

PRESENT TRUTH

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

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OUR OBLIGATION TO THE WORLD.

I AM debtor, both to the Greeks, and to the barbarians; both to the wise and to the unwise." These words, when Paul wrote them, embraced the whole world; the Greeks were the cultured people of the world, and all the rest were the barbarians. And that which they meant then, they mean now—the whole world. Paul stated that he was debtor to the whole world. What did he owe to the world, and why did he owe it? He owed his life, himself, and therefore "he counted not his life dear unto himself," but he said, "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all."

Paul was debtor, because he had received something; and he must give that thing which he had received. He himself tells us what that was: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Therefore when Paul said he was debtor, he meant that he owed that life that was in him,—the life of Jesus Christ—

to the world; for he it was that said, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Having received the gift of Christ, who gave Himself for him, Paul recognised that he himself owed that same gift to the world.

Now what did the Apostle Paul receive that you and I have not received? What did he owe more than we owe? That is the thing for us to think about when we read that text. Every one who receives Christ as Paul did, so that he is crucified with Him, and lives in himself no longer, but Christ in him, is debtor. What do we owe?—You will say, Our

EVERY MAN A DEBTOR.

WHETHER you feel it or not, this is a fact, a truth for every individual. The man who acts regardless of God is no less debtor of himself to God. "What hast thou that thou hast not received?" Your life, your existence, the sustenance that continues your life,—what have you that was not given to you? You are debtor to God. But debts to God are payable to man, for He says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." So we discharge our obligation to God by paying it to man. We want to recognise the debt, that we may not come to the day of reckoning with an out-standing account. We do not want to come up to the time when the day of service is past, and fail to find our debt discharged; we must square up all our accounts now.

Our life, our strength, our intellect, our very existence we owe to Christ. Every fibre of our being is due to Him. Therefore we have no right to take ourselves into consideration in any question whatever. We are to be left out of the account entirely; our feelings are not to be consulted. "Even Christ pleased not Himself."

"Let every one of us please his neighbour for his good for edification," and not himself. Our convenience is never to be consulted in a question of right or wrong, or of duty.

SANCTIFICATION FOR THE SAKE OF OTHERS.

IN the prayer of Christ, that is recorded in the seventeenth chapter of John, is this



life. But what is our life; who is our life? Christ is our life; therefore we owe the Lord Jesus Christ to the world. So when we are not representing the Lord Jesus to the world, we are defaulters; We are failing to discharge our debt. There is a terrible responsibility resting upon us.

prayer for all the disciples, and for all the world: "Sanctify them through Thy truth, Thy Word is truth. As Thou hast sent Me into the world, even so have I sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified through the truth."

Thank God there is a call to go into the missionary field. The voice is being recognised: "I am debtor." But we must get away from the idea that we cannot discharge that debt until we have sailed a certain distance, or travelled a certain distance by rail. You cannot get away anywhere in the world from that obligation. Wherever we go, we are debtors to all with whom we come in contact, to represent Christ to them. And He said, "As Thou hast sent Me, even so have I sent them; and for their sakes I sanctify Myself." Then since we are in His place as ambassadors, sent forth in Christ's stead, to pray the world to be reconciled to God, the thing that He did is obligatory upon us to do. What is that? "Sanctify yourselves." The Lord said, "I sanctify Myself that others may be truly sanctified." So we are to sanctify ourselves, in order that others may be sanctified.

No man liveth to himself. There is not an act of our lives that does not have some effect upon someone else. The evil thought you have had toward your brother has not hurt him at all. But the evil we cherish in our hearts has had a disastrous effect upon some soul, because it has crippled us in the good we can do. That is the injury; it has injured ourselves, and it has injured somebody else on that account. So we cannot afford to cherish evil, unkind, or impure thoughts, or thoughts of self-pity.

We must sanctify ourselves for the sake of others. Every act of our lives, our dress, our eating, our drinking, our sleeping, our work, our recreation, our exercise, whatever it may be, must be done, not with reference to ourselves, but with reference to the effect it will have on us—whether to build us up or to depreciate our character,—and its consequent effect upon others. "Sanctify the Lord God in your hearts and be ready always to give a reason for the hope that is within you." And that hope is, "Christ in you, the hope of glory."

We may take this text and think about it; let us revolve it in our hearts. Then when we are inclined to do something simply because we want to do it, and we have no reason for doing it except that

it will gratify us, we shall hear these words of Christ—"For their sakes I sanctify Myself." That does not mean that life is to be a hardship, a penance, a grinding, and dragging forth of duty from us. It means that we shall delight only to do the will of God, and shall find our highest pleasure in His service. Self-denial will be enjoyable. We shall enter into the spirit of Moses, who esteemed "the reproach of Christ greater riches than all the treasures of Egypt;" and we shall share the experience of Christ, who "for the joy that was set before Him, endured the cross, despising the shame." We shall even find joy in the cross itself. Paul said, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." In all these things he found more than compensation, in the measure of the presence and power of God that they brought to him.

EXTENT OF INDIVIDUAL INFLUENCE.

IN the same line is a third text, which is linked with these others. It is in the second chapter of 2 Corinthians. I wish that we could begin with this text, and read right along in this book, and see what it has for us. It is a message of service. The third chapter of 2 Corinthians, as you well know, is the chapter of Christian ministry. "He hath made us able to be ministers." The fourth chapter goes on, "that we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake." The fifth chapter comes in the same line, and the sixth also.

But now I am concerned only with the fourteenth verse of the second chapter. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." This text has unlimited application in two ways. That is, in every place where we are, He will make manifest the savour of His knowledge by us. This is the thought already presented,—that you cannot get into any place where you are not debtor. You cannot get into any place, however secret it may be, however far from the habitation of men, where you are not under obligation to sanctify yourself, that others may also be sanctified. We cannot please ourselves to-day and God to-morrow; we cannot serve the Lord in sections. We must serve

Him all the time, for He is to make manifest the savour of His knowledge by us in every place.

But we may take this text also as unlimited in another sense; that God will make manifest the savour of His knowledge by us *in every place*, though we always remain in one place. From every true believer who realises his indebtedness to all men, and who for their sakes sanctifies himself, streams of life will flow forth, that shall go into all the world, carrying the savour of the knowledge of God. Christ said of Himself: "The Son of man came not to be ministered unto, but to minister." This, His work on earth, is His work in heaven; and our reward for working with Christ here is a greater power and wider privilege of working with Him hereafter. So many have the idea that now is the time of work, and there will be "resting by and by," and we shall have nothing to do thenceforth. But there is work over there, and the man who has not learned how to work and rest here, could not work over there, and also rest. The rest that remains throughout all eternity is for us here and now. But notice this, that our reward for faithful service here is larger capacity and greater power for service in the world to come. Now we are but learning how to work. Everything we do, or everything we ought to do that we fail to do, has its effect, not only here, but it will have its effect in heaven, and throughout the universe. We are apprentices here, taking lessons, and learning how to work; and our faithfulness in our apprenticeship will have much to do with determining our standing when we are admitted as qualified workmen, when every man's work has come up in review.

OUR TIME OF APPRENTICESHIP.

God has given every man his work; by and by He is going to examine the work. He will give to each man authority according to the capacity developed by his faithfulness in doing the work committed to him here. Among those who are saved will be some whose sphere of influence will be limited compared with that of others. There is something more for us to think of than simply being admitted into heaven. I have no sympathy with the thought that "if I can only get to heaven I shall be satisfied." That is not what we are here for. Christ said, "My meat is to do the will of Him that sent Me, and to finish His work." His aim was not to get back to heaven again, but to do the work. Our

business is to glorify God here in the earth, and that is all; and when we get into the kingdom of God, the work is not ended, but only begun.

We do not have to think about our own salvation, but, Are we using all the privileges that God has given us? Am I faithful? am I developing as a workman? Am I refusing some work because it is hard, and thereby depriving myself of experience and development? Now the person who does that, I do not say that he will not be saved, but in the Judgment day he will see what grand privileges he has lost. Everybody will be satisfied; we shall be just as satisfied with one city as the man who has authority over ten cities. But we should consider that God will be deprived of so much service. It is not what we shall get, or what we shall lose; but what will God get, or what will He lose, by our faithfulness or unfaithfulness. According to our work here will be our field of labour in the world to come. Our work here will have its influence upon the work we shall do for the universe throughout eternity.

There is nothing in this world that is wasted. We have in that beautiful poem of Gray's, these words:—

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

This is a mistaken idea. Born to blush unseen and unknown, it may be; but its fragrance is not wasted. God never made anything in vain. There is not a flower that blooms in the depths of the darkest forest, with no eye to recognise it except the eye of God, that does not affect, in its measure, the whole universe. It adds something to the sum of the world's fragrance and loveliness. You may say, "It is not worth reckoning." We cannot reckon it, because we have not such fine perception as God has; but He who thinks things into existence, can measure the fragrance of that tiny blossom, and its effect upon the world.

And thus you and I, in the words we speak, the thoughts we think, and the actions we perform, even when alone, have an influence on some other soul, we know not how many souls, yea, even upon the whole world. We need to think seriously of these things, and of the great responsibility resting upon us. For "the humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages."



THE RELEASE FROM CAPTIVITY.

ISRAEL had frustrated God's purpose to enlighten all the nations by them in the land where He had planted them; yet He would fulfil His purpose and His promise to Abraham, and enlighten all the nations through them in the lands where He had scattered them.

By unbelief and iniquity Israel, when planted in their own land, had lost the power to arrest and command the attention of all the nations, that the nations might consider God and His wonderful works and ways with the children of men; but as they were scattered among the nations, ~~God would see them to enlighten~~ those who had acquired the power to arrest and command the attention of all the nations, and thus through them would still cause all nations to consider the wonderful works and ways of God with the children of men.

Through Daniel and his three brethren in captivity, God enlightened King Nebuchadnezzar who was ruler over all the nations; and by King Nebuchadnezzar twice distinctly proclaimed to all people, nations, and languages His wisdom, His justice, His power, His glory, and His kingdom and dominion. Dan. iii. 29; iv. 1-3, 34-37.

Nebuchadnezzar and his empire, and even the last vestige of his kingdom, passed away. Another kingdom and empire took the dominion of the world. "Darius the Median took the kingdom." Dan. v. 31. As the result of a conspiracy, Daniel was cast to the hungry lions in their den. But God shut the lions' mouths that they did him no hurt; because innocence was found in him, and because he believed in his God. This so fixed upon God as the only true and living God, the heart of king Darius the Mede, who was now king of all the nations, that he also "wrote unto all people, nations, and languages, that dwell in all the earth," proclaiming that "the God of Daniel" "is the living God, and steadfast for ever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth." Dan. vi. 25-27.

In the very first year of Darius the Mede, B.C. 538, Daniel turned his attention especially to the Scriptures relating to the subject of the return from their captivity; and found and "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." Dan. ix. 1, 2. One thing that had caused Daniel to be most deeply interested in this subject was the word of Palmoni, the wonderful numberer in the vision of Daniel 8, given to him in the third year of Belshazzar, saying, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii. 14.

This two thousand and three hundred days to the cleansing of the sanctuary caused Daniel great anxiety. He could not understand it. The temple at Jerusalem was a ruin, and had so lain for more than fifty years. Was it possible that it should so lie for yet two thousand and three hundred years, before the ruins should be cleared away and the temple restored? To this the book of Jeremiah answered, No: "After seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place." Jer. xxix. 10. Could it be possible, then, that they should return, and yet the temple be not restored for so long? To this the book of Isaiah answered, No: for therein God had declared to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid;" and that this should be *in the time of Cyrus*, and Cyrus was now living and sixty years old.

What, then, could mean that word, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed"? Was there any connection between that and the return from captivity and the rebuilding of the city and temple? This problem was beyond solution by human thought. Therefore—

"I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: . . . [and] while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning [Dan. viii. 16], being caused to fly swiftly, touched me about the time of the evening oblation." Dan. ix. 3, 21.

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. ix. 22-27.

Within two years, in 536, Darius the Mede died, and was immediately succeeded by Cyrus the Persian, of the same united and universal kingdom of the Medes and Persians. Cyrus had been the commander of the Medo-Persian armies in the destruction of the empire and kingdom of Babylon. *At that time he was an idolater. Yet long before that, even one hundred and fourteen years before he was born, the God of Israel had called him by name; and had recorded a message addressed to him personally. And this is the message:* "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me." Isa. xlv. 1-4.

Thus the Lord revealed Himself to Cyrus as the God of Israel. But since Cyrus was an idolater, God must further reveal Himself to him as the only true and living God. This He did in the further word, "I am the Lord, and there is none else, there is no God beside Me: I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else." Verses 5, 6.

God thus revealed Himself to Cyrus as the God of Israel, and as the only true God: it remained to reveal to Cyrus that

He, the God of Israel, and the only true God, was distinct from and above the gods that Cyrus had worshipped. Therefore the Lord revealed Himself yet further, "I form the light, and create darkness; I make peace and create evil." Verse 7. The point in this is—

1. The Persians, in their religious system, recognised two original principles—good and evil. Their conception of good and evil, however, did not rise to the height of moral and spiritual good and evil, or righteousness and sin, as is revealed by the Lord; rather as men naturally conceive of good and evil as manifested in prosperity and adversity, tranquillity and disturbance. Therefore when the Lord would show to Cyrus that He is over all, He said, "I make peace, and create evil." That is, I make tranquillity and create disturbance; I give prosperity and send adversity.

2. The Persians held that their principle of good was represented in light; and the principle of evil in darkness. Therefore when the Lord would reveal to Cyrus the Persian that He is above all, He said, "I form the light, and create darkness."

The night that the city of Babylon was captured and Belshazzar slain, before the capture king Belshazzar had made Daniel the first man of the empire after the two kings, Belshazzar and his father. Then ~~when the city was taken, Belshazzar slain~~ and his father a captive, this left Daniel the first man of the kingdom. Darius and Cyrus, the new rulers, found Daniel in his royal robe of scarlet with his insignia of office, the "chain of gold about his neck." They found him so intelligent in all the affairs of the vanquished kingdom that they immediately took him into their council, and gave to him the chief place in the re-organisation of the kingdom.

And when Cyrus thus met Daniel, Daniel showed to him the word of the Lord, written to him by Isaiah one hundred and seventy-four years before. The message was so direct and so personal, and the revelation so plain and indisputable, that Cyrus accepted and acknowledged God as "the Lord God of heaven," and declared, "He is the God."

There was also read to Cyrus the further word of the Lord by Isaiah to him, "That saith of Cyrus, He is My shepherd, and shall perform all My pleasure. . . . I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts." Isa. xlv. 28; xlv. 13. This message, too, Cyrus accepted from the Lord; and in 536, when Cyrus came to the throne of the empire, that very year the seventy years' captivity expired, and in that very year Cyrus issued the decree and proclamation throughout the whole empire, releasing from captivity all the people of Israel, and calling them to return to Jerusalem and rebuild the city, and especially the house of the Lord.

And here is a copy of that decree:—

"Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem."

"Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house; and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God." Ezra i. 1-4, vi. 3-5.

That decree was published by "proclamation throughout all his kingdom," and was put "also in writing;" and was deposited among the archives of the kingdom in the palace at Ecbatana, the Median capital of the empire. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered."

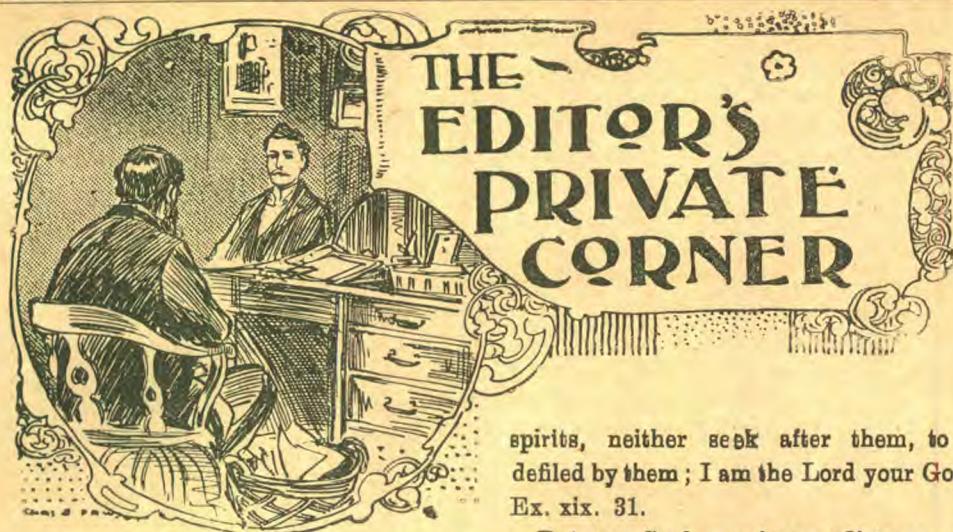
"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. . . . All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." Ezra i. 5-11.

And of the people who returned to Jerusalem,—

"The whole congregation together was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven; and there were among them two hundred singing men and singing women. . . . And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." Ezra ii. 64-70.

The restoration of Israel had begun.

A. T. JONES.



SAUL AND THE WITCH OF ENDOR.

A SPIRITUALIST MEDIUM.

Being editor of PRESENT TRUTH, and reading about the state of the dead, I do not understand about 1 Samuel xxviii. 3, 11, 13, 14, 15, 19. How could Samuel be brought back from the grave, or the dead?"

IF you remember that "Satan himself is transformed into an angel of light" (2 Cor. xi. 14), it will help to remove the difficulty from your mind. Since he can transform himself into an angel of light, even personating Christ Himself, so as almost to deceive the very elect, it is no marvel that he could assume the form of Samuel so successfully as to deceive Saul, who had forsaken God, and who was wholly given up to hardness of heart and blindness of mind.

Let us take a view of the situation as set forth in the chapter referred to. Samuel, the prophet of the Lord, was dead and buried, so that Saul could no longer consult him. Indeed, long before Samuel died there had been no communication between him and Saul, because Saul had rejected his counsel from the Lord.

Moreover, "Saul had put away those that had familiar spirits, and the wizards, out of the land," according to the commandment of the Lord: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." Deut. xviii. 10-12. "Thou shalt not suffer a witch to live." Ex. xxii. 18. "Regard not them that have familiar

spirits, neither seek after them, to be defiled by them; I am the Lord your God." Ex. xix. 31.

But now Saul was in sore distress, and when he enquired of the Lord, "the Lord answered him not, neither by dreams, nor by Urim, nor by prophet." "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor." This woman was a Spiritualist medium, and her "familiar spirit" was the demon with whom she was in constant communication. Thus Saul had rejected God, and had turned to the devil, applying to one of the mediums whom he had banished.

The woman practised her incantations, and the familiar spirit assumed the appearance of Samuel, and talked with Saul. Now the question is, was it really Samuel, or was it not? That it was not Samuel, is evident from the fact that God alone has power to raise the dead, and He had ceased to communicate with Saul. It is not consistent to suppose that when God had refused to answer Saul by His own appointed means, He would communicate with him through a way which He Himself had forbidden. God "cannot deny Himself," and therefore He had nothing to do with the woman with the familiar spirit; so it is evident that He did not raise up Samuel; and it is still more evident that the woman could not; therefore the real Samuel was not present at all, but only an evil spirit who is called Samuel because he pretended to be Samuel, and Saul thought that he was Samuel.

Note, however, that Saul himself did not see the apparition at all, but had only the woman's statement that she "saw gods coming out of the earth," and that his form was that of an old man covered with a mantle.

Thus the case is very easily disposed of. We might call attention to one other feature, for the benefit of any who think that the dead are in heaven, and that is

that this being whom the woman saw came up out of the earth. He did not come from heaven, but from beneath. In the woe pronounced upon Ariel, we read: "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Isa. xxix.

4. This tallies exactly with the case before us.

The sum of the matter is, therefore, that Saul, who had rejected God, and appealed to the devil, was led captive by him at his will, and made to believe that which was not true, and which he ought to have known was not true, since truth is found only with God.

WAS ABRAHAM A JEW?

"I am a constant reader of PRESENT TRUTH, and there is a good portion of truth in it; but it seems to me that you are too positive over every disputed point of doctrine. However, what I want just now is for you to explain how Abraham became a Jew, if, as you say, he was first a Gentile. Mind, this is not meant as sarcasm, by any means. You remember the Jews quoted Abraham as their father, and the Saviour said in reply, 'Your father Abraham,' etc."

BEFORE I answer this question let us consider this matter of being "too positive." Let me ask you, What would you have when you ask a question? If you are lost and enquire the way, you certainly want positive directions; you do not wish your professed informant to be undecided, or to guess at the answer he gives you. If you find two or three men who are disputing over the way, you will turn with eagerness to the man whose quiet, confident assurance begets confidence in you. So when you ask me a question about the way of life, it is because you want a positive answer, because you want to know.

The matters with which we are dealing are vital, and it will not do to be uncertain; if we do not know, then we must keep still; but we need not keep still, for we may positively know the truth. The Word of God makes the way plain, and "by faith we understand;" therefore we speak because we believe. We may have the "full assurance of faith."

Now about Abraham. You ask, "How did Abraham become a Jew, if, as you say, he was first a Gentile?" Let me ask you, Is there any doubt about it? Is it simply I who say that Abraham was a Gentile at first? The Bible says that Terah, the father of Abraham, "served

other gods." Joshua xxiv. 2. We know that he came from Ur of the Chaldees. He was a Chaldean. How then did his descendants become Jews? I might ask you, How did some of his descendants become Arabs? How did the descendants of Adam become, some black, some white, some yellow? Do you not remember that the promise to Abraham was that he should be the "father of many nations"?

But this question admits a still more positive answer. In the ordinary use of the word, Abraham never was a Jew. The Jews, as well as all other nations, sprang from Adam, yet Adam did not belong to any nationality now on earth.

In the truest sense, however, Abraham was a Jew, and he became one in just the same way that every other real Jew becomes one, namely by faith. "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." Rom. ii. 28, 29.

used of the operations of the Holy Ghost, that Divine Agent who dwelleth in believers, residing in them as a permanent monitor, renewing their nature, and preparing them for glory. So that St. Paul ascribes to the devil, as acting in the children of disobedience, that very same energy which he ascribes to God's Spirit, as acting in the disciples of Jesus. And whatever, therefore, the degree in which we consider good men as possessed by the Holy Ghost, in that very same degree must we consider abandoned and reprobate men as possessed by Satan and his angels. There must be as much of direct influence, as much of the surrender of the man to the dominion set up within himself, in the one case as in the other. In neither have we right to say that free agency is interfered with, much less destroyed; but in both there is the willing submission to the dictates of another, and that other so identified with the man himself that he is actually bound by the being obeyed.

There is then no doubt that the devil is an enemy to be dreaded and resisted; but we thank God for the assertion that there is to break a day on our creation when the malignant adversary shall be bound, and spoiled of his power to assail.—*H. Melvill.*

"GIVING THE TENTH."

SOME may say that giving a tenth was only a Mosiac law, but this is a mistake; it was in practice by the saints of God five hundred years before the giving of the law. Abraham gave a tenth of his spoils to the priest of God (Heb. vii. 4); and Jacob gave a tenth of his income to the Lord; and, so far as we know, it was the practice of Noah and the saints of the earliest ages. When the Holy Spirit gets possession of a soul, He writes this principle of giving a tenth upon the heart, showing it is not merely a Mosiac but a Holy Ghost law.

There are marvellous blessings connected with giving a tenth to the Lord; it is a wonderful stimulant to faith; it strengthens obedience on all other points; it brings light into the mind on other subjects; it is a safeguard against greed and stinginess; it makes benevolence a fixed affection in the soul, and not a spasmodic action; it makes us appreciate our nine-tenths far more; it makes God's special providence more real to us; it makes the conscience tender, and gives sweet access to God in prayer.

It is a great blessing financially to give constantly a tenth of all you receive to the Lord. The living God keeps His financial promises just as absolutely as He does His salvation promises. "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty." How few Christians positively believe this word, and

steadily act upon it! I have never yet met a person who gave regularly a tenth to the Lord who ever regretted it. All uniformly testify that since they have done so, they have prospered far better in all their temporal affairs. I am absolutely sure, with Müller, that God does not want any of His children in debt or destitute; and if all of us who are in debt will repent of the sin of getting in debt, and promise God never to go in debt again, and to give Him one-tenth of all that we receive, and stick to the covenant with a loving heart, He will begin to work financial mercies for us, and soon have us free from debt. See Rom. xiii. 8.

God will not do wonders for us till we get away from our slipshod faith and partial obedience. A great many will say they keep no regular account; they think that they give about a tenth, etc. That is the way I used to give, but I see now that it is a shilly-shally obedience. It will please God to give Him the tenth, and not a guess about the tenth. Then some aim to give a tenth at the end of the month or at the end of the year. This is degrading our Lord by putting self first and Him last. Honour God by putting Him and His kingdom always first, and then he will honour you. just as soon as you receive any money, be it ever so small, take out the tenth for the Lord; do not wait till you spend the nine-tenths; do not use it all up, and promise to pay the Lord's tenth out of the next money you get; that is a slovenly, shabby way of dealing with the Lord. Treat your Lord in all these matters with the respect and honour with which you would treat Him if He stood visibly by your side; don't be mean and stingy in your treatment of Him, but generous and prompt and free-hearted, and God will treat you like a prince, and ever and anon will astonish you with some great favour. Be you ever so poor, old or young, parent or child, even if you have only an occasional sixpence to call your own, give a tenth of it to God; do it religiously, lovingly, rigidly, and, as sure as you live, Omnipotence will find some way to bless you in your temporal affairs.

Will you believe this? Will you begin at once to do it? Ask the Holy Ghost to help you to keep it as a holy covenant.—*G. D. Watson, D. D.*

HOPE THE RESULT OF TRIBULATION.

A MAN that was an expert in trouble, viz. Paul, says "tribulation worketh patience." Does it, Paul? Sometimes it worketh impatience; sometimes it worketh almost casting away of faith altogether; but if it does the right thing, it works patience. And if that is wrought, then, as the proverb says, "It is only the first step that costs."



SATANIC CONTROL.

WE are indeed well aware that it is not the devil who destroys man. It must be man who destroys himself. The devil can do nothing against us, except as we afford him opportunity, yielding ourselves to his suggestions, and allowing him to lead us captive at his will. But it may at length come to pass, if we persist in walking as children of disobedience, that we quite expel from our breast the Spirit of God, whose strivings have been resisted, and whose admonitions have been despised, and enthrone in His stead that spirit of evil whose longing and whose labour it is to make us share his own ruin. And then is there as clear a demoniacal possession as when the man was cast into the fire or water through the fearful energies of the indwelling fiend.

Let us not too hastily conclude that there is nothing in our days at all analogous to those demoniacal possessions of which so frequent mention is made in the Gospels. When the Apostle speaks of the devil as "working in the children of disobedience," he uses the same word which is elsewhere

If tribulation has worked patience, which it will not do without your effort, you may leave the patience to take care of itself, and be sure that it will work, as Paul puts it "experience." By which he means just this—a sorrow patiently borne brings to the man that bears it the demonstration of the reality of his own faith. And so experience or, as the Revised Version translates, "probation," works "hope."

That is to say, if I, in my little troubles or in my great ones, have found by experience that my faith avails to bring God's help to me, then I can face the future. The ship has come through the hurricane, and has not started a leak, or, as the sailors say, "turned turtle," and therefore we may trust the ship and its Captain in any future storms. Thus tribulation, which borne in faith works patience, and patience which brings evidence of a Divine Helper, teach us to say, "Thou hast been my help; Thou wilt be my help." And so hope is the last blessed result of tribulation.—*Selected.*

VISION, NOT LIGHT, MAN'S NEED.

VERY few believers have a proper conception of salvation. Very few realise their privileges in Christ.

It is not that they need more light, but that they may open their eyes.

I stand by a blind man at midnight and say: "Can you not see yonder star?" "No, sir, I can't see a thing." I stand before him at sunrise and say, "Now there is much more light; surely you can see yonder hill." "No, sir, I can't see a thing." By and by the sun is high up in the heavens and not a cloud to cast a shadow over the earth. I say to the blind man again, "Now you can see, surely you can see,—why, there is as much light as it is possible to have." "I can't help it, sir, I can't see a thing." The poor man doesn't need more light, he needs his eyes opened.—*Charles W. McCrossan.*

THE FORMATION OF CHARACTER.

TRUE education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of the body, mind, and soul for Divine service. This is the education which will endure unto eternal life.

Of every Christian the Lord requires growth in efficiency and capability in every line. Christ has paid us our wages, even His own blood and suffering, to secure our willing service. He came to our world to give us an example of how we should work, and what spirit we should bring into our labour. He desires us to study how we can best advance His work and glorify His name in the world, crowning with honour, with the greatest love and devotion, the

Father who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

But Christ has given us no assurance that to obtain perfection of character is an easy matter. A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticise ourselves closely, and allow not one unfavourable trait to remain uncorrected.

Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you cannot overcome. The real difficulty arises from the corruption of an unsanctified heart, and an unwillingness to submit to the control of God.

Many whom God has qualified to do excellent work accomplish very little, because they attempt little. Thousands pass through life as if they had no definite object for which to live, no standard to reach. Each will obtain a reward proportionate to their works.

Remember that you will never reach a higher standard than you yourself set. Then set your mark high, and step by step, even though it be by painful effort, by self-denial, and sacrifice, ascend the whole length of the ladder of progress. Let nothing hinder you. Fate has not woven its meshes about any human being so firmly that he need remain helpless and in uncertainty. Opposing circumstances should create a firm determination to overcome them. The breaking down of one barrier will give greater ability and courage to go forward. Press with determination in the right direction, and circumstances will be your helpers, not your hindrances.

Be ambitious for the Master's glory, to cultivate every grace of character. In every phase of your character-building you are to please God. This you may do; for Enoch pleased Him, though living in a degenerate age. And there are Enochs in this our day.

Stand like Daniel, that faithful statesman, a man whom no temptation could corrupt. Do not disappoint Him who so loved you that He gave His own life to cancel your sins. He says, "Without Me ye can do nothing." Remember this. If you have made mistakes you certainly gain a victory if you see these mistakes, and regard them as beacons of warning. Thus you turn defeat into victory, disappointing the enemy, and honouring your Redeemer.

A character formed according to the Divine likeness is the only treasure that

we can take from this world to the next. Those who are under the instruction of Christ in this world will take every Divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life.

The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character in action. To every one engaged in this work Christ says, "I am at your right hand to help you."

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings.

MRS. E. G. WHITE.

A POEM OF POEMS.

A LADY of San Francisco is said to have occupied a year in hunting up and fitting together the following thirty-eight lines from thirty-eight English-speaking poets:—

Why all this toll for triumphs of an hour?
Life's a short summer, man a flower;
By turns we catch the vital breath, and die;
The cradle and the tomb, alas! so nigh.
To be is better far than not to be,
'Though all man's life may seem a tragedy;
But light cares speak when mighty cares are dumb,

The bottom is but shallow whence they come,
Your fate is but the common fate of all;
Uningled joys here to no man befall.
Nature to each allots her proper sphere
Fortune makes folly her peculiar care;
Custom does often reason overrule,
And throw a cruel sunshine on a fool.
Live well, how long, how short, permit to heaven
They who forgive most shall be most forgiven.
Sin may be clasped so close we cannot see its face—

Vile intercourse where virtue has not place;
Then keep each passion down, however dear;
Thou pendulum betwixt a smile and tear;
Her sensual snares, let faithless pleasure lay
With craft and skill to ruin and betray;
Soar not too high to fall, but stoop to rise.
We masters grow of all that we despise.
Oh! then, renounce that impious self-esteem;
Riches have wings, and grandeur is a dream.
Think not ambition wise because 'tis brave,
The path of glory leads but to the grave.
What is ambition? 'Tis a glorious cheat,
Only destructive to the brave and great.
What's all the gaudy glitter of a crown?
The way to bliss lies not on beds of down.
How long we live, not years, but actions tell;
That man lives twice who lives the first life well.
Make, then, while yet ye may, your God your friend,
Whom Christians worship, yet not comprehend.
The trust that's given, guard, and to yourself be just;
For, live we how we can, yet die we must.

"OPEN your mouth wide and it will be filled. Expect great things; believe that what Jesus Christ came into the world, and died to do, what Jesus Christ left the world and lives to carry on, will be done in you, and that you too will be made complete in Him."



HOLIDAY EQUIPMENTS.

"I am still with thee." Ps. cxxxix. 18.

TAKE with thee to the water side—
If such should be thy quest—
A praying heart, a thoughtful soul,
To keep the spirits bright and whole,
And make each moment blest.

Take with thee to the sylvan scene,
Or the romantic dell,
Fit treasures for the restful hour,
Strong bulwarks from the tempter's power,
And each alluring spell.

Maintain the hour of secret prayer,
For leisure hath its snares;
Repose might even steal away
Devotion's fervour, day by day,
No less than business cares.

Where'er thou art, wherever placed,
Or mingling whom among,
Live, that the hours of change might be
To those around, nor less to thee,
One sweet continued song.

—Albert Midlane, in the Christian.

JERRY'S BADNESS.

A PHYSICIAN recently wrote: "Recognition of a defect is the first step toward its cure. Children are often misjudged and supposed to be stupid or wilful when they are afflicted with some physical infirmity. The child may be myopic (nearsighted), or suffering from an astigmatism, and because he cannot see clearly what is on the blackboard, and amuses himself with what is close at hand, he is called perverse, and scolded for being inattentive. Or perhaps his hearing is defective, and because he does not hear distinctly, his answers are irrelevant, and he is supposed to be stupid." The following story, which we take from the *Youth's Companion* (U.S.A.), is a good illustration of this truth.

"I don't know what to make of him!" exclaimed Aunt Jane, wiping up the kitchen floor, over which a large milk-pail had been upset. "This is the third time since he came that I've washed the kitchen floor with milk, and no excuse for him this time. He came running in with something to show, and I called out, 'Take care, Jerry! Don't upset the milk!' and yet he tumbled right over it. I want to do the right thing by Amelia's child, but I'm afraid

I shook him hard. I'm at my wits' end about him!" and Aunt Jane wrung out her cloth with a desperate twist.

"The boy's either a born fool or else he's wilful," responded Aunt Susan, who was at the sink, washing dishes. "I believe it's sheer contrariness, for he's clever enough when he's a mind to be. He is like his father. He can't look you straight in the eye."

Aunt Jane rose stiffly. "It goes against me to be harsh to Jerry!" she sighed. "It's all Amelia left, and she was always so careful of him. There's something taking about him, too."

"You're too soft, Jane!" retorted her sister. "We've got to do our duty by the boy, and cure him of his badness. I told him next time he did a thing like that I'd whip him, and I'm going to keep my word."

She went to the wood-shed, selected a short piece of lath, and disappeared up the back stairs, resolution in every step.

Aunt Jane shook her head. "I hope Susan won't lay it on hard," she said to herself. "He's small, and Susan's so set when her mind's made up!"

A little boy, up in the kitchen chamber, heard those footfalls, cowered closer to his bed, and dared not even glance at Aunt Susan as she entered the room.

"Stand up, Jeremiah! Couldn't you have wiped your boots anywhere else? I do believe you go out of your way to annoy me!" and she twitched the child to his feet.

Had her wrath not been so great, she might have noticed, with relenting, how slender was the arm in her grasp and how slight and passive the little frame. But the sight of great streaks of mud on the white quilt blinded her, and pity stayed not her hand.

Jerry bore the blows silently. He was a pretty little fellow, about eight years old, and small for his age. His cheeks were round, his mouth serious, and his hair, cropped short behind, fell over his forehead in long locks, giving him a babyish look. His eyes were large, brown and beautiful, black-fringed and browsed; but there was something strange about them. As his aunt said, they never seemed to meet another's gaze.

The whole face wore a repressed look, hard to interpret. "Sulky," Aunt Susan pronounced it.

When the whipping was over, Jerry was plumped down upon a hard chair, and told to stay there until supper. He sat motionless until the door closed behind his energetic aunt; then he leaned his head against the window-casing and began to cry softly. When Aunt Jane came to call him to supper she found him asleep, the tears still on his cheeks.

"You didn't mean to be naughty, did you, Jerry?" she said, gently waking the boy.

"No, aunt," answered Jerry, wearily rubbing his eyes, and looking up with that strange, uncanny expression.

Mrs. Boyd, who dropped in that evening for a social chat, asked, "How do you get along with the boy?"

Aunt Susan smoothed down her apron. "I don't think we get along at all," she said. "We've had him just two weeks, and I declare, I'm at my wits' end with him! He isn't like any boy I ever saw before."

"What's the matter with him? Unruly?"

"N-o," returned Aunt Susan, slowly. "He isn't exactly unruly, but he does do the most exasperating things! It seems sometimes as if they *must* be on purpose. The first thing he did when he got here was to walk straight into the little stand in the parlour, and I telling him all the time to take care. O! course it tipped over, and broke my grandmother's teapot that I've set such store by. I have to keep a tight grip on to the plate when I pass anything to him at the table, or he's sure to knock it out of my hand."

"I think he's timid," said Aunt Jane. "You know he was all Amelia had, and she babied him. And he's delicate, too."

"That doesn't account for his breaking all our dishes, Jane!" retorted her sister. "Nor for his doing just the thing we tell him not to. You can talk all day, but you know you get put out with him yourself!"

"Yes," said Aunt Jane, meekly.

"I set him to watch for Jake Williams, yesterday," continued Aunt Susan. "You know Jake goes to town every morning. I wanted him to do some important business for me, and I told Jerry so. And so I said to him, 'You sit under the apple-tree; and when you see Jake Williams drive along, you run down to the road and stop him. You'll know him by his white horse.' Well, I was baking, and I didn't keep watch of the time, till by and by I noticed it was half past nine.

"I went out to the apple-tree. There sat Jerry, just where I left him. 'Has Jake passed?' I asked.

"Jerry turned red as a beet. 'I—don't—know,' he said.

"'Don't know!' said I. 'Do you mean to tell me you haven't watched?' and I shook him, for I was mad. 'What have you been doing?'

"'Nothing,' said Jerry, grinding his toe into the ground.

"'Do you mean to say he hasn't gone by?' said I. He never opened his lips. 'Answer me!' said I, sharply. 'Have you seen Jake Williams go by?'

"'No,' said he; and then he crooked his arm over his face and began to cry, and that was all I could get out of him. Now what would you do with a boy like that?'"

"'Maybe he isn't all there,'" responded Mrs. Boyd.

A few days later, Aunt Susan went to the door and called Jerry. "I want you to go on an errand for me," she said, putting a cake into his hand. "Now pay attention, for I don't want any mistake made. You see that house down by the turn of the road—the one on that side?"

Jerry looked in the direction of the pointing finger.

"I don't want you to go *there*, but *there!*" and again the finger indicated a direction. "Go to *that* house; you can't mistake it. Tell the lady that your Aunt Susan Winslow would be pleased to have her come over to tea to-night, early. Now, Jerry, do you understand? *That* house; not *that* one!"

Jerry's eyes followed his aunt's directions, then came back to her face. He was very sober, and wore a frightened expression.

"What are you going to say?" asked Aunt Susan.

Jerry repeated the message.

"That's right; now hurry along!"

The boy hesitated a moment, then went slowly out.

"I must say," said Aunt Susan, turning back to the kitchen, "it doesn't seem as if he takes in a word you speak to him."

"What did the lady say?" she asked, when the boy came back.

"She said she'd be glad to come," answered Jerry.

At about three o'clock that afternoon Aunt Jane chanced to look out of the side door.

"If there isn't Mary Buncombe coming up the front walk!" she exclaimed. "She's got her work-bag, as if she'd come to stay!"

Aunt Susan's face darkened. "The last time I had any dealings with Mary Buncombe I told her I didn't care to have anything to say to her, ever."

"But we must be civil to her," remonstrated the more pacific Jane.

If Miss Buncombe had ever been at variance with the Winslow sisters, she ignored the fact now. She was effusive and loquacious. She removed her bonnet, settled herself comfortably and produced her "work." "It was friendly of you to send for me," she said. "First I did not

mean to come; then I said to myself, 'Let bygones be bygones. If they're sorry for things they've said and done, I'm not going to be the one to stand in the way of their repentance.' So I told your little boy I'd come."

No speech could have been more nicely calculated to gall Aunt Susan, and she escaped to the kitchen. Jerry had just come in and was standing in the back door.

"Which house did you go to when you asked the lady to tea?" exclaimed Aunt Susan, seizing him by the shoulders.

Jerry stood still a moment, then pointed in a general way down the road.

"But *which?*" cried Aunt Susan, giving the boy a shake.

A dull, sullen expression that his Aunt knew came over Jerry's face. "I don't know!" he muttered.

Aunt Susan's arms fell to her sides. "I do believe," she said, "that the kindest thing to call you is an idiot! You've made an awful mess, and you've got to pay for it. I won't send you off without your tea, but you've got to refuse everything that's passed to you except dry bread. Then you can go to bed, and to-morrow I'll settle with you."

"It seems to me your little boy doesn't eat much," remarked Miss Buncombe, revelling in the dainties of the tea-table.

"No," answered Aunt Susan, grimly, "Jerry hasn't got much appetite to-night."

"It's lucky Jim comes next week," said Aunt Susan to her sister the next morning, after she had "settled" with Jerry, according to her sense of discipline. "He's got boys of his own, and perhaps he'll be able to make out this young one. I'm sure I can't."

Jim was the Winslow sisters' only brother. If there was one source of pride in the world to them, it lay in Jim's career, his many abilities, his prosperity, and, most of all, in his unchanging affection. Every year he journeyed from the West to visit the old homestead.

"Your Uncle Jim will know how to deal with you!" Aunt Susan kept saying, and Jerry looked forward as if to a visiting ogre.

Things had all gone wrong with Jerry since the dreadful day when he kissed his pretty mother good-by, and the prospect of this new uncle was another large drop in his cup of dull misery.

Uncle Jim arrived one sunny afternoon, and his nephew kept well out of the stranger's way, giving Aunt Susan ample opportunity to pour a long tale of his iniquities and of her consequent doubts and perplexities into her patient brother's ears.

At supper-time the boy crept in softly and took his place at the table, hoping to remain unobserved.

"Well, well!" said Uncle Jim. "So this is Amelia's boy. Why, my man, you aren't half as big as you ought to be! I'll have to take you home with me and turn you loose in the prairies with my boys."

The cheery voice encouraged Jerry, and he ventured to look up. The face was as friendly as the voice, and two blue eyes

shone kindly on him from behind a pair of glasses.

"He probably doesn't know how bad I am," thought Jerry. "He wouldn't smile so at me if he did."

"Take a biscuit, Jerry," said Aunt Susan. "Look out, child! Mind what you're doing! Don't hit your uncle's cup!"

Alas for Jerry! His advancing hand squarely struck the cup of coffee, and sent it crashing to the floor.

"There!" cried Aunt Susan, despairingly. "You see just how it is, Jim! Jerry, you go straight to your room!"

"No, no," interposed Uncle Jim, stretching out a protecting arm and looking at the boy with a curious expression on his face. "Come here, Jerry," and he drew the trembling child to his knee. "Look up at me, my boy," he went on, speaking very gently.

Jerry lifted his brown eyes with that peculiar gaze which seemed to be arrested before it met his uncle's.

"I declare, Jerry!" began Aunt Susan, but her brother stopped her.

"Hush!" he said; and he led the boy to the door.

"Jerry," he said, stooping and drawing him close to his side, "do you see that house yonder?"

Jerry did not answer.

"Don't be afraid, Jerry; tell me. Can you?"

"No," whispered Jerry, with gathering confidence.

"What can you see?" went on Uncle Jim, keeping his eyes fixed on the child's.

"I see the big apple-tree and—the fence—a little," and Jerry stopped.

Uncle Jim took off his glasses and balanced them carefully on Jerry's short nose. "Now look," he said.

A great wave of colour swept over the boy's face, and he cried out. Then he put his head down on his uncle's arm and burst into tears. Uncle Jim gathered the boy into his arms and turned to his sisters.

"The little lad is half-blind," he said, with a break in his strong voice. "He's not a naughty boy, only a very, very near-sighted one, poor little chap!"

"O Jerry!" cried Aunt Jane, springing forward. "Why didn't you tell us, dear?"

Jerry's head still lay on his uncle's shoulder, and he was sobbing softly.

"I didn't know I was different," he said.

"I thought I was bad."

Aunt Susan did not spare herself. "Jerry," she said, and her voice trembled, "I've done you a great wrong. It was because I did not understand, but it was wrong. Will you forgive me, Jerry?"

The boy looked up wonderingly into her changed face.

"Will you forgive me?" repeated Aunt Susan.

"Yes," said Jerry, and he stretched out his hand to her.

The next day Uncle Jim took Jerry to the city. When they came back the child ran and danced up the walk. He was no longer afraid, for a pair of spectacles rested on his nose and made the world clear to him.

Aunt Susan met him at the door. Jerry's eyes looked through the shining glasses straight up into her own.

"Well, Jerry?" was all she said; but she bent over and kissed him.



THE GRUMBLE BEE.

"Oh, dear me!" sighed the grumble bee,
As he buzzed from flower to flower,

"'Tis weary work to constantly
Improve each shining hour;
I wish I were that butterfly,
Who leads a life of pleasure
From morning until night, while I
Have not a moment's leisure."

"Good-morning, Mr. Grumble Bee,"
Remarked a nodding clover,
"I hope you've time to visit me—
With sweets I'm brimming over.
To you I freely offer them
If by this way you'll roam, sir:
You see, I'm fastened to my stem,
And always am at home, sir."

"It must be nice to be a-wing
And wander where one pleases,
But I can nod and away and swing
And curt'sy to the breezes;
So, though I lack the pleasant power
To fly and gather honey,
I am content to be a flower
Within my corner sunny."

The clover's little homely
Fulfilled a happy mission,
For sulky Mr. Grumble Bee—
So says the old tradition—
Forgot straightway his discontent,
And ceased at once to grumble;
And by and by with one consent
They changed his name to Humble.

—*Woman's Home Companion.*

SODOM AND GOMORRAH.

THE first time that Sodom is spoken of in the Bible, when Lot left his uncle Abram and "pitched his tent toward Sodom," we are told that "the men of Sodom were wicked and sinners before the Lord exceedingly."

The next time we hear of Lot he was living inside this wicked city. But he was not happy there. Peter says that he was "vexed with the filthy conversation of the wicked. For that righteous man, dwelling

among them, in seeing and hearing, vexed his righteous soul with their unlawful deeds."

At last the Lord could no longer leave these wicked cities of the plain to spread their evil influence over the earth, for they would soon have made it as bad as it was before the flood.

Jesus said that His people are the salt of the earth; they keep the world from becoming altogether corrupt. Many wicked are spared for the sake of a few righteous, in the hope that they will be saved through their good influence. God would have spared the wicked cities of Sodom and Gomorrah if only ten righteous persons could have been found in them to influence them for good.

God sent two angels to Sodom in the form of men to warn the people. Lot saw them, and having learned from his uncle Abraham to treat travellers with kindness and hospitality, he invited them to his home. They at first refused but he pressed them, and at last they went with him.

The Apostle Paul, in Hebrews xiii. 2, tells us not to be "forgetful to entertain strangers, for thereby some have entertained angels unawares." This is what both Abram and Lot did. They did not know that the men whom they treated with such courtesy and hospitality were angels. They entertained strangers with the same kindness whenever they had the opportunity.

Lot knew that in that wicked place no strangers would be safe in the street all night. Some harm would be sure to come to them before morning. This is why he pressed them so earnestly to go home with him.

Noah's family were saved in the ark for his sake, and God would have saved the family of Lot also if they would have let Him. But when Lot warned them, "he

seemed to them as one that mocked." Although Lot's wife left the city with him, yet her heart was behind in wicked Sodom, even when she saw that it was so bad a place that God was obliged to wipe it off the face of the earth in order to save the world. So she did not obey the angel's command: "Escape for thy life: look not behind thee!" She was changed into a pillar of salt—turned into ashes like the people who stayed behind in Sodom—a warning to all not to look back, but to press onward in the way of salvation.

When Jesus was speaking about His second coming, He said it would be as it was in the days of Lot: "The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." And then He gave the solemn warning, "Remember Lot's wife." If our hearts and our treasure are in this world, we shall then perish with the rest of the ungodly, even though we may have outwardly made a start away from "the City of Destruction."

Lot had gone to live in Sodom for the sake of worldly gain, but he lost everything that he had. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

By turning the cities and the people of Sodom and Gomorrah into ashes, God made them an example so that all might see what will at last be done with all who live unholy lives.

THE SOLILOQUY OF MR LONGLEAP.

MR. LONGLEAP was comfortably seated on a thick lily-pad, blinking and winking, and occasionally making a dart at the flies buzzing near his nose. When he chanced to catch one, he swallowed it at once, thus getting his dinner and disposing of a tormentor at the same time. He did not like to have his nose tickled by a small fly's feet, but he did not object to having his palate tickled by the taste of that same fly; this is why he stayed on the lily-pad, instead of plunging into the cool, green waters of Horseshoe Pond.

Mr. Longleap liked to feel cool, and his home in Horseshoe Pond was delightfully suited to his tastes. As he looked about, he felt entirely satisfied with himself, and with a home so to his liking. Scores of lily-pads dotted the water near the shore, with here and there a golden-hearted flower among the leaves; tall cat-tails on the bank held their furry brown heads above the blossoms; while all about were the

still waters of the pond. Mr. Longleap loved the cat tails and the lily-pads and the lilies, but he loved the water best of all; indeed, he would scarcely have remained a day in the place if it had not been for the swimming facilities it afforded.

Presently Mr. Longleap's hunger was satisfied, and he turned slowly around on his green cushion, and settled himself down for a cozy rest. He looked very solemn and wise as he sat seemingly in deep meditation, gazing into the clear depths of the water-world before him. If he was thinking as hard as he appeared to be, his thoughts may have been something like this:—

"Here I sit, with everything cool and lovely about me. I am no longer young, but I have every comfort of life, and can truly say that I am glad to be through with the trials of youth, and to enjoy peace and quiet at last. Each day I sit in the sunshine as long as I like, but the time was when I could not do this.

"Once I did not have long, green legs, and could not leap along the shore or into the water, as I chose; at that time I had a tail and gills, like a fish, and lived altogether in the water. There was one dreadful time when I even had no mouth, and could do nothing but swim, swim, swim, among the lily-stems.

"Having no mouth of course I could not eat, and oh, how hungry I was. After a while my mouth opened, and then what a dinner I ate! At that time my food was made up of tender water-plants growing all about; but since then my tastes have completely changed. I no longer care for water-plants, but much prefer a fat beetle or fly. Even my name is changed; for at that time I was known as Master Tadpole.

"For a while I had a fine time darting about in the cool water, with nothing to do but eat and play. I grew fast, and by and by four tiny feet appeared on the sides of my body; but just as I began to think I should soon be quite grown, I fell suddenly ill. I lost my appetite entirely, and for days ate nothing whatever. My feet continued to grow, but my beautiful tail that had helped me so much in my water-games, began to waste away, and the longer I fasted the smaller it became. At last it disappeared entirely; and finding swimming rather awkward with only my new legs to help me, I left the water and hopped out on shore.

"Here of course everything was strange—not a thing could I see with which I had been familiar in the water-world. Giving my legs a fair trial, I soon discovered that I could leap quite a distance; and when tired, I found a pleasant sunny spot to rest.

I soon became acquainted with the cat-tails, the blue iris, and many other plants; I also learned the taste of flies and slugs, and never since then have I cared for water-plants as food. I liked the land very

much; but whenever I wished a change of scene, I plunged into Horse-shoe Pond for a swim among my old haunts.

"For a long time I kept on growing, and through many hard lessons gained the experience necessary to protect a frog in this unfriendly world. Often I have narrowly escaped being eaten by a catfish; and once I came near being caught in a dip-net by a band of noisy boys; again when I was comfortably dozing in the pond, a great white duck floated slowly over me, and suddenly diving, seized one of my legs in her yellow bill. I thought I should surely

his foot, stumbled, and the girls were thrown into the water. The Cincinnati *Commercial Tribune* tells what followed.

Neither girl could swim, and both were in danger of drowning, when the horse, a great pet and a most intelligent animal, swam to them, as if conscious of their danger.

Around and around them the animal swam, until Agnes finally caught hold of his tail; then she fortunately caught her sister's hair, and the horse towed them both ashore.

The first news of the accident that the



THE TALE OF MISS POLLY WOG.

THIS is the tale of Miss Polly Wog Wog,
Who lived in the midst of the country of Bog.
Of brothers she numbered one hundred and four;
Of sisters two hundred — or possibly more;
No matter. Whatever the total might be,
She never was lacking for playmates you see.
Miss Polly was vain—though we hardly would call
Her face or her figure attractive at all.
Yes, Polly was truly exceedingly plain—
But the tail was the thing that was making her
vain!
But, O! she encountered a terrible fate,
Which just as a moral I'll briefly relate:
She kept growing ugly! But that's not the worst—
She swelled so that one day she suddenly burst!
And, alas, she was changed to a common green
frog.
What an end to the tail of Miss Polly Wog Wog!
—Edwin L. Sabin.

be swallowed; but with a desperate kick, I managed to get loose, and quickly hid in the mud near the shore.

"But those times are all over. I have gained wisdom with age, and now I know better how to avoid my enemies. In cold weather I cozily doze the time away in my snug home under the bank; while in the warm summer days I enjoy myself on shore or in the water. I like to sing, especially in damp weather or on summer evenings. The next time you sit at the window, and listen to a shrill *ker-r-k! ker-r-k! ker-r-k!* from the swamp or river-bank, you may say to yourself, 'Mr. Longleap is singing to me.'"

MINNIE ROSILLA STEVENS.

A FAITHFUL HORSE.

ONE day not long ago two girls, Agnes and Pauline Bain, were fording a creek in Indiana on horseback. The horse caught

family had was the appearance of Tom, the horse, at the door, neighing as if in trouble. Mr. Bain went out. The moment he appeared the animal started away on a trot; then, seeing that his master did not follow, he galloped back, neighed again, then went off as before.

By this time Mr. Bain had concluded, from the conduct of the horse, that something was wrong, and hurriedly followed the animal. He met the two little girls making their way homeward. The horse ran up to them and rubbed his nose on their shoulders, as if to show how glad he was to find them alive.

Previous to this time Mr. Bain had talked of selling Tom, for he had declared that he wasn't worth his keep; but since the accident he says that he would not sell him at any price, and when he dies Tom is to have a monument to commemorate his rescue of the two girls.

INVENTIONS

RESTORING HEARING TO THE DEAF.

IN these last days of physical degeneracy and disease, God is mercifully shedding upon the world a flood of light with regard to new methods of treatment, using the minds of men, and instructing them how to make use of the life force stored in nature, for the healing or alleviation of the sufferings of mankind. "Where sin abounds, grace much more abounds."

One of the latest inventions is that of an American electrician, for enabling the deaf to hear and the dumb to speak. This invention is described as follows in *Pearson's*:—

It is true that the dumb had been taught to speak before, but there was always something painfully harsh and unmelodious in the articulation. Besides this, the fact that the speaker could form no idea of what sounds he was uttering, has made the system always more or less unpopular among the deaf and dumb. The new invention does away with these disadvantages by also bestowing on the deaf the power of hearing.

The inventor who has bestowed this inestimable boon upon mankind, for which he will receive the grateful thanks of the whole world, is Mr. Miller Reese Hutchison, a young American electrical engineer from Montrose, Baldwin County, Alabama.

The idea of constructing a device to alleviate the misfortunes of the deaf and dumb, was suggested by the affliction of an intimate friend and comrade of his school days. His companion was rendered deaf in infancy by a severe attack of scarlet fever, and during their frequent boating excursions together upon Mobile Bay, Mr. Hutchison observed that this friend could not even distinguish the screeching blast of the siren of a steamship, even when it was quite close. He thereupon sought to develop some electrical device, which, if it would not entirely restore the faculty of hearing, would at any rate partially solve the problem. His endeavours were rewarded, for he succeeded in transporting his friend from the silent world, to that of sound and music.

Encouraged by the satisfactory success of this achievement, he continued his experiments and perfected his instruments until now it is possible for the worst cases of deafness to be thoroughly overcome, and the greatest electricians of to-day, such as Edison and Tesla, have characterised the invention as one of the most important

and most beneficial in the annals of scientific research.

The invention in reality comprises two instruments, the Akouphone, a portable apparatus to enable the partially and almost totally deaf, to hear as distinctly as a person in complete possession of his faculty; and the Akoulallon—derived from the two Greek words, *akouo*, to hear, and *laleo*, to speak—by which the mutes who have been made to hear are instinctively induced to speak.

There are several varieties of the Akouphone adaptable to certain exigencies, but they are all constructed upon the same fundamental principle. The conventional type consists of a receiving instrument into which the speaker articulates, connected by thin wires to a small ear-piece which the deaf person holds to his ear in the same manner as he would hold a telephone receiver, and a small electric battery which is carried in the pocket.

Both the transmitter and receiver, which are of same dimensions and shape as an ordinary watch, and can thus be comfortably carried in the pocket, consist of a circular case containing a delicately poised nickel diaphragm, and certain gases, which have the effect of intensifying the sounds and magnifying and separating, as it were, the vibrations, so that the ear is able to distinguish them. If the apparatus is attached to the ear of a person whose hearing is perfect, an almost unintelligible whisper on the part of the speaker is converted into a clanging shout.

Another type of Akouphone is devised for the purpose of enabling the deaf person to hear from a distance. In this case the receiver is somewhat larger and similar in external design to the transmitter of a telephone. The sounds are collected by this receiver and conveyed in the usual way to the ear. The advantage of this system is that it obviates the necessity of the speaker talking into the receiver. This type of apparatus is particularly adapted for theatres, concert rooms, and other public places, since no matter how distant one may be from the stage, the sounds are intensified and faithfully conveyed to the ear. The instruments are rendered adjustable, so that the intensification of the vibrations can be modulated to coincide with the sensitiveness of the ear of the person.

A comprehensive idea of the extent to which the vibrations of sound are magnified may be gathered from the fact that the delicate twangings of a guitar, or other similar instrument, when heard by means of the Akouphone, resemble the deep voluminous sounds of a church organ.

To the ordinary person the dropping of a small coin upon a wooden surface from a height of only twelve inches, resembles a pistol shot at close range. Conversations can always be carried on in subdued tones, since, as a matter of fact, a deaf person

can more easily and more distinctly hear a whisper than a loud shout.

The more wonderful part of the invention, however, is the Akoulallon, which, although in principle it is practically the same as the Akouphone, is far more complicated in its design.

It consists mainly of a small stand, carrying three perpendicular metal rods, upon which slides a mouthpiece. At the base of the stand are ranged a series of screws which control the adjustment of the apparatus. In this case the deaf mute has the ear pieces secured to his ears by means of an aluminium band slipping over the head. The deaf mute when he hears the sound of the speaker instinctively endeavours to repeat the sounds, and by speaking into the receiver hears the articulation of his own voice.

"There is one important point to remember," commented Mr. Hutchison, "when endeavouring to instruct deaf mutes. They have possibly never heard sound in their lives, and the noise in the ear is a new sensation to them. Sometimes it causes pain, while on other occasions it is received with undisguised joy. At first it is incomprehensible to the mute. He cannot distinguish the difference between a song, musical selection by a band, or a speech. Every sound is alike to him and can be best explained in the one word, noise.

"The ears have therefore to be trained to distinguish sounds, and the teaching of a deaf mute necessitates unremitting care and patience upon the part of the tutor. It is far more difficult for a deaf mute to learn three words than it would be for a person with good hearing to learn twenty words of a foreign language. Yet I have taught a deaf mute three words in ten minutes, and have enabled him to tell the words by their sounds and to repeat the same again correctly.

"It is also a curious circumstance that after a person has been totally deaf for three or four years, he forgets what the words sounded like, and has to be taught the sounds of the words over again. Also in talking to a deaf person from a distance the latter has to overcome the effect of the echo of the sound from the walls of the room.

"If you were to take an expert telegraph operator into a room where a number of telegraph instruments were ticking away, he would be able to individualise any instrument, and to read off the message it was conveying, simply because his ear had been trained for the purpose and was able to eliminate extraneous sounds. To the uninitiated, it is simply a babel of tickings with no apparent significance. It is the same with the deaf mute. The sound appears to him like one confused rumble."

Several experiments have been undertaken in New York, and the efficacy of

the apparatus has been thoroughly and incontrovertibly established. The instruments are being utilised in the New York Institution for the instruction of the Deaf and Dumb with eminent success. Mr. Hutchison has also carried out several experiments among nearly five thousand deaf mutes in various parts of the States, and in no single instance has he failed to enable a deaf person to hear, a convincing testimony of the value of the invention. Of course, in those cases where the nerve of the ear is paralysed the apparatus cannot be expected to perform its functions, since in these instances auricular perception is absolutely impossible. The number of these cases, fortunately, is very small, being only about five per cent. of the total.

RAILWAY AMBULANCE.

WROUGHT up to action by the recent serious railway accidents, the authorities are now preparing for all emergencies. The Prussian State railways are to be furnished with seventy-seven ambulance carriages, containing everything needful in case of accident. The applications are said to be most perfect; hot water is laid on in the cars, there is even an operation table, and the necessary surgical instruments are all at hand. A certificated surgeon is in charge of each car with an assistant, and it is computed that at any point in Prussia where an accident occurs an ambulance car can arrive from one of the seventy-seven stations in half-an-hour. The originator of this idea was the Kaiser, who suggested it to Herr von Thielen, Minister of the State Railways.

A TRADE SECRET.

IT is not generally known, says the *Daily Graphic*, that the mysterious Oxford India paper, which has practically revolutionised the Bible and Prayer-book trade, is a quarter of a century old this year. The paper has an interesting history.

In 1841 an Oxford graduate returned from the Far East with a fold of paper, the like of which had never been seen in England before. Though remarkably thin, there was no paper in all Europe to beat it in toughness and opaqueness. The student presented the fold to the Oxford University Press, and in 1842 the late Mr. Combe, who was then printer to the University, was able to produce from it an edition of twenty-five copies of the smallest Bible at that time in existence. The copies were considered too rare to be placed on the market; one was presented to the Queen, and the rest—though as much as £20 apiece was offered for them—were all distributed as gifts to various people.

Efforts were made to trace the paper to its source, but without success. Mr.

Gladstone suggested Japan, but, although a peculiarly thin paper was discovered in the Mikado's country, it could only be printed on one side. Then the matter dropped and was forgotten until, early in 1874, a copy of the 1842 Bible was shown to Mr. Frowde, who had taken over the management of the London business of the Oxford University Press only a few months previously. The result of this was that experiments were at once started at the University mills at Wolvercote, and by some mysterious means (though to this day the secret is jealously guarded) the secret of manufacture was discovered.

On August 25, 1875, another edition of the Diamond Bible was issued, exactly similar to the twenty-five copies printed in 1842. It was the first Oxford Bible that Mr. Frowde published, and it caused something of a sensation at the time, a quarter of a million copies being soon snapped up. Only three living persons know the secret of manufacture, and no workman is allowed to know more than one stage of the process. Nowadays, the paper is used for several hundred different works and editions.

At the Paris Exhibition it was one of the features of the English publisher's display. Volumes of 1,500 pages—were safely suspended by one leaf, as thin as tissue and perfectly opaque, throughout the period of the Exhibition; while it was shown that a strip only three inches wide could support a quarter of a hundredweight without yielding. It was this paper which largely contributed to the winning of the *Grand Prix* by the Oxford Press on that occasion, as well as a lion's share of the other prizes awarded to British publishers.



THE annual railway returns for the United Kingdom show that there were over a thousand million third-class passengers on the railways last year, and but just over a hundred millions of first and second-class passengers combined. The third-class passengers paid £29,000,000 for tickets, while the other two classes together paid only £10,000,000.

UNDER the heading, "No Money in Modesty," the *Daily Mail* quotes from the *Spectator* that "there is one trait which invariably attaches to the exceptional young man in business,—he does not possess the Christian virtue of humanity." This is a sad testimony to the fact that commercialism and Christianity do not coalesce, which shows that commercialism tends to heathenism.

OF the six and a half millions of people living in London, not more than a million and a half ever

attend Christian worship. Few Christians appreciate the fact that there are thousands of people in London who have never even seen a Bible, and never heard the name of God, except in blasphemy. There is probably no other part of the world where there are so many heathen in the same space.

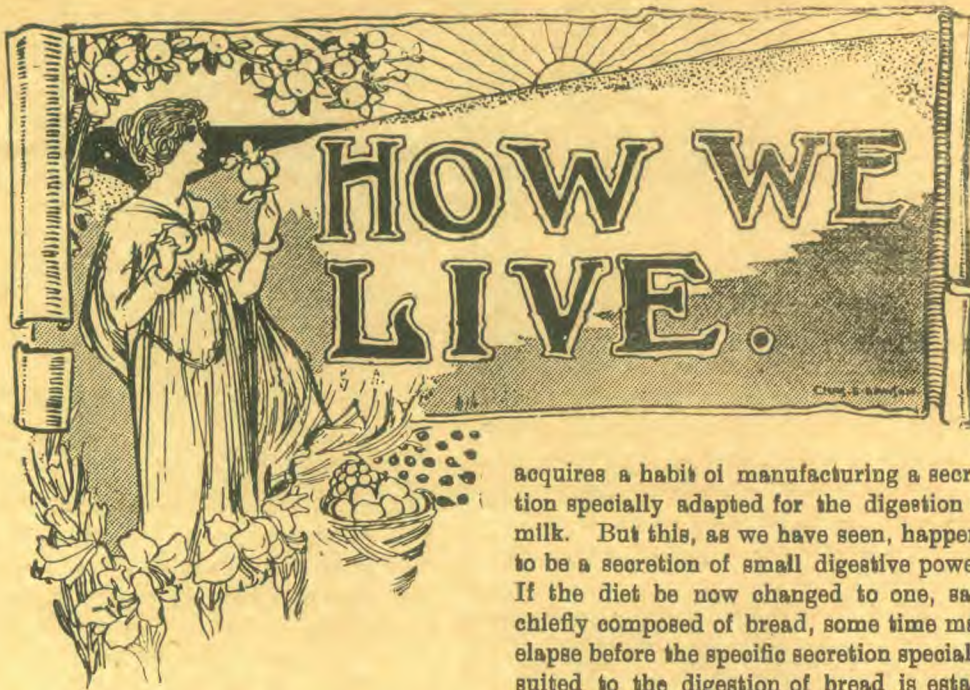
A REGULAR service of trains between Europe and Eastern Siberia has at length been established, and the journey from Paris to Peking can be completed in twenty-two days. It is a great achievement, and, like all modern "improvements," will be an important factor in the coming conflict which is to engage the whole world. Commerce and war are the two things to which everything is now made to contribute.

A NEW North German Lloyd steamer, the largest afloat, has just been launched at Stettin. Its displacement is 26,000 tons, with 40,000 horse power engines, and its speed is to be twenty-three and a half knots. The vessel is built to accommodate 775 first class, 343 second class, and 770 steerage passengers, and the crew will number 600 men. There are arrangements for mounting a number of guns, so that the vessel will serve as auxiliary cruiser in war time. Everything is done with a view to preparing for war.

THE *Methodist Times* says that "the Methodist Church is admittedly the most democratic of all the churches, and, if the Romish Church perhaps be excepted, it is the most perfectly organised Church in Christendom;" yet all its "organisation" does not prevent a great leakage in membership. The same column contains the statement that "the church has to deplore the loss of 12,371 members during the past year through removals, to say nothing of the 21,597 who are tabulated as 'ceased to meet.'" Life is the only real organisation, and it alone can cause growth.

DURING the late war in Africa, 34,582,760 pounds of jam and marmalade were consumed by the troops in the field. During 1900 every man in the field had an average of 80 pounds of jam, which means over a pound and a half a week. One can well believe, what one of the soldiers writes, that "many of us conceived an intense loathing for the stuff." The vast amount of this unnatural food that was consumed by the troops no doubt contributed materially to the sickness by which so many lost their lives. The making of fruit into jam simply converts a most wholesome article into something most indigestible and ruinous to the digestion.

WE have followed with much interest the discussion of Dr. Beet's case at the last Conference, because he has seemed to be following the line of truth; but there was one weak point in the defence of him by his friends. It was this, as stated by one of them: "Dr. Beet has never taught his special views on this question from the chair of theology at Richmond, and he never intends to. When he took the chair he laid down for himself a great principle. He said: 'Now, brethren, I am not going to discuss with you in my official position any questions upon which there may be differences of opinion in Methodism. I will speak of those essential doctrines of the evangelical position upon which we are all agreed.' And he has rigidly kept to that position." If the doctrine which he has published had in it vital truth, it ought not to have been withheld from all the people; and if it had not, it was not worth writing a book about.



INTELLIGENCE CONTROLLING DIGESTION.

THERE is food for much thought in the following statement by the author of a recently-published work on Food and Digestion, showing as it does that the life that organises, the Intelligence that controls the unconscious plant, in drawing from the soil the proper food elements, guiding its rootlets in the search for water, is also working in our own bodies, apart from our consciousness, controlling the involuntary muscles, and directing each organ in the performance of its functions:—

One of the factors mainly concerned in producing gastric secretion is a chemical one, the active agents being the chemical constituents of the food. The remarkable fact has recently been elicited that the stimulus so created is not a general, but a *specific* one, each food calling forth a supply of those ingredients of the juice specially required for its own digestion. Some easily dissolved foods, for example, such as meat, produce a flow of juice large in quantity but poor in ferments; other foods, such as bread, which are more difficult of solution, cause a scanty but very concentrated juice to be secreted which is very rich in ferment; milk, again, which is one of the most easily digested of all foods, produces only a moderate amount of juice, and that of weak digestive power.

DIGESTIVE HABITS.

This capability of foods to bring about the secretion of a specific kind of gastric juice specially adapted to the requirements of their own digestion is of importance for this reason, that it enables "digestive habits" to be very readily established. Let us suppose, for instance, that a patient has been confined for some time to an exclusively milk diet. His stomach soon

acquires a habit of manufacturing a secretion specially adapted for the digestion of milk. But this, as we have seen, happens to be a secretion of small digestive power. If the diet be now changed to one, say, chiefly composed of bread, some time may elapse before the specific secretion specially suited to the digestion of bread is established, and meanwhile dyspepsia may result. This may explain why sudden changes of diet are to be avoided.

"If," says Pawlow, "one alters the diet of an animal and goes on giving the new food, one finds that the ferments contained in the digestive juices accommodate themselves more and more every day to the altered diet. If, for example, one feeds a dog for some weeks on milk and bread only, and then changes to a purely meat diet, which contains much more proteid and almost no starch, one observes a gradual increase in the proteid ferments of the pancreatic juice. The capability of digesting proteid increases day by day, whilst, conversely, the starch-digesting power falls off. This adaptation takes place much more readily in some animals than in others. Where it does not easily occur, a sudden change of diet may produce considerable digestive disturbance."

THE BEST TONIC.

THE cold bath may be used with much benefit and pleasure as a morning plunge for its tonic effect. Before commencing the use of such a powerful measure, one should accustom himself to cold by the use of milder measures first, as the cold sponge, the cold towel rub, the cold spray, and the cold sitz. Having trained the system to react to these, the cold plunge can be used without any fear.

Another excellent tonic is the alternate hot and cold bath, or the hot bath followed by the cold pour. The hot bath is taken for ten to fifteen minutes. Then, the water being allowed partially to escape, cold water is let into the tub, the body being rubbed briskly as the cold comes in contact with it. Or at the end of the hot bath the patient stands up in the tub, while two or three pailfuls of cold water are poured over the shoulders.

Cold full baths and cold pours should not be used with small children, on account of their poor reaction; but tepid baths and moderately cool baths are highly beneficial. Children should be bathed frequently, the daily bath doing much to maintain health both of nerves and body.

HENRIETTA BRIGHOUSE, M.D.

DEFENCE AGAINST GERMS.

"A LARGE majority of those germs which cause disease in the human being gain an entrance to our bodies by means of contaminated air, water or food. Aside from the precaution which one will naturally take by keeping aloof as much as possible from contagious diseases, one must depend upon his vital resistance as his best defence against germs which are carried in the air. We are not so much at their mercy when it comes to the question of food and drink, for every one knows that boiling will kill any disease germ in existence. Thousands of persons are prostrated upon beds of sickness, and other thousands carried to their graves, because they did not give attention to this simple precaution. If compelled to use water of questionable purity, *boil* it and thus save yourself a doctor's bill or perhaps your life."

A NATURAL METHOD.

IT is wonderful what advance the science of medicine has made in the past decade. Now consumption is to be treated by nature's own methods. The patients are to live in tents; these are to be circular in form, and are to have an open fire in the centre. No matter how cold the weather, it is expected that the consumptives shall live in these tents during the entire time. They will have an abundance of felt blankets, felt sleeping boots, and a jug of hot water, and will be allowed to eat three hearty meals a day.

This open air life is expected to effect a cure. The patients will have nothing of the worries of the ordinary life, and only enough of its work to cause them to sleep well at night. And they will be almost sure to sleep well from the effects of the open air. Such a life quickly fortifies the bodily powers of these patients. It is said that the skin, hair, and nails toughen and thicken, and that pulmonary catarrh stops, hemorrhages cease, and that the consumptives are entirely cured.—*Farm and Fireside.*

THE DUTY OF CHEERFULNESS.

MOST persons will declare that if a man is not naturally cheerful he cannot make himself so. Yet this is far from being the case, and there is many a man who is at present a weary burden to

his relatives, miserable through the carking care of some bodily ailment, perhaps, or some worldly misfortune, who if he had grown up into the idea that to be cheerful under all circumstances was one of the first duties of life, might still see a pleasant enough world around him. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets.

On the other hand, the man who can laugh, keeps his health, and his friends are glad to keep him. To the perfectly healthy, laughter comes often. Too commonly, though, as childhood is left behind, the habit fails, and a half-smile is the best that visits the thought-lined mouth of a modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh.—*Selected.*



FATHERS AND MOTHERS IN ISRAEL, AND THE MISSIONARY CAMPAIGN.

MARY greatly marvelled at the wonderful words with which Simeon, by the Holy Spirit, spoke concerning the child Jesus. But as her mother heart thrilled with joy at the thought of the great honour and privilege which were hers, Simeon said, "Yea, a sword shall pierce through thy own soul also." It cost that mother something to give up her child to be the Saviour of the world.

As the call comes now from the ends of the earth for consecrated and mature youth to plant the standard of the cross in new fields, many a parent is being brought to the test. Fathers and mothers in Israel are to be brought into this missionary campaign in a very definite and personal way. Will they say to their children, "Go forth, in the name of the Lord, to save this perishing world," or will fond hearts cling to them, and hold them back from the needy fields?

It means something to any true heart to see the loved ones go far away. The thought of the separation is a painful one. There is one side of this matter, however, that we must face. When the work of witnessing is done, the Lord will come. Because we have so long held back from the work of witnessing, the coming of the Lord has been delayed, fathers and mothers in Israel have been growing old and grey, and now they face the fact that they can scarcely hope to prolong their days till the work is done. The separation must come. The home circle will be broken.

It is to me one of the most pathetic things in the world to see the passing generation of advent believers, the older fathers and mothers in Israel, with their grey locks and bent forms, still travelling in the wilderness of this world. Then to think it need not have been; that if we had risen up in the strength of God, and sent the forces of the believers over the earth in one grand, world-wide missionary crusade, the work might have been finished ere this.

And now what? Shall the glorious victory be still further deferred by inaction?—A thousand times no. Our acceptance of the truth was an enlistment in a missionary campaign that must keep us in battle array until the Lord comes.

How often in national crises fathers and mothers have sent their sons to the front, because they believed in the national cause, and were willing to sacrifice for it. The old Spartan mothers girded their sons for battle with their own hands, and as they put the shield into the hands of the youthful warrior, they told him to come back with it or upon it.

Children of this world do these things for the cause of the kingdoms of this world. Shall the children of the kingdom shrink when God calls for the most precious gifts that can be given? It is a costly offering that any parent lays upon the altar of service when a youth, strong, vigorous, well-disciplined, consecrated, is sent forth to battle for the Lord. May the Lord give parents the grace to share in this blessed though painful sacrifice with the loving Father, who so loved the world that He gave His only begotten Son.

There is now and then an inclination to hold the workers back. The Lord must so roll the burden of the world upon us that youth and parents will respond unitedly to the call. After all, it is a little world. And then, too, loving thoughts travel ten thousand miles as easily as ten. It is worth something to know that the youth given up to service is representing the grace and love of the home circle and the power of the coming kingdom away out on the frontier line. And heaven and God's loving heart are equally near to all parts of the earth.

"Though sundered far, by faith we meet
Around one common mercy seat."

The Christian mother who knows that her son is thousands of miles from home, amid the coarse associations of army life, fighting to take the lives of men, in danger from enemies or from malarious climates, must indeed have an aching heart. How vastly different is it when the parent knows that the loved one is giving the life to save the lost, and to hasten the coming of Jesus in the clouds of heaven. O, we must hold back nothing from God, who has given all for us! It is a campaign to which we may heartily pledge our all till the victory is won. The work demands an ever-increasing army of youth to enter new territory and grapple with new languages. Will the fathers and mothers in Israel send them forth with blessings and benedictions, even though the sword of sorrow pierces the heart as the loved ones go?

W. A. SPICER.

THE RUSSIAN PEASANTRY.

THE Russian peasants are a striking example of restricted needs and self-supply. They buy very few articles of either food or clothing. Rye bread, cabbage soup, potatoes, or a porridge of buck-wheat or millet, form their usual dinner. On Sunday a dish of milk or eggs may be added. From time to time a sheep or pig is killed, and then there is a little meat. Only the richer families or those who live near the great towns drink tea, the poorer having tea only when they are ill, and the only article of every-day use which they buy is salt.

The clothing is altogether home-made. Each family grows the flax out of which the women make the linen. Every woman may not know how to fix the loom, but nearly all know how to weave. That very necessary winter garment, the sheepskin,—*polushoobok*,—is from their own sheep, as is the woollen cloth of which the overcoat is made.

The usual costume for a man consists of a white linen shirt worn over the trousers and belted in about the waist; the trousers are of the same coarse linen, and are worn with the ends tucked into the top-boots. But as a rule boots are worn only by the richer peasants, and even among them the old people keep them for Sunday wear. The general foot-gear is bast (or bark-fibre) shoes, the legs being wrapped in a bandage of linen or woollen, according to the season. The shoe-strings keep these leg-wraps from unfastening, and the trousers are tucked inside them. An overcoat with a girdle, a conical hat and a pair of warm gloves complete the outfit.

The women's dress is extremely picturesque. They wear a white linen shirt with long, full sleeves; over this a short, coloured skirt, and a long apron falling from the bosom; shoes or boots similar to the men's, but hats never; their heads are covered with a kerchief or shawl, which on Sundays is replaced by an embroidered head-dress for married women, while the girls twine bright ribbons in their own long plaits.

Nowhere, perhaps, has woman such a wide sphere of activity as in Great Russia. There she is the gardener, the dairymaid, the sheep-shearer, the spinner, the dyer, the weaver and the sewer of the cloth when it is woven. She works, moreover, beside the man in the field, in the wood and on the river. In several parts of Central Russia the men are compelled to leave the village for many months in the year to earn a little money, and at such times all the field work is done by women. Their home industries are various and of a high quality. In the small markets of the smaller towns, which are held once a week, one sees hundreds of peasant women selling garden, dairy, and poultry produce, as well as rolls of finest linen, table-cloths, towels, fine laces, and artistic embroideries.—*Selected.*

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ALTHOUGH no notes on the International Lesson appear this week, none will be omitted. The notes on the lesson following the one last issued will be printed next week, and will then be in good time for those who wish to make use of them in studying and teaching the lesson.

"THE COMING OF THE SEED."

THE coming of the seed is the harvest, for it is to the harvest that the farmer looks for the gathering of his seed. But something must precede that, namely, the gift of the seed. You may present a man a tract of land, but if he has no seed, it is useless to him. You must also give him the necessary seed. When the seed has been given him, it is of no use until it has been sown. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

THE harvest is the perfection of the seed. Christ is the standard of perfection, but it takes all who are His as children of Abraham to constitute the fulness of the coming of the seed. "The good seed are the children of the kingdom." The coming of the seed therefore means that there will be multitudes like Christ the first fruits. The perfect image and life of Christ are to be seen in thousands in all parts of the world before the coming of the Lord; for the harvest does not come until the seed is fully ripe.

It is evident that the coming of the seed depends on the sowing. Here is a lesson from the seed, that needs to be laid to heart. We have all read the pretty story about the handful of wheat found in the hand of a mummy that had been dead and buried in a pyramid for hundreds of years, —how that the wheat that had lain buried so long was sown and yielded a harvest. It is only imagination, for there is no truth

in it. It is impossible for seed to germinate after lying idle so long. Thirty years is the longest time that any known seed will retain its vitality. Some will retain it only three or four years. If the seed does not fall into the ground and die before that time, it must abide alone. It has lost its opportunity.

So there are many people who have lost the opportunity of their lives. They have hesitated to receive light, and have shunned responsibilities that would have developed their character, until finally they have lost the capacity for growth. What a sad condition!

In a talk at the late Keswick Convention, Dr. A. T. Pierson called attention in the following words to a most alarming state of things in the Christian church, and its cause:—

"There is no more awful apathy than that which exists with regard to doubt. I was born in 1837, and I have seen grow up a most amazing and colossal fabric of infidelity in the Church of God; and it almost seems as though the people are apathetic and lethargic with regard to it. Christ outlined the whole history of modern criticism when He said: 'If ye had believed Moses, ye would have believed Me; but if ye believe not his writings, how shall ye believe my sayings?' They began by assailing the authenticity of the writings of Moses; they then assaulted the words of the Prophets; and they then assaulted those of Jesus Christ. Now they are not persuaded that He rose from the dead. You have the whole history of all this opposition unveiled in the warnings of Jesus Christ. In my youth a man would not have been tolerated in the Church as a layman who held doctrines now taught by professors in theological seminaries. Apathy about doubt is one of the most awful signs of decadence in the Church of God."

A premium has in these last days been set upon doubt, and most people seem to fear nothing so much as simple belief. This is the working of the so-called Higher Criticism, which, however "high" it may begin, invariably tends downward.

LIGHT OUT OF DARKNESS.

THE work of creation shows us the Gospel; in it we learn God's way of working. "God who commanded the light to shine," not *into*, but *out of* darkness, hath shined in our hearts." When we understand the simple lesson taught in these words, and believe that God calls the light out of darkness, the darkness will not be dark to us, discouragements will not be able to discourage, nor death to kill; but we shall be able to say, "Thanks be unto God which always causeth us to triumph."

The glory streaming from the cross of Christ shines out of the thick darkness. In all His previous encounters with the enemy, there had been a clear path of light between Christ and the Father. But the dense darkness enveloping the cross, the thick cloud of our transgressions, shut out even the light of the Father's countenance, and drew forth the exceeding bitter cry, "My God, My God, why hast Thou forsaken Me?" The eternal light of the universe was the hour of its thickest darkness.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

"Moses drew near unto the thick darkness where God was." For a time he was swallowed up in the darkness, but he emerged from it transfigured, with his face shining with the glory of God. "Clouds and darkness" are round about the throne of glory, and to God "the night shineth even as the day." Those who learn this lesson, though they may seem for a time to be overwhelmed by the clouds of sorrow, and darkness of trial, will come out triumphant with shining faces, and a powerful testimony.

The Ministry of Reconciliation.—God has committed unto us "the ministry of reconciliation"—of breaking down the enmity and hatred of mankind, and winning souls to Him. "God was in Christ, reconciling"—drawing—"the world unto Himself." Men may resist His drawing, yet all have been "made nigh by the blood of Christ." The arms of Christ stretched out on the cross, have encompassed the universe, and now they close in, and draw all to Himself. In spite of the scorn, the scourging, and the spitting, His persistent love is drawing all to His heart.

EVEN so we, revealing God, who is in us reconciling the world to Himself, must be oblivious of hatred and persecution. This will be swallowed up in the Divine love that constrains us. In the battle, the good soldier, regardless of his own wounds, presses through all opposition that he may reach the heart of the foe. We also, to whom this ministry of reconciliation is given, must press through all hindrances, and all opposing forces, to reach the heart of the enemy, in order to speak comfortably, words of love that shall destroy the enmity, and bring the peace of God.