

# PRESENT TRUTH

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

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NO. 16

## A BADGE OF HONOUR.

THE apostles had been cast into prison, and miraculously delivered, then brought before the Council and threatened and shamefully beaten with rods. Made to lie down upon their faces on the floor, upon their bare backs they had each received thirty-nine strokes, each one severe enough to draw blood. But of pain we may not speak; little does a man care for that. The sting of the stroke soon ceases, but not so the shame of having been beaten like a dog. Even when there has been no physical pain, how the thought of the indignity of the lash will rankle in a man's heart, begetting burning hate for the perpetrators of the deed, and a thirst for revenge.

Thus is it with the natural man, but not so with the disciples of Jesus the Christ. "They departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His name." Acts v. 41. Shame for His name's sake was their badge of honour. It stampe

them as not only loyal servants, but companions, of Him who hid not His face from shame and spitting, who as King of Glory was crowned with thorns, and whose throne of power was the cross. "In His humiliation His judgment was taken away, and who shall declare His generation?" Aye, what tongue can declare it? On the cross of shame "lifted up from the earth," God hath "highly exalted Him" "far above all heavens," a Prince and a Saviour,

hast found favour with the people. Alas! blessed of God undoubtedly, yet not counted worthy of the highest honour. Not yet worthy to suffer! Thou hast pined for appreciation, and hast been pleased with words of human approbation and gratitude; but thou hast not suffered shame. Unworthy! Perhaps thou hast shrunk from reproach, and hast even indignantly repelled false accusation; ah, thrice unworthy!

"THUS, saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, even the Holy One of Israel, who hath chosen thee." Then welcome the



King of kings and Lord of lords. None can declare His generation, except the Most High, who proclaims: "Thou art My Son; this day have I begotten Thee."

He has dignified disgrace, and made shame glorious. Suffering and pain are honour and pleasure with and for Him. And thou, O my soul, in what hast thou rested content, and even made thy boast? —In this, that thou hast fared so well, and

shame, the spitting, and the cross. "He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Therefore now henceforth will I "take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."



YET when all has been done and endured, what does it amount to, compared with Him whose visage and form were "so marred more than any man"? What are all "the sufferings of this present time" when compared with those of Him who "hath borne our griefs and carried our sorrows"?

Who can look upon the cross of Christ and say that he has ever done or suffered anything. "The Lord hath laid on Him the iniquity of us all." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." He gave Himself for us, that He might exhibit us, "not having spot, or wrinkle, or any such thing."

How shall we in the world to come talk about shame and suffering, with no marks to bear witness to what we say? What evidence of our worthiness can we present? We cannot; He who in His great love for us "emptied Himself," and "poured out His soul unto death," has taken one advantage of us, and reserved for Himself one sign of superiority, which will distinguish Him throughout eternity: His head, His hands, His feet, His side, will bear the scars of the thorns, the nails, and the spear—the marks of His suffering and shame. These will be His glory and "the hiding of His power." And thus will boasting for ever be excluded from the universe, and all will with one voice unite in saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

### THE CROSS IN THE HEART.

THERE is in North Minnesota a cross made by heathen hands and fixed over an unbaptized man's grave. Here is its beautiful history:—

There was there a very noted chief, Red Owl, an orator among them, and that man never attended the religious services. But he came one day to our schoolroom, and there was on the wall that picture of the *Ecce Homo*, that sweet, sad face, and he said to the missionary, "Who is that? Why are His hands bound? Why has He thorns on His head?" And the missionary told him the story, and the next day he came back, and again and again he came until the whole story had been told him. One day I was riding over the prairie, and I saw a cross over a new-made grave. I knew there was no church in that Indian village, and I asked what it meant, and they told me that Red Owl was dead, and

that just before he died he called his young men to him, and he said, "That story that the white man has brought is true; I have had it in my heart. When I am dead I wish you would put a cross over my grave, that as my young men go by they may know what was in Red Owl's heart."

### IT MUST BE SETTLED RIGHT.

How ever the battle is ended,  
Though proudly the victor comes  
With fluttering flags and prancing nags  
And echoing roll of drums,  
Still truth proclaims this motto  
In letters of living light,  
No question is ever settled  
Until it is settled right.

Though the heel of the strong oppressor  
May grind the weak in the dust  
And the voices of fame with one acclaim  
May call him great and just,  
Let those who applaud take warning  
And keep this motto in sight—  
No question is ever settled  
Until it is settled right.

Let those who have failed take courage,  
Though the enemy seem to have won,  
Though his ranks are strong, if he be in the  
wrong,  
The battle is not yet done.  
For sure as the morning follows  
The darkest hour of the night,  
No question is ever settled  
Until it is settled right.

—Ella Wheeler Wilcox.

### "THE SAME GOD OVER ALL."

(Acts xi. 1-18).†



WHEN Peter returned to Jerusalem, after his visit to the Roman centurion Cornelius and his friends to whom he preached, and who were converted, he was greeted with the words: "Thou wentest in to men uncircumcised, and didst eat with them." The men who said this were professed Christians, from among the Jews; but they had not yet learned that God loves all men alike. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. The measure of His love for the world, is the gift of Christ, and since Christ "died for all," it follows that God's love for every man on earth is equal to His love for Christ. Christ's prayer to the Father was

"that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John xvii. 23.

Neither had those Jewish Christians ever learned the Scriptures. They did not even know the history of Abraham, from whom they boasted their descent. They had the false idea that God would save only circumcised people; whereas Abraham "received the sign of circumcision, a seal of the righteousness of the faith which he had yet being 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. 11. Abraham was taken from among the heathen, and it was as a Gentile that his faith was counted to him for righteousness, and he received the Gospel promise that in him should all the families of the earth be blessed.

Those men of Jerusalem have many successors to-day. There are many who do not yet know the Scriptures, that Israel is to be composed of people from every nation on earth, and that Jews indeed are only those who through the faith of Jesus keep the law of God. Rom. ii. 25-29. But there are still other followers of those narrow-minded men—men whose creed is of the same stamp as that of the little girl who "thought God was a Presbyterian." They seem not to have heard that God has already poured out His Spirit on all flesh, and that "Whosoever shall call on the name of the Lord shall be saved."

One good thing is told of those men of Jerusalem. When they heard Peter's story how God had broken down his prejudice, and sent him to the heathen, and had given them the Holy Ghost, "they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life." Yes; that has God done for all mankind. The free gift has come upon all men unto justification of life. Rom. v. 18. God has "commanded the blessing, even life for evermore," to all men; the only question is whether or not they are willing to keep His commandment. We ought to "know that His commandment is life everlasting." John xii. 50.

God never built up any wall of partition between Jews and Gentiles, or between any other nations on earth. He "made of one blood all nations of men for to dwell on all the face of the earth." He never made it unlawful for a Jew to eat with a Gentile. The law forbidding that was made by the self-righteous Jews; but Jesus ignored it, thus bringing on Himself the accusation of the Pharisees: "This man receiveth

†International Sunday-School lesson for April 27.

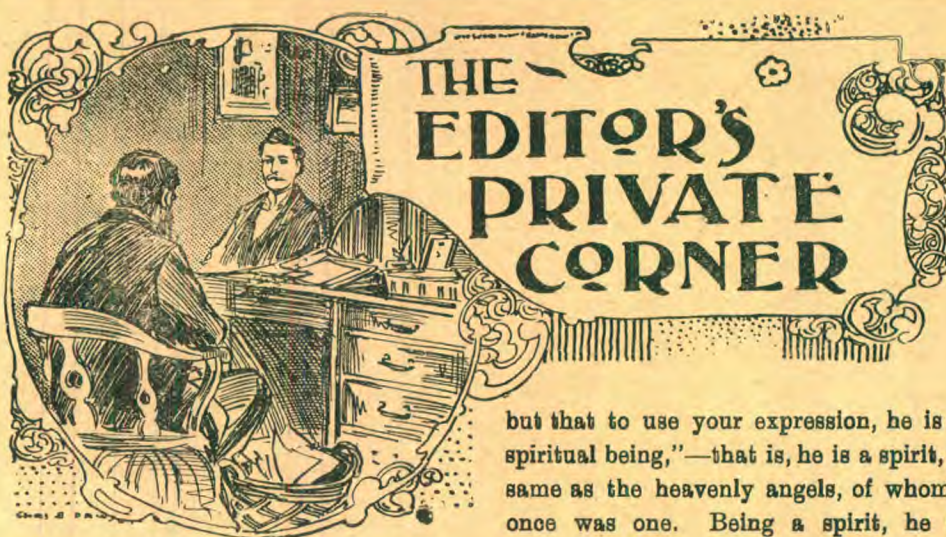


sinner and eateth with them." Luke xv. 2. Whoever learns that all men receive food from the same Hand, will not be troubled over questions of caste, or society distinctions. All *do* eat at the same table, whatever their pretensions and precautions.

Elijah thought in his day that he was the only worshipper of God in all Israel; but God informed him that he had seven thousand that had not bowed the knee to Baal. We are all in danger of thinking that the salvation of the world depends on us alone, and that none can be saved except those who come under our instruction. The Judgment Day will reveal the fact that thousands from the dark portions of the earth, who have never known what preaching is, and have never seen a Bible, and could not read it if they had, have nevertheless yielded to the working of the law written in their hearts, and are saved equally with us.

The thing we each need to learn, and it will tend to increase our humility, and so our usefulness as "labourers together with God," is that God permits us to work in His cause for our own benefit, rather than for any good we can do. We need experience, and God kindly allows us to get it, and He patiently makes complete the work that we mar in acquiring it. Our work is none the less important because thousands will be saved who have never heard of it nor of us. The wisest one in the world knows so little compared with what there is to be known, that the most ignorant one in the world is not far behind him. So each one who has received light must walk in the whole of it, not rejecting a single ray, and must let it all shine out brightly for others, not stopping to urge that we don't need it all, since other good men have not seen it. If God has given us more light than some others have had, who are undoubtedly saved, it is not because we are better than they, but because we needed more in order to be saved.

Let us then thank God that He not only forgives sins, but that He also gives the contrition and repentance which lead to forgiveness. All is of His free grace. "The Lord is good to all, and His tender mercies are over all His works." The Scripture saith, "Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him."



### A PERSONAL DEVIL.

"A FRIEND and myself were talking about Satan a few days ago. He holds the opinion that there is no such spiritual being as Satan, but that man's mind being evil, that is what leads him to sin, and that there is no other tempter. He quotes the temptation of our first parents as the foundation of his argument, as no spiritual being known as Satan is mentioned in that connection. As there is such a diversity of opinion, I should esteem it a favour if you would take up this important question at an early date."

This is indeed an important question, and intensely practical,—one that personally concerns every one. Ignorance of the reality of the tempter, and of his methods, and consequently of how to resist him, has been the ruin of many; but it is not necessary for us to be "ignorant of his devices." The Bible gives us full information concerning him, plainly teaching that there is an evil spirit, a real personality, called Satan.

### SATAN THE SERPENT IN EDEN.

LET us begin with the basis of your friend's argument, the temptation of our first parents. True, the record in Genesis, being very brief, does not describe the person of the tempter; but it does clearly teach us that a real, visible creature, having the form of a serpent, addressed Eve, and beguiled her with lies. Read the whole of the third chapter of Genesis.

Now with that read Rev. xii. 7-9: "And there was war in heaven; Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels with him."

Here we find that the one who tempted Eve was Satan in the form of a serpent. This shows not only that he is a real being,

but that to use your expression, he is "a spiritual being,"—that is, he is a spirit, the same as the heavenly angels, of whom he once was one. Being a spirit, he can assume various forms, making himself visible or invisible at will. As the Spirit of God manifested Himself in the form of a dove, so this evil spirit revealed himself as a serpent. But Satan, the deceiver, does that which the Spirit of Truth will not do—he often assumes the forms of other intelligent beings, not only of angels of light (2 Cor. xi. 14), but of men, making people believe that they see and communicate with their dead friends.

### THE ACCUSER OF THE BRETHREN.

READING farther in the twelfth chapter of Revelation, we find that Satan is the accuser of the brethren, "which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony;" and great trouble is brought to the earth, because the devil is come to its inhabitants "having great wrath, because he knoweth that he hath but a short time."

### LIKE A ROARING LION.

THIS agrees with 1 Peter v. 8, which is a warning against a real tempter: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." This cannot apply to the evil disposition of any man.

### MEETING WITH THE SONS OF GOD.

WITH the last two texts quoted,—the one which speaks of Satan as the accuser of the brethren, and this which says that he walks about as a roaring lion, seeking to devour whomsoever he can, read the story of Job in the first and second chapters of that book. "There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going



to and fro in the earth, and from walking up and down in it." Then when God called Satan's attention to Job, he began to accuse him, saying that he served God only for gain. "And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

#### SEEKING TO KILL JOB.

AGAIN we read that after coming to another assembly of the sons of God, and accusing Job, "Satan went forth from the presence of the Lord, and smote Job with sore boils." Here we have something besides man's evil disposition. We see that Satan is as real a being as the sons of God. In keeping with his character he accused Job before God, and tried to kill him. From this we should learn that our only safety lies in God's protecting care. If we take ourselves out of His hand, our lives are not for a moment secure against the attack of Satan. Thus we see how significant it is that just before the Apostle Peter warns us that our adversary, the devil, goes about as a roaring lion, seeking whom he may devour, he tells us to cast all our care upon God, saying, "He careth for you."

#### TEMPTING CHRIST.

TAKE the case of the temptation of Christ. He had no evil disposition, but He was tempted by the devil. It is impossible to deny that Satan is a real being, without denying the reality of the temptation of Jesus. We read that after trying to get Jesus to make bread out of stones, "the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple." Matt. iv. 5. Again, "the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him" (Matt. iv. 8-11), but only "for a season." Luke iv. 13. Many times Satan sought to seduce and destroy the Saviour, but was unsuccessful.

No one who believes this account of the temptation of Jesus can avoid believing that Satan is a real being, with wonderful power. As before stated, Jesus had no evil disposition; but even if He had, an evil disposition could not carry Him from

the wilderness to the top of the temple in Jerusalem, or to the top of a high mountain, and show Him the kingdoms of the earth, and beg to be worshipped.

#### BOUND AND DESTROYED.

ONE more out of the multitude of references to Satan must suffice for the present. In the twentieth chapter of Revelation we read these words of John in prophetic vision:—

"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone."

Here we have the account of the final disposition of Satan; but from first to last we see that he is described as a person—an evil spirit, as real as are any of the angels who are sent forth to do service for those who shall inherit salvation; only his purpose is to destroy instead of to save.

#### THE TEMPTED ONE ENTICED THROUGH HIS OWN LUST.

BUT your friend is impatient to ask what is meant by the statement that "every man is tempted, when he is drawn away of his own lust, and enticed." James i. 14. He wishes to ask how this can be reconciled with the idea of a personal tempter. Well, even if I were obliged to say that I do not know, that would not invalidate the Scriptures that we have already read; nor would it show that this text is out of harmony with them. It would merely show my lack of knowledge. However, I am glad to be able to help you in this case also, for I find no difficulty in it.

You must bear in mind that Jesus "was in all points tempted like as we are, yet without sin." Heb. iv. 15. He knew no sin." Therefore we know that to be tempted is not a sin. But the possession of an evil mind is sin; therefore it is effectually settled that Jesus was not tempted by an evil disposition.

#### DIVERS LUSTS AND PLEASURES.

WE must first learn that the word "lust" does not necessarily always mean sin. The word simply means "desire," or pleasure and the desire may be for that which is good, as well as for that which is evil. We have the word direct from the Scandinavian and German languages, in which it is still in common use in a good sense. For example: The first psalm, in both German and Danish reads that the man is blessed who does not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful; but he has *lust* to the law of the Lord." That sort of lust is certainly lawful. It is only when one lusts after evil things, and is ruled and corrupted by his lust, that sin comes in.

This is made plain in James i. 15, where we read that "when lust hath conceived it bringeth forth sin." There is in this such a wonderful lesson, so strengthening and elevating, that we must study it together for a few minutes, and then think of it for a long time.

Let us first consider this word "lust" a little further: the Greek word from which it is translated is found in Luke xxii. 15, where it is rendered desire. Thus, Jesus sat down in the upper room with His twelve apostles, "and He said unto them, with *desire* I have desired to eat this Passover with you." Also in Phil. i. 23, where Paul says that he has "*a desire* [lust] to depart, and to be with Christ." The verb from which the noun is derived occurs also in 1 Peter i. 12, where we read that the angels *desire* (have lust) to look into the things which are preached to us in the Gospel. So we see that a person may have lust to that which is good, and that such lust is not sin.

#### TEMPTED BUT SINLESS.

AND now we come back to the wonderful lesson taught by the temptation of Jesus. It presents to us the possibility of a life of holiness that is most glorious to contemplate.

Christ was tempted in all points, like as we are, yet without sin. "Every man



is tempted, when he is drawn away of his own lust, and enticed ; " and not till lust has conceived does it bring forth sin. But you say that we often desire evil things. That is true ; but such desire is sin itself, and not merely temptation to sin. " The thought of foolishness is sin. " " The law is spiritual, " and is " exceeding broad, " covering not merely the outward act of transgression, but the secret purpose, or even the desire to transgress. Such desire Jesus never had, for He did no sin, and knew no sin, yet He was tempted.

Now I hear your friend exclaim, " Surely, Jesus was not enticed by His own lusts ? "

Well, I am glad to hear your friend say even this ; for it shows at least that he has given up the idea that the tempter is one's evil disposition. But if you will consider the temptation of Jesus in the wilderness, you will see that He was indeed enticed by His own lawful desires, or lusts. That is to say, the devil tempted Him through them. Therein lay the strength of the temptation, and Jesus could have been tempted in no other way ; for He had no evil desires. According to the strength of the temptation resisted, is the power of Jesus to deliver us when we are tempted.

#### LAWFUL DESIRES NOT GRATIFIED.

THREE distinct temptations are recorded, and they are typical, covering every possible phase of temptation. Jesus had fasted forty days, and was hungry. Then the devil tempted Him on the side of appetite. " Command that these stones be made bread. " Jesus had a desire for bread, and that desire was perfectly lawful. He also had the power to produce bread even from stones. But He would not use His power for the gratification of even His own lawful desires. Afterward, when a multitude of hungry people were in the desert, He used His power to produce bread for them ; but He would not gratify His own desires. He waited for His hunger to be satisfied, till the devil had left Him, and the angels of God came and ministered unto Him. The same angels are sent to serve us, if we will allow them, instead of trying to help ourselves.

Taking our cue from Christ's trust in God to provide Him food, Satan attempted to induce Him to presume upon God's care. It was right for Jesus to trust the Father, and it was lawful for Him to desire to be out of Satan's power ; but Jesus would not make any effort to take Himself out of the place where the Spirit of God had led Him.

The third and most audacious temptation was the most cunningly devised of all ; for Jesus had come to this earth for the express purpose of gaining dominion over it. Satan took advantage of Christ's lawful desire, to tempt Him to do a thing that was plainly sinful. How subtle and how great the temptation was, we can never know ; but Jesus withstood it. God had said that He Himself would give Him the kingdom, and Jesus would not consider any other way of getting it. Thus, He worshipped and served God only.

#### "CHRIST PLEASED NOT HIMSELF."

WHAT do these temptations illustrate ? Just this, that " even Christ pleased not Himself " Rom. xv. 3. He thought not of Himself, even when He was in heaven, in the form of God, but " emptied Himself. " Phil. ii. 4. He " gave Himself for us. " That is the law of heaven—the law that sustains the universe—the giving up of self to please others. Jesus pleased not Himself, but said, " My meat is to do the will of Him that sent Me, and to finish His work " (John iv. 34), and " I do always those things that please Him. " John viii. 29.

We have not wandered from the subject, but are learning a practical lesson of great importance from it. Satan fell because he cherished an unlawful desire ; and his purpose is to induce everybody to think only of himself. Christ, on the other hand, resisted the desire to please Himself, even in the gratification of lawful desires, thus showing how much greater is His power than Satan's. This is the power He offers us, and the possession of it marks one as " every inch a king. " Instead " of serving divers lusts and pleasures, " thus being the slave of his desires, he is the ruler of them. He makes pleasure wait upon him, instead of waiting on pleasure. He who can deny himself even a lawful pleasure, patiently waiting till he receives it at God's hands, no matter how long the time of waiting, is safe from all evil. The greater includes the less ; the man who can say to his body when it clamours for lawful food and drink, " You must wait my time, for I am master, and I am not to be driven, " will have no difficulty in abstaining from evil things.

#### PLEASURE AND PRIVATION.

BUT you ask, " Is life, then, to be one continual penance ? Does Christianity mean the repression and extinction

of every joyful emotion or enjoyment of pleasure ? " far from it ; it means the finding and the constant enjoyment of the highest, keenest pleasure—it means " joy in God through our Lord Jesus Christ ; " but this highest pleasure is found only in not pleasing ourselves. Divine and blessed paradox !

God is the " exceeding great reward " of His faithful ones. Gen. xv. 1. When we learn that only in His presence is " fulness of joy, " and that our joy can be full only as Christ's life of self-denial is in us (John xv. 4-11 ; 2 John i. 2-4), we can say, " The Lord is the portion of mine inheritance and of my cup ; Thou maintainest my lot. The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage. " Ps. xvi. 5-6. " Whom have I in heaven ? And when I have Thee, I have no desire [lust] for anything on the earth. " Ps. lxxiii. 25, Norwegian version.

He who can with his whole heart say this, is safe from the seductions of Satan ; and Satan but brings sure destruction on himself in seeking to devour such a one. " Because Thy loving-kindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live ; I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise Thee with joyful lips ; when I remember Thee upon my bed, and meditate upon Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee ; Thy right hand upholdeth me. But those that seek my soul to destroy it, shall go into the lower parts of the earth. " Ps. lxxiii. 3-9.

Here is joy for the sorrowing ; rest for the weary ; food and drink for the hungry and thirsty ; health for the afflicted ; deliverance for the tempted ; and life for the dead.

THE most independent person in the world is the little child that is absolutely and confidently dependent upon its father for everything. It has no care, and knows no fear, and is under no obligation to anybody. It has everything it wants, and has it as its own by right. Even so it is with the man who knows and implicitly trusts his heavenly Father. The man most completely independent of this world and all in it, is the man who is consciously the most helplessly dependent on God.





### "HIS PEOPLE'S PORTION."

GIVER of all and Guardian blest,  
Thy promise now fulfil,  
To every soul by storm distressed  
Speak the glad word, "Be still."

In quietness and confidence  
Behold thy strength shall be,  
In quietness and confidence  
Be still and trust in Me.

Behold the lilies of the field,  
Consider how they grow,  
Behold, my child, the birds of air  
Which neither reap nor sow.

Be sure if God so clothes the earth  
And heeds the raven's cry,  
He will receive His people's prayer  
And all their needs supply.

On! Thou of little faith, be strong,  
Believe and thou shalt see,  
Though scant the harvest field to-day  
God can provide for thee!

In humble patience strive to learn  
Obedience to His will.  
The Lord's salvation is at hand,  
Wait patiently; be still!

—Eva Young.

### "THE TRIAL OF YOUR FAITH"

GOD says of His people, "I will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them; I will say: It is My people: and they shall say, The Lord is my God."

By trial the Lord proves the strength of His children. Is the heart strong to bear? Is the conscience void of offence? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction He purifies us from all dross. He sends us trials, not to cause needless pain, but to lead us to look to Him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in Him, we shall see of His salvation.

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march day after day. It is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on His throne, we must first be partakers with Him in His suffering. Individually we must experience that which was spoken of Christ. It became Him, "in bringing many sons unto glory, to make the Captain of their salva-

tion perfect through suffering." "Though He were a Son, yet learned He obedience by the things which He suffered." Shall we then be timid and cowardly because of the trials we must meet as we advance? Shall we not meet them without repining or complaint? "In this world we shall have tribulation;" but the Lord Jesus will give us all the help that we ask, and believe that He will bestow.

By God's mighty cleaver of truth we have been taken from the quarry of the world and brought into the workshop of the Lord to be prepared for a place in His temple. In this work the hammer and chisel must act their part, and then comes the polishing. Rebel not under this process of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that He will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials to you to make you strong to do and to suffer for Him.

During the march of the children of Israel through the wilderness, God tried their faith, to lead them to trust in Him. Before they left Egypt, He began to give them these lessons, to lead them to look to Him as their Deliverer and Protector. The tribulations through which they passed were a part of His great plan. It was not by chance that they came to Marah, where they could not drink of the water, "for it was bitter." In this God desired to teach them a lesson of trust. But they murmured and complained, crying out in distrust, "What shall we drink?" Do we not too often, like the Israelites, forget God, and by murmuring and complaining lose the blessing of the trial?

Remember that in every time of trouble Jesus is near you, seeking to impress His image upon you. He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry He is that you make mistakes. He is always ready to clasp the hand stretched out for aid.

Christ's love for His children is as strong as it is tender. It is a love stronger than death: for He died for us. It is a love more true than that of a mother for her children. The mother's love may change; but Christ's love is changeless. "I am persuaded," Paul says, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has He not been tempted in all points like as we are? And has He not invited us to take every trial and perplexity to Him? Then let us not make ourselves miserable over to-morrow's burdens. Bravely and cheerfully carry the burdens of to-day. To-day's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for to-day, will give strength for to-morrow. Let us take our sorrows to the Lord in prayer, saying, "My burdens are too heavy for me. Wilt Thou bear them?" Christ will say, "I will take them." "With everlasting kindness will I have mercy upon thee."

Nothing wounds the soul like the sharp darts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet." Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for Him." He is guiding you into a harbour of gracious experience, and He bids you "Be still, and know that I am God."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed, ye may be glad also with exceeding joy." If you are patient, "the trial of your faith, being much more precious than of gold that perisheth," will be found "unto praise and honour and glory at the appearing of Jesus Christ."

MRS. E. G. WHITE.

### STUDIES IN THE GOSPEL OF THE KINGDOM.

THE controversy between Christ and Satan began in heaven in a face to face combat.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not, neither was their place found any more in heaven." Rev. xii. 7, 8.

"How art thou fallen from heaven, O Lucifer, son of the morning!" Isa. xiv. 12.

Satan was not content with the position which he held as Lucifer, or light-bearer, as the name signifies, but he indulged the ambition to be "like the Most High," and thus to be light itself and the source of light.

"God is light, and in Him is no darkness at all." 1 John i. 5.

"In Him was life, and the life was the light of men." John i. 4.

Since light is only a manifestation of life, this was the demand of a created being



to be a source or fountain of life, which could only be granted to the begotten Son, one with the Father, the real Fountain.

"For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." John v. 26.

"For with Thee is the fountain of life; in Thy light shall we see light." Ps. xxxvi. 9.

Having lost his place in heaven, Satan sought to establish his kingdom in the earth.

"And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. xii. 9.

By falsehood, and by transferring his own evil ambition into the human mind, he changed a loyal servant of God into a servant of sin and himself.

"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Rom. vi. 16.

Satan usurped man's dominion, and became prince of this world. Christ came to the world to "seek and save that which was lost." Luke xix. 10. Thus the controversy that was begun in heaven was transferred to this earth. There it was the question of the supremacy of God through His Son in heaven; here it is the same question in its relation to man and the earth. Shall the government of God be sustained in the earth, or shall Satan establish an independent kingdom? The Son of God, as Michael the leader of the angels, conquered Satan in heaven, and then in behalf of man He undertook, as the Son of man, to conquer him on earth, and thus to vindicate the righteousness and justice of the government of God, the everlasting King. This is the Gospel of the kingdom.

"Fear not: for, behold, I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke ii. 10, 11.

It means a Saviour in our flesh, to save from sin:—

"Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. i. 21.

To be the channel of life to man:—

"I am come that they might have life, and that they might have it more abundantly." John x. 10.

To bring the restoration of all things:—

"He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began." Acts iii. 20, 21.

To give to God His rightful place:—

"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." 1 Cor. xv. 28.

W. W. PRESCOTT,

## THE PURPOSE OF THE SABBATH.

**S**ABBATH means rest. The Lord's Sabbath is the Lord's rest. To observe the Lord's Sabbath is to observe the Lord's rest.

But rest implies labour performed. Previous to the Lord's rest came the Lord's work. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day [the rest day], and hallowed it." Ex. xx. 11. It is therefore evident that to keep the Lord's rest, we must do the Lord's work.

The character of the Lord's work is thus given: "And God saw everything He had made, and behold it was very good." Gen. i. 31. "The Lord is righteous in all His ways and holy in all His works." Ps. cxlv. 17. "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and His righteousness endureth for ever." Ps. cxi. 2, 3. The above expresses the character of the work wrought by our God. And this expresses the character of His rest: "In six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." Ex. xxxi. 17. The original means in its active sense to breathe; in its passive, "to be breathed upon," that is, refreshed as by a current of air. The thought is that the day which came at the close of God's wonderful works for the blessing of His creatures brought to Him such pleasure, such restfulness, such delight, as comes to the wearied man when a cool balmy breeze from resinous forests and flower-laden fields fans his fevered face and refreshes his whole being. The Lord was not tired. "Jehovah, the Creator of the ends of the earth fainteth not, neither is weary;" but He uses the most satisfying figure which could come to weary man to express the blessing and satisfaction of His rest. He breathed His satisfaction and refreshing into the day. He, the great God, was refreshed in the blessing which He gave to man.

He has commanded us to "remember the Sabbath day, to keep it holy." We are not to keep it to make it holy. Its holiness is not affected by aught that we can do. The sanctity of the day rests wholly upon God's appointment and blessing and law.

Only a holy person can keep holy a holy day.

Only a holy person can perform the holy works necessary to the observance of the holy rest.

Only an essentially holy Being—Creator—can make an essentially holy day.

Only a holy Creator can make a holy person who can perform holy works and keep holy a holy day.

All these are great self-evident facts which God desires to make manifest living

truths in the experience of all His children of earth. And therefore saith the Scripture of the children of God: "And you hath He quickened, who were dead in trespasses and sins [transgressions of His law, Rom. vii. 7; 1 John iii. 4]; . . . But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ. . . . For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained ["prepared," margin] that we should walk in them." Eph. ii. 1-10. And thus sinful men "put on the new man which after God is created in righteousness and true holiness." Eph. iv. 24.

Now among God's "good works" "before prepared," is His righteous life and holy Sabbath of rest; and He creates sinful man anew, makes him a new creature, in order that man may serve God, not in his own vain imaginations, but "in righteousness and true holiness," keeping holy what God has made holy, that which is in the very nature of things essentially holy, whether eyes dimmed with sin can see it or not; for God is no arbitrary ruler. The Sabbath, therefore becomes a sign to the recreated, regenerated, sanctified child of God, not only "that ye may know that I am Jehovah, your God;" but "that they might know that I am the Lord that sanctify them." Eze. xx. 20-12.

The primary idea of the Sabbath, then, is spiritual rest and refreshing in God. To obtain that it is absolutely necessary to dissociate its blessings from the ordinary work of the other days; in other words to cease the ordinary work of physical, everyday labour on the Sabbath day, and use the day in the contemplation of the work of God, or in works especially and emphatically ordained of Him as belonging to the day and its rest of soul, the rest which Jesus alone can give. Matt. xi. 28-29.

In the fifty-eighth chapter of Isaiah is a divine commentary on the law of the Sabbath. After revealing the character of the everyday life-work which is pleasing to Him, the Lord thus speaks of the crowning act of acceptable service: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." Verses 13-14.

The exemplification of all this was manifest in the life of our great Pattern, Jesus Christ. Those who keep the Sabbath as He kept it will find it constantly a refreshing fountain of life, a haven of rest, a port in time of storm, because in it is the abiding holiness, rest, blessing and presence of our Creator and Redeemer.

M. C. WILCOX.





### FIGHTING THE AVALANCHE.



HE avalanche plays a terrible part in the annals of the Alps. Almost every mountain village has its traditions of tragic happenings from the mighty and fatal snowslides, which like a sudden bursting flood, give no warning, and have no mercy upon anything in their track. Gathering strength with every foot of ground they pass, they descend upon house, hut, field, and valley, killing and burying their victims at one stroke. They are the terror of all; and, until lately, no way of averting them has proved possible, though such a way has long been sought.

Nowadays, however, the Austrian Government has undertaken to govern the avalanche, and has actually succeeded in many places in doing so. Those who know the mountains know that there are some places more favourable to snowslides than others. At certain points, an avalanche may be expected every year, and the Austrian railway that runs from Innsbruck to Zurich found it necessary to run through some of these dangerous spots, and so had to fight the obstinate and terrible force of the snowslides year after year. Tracks were carried away, trains were in danger, stations were swept to destruction, and the railroad managers were at their wits' end. A signalman, his wife, and three children, at one of the danger points, were sacrificed to the avalanche, and still no remedy appeared.

Finally, ten years ago, the Austrian government took up the fight in earnest, and sent its engineers into the Alps to spend all the winter and spring, year by year, in the mountains, until some plan of campaign could be found that would be victorious against the silent might of the snow torrent.

At first, like anybody else, the engineers fought the avalanche as an avalanche. Wherever they thought it might come, they built great defences for the railway of stone and wood. But the snow flood, as it rushed down, either carried these away, or, burying them deep, went on downward over them resist-

lessly. In vain the barriers were built higher; they were swept away, and the mass only added to the momentum of this avalanche. After several years, the engineers, one and all, were obliged to confess that they found it absolutely impossible to stop a snowslide.

#### A NEW THOUGHT.

Then came a new thought. Once started, the avalanche was unconquerable. But suppose it were kept from starting, and conquered before it began. To work again went the engineers. Instead of one high barrier at the bottom of the hills and ravines, they put up low walls, rows of stout stakes, and mounds of earth, at short intervals from the top downward. Perhaps forty of these insignificant-looking affairs would be dotted here and there upon a mountain side, none running all across it, but each guarding the sliding of the snow from some small slope. All summer long these walls were worked upon; and when winter came, the engineers waited, eagerly, for the next avalanche to start. But it never started—at least, on the points where the little fences and barriers had been built. You see, a few square feet of snow might move downward, but it would reach the nearest wall long before it was large enough to do any damage, and pile up in a little helpless heap, and be stopped right there. It couldn't be an avalanche, for it wasn't let alone in its beginning. The battle was won in this simple, easy way; and now the railway runs all winter, the signalmen are perfectly safe, and the passengers look up at the aimless-looking insignificant little walls dotted far up the mountain sides, and know that as long as they keep guard up there, travel is protected, no matter how long and hard the snowstorm may be.

It is a simple secret—the secret of fighting the avalanche—and it holds just as good in the moral world as in the Alps. All temptation is like an avalanche—sudden, disastrous, sweeping away resistance. We can fight it, if we choose, as the engineers did the snowslide at first. We can determine that, no matter how tremendous the temptation becomes, we will resist it in the end; and we can build a strong barrier at the point where thought and desire pass into act. But we shall soon find that when thought and desire are overwhelmed in a mighty rush of temptation, the bar-

rier goes down like matchwood. So true is this, and so well known, that some will say, "Such and such a temptation cannot be resisted; it is impossible for a saint to resist."

The secret of resistance that the saint learns, and that we all learn, is the secret of not letting the temptation get a good start. A little wall of self-denial, a little barrier of prayer, a little fence of firm resolve, in the very beginning of thought and desire, and lo! the temptation will never reach the line of act at all, but die, harmless, before it has power to sway the slightest deed. The youngest lad can conquer the biggest of temptations in its beginning; yet the same temptation, allowed to take its course, will sweep the strongest soul away in utter and eternal ruin. That is the lesson of fighting the avalanche; and our only safety lies in knowing and practising it. Let us build the barriers in youth, and build them wisely; then no sudden, overwhelming deadly rush of evil can ever dash us down to anguish and destruction.—*Mary Whit- ing Adams, in S. S. Visitor.*

### THE FENCE OR THE AMBULANCE.

THE wise man wisely says: "The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with," or, as in the Revised Version, "before there be quarrelling." That principle applies to every evil, and if universally followed, would transform the world. It is the principle of true reformation; and is the only way to effect a reformation in any direction. Another form of stating it is that "prevention is better than cure." It is better to live healthfully, than to be obliged to take treatment for recovery from disease. If everybody conformed to the laws of life, there would be no need of physicians, and a vast amount of suffering and expense would be saved. So in the dealing with intemperance: It is self-evident that to avoid the cause of the evil is the only effectual way of deliverance from its evil effects; and all who are not biassed by appetite or pecuniary interest must agree that to cease the manufacture and sale of intoxicating liquor is much better than to care for the criminals, paupers, and diseased people that are produced by it. This truth and the folly of the common way of dealing with intemperance, is vividly presented in the following verses by Joseph Malins in the *Bible Temperance Educator*:—



'Twas a dangerous cliff, as they freely confessed,  
Though to walk near its crest was so pleasant;  
But over its terrible edge there had slipped  
A duke, and full many a peasant;  
So the people said something would have to be  
done,

But their projects did not at all tally,  
Some said, "Put a fence round the edge of the  
cliff;"

Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,  
For it spread through the neighbouring city;  
A fence may be useful or not, it is true,  
But each heart became brimful of pity  
For those who slipped over that dangerous  
cliff;

And the dwellers in highway and valley  
Gave pounds or gave pence—not to put up a fence,  
But an ambulance down in the valley.

"For the cliff is all right if you're careful," they  
said,

And if folks even slip and are dropping,  
It isn't the slipping that hurts them so much  
As the shock down below—when they're stop-  
ping?"

So, day after day, as these mishaps occurred,  
Quick forth would these rescuers sally,  
To pick up the victims who fell off the cliff,  
With their ambulance down in the valley.

Then an old sage remarked—"It's a marvel to me  
That people give far more attention,  
To repairing results than to stopping the cause,  
When they'd much better aim at prevention.  
Let us stop at it's source all this mischief," cried  
he,

"Come neighbours and friends, let us rally!  
If the cliff we well fence, we might almost dis-  
pense

With the ambulance down in the valley."

"Oh, he's a fanatic!" the others rejoined;

"Dispense with the ambulances! Never;

He'd dispense with all charities, too, if he could;

But no! we'll support them for ever!

Aren't we picking folk up just as fast as they fall?

And shall this man dictate to us? Shall he?

Why should people of sense stop to put up a fence  
While their ambulance works in the valley?"

\* \* \* \* \*

Better guide well the young than reclaim them  
when old,

For the voice of true wisdom is calling—

"To rescue the fallen is good, but 'tis best

To prevent other people from falling."

Better close up the source of temptation and  
crime,

Than deliver from dungeon or galley;

Better put a strong fence round the top of the cliff,

Than an ambulance down in the valley!

### MUSIC IN THE HOME.

PARENTS, teach your children the  
way of the Lord. In your morning  
and evening devotions join with them in  
reading the Bible and singing beautiful  
songs of praise. Let them learn to repeat  
God's law. Concerning the command-  
ments, the Israelites were instructed:  
"And thou shalt teach them diligently  
unto thy children, and shalt talk of them  
when thou sittest in thine house, and when  
thou walkest by the way, and when thou  
liest down, and when thou risest up."

In accordance with this command,  
Moses directed the Israelites to set to  
music the words of the law. While the  
older ones played on instruments, the

younger children marched, singing in con-  
cert the songs of the commandments of  
God. In later years they retained in their  
minds the words of the law which they  
learned during childhood.

If it was essential for Moses to embody  
the commandments in sacred song, so that  
the children should learn to sing the law  
verse by verse as they marched in the wil-  
derness, how necessary it is to-day to  
teach our children the Word of God. Let  
us come up to the help of the Lord, in-

### THE EFFECT OF KINDNESS.

THERE is an old man who makes a visit  
to Prospect Park, Brooklyn, every fine  
morning during the summer, and spends  
an hour or two feeding birds and squirrels  
with bread and crumbs which he brings in his  
pocket. He is a kindly-faced, white-haired  
old man, and all the birds and squirrels  
know him, and run or fly to meet him when-  
ever he comes in sight. They go right up  
to him, and take the crumbs from his hand.

A policeman, speaking about it, said:



ON THE EDGE OF A PRECIPICE.

structing our children to keep the com-  
mandments of God to the letter. Let us  
do everything in our power to make music  
in our homes, that God can come in.  
Allow not the discordant sounds of scold-  
ing and fretting. Never exhibit passion.  
Christian parents will put away every ob-  
jectionable trait of character, daily learning  
from the great Teacher wisely to train  
their children, bringing them up in the  
fear and admonition of the Lord.

MRS. E. G. WHITE.

"I've been in the park for twenty years  
and I don't know a bird or a squirrel, but  
he knows them all. It certainly beats me  
how he ever got acquainted."

There is a wise saying in the book of  
Proverbs which declares that if a man  
would have friends, "he must show him-  
self friendly." It is kindness, first in our  
heart, then on our lips and at our finger  
tips, which wins the affection not only of  
beasts and birds, but also of men and women  
and children. If we would have friends,  
we must show ourselves friendly. We  
must give if we would receive.—*Well Spring.*





## THE MORNING'S MESSAGE.

"WHEN o'er earth is breaking  
Rosy light, and fair,  
Morn afar proclaimeth  
Sweetly, God is there."

## DAY AND NIGHT.

"And God said, Let there be light, and there was light. And God saw the light, that it was good, and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Gen. i. 3-5.

hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." 2 Cor. iv. 6.

God Himself is light. There is no light but that which comes from Him, and it is all the shining forth of His own glorious life. So when the Spirit of God moved in the darkness upon the face of the waters, the darkness was filled with invisible light. The light was there, though it could not be seen.

Then God commanded the light to shine out of the darkness. When He said, "Let there be light!" His moving Spirit divided the light from the darkness, and made the light shine forth. And God called the light Day, and the darkness, Night.

This wondrous work of dividing the light from the darkness, thus making Day and Night, the Spirit of God has been

Remember always that God is with us in the darkness, and therefore the night is really light about us, though the darkness veils the light from our eyes. God is light; so wherever He is, there is light even though we cannot see it.

It is only of late years that men have discovered what they call "invisible light," and have found out that there is light even where it is not possible for human eyes to see any. There is always light round about us, even in the thickest darkness, because God is with us, the one great source of all light. So we can say, "When I sit in darkness, the Lord shall be a light unto me." Then we shall never fear, but remember that the night shineth as the day, to God who is our keeper.

The Spirit of God that moved in the darkness and brought forth the light moves upon the heart of every one in this dark



"[God] is light, and in Him is no darkness at all." 1 John i. 5.

"Then spake Jesus unto them, saying, I am the Light of the world." John viii. 12.

"In Him was life, and the life was the light of men." John i. 4.

"Thou makest darkness, and it is night." Ps. civ. 20.

"If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee." Ps. cxxxix. 11.

"The entrance of Thy Word giveth light." Ps. cxix. 105.

"God, who commanded the light to shine out of darkness, hath shined in our

doing ever since. The Word of God "liveth and abideth for ever." When He speaks, His Word never dies, but goes on working out His will for ever. If His Word should die or lose its power, the light would all fade away, and Day and Night would cease.

But ever living, ever fresh, new every morning, the command of God, Let there be light, divides the light from the darkness; and by the power of His Holy Spirit light is shed over the world, making bright day. The beautiful light of each new day speaks to us of the presence of God; it shows that His Spirit is ever with us.

But not alone the light; the darkness also whispers to us that God is near, for "He maketh darkness, and it is night."

world of sin. He brings the light of life from God. And to each one the voice of God is saying, "Let there be light." If we will only let that word into our hearts, it will make the light shine out.

Will you not let Jesus, the Light of the world, dwell in your heart, not only to give you light, but to make you a light to lighten others in this dark world?

"Thou art, O God, the life and light  
Of all this wondrous world we see;  
Its glow by day, its smile by night,  
Are but reflections caught from Thee.  
Where'er we turn Thy glories shine,  
And all things fair and bright are Thine.

E. E. A.

"A word fitly spoken is like apples of gold in pictures of silver."



## EVENING THOUGHTS.

"ETERNAL Father! hear, we pray,  
Thy children's hymn at close of day;  
Thou dost not with the sun decline,  
For day and night alike are Thine.

"Thou makest daylight dark with night,  
The shades of death with morning bright;  
Yet wilt Thou to Thy children prove  
Unclouded light, unchanging love.

"Great Father, grant that in Thy Son  
We all with Thee may be but one;  
Our light, our life, our all be He,  
That light in His light we may see."

## GOD'S GREETINGS.

**G**OD greets many a one who never observes, and many more who never thank Him for it. When, for instance, His sun wakes thee early to the enjoyment of another day of life and health, it is as if He said to thee "Good morning!" and when, at eventide, thine eye closes in peaceful slumber, it is because God hath bid thee, "Good night;" and when thou sittest down to a well-spread board with a good appetite, it is God's gift for thy good.

When, again, thou art enabled timely to discover some threatened danger, what is it but God saying to thee, "Take heed, my child, and turn back before it be too late?"

When, on some early summer morning, thou walkest about amid the blossoming flowers and the singing birds, and thy heart feels light and joyful, is not God saying to thee, "Welcome, heartily welcome to my palace garden?"

And when, all of a sudden, perhaps, without thy knowing how or why, the heart is moved to good thoughts, and thou beginnest to feel sorrow for having done wrong, and a desire to do better, is not thy heavenly Father saying to thee, "O, grieve not my Holy Spirit, which now stirs within thee?"—*From the German.*

## GARDENERS ALL.

**B**URDOCKS and stick-tights are pretty thick in your clover meadow aren't they, grandpa?" said Jack, as he leaned on the pasture bars, and looked over into the field where the red blossoms were nodding in the breeze.

"Yes, and I shouldn't be at all surprised if a boy about your size helped to plant them," replied grandpa.

"I? Why, I wouldn't even think of doing such a thing as spoiling that lovely meadow."

"Aha!" said grandpa. "And it's just when people aren't thinking, that they do a great many things they do not intend to do. But I know you cannot tell how you planted such ugly weeds in my meadow, and as you are the only one who did it, I shall have to explain.

"You see in the farther corner of the pasture, and along the sides of the cow-path leading up the hill, there are a lot of burdocks and stick-tights growing. Well, how many times do you think you have played on that path without getting those little seeds fastened on your stockings and clothes?"

"When the seeds are ripe, I would be willing to say that you couldn't pass them once without carrying some of them along with you. Then, on your way to the house, you often take the short cut through the meadow, and sometimes you have stopped to pull them off because they pricked you; and if you hadn't done that the tall grass and clover have pulled them off for you, as you went through: and there have those seeds been planted, as neatly as you please, among the roots of the meadow grass.

"Now you see how you have helped to raise that good-for-nothing crop. But Gyp is just as good, or as bad a planter as you, and his shaggy hair has carried many a seed to be brushed off in my clover meadow.

"The cows, too, get their sides, legs, and tails caught by the little hands and fingers of those seeds that are not content to stay at home; and when milking times comes, and Bess, Blossom and Betty come down to the bars, and give a rub against the rails to brush off the biting flies, down fall the seeds through the fence, and in the springtime up comes a border of burdocks and stick-tights on the meadow side as well as on the pasture side of the fence."

"How strange, grandpa! I never thought seeds were such travellers before. How came the thistles here?"

"They flew," said grandpa. "I have

## EASY STEPS FOR LITTLE FEET.



**U**ST as soon as the honey is gathered, the flower droops and its petals fall. But the seed pod grows bigger and bigger into the perfect ripe fruit. Did you know that the juicy, rosy, sweet apple is the seed pod of the apple tree?

God has many ways of spreading the seeds over the earth. Some are

gathered by man and planted in the ground. Some have little wings or light down, and they float in the air, and are carried by the wind far away from the mother new home in Some are carried long distances by the birds that feed on berries.



Some pods burst open with force that shoots the seed out. Others have little bristles, by which they cling to the sides of animals, who brush them off, and the seeds take root in the ground.

Some birds—the nut crackers—and some animals, like the squirrel, bury a store of seeds for use in the winter. If these are not taken out again they grow up when the spring comes.

Each creature, helps in some way, like the bee, to increase the plants from which it feeds. All this is a part of the loving plan of the great Creator, who provides food for all living things.



often heard you say you liked to see the thistles sailing through the air, but you did not know that each one was carrying a little brown seed to drop into somebody's field, perhaps. The dandelions carry their seeds in the same way, and so do the milk weeds and a few other weeds.

"There are some weeds whose seed-pods pop when ripe, and scatter the seeds over a wide space; then birds carry seeds, and let them fall while eating; and heavy winds blow pretty large ones sometimes a long way. You see there are many gardeners at work that we do not always stop to think about."

"Well," said Jack, "I'm glad that you have told me about them, for I did not know there were so many planters in the world. I cannot keep the winds or the birds from bringing you those seeds, but I will not go through the meadow again with stick-tights or burdocks on my clothes; and in the morning, if you will let me take the corn knife, I will cut down the big weeds that the cows and Towser and I didn't mean to plant."—*Selected.*

### THE VETERANS.

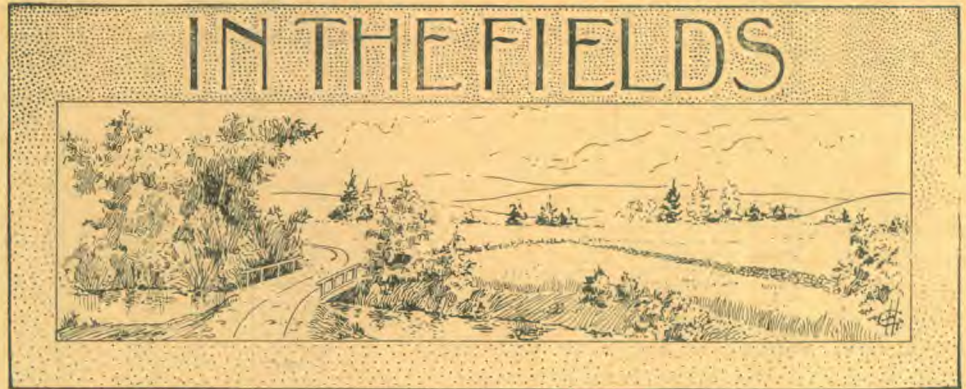
GOD does not put His preachers on the shelf for a few grey hairs. Much is said about young men in the ministry, but the Spirit of God does not dispense with the matured powers and the ripened experience and thought and the sound judgment of the veterans. Great emergencies and necessities call them forth and bring them to the front.

Caleb refused to be "shelved." He said: "And now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there, and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said." Joshua xiv. 10-12. The Holy Ghost is a powerful rejuvenator. He freshens and revives the souls of the saints so that their "youth is renewed like the eagle's." The promise to the pure in heart is, "In the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Ps. cx. 3.

"Does God grow old? Are angels grey?  
Do spirits grow infirm?  
And bowed upon a friendly staff,  
Do the immortals lean?"

"We can't grow old, if we renew  
Our spirits day by day,  
Drink in new light, new hope, new truth,  
And cast the false away."

—*Vanguard.*



### NATURE'S WORSHIP.

"THE air  
Is glorious with the spirit-march  
Of messengers of prayer."

There is a solemn hymn goes up  
From Nature to the Lord above,  
And offerings from her incense-cup  
Are poured in gratitude and love;  
And from each flower that lifts its eye  
In modest silence in the shade  
To the strong woods that kiss the sky  
A thankful song of praise is made.

There is no solitude on earth—  
"In every leaf there is a tongue"—  
In every glen a voice of mirth—  
From every hill a hymn is sung;  
And every wild and hidden dell,  
Where human footsteps never trod,  
Is wafting songs of joy, which tell  
The praises of their maker—God.

Each mountain gives an altar birth,  
And has a shrine to worship given:  
Each breeze which rises from the earth  
Is loaded with a song of Heaven;  
Each wave that leaps along the main  
Sends solemn music on the air,  
And winds which sweep o'er ocean's plain  
Bear off their voice of grateful prayer.

When Night's dark wings are slowly furled  
And clouds roll off the orient sky,  
And sunlight bursts upon the world,  
Like angels' pinions flashing by,  
A matin hymn unheard will rise  
From every flower, and hill and tree,  
And songs of joy float up the skies,  
Like holy anthems from the sea.

When sunlight dies, and shadows fall,  
And Twilight plumes her rosy wing,  
Devotion's breath lifts Music's pall,  
And silvery voices seem to sing.  
And when the earth falls soft to rest,  
And young winds' pinions seem to tire,  
Then the pure streams upon its breast  
Join their glad sounds with Nature's lyre.

And when the sky that bends above  
Is lighted up with spirit fires,  
A gladdening song of praise and love  
Is pealing from the sky-tuned lyres;  
And every star that throws its light  
From off creation's bending brow,  
Is offering on the shrine of night  
The same unchanging subject-vow.

Thus Earth's a temple vast and fair,  
Filled with the glorious works of love,  
When earth and sky and sea and air  
Join in the praise of God above;  
And still through countless coming years  
Unwearied songs of praise shall roll  
On plumes of love to Him who hears  
The softest strain in Music's soul.

—*Whittier.*

### THE MYSTERY OF LIFE.

EVERY spring season is a revelation of creative power, a repetition of the creative work which first carpeted the earth with green, clothed it with all the glories of the rainbow, and stocked the Edenic farm with marvellous birds and beasts, which joining man, sent forth to greet each rising sun, one grand, melodious, swelling note of praise.

When autumn comes, each tree, each shrub, each tiny plantlet, brings its store of garnered energy in ripened seed, or fruit, or nut,—a little bundle of life gathered from the earth, deftly wrapped and sealed, carefully prepared to serve its purpose in the economy of the world. Think of the energy represented in all the acorns, all the corn, and all the nuts and seeds which ripen in the sunlight of the late summer or autumn days. Each grain of corn is multiplied to several hundred grains. The farmer may carry his seed corn to the field in a bag upon his shoulder, but horses and waggons are needed to carry it back in the autumn.

Whence comes this enormous and never ceasing inexhaustible stream of energy flowing into the world through the medium of the vegetable kingdom? This is a question which philosophy has sought in vain to fathom. But the mystery is not so great as philosophy has asserted. There is a clear, complete, satisfactory explanation of the most subtle, the most marvellous phenomena of nature, namely, an infinite Intelligence working out its purposes. God is the explanation of nature—God, not outside of nature, but in nature, manifesting Himself through and in all the objects, movements, and mechanisms of the physical universe.

Says one, "God may be present by His Spirit, or by His power, but certainly God Himself cannot be present everywhere at once." Let us inquire. How can power be separated from the source of power? Where God's Spirit is at work, where God's power is manifested, God Himself is actually and truly present.

Said an objector, "God made the tree, it is true, just as a shoemaker makes a boot, but the shoemaker is not in the boot; God made the tree, but He is not in the tree. The shoemaker makes the boot, but



he is not in the boot simply because he makes it, neither is God in the tree because He makes the tree."

The objector evidently overlooked the fact that the process of tree-making in the living tree is never complete so long as the tree is alive. As the tree grows, it does not create itself; the creative power is constantly going forward. The tree puts forth leaves from within—does the tree create them? Acorns are put forth from within the tree, each of them a little tree, which when planted, may grow into an oak as large as the parent tree. Does the tree create the acorn? Can a tree make trees? If so, then every plant, every shrub, every insect, is a creator—and man is a creator.

Suppose now we have a boot before us—not an ordinary boot, but a living boot, and as we look at it we see little boots crowding out of the seams, pushing out at the toes, dropping off at the heels, and leaping out at the top—scores, hundreds, thousands of boots—a swarm of boots continually issuing from our living boot—should we be not compelled to say, "There is a shoemaker in the boot?" So there is a treemaker in the tree, a flowermaker in the flowers—a divine Architect who understands every law of proportion, an infinite Artist who possesses a limitless power of expression in colour and form; there is in all the world about us, an infinite, divine, intelligent, though invisible, Presence.

"But," says another, "this thought destroys the personality of God. Do you not believe in a personal, definite God?"—Most certainly. A divine personality is essential to religion. Worship requires some one to love, obey and trust. A personal conception of God is the very centre of the Christian religion. The conception of God as the All-energy, the infinite Power, the all prevailing Presence, is too vast for the human mind to grasp; there must be something more tangible, more restricted, upon which to centre the mind in worship. It is for this reason that Christ came to us in the image of God, the second Adam, to show us by His life of love and self sacrifice the character and the personality of God, and hence it is that we are able to approach God only through Christ.

The apostle says, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, even as by the Spirit of the Lord." 2 Cor. iii. 18. How apt and beautiful is this figure! By holding up a glass a few inches square we may see in it a varied landscape—mountains, valleys, streams, lakes, forests, rocks, sky, and clouds, covering miles and miles of space, and we may even see the reflection of a star infinitely far away; with a slight change of position the glass gives us a new picture; every change brings a new view. So, in beholding Christ in His miracles, His temptations, His exhortations, His life of self-abnegation, His going about doing good, we may behold the personality and the power of God.

J. H. KELLOGG, M.D.



THE oldest reigning monarch in Europe is King Christian IX. of Denmark, who celebrated his eighty-fourth birthday on the 8th, and who is still hale and active.

By a solemn treaty, approved by all the powers, Russia has now agreed to evacuate Manchuria within eighteen months. This step, which by the way, has not yet been accomplished, is set down as due to the Anglo-Japanese agreement, which is considered as a decided check to Russian progress in the far East.

REPORTS of disturbance in church, in some cases even attaining the proportions of a fight, in the anti-ritualistic crusade, are not unfrequent. Ritualism is in itself nothing but paganism; but strife and war are equally far from Christianity. "The wrath of man worketh not the righteousness of God;" contention only adds to the evil.

THE Vail of Adrianople telegraphs that a band of four Bulgarians killed and afterwards mutilated three Mussulman peasants and a boy on the high road two hours distant from the frontier near Kirk Kulliseh. They then took refuge in Bulgaria. It is stated that the motive of the outrage was purely to provoke reprisals.

This passes as a mere news item, without comment; but when the Turks have been provoked to retaliate, the papers will undoubtedly be loaded with accounts of Turkish atrocities.

SPEAKING of the accident at the football match in Glasgow, by which twenty-four persons were killed, and more than two hundred injured, the question is asked, What brings 70,000 people together to look at a game of football? and it is answered by the statement that "everybody bets, down to the little boy in the street, upon the results of various league championships throughout the country," and if there were no gambling the spectators at a football match would probably be only one-tithe of what they are at present. The desire to get something for nothing, of course at somebody else's expense, is one of the greatest curses in the world; and yet there are many professed Christians so morally blinded as to defend betting.

It is not only astonishing, but horrifying, to learn that no less than 11 per cent. of the total number of children in Public Elementary Schools are infants under five years of age. To put a child of that age in a school of any kind whatever is a crime. The education that a child gets up to its tenth year should be for physical development, and its mutual development should be simply a matter of absorption from its surroundings. Still, the evil is one that cannot be remedied by merely withholding the children from school; for in most cases where such young children are sent to school home is the very worst place for them, and they are sent only to be out of the way. Poor children! how sad that there are so many in the way.

THE German central committee for combating tuberculosis as a national disease, have printed 150,000 copies of a leaflet written in simple language that children can understand, for distribution throughout the Empire. This describes the precautions to be taken to avoid the disease, and to limit the spread of it. This is a step in the right direction. People are destroyed for lack of knowledge. If information is given, and they neglect it, then the responsibility rests with them.

WIRELESS telegraphy, or at least confidence in its future, has now developed to the extent that the Canadian Government has entered into an agreement with the Marconi Wireless Telegraph Company, promising to give the company \$80,000 (£16,000) for the erection of the Trans-Atlantic station in Nova Scotia. The company agrees, if its operations prove successful (a wise provision) to transmit general messages at 60 per cent. less than the rates now charged for cablegrams, and government express messages at 50 per cent. reduction on that, which would be 5 cents (2½d.) a word.

It is stated that in 1621 Sir Edward Sandys, in the House of Commons, bemoaned the fact that there went out of this Kingdom as good as £100,000 for tobacco every year. In contrast with this, the *Daily Chronicle* says that "London's gutters now annually receive in cigar-butts and cigarette-ends tobacco to the value of £200,000, for at the lowest estimate the metropolis dissipates £15,000 into smoke every day." This is an enormous sum, enough to support all the poor in the metropolis; yet the loss to the city would not be nearly so great if the money were thrown directly into the Thames, and no tobacco were purchased and used.

A VICAR in the north defends Sunday golf, football, cricket, etc., on the ground that it is better to play healthy games on that day than to "loaf about smoking cigarettes." Of course the playing of healthy games, or the doing of any honest work, is as lawful on Sunday as on any other day of the week, since that day is but one of "the six working days;" but the style of argument is what we wish to call attention to, for it is all too common among men. "This is not so bad as that," one will say, comparing some wrong practice of his with some other, and therefore he feels justified in continuing it. "I am not so bad as he is, anyhow," is a frequent expression; and the speaker, satisfied with the comparison of himself with somebody that is, or seems to be, worse, considers himself good. It seems as though, in departing from God's Word, the only rule of right, men are taking the worst and lowest as the standard of virtue, and are content as long as there is a worse level to which they might fall, but which they have not yet reached.





## HEALTH HINTS

### ANTISEPTICS AND DISINFECTANTS.

IT would be well if all would take heed to the *Scotsman's* correction of the erroneous idea that all danger from disease is removed by the use of a little disinfectant.

"Decay may be arrested without killing the microbe which would produce it. A few drops of a solution of carbolic acid added to flour paste will keep it sweet for a certain time, not because the germs in the paste are destroyed, but because these germs are hindered for the time being in their growth and multiplication, and because the paste is rendered temporarily an unsuitable soil for the growth of whatever microbes may fall from the air into it.

"When the effect of the acid has worn off and disappeared we see the paste going to the bad as rapidly as if it had not been treated antiseptically at all. Moulds will grow in it, and it will decay in the fashion familiar to everybody.

"It is in this way cold may act as an antiseptic when it is used to preserve meat and fish. There is no destruction but only arrest of germ life. If we wish to kill microbes, therefore, we not only have to use a disinfectant, but we must employ it in proper proportions, and see that it thoroughly attacks the germs we wish to destroy. It is for this reason that all attempts to kill germs which the air may contain are worse than useless. We cannot 'disinfect' the air. If we could do so, we should require to saturate the air with our germicide to such an extent that to breathe it would kill us.

"We get an excellent example of this fallacy of 'disinfecting air' when we reflect that in using burning sulphur to purify a room after a fever case we have to use it in such a way and in such proportion that it is impossible for any person to remain in the room at all."

In this connection the following from a correspondent of the *Daily Chronicle*, on the method of disinfecting after a case of small-pox, is worthy of note:—

"I learn that our local authorities burn sulphur for this purpose. The product of burning sulphur in air is sulphurous anhydride, which, instead of destroying the infectious animal or vegetable matter, powerfully arrests decomposition, as can be easily proved by experiment.

"On the other hand, chlorine disinfects by direct decomposition, and, in addition, freshens the air by liberating free oxygen gas.

"Chemists well know the powerful affinity of chlorine for hydrogen, also, that water (hydrogen plus oxygen, chemically com-

bined) enters into the composition of nearly all animal and vegetable substances. Chlorine, while abstracting the hydrogen simultaneously sets free the oxygen, and the whole compound is thoroughly decomposed beyond recovery, and deprived of its characteristic properties, whether for to heal or to hurt.

"Assuredly this is the result we aim at when we disinfect, not (as by using sulphurous anhydride) to only render latent the mischievous infectious substance and prolong its existence."

### LAZY LUNGS.

SO much stress is laid in these days upon the value of fresh air that it is impossible for any one to miss the lesson. Good ventilation is taught in all our schools, if it is not always practised; and treatment by the open-air method is becoming more and more advocated for certain diseases, especially tuberculosis.

In all this spread of knowledge and good sense it is unfortunately very possible to lose sight of the real issue. It is no exaggeration to say that many a one who can glibly patter off the number of cubic feet of air necessary for each one to breathe rarely draws a full breath. Fresh air is a free gift, but it is like most of the gifts of Heaven, in that we must do our share of work to benefit by it. No one would expect to have a good fire just because a pair of bellows hung on a nail by the chimney, but this is exactly what many people expect of their lungs, which are really only the bellows given us by which to keep the fire of life burning bright and clear within us.

It is not too much to assert that lungs properly used in a comparatively close room will do more good than lazy lungs in an open field. This trick of lazy lungs is a habit, like any other, and may be overcome by persistent effort. Many persons, for example, are afflicted with a nervous habit of holding the breath unconsciously. These are the people who, in spite of plenty of time spent out-of-doors, yet catch cold easily, digest poorly, and are always more or less "under the weather" physically. They are often much benefited by a course of active exercise because it is impossible to exercise vigorously without drawing some good deep breaths.

Many other persons—and they constitute the great majority of mankind—breathe only with the upper part of the lungs, and although they may breathe regularly, do not draw in sufficient air at a breath to fill all the lung cells.

When once the pernicious habit of poor, shallow breathing has been broken up, the health undergoes such marked improvement, there is such brightening of the spirits and improvement of the looks, that the luxury of deep breathing is not likely to be readily foregone.

A good way to start the new habit is to take deliberately a few minutes at stated intervals and devote them to proper breathing. If this is done systematically the reformer will find himself unconsciously breathing more and more, until very soon he is obeying nature and really breathing to live. In this way we must all work for a living if we want a good one.

Besides the gain to the general health which comes from the habit of deep breathing there is created a reserve strength and preparedness which is often of great service in warding off acute pulmonary diseases.—*Youth's Companion*.

### THE SALT GLOW.

IN this procedure, salt of medium fineness and slightly moistened is applied to the surface of the body with friction movements, the amount of pressure being adjusted to the patient's sensation. With very thin-skinned persons, abrasion and irritation of the skin may be easily produced. Persons of dark complexion, whose skins are usually thick, bear more vigorous applications than blondes.

The patient prepares for the treatment by lying down on a slab or bed covered with a sheet, having previously been divested of his clothing. The sheet is drawn over the patient to prevent chilling. One part after another is then exposed and rubbed with the moistened salt, two or three pounds of which should be conveniently at hand in a basin.

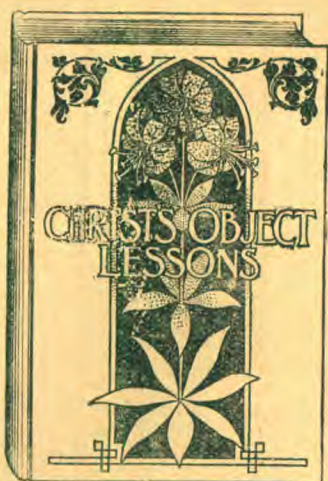
After the application, the salt which adheres to the surface is removed by the cold shower or spray. The patient is quickly dried and rubbed in the usual manner. It will be noticed that the skin is hard, and almost as smooth as marble after this application. In cases of feeble patients, a dash of hot water or a warm shower should be given just before the final cold application.

The salt glow produces to an intense degree the circulatory stimulation of the brine bath, the sea-water bath, the effervescing bath and the saline sponge.

The salt glow is a tonic measure of high value. It is especially valuable for feeble patients whose heat-making powers are small. It is valuable in cases in which the skin is very inactive, a condition commonly found present in chronic indigestion. It may be usefully employed in cases of Bright's disease, and in diabetes, where the conditions demand an increase of skin activity, but contraindicate every form of the cold bath.

The salt glow must be avoided in eczema and most other forms of skin disease, but must not in any case be used so frequently as to produce cutaneous irritation. This measure is rarely of use in any form of acute disease.—*J. H. Kellogg, in Rational Hydrotherapy*.





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ON her arrival in New York, Miss Ellen Stone said she believed she owed her life to the birth of Mme. Tsilka's baby. Before the baby was born the brigands were so insulting and cruel that life was almost unbearable, but the appearance of the baby changed all that, because "the brigands believe that a curse will settle on them if they harm a baby or its mother." It is not the first time that peoples' lives have been saved by a little child.

AFTER the small-pox epidemic has been running its course for months, and has claimed many hundred victims, one doctor has at last suggested that Dr. Finsen's treatment of the disease by light, with the chemical rays excluded, is worthy of consideration. In view of the fact that statistics were long ago published, showing that by that treatment there was only one failure in seventy cases, and that no unsightly scars are left after the disease, it has seemed a strange thing that it was not months ago not only considered, but put into active use. The treatment has been not only applied in Denmark but in Germany and France. Light is life, and the only sure way to combat disease is to bring life, and abundance of it, to the patient. Doctors still go on dealing out death, with the idea that it takes a poison to kill a poison.

**Spiritualistic Materialism.**—There has been much discussion of the subject of Spiritualism in the *Church Times* of late, and in the issue of April 4, "A Country Priest" writes thus:—

"I have been most interested in reading the correspondence upon Spiritualism. To all objectors I would say that the inter-communion between friends and relations from the Spirit-world is not only a joy to myself and many others, but it is a cause of thankfulness that in this age of free thought, Materialists are being convinced of the life beyond the grave when they see the spirit forms of the departed can and do return, and thus it is a means of hastening God's kingdom."

This is a common argument, but those

who employ it fail to see that dependence upon such supposed "evidence" is the grossest kind of materialism. It is not in the least a manifestation of faith, for the person will believe nothing but his own senses, ignoring God's Word. Upon such, "strong delusion, that they should believe a lie" is sure to come; and the idea of communication with the dead is the lie that inevitably follows the ignoring of the Bible teaching concerning the state of the dead. It is sadly amusing to hear people declaim against "materialism," when they base all their hope of immortality upon the *materialisation* of certain spirits.

**God's Greatness in Little Things.**—In many respects the so-called greatness of man does but emphasise his littleness and his limitation. It makes him inaccessible to the common people, and often difficult of approach even to his friends. Not so with God. His greatness brings Him near to the most insignificant of His creatures; "nigh unto them for all that they call upon Him for." He is so great that He is "not far from every one of us," and we have only to "feel after Him and find Him."

**A Confidential Word with a Penitent Soul.**—You say that you cannot overcome your besetting sin; that you have tried, and failed; that the temptation comes so unexpectedly and so strong that you cannot resist it. Let me tell you what that sort of talk really means, and perhaps you will change your tone. You are virtually saying that Satan is more powerful than Christ; "for the battle is not yours, but God's." The controversy is between Christ and Satan over your soul. You belong to the Lord; but Satan claims you, and you have been serving him, and he has no mind to give you up. Christ will not arbitrarily claim even His own; He has all power in heaven and in earth, but He will not control you without your consent. All He asks of you, and that which He earnestly longs for, is that you unreservedly give yourself into His hands, acknowledging Him as your sole Master and Lord. When you do that, and as long as you continue it, He holds Himself responsible for your salvation.

Now you say that you long for freedom from sin, and that you accept the Lord as your Saviour. Now if that is really so, can you not see that when you say that you cannot overcome you are really saying that the devil has more power than Christ?

But that is not so. Christ has "all power." It is, however, a fact, if we are overcome by sin, that Satan has more power in us than Christ has, for Satan is the one that works in the children of disobedience. "Whosoever committeth sin is of the devil;" but the Son of God was manifested for the sole purpose "that He might destroy the works of the devil," and, thanks be to God, He is abundantly able to do it. God gives us the victory through our Lord Jesus Christ, and it is the victory that He has already won. We wrestle "with principalities and powers," but Christ has "spoiled" them, disarmed them. Col. ii. 15. Therefore "this is the victory that hath overcome the world, even our faith." 1 John v. 4, R.V. Now to whom do you intend henceforth to give the credit for having supreme power—to Christ, or to Satan? That is the question for you to answer. Decide definitely and finally who is the most mighty monarch, and then serve that one. Which shall it be?

**Happiness in Self-Forgetfulness.**—Part of the lesson drawn from the temptation of Christ, in the "Editor's Private Corner" this week, is thus stated by Booker T. Washington, in his story of his life work, in "Up from Slavery":—

"In order to be successful in any kind of undertaking, I think the main thing is for one to grow to the point where he completely forgets himself; that is, to lose himself in a great cause. In proportion as one loses himself in this way, in the same degree does he get the highest happiness out of his work."

Everybody who has observed at all, can bear witness that the most unhappy people in the world are those who are continually thinking of themselves. There is nothing else equal to the great love and work of God, for absorbing the mind and employing all the energies; and therefore nothing else can give perfect happiness.

## A DAY OF PRAYER.

WE are requested to announce that, in view of the present condition of the world, and the need of the church, a special day of prayer will be held at Earlham Hall, Earlham Grove, Forest Gate, E., near Forest Gate Station (G. E. R'y.) and Wanstead Park Station (Midland R'y.), on Sunday, April 20. Services will be held at 11 A.M., and 3 and 6:30 P.M. Christians of whatever name are cordially invited to attend throughout the day, or as much of it as possible.