

PRESENT TRUTH

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

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NO. 12

"THEY KNEW NOT THE SCRIPTURE."

(John xx 1-18)†

IT was a devoted band of followers that Jesus had gathered round Himself. They were human, and therefore we are not surprised when occasionally traces of selfishness appeared, and they strove to see who should have the best place in the Master's kingdom; but no one can say that, with the exception of Judas, they had attached themselves to Him from the mere hope of personal gain. They were attached to Jesus by His own personal goodness and loveliness. They loved Him for what He was. He satisfied all the longings of their souls, so much so that when, grieved by the departure of many who had seemed devoted to Him, He asked the twelve, "Will ye also go away?" they replied, "Lord, to whom shall we go? Thou hast the words of eternal life."

On the night of the betrayal of Jesus, "they all forsook Him and fled," but this was because things had suddenly happened so contrary to what they were expecting, that they were panic-stricken. One by one they returned, and all followed Him to Calvary, and assisted in taking Him down

from the cross, and laying Him in the tomb. Thus, having done all that could be done for the dead before Friday's sun set, they returned to their dwelling, "and rested the Sabbath day according to the commandment." Luke xxiii. 56.

But they could not long remain away from the place where they had left the loved One. Their hopes had perished, but their love remained unchanged. They supposed that He had been mistaken as to

we know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying

with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead."

"They knew not the Scripture, that He must rise again from the dead." This shall be the basis of our study this week, and it will serve

as an introduction to our Easter article next week.

Why did they not know the Scripture that foretold the resurrection of Jesus from the dead? Because they did not believe when they read. For this explanation we have the authority of Christ's own words to the two disciples with whom He walked to Emmaus the day of His resurrection. After they had told their mournful story, Jesus said to them: "O fools, and slow of heart to believe all that the



"VAIN THE STONE, THE WATCH, THE SEAL."

His mission; but they knew He was good. So as soon as possible after the Sabbath was past some of the women started for the sepulchre.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and

† International Sunday-school Lesson for March 30.

prophets have spoken." Luke xxiv. 25; and then, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

There was no lack of Scripture evidence concerning the resurrection of Jesus. The Apostle Paul declared that in all his preaching he had said "none other things than the prophets and Moses did say should come, that Christ should suffer, and that He should be the first that should rise from the dead, and should give light to the Gentiles," etc. Acts xxvi. 22, 23.

Christ, speaking to the disciples who still doubted after they had seen the empty sepulchre, and had heard the testimony of those who had seen Him, said unto them:—

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." Luke xxiv. 44-46.

Moses had written of the Seed of the woman, who should bruise the serpent's head. He had also recorded the promises to Abraham,—promises which could not possibly be fulfilled to him except by the resurrection of the dead; and every Jew was familiar with the words to which God affixed His oath: "Thy Seed shall possess the gate of His enemies." Gen. xxii. 17.

David had written, not of himself, but prophetically of Christ, and in His name: "My flesh also shall rest in hope. For thou wilt not leave my soul in hell [the grave], nor suffer thine Holy One to see corruption. Thou wilt show me the path of life." Ps. xvi. 9-11.

Time and space would fail us to recount all that is written in the Psalms and the prophets concerning Christ; but in order that no shred of evidence might be lacking, God had placed on record the story of Isaac's birth, which was life from the dead; also of the sacrifice which Abraham made in the calm confidence of the resurrection; and, more than all, many cases of resurrection from the dead showed Christ actually risen as well as slain from the foundation of the world. Everything spoke of Him whom the disciples had seen demonstrated to be "the resurrection and the life;" yet "they knew not." How strange!

No, it was not strange; for the same story is being repeated to-day by thousands of Christians. Those disciples were certainly Christians; for they followed Christ, and loved Him. But they believed not, and therefore they knew not. The Lord loved them; but although they were "accepted in the Beloved," they were not fitted to be teachers, as long as there was a vestige of unbelief left in their hearts; for how can one teach another what one does not know? and belief,—simple, complete, unfaltering faith which is sure that God's Word is true from the beginning, and that every one of His righteous judgments endureth for ever,—is the only key to knowledge. "By faith we understand."

Why did they not believe, and thus know? It was not because they were wilful, or obstinately set on having their own way. They thought that they believed, and if anybody except the One who spoke with authority had accused them of infidelity they would no doubt have resented it, just as many Christians will now; but they did not believe and know, simply because they had their own ideas of what was fitting and harmonious, and they read the Scriptures in the light (or darkness, rather) of their own opinions. They read the Bible to find backing for their theories, instead of coming to it with an emptied mind to be filled with God's thoughts.

So few people know how to read the Bible! When one is found who believes just like a little child, it is a pleasure to teach him. Indeed, such ones need very little teaching. Their own reading is sufficient to give them knowledge; for they believe. The teacher's sole task with them is to assist them in storing their minds with the Word. They are not continually asking him to "harmonise" this and that passage; for their minds are so filled with the wonder of each new truth that dawns upon them that they have no room for questionings.

The majority, however, even of professed Christians, are continually seeing in the Bible discrepancies, and failures to harmonise exactly. Not that they disbelieve; oh, no; they would not think of doubting God's Word—after they have so adjusted its various parts that they "harmonise." Presumptuous mortals! truly the God who is so enduring that He suffers their manners, is well called "the God of patience."

What would they think of a young art student, or of one who had never yet put brush to canvas, who should presume to criticise the work of a master, saying that

his colours did not harmonise? His conceit would rightly be set down to his ignorance; but no language could be found that would rightly describe the audacity that would lead him to seize the brush from the master's hands, and daub the finished picture in an attempt to make it "harmonious;" yet this would be nothing in comparison with the one who tinkers God's Word, taking off a little from its meaning here, and adding a little there, in order that it may agree with his ideas of harmony.

How should we do? We should do just as the art student does in the master's studio. He will study; and "study" in his case means that he will look long and attentively at the master's work. He will fill his mind with the master's thoughts, so that he can see the finished work even when away from it. He will gaze until his crude taste is cultivated to appreciate real harmony; and then many things that at first seemed to him wholly incongruous will be seen to be absolutely necessary to perfect harmony.

If this be so with man's work, how much more should it be done with God's? The course that we have just indicated is the only one that can properly be termed study, when the Bible is the subject. Read it again and again until its features are impressed on your mind; and then keep looking at those different and seemingly discordant features until they blend, as they surely will, into one picture which reveals the perfect beauty of the Lord; and then you will know for yourself with an assurance that nothing can shake, that "Christ is risen, and is become the first-fruits of them that slept."

"The Crown of Life."—Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him. James i. 12.

Take notice that this does not say that at the last life will be given as a reward, but that the crown of life will be given. The life is given us now, with which to endure temptation, and to overcome; the crown, or perfection, of life will mark the perfection of victory.

This may be illustrated thus: we, as living stones, coming to Christ the Living Foundation Stone, are built up a spiritual house (1 Peter ii. 5), growing unto "an holy temple in the Lord." Eph. ii. 21. The promise is, "Him that overcometh will I make a pillar in the temple of My

God, and he shall go no more out." Rev. iii. 2. Now a pillar or column in a temple is not composed of one piece, but it grows by the placing of one piece upon another, until at last it is finished by receiving the

crown, or capital. So the crown of life will be the perfection, the fulness, of the life that now builds us up. The crown of life is the ripened fruit upon the tree at the time of ingathering.



THE SECOND COMMANDMENT.

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

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments." Ex. xx. 2, 4-6.

The First Commandment forbids the having of any other god than the Lord; and so calls upon all to love God alone, and Him with all the heart, and all the soul, and all the mind, and all the strength.

Thus the First Commandment requires all creatures to worship only the true God; and the Second Commandment forbids the worshipping of Him in any but the true way.

The First Commandment forbids the having of any false gods; the Second Commandment forbids the having of the true God in a false way.

It is thus forbidden to worship God, or to think of Him, under any form or representation of any kind whatever. This is made clear by the Word of the Lord in the fourth chapter of Deuteronomy. Having described how God came down upon Mount Sinai and spoke to the people out of the midst of the fire, declaring the Ten Commandments, it is remarked especially: "Ye heard the voice of the words, but saw no similitude."

It is not suggested that there was no similitude there. There were similitudes:

multitudes of the host of heavenly angels were there; four-winged and four-faced cherubim were there; six-winged bright seraphim were there; Christ was there; and the glory of God, which was like devouring fire, was there.

But all this glory, and all these similitudes, were completely hidden from any eye of man by the "blackness, and darkness, and tempest" that enveloped the whole mount. For "Mount Sinai was altogether on a smoke;" and "the smoke thereof ascended as the smoke of a furnace," which formed a "thick cloud upon the mount," a cloud of "thick darkness;" and the voice of God was heard "out of the midst of the darkness."

Now, why was it that this wonderful scene of glory, even the brightness of the glory itself, was so completely hidden from the eyes of the people? Here is the answer: "Ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them." Deut. iv. 15-19.

If the people had been allowed that day to see any similitude, or any figure, on Sinai, they would inevitably have formed a likeness of it, as a means of their worshipping God. If they could have seen but the wings of the cherubim or seraphim, they would have used winged creatures, or the likeness of them, as a means of their worshipping God. And even though they

had seen no figure or similitude, yet if only they had seen the brightness of the glory, then they would have employed the brightness of the sun or the moon, or the stars, as symbols, representations, by which they would offer worship to the true God.

Nor would they have taken these representations which they would have made as of themselves gods, so as to worship the images or representations themselves; but would have used them as visible symbols, as aids in fixing their attention upon God, the better and more exactly to worship Him. And they would have claimed all the time that, in this, they were worshipping the true God, and that such worship was true worship of God.

But all such idea as this, even all possibility of such idea, was utterly excluded by the Lord Himself, in enveloping the whole grand array and glorious scene in impenetrable darkness. And then, by this fact, and in telling them why He did it, He gave His own clear interpretation of His own Second Commandment, and the plainest possible instruction to men as to how to observe it. In this the Lord Himself has given, in the plainest and most forcible way, instruction to all people, that in the worship of God no conceivable form or similitude can be used in any way, or to any extent whatever. And thus there was said at Sinai precisely what Jesus said to the woman at the well, neither more nor less: "God is Spirit: and they that worship Him must worship Him in spirit and in truth."

God is Spirit, and is to be only spiritually discerned, and, therefore, can be worshipped only in spirit and in truth.

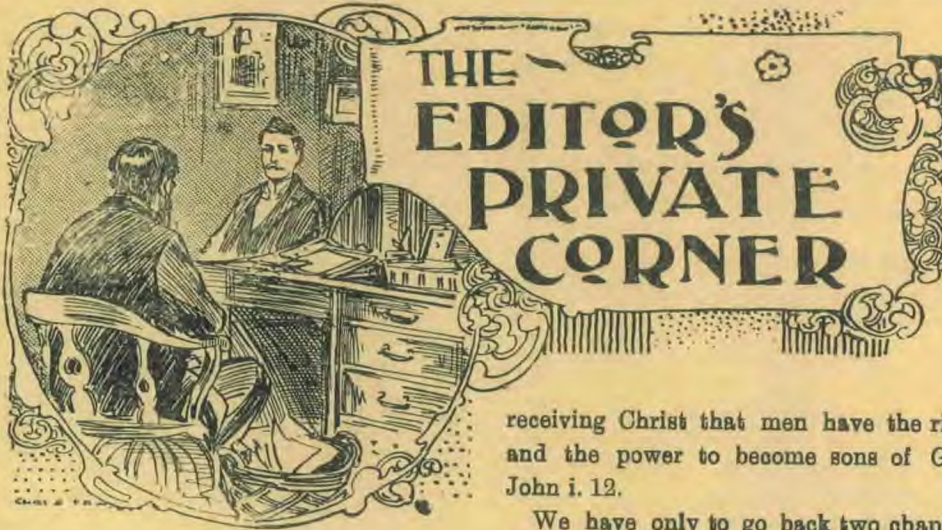
He can be worshipped only in truth as in spirit, because it is only by His Word, which is the truth, that men can know what is true and acceptable worship. No man can know God except by revelation: and God must be worshipped strictly according to His own revelation: otherwise He is not worshipped at all.

This will be further considered next week.

A. T. JONES.

A CHEERFUL, READY OBEDIENCE.

WE often make our duties harder by thinking them hard. We dwell on the things we do not like till they grow before our eyes, and, at last, perhaps shut out heaven itself. But this is not following our Master, and He, we may be sure, will value little the obedience of a discontented heart. The moment we see that anything to be done is a plain duty we must resolutely trample out every rising impulse of discontent. We must not merely prevent our discontent from interfering with the duty itself; we must not merely prevent it from breaking out into murmuring, we must get rid of the discontent itself. Cheerfulness in the service of Christ is one of the first requisites to make that service Christian.—Dr. Temple.



"THE FULNESS OF THE GENTILES."

"WILL you please explain the expression, 'Blindness in part is happened to Israel, until the fulness of the Gentiles be come in'? What is the meaning of 'the fulness of the Gentiles'?"

THE expression occurs in Rom. xi. 25, and in that chapter we shall find the answer, which some other texts of Scripture will corroborate. I must ask you to read the entire chapter from your Bible, as it is too long to be quoted here. Supposing that you have your Bible open before you, I will briefly note the contents of this chapter.

The apostle asks, "Hath God cast away His people?" and immediately answers it in the negative. By "His people," he refers to Israel, and he is much concerned in the matter, for he speaks as "an Israelite, of the seed of Abraham, of the tribe of Benjamin." No; God has not cast away His people whom He foreknew. As in the days of Elijah, when the prophet declared that he was the only worshipper of the true God, it was told him that there were seven thousand men who had not bowed the knee to Baal, "even so at this present time also there is a remnant according to the election of grace."

Note this last statement, Rom. xi. 5. The apostle is not speaking of the natural descendants of Abraham, Isaac, and Jacob, when he says that "God hath not cast away His people which He foreknew;" for the remnant reserved is "according to the election of grace." The natural descendants of the patriarchs, according to the flesh, are never, either in the Old Testament or the New, reckoned as the seed of Abraham—the people of God. That is to say, no people are God's people by virtue of their nationality. It is only by

receiving Christ that men have the right and the power to become sons of God. John i. 12.

We have only to go back two chapters in the Epistle to the Romans, to learn of whom the apostle speaks as the people of God. "For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children; but, In Isaac shall Thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. ix. 6-8.

With this in mind, let us proceed with our reading of the eleventh chapter. The election is by grace, and not by works. Grace brings salvation; therefore when we are told that God's people, Israel, are such "according to the election of grace," we know that the real Israel is composed of such as are "being saved." Acts ii. 47.

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Rom. xi. 7. Again we see that Israel is composed of the elect alone, and that blindness has come upon "the rest," that is, upon those who have the name of Israel, but who have not the faith that makes them actually Israel.

Being blinded by unbelief, "the rest" have fallen. "I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" Verses 11, 12. The question is, Shall the number of God's people "which He foreknew" be diminished? Shall there be only "a remnant," while all "the rest" fall away and are lost? And the answer is, Not by any means. Many, yea, the majority, of those called Israel, are such only in name; but their places will be filled by those who were "in time past Gentiles in the flesh, who are called un-

circumcision by that which is called circumcision in the flesh made by hands," who, at that time aliens from the commonwealth of Israel, and far off from God, "are made nigh by the blood of Christ," and so "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. ii. 11-19.

Then follows the illustration by the two olive trees. Contrary to nature, for it is by grace, the branches of the wild olive tree are grafted into the good olive tree, in place of its severed branches, and bear holy fruit according to the root and fatness of the good tree. Those that have been cut off "because of unbelief" are as really Gentiles as those who never knew God; for "if thou be a breaker of the law, thy circumcision is made uncircumcision." Rom. ii. 25. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew which is one inwardly." Verses 28, 29.

But "They also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is My covenant with them, when I shall take away their sins." Rom. xi. 23-27.

There you have the whole story. The coming in of the fulness of the Gentiles is the filling up of the number of Israel by the conversion of both Jews and Gentiles. Note well the statement that, "so all Israel shall be saved." How shall all Israel be saved?—By the coming in of the Gentiles. Then will Israel be full, and the blindness will have passed away. Christ, the Deliverer, turns away ungodliness from Jacob, by saving Gentile sinners as well as sinners of the Jews.

The same truth is very clearly expressed in the fifteenth of Acts. At the great meeting in Jerusalem, Peter told how he had been chosen by the Lord to preach the Gospel to the heathen, and they had believed; and God, which knoweth the

heart, bare them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them, purifying their hearts by faith." Verses 7-9.

Then James stood up and said, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." Verses 14-17.

Here it is plainly stated that the house of David is restored and built up by taking from among the Gentiles a people for God's name. All Israel shall be saved, without the loss of one; but the number will be made full by the bringing in of every humble, contrite Gentile in the world.

And this will be no new departure from God's original plan. "Known unto God are all His works from the beginning of the world." It will be the carrying out of the very plan with which He started, when He called Abraham from Ur of the Chaldees. Abraham was a Gentile, but He believed God, and His faith was counted to him for righteousness while he was yet uncircumcised, "that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom. iv. 10, 11. All Israel, from first to last, is composed of people called out from among the Gentiles.

This is our hope. That which God did for Abraham, He will also do for us. And so, no matter what our nationality or condition, we may "have right to the tree of life, and may enter in through the gates into the city,"—although there is not a gate that has not on it the name of one of the twelve tribes of the children of Israel. Rev. xxi. 12.

"SHOULD one who dislikes you some day blurt out some sharp criticism, do not let it anger you, but think it over. Even if not true as he utters it, ask yourself whether he saw anything in you that started the idea in his mind, or that would give colour to it when others heard it from his lips. Often an enemy sees our faults when our friends in their love gloss them over or do not see them at all."

OF all learning the most difficult department is to unlearn.—*Chatfield.*



ALL THINGS WORKING GOOD.

NOW yet, dejected though thy cause, despair,
Nor doubt of dawn, for all her laggard wing;
In shrewdest March the earth was mellowing,
And had conceived the summer unaware.
With delicate ministrations, like the air,
The sovereign forces that conspire to bring
Light out of darkness, out of winter, spring.
Perform unseen their tasks benign and fair.
The sower soweth seed o'er vale and hill,
And long the folded life waits to be born;
Yet hath it never slept, nor once been still;
And clouds and suns have served it night and morn;
The winds are of its secret council sworn;
And Time and nurturing Silence work its will.
—*William Watson.*

A TEACHER SENT FROM GOD.

MEN oppose the truth with falsehood, and those who do not desire a knowledge of the truth listen eagerly to the fables presented to them. Their hearts are imbued with the same spirit of opposition to the truth that fills the hearts of the false teachers. They act toward God's people in this time as the Jews acted when they refused to accept the truths that Christ unfolded before them. Christ presented to them the prophecies of the Old Testament, showing them that by their rejection of Him they were fulfilling these prophecies. But they continued in their evil course, and followed, to the end, the works that stand registered against them in the books of heaven, which have brought eternal infamy upon them as a nation.

What accusation did the Jews bring against Christ?—"He casteth out devils through the prince of the devils." Eagerly they received the testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. They did everything that could be done to make themselves and others believe that He was a criminal. His every word and action was watched, and reported in a distorted light. Spies were constantly upon His track, saying, Show us a sign. Work some miracle.

When Christ said to the man sick of the palsy, "Be of good cheer; thy sins be forgiven thee," He gave His enemies a sign which they could not set aside.

Did this evidence that Jesus was the Son of God cause the scribes and Pharisees to believe in Him?—No; this demonstration of His power only exasperated them. It was not evidence that He was the teacher

sent from God, that they wanted, but evidence that He was a deceiver. Their hearts were not open to conviction. They were filled with intense hatred and bitter prejudice, and they were ever seeking to find some occasion to manifest their wrath.

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Next in Christ's work came a call from a ruler, saying, "My daughter is even now dead: but come and lay Thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples. . . . And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land.

"And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. And when He was come into the house, the blind men came to Him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it."

Notwithstanding this charge, the restored men, "when they were departed, spread abroad His fame in all that country." This added fuel to the fire of prejudice. His enemies interpreted His works of mercy and compassion as a wrong done to themselves. The people were leaving them and listening to the teachings of Christ.

"As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel." These words, contrasting the works and mercy of Christ with the course pursued by the priests and Pharisees, exasperated the leading men. Every additional proof given them provoked them to increased resistance. When they saw that they could not prevent Him from working miracles, they put forth their skill to misrepresent and falsify Him. They could bear false witness, and this they did.

They said, "He casteth out devils through the prince of the devils." But Jesus worked on, heeding not censure, prejudice, or opposition. The genuineness of His power and His work was kept before the people, and His enemies could not turn the multitude from following after Him.

In Christ's mighty works there was sufficient evidence to convince any one. But the Jewish rulers did not want the truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They were forced to acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this?—No; but they were so determined that the truth should not lead to their conversion that they charged the work of the Spirit of God to the devil.

We read again of Christ: "When He saw the multitudes, He was moved with compassion for them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

All-compassionate Redeemer! what love, what matchless love, is Thine! Charged by the great men of Israel with doing His works of mercy by the power of the prince of devils, He was as one who saw and heard not. The work He came from heaven to do must not be left undone. Truth must be unfolded to men. The Light of the world must flash His beams into the darkness of sin and superstition. The truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded with prejudice and wicked unbelief. Among those who had not such exalted privileges, Christ prepared hearts to receive His message. He made new bottles for the new wine.

By Christ the truth was proclaimed. The hearts of those who professed to be the children of God were barricaded against it; but those who had not been so highly privileged, those who were not clothed with the garments of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity.

The cross stands as the great centre of the world, bearing a certain testimony which will be the condemnation of every transgressor of the law of God. To-day Satan endeavours to keep hidden from the world the great atoning sacrifice, which reveals the love of God and the binding claims of His law. He wars against the work of Christ. His evil angels unite with evil men in opposing this work. But while He is carrying on this work, heavenly intelligences are combining with God's human instrumentalities in the work of restoration.

The children of God are not to expect an easy time in this life. There are battles to be fought. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are not left alone to engage in this conflict. Jesus is the Captain of our salvation. He clothed His Divinity with humanity, and took the field Himself, that He might teach us how to fight the battles of the Lord. He says, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart."
MRS. E. G. WHITE.

GIVING AND RECEIVING.

If deeds of love you would achieve,
This one great truth you must believe:
By giving you can best receive.

With prophet poor your cruse divide;
The little left is multiplied,
And want is kept far from your side.

Give water with a liberal hand;
And though a famine curse the land,
You never once athirst shall stand.

Scatter the seed across the field;
Expect that when the scythe you wield
Abundant increase it will yield.

Give all you have in faith that more
Will be supplied from God's own store;
Blessings will fall beside the door.

The naked clothe, the hungry feed;
What would supply a brother's need
Lay not aside in selfish greed.

God sees the gift before Him laid,
The liberal soul shall fat be made,
The deed of love full well repaid.

—Plass.

LIBERTY AND LAW.

LIBERTY and law are not, as many people think, two things set over against each other, and requiring to be properly balanced to secure a successful and happy existence. People who hold to this idea show thereby that they have no true conception of either one or the other.

God is the author of liberty; He is also the author of law. He has not made two things which antagonise each other. In the truly Christian life, liberty and law meet and dwell in perfect harmony. They lead the individual in one and the same path.

Law is opposed to license; but license is not liberty; it is a form of despotism. Individuals who commit acts of license are slaves of their vices and passions. He who is not such a slave has no desire to do an act which the order and peace of society, or the good of any of his fellows, demands should be forbidden. In his life is mani-

festated "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." And "against such there is no law."

The pathway of perfect liberty coincides with the pathway of perfect law. Perfect liberty is the liberty of the divine life; and the perfect law is the divine law; and the divine law is an expression of the principles of the divine life. The Christian life is the life that is actuated by these principles. The Christian life moves in the pathway of the perfect law, and finds only perfect liberty.

The law of God is the law of liberty. James ii. 8-12. It is because of this that the Christian finds in it his delight. "O, how love I thy law!" is his testimony; "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." Ps. cxix. 97, 103. "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold—yea, than much fine gold; sweeter also than honey, and the honeycomb. Moreover by them is thy servant warned; and in keeping of them is great reward." Ps. xix. 9, 10. He sees in God's law, as does every one who becomes acquainted with it, the pathway of everlasting life, and the gateway to "the glorious liberty of the sons of God."

Man's law is for the restraint of evil-doers, that there may be peace and order in society, without which men could not engage in the pursuits of life. In pursuance of the purpose of that law, the transgressor is forcibly deprived of his liberty. Either by incarceration, or by other penalties, restraint is put upon the evil-minded person, so that he is forcibly kept within the pathway of civility. The law of man takes no account of the individual's conduct further than this.

We are apt to form our conception of God's law from what we know of law as made and executed on this earth. It is natural and easy to do so, especially as the law of man often professes to re-enact or enforce the law of God. But all this is an egregious error. In character and purpose the two are altogether distinct. They are different also in their methods of operation.

The law of man deals with outward acts. It operates upon the individual only from without. God's law, on the other hand, deals with the secret thoughts and motives of the heart. It operates upon the individual from within. "The law of the Lord is perfect, converting the soul." Ps. xix. 7. It leads the individual not only to conduct himself civilly, but to do that which is right in all things, because such is the desire of his heart. Having that law in his heart, he has a supreme love for the right. The law of God, therefore, could not be made effective through the restraints employed by the law of man. The former leads men into perfect liberty; the latter leads him into less liberty than

he already enjoys. To try to make the law of God effective through depriving a man of his liberty, is to endeavour to make it operate in precisely the opposite manner from that to which it is ordained by its Author.

This is the trouble with all "Sabbath" laws, and all forms of religious legislation. They are contrary to the divine law in the employment of coercion to secure obedience, if in nothing else. They would compel man to offer a forced tribute to His Maker, which would only be an insult to Him. He who has the law of God in his heart has perfect liberty, and in this perfect liberty offers to God a tribute of love; and this is acceptable and well-pleasing to Him.

"God is love," and His law is a law of love—the law of that which is holy and pure and just. But this can be attained to only in Christ. Only in Christ can the law of God get into the heart at all. And Christianity is the manifestation of the power and the wisdom of God in putting Christ into the heart of a man for his salvation. By this the individual knows the perfect liberty, love, and righteousness of Christ's own life; for of such an one it is written: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. ii. 20.

The life of Christ is everlasting, and it is retained by faith. By faith, and not by force, the law of God is made the rule of life; and faith is not of force, but of the free will of the believer. The fountain head of the Christian life is liberty, and the stream is liberty through all its flow.

And thus it is seen that the law of God is but a delineation of the pathway of perfect liberty, which those enjoy who by faith have Christ living in their hearts.

L. A. SMITH.

MODERN SPIRITUALISM

TAUGHT FROM MANY PULPITS

THE extent to which Modern Spiritualism has spread during the last fifty years is indeed marvellous. Wherever we go, we find it. Into whatever city or town or neighbourhood we enter, we meet with persons or learn of families who have had something to do with it. They have had their circles, or sittings, or have attended them somewhere. They have heard the rappings, and know of answers and communications received through them. They have seen tables moved about by some strong, invisible yet irresistible force.

Some have become alarmed, and abandoned the proceedings. Through the nature of the answers received to certain pertinent questions which they or others have asked as to the origin and nature of the forces or intelligences at work, or by some irregularity, unholy influence, or uncovering of the cloven foot, they have

come to the conclusion that it emanates from no good source; that it is, in fact, of the devil.

But many have not made this discovery. They are still ignorant of its true character. They know not, indeed, but that it is all true. They are quite ready to believe that Spiritualism has made a great discovery; that the spirits with which it has to do are in very deed the spirits of the dead, and that through Spiritualism the fact has been established that communion with the dead is a thing quite possible.

And why is this so? Why have the people of all lands and of almost every shade of religious belief been so ready to take up with this doctrine? There is but one answer. They have never been taught anything to the contrary. In fact, they have heard from the pulpits of the land that which in essence is the same thing. Had they been taught by their religious teachers the truth as to what God says concerning the nature of man, the state of the dead, the necessity of the resurrection, and the importance of Christ's second coming, they would not have been so easily deceived by the manifestations and teachings of this modern delusion. Had they heard from the pulpits the texts repeated and emphasised that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord;" that death is an "enemy;" that "the dead know not anything, . . . neither have they any more a portion for ever in anything that is done under the sun;" that when man dies "in that very day his thoughts perish;" that death is a "sleep," and that "if the dead rise not, . . . then they also which are fallen asleep in Christ are perished;" that the soul is not immortal, but that "God only hath immortality," and that we are to "seek for glory and honour and immortality,"—had they heard these scriptures reiterated, emphasised, and dwelt upon, they would have been prepared to meet the sophistries and teachings of Spiritualism, and to denounce them, as they are in fact, a delusion, a lie, and a snare.

But the sad fact is, they have heard no such teaching. They have, in fact, heard the very opposite doctrines taught. At death-beds, by grave-sides, and on funeral occasions, they have been told that the dead are not dead, but that they are alive and now in heaven; that they behold the sorrows and the weeping of those who mourn their loss; and that, in their spirit form, they will return to comfort these mourning ones. As all know, this has been the popular teaching in the past; and although the Bible, which teaches no such doctrine, is in everybody's hand, it is by no means uncommon to hear the same ideas presented at the present time. Popular error has been clung to by a popular ministry most tenaciously.

The following extract from a sermon

preached by one of the most noted ministers of the day, and published in the *New York Christian Herald*, of July 8, 1882, illustrates what we have here stated:—

What are our departed Christian friends, who in this world had their joy in the healing art, doing now?—Busy at their old business. No sickness in heaven, but plenty of sickness on earth; plenty of wounds in the different parts of God's domain to be healed and to be medicated. You cannot understand why that patient got well after all the skilful doctors had said he must die. Perhaps Abercrombie touched him,—Abercrombie, who after many years' doctoring the bodies and souls of people in Scotland, went up to God in 1844. Perhaps Abercrombie touched him.

I should not wonder if my old friend, Dr. John Brown, who died last month in Edinburgh,—John Brown, the author of "Rab and His Friends,"—John Brown, who was as humble a Christian as he was skilful a physician and world-renowned author,—I should not wonder if he had been back again to see some of his old patients.

What are our departed Christian friends doing in heaven, those who on earth found their chief joy in the Gospel ministry?—They are visiting their old congregations. Most of those old ministers have their people around them already. When I get to heaven,—as by the grace of God I am destined to go to that place,—I will come back and see you all. Yes, I will come to see all the people to whom I have ministered in the Gospel, and to the millions of souls to whom, through the kingdom of the printing-press, I am permitted to preach every week in this and in other lands,—I will visit them all; I give them fair notice.

But what are our departed Christian friends, who, in all departments of usefulness, were busy, finding their chief joy in doing good,—what are they doing now?—Going right on with their work, John Howard visiting dungeons; the dead women of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved,—all of those who did good on earth are busier than before.

With such teachings as this from the pulpits of the popular churches of the day, it is little wonder that the great masses of the people have been unable to detect anything seriously wrong in the teachings of Spiritualism; little wonder that many in the churches have been deceived and ensnared by it. When we consider that from the pulpits themselves the people have been taught the essential doctrines of Spiritualism,—that the soul is immortal; that the dead are not dead; and that they can and do return and communicate with their friends on earth,—it is no marvel that the popular churches of to-day are honey-combed with Spiritualism, and filled with thousands who, though not avowedly and openly known as Spiritualists, are nevertheless veritable believers in it. Much, therefore, of the sad results of Spiritualism will rest upon the ministers of this age; for they have taught fables in place of God's Word. Holding and teaching such doctrines as they do, they cannot successfully resist the encroachments of Spiritualism. They have nothing wherewith to shield their flocks from its baleful influences. They have themselves prepared them to receive it in its fulness.

W. A. COLCORD.



WATCH THE CORNERS.

WHEN you wake up in the morning of a chill and cheerless day

And feel inclined to grumble, pout or frown,
Just glance into your mirror and you will quickly see

It's just because the corners of your mouth turn down.

Then take this simple rhyme,

Remember it in time,

It's always dreary weather in countryside or town

When you wake and find the corners of your mouth turned down.

If you wake up in the morning full of bright and happy thoughts

And begin to count the blessings in your cup,
Then glance into your mirror and you will quickly see

It's all because the corners of your mouth turn up.

Then take this little rhyme,

Remember all the time,

There's joy a-plenty in this world to fill life's cup

If you'll only keep the corners of your mouth turned up. —Lulu Linton.

MORNING FACES.



I recently read of a gentleman who habitually came downstairs in the morning looking as though he had just heard a piece of good news. Such a cheerful atmosphere would doubtless have an enlivening effect upon his family, but the individual himself would be the greatest gainer from the habit, if there be truth in the statement recently made in a contemporary that it is impossible to feel doleful or depressed with the corners of the mouth turned up. It was stated that the latest treatment of hypochondria consisted in keeping the patients practising smiling by the hour, which by some reflex action on the nerves raised the spirits correspondingly. Of the duty of happiness Dorothy Storrs speaks very earnestly in the *Congregationalist* :—

"Make us happy every day, Amen."

Thus the child closed her evening prayer, and her mother drew a breath of satisfaction. "One seed has taken root at last," she said afterward in conversation with a friend. "I have tried so hard to teach her that to be happy and make others happy is the highest duty and privilege in life; that ill-temper is the chief of crimes and misdemeanours."

"You speak extravagantly."

"I feel so. What right has any one to throw away his birthright of gladness, and indulge in a state of mind that makes himself and others miserable? In the last analysis I believe almost all wrong-doing originates in ill-temper."

"Yet we usually mean by ill-temper mere crossness."

"Mere crossness! There lies the trouble. We refuse to call a spade a spade, and treat ill-temper as if it were a misfortune, like bad weather, resigning ourselves dismally to it in ourselves and in others."

"You mean that instead of saying carelessly, 'Harry got out of bed on the wrong side to-day,' we should say, soberly: 'How wicked Harry is this morning!'"

"Exactly. Moreover, ill-temper is contagious, and a person has no more right to go about scattering germs of bad temper than he has to propagate smallpox or the plague."

"On the other hand, an ill-natured person may prove a means of grace to others."

"On the same principle, I suppose, that a worthy divine advances the astonishing theory that the poor are always with us in order to excite the benevolence of the rich."

"But according to modern theories, ill-temper always arises from some physical cause."

"Treat it as a symptom, then. Send the patient to bed, put a mustard-plaster on his tongue, and a hot-water bottle to his frown. The visit of a mock doctor often works a cure upon my children."

"Seriously, how do you embody this theory of yours in the practical training of your children?"

"Simply by making the pursuit of happiness, in its highest form of right-doing, the central idea of their lives. 'Sunshine from all and for all' is our home motto, and instant quarantine is the penalty for a

failure to live up to it. I believe a happy disposition contributes more to success in a life career than any other single element."

"Yet I heard a clever woman say the other day that the world seemed to her to be divided into two classes,—the unamiable people with force, and the amiable people without it."

"That sounds like one of the snap-shot generalities of the 'new woman.' I am not discouraged, but shall boldly divorce these ill-assorted couples, and form an alliance between force and amiability in the persons of my children."

"Unblushing mother conceit! But example is better than precept—do you manage to live up to your own standard?"

"Not at all. On the contrary, I frequently utter admonitions to happiness in most unhappy accents, and need training as much and more than any member of the family."

"Fortunately, your children are still at the uncritical age when mother can do no wrong."

"Or they are quick-witted enough to see that my theory is good if my practice fails, as is the case with my small daughter, who, when baby sleeps, warns her brothers to 'be quiet' in the most piercing tones of her shrill soprano. But when I detect myself in a discouraged mood, I often say over a few lines of Robert Louis Stevenson's which set me to thinking of happiness as a duty. Do you know them?"

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race,
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain,
Knocked on my sullen heart in vain,
Lord, thy most pointed pleasure take,
And stab my spirit broad awake."

"No, I never heard of them before, but how characteristic they are of his brave, sunny spirit! That phrase, 'morning face,' seems to be a favourite of his. He uses it in the prayer I am so fond of: 'When the day returns, return to us our Sun and Comforter, and call us up with morning faces and with morning hearts.'"

In the following incident there is a lesson for the thoughtless parent who practises deception upon his child:—

"George, George, mind, your hat will be blown off if you lean so far out of the window!" exclaimed the fond father to his little son, who was travelling with him in a railway carriage. Quickly snatching the hat from the head of the refractory youngster, papa hid it behind his back. "There now, the hat is gone!" he cried, pretending to be angry. George immediately set up a howl. After a time the father remarked, "Come, be quiet; if I

whistle your hat will come back again." Then he whistled, and replaced the hat on the boy's head. Afterward, while papa was talking to mamma, a small shrill voice was heard saying, "Papa, I've thrown my hat out of the window! Whistle again, will you?"

A SON OF GOD.

SIR H. M. STANLEY tells that once in the heart of dark Africa a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun: it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word, only, "I am a son of God; I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries labouring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped, they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it; and when he was set free, he at once went to the missionary for instructions, and by his direction it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness, and theft, and sin, had come to realise the glorious dignity of a Divine paternity, and say, "I am a son of God; I would not steal."—*Selected.*

LOVE ONE ANOTHER.

LOVE one another in spite of your differences, in spite of your faults. Love one another, and make the best of one another, as He loved us, who, for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was bad—who saw and loved what was good even in the publican Zaccheus, even in the penitent Magdalene, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite. It is very easy to fix our attention only on the weak points of those around us, magnify them, to irritate them, to aggravate them; and by so doing, we can make the burden of life unendurable, and can destroy our own and others' happiness and usefulness wherever we go. But this was not the love where-with Christ loved us; this is not the new love wherewith we are to love one another. —*Dean Stanley.*

IT PAYS.

It pays to wear a smiling face
And laugh our troubles down;
For all our little trials wait
Our laughter or our frown.

Beneath the magic of a smile
Our doubts will fade away,
As melts the frost in early spring
Beneath the sunny ray.

It pays to make a worthy cause,
By helping it, our own;
To give the current of our lives
A true and noble tone.

It pays to comfort heavy hearts,
Oppressed with dull despair,
And leave in sorrow-darkened lives
One gleam of brightness there.

It pays to give a helping hand
To eager, earnest youth,
To note, with all their waywardness,
Their courage and their truth.

To strive, with sympathy and love,
Their confidence to win;
It pays to open wide the heart
And "let the sunshine in."

—*Lutheran Observer.*

THE POWER OF HOPE.

MR GEO. T. ANGELL, the celebrated president of the American Humane Education Society, in his "Autobiographical Sketches" gives the following incident relating to his mother, and showing, as he says, "the power of hope, and the importance of cheering the sick, instead of saying, '*How feeble you look!*'" etc., and otherwise only adding to the troubles they already have to contend with.

"Oct. 16, 1854, at 10:30 P.M., I received a telegram that my mother in Vermont was at the point of death. I took the first train to Brattleborough; then as good a horse as I could find, eighteen miles to the little village among the hills, where she was residing. I had learned by my own personal experiences that doctors are sometimes mistaken. In one case, for instance, a quite noted doctor had told me that I had a fever, and should not be able to leave my bed for two weeks. I discharged him on the spot, took a powerful dose of cathartic, and the next day went to his office, and paid his bill. In another, one of the most distinguished eye doctors of Boston, promising to get me out in a fortnight, kept me six weeks in great suffering and weakness, and almost total darkness, and then told me it would take him six weeks more to get me out. I discharged him, took the case into my own hands, and by simply reversing his treatment got out evenings in about a week, and went to Vermont in about a fortnight. I took things to strengthen, not deplete, and began bringing my eyes to the light instead of shutting them out from it.

"But whether the doctor in this case of my mother's was mistaken, or not, I determined, God willing, that, if I found her alive, I would save her. What effect prayers have, God only knows; but I am sure I never prayed more earnestly in my life than I did for her recovery. I arrived in the afternoon; and as I drove up to the door, a lady came out, and I said, 'Is my mother alive?' 'Yes,' was the answer, 'but just about to die.' I strode into the sick room, and found there, around her bed, a large delegation of the church, singing the farewell hymns, and offering the farewell prayers. I spoke to her; and she said, in a feeble but pleasant voice, 'You have come, George, to see me die.' 'Oh, no!' said I, 'not at all. I have arranged all my business, and have come up to spend a fortnight; and am going to take right hold, and have everything straightened out, and you get well.' (This was the substance of what I said.) But her mind was so fixed on dying, that she seemed determined to die. So I said, *Mother, if it is God's will that you should live—if He has something more for you to do in the world—are you willing to live?* 'Yes,' she said, 'if it is God's will, I am willing.' 'Then,' I said, 'we will take the means.' I dismissed the church brothers and sisters in about five minutes, and put up a notice on the door that nobody could be admitted. I had every noise in the house at once stopped. I sent about forty miles for a lady friend of my mother's, a good nurse, to come without fail by next train, as it was a case of life or death. I sent about a hundred miles for her clergyman, to whom she was much attached, to come home at once. I sent sixteen miles over the hills for a noted physician. Mother had for several weeks been unable to take nourishment except by injections; and they had tried in vain to get ice, which it was thought her stomach might bear. I directed the stable keeper to harness a horse, start for ice, and not to show himself in town again until he brought it, if he had to go to Boston. The result was, the nurse, the minister, the doctor and the ice all came; and my good mother, who would probably have died that night if I had not reached her, just six weeks and two days afterward, on November 30, was with me in Boston at church, and had the pleasure of eating her Thanksgiving dinner in my home."

"THE Spirit of Christ is one of gentleness, courtesy, refinement, politeness, tenderness, and love. This is the atmosphere that pervades heaven, and we are bringing heaven itself into our homes when we bring what may seem at first but a small current of this atmosphere into them. It will eventually fill our home, crowding out all bitterness, fault-finding, coarseness, and unkindness."



THE BROOK SONG.

LITTLE brook, little brook,
You have such a happy look—
Such a very merry manner as you swerve and
curve and crook—
And your ripples, one and one,
Reach each other's hands and
run
Like laughing little children in
the sun.

Little brook, sing to me,
Sing about a bumble-bee
That tumbled from a lily-bell, and
grumbled mumbly
Because he wet the film
Of his wings, and had to swim.
While the water bugs raced
round and laughed at him.

Little brook, sing a song
Of a leaf that sailed along
Down the golden-braided centre of
your current swift and strong,
And a dragon-fly that lit
On the tilting rim of it,
And rode away, and wasn't
scared a bit.
—James Whitcomb Riley.

THE WHITE WATER-LILY.

AT the bottom of a wide,
dark, muddy lake there
lay a very small root. The
mud covered it, the fish swam
over it, the frogs hid under it,
and once a great moose actually
trod on it.

"Oh, dear," said the little
root, talking to itself, "how
dark and lonesome it is down
here! Hardly a ray of light
comes to me. They tell me
it is light and beautiful up
above me, and there is a lovely
sky there; but the heavy waters
lie on me and press me down. Nobody
ever thinks of me, or ever knows that I
live. I am a poor, useless thing. I can't
communicate with any one—can't do good
to any one. I might as well not be."

The snow covered the earth and filled
the forest, and the ice covered the lake,
and there lay the little root, coiled up in its
loneliness. But when the spring had re-
turned, and the snows were gone, and the
ice had melted, and the birds had come,
and the forest had put on its mantle of
green, the little root felt that the water
was warmer, and she peeped up with one
eye, and then she nestled and felt a strong
desire to see the light. So she shot up a
long, smooth, beautiful stem, till it reached

the top of the lake. But when she at-
tempted to draw it in again she found it
would not come. But instead of that a
little bud grew on the end of the stem.
She called, but the bud gave no answer;
it only swelled, and grew larger and
larger; and the rains fell on it, and the
sun and the moon seemed to smile on it
and cheer it, till at last it burst open full of
joy, and found itself the white, sweet, pure
water-lily. Its leaves were of the purest
white; while in its centre was a golden
spot, covered with down. It lay upon the
top of the water and basked in the sun—a



most beautiful object. The root fed it,
and felt that it was really herself, though
in a new form. The humming-bird paused
over it, and thrust in its little bill to suck
its sweetness. The air all around was
made sweet by its fragrance. Still it felt
that it was of no use in the world, and
wished it could do something to make
others happy.

At length the splashing of oars was
heard, and the little lily turned round to
see what it meant. Just then she heard
the voice of a little boy in the boat,
saying:

"Oh, father, what a beautiful lily! Do
let me get it!"

Then the boat turned slowly toward it,

and the little boy put out his hand and
seized it. The long stem broke off near
the root, and the child held it in his hand.
It seemed the fairest, sweetest thing he
ever saw.

"Now what will you do with it?" asked
the father.

"I'll look at it and smell it."

"Is there nobody else that would like to
see it and smell it?"

"I don't know. Oh, yes; now I think.
Would not Jane Irving like to have it?"

"I think she would."

That afternoon poor Jane Irving, who
lived in the cottage just under
the maple-tree, lay on her sick-
bed alone. She was a poor,
motherless child. She knew
she had consumption, and must
die. She was thinking about
the dark, cold grave, and won-
dering how Christ could ever
open it and make her come out.
A tear stood in each eye just
as the little boy came to her
bedside with the white water-
lily.

"See here, Jane; I got that
out in the lake, and brought
it for you. I thought you
would like it."

"Thank you, thank you! It
is indeed very beautiful and
sweet. What a very long stem!
Where did it grow?"

"It grew out of the mud in
the bottom of the lake; and this
long stem, as long as a man,
shows how far down it grew.
It was all alone; not another
one to be seen. I am glad you
like it; but I must go." And
away ran the little boy.

Jane held the pure white
flower in her hand; and the
good Spirit seemed to whisper
in her heart, "Jane, don't you
see what God can do? Don't
you see that out of dark, foul
mud He can bring out a thing
more beautiful than the gar-
ments of a queen, and as
pure as an angel's wing?"

and can't He also from the dark grave
raise up your body pure and beautiful and
glorious? Can you doubt it?" And then
a voice seemed to say, "I am the Resur-
rection and the Life;" and the heart of
the poor child was filled with faith, and
the angel of hope wiped away her tears,
and the lily preached of peace and mercy.
When it withered, she thanked God that
nothing need be useless.—*The Church.*

♦♦♦♦♦
"God made the lilies, the lilies pure and white;
They wake every morning, and go to sleep at
night.
God loves the lilies, and sends them rain and
dew;
We'll think of the lilies, for Jesus told us to.
Jesus can make us, like lilies, sweet and fair;
When evil surrounds us, we'll trust His tender
care."

THE HEATHEN HAVE BEAT.

ONE day Robert's uncle gave him a penny.

"Now," said he, "I'll have some candy, for I've been wanting some for a long while."

"Is that the best way you can use your penny?" asked his mother.

"Oh, yes! I want the candy very much." And he hurried on his cap, and off he ran in great haste.

His mother was sitting at the window, and saw him running along; then he stopped. She thought he had lost his penny; but he started off again, and soon reached the door of the candy shop; and then he stood there awhile with his hand on the latch, and his eye on the candy. His mother was wondering what he was waiting for; then she was more surprised to see him come off the step and run back home without going in.

In a minute he rushed into the parlour with a bright glance in his eye, as he exclaimed:

"Mother, the heathen have beat! the heathen have beat!"

"What do you mean by 'the heathen have beat'?"

"Why, mother, as I went along I kept hearing the heathen say, 'Give us your penny to help to send us good missionaries. We want Bibles and tracts. Help us, little boy, won't you?' And I kept saying, 'Oh! I want the candy.' At last the heathen beat; and I am going to put my penny in the missionary box. It shall go to the heathen."—*Selected.*

IN A JAPANESE SUNDAY-SCHOOL.

IT was a Sunday-school in Tokio, and held in a neat little church, not very unlike many in England. It was made up of bright girls and boys, too, but everyone had shining, black, velvety hair, sloe-black eyes, and an olive complexion.

The first thing you would have noticed was that many a girl had a baby brother or sister on her back, slid down in the pouchlike folds of her *kimono*, often clinging like a little monkey to her neck.

When we went in, they were all singing to a familiar tune, but in an odd, unfamiliar language, "What Can You Tell, Little Pebble?" and one little Japanese maiden stood up, and trotted her little baby brother to the tune till he went fast asleep, and gave her no more care while the school lasted.

There were pretty coloured picture-rolls and golden-text recitations, and then something very odd happened. A big boy went around the church, that was strung across at right angles with strong wires, and drew

white curtains everywhere,—and the audience room had suddenly become six little class rooms! To be sure, everybody could hear what his neighbour said behind the curtains, but in Japan it seems to be only the distraction of the eyes that has to be prevented.

Who is the little man with short, grey hair? He seems to be a sort of sexton. "Oh! that's a woman. Her short hair says that she is a widow who will not marry again, and she is the church house-keeper," was the answer.

Now everybody began to talk as loud as he could, and everybody seemed to end his sentence with "Get up!" Whether it was so or not, we got up and went into the kindergarten room. Oh, how shivering cold it was! Not a spark of fire for a room full of dear little boys and girls, who, in spite of their red noses and chilled fingers, were having a very happy time.

"They never have fires in their homes in winter," said my guide; "and they do not mind it, for they do not miss it."

They certainly knew their texts beautifully well, and recited them with great composure.

In another school each child carried a wooden admission ticket, with a bright-red silk string to fasten it to his little cloak,—such bright-coloured little coats, often covered with gay-coloured flowers or grotesque figures, such as we would use for curtains or sofa covers!

But what struck the visitor was the prompt way in which text after text was recited, and the eager little hands were stretched up—for they all sat on the floor—for reward tickets, on which were only new texts to learn for next time. Is it not good to know that some of the little children in Japan can thus become familiar with God's Word?—*Selected.*

EASY STEPS FOR LITTLE FEET.



WE have seen the baby plant come out of its cradle, and now we must consider how it grows. Plants are like children; they cannot live and grow unless they have something to eat. They need food to build them up, just as we do.

But they are like little babies—they cannot take solid food. All their food has to be sucked up by the little rootlets, or drawn in through the leaves. So it must all be melted up in water or in the air. They send out their roots to find water, and if there is any near, they are sure to go the shortest way to it.

The animals cannot all live on the same kind of food. God teaches each living thing what is best for it, and where to find its food. The plants also do not all need the same food. Each plant takes from the ground just the kind that it needs.

Reeds and water-lilies growing in the same water, will take up quite different food from it. Plants growing close together on the same land will not suck up the same food. Each one will take just what is best for it.

Where do the plants get such wonderful wisdom? How do the little roots know where to go for water, what to take up from it, and what to leave? They are all taught by the Spirit of God. He lives in each plant, and thinks and acts for it.



TWO SCHOOLS.

I PUT my heart in school,
In the world where men grow wise.
"Go out," I said, "and learn the rule;
Come back when you win the prize."

My heart came back again,
"And where is the prize?" I cried.
"The rule was false, and the prize was pain,
And the teacher's name was Pride."

I put my heart to school,
In the woods where wild birds sing,
In the fields where flowers spring,
Where brooks run cool and clear,
And the blue of heaven bends near.
"Go out," I said: "you are only a fool,
But perhaps they can teach you here."

"And why do you stay so long,
My heart? and where do you roam?"
The answer came with a laugh and a song,
"I find this school is home."
—Henry Van Dyke, in the *Atlantic Monthly*.

WHY THE SHEEP WAS LOST.

IN his book, "Lives of the hunted," Mr. Ernest Seton-Thompson tells the story of "Krag," a famous Rocky Mountain wild ram, and, in his simple but most vivid and picturesque style, he gives the reader a view of the habits and characteristics of the whole family of wild sheep. The following little extract suggests a most valuable lesson:—

"There was a young ewe that had a lazy habit of feeding on her front 'knees.' The others did not copy her methods: they vaguely felt that they were not good. The effect of this original way of feeding was to bring a great callous pad on each knee (in reality, wrist). Then those growing pads, and the improper use of her front legs began to rob Miss Kneepads of her suppleness. She could not spring quickly aside and back as the others did. Ordinarily this does not matter much, but there are times when it is very needful. All animals that must save themselves by flight have developed this trick of zigzag bounding."

After describing the sudden surprise of the flock by a mountain lion, and their rush one by one along a narrow pass leading to safety, Mr. Thompson continues:—

"At each of these in turn the lion sprang, but each offset his pounce by a succession of zigzag jumps, till, last of all, poor kneepads made past for the rocks, and when the lion leaped she failed to play the only baulk. The power that would have saved her she had long ago resigned; and now she fell."

This well illustrates the danger of forming a bad habit, and of failing, through love of ease, to keep one's powers at the very best.

We have no use for the saying "In time of peace prepare for war," because we do not believe in fighting; but we may well take as our motto, "In time of safety prepare for danger." This is but another form of the Scripture injunction to "Watch!" and "to be ready to every good work."

God has not given us one faculty too many, and we cannot afford to trifle with one of them, or to allow it to fall into disuse. There is not a useless muscle in the body, and therefore every one ought always to be kept in training. Whoever allows himself to fall into lax habits because there is no immediate pressure upon him, will find, when the urgent demand for action comes, that he is "wanting." For every one God has some special work; and if it should be that the work for which we came into the world could be accomplished in one hour, it would require the training of a life time to prepare for that hour. "If the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." The coming of the thief is but one brief space of time; but the watching in order to be ready for him must continue through the whole night.

This principle seems to be better understood by people of the world than by professed Christians. "The children of this world are wiser in their generation than the children of light." A professional cricket or football player, or a pianist, will keep practising continually, in private, in order to be prepared for the appearance before the public. Ellen Terry, the actress, in relating her first experience with Sir Henry Irving, says:—

"From the first I noted that Mr. Irving worked more concentratedly than all the other actors put together; and the most important lesson of my life I learned from him, that to do one's work well one must *work continually*, live a life of constant self-denial for that purpose, and, in short, keep one's nose on the grindstone."

It is this life of constant self-denial and training that makes Mr. Irving the leading actor in the world. Natural talents count, of course; but they would amount to nothing without the steady strenuous effort. The millionaire who controls many lines of business, and who is envied for the "ease" in which he is able to live, has the power to live at ease simply by refusing to take his ease. With ability to purchase every luxury, he lives a life of abstemiousness, indulging himself far less than does the average labourer who complains of his hard lot.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix. 24-27.

Note the words of Mr. Thompson concerning the sheep that persisted in taking her ease while eating: "The power that would have saved her, she had long ago resigned; and now she fell." That is it; people "resign" their power and their right to rule, and then when calamity comes they mourn over the "decrees of Providence." Esau sold his birthright for a mess of pottage, and thousands of young men and women are doing the same thing. They do not see the need of keeping themselves always reined up to activity. Even when as a general thing they live healthfully and temperately, they think that on a holiday they can relax their diligence and indulge their appetites, "just this once;" and "just this once" repeats itself until the supreme moment of their lives comes, when they fail. For present enjoyment they pawn future power, and when the crisis comes they are bankrupt.

"Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."

BE READY.

BECALMED the vessel lies at stilly eve,
And all her sails fall limp as useless things;
The lazy seamen, calms so oft deceive,
Long for a breeze to gently lift her wings—
More than a zephyr hides in other skies;
'Twere best that they were watching well prepared,
For in the dark the treacherous winds arise,
And the unwary then are oft ensnared.

So, in the calm of worldly ease and pleasure,
The listless thousands "peace and safety" cry,
While up above there lurks in unseen measure
The storm that wrecks the earth and breaks the sky.

'Twere best, this solemn hour of time, to listen
For the far sounds that nearer, nearer come—
Then, saved from ruin, how our eyes will glisten
To see beyond the storm the skies of home.

—J. Albret Libby.

THE CATHOLIC CHURCH AND THE BIBLE.

MUCH has been said as to the position which the Roman Catholic Church occupies in relation to the Bible, the opinion now becoming more common being that that church has been maligned. It is well, therefore, to know the truth of the matter, and this is stated in a German Catholic paper, the *Markische Kirchenblatt*. After deprecating the idea that the Catholic Church desires to keep the Bible from falling into the hands of its members, it says:—

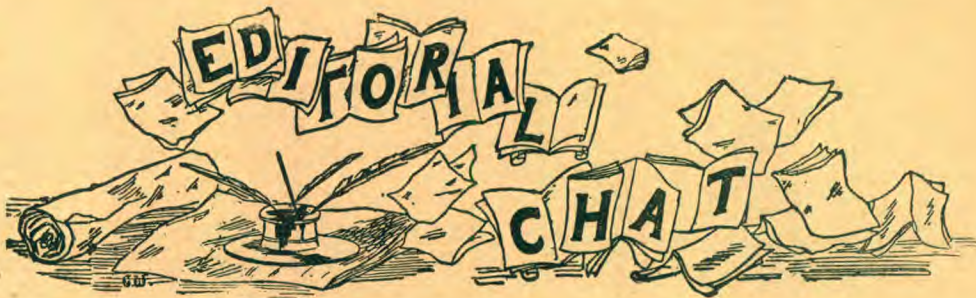
"It is true that the reading of the Scriptures in the vernacular has not been allowed to the laity unconditionally, but only under certain fixed limitations. This order is the outcome of the experience of centuries, which has gradually resulted in a certain discipline in the matter. Therefore, in accordance with the constitution of Leo. XIII. of January 25, 1897, under a penalty to be determined by the bishop, and as a great sin, it is forbidden to the average Catholic to read or to have in his possession any edition or copy of the Scriptures in a translation, even if this translation has been done by members of the Catholic Church, unless this work has had the express approval of the Holy See, or has also certain comments of a proper kind, and unless the bishop has given consent to its being printed. Hence only such Bibles in modern languages are allowed as have the approval of the Vatican, in cases of editions without comments; and in case notes or explanations are added, these must have the authority of the bishop. In the same way are forbidden all editions and translations made by non-Catholics, especially those of the so-called Bible societies, whose publications are denied to the faithful under the severest penalties.

"In general, it is the duty of a good Catholic, before he begins upon the general reading of the Scriptures, to consult with his spiritual father and in conjunction with him make selections for reading. If the priest fears that the promiscuous reading of the Scriptures will harm his members, he has the right to curtail this privilege or even to deny it altogether. The views of the Protestants are entirely different on this subject, for they consider the right of reading the Bible something that may not be denied them, and that every Christian has a right to search the Scriptures. But this is a mistake. The Holy Bible, as the Word of God, is too important to permit its abuse."

This last statement is most true; but the greatest possible abuse of the Bible is its disuse. "All Scripture is given by in-

spiration of God, and is profitable." "Every word of God is pure," and therefore no one needs to have somebody else make selections for his reading. Next to the abuse of not using the Bible at all, is

the abuse of putting an interpretation upon it, before the people are allowed to read it, and telling them beforehand how much of it they may believe, and how they are to understand it.



ANOTHER severe earthquake has occurred, this time in Asia Minor. Kiangri, a town of 3,000 houses, has been completely destroyed.

It is reported that cholera is rife at Mecca and Medina, the sacred cities of the Mohammedans, and that both pilgrims and natives are affected by it.

THE trouble in the Caucasus is not yet ended. There have been heavy storms at Schemacha, and additional earthquake shocks, and there is much disease of a virulent type among the people.

OF a total of 4,468 small-pox cases in London between August 10 and March 10, 2,675 were discharged cured, and 739 died. There were about 1,600 cases under treatment in the hospitals at the latter date.

DURING the present season between 200 and 300 tons of flowers have been sent from the Scilly Isles to the mainland. One day this month forty-eight tons were landed, the greatest weight ever sent in one day.

FOR overfeeding one of his master's horses a Yorkshire waggoner has been fined £2, and 11s. 6d. costs. What an enormous amount of money would come into the public treasury if everyone who overfeeds a human being were fined proportionately, taking the relative value of a horse and a human being into consideration!

OVER thirty-one tons of fish were condemned at Billingsgate Market last month as unfit for human food. Of course nobody knows how many tons were consumed, that were not quite bad enough to merit official condemnation. And then think of the places where there is no inspection, and where all that comes to the nets is considered food; can one wonder that infectious diseases find fruitful soil?

It was recently pointed out that the microbes of small-pox given off from the skin of those suffering from the disease, are liable to be borne by the air, and so infect people at a distance from the patients. The Medical Officer for Essex has shown that the district near the hospital ships has suffered from the disease more than any other; and the significant fact is that the infection has been found to bear a distinct relation to the pre-

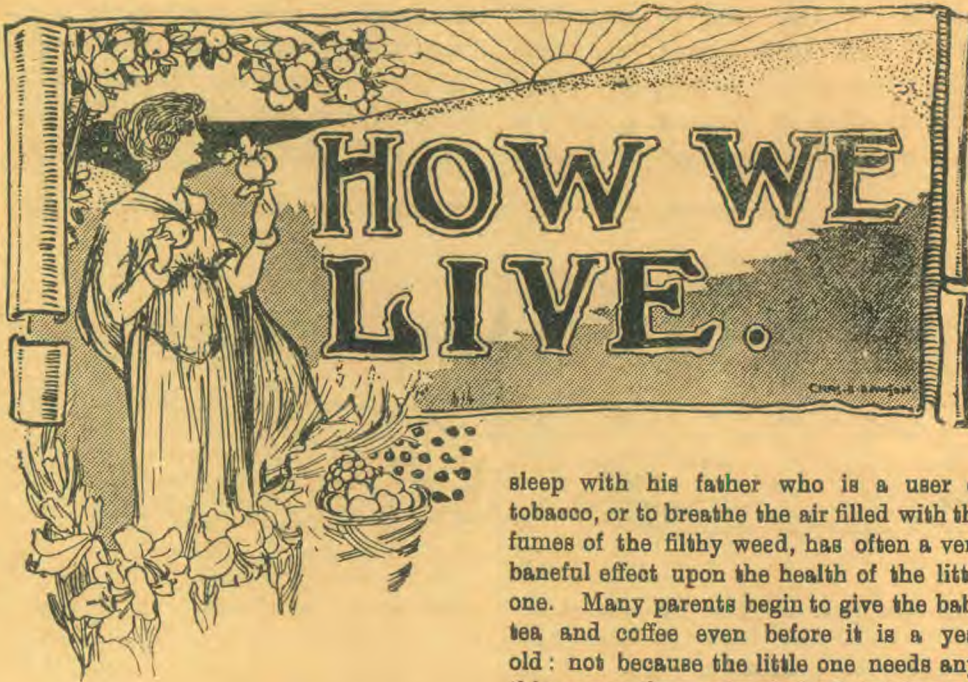
vailing wind. The districts to the windward of the ships have suffered more than those on the other side. But it has been noticed that the microbes do not seem to have been carried as far as four miles. "The influence of the air," it is said, "deteriorates their infective powers, and probably in a short time kills them." Here, therefore, is a practical hint to the wise, namely, that abundance of fresh air will greatly diminish one's liability to take the dread disease.

It is said that English is more and more taking the place of French as the language of Russian Court circles. The Czarina speaks English constantly, and the Czar, too, likes to express himself in the same tongue.

ACCORDING to the latest criminal statistics, fifty per cent. of the habitual drunkards are women. That means much more than the figures indicate; for although a drunken father means poverty and suffering in the home, the home may still remain; but a drunken mother means the utter ruin of the home and family.

AT the recent annual meeting of the City of London Hospital for Diseases of the Chest, it was shown that highly satisfactory results have been obtained from the open-air treatment of consumptive patients. Of the 349 cases so treated during the year, 304 gained appreciably in weight. This is a cure that can be practised by everybody at his own home, for air is the freest thing in the world; yet thousands are dying from simple lack of it. We may be sure that He who sends us the air in such abundance does not will that anybody should die of consumption.

OF eighty deaths from small-pox in London the week before last, forty-eight were those of vaccinated people, and twenty-eight of unvaccinated people, the remaining four being unaccounted for. The Asylums Board authorities explain the fact that "there are generally more deaths in round numbers among the vaccinated patients" than among unvaccinated, by saying that the vaccinated "outnumber the unvaccinated patients by four or five to one." The percentage of deaths is greater among unvaccinated patients than among vaccinated; but then since vaccination is for the purpose of protecting people against taking the disease, it would seem that there ought not to be four or five times as many vaccinated small-pox patients as unvaccinated.



NARCOTICS AS QUIETING MEDICINES.

THERE is not a drug more baleful, dangerous, and deadly in its effects on the life and health of infancy, than opium and its preparations; and no other has been so commonly used. In the days of our grandmothers it was a common thing to have in the nursery medicine chest the laudanum and paregoric bottles. When the little one had the colic, or was fretful because of improper food, heat, skin irritation, or any other cause, the paregoric bottle was easy of access; and so the most irresponsible persons were trusted to drop out the one, two, five, or more drops of the stronger opiate; or the quarter, half, or whole spoonful of the paregoric,—no attention being paid to the size of the spoon, or the consistency of the preparation.

Often the bottle had been purchased months before at the chemist's, and prepared of a known strength. In the months it has stood on the shelf, a third, or maybe a half, of the volatile fluid used to hold it in solution has evaporated. What if a drop be equal now in strength to four or five of the drops at first! Nobody thinks of danger, until it is found that the baby will not arouse out of its stupor.

There are numerous special opiate preparations known as "soothing syrups," for use among infants. In all of them the special soothing drug is opium, or some of its products. The amount of these drugs used may be imagined by looking over the advertising columns of any popular paper or magazine. No one takes notes, and there are no statistics whereby we may learn the number of little ones who have thus been crippled in mental capacity, or soothed to their eternal sleep.

The use of tea and coffee, and the habit of compelling the infant or small child to

sleep with his father who is a user of tobacco, or to breathe the air filled with the fumes of the filthy weed, has often a very baneful effect upon the health of the little one. Many parents begin to give the baby tea and coffee even before it is a year old: not because the little one needs anything more than nature's food, but because the baby seems to enjoy taking the stimulating drink. At this time the child's nervous system is developing very rapidly. In the first six months the head gains three inches in circumference, and the greater part of the brain growth takes place in the first seven years of life. Damage done to the cell structure of this system at this period can never be repaired in after life.

The paregoric, laudanum, tea, coffee, and tobacco, one and all, create a demand for their continued use; for they damage the delicate organs; and when the stimulus of the drug is gone, one is conscious of a lack of energy, and seeks the enemy again, to silence the outcry made by abused nature. Truly, when pledging against narcotics, one should study to know the many forms under which these drugs abound at the present time.

The child is the father of the man, and should be kept from being injured and debased by these drugs, by having the care of an intelligent mother who knows what will hurt him, and will firmly withhold the dangerous article.

KATE LINDSAY, M.D.

SOWING FOR HEALTH.

THIS department of PRESENT TRUTH is devoted each week to giving such instruction to our readers as will enable them intelligently to co-operate with God by sowing the seeds of right habits which will produce a harvest of health. Dr. David Paulson writes as follows concerning the importance and the sure results of such seed-sowing:—

The farmer faithfully and diligently tills his broad acres; otherwise he would not expect to receive a bountiful harvest at the reaping time. The energetic professional

man cultivates his business during the major part of his waking hours; otherwise he would expect soon to go into bankruptcy. The artist spends long years in learning how to mix the different colours so as to bring out those wonderful effects which call forth the admiration of the multitudes. Likewise those who engage in any calling or profession diligently sow for the harvest they expect to reap. But there are few who have the thought clearly and distinctly fixed in their minds that health must be sown for and cultivated with precisely the same diligence.

Health is not a matter of chance. Its acquirement is based upon laws of cause and effect, which are as eternal as God's own throne. Many a youth who has been reared in the city, if he should attempt to raise a crop of farm products, would not know the difference between pumpkin seeds and melon seeds; and so there are many who stumble along in life, even reaching the years of maturity, who actually give so little thought to the question of sowing for health that they are unable to recognise the "seeds of health," which must be sown in order to reap its harvest. They expect somehow, somewhere, by accident or Providential interference, to stumble on to the proper things to do, and in the end they hope to be rewarded by gaining that inestimable treasure, good health, a harvest which, while greatly desired, they have never sown for. These same persons would not expect to be successful in business enterprises in which they manifested the same amount of presumption, carelessness, and indifference.

GOD WORKS THE MIRACLE OF HEALTH.

God will bless every seed that is sown for health; but unfortunately the question of co-operation with God is treated by many, as by Naaman, with utter indifference, and a presumption that would seem startling if it were not that they are so sincere. They think, as did Naaman, that sooner or later God will, without any effort or response on their part, come to them, "and stand . . . and strike His hand over the place" of their disease, and thus they be able to stand forth in perfect health when a thousand fall on one side, and ten thousand on the other!

It is God who must work for us the miracle of health, whether it is accomplished in the twinkling of an eye, or whether it requires months or years; but the responsibility of having it performed always rests upon the human agent.

Health is the gift of God, just as the crop of wheat or corn on the farmer's soil. In every case the responsibility of having the miracle performed rests upon the human agent. We must plant the seed. Of course this would be an utterly useless task if it were not for the life-giving power that God places within the seed.

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"O GIVE thanks unto the Lord, for He is good; for His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy." Ps. cvii. 1, 2. The redeemed owe thanks to the Lord as long as His goodness and mercy endure. Are you keeping this commandment?

"My Father's Business."—When Joseph and Mary, after three days of searching, found Jesus in the temple, "sitting in the midst of the doctors, both hearing them and asking them questions," and reproved Him for not being with them, He replied, "Wist ye not that I must be about My Father's business?" Luke ii. 46-49. What was He doing? He was not teaching, not disputing, for to attempt either would have been most unseemly in a child of twelve; but He was simply listening to the teaching of the doctors of the law, and asking them questions in order to get a more perfect understanding. He was, in short, endeavouring to increase in the knowledge of God; and this was the doing of His Father's business. The one thing required of God's children is to know Him. The real business of life is to learn to know God. It is for this that God has placed us here. Are we attending strictly to business, or are we idling away our time in other things that we make ourselves think are more important?

England at the Pope's Feet.—On the 8th inst. the English Mission under the Earl of Denbigh, sent by King Edward VII. to congratulate the Pope on the jubilee of his Pontificate, was received at the Vatican by Leo XIII. The *Daily Mail* Roman correspondent reports as follows:—

The Earl of Denbigh at once knelt before the Pope and made a movement to kiss his slipper, but Leo XIII. bade him to rise and gave him the ring on his finger to kiss, as is customary in such cases.

Kneeling on the steps of the throne, the Earl of Denbigh presented the other Members of the

Mission, who each in turn made as though to kiss the slipper of his Holiness, but were in each case offered the ring to kiss. Directly afterwards the Earl presented an autograph letter from King Edward VII., written in the most sympathetic terms, and referring to the intelligence and judgment with which Leo XIII. directed his people.

The Pope expressed himself as highly gratified over the homage paid him, and the English people ought to feel correspondingly humiliated; for that mission represented the king, and in its members the Pope saw the British nation and its king at his feet. Who can wonder that the Pope claims to be the ruler of the kings of the earth?

A Wise and Safe Proviso.—Passing along the street a few evenings ago, we heard a patent medicine man lauding his wares to a company of people. "I am asked," he said, with a grand flourish, "if my medicine will cure,"—and here he named a long list of diseases. "My answer is, Yes," and then he added, with a very impressive look and gesture, "provided you stop the cause of the disease."

Wise man! we thought; and foolish people, who hastened to secure "the few remaining lots" of the wonderful medicine before it was too late, not stopping to think that if they stopped the cause of the disease it would come to an end without any drug whatever, and that, by his own showing, the medicine man's stuff could not possibly do any good in any case. When will people learn that their health and happiness are in their own hands, to secure or to ruin, just as they please to act?

"THE TIMES OF THE GENTILES."

SINCE the article in the "Private Corner," on "The Fulness of the Gentiles" was written, the question has been asked, "What is the meaning of 'the times of the Gentiles'?" The question naturally accompanies the other, and we answer it here in the same paper, so that it will not be necessary to repeat what has already been written. Read that article first, and let this be considered the close of it.

The Saviour was answering the question of the disciples, as to the time of His coming and of the end of the world, beginning with the destruction of Jerusalem; and He said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24. Knowing that God's promises to Israel are fulfilled by the bringing in of the Gentiles through the preaching of the Gospel, and

that when "this Gospel of the kingdom" shall have been "preached in all the world for a witness unto all nations," "then shall the end come," it is obvious that "the times of the Gentiles" are the times devoted to the preaching of the Gospel to them. Those times will be fulfilled when all the world has heard the message concerning Christ's coming in His kingdom, and all who are willing that He should reign over them have been taken out of "every kindred, and tongue, and people and nation." Those who already believe are given for "a light to the Gentiles," to be God's salvation unto the end of the earth; and "behold, now is the accepted time; behold, now is the day of salvation."

A MISUSE OF TERMS.

A GOOD deal has been said the past month about the measures which the German Emperor proposes to take "against faith healing and other like practices which have lately been carried on in some parts of the country." It is evident that there is a general misunderstanding of terms. It is reported that in an interview with the police president, the Emperor was anxious to know "whether the teachers and leaders of Christian scientists and faith-healers could not be proceeded against as swindlers." But if they were really "faith healers," how could they be swindlers? Surely it is not swindling a man to heal him; and we can hardly think that the German Emperor would wish anybody to be prosecuted for doing good to another, and actually healing disease. But the trouble is, the people termed "faith-healers" are not healers at all, since their patients are not healed. It should be understood that real healing by faith has no connection whatever with what is known as Christian science. Healing by faith is all right, for whatever is healed through faith is healed indeed; but much of the so-called faith-healing is a fraud, and the professed faith-healers are indeed swindlers, inasmuch as there is neither faith nor healing.

If people knew that in real faith-healing there is never any uncertainty, but that the healing is sure to the one who has real faith; and moreover, that those through whom God works to heal never advertise, and that there cannot possibly be such a thing as a "professional faith-healer," they would be safe from those who under the name of Christianity would prey upon them while they profess to pray for them.