley in an argument on the danger of hasty generalisation, is a very striking case in point, showing positively that reverse action may be as perfectly "natural" as forward motion:—

"There is a class of animals called *ascidians*, which possess a heart and circulation, and up to the period of which I speak no one would have dreamed of questioning the propriety of the deduction that these creatures have a circulation in one direction. . . . M. von Hasselt, happening to examine a transparent animal of this class, found, to his infinite surprise, that after the heart had beat a certain number of times it stopped, and then began beating the opposite way—so as to reverse the course of the current, which returned by and by to its original direction. I have myself timed the heart of these little animals. I found it as regular as possible in its periods of reversal, and I know no more wonderful spectacle in the animal kingdom than that which it presents—all the more wonderful that to this day it remains an unique fact, peculiar to this class among the whole animal world."

Consistency would have led Mr Huxley to add, "as far as known," to the last sentence. Nevertheless, even if it be the only instance of the kind in the world, the fact remains that in thousands of animals of this species, essentially the same miracle is performed that was done when the sun was made to stand still, and to go backward. All nature is miraculous, and man himself, the head of creation, is fearfully and wonderfully (miraculously) made. Therefore let us praise Him whose wisdom is unsearchable, and whose ways are past finding out.



THE number of houses destroyed by the earthquake at Schemacha was 4,500.

ACCORDING to latest statistics, St. Petersburg has 1,264,940 inhabitants, of whom 470,000 are absolutely illiterate, being unable either to read or write. Such a population affords rich soil for anarchists and fomenters of discord to work in.

It is reported that Vesuvius just now is sending out clouds of vapour charged with hydrochloric acid. The rain passing through this vapour is impregnated with the acid, and falling on the growing crops destroys the young shoots. Villagers whose lands lie in the neighbourhood of the volcano have already suffered extensive loss in this way.

It is reckoned that the net loss to the town of Barcelona through the strike will be £480,000. Although the strike is nominally suppressed, there is still much agitation, the resumption of work having been attended by fights, in which people were killed and wounded. The workmen who will not work threaten to reproduce a general strike unless the prisoners in the hands of the authorities are released.

COMMENTING on the Naval Estimates for the year, the *Daily Chronicle* says editorially:—

"The total sum demanded is large; it would have been thought preposterous less than ten years ago; but the net increase on last year was comparatively small, and as we remarked last week, it seems as if the nation must now make up its mind to expend a minimum of £60,000,000 on defence even in time of peace, the amount being about equally divided between the Navy and the Army. It is, of course, an enormous increase in our expenditure."

Just think of it! Thirtyshillings for every man, woman, and child in the kingdom, in time of peace, in order to "keep the peace!" And it is thought a commonplace affair. Yet many will have us believe that peace principles are prevailing. Anyone who has the Spirit of peace in his heart can keep the peace without one penny of expense, no matter how much others may rage. But standing armies are standing witness to the fact that there is no peace among the nations of the world.

THE Italian Government made use of a very shrewd device to prevent a threatened general strike of railway employes last week. It simply issued a decree calling them to arms, as if on military service. All the railway employes in the kingdom had to present themselves before the military authorities on the morning of the 26th, and so the strike was averted. That is a plan, however, which may not always work. The readers of history will remember that at one time the Government of States was in the hands of the soldiers, who raised up and put down emperors at their pleasure.

It is reported that the Romanist clergy of Sicily have started an active agitation against celibacy. A committee of priests has been formed, and tracts and other literature attacking celibacy on Scriptural and moral grounds, have been sent to nearly all the priests in Italy; but it is significant that this work must be done under cover of secrecy, and the ecclesiastical authorities cannot find out the names of the propagandists, although they are making every effort to do so.

NOT content with aerial and submarine navigation, men are turning their attention to devising means for walking on the water. An Austrian, Captain Grossman, has invented water-walking shoes, in which he has made several successful trips, having just completed the journey from Lintz down the Danube to Vienna, a distance of about one hundred miles. The invention has already proved to be of practical value, for Captain Grossman saved twenty-one persons from drowning.

AN accredited agent of the Federation of Spanish Trade Unions is now in this country, commissioned to seek practical aid from the workers of this country, and, notwithstanding the recent murderous riots in Barcelona, it is stated that the chief "labour leaders" have given him "assurances that the claim of the Spanish workers to support will be sympathetically placed before the trade organisations." While many are calling attention to the danger from trusts and monopolies of capital, few seem to be alive to the menace that the confederacies of working men offer to the peace of the world. In the reign of terror that is surely coming, they will play no small part.

THE figures for the week ending February 22, show sixty-four deaths in London from small-pox, and 107 from influenza. More than this, the deaths from influenza that week were double the number for the preceding week, and for that week they were twice as many as the next week but one previous. The total number of deaths in London for the week ending February 1st was 1,652, and for the week ending February 22nd the number was 2,569, the increase being largely due to influenza and diseases of the respiratory organs, akin to influenza. Yet while people are flocking to be vaccinated, as a protection against small-pox, nearly all seem to think that influenza must be submitted to as a matter of course whenever it is "in the air." When will people begin to learn that disease is not stalking about to "attack" people, but it is the result of certain easily ascertained causes, which, for the most part, it is entirely within the power of the individual to control?

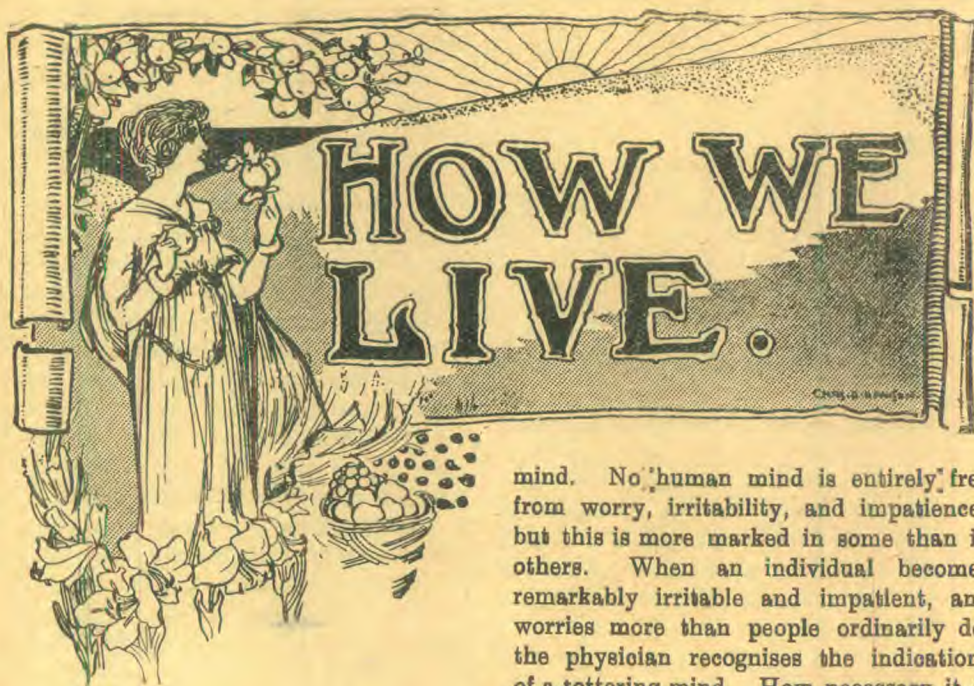
HERE is another little contribution to the preparations for "universal peace":—

"Austria is perfecting a new type of siege cannon. Italy's new field gun has a range of 7,000 yards. The whole Russian artillery is now being armed with quickfiring weapons."

THE *Church Times*, commenting on the failure of the proposal in Parliament to make vaccination universally compulsory, says: "If there is anything in vaccination statistics, or if it is believed to be a safeguard against the disease of small-pox, it is absurd to allow the conscientious objector to roam at large. He is as great a danger to the community as a mad dog." Without expressing any opinion as to the value of vaccination, it seems evident that such language as this breathes the very spirit of the Roman Catholic Inquisition. If it is considered absurd to allow a conscientious objector to the opinions of the majority on this subject to roam at large, the next step would be to cage the conscientious dissenter from the Established Church. And a question arises here: If vaccination be indeed a safeguard against small-pox, how can a conscientious objector be as dangerous as a mad dog? What harm could he do in a community of vaccinated persons?

THE Church papers, and the religious intelligence columns of the secular papers, report that the Archbishop of Canterbury, preaching recently on the duties of Churchmen at Lent, said that Lent was "a time when all things that pampered the body should be given up altogether." That is very good, but why only in Lent? The Apostle Paul found it necessary to keep his body under all the time, literally fighting with it, in order that he might not be a castaway. "The lust of the flesh" "is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." We have no right ever to pamper the body, for fleshly lusts war against the soul. And here we see the evil in the Church "seasons," in that, by laying special stress on abstinence and devotion on certain occasions, they tend directly to reaction and excess during the larger portion of the year.

AFTER having been some months in the hands of brigands, the American missionary, Miss Stone, and her companion, together with the infant born in captivity, have been released, as the ransom has been paid. The brigands were Bulgarians, and it is now quite certainly known that the whole affair was got up by the Macedonian Revolutionary Committee, in order to procure funds to carry on their agitation against Turkish rule. Notwithstanding this fact, the Turks, knowing that the money would be used against them, assisted in seeing that it was safely delivered to the brigands, so that the captives might be released. The Americans, it is reported, "speak in grateful terms of the attitude of the Turkish authorities, ever ready to help them, and never failing to comply with any of their demands." This testimony appears in the *Daily Chronicle*, a paper that seems to regard it as a Christian duty to curse the Turk, and is therefore not the language of partiality; but it is exactly in accordance with what one who knows the Turkish people would naturally expect. But just judgment will not be pronounced on that nation, as compared with others, until The Great Day of the Lord.



THE SCIENCE OF FAITH HEALING.

A SOUND mind in a sound body," is an expression often used to indicate that a sound body is the result of a sound mind. There is just as much truth in the reverse rendering: a sound body is the result of a sound mind.

The question arises, What constitutes a sound mind? In these days of degenerate man, there is no absolutely sound mind, the term being used in a relative sense. Judged by the master mind of Christ, all men and women are insane—unsound. "All have sinned and come short of the glory of God."

Have "this mind in you which was also in Christ Jesus." Jesus had a sound mind, the only absolutely sound mind on this earth in man since the days of Adam. What was this mind? It was the mind of God, or the Word of God.

The Christ mind as the master mind! What a mind to study and have in us! Patient under provocation, cheerful under trying circumstances, calm and serene when tumult rages all around, without anxiety for the morrow, and forgiving while still the torturing pangs of the cruel nails were reminding Him of His persecutors. Christ was subject to like passions as we are, was tempted in all points as we are, and passed through trials greater than any man has borne or will bear; and through it all He maintained a sound mind, although He took upon Himself the weakness of human flesh. It was only possible to have such strength and soundness of mind by receiving the mind of God by faith. We are enjoined to have the same mind.

"Thou wilt keep him in perfect peace whose mind is stayed on Thee." A peaceful mind—a calm mind—is a sound mind. A mind that is prone to worry, to be irritable, to be impatient, is an unsound

mind. No human mind is entirely free from worry, irritability, and impatience; but this is more marked in some than in others. When an individual becomes remarkably irritable and impatient, and worries more than people ordinarily do, the physician recognises the indications of a tottering mind. How necessary it is to have calmness and cheerfulness of mind in sickness, physicians fully recognise. This is because the anxious mind reacts upon the sick body, depressing its vitality still more. An anxious, worrying mind affects not only a sick body, but also a healthy body. Men and women who worry over the affairs of life, and are easily affected by trials and reverses, bring bodily disease upon themselves. There are many diseases caused by mental worry and anxiety, for the mind and the various functions of the body are very intimately connected.

What a grand thing it would be if every physician would recognise the remedial power of peace of mind, which comes by faith in God, in the treatment of the sick. Faith gives courage and cheerfulness of mind. "A merry heart doeth good like a medicine." Physicians still give a narcotic to patients who are anxious, and consequently restless, to quiet them. There is a better medicine:—the cheerful, courageous mind which sends its waves of healing, quieting influence through the whole body. The courage and cheerfulness of mind which comes by faith is not artificial, but has a sure foundation. It is founded on the promises of God and the knowledge of His power to fulfil them.

God is the great Physician who "healeth all our diseases." But in order that we may receive this healing, our co-operation is necessary. Co-operation is obedience to the laws of life and healing, and faith assures us that these laws are sure in result,—that God's method of healing the sick never fails, for God has the power to do this. We need only think of the creative force which causes the trees and flowers to spring into existence, to know this. The force which causes the plants to live and flourish is the power that heals the sick. Thus there is every reason to be cheerful and courageous.

There is nothing so fatal to a sick man

as discouragement of mind. The discouragement sinks him into a condition of indifference which makes him averse to taking the remedies God so freely offers in His own life. This life is in the air we breathe, the food we eat, and the sunshine that penetrates our body. The melancholic—one suffering from a form of insanity, a condition of extreme discouragement—refuses entirely to take food, and if possible cuts himself off from air and sunshine. Life to him is not worth living.

Refusing or neglecting to take the remedies God has provided is suicide. There is hope for every invalid who will have the courage to live. It takes courage, especially for those who have been afflicted for a long time; but life is worth fighting for. Remember that if the struggle is wisely and rightly conducted, you are bound to reap health, for God is the Physician. "Whatsoever a man soweth, that shall he also reap." Study the ways of God, and you will not fight in vain. Learn to live well as regards right food, exercise, bathing, dress. Man is sick because he has transgressed in these things. Obedience to principles of healthful living will restore the dying man, for every sick man is a dying man.

There is sound science in true faith. Faith in God's principles of life which never fail, begets courage and cheerfulness of mind, which reacts favourably upon the sick body in two ways:—firstly, by stimulating the vital activity of the tissues of the body, and secondly, by stimulating the individual to do all that is necessary to gain health. J. H. RICE, M.D.

BOILED WATER IN ANCIENT TIMES.—Now that the use of boiled drinking-water has become common, it is interesting to be reminded that a similar method of guarding against disease was practised in ancient times. Herodotus tells how Cyrus had his drinking-water boiled and carried in silver vessels, and Pliny the Elder relates that Nero had water boiled and afterward cooled for drinking by placing it in glass flasks surrounded with snow.—Selected.

"THE rule of long life is very simple. The poorest man in the world, as well as the richest, can have it. It is to eat plain food, masticate it thoroughly; drink enough pure water to help make good blood and to cleanse the system; bathe often; take plenty of exercise; sleep in a well ventilated room; and work as hard as you like."

"THE best way to get rid of germs is to keep everything pure and clean, and let the sunlight and the breezes of heaven into the home. Sunlight is the most effective agent in the world as a germ destroyer. The most deadly germs are destroyed in a few hours by the direct rays of the sun."

POWER



Niagara Falls.

PROBABLY not many of our readers have had the privilege of gazing on this the mightiest cataract of the world. It is indeed an imposing sight! The Niagara River is 36 miles long, and in its course makes a descent of 334 ft. About 22 miles from Lake Erie are the famous Falls. Here the river is 740 yards wide, while the half-mile immediately above the Falls is a rapid, in which the water falls 58 ft. Rushing madly in consequence of the incline, with a velocity which causes one's head to swim, the water precipitates over the rocks by two great cataracts,—the "Horse-shoe Fall," on the Canadian side of the river, 600 yards wide, with a fall of 154 ft., and a second Fall on the American side of the river, 220 yards wide, with a fall of 164 ft.

For a long time thinking men have regretted that the enormous power exhibited here should be put to no practical use, but now they have succeeded—by means of tunnels—in utilising at least a small portion of this power for driving machinery for electrical purposes.

On all sides there is a clamouring for power. The nations want earthly power, individuals want political and social power, but the only power to which Christians have any right is

Power for Witnessing



ow to obtain this power is the burden of a book bearing the above title, by A. F. Ballenger. In a concise and readable manner the writer shows that the Lord bestows the power of His Holy Spirit for work, and work only; that a man's daily life, and his relation to his fellow-men, speak more loudly than words or profession.

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EVERY Bible student, and that ought to mean every professed Christian, would do well to heed this advice by Luther:—

"Pause at every verse and every word of Scripture, and shake every bough of the tree of life, so that its precious fruit may fall into your lap."

AMONG the various comments on the Alliance between Great Britain and Japan is the following by a religious journal:—

"How far should Christian England go in making common cause with an admittedly un-Christian Power? With the object-lesson of Israel before us, and the Divine prohibitions in regard to alliance with heathen nations, it is not easy to view hopefully the present step from a Christian point of view."

But there is no manner of parallel between the two cases. Israel was God's church, and not a nation at all, in the common use of the term, until they apostatised. The alliance that was forbidden then was just such an alliance as has already existed for hundreds of years in England between the Church and the Government. It is the same as when Christian missionaries ask civil Governments for protection. But Christian people need give themselves no uneasiness over the alliance between Great Britain and Japan; for it is just as legitimate as one would be with Russia, Germany, or the United States.

God Our Defender.—The promise to Abraham and to us is, "I will bless them that bless thee, and curse him that curseth thee." If we believe this promise, we shall never attempt to defend ourselves, nor waste time in replying to those who bring false charges against us. God takes all the responsibility of that upon Himself, leaving us free to do the work He has given us. If we are provoked to reply to attacks upon us, it shows that we do not believe, or else have forgotten, the promise of God. So long as we are trusting in God, whoever curses—speaks lightly of—us, thereby brings a curse upon his own head. How useless, then, for us to do anything to him! "His mischief shall return upon his own head, and his violent

dealing shall come down upon his own pate." God says to us, "I am thy shield, and thy exceeding great reward." Let us therefore learn from our Elder Brother in the family of Abraham, Jesus Christ, "who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously."

WHEN SHALL WE FOLLOW JESUS?

"THE three great characteristics of the observance of Lent are: first, self-examination; secondly, fighting with our besetting sins; and, thirdly, prayers; frequent prayer to God to help us in our preparation to come nearer than before to His great and wonderful love. And, in order to help us, the Church calls upon us to use such self-discipline as shall make it possible that all this shall be really effective. The Church calls upon us to practise self-restraint; calls upon us to restrain ourselves from anything which makes our self-examination, or our battle, or our prayers less effective than they would otherwise be. This is the season when Christians desire to resemble our Lord in His life, and to follow step by step in His footmarks."

These are the words of the Archbishop of Canterbury, in an address to men on the first Sunday in Lent, at the Church of St. John-the-Divine, Kennington, reported in the *Church Times* of February 21st. It is a good object that "the Church" sets before men; but why only at this season? Why should "Christians desire to resemble our Lord in His life, and follow step by step in His footmarks" only during the forty days of Lent? Does not this indicate that "the Church" herself needs someone to call her back to the old paths? Jesus said: "If any man will come after Me, let him deny himself and take up his cross daily, and follow Me;" and He did not limit this daily self-denial to one-ninth of the year.

Having the Mastery.—It is a true principle that is set forth in another column, that no man ought to be driven or to drive himself to do anything, since he who is driven is a slave, and Christ's service is not slavery, but freedom. But this is farthest from meaning that one is to be lax or negligent in one's habits. It means that one is to have such mastery over himself and his circumstances that he will always be "ready to every good work." Not even the elements are to make him ill or irritable or dumpish; because in the beginning God gave man dominion over the works of His hands, and He has never withdrawn the gift. Man did indeed lose the dominion through

sin; but "Christ hath redeemed us from the curse."

There is a joy in the possession of power, which cannot be equalled. The love of power is innate in all living, thinking creatures; and the purest, most exquisite delight is to be found in exercising authority over one's self. Within the bounds of God's law, one may exercise the most despotic dominion over one's self. Those who have never tried it cannot imagine the keen pleasure one has in saying to himself, concerning even a lawful thing, "You can't have that now; I shall not be driven, and you might as well cease your clamouring." He who can deal with his appetite in that way, can eat and drink to the glory of God.

"Keep the Citadel."—"The name of the Lord is a strong tower; the righteous runneth into it and is safe." "His truth shall be thy shield and buckler." The regular editorial correspondent of the *Church Times*, a clergyman who uses the *nom de plume* "Peter Lombard," says in that paper of February 21 that he once heard Mr. Huxley say at a party where a number of clergymen were present:—

"You know, you parsons, that we scientific men don't mean to pin our faith to your sleeves; we shall go on with our investigations and draw our conclusions in spite of all that Church Councils may say; but it is your duty to hold the citadel. One of these days we may find ourselves in difficulties, and come back to you for help and teaching about God, and we trust to you not to betray the gates."

That is a statement worth remembering. One of the acknowledged leaders of science has declared that he and his associates are off on a prospecting tour, they know not where, without guide or compass, leaving the citadel of truth in the hands of men appointed to preach the Word. No wonder their theories are incoherent. But, alas! the keepers of the gates have not been faithful to their trust, but have run off after the so-called scientists in their wanderings. What a pity! Surely there is need of men who know the Way because the Word of Truth dwells in them richly in all wisdom, who can lead searchers for life and light into the old path "which was from the beginning."

We take this our only means of acknowledging with thanks the anonymous donation received from Wimbledon to be used "in the way most needed for the Lord's work."