

PRESENT TRUTH

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

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THE FIRST BLOW OF THE REFORMATION.

THE festival of All-Saints was an important day for Wittenberg. The costly relics of the church were then displayed before the people, and a full remission of sin was granted to all who visited the church and made confession. Accordingly on this day the people in great numbers flocked to Wittenberg.

On the 31st of October, the day preceding the festival, a monk went boldly to the church, to which a crowd of worshippers was already repairing, and affixed to the door ninety-five propositions against the doctrine of indulgences. That monk was Martin Luther. He went alone; not one of his most intimate friends knew of his design. As he fastened his theses upon the door of the church, he proclaimed himself ready to defend them the next day at the university itself against all opposers.

These propositions attracted universal attention. They were read and re-read and repeated in every direction. Great excitement was created in the university and in the whole city.

By these theses the doctrine of indulgences was fearlessly opposed. It was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope, or to any other man. The whole scheme was a

farce, an artifice to extort money by playing upon the superstitions of the people, a device of Satan to destroy the souls of all who should trust to its lying pretensions. It was also clearly shown that the Gospel of Christ was the most valuable

was firm and sure. He had faithfully presented the doctrine of grace which would destroy the assumptions of the pope as a mediator, and lead the people to Christ alone as the sinner's sacrifice and intercessor. Thus was the elector's dream already

beginning to be fulfilled. The pen which wrote upon the church door extended to Rome, disturbing the lion in his lair, and jostling the pope's diadem.

The sin-loving and superstitious multitudes were terrified as the sophistries that had soothed their fears were rudely swept away. Crafty ecclesiastics, interrupted in their hellish work of sanctioning crime, and seeing their gains endangered, were enraged, and rallied to uphold the pope.

Luther's theses challenged discussion; but not one dared to accept the challenge. By the grace of God, the blow struck by the monk of Wittenberg shook the very foundation of the papacy, stunned and terrified its supporters, and awakened thousands from the slumber of error and superstition. The questions which he proposed in his theses had in a few days spread throughout Germany, and in a few weeks they had sounded

throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, but had not known how to arrest its progress, read the propositions with great joy, recognising in them the voice of God,



LUTHER NAILING HIS "THESES" TO THE CHURCH DOOR AT WITTENBERG.

treasure of the church, and that the grace of God therein revealed, was freely bestowed upon all who should seek it by repentance and faith.

God was directing the labours of this fearless builder, and the work he wrought

They felt that the Lord had graciously set His hand to arrest the rapidly swelling tide of corruption that was issuing from the see of Rome. Princes and magistrates secretly rejoiced that a check was to be put upon the arrogant power from which there was no appeal.

Yet there were some who doubted and feared. The prior of Luther's order, frightened by Tetzel, came to the Reformer in great alarm, saying, "Pray do not bring disgrace upon your order." Luther had great respect for this man, and was deeply affected by his words, but rallying he replied, "Dear father, if the thing is not of God, it will come to naught. If it is, let it go forward."

But the reformer had more bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. "Who does not know," he responds, "that we can seldom advance a new idea without an appearance of pride and without being accused of seeking quarrels? Why were Christ and all the martyrs put to death? Because they appeared proud despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first consulted the oracles of the old opinions."

Again he declares: "What I am doing will not be effected by the prudence of man, but by the counsel of God. If the work is of God, who shall stop it? If it is not, who can forward it? Not my will, not theirs; not ours; but Thy will, Thine, holy Father who art in Heaven!"

Luther had been urged on by the Spirit of God to begin his work; but he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came in upon him like an overwhelming flood; and they were not without effect. He had felt confident that the leaders in the church, and the philosophers of the nation, would gladly unite with him in efforts for reform. Words of encouragement from those in high position had inspired him with joy and hope. Already in anticipation he saw a brighter day dawning for the church. But encouragement had turned to reproach and condemnation. Many of the dignitaries both of the church and of the State were convicted of the truthfulness of Luther's theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would be virtually to undermine the papal authority, to stop millions of streams now flowing into her treasury, and thus greatly curtail the extravagance and luxury of the Romish leaders. Furthermore, to teach the people

to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne, and eventually destroy their own authority. For this reason they refused the knowledge tendered them of God, and arrayed themselves against Christ and the truth by their opposition to the man whom He had sent to enlighten them.

MRS. E. G. WHITE.

GOD'S BEST.

God has His best things for the few
That dare to stand the test;
God has His second choice for those
Who will not have His best.

It is not always open ill
That risks the Promised Rest;
The better, often, is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest;
'Tis not Thy blessing, Lord, I seek,
I want Thy very best.

And others make the highest choice,
But when by trials pressed,
They shrink, they yield, they shun the cross
And so they lose the best.

I want in this short life of mine,
As much as can be pressed
Of service true for God and man;
Help me to do my best.

I want to stand where Christ appears
In spotless raiment dressed;
Numbered among His hidden ones,
His holiest and best.

I want among the victor throng,
To have my name confessed;
And hear my Master say at last,
"Well done; you did your best."

Give me, O Lord, Thy highest choice;
Let others take the rest;
Their good things have no charm for me
For I have got Thy best."

—Selected.

"WHENS AND WHYS."

WHEN Christ has said, "The Sabbath was made for man," WHY should any of His professed followers contend that it was made for the Jews only?

WHEN the Sabbath was made it was to be a memorial of God's creative work (Gen. ii. 2, 3; Ex. xx. 8-11); then WHY should it cease to exist as long as His creative work remains? See Ps. cxxxv. 13.

WHEN the Lord wished to impress upon man the difference between Himself and the heathen gods, He always referred to the fact that He is the One that made the heavens and the earth (Isa. xlii. 5; xlvi. 12, 13; Acts xvii. 24; Rev. xiv. 7), thus giving the facts on which the Sabbath commandment was based. WHY, then, should the memorial be abolished while the facts still continue?

WHEN the Israelites came out of bondage, and before they received the ten commandments at Sinai, they were told that the seventh day "is the rest of the holy Sabbath unto the Lord;" that "this is that which the Lord hath said;" and they were required to "keep" it (Ex. xvi. 22-30): WHY did the Lord tell them that it was the Sabbath, and require them to keep it, if it did not exist before the law was spoken at Sinai?

WHEN the ten commandments were given, WHY should nine of them be of perpetual obligation upon all the nations of the earth, and one—the Sabbath commandment—given only to the Jews, and this only from Sinai to Calvary?

When the Scriptures plainly teach us that Jesus Christ is the Creator of all things (John i. 3; Col. i. 16); the Deliverer of Israel from Egyptian bondage (Ex. xxiii. 20-23; 1 Cor. x. 4); the same One who spoke the law from Sinai (Ex. xx. 2); and the Redeemer of the world (Isa. xliii. 7, 11; xlv. 6); WHY should not we honour Him by keeping as the memorial of His creative work, the Sabbath which He made, blessed, sanctified, and kept?

A. T. JONES

RULES FOR BIBLE READING.

1. Never open the word of God without remembering that you must be tried by it at the judgment-seat of Christ.

2. When you read the Scriptures, let not your attachment to the systems or the sentiments of men obscure their meaning or induce you to pervert them.

3. When you discover any truth in the Bible, receive it with candour, maintain it with meekness, and avow it with courage.

4. When you discover any duty in the Bible, meet the discovery with a cheerful obedience.

5. In your daily perusal of the Sacred Volume receive its doctrines with a lively faith, practise its duties with a holy boldness, and pray for divine grace by which these doctrines and these duties may become the fountains and the streams of genuine Christian discipleship.

The Bible unfolds the consoling doctrine and the directing precept; the warning threat and the cheering promise; it exposes our guilt, proclaims our danger, and reveals our duty; it condemns to justify and justifies to condemn no more.

For the dead it speaks life and to the living it reveals immortality.

It makes the weak strong and to the strong it increaseth strength: it invites inquiry and amply rewards the honest inquirer; it holds up a guiding star through the pilgrimage of life and extends the horizon of our moral existence into the boundless ocean of a happy eternity.—Selected.



"CHRISTIANS AND THEATRE-GOING."

"I SHOULD be very thankful if you would assist me in the following questions:—Is there any harm in going to the theatre? Is it a suitable place for a Christian? The subject at our Sunday-school class meeting lately was theatre-going, and most of our scholars seem to think that there is no harm in the theatre, which I myself could not agree with. There was one who said that the theatre was established six hundred years before Christ. If you have any account of it, I should be very thankful for your statement."

I am very glad for the privilege of answering this question, for I know that it is one that exercises the minds of a great many people, both young and old.

I will note the last part of it first. There is no doubt that the theatre is much more ancient than six hundred years before Christ, as ancient history, especially Grecian history, abounds with references to plays and to the stage, and actors. In fact our word "hypocrite" is simply the Greek word meaning one who acts a part on the stage. Hypocrisy is the actor's art. However, the matter of time has nothing whatever to do with the question. Sin does not become righteousness with age. We have positive evidence of idolatry more than sixteen hundred years before Christ, but that does not make it right. Murder and lying date from four thousand years before Christ, but they are just as wrong as though they were introduced only yesterday.

The only thing that really concerns us is, What is the effect of the theatre both upon the actors and the attendants? Even the strongest apologists for the theatre, those who are the most intimately connected with it, admit that it is demoralising in its tendency, and that, too, without reference to the class of plays. We can pass by the depraved exhibitions, which,

by the way, constitute by far the largest part of theatrical representation, and take into consideration only the better class of plays. Even these are demoralising, first of all to the actors themselves, who live in an unreal world. I am not making any charge against the morality of actors, I am only speaking of the inevitable tendency of the stage. It is the truth, admitted by those who know most about the matter, that it requires much more power of resistance, to live a moral life as an actor, than in almost any other calling; and that in general there is more laxness, to say the least, in the theatrical profession, than in any other.

This comes from the very nature of the case. The fact that our word "hypocrite" is the ancient Greek actor is significant. A solid character cannot be built out of nothing, out of untruth. The effect of the theatre on those who attend cannot be other than demoralising, because their minds are always wrought up to an unnatural pitch of excitement. The effect is precisely the same kind as that of drinking intoxicating liquors. It is self-evident that if nothing were displayed on the stage except the events of ordinary, every-day life, it would have very few if any devotees. People go to the theatre to see something extraordinary.

Even if everything exhibited were possible, and had actually occurred in real life, yet the fact remains that the sum of it all is an exaggeration, since the striking incidents in a score of lives are made to appear as occurring in a single life. People go to a theatre to be excited and stimulated; and the effect of a mental stimulant is as bad as that of a physical one. It always results in a reaction. In time something stronger is required, and there is less and

less relish for plain food either for mind or body. False views of life are presented, or if in any case there is an exact representation of real life, it is of its worst side. Therefore we may truly say that at the very best the theatre represents that vanity from which the Psalmist prayed the Lord to turn away his eyes; and we should do likewise.

It is right that the mind should be drawn out to view wonderful things, that the conception should be enlarged, but this can be done by truth far better than by falsehood. The truth as revealed in the Bible and in nature is far more wonderful than anything that the wildest flights of human imagination can conceive. There is not a faculty of the mind that cannot be developed and strengthened by the contemplation of truth. But falsehood tends only to narrowness and weakness.

A MULTITUDE OF CAPTIVES.

"Being a constant reader of your valuable paper, and having derived great help and blessing from its 'Private Corner,' I should be glad if you would give me some information on the following:—

"Matt. xxvii. 51-53 says, 'And behold the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent and the graves were opened; and many bodies of the saints which slept arose and came out of their graves after His resurrection, and went into the holy city, and appeared unto many.' Now, can you please tell me what became of them? Did they die, or did they take part in the ascension?"

THE verses that you have quoted are all that the Bible contains directly on this subject. There is no other specific reference to those who were raised at the crucifixion of Christ. However, there is a very plain statement made in Eph. iv. 8, which enables us to come to a very clear understanding of the matter. The text reads that when Christ "ascended up on high He led captivity captive, and gave gifts unto men." The margin has it, "a multitude of captives." Thus we know that when Christ ascended to heaven, He took with Him a multitude of captives redeemed from the grave as proofs of His power over death and the grave. That multitude, brought up from the graves and made immortal, and taken to heaven, stands as a demonstration of the fact that Christ has the keys of death and the grave. They are evidences that He died and rose again, not for Himself, but for the world. In them is demonstrated the truth that the resurrection of Jesus means the resurrection and immortality of all the righteous.

Now while the record in the Gospel says nothing more concerning those who came from the grave at the crucifixion of Jesus than the mere fact that they appeared unto many, the fact that when He ascended on high, He took a multitude of captives with Him, makes it very evident that those mentioned by Matthew must have been among the number, for it is not reasonable to suppose that those saints were left to go back into the graves, and some others taken.

The item is of more than passing interest. It was not recorded merely as a matter of curiosity. Everything in the Bible is for practical use in every-day life; and this shows us what is the lively hope to which we are begotten by the resurrection of Jesus Christ from the dead. It shows us that even now, before the coming of the Lord, and before this mortal puts on immortality, and this corruptible incorruption, it is possible for human flesh to be delivered from the "bondage of corruption." The life of Jesus may be made manifest in our mortal flesh; for the Spirit that is given to dwell in us, is the Spirit which quickens our mortal bodies. Rom. viii. 10-11. Therefore "unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

ONLY A SHADOW.

EVERY shadow of darkness, every cloud of gloom, every fear of whatever kind is simply the shadow of death and of the devil. He has cast his hellish shadow over the world. Now, as Zacharias prophesied by the Holy Ghost at the birth of his son, the Lord has visited us and delivered us out of the hand of our enemies that we "might serve Him without fear."

He hath delivered us from every tremor of fear, and hath sent the Dayspring from on high "to give light to them that sit in darkness and in the shadow of death." If you have His life you have His light. What is there to be afraid of? To the one in Christ death itself is only a shadow. The sting is gone. Satan can cast the shadow over him, but there is nothing in a shadow to be afraid of. He is delivered from the power of darkness. He is going through an enemy's land, whose weapons are all broken. He is going into a nest of scorpions, whose stings have been removed. He is going into a prison house, the key of which is held by One who loves him.—*Sol.*



THE WORD OF SALVATION.

(Heb. ii. 1-7.)

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [Him]; God also Himself bearing [them] witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to His own will? For unto the angels hath He not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the Son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands."

QUESTIONS ON THE TEXT.

1. WHAT is the conclusion, drawn by the contrast in the first chapter between Christ and the angels?
2. What about the Word spoken by angels?
3. What did transgression of it bring?
4. But what has the Lord spoken?
5. By whom was it confirmed?
6. Who bore witness with them?
7. Why was the preaching of the Gospel committed to men rather than to angels?
8. What questions are asked about man?
9. What statements are made concerning him?
10. What has man received, that the angels have not?

TOPICS SUGGESTED BY THE TEXT.

"THEREFORE." This word throws us back on what precedes, as the basis for what follows. It is a great mistake, especially in the Gospels and Epistles, to begin to read any chapter without reference to the preceding chapter. Any reading of the Bible is better than none at all; but whoever would get full value for his reading must watch the connection closely, and think. And, by the way, the only real way to think when one is reading the Bible is to keep still and let every detail of the text make its own impression on the mind. In this case we must bear in mind that we are just passing from a consideration of Christ's superiority to the angels, and of the Word which God has spoken to us by Him.

VERY close attention must be given to the first three verses of this chapter, or the wonderful truth that they contain, and the connection of the idea with what precedes and follows, will not be perceived. There is a double contrast—first between the speakers, and second, between the things

spoken. It is easy to see that the word spoken by the Lord must be of the highest significance, demanding greater attention than that spoken by angels; but what about the word spoken? We are plainly told that the Lord spoke "so great salvation." Of what the angels said, we are merely told that it was "steadfast," and that "every transgression and disobedience received a just recompense of reward." Now the words "transgression and disobedience" imply a commandment given; and our minds instantly recur to Stephen's arraignment of the Council, as men "who have received the law by the disposition of angels, and have not kept it." Acts vii. 53. So we see that not only are angels as speakers contrasted with the Lord, but the commandment is set over against the word of salvation from disobedience to that commandment. Thus, if every transgression and disobedience of the word spoken by angels received its full measure of punishment, what hope of escape is there if we neglect the word spoken by Christ, which, if heeded, would save us? That is to say, If when we are offered salvation, and that, too, by the Lord, we reject it, no hope is left; "for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12

THIS word of salvation was at the first spoken by the Lord. Recalling the first three verses of the first chapter, we are reminded that the word of salvation is the word of power that upholds all things. The salvation is as great as the universe. The promise of our salvation, if we believe, is exactly the same as the assurance that all the suns and worlds that God has created will be preserved by Him. God has sworn by Himself, pledging His own existence for our salvation; but all things depend on Him; therefore if He were to allow a single trusting soul to perish, the whole universe would go to destruction. So we have the call, "Sing, O ye heavens; for the Lord hath done it; shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein; for the Lord hath redeemed Jacob, and glorified Himself in Israel." Isa. xlv. 23. Because not one of the stars escapes the care of Him who is great in might and strong in power, His people cannot say, "My way is hid from the Lord, and My judgment is passed over from My God." Isa. xl. 26, 27.

THE AUTHORITY FOR PREACHING THE WORD.

THE word of salvation which was first spoken by the Lord "was confirmed unto us by them that heard Him." No person needs any other commission for preaching salvation according to the ability that God

has given him than this, that he has himself heard it. Whoever hears the word is authorised to pass it to his neighbour. "The Spirit and the bride say, Come. And let him that heareth say, come." Rev. xxii. 17. Peter and John said, "We cannot but speak the things which we have seen and heard." Acts iv. 20.

God bears witness with all such. "For it is not ye that speak, but the Spirit of My Father which speaketh in you." Matt. x. 20. He "confirmeth the word of His servant." Isa. xlv. 26. When His people speak His Word,—and "he whom God hath sent speaketh the words of God," (John iii. 34), and nobody has any right to speak otherwise than as God Himself (1 Peter iv. 11),—whatsoever they bind on earth is bound in heaven. That word is for ever settled in heaven, and cannot fail.

WHY THE WORD OF SALVATION WAS NOT GIVEN TO THE ANGELS.

"FOR unto the angels hath He not put in subjection the world to come, whereof we speak." This reveals the fact that "the world to come" is the subject of discourse. The casual reader may ask, "Where has it been mentioned?" The answer is, In the first chapter, verses 10-12: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish; but Thou remainest; and they shall all wax old, as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed." When a garment becomes old, and is folded up and changed, it is obvious that a new garment follows. So when the old earth is changed like a garment, we know that it means the new heavens and new earth, wherein dwelleth righteousness.

But what about this "world to come, whereof we speak"? The plain statement is that it has not been put in subjection to angels, and the equally plain statement follows that it was put in subjection to man. The proof of this is found in the declaration that when man was made, and crowned with glory and honour, he was set over the works of God's hands. He was made to have dominion, he was given "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i. 26. Someone may say, "That says nothing about the world to come, but only the world that was in the beginning." Well, the world that was in the beginning was the new earth, and it is the new earth for which, according to God's promise, we look. So the world to come is the world that was. "Whatsoever God doeth, it shall be for ever." God never takes back a gift; therefore the fact that the new earth was in the beginning made subject to man's dominion is

positive proof that "the world to come, whereof we speak" has been put in subjection to him.

Now for the final point in this week's study. What is the force of the declaration that the world to come has not been put in subjection to angels? If we note the connection carefully, we shall see. We have just been told that the word of salvation that at the first began to be spoken by the Lord has been committed to men. "He has committed unto us the word of reconciliation; we are ambassadors therefore on behalf of Christ, as though God were intreating by us." 2 Cor. v. 20. Not to angels has this word been committed, because the world to come has not been made subject to them. "The earth hath He given to the children of men," and therefore to men is committed the work that will result in its restoration. And this leaves this thought with us, to be meditated on for a week, that the power of the Gospel message is identical with the power that created and upholds the world, and which will renew it. Here is comfort for both speaker and hearer. The one who hears the word may know that its power to renew him is the same power that made and upholds the worlds; and when he passes it on he is assured that if he speaks God's word faithfully, he is made a fellow-worker with God in creation and redemption.

JUST LIVE THY LIFE.

Just live thy life in full content,
Do all thy best with what is sent.
Thou but receivest what was meant.
Just live thy life.

Just live thy life. Be not in fear,
The strength of wrong shall disappear,
And right is ever drawing near.
Just live thy life.

Just live thy life. Seem what thou art,
Nor from simplicity depart,
And peace shall come upon thy heart.
Just live thy life.

—J. L. Stockton, in *Boston Transcript*.

HOW THE SPIRIT IS HONOURED.

THAT "out of the abundance of the heart the mouth speaketh" is a law of nature, and is true of the creature because it is true of the Creator. God must reveal Himself. "The only-begotten Son, who is in the bosom of the Father, . . . the Word made flesh, . . . He hath revealed Him." "He that hath seen Me hath seen the Father." And as the Son reveals the Father, so the Spirit reveals the Son: "The Spirit of truth, which proceedeth from the Father, He shall testify of Me." "He shall glorify Me, for He shall take of Mine, and shall show it unto you." This was not a new function of the Spirit,

true only of New Testament times. Just as in earth's earliest ages the delights of Wisdom, the Son, the Word, were found in revealing Jehovah to the sons of men—so the Spirit rejoiced in those earliest ages to reveal the Son, the Man who is the Prototype of man. And all through the events which He impelled holy men of God to record in Scripture, He was anticipating in history, and type, and prophecy, the words of Jesus: "He shall take of Mine, and shall show it unto you."

Many devout souls are exercised by the desire to honour the Spirit, and they think to do so by praying to and testifying of the Spirit. Some even speak of preaching the Spirit. How, then, are we to honour the Spirit? Just as in the days of His flesh Jesus was honoured by those who listened to Him as the Messenger of the Father, and obeyed His message, so the Spirit is honoured by those who receive Him as the Messenger of the risen and ascended Lord, and obey His testimony.

Jesus sought not His own glory, but the glory of Him that sent Him. He came in His Father's name, and they who received Him not, dishonoured the Father who sent Him. In like manner, the Spirit is sent by the ascended and glorified Son, and is honoured only so far as His testimony to the Son, through the written Word and the preaching of the Gospel, is believed and obeyed.

Neither the Son nor the Spirit seeks a personal glory apart from the glory due to the Godhead. When Jesus prayed, "Father, glorify Thy Son," it was "that Thy Son also may glorify Thee." That was the all inclusive purpose for which He came. That is the ultimate purpose of His high-priestly ministry in heaven and of the Holy Spirit's ministry on earth.

We truly worship the Son and the Spirit, then, and only then, when we worship God—Father, Son, and Spirit—one God. The Spirit testifies of Jesus; Jesus died and rose to bring us to God. If we honour the Son, it is as the Sent One of the Father. If we honour the Spirit, it is as the Promise of the Father, received from the Father, and sent forth by the Son of His love.—*Selected*.

LET us remember that each day is ordered by almighty love, and brings with it that measure of the bitter and the sweet which, according to the judgment of infinite wisdom, is most conducive to our true peace and welfare.—*Krummacher*.

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"Oh, that we could always think of God as we do of a friend, as one who unfeignedly loves us, even more than we do ourselves."

"BUT IF NOT."

THERE is in the third chapter of the book of Daniel a marvellously beautiful picture of simple faith in God. Its exquisite beauty lies in its word-cus blending of lights and shades, which brings out forcefully the negative, as well as the positive, side of faith.

Three Hebrews are asked to pay homage to a king, whose captives they are, by an act of heathen idol worship. They are men of heart convictions and strong characters; they love God so intensely that they cannot conceive of such a thing as duplicity in worship. They are humbly-minded men, readily taking any place of service, and faithfully executing any work with all due honour to the king, but worship they can give to none but God.

Their refusal is maliciously reported to the king, being construed as disloyalty, and they themselves are brought into his raging and furious presence. They are threatened by the king with matters of earthly gain and loss, as is still the way of human nature seeking selfish ends. Another opportunity will be given, and a "burning fiery furnace" awaits their refusal; "and who is that God" asks the arrogant monarch, "that shall deliver you out of my hands?"

An almost breathless admiration possesses us as we read the reply: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God Whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king." Positive and strong faith that, declared in a spirit of humble daring.

But faith goes further, and is not only strong but beautiful in its personal clinging to God. These men could trust for deliverance; but their faith was broader, and knew something that might be better than deliverance. Spirit-taught were they, for the Holy Spirit, if allowed to keep control, develops a faith that counts deliverance good if God gives it; but finds the better thing in trusting and obeying Him if He does not grant deliverance.

It is sweeter and better to true and mature faith to be right with God than to have any deliverance from His hand. So felt the three Hebrews, and the sublime negative of their faith sounded forth in those three small words—"But if not." If deliverance came, that haughty king and his heathen subjects should see their God and His power, and they would rejoice; for they knew He was "able to deliver." "But if not;" if their God did not choose thus to show Himself; if He should not count this a wise occasion for a mighty deliverance, then they would still take the path of lesser glory before men, and feel assured of greater glory before Him. Spirit-filled and Spirit-taught men are ever so. There is a sublime audacity to

the faith which He imparts, and He trains it for occasion.

It is not simply a faith that is willing to lose all, it is a faith that has nothing to lose, and counts everything gain that can possibly come, while it presses unwaveringly and uncompromisingly forward, true in word and act to its conception of God and His will. If they could do the will of God and be delivered from the hand of the king, they would rejoice. They were not absolutely sure of both, though their confidence covered both, but they could and would do the will of God. They knew Him, His will was clear; there was nothing else of vast importance—*The King's Messenger*.

KEPT BY THE WORD.

IN the Christian life everything depends upon the Word of God. It is true that God is able, and desires, to keep us from sinning; but this must be done through His Word. So it is written, "By the Word of Thy lips I have kept me from the paths of the destroyer." "Thy Word have I hid in my heart, that I might not sin against Thee." This is the way that God has appointed, and there is no other way to have this thing accomplished.

Nor is this way appointed merely because He arbitrarily chose that this *should* be the way, and then laid it upon men that this *must* be the way that they should go. His Word is the way of salvation and the way of sanctification (Christian living), because this is the way that the Lord does things; because this is the way that He manifests Himself. It was by His Word that He created all things in the beginning; it is by His Word that He creates men anew; and it will be by His Word that He will re-create this world and all things pertaining to it. "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." "Being born again, . . . by the Word of God." "And He that sat upon the throne said, Behold, I make all things new. . . . And He said unto me, It is done."

It is not only that the worlds were created by the Word of God; but they are also sustained by the same Word. "By the Word of God the heavens were of old, and the earth standing out of the water and in the water; whereby [by the Word of God] the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same Word are kept in store." So also it is not only that the Christian is created by the Word of God, but by that same Word he is sustained, nourished, and caused to grow. God holds up "all things" by His powerful Word. And the Christian is among this "all things" no less than any or all the worlds.

There can be no question whatever that all the worlds are held up, and held in their places, by the Lord. But it is not only all the worlds, it is "all things" that are held up and held in place by the Lord. And it is as true of the Christian as it is of any star in the firmament or any world on high. And as there can be no question that the stars and the worlds are held up and held in their courses by the Word of the Lord, so there can be no question that the Christian is held up and held in his right course by the Word of the Lord.

This is to be believed and depended upon by every one who professes the name of Christ. You and I can no more hold ourselves up and in the right way than can the sun or the earth. And as certainly as the worlds are dependent upon His Word, so certainly is the Christian to depend upon His Word. And when this is so, the Christian is kept in the way of the Lord as certainly and as easily as is any planet in the universe. It is written that He "is able to keep you from falling." And He says, "I will uphold thee with the right hand of My righteousness." "Yea, he shall be holden up; for God is able to make him stand."

O struggling, failing Christian, is not that Word which holds up great worlds able also to uphold you? Trust that Word. Depend implicitly upon it. Rest wholly upon it; and then you will find rest in it. Trust the Lord to hold you up, just as you trust Him to hold up the sun. His Word holds up the sun, and His Word is over and over to you, "Fear thou not; for I am with thee." "I will uphold thee." "I will keep thee, thou art Mine." "I will never leave thee, nor forsake thee." "I will never leave thee till I have done that thing which I have spoken to thee of."

"The Word of God is quick [living, R.V.] and powerful." "Powerful" means "full of power." The Word of God is living and full of power, to do for you, with you, and in you, all that that Word says. Believe that Word, trust it; for it is the Word of the living God. It is the Word of the pitying Saviour. "Receive with meekness the engrafted Word, which is able to save your souls." "I commend you to God, and to the Word of His grace, which is able to build you up." "Let the Word of Christ dwell in you richly." You "are kept by the power of God through faith." The power of God is manifested through His Word, and therefore it is His powerful Word. Faith comes by hearing the Word of God; therefore it is the faithful Word, the Word full of faith. Therefore when He says you "are kept by the power of God through faith," it is only saying in another way, You are kept by the Word of God "unto salvation, ready to be revealed in the last time." Believe that Word, trust it, and find its keeping power.

A. T. JONES.

THANKSGIVING HYMN.

O God! of every good Thou art
The greater good, the holier part,
The source, the sum, the soul;
The puls of joy, the breath of prayer,
The heart of hope, the cure of care,
The fountain and the goal.

Being and blessing take their start,
O Rock of Ages, in Thy heart!
All fresh springs are in Thee;
And Thou art, too, the one great goal,
To which Life's many currents roll
Like rivers to the sea.

Ere yet a cloudlet was unfurled,
Kindled a sun, or built a world,
Thou wert our God of grace:
Though hills wax old, and stars decay,
Thou wilt endure, our shield and stay,
Our sum and dwelling-place.

More richly than Thy goodness showers
The sky with stars, the world with flowers,
Thy gifts on us descend,
Our pathways crown, our souls renew,
Outcount our thoughts, surpass our due,
And seem to know no end.

The shadowed path, the broken sod,
Know well Thy footsteps, Son of God,
Thy pity, Son of men!
And sin-tossed hearts and wandering feet,
Encircled by Thy patience sweet,
Thy tender mercies span.

What can we render, Love Divine,
For gifts so great? Our lives are Thine;
Their best can only be
Law's righteous due, Love's tender claim;
The breath with which we praise Thy name,
Is but a gift from Thee.

O Thou in whose dear human face
Our God unveils His heart of grace;
O Jesus! still the same
As when a trembling sinner poured,
Low at Thy feet, her cherished hoard,
With love and tears and shame,—

Accept the hearts that can but plead
Their emptiness and utter need,
And that great love of Thine;
The longing, in the lack, discern,
And with Thy changeless merit turn
The water into wine!

—Annie R. Stillman, in *Christian at Work*.

SABBATH OBSERVANCE.

WHEN we come to consider the origin, scope, and intent of Sabbath observance, we are impressed with the strength of the principles underlying its perpetuity and obligation in all ages and among all classes of people. In the second chapter of Genesis and first three verses we have the record of its creation.

(a) "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." This made the seventh day the rest day of God. "He rested and was refreshed"—not from physical weariness, but refreshed in spirit, refreshed in quiet contemplation of the new world which He had brought into existence. By resting on the seventh day,

it became in the very nature of the case God's rest day, or Sabbath.

(b) "And God blessed the seventh day." The blessing of God upon the seventh day made that day blessed. The blessing of God upon a sinner separates him from his iniquity, and indeed makes him the blessed of the Lord. And so the Lord, in placing a special blessing upon the seventh day, separated it from all its fellows, from the other members of the cycle, and gave it a blessed character that it might be a blessing. Thus the seventh day became not alone God's Sabbath day, but it became God's blessed Sabbath day.

(c) Then God "sanctified it." To sanctify is to set apart, to separate, to a holy or sacred use. The question arises, To whose use did God set apart this holy day? Not for His own, evidently; for He had used it previous to this sanctifying process. Christ, the Author of the Sabbath, says, "The Sabbath was made for man." Hence in making the day holy, and in setting it apart for a holy use, the Creator had in view the good of man, and bestowed the Sabbath upon him as a heritage and blessing.

With a revelation of this truth, that the Sabbath was made for man, other propositions present themselves to the mind, suggestive of the great principles of perpetuity and obligation lying at the foundation of this institution. A few of these may be considered with profit.

1. The Sabbath was designed as a great memorial of creation. It was the birthday of the world. Just as long as the created works of God exist, the keeping of the Sabbath by the human family was designed to commemorate that event. Every recurring seventh day would be a reminder to them of the Creator of the universe, the Author of their beings, and would call forth from their hearts new expressions of prayer and praise to Him who is the beneficent Giver of all their blessings.

2. The Sabbath institution was designed for the whole race of mankind. This is proved by the fact that it was given to the father and mother of the race. In giving the Sabbath to Adam and his companion, God designed it for their children in every age.

3. The Sabbath originally was designed for a holy race. It was not given to Adam after sin entered, but before. It was set apart for his use while he still was in his purity and innocence. Had the dark shadow of sin never enshrouded the world, had Adam and his descendants always remained pure and holy, the Sabbath still would have been kept by them as the memorial of God. Thus, had sin never entered, and time continued until the present, if we who now exist had then existed, the whole world to-day, including ourselves, would have been observers of the one true Sabbath given to man at the beginning. And as the Sabbath was de-

signed for a holy race, the statement that men cleansed by the blood of Christ are above its claims is of little force. The vilest sinner in coming to Christ to-day, in the observance of the Sabbath of the Lord, is but following God's original purpose concerning the inhabitants of this earth.

4. The Sabbath is equally adapted to the needs of a sinful race. While the Sabbath originally was designed for man in his sinlessness, the change wrought by sin in the character of the human family did not change their relation to Sabbath observance nor the relation of the Sabbath to them. This is evidenced by the fact that the children of God after the fall were still required to keep His commandments and observe His rest day. Gen. xxvi. 5; Ex. xx. 8-11.

5. As the Sabbath was instituted before sin entered, it had no natural relation to the sin-offerings or types or ceremonies or sacrifices introduced into the ritual of the Jewish church in consequence of sin. Hence the expiration of those types, the abolishing of sacrifices, affected in no degree the perpetuity of the Sabbath institution.

6. The Sabbath was instituted before the Jews existed as a nation; hence it is in no sense Jewish in its origin or character. We must therefore conclude that as the Sabbath formed a part of God's great eternal purpose, related alike to all nations, conditions, climes, and countries, no local claims of time or nation could affect its far-reaching import or its everlasting perpetuity. As long as the handiwork of God shall be witnessed in the heavens above or in the earth beneath, the seventh-day Sabbath will stand as the great memorial of the creative work. No more could the birthday of an individual be changed than the birthday of the world. It must therefore be concluded that the Sabbath to-day is as binding upon the children of men as when instituted by the Lord six thousand years ago. To deny its claims is to deny the power of God. But to honour and revere the day which the Lord hath made is to honour and revere the Lord of the Sabbath, even our Creator and Redeemer.

F. M. WILCOX.

THE pilgrim disposition is to be in the world, but not of the world. Not that we should feel no interest in the things of the world. For though it is become a sinful world, and is therefore only a passage for the believing pilgrim, it is still his Father's world, and everything in it speaks of Him. We should gladly accept and enjoy with thanksgiving what is here offered to us; but we should as pilgrims be absorbed in nothing, in love with nothing, turned aside by nothing.—*Otto Funcke*.

I BELIEVE God never gives His people much of a victory over the world till He has left them to feel how great is its power over them.—*John Newton*.



THE WOMAN WHO WORRIED.

SHE looked for trouble every day
 And so, of course, it came her way.
 To worry was her dear delight
 From morn till noon, from noon till night.
 The paltry little pin-point things
 She harped upon like worn-out strings.
 She prowled for trouble round the house
 Much as a cat will hunt a mouse.
 Her temper twisted all askew—
 That is what worry drives one to.
 She lived a wretched, nervous life,
 Her thoughts with petty trifles rife.
 Until her face as wrinkled grew
 As an old cast-off leather shoe.
 The great world swung upon its way;
 She worried till her head was grey.
 The birds sang, but she could not hear;
 Her own complaining filled her ear.
 God painted for her wondrous skies;
 She did not even lift her eyes.
 He wove a carpet for her feet
 And brodered it with blossoms sweet.
 And she? Alack, indoors or out
 She fretted, fumed, and fussed about.
 She died before she ever knew
 That she had lived. The mourners drew
 A long sigh when she passed away;
 Grief, or relief? I cannot say.
 But O, alas! that women choose
 To look like wrinkled leather shoes!

—Lillian Ferguson.

TWO SECRETS.

HOW'S business, Eben?"
 The old man was washing at the sink after his day's work.
 "Fine, Marthy, fine!"
 "Does the shop look just the same, with the red geranium in the middle? Oh, how I'd like to see it with the sun shining in! How does it look, Eben?"
 Eben did not answer for a moment; when he did his voice shook a bit.
 "The store's never been the same since you left, Marthy."
 A faint little flush came into Martha's withered cheek. Is a wife ever too old to be moved by her husband's flattery?
 For years Eben and Martha had kept a

tiny fancy shop; then Martha fell sick and was taken to the hospital. That was months ago. She was out now, but she would never be strong—never be partner in their happy little trade again.

"I can't get over a hankering for a sight of the store," thought Martha one forenoon. "If I take it real careful I can get down there; 'tlan't so far. Eben'll scold, but he'll be delighted."

It took a long time for her to drag herself down-town, but at last she stood at the head of the little street where the store was. All of a sudden she stopped. Ahead, on the pavement, stood Eben. A tray hung from his neck on which were arranged a few cards of collar studs, some papers of pins, and shoelaces. Two or three holders were in his shaking old hand, and as he stood he called his wares.

Martha clutched at the wall of the building. She looked over the way at the little store. Its windows were filled with fruit, and an Italian name fluttered on the awning. Then Martha understood. The store had gone to pay her expenses. She turned and hurried away as fast as her trembling limbs would take her.

"It will hurt him so to have me find out!" she thought, and the tears trickled down her face.

"He's kept a secret from me, and I'll keep one from him," she said to herself. "He sha'n't know that I know."

That night when Eben came in, chilled and weary, Martha asked, cheerfully, the old question:

"How's business?"

"Better'n ever, Marthy!" answered Eben.—*Youth's Companion*.

"THERE CAME OUT THIS CALF."

ARON professed to be greatly astonished that the calf should come out; but of course the calf took its shape from the mould in which it was cast; and who prepared that mould but Aaron himself?

Do we not see just the same thing to-day?

Hear how that father laments over his son: "I could not have believed he would turn out so badly; he takes no notice of anything I say to him." But when he was a child he was allowed to have his own way if he only teased and cried long

enough. It was much easier to give the child what he cried for than patiently to teach him that he would never get anything by crying for it. Much easier, a few years later, to let him choose his own companions and follow his own pursuits than to take some care about these things, so as, at the same time, to keep his affection, and maintain a wise and firm control over him. The mould was made, and the result might have been expected.

Look at that mother, who is breaking her heart because her daughter is obstinately bent on marrying a godless young man! Yet the mother suffered her child to go where she would not have thought of going herself. True, the girl had professed conversion, but she was not taught how the Lord loves obedience, and how there can be no fellowship between light and darkness. "You know young people must have a little pleasure," was made the excuse for all sorts of worldly frivolity, and what has come out of the mould is nothing more than might have been looked for.

When Eli was very old he feebly remonstrated with his ungodly sons, and they did not heed him; but God's charge against Eli was that he did not restrain them, when he might have done it. 1 Sam. iii. 13. How different that which God could say about Abraham—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. xvii. 19.—*The Believer's Pathway*.

IN AN AVALANCHE.

THE sense of helplessness is said to be one of the most terrible parts of the experience of falling in an avalanche of snow. In writing of the dangers of the Alps in the *Pall Mall Magazine*, Mr. Harold Spender recounts the adventure of Mr. Gossett, who was actually covered up by a wave of snow which came from behind him and closed over his head. He managed to work himself to the surface, where he was so borne along that he could watch all that took place, although unable at the time to free or even to help himself much. This is his own story:

"I was on the wave of the avalanche, and saw it before me as I was carried down. It was the most awful sight I ever witnessed. The head of the avalanche was already at the spot where we had made our last halt. The head alone was preceded by a thick cloud of snow-dust; the rest of the avalanche was clear.

"Around me I heard the horrid hissing of the snow, and far before me the thundering of the foremost part of the avalanche. To prevent myself from sinking again, I made use of my arms much in the

same way as when swimming in a standing position.

"At last I noticed that I was moving more slowly; then I saw the pieces of snow in front of me stop at some yards' distance; then the snow straight before me stopped, and I heard on a large scale the same creaking sound that is produced when a heavy cart passes over hard-frozen snow in winter. I felt that I also stopped, and instantly threw up both my arms to protect my head in case I should again be covered up."

Mr. Gossett and three of his companions escaped. The other two were buried by the avalanche.

A SOUND MIND IN A SOUND BODY.

A THRILLING story of rescue from fire is told by P. G. Hubert, Jr. in *Scribner's Magazine* for October. The hero of it was Captain Vaughn of the New York Fire Department. The occasion of the brave act was the burning of the Hotel Royal.

From the roof of another building Captain Vaughn saw, across an eight-foot alley and a storey below him, a man standing quietly in a window, against a background of thickening smoke. Not a moment was to be lost, if he was to be saved.

Three men were with Vaughn on the roof. At a word from him they grasped his legs, and he threw himself over the edge of the roof in the vain hope of reaching the man. He could not do it.

Slipping as far as possible over the edge of the roof, he ordered the man to jump for him, with his hands out. He obeyed, and Vaughn caught him by the wrists. In a second a new danger faced them. Both Vaughn and his burden were heavy men, and those on the roof, tug as they would, could not stir the terrible weight. In a few seconds some or all of them were doomed to death on the pavement, six stories below.

Then Vaughn had an inspiration. Slowly he began to swing his man from side to side, each swing carrying him a little higher. In fewer seconds than it takes to read the tale this living pendulum came within reach of one of the men on the roof, who grasped him by the coat and pulled him over the coping. One is not surprised to read that the five men lay for minutes almost unconscious, and that Captain Vaughn was a month in an hospital after his fearful struggle.

Mr. Hubert says, and justly, that none but a trained athlete could have accomplished the rescue. But a mere athlete could not have done it—unless, indeed, a sound and well-trained body presupposes an able mind.



IN THE HEART OF AFRICA.

THERE is something better in Africa than wild beasts. In December 1892, I was looking for a place to build a house. I had permission from a certain chief to choose any site I liked. When I came to the summit of a hill I saw about six men sitting around a fire. They had drawn the branches of a tree over them and tied them together in such a manner as to form a shelter, and had built a fire and were comfortable. But when they saw us come up the hill, they looked at the little child and then at me, and pointed to the warm place at the fire, and then went out and stood in the rain and gave us the fire. It seemed to me such an unreasonable thing, when we were clothed and strangers, that they would voluntarily give us the preference. There is a wonderful amount of good in the African. I was so charmed with their actions that I decided to build the first house on that spot; and at this moment, unless it has burned down, there is a large brick house, the headquarters of an industrial mission, standing there.

Let me tell you another incident that shows the natural kindness of the African. I was anxious to go westward. The country to which I was going was a country where the white men are not allowed. The chiefs were powerful, and it was considered a very dangerous thing to go among them. After journeying some little distance, there came to me the brother of the chief. He was a muscular, active, fine-looking fellow. He came up to me with thirty men armed with spears and shields, and told me that if I went any farther they would kill me. I said to them, "Do you kill your friends in this country? I bring you a message from the Son of God. (For all the tribes believe in an unrevealed God). The Book of God says, 'Fear not them that kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell.' You are a big, strong man, with your arms and soldiers, but you are the man to fear. I have nothing to fear. You need not be in a hurry about killing me; you can kill me at any time you like, because I am not going away."

That chief changed on the spot. I was never more struck than with the change. It seemed that the Spirit of God had smitten him with conviction; and he led me to a hut, and told me I could say on anything I had to say. We spoke quite a long time. Seven days that man came and spent from about eight in the morning until the sun was falling. I should

have to talk quite a long time to tell you all of the conversation. I was amazed at his questions and far-seeing remarks.

As I taught him some of the sayings of Jesus Christ, he said to me, "What did the Son of God say that the chief should do?" I said, "I will tell you. He said that 'He who would be great among you, let him become the greatest servant.' That is the work of the chief. He must serve his people, not press his people down. I have come to this country to tell you this is grieving God." Over and over again he would say, "These words are great, great, exceedingly great. I have buried them in my heart." I would often try to repeat the same thing in another form, so as to make sure he understood, but I could not catch him in that way. He would say, "That is the way we teach children in our country; we tell them twice." It made me ashamed.

When I came to the subject of buying land (there are eight stations now in that country), I told him I wanted plots of land. He said they were tired of the way of war, and if God had sent us to teach men the way of peace, they wanted to learn the way of peace. They work in a wrong way. We must show them how to work in a right way. I always teach them that God's first command is that we shall replenish the earth and subdue the earth because it contains gifts for men. And so this chief said that that thought was beautiful. Yes, it was true. God had made the earth and I was a man from God. Any place that I wanted where there were no villages and no gardens, I could have. I could use God's land for His work. I said, "But it is our custom to pay." When I pressed payment upon him, this man said, "Why do you pay?" "Because it is the custom of our people." He said, "You have been telling me some bad customs of our people. Perhaps your people have bad customs too. Why do you pay for land? You can't consume it. It is a gift of God. Why do you pay us for that which you cannot carry away? If it were a goat or a sheep, then you could kill it or consume it. Why should you pay us for the land when you are coming here to teach us?" I explained to him that some day there might be trouble if I did not pay him, and he said, "In your country, do you take payment from your friends?" They had received me and believed me that I was a friend. Had we such a custom, that we took payment from our friends? And so I could not get along on the payment plan. Ultimately I got them to accept a present to distribute among the people as an acknowledgment of the gift. I have learned to think that there are native gentlemen.

JOSEPH BOOTH.

"THERE is no true potency, but that of help; nor true ambition, but ambition to save."



THE RED SEA DIVIDED.

GOD knew the best way for the Children of Israel to go, and "He led them forth by the right way." But when they got into difficulties, they forgot who was leading them, and thought they had come the wrong way; and they were angry with Moses for bringing them into trouble.

Before them was the deep sea; behind them Pharaoh and his chariots and horsemen; at the side the mountains shut them in. But there was one place where they forgot to look, the place that they should have looked to first and only. If they had only turned their eyes in the right direction, they would have seen the way of escape. It was Jesus. He, the Way, was with them, and if they had believed this, they could not have come to any place where they could say, "There is no way;" for He is "the new and living way." So where there is no way at all, He can make a new way. What need they have feared with such a Guide, who could make a new

way of life, when there was nothing but death before them?

God had a special reason for leading the Israelites just the way that He did. He wanted to give them another object lesson, to show them that He who made the firmament and the light, also made the seas and the dry land, that they might see Him there also. He also wanted to show His power to deliver them in such a won-

derful way that they would never doubt Him again, and at the same time destroy all their enemies so that they would never be any more trouble to them.

ing through him. When Moses raised the rod, God divided the waters. This was the Egyptians' last opportunity to yield to God. When they saw Him holding back the surging waters by His mighty power, they had the answer to Pharaoh's proud question, "Who is the Lord, that I should obey His voice?" But instead of worshipping Him, they rushed madly to their doom. Of their

own accord they went down into the depth. And when God's people were all safe, and the waters rushed together again, there was no way of escape for them.

You would like to have marched with the hosts of Israel through the midst of the sea on dry land, to have stood on the shore and seen the meeting of the divided waters sweep away the proud legions of Pharaoh. Yet God is now doing for you just what He did for the Israelites—dividing the waters and holding them back by His power that you may have a place in which to live on the dry land.

If that path through the waters had remained, and the Israelites



THE RULER OF THE SEAS.

had walked through it day after day for many years, in time it would have become a common thing to many of them, and they would not have thought of the power constantly working for their salvation. And so it is with us to-day in all

It was God, not Moses, who divided the waters, but He honoured Moses by work-

the mighty wonders of God's great creation. In the beginning God breathed between the waters, and they were divided, and a space spread out for us filled with His life-giving breath that we call the air.

Now let us read how God divided the waters of the sea before Israel. "And the Lord caused the sea to go back by a strong east wind all that night, and the waters were divided." The wind is simply the air in motion, and the more quickly it moves, the stronger is the wind. But we have learned that the air is the breath of the Lord; so He divided the Red Sea just as He divided the waters in the beginning—He breathed between them, and thus made a space for His people to pass through.

This is just what Moses sang in the song of victory after they had reached the shore. "With the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap." So in this God was not doing a new thing, but showing what He had been doing from the beginning, and is still doing for us to-day.

MIRACLES.

"An egg a chicken! Don't tell me!
For didn't I break an egg to see?
There was nothing inside but a yellow ball,
With a bit of moulage 'round it all—
Neither beak nor bill,
Nor toe nor quill,
Not even a feather
To hold it together;
Not a sign of life could anyone see.
An egg a chicken! You can't fool me!

"An egg a chicken! Didn't I pick
Up the very shell that had held the chick—
So they said; and didn't I work half a day
To pack him in where he couldn't stay.
Let me try as I please,
With squeeze after squeeze,
There is scarce space to meet
His head and his feet,
No room for any of the rest of him—so
That egg never held a chicken, I know."

Mamma heard the logic of her little man,
Felt his trouble, and helped him as mothers can,
Took an egg from the nest—it was smooth and
round,

"No w, my boy, can you tell me what makes this
sound?"

Faint and low, tap, tap;
Soft and slow, rap, rap;
Sharp and quick,
Like a prisoner's pick.

"Hear it peep, inside there!" cried Tom, with
a shout;

"How did it get in, and how can it get out?"

Tom was eager to help—he could break the shell.
Mamma smiled, and said, "All's well that ends
well;

Be patient awhile yet, my boy." Click, click,
And out popped the bill of a dear little chick.
No room had it lacked,
Though snug it was packed;
There it was all complete,
From its head to its feet.

The softest of down and the brightest of eyes,
And so big—why, the shell wasn't half its size.

Tom gave a long whistle. "Mamma, now I see
That an egg is a chicken—though the how beats
me;

An egg isn't a chicken, that I know and declare,
Yet an egg is a chicken—see the proof of it there.
Nobody can tell
How it came in that shell;
Once out, all in vain
Would I pack it again.

I thnk 'tis a miracle, mamma mine,
As much as that of the water and wine."

Mamma kissed her boy. "It may be that we try
Too much reasoning about things, sometimes,
you and I;

There are miracles wrought each day for our eyes,
That we see without seeing and feeling surprise;
And often we must
Even take on trust
What we cannot explain
Very well again.

But from the flower to the seed, from the seed
to the flower,
'Tis a world of miracles every hour."

—Youth's Companion.

A FROWN.

SUCH a silly little, foolish little, naughty little
frown—

Too small to do the slightest harm, you'd think,
Yet the naughty little frown frowned the nursery
pleasure down,
And made a pleasant room as black as ink.

Nurse scolded—Jamie sighed—
Kitten ran and baby cried—
(You scarcely can believe it, but it's true,
Every smile was blotted out
With that naughty frown about—
Just think how much a little frown can do!

—Theodosia P. Garrison.



OW can an egg turn into a chicken?

You have eaten many eggs, but you never saw anything in them that looked like a chicken. And you have seen a raw egg broken open, but found nothing inside but white and yellow liquid.

Yet if that egg had been left for the hen to sit on, in a few days you might have heard a little "peep," and a faint tap. Soon after, out would have come a little fluffy ball of yellow down, with legs and a beak, and a pair of bright, beady eyes,—a perfect little chick. A miracle! Yes, surely.

This whole world was once "without form." It was a watery mass, and no dry land could be seen. But the Spirit of God moved upon the face of the waters, and brooded over them as a bird hovers and broods over her nest.

Then forth came this beautiful earth. The dry land was covered with grass and flowers, where ants, bees, butterflies, and a countless host of other insects live and work and play. There were blossoming fruit trees with birds singing among the branches. In the woods and meadows were all kinds of animals, from the huge elephant to the tiny field mouse. The seas swarmed with living creatures, fish and water animals. That which did all these wonders was the Spirit of the living God.

Nothing but the power that made the world out of that shapeless mass, can make a chicker out of an egg. It can be done only by the Spirit of God. He has never left the world, but is still working, forming and keeping all the things that are made.



GOD never made two souls exactly alike; He never made two souls to present exactly the same aspects of His character. And there is something like this in nature. Dandelions are yellow, and poppies are red; if all flowers were of the same hue, we should tire of the uniformity. There is the same sun and the same sunshine for each flower, the same sky bending above them, the same rain and dew; yet how varied the colours!

This variety in the colour of flowers is due in each instance to the fact that each individual reflects a different set of light-rays from that of his neighbour. The lily, like the snow, reflects all the prismatic colours, and hence is white. But the poppy does not reflect all the prismatic colours; it absorbs all of them except the red: this it reflects; consequently, it is red. The dandelion reflects only the yellow, absorbing, drinking in, the others.

It is thus with Christians. They may be placed under the same apparent circumstances and influences, yet they will present variety. Each individual is so constituted that he reflects some one or other of the rays of the Sun of Righteousness more fully than his fellows, and by this peculiarity he is distinguished.

It is the *marifold* grace of God that men receive; and in some, as in Moses, it appears as meekness; in others, as for instance Abraham, as faith; or, as in Paul, it is zeal; in Elijah, courage and power; in Job, patience; in John, love. The ideal type, the perfect character, is to be found in no single individual outside of Christ Himself; but, on the other hand, in all the saints collectively. Each is to reflect his own hue of God's glory.

Not all can be the roses, else there would be no lilies and no pinks. If He makes you a rose, be not anxious to be some other flower in His garden,—this garden of the Lord. The Gardener has placed each flower as pleases Him best; and if He prefers in your corner of the garden to have the blue or the red, or any other, be content to have it so. Know that He places each flower so that it will make with the others the sweetest harmony, and add most loveliness to His garden. There are no ugly flowers; some you may like better than others, but none are ugly; each one of God's flowers has untold beauties.

But even though you be one of the flowers not much noticed for itself, is it not enough if the garden is loved the more for your being there? His child, be glad in the thought that you are a flower of His

planting. Bloom on in the sunshine, radiant in its light. You are in His garden. That is enough.—*L. A. Reed.*

A PICTURE.

I WASN'T out slumming, although it was an ideal district for such a mission. Alas, I had no such laudable object in view, as I walked a couple of blocks through one of the most loathsome haunts in Chicago! The narrow street was quite deserted.

I was hurrying along with an armful of lilacs when suddenly appeared the most degraded creature who ever bore the stamp of woman. She was young in years, yet age clung about her hideously, for the worst human passions were imprinted upon her bloated, repulsive face. Her finery hung in foul rags around her lean, misshaped body. When she saw the great fragrant, purple plumes, her whole expression changed; she stretched out her shrivelled hands and came rapidly towards me, with her bloodshot eyes fastened hungrily upon the flowers. Another moment and she remembered; her arms dropped; her countenance grew hard and sullen. "Don't you want a few lilacs?" I asked just as she passed me. Her face ceased to be frightful; it grew almost womanly; then she said huskily, "Oh, ma'am, I ain't fit to touch 'em!" She trembled violently as I gave her the flowers, and the harsh voice was tremulous. "You won't believe me, but I used to be good; I'd forgotten all about it, but the lilacs make me think of the old times. I'm going to try again," pressing the flowers to her shrunken lips. "Oh, yes, missis, I'll try again for the sake of the flowers!" Amen! God help all the women who are going to try again.

—*Womankind.*

THE LIFE OF PLANTS

MANY people consider that while plants no doubt add greatly to the beauty and attractiveness of a country, they are, in themselves, of little interest. I am often told that Botany is a dry science. No science, however, can be dry, certainly not Botany. Some botanical books, no doubt, may be. Technical terms, descriptions of structure, discussions on nomenclature are important and necessary, but they are interesting only to specialists, and may well be left to them. But the habits of plants, their mode of life, their adaptation to their surroundings, must surely be interesting to any intelligent person. A great many people look for plants, but comparatively few look at them. Yet they are as interesting as they are beautiful.

Why, for instance, are some flowers green, others white, yellow, red or blue?

Why are some open, some tubular, and others closed? Why do some open in the day, and others by night? Why do some flowers sleep? What regulates the endless variety in the forms of leaves, fruits and seeds?

It is obvious that any blossom which differs from the form and size best adapted to secure the due transference of the pollen would be less likely to be fertilised than others; while on the other hand, those richest in honey, sweetest, and most conspicuous, would most surely attract the attention and secure the visits of insects; and thus, just as our gardeners, by selecting seed from the most beautiful varieties, have done so much to adorn our gardens, so have insects, by fertilising the largest and most brilliant flowers, contributed unconsciously, but not less effectually to the beauty of our woods and fields.

Let us take some familiar flower and see if we can suggest explanations for the colour, form, and structure:

The flower of the common white Dead-nettle consists of a narrow tube, somewhat expanded at the upper end, where the lower lobe of the corolla forms a platform, on each side of which is a small projecting lobe. The upper portion of the corolla is an arched hood under which lie four anthers in pairs, while between them, and projecting somewhat downwards is the pointed pistil. The lower part the tube contains honey, and above the honey is a row of hairs almost closing the tube.

Now why has the flower this peculiar form? What regulates the length of the tube? What is the use of the arch? What lessons do these lobes teach us? What advantage is the honey to the flower? Of what use is the fringe of hairs? Why does the stigma project beyond the anther? and why is the corolla white while the rest of the plant is green?

The answers I believe are as follows:—In the first place, the honey attracts insects. If there were no honey, they would have no object in visiting the flower. The bright colour is useful in rendering the flowers conspicuous. The platform serves as an alighting stage for the bees. The length of the tube has reference to that of their proboscis, and prevents the smaller species from obtaining access to the honey, which would be injurious to the flower, as it would remove the source of attraction for the bees, without effecting the object in view. The upper arch of the flower protects the stamen and pistil, and also presses them firmly against the back of the bee; so that, when she alights on the stage and pushes her proboscis down to the honey, her back comes into contact with the pollen. The row of small hairs at the bottom of the tube prevents small insects from creeping down the tube and stealing the honey.—*Lord Avebury.*



THE *Daily Chronicle* says that "before he is duly enthroned as Archbishop of Canterbury, Dr. Randall Davidson will have to pay out nearly a thousand pounds in the way of fees." That settles the question as to whether Peter was ever Pope. The man who said, "Silver and gold have I none" could not have attained the rank even of Archbishop. A bishop he was, however, for the Holy Ghost made him one.

THE mania for going to law probably never had a more striking illustration than last week at a London Police Court, where a man charged his nine-year-old son with stealing a penny from him, and actually wished the judge to send him to prison. Comment upon so unnatural an act is useless; and one can quite agree with the magistrate, who, in discharging the boy, said that it was a pity to send him back to such a father. Yet that man is only one of thousands who have no sense whatever of what is due to the children who are unfortunately born to them.

IT is reported that recently in New York, a Presbyterian minister "baptized a dead baby at a funeral." Of course, he did not really baptize the baby, but only sprinkled it. It is said that two other cases have occurred, and the editor of a Baptist paper takes occasion to make the following true statements, which are startling enough to set some people to thinking:—

"There are as many commands to baptize dead infants as there are to baptize living ones. There are in the Bible as many examples of the baptism of dead infants as there are of the baptism of live ones. Both are utterly foreign to Scripture thought and teaching. So far as any effect on the infant is concerned, there is no difference. The live baby knows no more of what is being done to it when it is 'baptized' than does the dead one."

THE eminent theologian and Assyriologist Professor Delitzsch, delivered a lecture last week in Berlin, on "Babylon and the Bible," to an audience which included the Emperor and Empress, the Imperial Chancellor, the Minister of Religion, several court chaplains, and the *élite* of Berlin society. He characterized the story of Nebuchadnezzar as "an ancient Chaldean myth, which the writer of the Book of Daniel clearly misunderstood." He declared that there could be "no greater error of the human mind than to regard the Bible as a personal revelation of God," and practically set it aside as unworthy of any consideration except as "a book in the chain of the development of religion." The fact that the Kaiser, who has been considered as strongly orthodox, should be an attentive and apparently appreciative hearer of such a lecture, and should afterwards warmly greet the lecturer, introduce him to the Empress, and chat with him for some time, is regarded as a victory for the "liberal theologians." Undoubtedly it will give a marked impulse to

infidelity; but it will not shake any who have real faith, based on their personal acquaintance with the Author of the Bible.

LAST year the sum of £2,031,058 was paid as tobacco duty by local manufacturers at Bristol. What a vast amount of tobacco that represents; and then it must be remembered that when the manufacturers pay such a sum as duty, the consumers pay that sum many times over for the product. And all this money, together with the time and energy of thousands of people, is spent on that which at best is but a worthless weed, imparting no strength or virtue to the body, and which is actually a deadly poison, sapping the life and energy of the user. The greater portion of the money spent in the kingdom is for "that which is not bread," and the labour is mostly for "that which satisfieth not."

STATISTICS show that one child in every six born in this country dies in the first year of its life. It has been well said that this high death-rate will continue as long as "more care is taken over the supply of beer than of milk." The health officer for Essex declares that 8,000 children die every year in that county alone from the use of uncooked milk; and the vital statistics of Berlin show that the death-rate is thirty times as high in children fed on cows' milk as in those breast-fed. Herod's "slaughter of the innocents" strikes people with horror; but it pales into insignificance beside that which is continually being perpetrated by modern mothers. There is this difference, that the ancient slaughter was prompted by diabolical malice, while the modern one is the result of ignorance and carelessness.

THERE has been great rejoicing over the result of the recent Parliamentary election at Newmarket, it being counted a victory for Nonconformists as well as for the Liberals. The Church papers, however, take occasion to chaff the Nonconformists a bit over their candidate, in view of what was said about the "Nonconformist conscience" being outraged by Lord Rosebery's connection with the turf. The "Newmarket victory" sends a man to Parliament, who is a prominent racing man, and who owns several race horses. The *Christian World* feels the inconsistency of the Nonconformist position, and admits that the new member is not an ideal representative, but says that "he has a combination of qualities which, as things go, make him a valuable electioneering asset." It adds:—

"We know also that politics are a practical concern, and that if constituencies are to be won, men who can unite all sections must be secured. But, when all that is allowed for, the fact remains that, unless they are content to see the great question of religious equality indefinitely played with, Nonconformists must pay far more attention to the choice of candidates

than they have hitherto done, especially in constituencies where the Nonconformist vote is very strong. Our explanation is, of course, that, under the present conditions of electoral contests, success generally depends more on a long purse than on any higher qualification, and until this is altered it is useless to expect much improvement."

That single admission is sufficient to show that however much politics may help the Free Church Federation, it cannot possibly advance the cause of Christ. The Gospel knows nothing about compromise, and cannot be helped by "victories" won by the power of "long purses." One such statement as the foregoing is ample justification for any Christian in keeping wholly aloof from political contests.

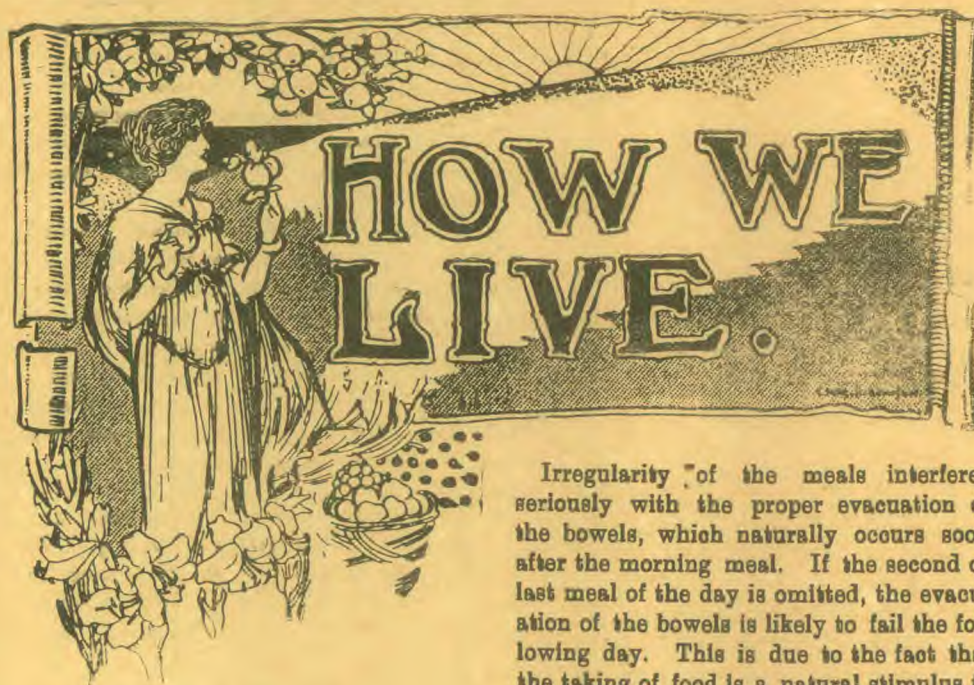
IT is announced that several members of the Legislature of Utah (U.S.A.) have requested a Mr. Smoot of Salt Lake City to "resign his apostleship" in the Mormon Church, in order to remove the objection to his candidature for the United States Senate. The talk of resigning apostleship as one would the office of Town Clerk seems strange; yet a man may certainly resign any position to which he has been elected by the people. But real apostles and prophets are made by the Lord, and they cannot divest themselves of their office as a man would take off his coat. They do not assume their position, but actually are the thing which they are called; and only a change in their character can make them anything else.

A WRITER recently gave, through the *Daily Mail*, his experience in "self-cure for consumption." The open-air treatment was recommended, but he had not the means to pay for treatment at an institution; so he took it on his own account. A physician, referring to the case, writes: "There is no mystery in the open-air treatment of consumption. Many men pay heavy fees for months before they make this discovery. The treatment consists of nothing but a supply of 'clean' air and good food." Most people, unless they live in a big city, can get the first of these for nothing; and the second would not in general be so difficult a matter to negotiate if the money spent for unnecessary and harmful food were expended for that which is good.

REFERRING to the firm stand taken by President Roosevelt, to give coloured citizens of the United States the rights and privileges granted them by the Constitution, the same as though they were white, and the opposition that has been stirred up against him, the *Glasgow Evening News* says:—

"The outcome of this struggle will be either to make or break the future career of the President as President. . . . Judging by all we know of the United States, they are not prepared to give the negro his full political rights, just as they are most determined that he shall not enjoy social equality. In such a struggle, therefore, is the President in the least likely to prove the victor? Will he have a second term of office?"

We notice that it seems to be taken for granted that if Mr. Roosevelt is not re-elected next year, it will prove that he is defeated in the struggle. Defeat for him would be to yield a principle of right to the clamour of wicked prejudice. The man who holds to his principles is victor, even though he be put to death.



HEALTH CULTURE.

HEALTH culture is an aim for all,—an aim which will make each stronger, and saner, and wiser, and healthier, and better. It will make each in the end more helpful to all. To be sound in wind and limb; to be healthy in body and mind; to be educated, to be emancipated, to be free, to be beautiful—these things are ends toward which we should all strive, and by attaining which all are happier in themselves, and more useful to others.—*Grant Allen.*

IRREGULAR MEALS.

THE two-meal-a-day system is the proper order of eating. The ancients practised eating but twice a day. It is only in modern times that the practice of eating five, six, and even seven times a day has come into vogue. There is really no excuse whatever for eating more than three times a day, and twice a day is better when ordinary food is taken at each meal. Two good meals, with an interval of seven hours between the beginning of the meals, is unquestionably the best plan. When but a very small amount of food can be taken, as in certain cases of illness, nutriment may be administered four or even five times daily. Food should be taken in a liquid form only, and not more frequently than once in three hours, unless the amount given at each time is very small indeed, not exceeding a spoonful or two.

In order that there should be normal action of the stomach and bowels, the food must be taken at regular times. The digestive function, like every vital process, is more or less rhythmical. The stomach is prepared for the taking of food at the times when it is accustomed to receive it, and food should be taken at that time.

Irregularity of the meals interferes seriously with the proper evacuation of the bowels, which naturally occurs soon after the morning meal. If the second or last meal of the day is omitted, the evacuation of the bowels is likely to fail the following day. This is due to the fact that the taking of food is a natural stimulus to the peristaltic action by which the contents of the bowels are moved along the canal. It is far better to omit a meal, however, than to take meals so near together that food is taken into the stomach before that which is already there has been digested and evacuated. J. H. KELLOGG, M.D.

THE SALIVA.

THOSE people who eat sloppy food quickly, and do not properly mix it with the saliva, fill the stomach with food unprepared for digestion. If a person eats porridge or pudding quickly, the saliva will change only about one per cent. of the starch in these foods into sugar. But if he will chew them well, and not swallow any until it has been thoroughly mixed with the saliva, then ten per cent. of the starch will be digested in the mouth, and thus much of the work of his stomach and bowels will be lessened.

Knowing the important uses of the saliva, my readers will understand the bad influence of tobacco. Tobacco increases the flow of saliva. Those who smoke or chew tobacco secrete more saliva than usual while doing so. If the saliva is spit out, as is done by most tobacco users, then the stomach is deprived of its soothing fluid, and the glands stimulated injuriously. But if the tobacco-laden saliva is swallowed, then the stomach is irritated and inflamed by the irritant tobacco juice, and gastric catarrh or indigestion may follow; and the poisonous nicotine taken into the blood will act more or less injuriously on every organ and tissue of the body.

If the blood contains much chalky matter, some of it will be contained in the saliva, and will form the fur or tartar often seen upon the teeth. It should be scraped off with a blunt blade. Very rarely one sees a little stone form in the salivary glands under the tongue; by the free use

of ripe, raw fruits, salads, and tomatoes, it may be dissolved, and so painlessly got rid of.—*Dr. T. R. Allinson, in Human Nature.*

REFORMS IN THE BEDROOM.

WE shall be a healthier and happier race when the double bed is banished. The light iron or brass bedstead, with a mattress that can be easily aired and kept clean, is the bed that ought to be generally used. The bed covering par excellence is a light-weight blanket that can be frequently washed and kept soft and white. Tucking the bedclothes tightly in is another popular error. The practice of making up a bed almost airtight is as unhealthful as it is unclean.

The bed should not be placed against the wall, but should be accessible on both sides. The old fashion of placing the bed in an alcove, which cannot be ventilated so well as a large room, is considered to be an unhygienic one. An excellent reason why a bed should not be placed against the wall is that the person is likely to have his face, during sleep, so near the wall that his breath, striking the wall, will be re-breathed again.

So large a portion of existence is necessarily spent in sleep that the location of the bed, the covering and bedding, and the furniture of the bedroom should be the subjects of consideration and thought. As it is, too often this is the last room considered. In many families a good-sized closet, with no opening into the outer air, is considered good enough for a bedroom. Not only should the bedroom be thoroughly ventilated and exposed to the rays of the sun, but the bedclothing should be taken off and hung in the air and sun for several hours before the bed is made up.—*Good Health*

SPIRITS DELETERIOUS TO THE VOICE.

MR. Kube, the veteran pianist and concert giver, has been giving in his reminiscences some observations on the habits of singers with regard to stimulants. Formerly all singers had, in obedience to medical advice, to indulge greatly in stout and plenty of port for the voice; stimulants were in fact ordered lavishly. Nowadays it is an accepted article of belief that spirits harden the tone; port is out of date, and lemons have become the fashion for those who wish to preserve the purity of intonation and keep their power of sustaining high notes.—*The Musical Courier.*

“WHAT cannot be cured must be endured, but in nine cases out of ten invalids may be restored to health. God is as willing to restore physical invalids as he is to restore spiritual invalids, when they become willing to adopt the proper measures to secure health.”

SOME of the BOOKS WE PUBLISH.



AS a result of reading the *Present Truth* there is often a desire to learn more about the various subjects discussed in the paper. Space does not permit of treating any one subject in an exhaustive manner, so we give below particulars of a few of our leading works, the purchase and perusal of which we trust will lead many to a better knowledge of these truths.

BIBLE READINGS FOR THE HOME CIRCLE.—A work comprising one hundred and sixty-two readings for public and private study, answering nearly three thousand questions on religious topics, giving brief, pointed answers, quoting directly from the Scriptures, history, and from eminent writers.

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HISTORY OF THE SABBATH AND THE FIRST DAY OF THE WEEK.—A mine of useful information on the Sabbath question. The subject is treated from a Biblical and historical standpoint, and every passage of Scripture which has any connection with the Sabbath is examined at length.

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PROPHETIC LIGHTS.—In this able work the prophecies of both the Old and New Testaments are discussed in a masterly manner, showing the exact fulfilment of their predictions in the past, and giving full assurance from the Scriptures of the fulfilment of those prophecies still in the future.

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He who neglects doing what he ought to do, will surely make up for it by doing something that he ought not to do.

NOTHING is true because it is written in a book. That is to say that no book is ever to be cited as authority for any truth, except it be some statement of a matter of observation. Whoever would teach a thing must teach it because *it is so*, and must be able to demonstrate that it is so, and not say that a book says so.

Of course the Bible is an exception, for it is of God. Even then truths do not derive their truthfulness from the Bible, but are in the Bible because they are true. However, the Bible reveals the Source of truth, and therefore is always of final authority in any matter.

"THERE is a spirit in man, and the inspiration of the Almighty giveth them understanding." There can be no understanding apart from the inspiration of the Almighty. This reveals the necessity of studying the Bible, because "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "The testimony of the Lord is sure, making wise the simple." Then study God's Word, for in it is to be found wisdom greater than that of either the ancients or the moderns.

God's Name Glorified.—When Jesus, standing in the shadow of Gethsemane and the cross, would not say, "Father, save me from this hour," but would offer only the petition, "Father, glorify Thy name," there came immediately a voice from heaven, saying, "I have both glorified it, and I will glorify it again." John xii. 27, 28. Here we have an illustration of the truth that whoever will lose his life for the Lord's sake shall find it. Christ would not ask that His life be spared, but only that God's name might be glorified,

which was at once assured. But God's name is glorified in salvation. "The Lord hath redeemed Jacob, and glorified Himself in Israel." Isa. xlii. 23. He gives to the mourners "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. lxi. 3. They are made righteous, and have an everlasting inheritance, that He may be glorified. Isa. lx. 21. He gives grace according to the riches of His glory, and it is by forgiving those who confess their iniquity, that He saves the throne of His glory from disgrace. Jer. xiv. 21. So our confidence in approaching the throne of grace and glory, for salvation and help, is that God has more at stake than we have. "I, even I, am He that bloteth out thy transgressions for Mine own sake." Isa. xliv. 25.

Pensioners on God's Bounty.—What a wonderful householder God is! how vast is His estate, and what an infinite number of tenants He has! But, unlike the tenants of most landlords, instead of contributing to His support, they subsist wholly on His bounty, paying no rent whatever. Thus, we read, "O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy creatures. Yonder is the sea, great and wide, wherein are creeping things innumerable, both small and great beasts. . . . These wait all upon Thee, that Thou mayest give them their meat in due season. That Thou givest them they gather; Thou openest Thine hand, they are satisfied with good." They are all looking to the Lord for their food, and expecting that He will provide it. When the wild beasts roar, they are asking God for their portion. And He has it ready for them; He keeps them merely for the pleasure of seeing them enjoy themselves. What a source of encouragement this is for man, made in His image to be a companion for Him, to trust Him for support.

The Comfort of God's Face.—Some men, yes, very many people, wish, like Jonah, to flee from the presence of the Lord; many, like Adam and Eve, would hide themselves because of a feeling of guilt; but none such know the Lord, or the joy of His presence. Of all the creatures that fill the earth and sea, we read, "Thou hidest Thy face, they are

troubled." The Hebrew word signifies, "terrified," or put in distress. It is the same word that is rendered, "vex," in Ps. ii. 5, and "confounded," in Ps. lxxxvii. 17. Thus we see that the beasts and creeping things and fishes, find their happiness solely in the shining of God's face upon them, although they are not able, like man, to understand the source of their well-being.

When Moses was troubled at the prospect before him as the leader of a murmuring and rebellious host, God said, "My presence [literally, My face] shall go with thee, and I will give thee rest." Ex. xxxiii. 14. So we read that "they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favour unto them." Ps. xlii. 3. His face brings salvation. "Turn us again, O Lord God of hosts; cause Thy face to shine; and we shall be saved." Ps. lxxx. 19. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day; and in Thy righteousness shall they be exalted." Ps. lxxxix. 15, 16. So, at last, the supreme joy, the sum of the reward of the redeemed, will be this, that "they shall see His face." Rev. xxii. 4. Surely, then, we ought in this time to respond heartily to the words of the psalmist: "When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek."

The Healing Touch—Jesus said to the leper, "Be thou clean," and reached out His hand and touched him, and immediately his leprosy was cleansed. In like manner the woman, and multitudes of others, touched Him, and were healed.

Does this teach us that we must all expect instantaneous healing, and must utterly reject all "means"? By no means, any more than the turning of water into wine, and the feeding of the 5,000 teach us that we are to expect our wine to be provided for us from the tap, and bread to grow out of the cupboard; and that we are not to cultivate fruit trees or till the earth and raise corn. They show us that in the growth of grapes and in the ripened grain we are to recognise the Lord; so the miracles of healing are to teach us that it is by coming into touch with the Lord's life that we get healing, and that we are to use whatever means will bring us into communion with that life.