

# PRESENT TRUTH

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

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## "THE POWER THAT WORKETH IN US."

LOOKING upon a leafless tree in midwinter, and thinking upon the mysterious change soon to take place in it,—that in a little while the leaves would shoot forth, and the flowers and fruit appear,—the humble monk known as "Brother Lawrence" gained a sense of the presence, providence, and power of God, such as he never before experienced, and never afterwards lost. The few letters that he left behind him, in which he told his experiences, have awakened a deep interest. He said that "this view perfectly set him loose from the world, and kindled in him such a love for God, that he could not tell whether it had increased during the more than forty years he had lived since."

In the sanctifying power of the holy presence thus revealed to him, he lived henceforth, until the convent kitchen where he performed the humble duties of a cook, "became as another garden of Eden, and every day as one of the days of heaven upon earth."

Thus does the voice of God speak to the soul of man, if he will but give ear, revealing His eternal power and Godhead in "the things that are made." All things, even in the inanimate creation, show His power and His wisdom; but that which in nature most reveals "the real presence," is the constant variation of its phenomena according to the seasons. The bursting forth of the spring life in all its fresh beauty; the rich glory of the summer fulness; the perfection and fruitfulness of autumn; even the apparent inactivity and sleep of winter, declare Him near, for "by the breath of the Lord frost is given," and it is His voice that "strippeth the forests bare."

### The rolling year

Is full of Thee. Forth in the pleasing spring Thy beauty walks, Thy tenderness and love; . . . Then comes Thy glory in the summer months, With light and heat refulgent; then Thy sun Shoots full perfection through the swelling year; . . . Thy bounty smiles in autumn unconfined, And spreads a common feast for all that live."

The Word which brought forth the trees of Eden, and developed them into perfect beauty, has never ceased to sound through



the earth, and there is no speech nor language where this voice is not heard. Every sprouting seed and swelling bud is a vibration; every leaf a whisper; every blossom an echo; and every seed-pod a prophecy as well as a fulfilment of the Almighty Word which in the beginning clothed the earth with verdure, and filled it with life.

After the rest of winter, the life seems to burst forth with renewed vigour, and a choir of living, growing things make His voice to be heard through the earth. After

the silence of night, the morning song of the birds, faint at first, but swelling to a full chorus, proclaims the dawn. So, after the silence and sleep of nature through winter's night, the dawn of the new year is heralded and ushered in with a multitude of voices all proclaiming the one word of creation—the Gospel of the power of God to renew and save by His life.

The first note in this psalm of nature comes from the brave little snow-drop. Awaking early, while the ground is still hard and bare the trees leafless and apparently dead, and the winds chill, it smiles upon the dull world, and calls forth answering smiles of hope from the beholders. Emblem of courage, its fairy bells seem to ring up its sleeping sisters to arise and by the power of the Word within them bring the spring for which they are waiting. And soon the crocus and the daffodil respond and join the strain, the violet adds its shy, sweet note, followed by the anemone and others in their turn, and the spring chorus resounds through the renewed earth.

That the plants influence and encourage each other by their growth, is shown to be an actual fact in the following paragraph from "Flashlights on Nature":—

"In early spring, when the ground just teems with sprouting seeds and swelling buds, with growing bulbs or shooting tubers, the temperature of the soil is sensibly raised; and this very heat, evolved by germination, becomes itself in time a cause of more germination; each seed and root and bulb and sucker helps to warm and start all the others. Spring largely depends upon the warmth thus produced. The earth during this orgy of growth, is warmer by a good deal than the air about it; warmer even than it is in summer weather—indeed were it not for the number of plants that thus start growing at once,



growth would be almost impossible in very cold countries. Like roosting fowls, they warm one another."

Let the spring message of hope, courage, and good cheer strengthen our hearts for quiet and confident waiting upon God, which will result in His doing for us "exceeding abundantly above all that we ask or think, according to the power that worketh in us." We may learn from the plants to "warm one another" by the growth of grace in our hearts through the power working in us. Then shall we be His witnesses, "signs and wonders," an encouragement and strength to others to submit to the working of the same almighty Word, which is able to make us "perfect in every good work to do His will, working in us that which is well pleasing in His sight."

#### LUTHER APPEALS TO GERMANY.

ON the 23rd day of June, 1520, Luther published an appeal to the emperor and nobility of Germany in behalf of the reformation of Christianity. In this appeal he declared: "The Romanists have raised three barriers against all reformation. When the temporal power has attacked them, they have denied its authority, and asserted that the spiritual power was superior to it. When anyone rebuked them out of the Scripture, they have answered that no one but the pope was able to interpret Scripture. When they have been threatened with a council, the reply has been, 'No one but the sovereign pontiff has authority to convoke a council.'"

He writes of the pope: "It is monstrous to see him who is called the vicar of Christ, displaying a magnificence that is unrivalled by that of any emperor. Is this to represent the poor and lowly Jesus, or the humble Peter? The pope, say they, is the Lord of the world! But Christ, whose vicar he boasts himself to be, said, 'My kingdom is not of this world.' Ought the power of the vicar to go beyond that of his Lord?"

Luther writes thus of the universities: "I fear much, that the universities will be found to be great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I would not advise anyone to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where the Word of God is not diligently studied, must become corrupt."

This appeal was rapidly circulated throughout Germany, and exerted a powerful influence upon the people. The whole nation was roused to rally around the standard of reform. Luther's opponents, burning with a desire for revenge, now

urged on the pope to take decisive measures against him. The pontiff and his courtiers yielded against their better judgment, and it was decreed that Luther's doctrines should be condemned immediately. Sixty days were to be granted the reformer and his adherents, after which, if they did not recant, they all should be excommunicated.

It was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication had been swiftly followed by the stroke of death. Luther was not blind to the tempest about to burst upon him, but he stood firm, trusting in Christ to be his support and shield. With a martyr's faith and courage he wrote: "What is about to happen I know not, nor do I care to know. I am assured that He who sits on the throne of heaven has from all eternity seen the beginning, the progress, and the end of this affair. Let the blow light where it may, I am without fear. Not so much as a leaf falls without the will of our Father. How much rather will He care for us! It is a light thing to die; for the Word which was made flesh hath Himself died. If we die with Him, we shall live with Him; and passing through that which He has passed through before us, we shall be where He is, and dwell with Him for ever."

When the papal bull reached Luther, he said: "I despise it, and resist it, as impious and false. It is Christ Himself who is therein condemned. No reasons are given in it; I am cited to appear, not that I may be heard, but that I may recant. Oh, that Charles the Fifth would act as a man! Oh, that for the love of Christ he would humble these demons! I glory in the prospect of suffering for the best of causes. Already I feel in my heart more liberty; for I now know that the pope is antichrist, and that his chair is for Satan himself."

The whole nation waited with intense interest to see what Luther would do. They were not kept long in doubt. With great energy and boldness, he immediately answered in a discourse which he entitled, "Against the Bull of Antichrist."

Yet the word of the pontiff of Rome still had power. Prisons, torture, and sword were weapons potent to enforce submission. Everything declared that Luther's work was about to close. The weak and superstitious trembled before the decree of the pope, and while there was a general sympathy for Luther, many felt that life was too dear to be risked in the cause of reform.

Amidst the general tumult, Luther remains calm and composed. "Be of good cheer," he says to Spalatin. "It was Christ that began all this, and He will bring it to its appointed issue, even though my lot may be banishment and death. Jesus Christ is here present; and He that is in us is mightier than he that is in the world."

Luther formally appeals from the authority of the pope to a general council of

the Christian church. Having stated his reasons for this step, he says: "Wherefore I most humbly beseech the most serene, illustrious, excellent, wise, and worthy lords, Charles, the Roman Emperor, the electors, princes, counts, barons, knights, gentlemen, cities, and municipalities of the whole German nation, to adhere to this my protest, and unite with me to resist the antichristian proceedings of the pope, for God's glory, in defence of the church and of the Christian faith, and to uphold the free councils of Christendom; and Christ our Saviour will richly reward them by His everlasting grace. But if there be any who set my entreaties at naught, preferring obedience to the pope, an impious man, rather than to obey God, I do hereby disavow all responsibility on their account, having given a faithful warning to their consciences, and I leave them to the final judgment of God, together with the pope and all his adherents."

His next step was publicly to burn the pope's bull, with the canon laws, the decretals, and certain writings sustaining the papal power. By this action he boldly declared his final separation from the Roman Church. He accepted his excommunication, and proclaimed to the world that between himself and the pope there must hereafter be war. The great contest was now fully entered upon.

Viewed from a human standpoint, the path of duty and righteousness is not a path of peace and safety. By faith we must follow as the Lord leads us onward. But could we always discern the everlasting arms around and beneath us, there would be no occasion for the exercise of faith. The way of God's choosing may seem dark, yet it is the surest way to the light. In the midst of apparent disaster and defeat, God's providence is working out His purposes.

The eagle of the Alps is sometimes beaten down by the tempest into the narrow defiles of the mountains. Angry storm-clouds shut in this mighty bird of the forest, their dense, dark masses separating her from the sunny heights where she has built her nest. For a time her efforts to escape seem fruitless. She dashes to and fro, beating the air with her strong wings, and waking the echoes of the mountains with her cries. At length, with a scream of triumph, she darts upward, and, piercing the clouds, she is once more in the clear sunlight, with the darkness and tempest far beneath. Ever thus, by mighty efforts, have God's chosen servants urged their way upward, breasting opposition, reproach, and persecution, in their conflicts with principalities and powers, and spiritual wickedness in high places.

Like the eagle, Luther had been shut in by dense clouds of superstition and Romish heresy, and he had been beaten about by the fierce tempest of opposition; but on the wings of a mighty faith he had risen



above the storm, and was now grandly free, with the sunlight of Heaven shining upon his soul.

Standing under the broad shield of Omnipotence, Luther was doing a mighty work for God. Amid the war of conflicting opinions, he stood as a guide and a covert to a bewildered and benighted people. The torch of truth, kindled at the altar of God's Word, he placed in the hands of princes and peasants, who aided him in his work, dispelling the dense darkness, and awakening all Europe from the slumber of ages.

The mighty conflicts and victories, the great sorrows and special joys, by which individuals and nations are carried forward in the path of reform and salvation, are of too great importance to be permitted to pass from the memory. Such experiences cost the heroes of faith too much to be often repeated in history; they should not be lightly regarded. Those struggles for freedom of conscience, should be a lesson to all, that no truth which involves self-denial and sacrifice will be favourably accepted by the world. A costly effort is required of every soul that will go in an opposite direction from the multitude. All that stand in Christ's name in defence of the truth must have a history of conflicts and sacrifices. They cannot advance in reform, as Christ leads the way, except at the risk of liberty and life.

It is through Divine mercy in giving to the world such men as Martin Luther and his co-labourers that we are now free to worship God according to the dictates of our own conscience. We who are living so near the close of time should emulate the noble example of the great Reformer. Like Luther, we should seek a deep and thorough knowledge of the Word of God. It should be our highest ambition to stand firm as a rock when the strongholds of truth are assailed by an unbelieving world, and an ungodly church.

The Reformer found in Christ a hiding-place from the storms of opposition, wrath, and hatred that threatened to overwhelm him. In Christ alone was peace and strength and security. Such will be the experience of every Christian. Amid all the changes and agitations of the world, the Rock of our salvation stands firm. It has been assailed by the combined hosts of earth and hell. For centuries have active minds planned, and strong hands laboured, to remove this great corner-stone, and lay another foundation for the faith of the world. The papal power most nearly succeeded in this blasphemous work. But God raised up Luther to cry day and night as he built upon the walls of Zion. "Other foundation can no man lay than that is laid, which is Jesus Christ." That great Corner-stone, the Rock of Ages, stands to-day unshaken. Amid all the tumults and conflicts of the world, Christ still offers rest to the weary, and the water of life to the thirsting soul. Through the ages His words come down to us,—"I am the way, the truth, and the life."

MRS. E. G. WHITE.



### WHAT TO DO WITH OFFENDERS.

"WHAT course should be pursued when persons in the Church have done wrong, or are thought to have done wrong?"

LET us study the matter from the Bible, and we shall learn some principles that ought to be universally understood, but unfortunately are not; for the Scriptures are very definite and explicit upon this subject.

In the first place, it may well be asked, Who is to deal with the wrong-doer, when it is known what ought to be done? That is to say, Who will be left, when all the wrong-doers are found? Who is there that has not done wrong? for "all have sinned, and come short of the glory of God." This is an item of serious importance, which is too often overlooked, and its neglect leads to much confusion, and usually to an aggravation of the wrong.

However, we are not taught that nothing is to be done for anybody, since all have done wrong, but are only put on our guard, lest we assume the position of the self-righteous Pharisee and judge. Here is one of the plainest directions:—

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 1, 2.

The work of Christ for sinners, and His manner of dealing with the erring, is the example for all His followers. The work, it will be seen, is restoration, not condemnation. "For the Son of man is come to save that which was lost." Matt. xviii. 11. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." John iii. 17. The following Scripture also should always be kept in mind:—

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath given to us the word of reconciliation." 2 Cor. v. 17-19.

### "BEARING ONE ANOTHER'S BURDENS."

RECONCILIATION, restoration, is the work allotted to Christ's followers. They are to fulfil the law of Christ, by bearing the burdens of others. How this is done is indicated in the text just quoted: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Christ took the sin of the world on Himself, that we might be delivered from it. We bear one another's burdens, by putting ourselves in each other's place. It is astonishing what a difference this makes in one's view of things. Often the supposed wrong disappears as soon as this has been done.

"Ye which are spiritual," restore the erring. Nobody else can. It is evident, therefore, that if we hold ourselves to rigid obedience to the Scriptures, the first sight of evil in another will set us to asking whether or not we ourselves are wholly in Christ. If we are not spiritual, we have no warrant whatever to deal with an offender; for the only thing to be done is to "restore such an one;" and the only ones who can restore him are those who are spiritual; and if we are not spiritual, our first duty is to become so.

Having become assured that we are in Christ, so that we shall not do more harm than good, we proceed to restore the wrong-



doer, according to the following directions:—

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; and if he shall hear thee, thou hast gained thy brother." Matt. xviii. 15. Some ancient versions omit the words "against thee," making the text general in its application. This is more in accord with the rest of Scripture.

"Go and tell him his fault." How?—In a way calculated to restore him, and not to drive him further away; for the business in hand is not to charge him with a fault; not to try him and condemn him; but to save him. And note well, that this is in case he has really committed a fault. You are not to go on suspicion. Moreover, there is to be no charging with guilt in any case. You are to be his restorer, not his judge.

Note again: "Go and tell *him* his fault, between thee and *him alone*." Do not tell somebody else. "Thou shalt not go up and down as a tale bearer among thy people" (Lev. xix. 16) is just as much a part of the ten commandments as "Remember the Sabbath day to keep it holy," or "Thou shalt not kill." For all the law is fulfilled in one word, even in this, "Thou shalt love thy neighbour as thyself." "Whosoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Your brother's reputation must be just as dear to you as your own. Besides, you endanger your own soul when you repeat a story that you have heard; for if it be not true you are guilty of lying, just as surely as though you knew it was false. Whoever repeats a story that he does not absolutely know is true, shows that he is willing to risk telling a lie, rather than miss spreading a bit of gossip. And even though you know the story to be true, you are not to repeat it to another's discredit; for that is not calculated to gain him. How do you feel when people talk about your real or imagined faults? Put yourself in the other one's place, and you will know what to do for him. "Bear ye one another's burdens."

"But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established." That is, do not give him up at the first trial. What you have failed to do, others may succeed in doing. Still you are to seek to restore him, in the spirit of meekness.

Lastly, "if he shall neglect to hear them, tell it unto the church; but if he neglect

to hear the church, let him be unto thee as an heathen man and a publican." What does that mean?—Just what it says: You have exhausted every means to restore him, and he will not be restored; now you can do nothing more, and must let him be as any other obdurate heathen. Do not rail against him; do not publish his fault abroad, but rather seek to conceal it; for who knows but that he, as well as any other, may be reclaimed.

This, in short, is an answer to your question as to what to do with those that are out of the way. Like our High Priest, we are to "have compassion on the ignorant, and on them that are out of the way" Heb. v. 2. But in order that certain very common, almost universal, misconceptions may be cleared from our minds, it is necessary that we should give some study to the church—what it is, and what it is for, its duties and its privileges.

#### WHAT IS THE CHURCH?

Not to multiply words, we find from Eph. i. 22, 23, that the church is the body of Christ. This body is composed of all who are Christ's. The church is also called the house of God (1 Tim. iii. 15), "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 6. The church is not composed of "the clergy," so called, that is, of the ministry; for we read: "Ye are the body of Christ, and members in particular. And God had set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. xii. 27, 28. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." Rom. xii. 4, 5.

The Greek word which is rendered "church," is a compound word meaning "called out." We have the word in the adjective "ecclesiastical." God called Israel of old out of Egypt, and they formed "the church in the wilderness." Acts vii. 38. All who are in Christ have been called out of Egypt; for it is written, and fulfilled in Christ, "Out of Egypt have I called My Son." Matt. ii. 14, 15. Christ is "that great Shepherd of the sheep" (Heb. xiii. 20), and He stands and calls His sheep and as they hear His voice they come to Him. As they thus assemble about Him, they form His flock or congregation, and this is the word that really ought always to be used,

instead of "church." The names of "the general assembly and church [congregation] of the Firstborn" are "written in heaven" (Heb. xii. 23); but whenever on earth there are two or three, or more, of "like precious faith" in the same neighbourhood, they naturally come together for mutual edification; and each one of these fragments of "the general assembly" is called a church, or congregation, since the life of the whole is in each part. "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. iv. 7.

#### THE CHURCH NOT A LAW-MAKING BODY.

FROM this little view of what the church of Christ is, it is evident that the church is not a law-making body, nor is it charged with the duty of executing laws. The judicial office does not pertain to it. Its only function is to follow the directions of its Head. It is to obey law, not to make or execute laws. Such expressions, therefore, as the church being "our mother," are nonsense; for we ourselves, if we are in Christ, are part of the church.

I know that you are waiting the opportunity to put this question to me: "Are we not told to 'hear the church'?" and does not Christ say that "whosoever ye shall bind on earth shall be bound in heaven; and whosoever ye shall loose on earth shall be loosed in heaven?"

Read the whole passage for yourself (Matt. xviii. 10-20), and if you read thoughtfully you will have the answer to your question. It is true that the words quoted occur; but it is not true that there is any *commandment* to "hear the church," as though it were a law-making or an executive body. There is just the same commandment given to hear the church that there is to hear any individual member of the church, and no more. When one errs, anyone who is spiritual is to seek, "in the spirit of meekness" to "restore" him; and "if he shall hear thee, thou hast gained thy brother." In the same way two or three more are to seek to gain and restore him, in case he does not hear the one. And then if he is still obdurate, the entire membership, provided all are spiritual, are to unite in labouring for his restoration. But if he will not listen to their united pleading, there is nothing more that can be done for him, but to "let him be."

#### THE CHURCH'S AUTHORITY.

JUST at this point comes the statement concerning binding and loosing. That is,



whenever the preceding directions are followed, all that is done stands in heaven as well as on earth: because it has been the word from heaven that has been followed. Those who have spoken have spoken "as the oracles of God." But it will be remembered that "if anyone," not merely the whole church, speaks, it is to be as the oracles of God. And this thought that the authority rests as much in one or two as in the entire church, is maintained in the verses immediately following those that we have quoted from Matt. xviii. Thus: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

The only authority there is on earth is the Word of the Lord. Jesus spoke "as one that had authority," because He spoke only the Word from heaven, and was the embodiment of the Word. That Word is the law of the church as a whole, and of each individual member. And that Word in the mouth of one man has just as much authority as it has if spoken by a thousand men; and one man speaking that Word has infinitely more authority than any number of men, whether they be called the church or not, who have not that Word. There is no such thing as determination of the truth by majority. Moreover, there is no more antecedent probability that a hundred or a thousand men are right, than that a single man is right. Numbers have nothing whatever to do with the matter;—the only question is, What does the Word of God say?

But while the Word of God spoken by a score or more of men has no more authority than when spoken by only one, the Lord does teach us that its effectiveness is augmented if a number are united in it. "One shall chase a thousand, and two shall put ten thousand to flight." But all must "speak the same thing," and that thing must be God's Word as found in the Scriptures, and not the Word of man. And now you know what to do, not only in the case of a man that is at fault, but in every case. It is simply to take the Holy Scriptures as the sole authority and guide at all times and under all circumstances.

"The logic of Christian petitions and Christian expectations starts with God as the premise, and thence argues the possibility of the impossible."

## The Class.

### THE HOUSE OF THE LORD.

"WHEREFORE, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus; who was faithful to Him that appointed Him, as also was Moses in all His house. For He hath been counted worthy of more glory than Moses, by so much as He that built the house hath more honour than the house. For every house is built by some one; but He that built all things is God. And Moses indeed was faithful in all His house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a Son over His house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end." Heb. iii. 1-6, R.V.

#### QUESTIONS ON THE TEXT.

1. How are the readers of the Epistle addressed in this chapter?
2. Of what are they partakers?
3. What are we exhorted to do?
4. What are we to consider in regard to Christ?
5. To whom was He faithful?
6. How faithful was He?
7. Where was Moses faithful?
8. How does Christ stand, as related to Moses?
9. Of how much more glory is Christ worthy than Moses?
10. What is said of every house?
11. Who built all things?
12. In whose house was Moses faithful?
13. In what capacity was he faithful?
14. Where and in what capacity was Christ faithful?
15. Who constitute that house?
16. Under what conditions do we constitute the house?

#### SUGGESTIONS FOR STUDY.

"PARTAKERS of the heavenly calling." It is interesting to know that the word here rendered "partakers" is the same that in chapter i. 9 is rendered "fellows." Christ is anointed with the oil of gladness above His fellows, or partakers. The "heavenly calling" is "unto the fellowship" of the Son. 1 Cor. i. 9. "And truly our fellowship is with the Father, and with His Son Jesus Christ." 1 John i. 3.

JESUS CHRIST has many offices. Indeed, there is no position that He does not fill. He "ascended up far above all heavens, that He might fill all things." Eph. iv. 10. He is the Apostle and High Priest of our profession; and it is only by the virtue that is in Him that anybody ever was an apostle or priest indeed. He is King and Lord of all, yet He is Servant of all. Whatever place we are called upon to fill, whether high or low, the power by which we can do the work and endure either the honour or the shame is the power of Christ.

"OUR profession" is the way it is in the Common Version; but in the Revision it is our "confession," and that is strictly literal. We are to confess with our mouth the Lord Jesus. Rom. x. 9. He is not only the One whom we confess, but He Himself "before Pontius Pilate witnessed a good confession" for us. 1 Tim. vi. 13. The word rendered "confession" in this instance is the same that is rendered "profession" in our lesson. The one true confession of faith is the confession of the Lord Jesus.

FAITHFUL as Moses was. What a wonderful recommendation that is for Moses! If it had been stated that Moses was as faithful as Christ, we should feel inclined to say, Impossible; but we can find no fault when it is stated that Christ was as faithful as Moses. It is manifestly true, and, wonderful to say, it is not derogatory to Christ. Neither is it flattery of Moses. God said to Aaron and Miriam: "Hear now My words: If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against My servant Moses?" Num. xii. 6-8. Yet very many people, even professed Christians, are not afraid to speak slightly of Moses, the grandest man in all history. When we consider the work Moses had to do,—that for forty years he had the care of a nation upon him, and that in all that time only one impatient exclamation escaped him, in spite of the almost continual murmuring, and often insult and violence, of the people,—it must be admitted that his equal has never appeared among mortal men. And so, when the Holy Spirit would honour the One like unto Moses, raised up from the people, no higher praise could be given than to say that He was faithful as Moses was.

The Folly of Infidelity.—"Every house is built by some one." In this simple statement, the truth of which is self-evident, we have an unanswerable argument against that form of infidelity called "evolution," or "natural selection." There is no more common question, on seeing a grand and beautiful, or even a very ugly, structure, than, "Who built it?" The wisest philosopher would ask it as naturally as a child. If the answer should be, "Nobody built the house; it simply came; it was evolved;" everybody would recognise it as a joke, or else as evidence that the man was insane. No one supposes that houses build themselves; everybody knows that there must be a builder for every house—some one greater than the house. Yet many who would be impatient with



such trifling as the statement that a house built itself, will gravely affirm that the builder of the house had no Creator. That is far worse trifling. There is One who built all things, and that One is the "God and Father of all."

**Fellowship with Moses**—Moses was faithful as a servant; Christ as a Son; but both in the same house. Note that it is God's house that is under consideration. God said, "My servant Moses . . . is faithful in all Mine house." "But Christ as a Son over His house." Not "His own house," as in the Common Version. The word "own" is added without authority, and is rightly omitted in the Revision. Both Moses and Christ were in the same house—the house of God.

This shows us that if we are in the same house with Christ,—if we belong to the same family,—we must be in the same house as Moses. If we are members of Christ's body, we *must* be in fellowship with Moses; we must be in the same church with him; and those who were in "the church in the wilderness," with Moses, were in the church of Christ. For they "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed [went with] them; and that Rock was Christ." 1 Cor. x. 3, 4.

Moses shared "the reproach of Christ." Heb. xi. 25, 26. He left Egypt to be joined to Christ. He was one of the "called out," and hence a part of the church. And it is no grudging membership, no insignificant place, that Moses holds. He does not come in among us by sufferance. On the contrary, we are honoured by being permitted to have fellowship with Moses; and we cannot be in fellowship with Christ—Christ will not own us,—if we reject Moses. He says: "Had ye believed Moses, ye would have believed Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words." John v. 46, 47.

**The Construction of the House**—Christ is counted worthy of more glory than Moses, because the builder of the house has more honour than the house. Whatever honour or glory the house has, is only secondary,—derived from the builder; and God created all things in Jesus Christ. That Christ is the One through whom the house is built up, is evident by comparing verses 6 and 14. "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." And "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." That is, holding fast our confidence makes us "partakers of Christ," and also constitutes us His house. So we are the house only as we are "rooted and

built up in Him." Col. ii. 7. God is the owner and builder of the house; Christ is the Son over the house; and we are the house.

**Christ the House.**—A house is made to live in; God's house is of course His dwelling-place; and of Christ it is said: "In Him dwelleth all the fulness of the Godhead bodily." Col. ii. 9. We, being partakers of Him, form His body, and so are also the house. Thus we read that the church is "His body, the fulness of Him that filleth all in all." Eph. i. 22, 23. We, built on Him, grow "unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. ii. 21, 22. The house of God is "the church of the living God." 1 Tim. iii. 15.

The most prominent feature of the Epistle to the Ephesians is the house—the idea of the household. In verses 9, 10 of the first chapter, we see that the mystery of God's will, which He has purposed in Himself, and made known to us, is "That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth." The word rendered "dispensation" is our word "economy," pertaining to the house; so that the passage is correctly rendered in the Danish: "To establish a household in the fulness of times," etc. This is done by gathering together in one all things in Christ,—things on earth and in heaven. Now those "far off" are "made nigh by the blood of Christ, and are "no more strangers and foreigners," but "of the household of God" "builded together for an habitation of God through the Spirit."

A house is built by bringing sons into it. So God's house is built up in Christ by "bringing many sons unto glory." "As many as received Him,"—became partakers of Him,—to them gave He power to become the sons of God. John i. 11.

Christ's body is primarily the temple of God. See John ii. 19-23. He said, "Destroy this temple, and in three days I will raise it up." He was standing in the magnificent temple in Jerusalem at the time He said this, yet He made no explanation when He said "this temple," referring to His own body. His body was so intrinsically and obviously greater, and more worthy to be called the temple, than that house of stone and cedar was, that no explanation was necessary. When He was risen from the dead, His disciples remembered His words, and understood the truthfulness of them.

Now He is made "Head over all things to the church, which is His body" (Eph. i. 22), "for in Him were all things created, in the heavens, and upon the earth." Col. i. 16. Thus it is that all things in heaven and on earth are gathered together in one

in Him, and "the whole family in heaven and earth is named" from Him.

We have now definitely before us that which occupies so important a place in the Epistle to the Hebrews,—the house of God,—and yet we have by no means yet seen the whole of it. Rather we have but just had a glimpse of the glorious dwelling-place of the Most High, who "dwelleth not in temples made with hands." May the sight, as we proceed in our study, increase our confidence, thus making us more and more partakers of Christ, until at last we realise the fulness of the promise, "Him that overcometh will I make a pillar in the temple of My God, and He shall go no more out."

♦ ♦ ♦  
"WHY, LORD?"  
(Ps. lxxxvii. 7-10)

Oh! ask not WHY? dear child of God!  
Trust Him and rest;  
His way is best,  
'Twill stand the test,  
Then ask not WHY?

Oh! ask not why the way is lone,  
Bereft of all that was thine own!  
He holds the balm that can atone;  
So ask not WHY!

Those suffering years are not in vain,  
He marks the throbs of every pain;  
Your present loss is future gain,  
When you'll know WHY.

God lives, and loves, and plans your way,  
Commit it fully day by day,  
To Him, your Portion and your Stay;  
And ask not WHY?

—The Christian.

♦ ♦ ♦  
"THE 'Wherefores' of earth  
Will be the hallelujahs of Heaven!"

## CHANGING THE LAW OF THE KINGDOM.

NEARLY twenty-five hundred years ago the Lord foretold through the prophet Daniel the rise of a power which should work against the establishment of His kingdom in the earth. After giving such particulars as enable us to determine the time and place of the rise of this power, his work was spoken of in these words: "He shall speak words against the Most High, and shall wear out the saluts of the Most High: and He shall think to change the times and the law." History furnishes the most convincing testimony that the power which has fulfilled this prophecy is the papacy.

As an example of the extraordinary and audacious blasphemies which the papacy has uttered against God, we quote the following words of Pope Boniface VIII: "The pope is of so great dignity and excellence that he is not merely man, but as if God, and the vicar of God. The pope alone is



called most holy, . . . divine monarch and supreme emperor, and king of kings.

. . . The pope is of so great dignity and power that he constitutes one and the same tribunal with Christ, so that whatsoever the pope does, seems to proceed from the mouth of God. . . . The pope is as God on earth." What could more accurately describe such claims than the words of the apostle Paul,—"He as God sitteth in the temple of God, showing himself that he is God?"

The record of the papacy in wearing out the saints of the Most High is well summarised in the following quotation: "Terribly as the saints suffered under the Cæars of pagan Rome, they suffered far more terribly and far longer under papal Rome. Let the massacres of the Albigenses, the Waldenses, the Hussites, the Lollards, the massacres in Holland and the Netherlands, the massacre of St. Bartholomew, the massacre in Ireland in 1641, the tortures of the Inquisition, the fires of the stake kindled over and over in every country in Europe,—let these speak and testify to the fulfilment of prophecy. Yes; the papacy has made war with the saints, and overcome them, and worn them out, and would have totally crushed and annihilated them, but for the sustaining hand and reviving power of God. In its prolonged, cruel, and universal persecution of the saints; the papacy has fulfilled this solemn prophecy."

In this study, however, we wish to call special attention to the effort of the papacy to change the law of God; and in order that we may appreciate the full meaning of this effort it will be necessary for us to study the real nature of the law and man's relation to it.

When God created man in His own image, He gave him His law, not expressed in a code, but the law of His own being in the gift of His own life to him to be revealed in the flesh. In sharing with man His own nature of love, He wrote the law of God in the very being of man. Man was perfect in his being, and in harmony with God. His every impulse, growing out of his intimate fellowship with his Maker, prompted him to right conduct as the simple expression of the law of his life. His will was in perfect agreement with the will of God, and it was his delight to do his Creator's will. The law of God was in his heart. And this law of love expressed itself in the service of love, and the law of self-renouncing love was the law of life for man. Thus man's likeness to God revealed itself.

By sinning against God, man repudiated this law of love as the law of his life, and adopted the principle of self-aggrandisement in place of the principle of self-renunciation. Instead of accepting the fact that he had been made in the likeness of God, he yielded to the suggestion that it was necessary for him to do something in order to be "as

God." But by this very act he lost his likeness to God. Thus it was that man, instigated by Satan, thought to change the law of God, and thus it was that sin with all its consequences found admittance to our world.

The Gospel is the provision which God has made that man may be created anew in the image of God, and that the law of love may again be written in his heart. In the gift of His own Son to our flesh, God again united the law of His being with the flesh, and thus opened the door of hope to man. By Himself becoming an interpretation to the universe of the fulness of the meaning of His own law of self-renouncing love, He prepared the way that man himself might again become obedient to that same law. And man is asked to accept the fact that in the person of Christ humanity has been restored to the likeness of God, acknowledging that he cannot restore himself, and repudiating the law of self-aggrandisement for the law of self-renunciation. This is done by believing,—by believing on Christ, by believing on Him as the last Adam, the head of a new humanity, by submitting to the power of the endless life which He restored to humanity in His own person. This is the provision of infinite love and wisdom. Thus can God "be just, and the justifier of him which believeth in Jesus." And so the Gospel is "the power of God unto salvation to every one that believeth," and it cannot be the power of God to salvation to those who do not believe. On God's part the provision for salvation is made by the gift of His Son. This provision becomes effective in each individual who accepts the gift. And this can be done by believing, but in no other way. Thus the broken law is kept again by faith. "Do we then make void the law through faith? God forbid: yea, we establish the law."

Inasmuch as Satan led man into sin in the first instance by persuading him to doubt God, and to seek to uplift himself through some act of his own, it would be only natural to expect that he would attempt to thwart the plan for man's salvation by the same method. And this is just what has been done. This counter-working of Satan has found expression in various ways among different peoples and in different times, but his crowning effort is "the mystery of iniquity." In this masterpiece of deceit Satan has attempted to change the law of God, not by openly working against it, but by so completely perverting the principles of the gospel right in the church itself as to turn it into "the synagogue of Satan." In this way the papacy has been built up, the fundamental axiom of which is that the pope is the vicar of the Son of God. In reality, however, as we have seen, the pope is the vicar of Satan, the visible agent through whom he works in his attempt to overthrow the government of God. Under the

blasphemous claim that he was the special representative of God in the earth, and that all authority had been delegated to him as such, the pope as the head of the papacy has not hesitated to put his word above the word of God, and to add to, or subtract from, or change the word of God just as might best serve his own purpose. And he has met with an apparent success in this dreadful work because he has presented to men in the name of religion a system which professedly satisfies all the claims of God, while at the same time it does not demand the change of the heart. This is an appeal to the perverted natures of men. "What they desire is a method of forgetting God which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power."

To meet these demands the papacy has evolved a so-called system of religion which is the salvation of man instead of the salvation of God. It substitutes the human for the divine. It puts man's word in the place of God's word. It discards the divine method of justification by faith for the human method of justification by works. As a consequence it merely cloaks sin with a pretended garment of righteousness, rather than cleanses from sin. And as sufficient proof of its authority to do any of the lesser things in its perversion of God's appointed means of salvation, it appeals to the change which it has made in that brief summary of the law of love,—the ten commandments. Of course it has not really changed God's law, but it has thought to do so, and as a result many are ignorantly transgressing God's holy law to-day.

Having substituted salvation by merit for salvation by faith, the papacy has set aside the sign of God's power to create, and therefore to save,—the Sabbath of the fourth commandment,—and has put forward in its place the sign of its merely human power—the spurious sabbath, the first day of the week. This is the supreme effort of Satan to overthrow the Lord's plan to establish His kingdom in the earth, and to establish his own in its place. But the message of justification by faith as the preparation for the coming King is now sounding forth in the earth, and the unchanged and the unchangeable law of the kingdom of heaven—the law of self-renouncing love written in the heart—is being established in the experience of those whose eyes are being opened to see the attempted change of the law of the kingdom by the papacy. The result will be a people who "keep the commandments of God, and the faith of Jesus." Blessed law! Blessed are they who keep it.

W. W. PRESCOTT.





## SPEAK THE GOOD WORD.

It isn't the thinking how grateful we are  
For the kindness of friends come to bless  
Our sorrow or loss,  
'Neath the weight of the cross ;  
It is telling our gratefulness.

It isn't the love that they have in their hearts,  
And neglect or forget to reveal,  
That brightens the lives  
Of husbands and wives ;  
It is telling the love that they feel.

It isn't the thinking of good to men  
That comes as a cooling drink  
To the famished ones  
Of earth's daughters and sons ;  
It is telling the good that we think.

It isn't the music asleep in the strings  
Of the lute, that entrances the ear,  
And brings to the breast  
The spirit of rest ;  
It is only the music we hear.

It isn't the silence of hope unexpressed  
That heartens and strengthens the weak  
To triumph through strife  
For the great things of life ;  
'Tis the words of good cheer that we speak.  
—W. J. Lampton, in *New York Herald*.

## WHAT CONSTITUTES MARRIAGE ?

THE idea and plans of domestic life pervade the mind of God in all His works. He teaches us to call Him Father. We are His children. Heaven is home, and there all the children of God and their ministering servants, the angels, are to form one family with Jesus, the Son, as Elder Brother.

The first consideration in the Creator's mind for the man, whom He had created in His own image, was to provide for him an earthly home. God saw that it was not good that man should be alone. His nature, bold, enterprising, strong, aggressive, needed the accompaniment of gentler, sweeter qualities, in which purity, patience, and faithfulness would dwell more securely. A creature was formed for him, of himself, beautiful, attractive and altogether lovable. This creature was not designed for an independent, distinct life. She was as incomplete without the man as was man without the woman. The fact that the Creator employed a portion of the man in the creation of woman does not imply that it was to save labour or material simply, but that in His mind the two lives blended

into one, and that in the perfect union of these lives is to be found God's ideal of the human unit. A man alone is imperfect. A woman alone is wanting. But husband and wife joined by the power that created them into one flesh comprise the divine idea of human perfection.

The history of social life was ushered in with a wedding. And to the present day, godly marriage constitutes the basis and safeguard of respectable society. That first wedding was conducted by our Heavenly Father. It was He who "gave away" the bride and performed the ceremony. The happy bridegroom accepted his beloved spouse with the words: "This is now bone of my bones, and flesh of my flesh." And then the union was formed by the word of God: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." There is no power that can thus unite two individuals but the power that created them. The ceremonies required by law and custom do not unite hearts. Marriage is a divine institution, not only in its origin but in its character.

G. C. TENNEY.

## AFFECTION IN THE FAMILY.

SLIPSHOD family government and allowing children to tyrannise over one another are responsible for the absence of affection in families. Usually the older members of a family enforce unreasonable demands on the younger ones of the household. Or sometimes it is a tyranny of weakness—the younger members holding the whole family at bay.

One day the writer was making a call where the only children, two little girls, were sitting on the floor busy with their dolls. All at once the younger one broke out in a perfectly tearless, artificial wail. The mother turned and said sternly to the elder, "What's the matter with Katie?" The child stammered in affright, "She—she's cryin' 'cau—'cause I won't make her one like this," holding up a newly finished doll-garment. "Then give her that!" said the mother promptly. The child hesitated, and the younger one redoubled her wails. "Do you hear me?" said the mother, stamping her foot. "Give it to her this instant!" The child reluctantly obeyed, and the mother turned and calmly resumed the conversation.

I continued to observe the two children, and saw the older girl scowling with malignant hatred, while the younger one, with triumphant, taunting looks, adorned her doll with the rifled garment.

Many times afterward I heard this mother lamenting that her children "quarrelled constantly, acting as if they fairly hated each other." I was too polite—or too cowardly—to say, "It is your own fault; your injustice to them is destroying their natural affection for each other."—*Mrs. Garrett Webster*.

## "THE PRISONER OF THE LORD."

REALLY, you must excuse me; I cannot do this work any longer."

"Please do not say so; we have so few to help, and the need of such work grows more and more evident."

"O, well; you must find someone else. I am too busy. Besides, I am tired of it."

Mrs. A. looked earnestly into the face of her friend. There were no weary lines there. It was a face full of good cheer; yes, and of kindness, too.

"I wish Satan could ever get tired," she said; and, with a sigh, added, "but he never does. When he gives up his cruel work of destroying souls, Margaret, then you may give up yours of helping to save them. O, yes; and another thing, too, Margaret, when the Lord Jesus grows weary of His care of you, then you may talk of giving up your service for Him. But do you really believe you ought to leave this work when there are so few to do it? I lay it at the door of a truth-telling conscience, Margaret."

Margaret laughed. "Oh, dear, Mrs. A., I sometimes wish I had no truth-telling conscience; it is distressingly in the way of my comfort!"

A few days after this conversation, Mrs. A. invited Margaret to visit with her one of the many missions of the city which is doing quiet but genuine self-denying work for humanity. The matron of the house almost literally rests not day nor night in her labours, always on the alert with motherly care over the girls brought in from the street to the shelter of a truly Christ-like help. No opportunity is lost for a word or gesture of sympathy and encouragement. No one is passed in room or hall or stairway but her hand is laid upon the shoulder, and her kindly voice says some friendly word. The visit was a revelation to Margaret—a marvel of heavenly love on earth.

"You really love these people;" said Mrs. A. to the house-mother.

"Indeed, I do," was the cordial answer. "The Lord fills me with love for them." Then with great enthusiasm she described the forlorn creature who had come in a few hours before, so wet and soiled and disfigured as to look scarcely human, and said she, "Why, you should see her now; you



would not know her as the same person since we have washed her and given her clean garments;" and if the girl had been her own child she could scarcely have spoken of the change with more evident gratification. . . .

Margaret said but little during the visit. She was carefully observing the girls, the matron, and the work, and drinking in the spirit of Christ-like love which saw no difference between souls lost in the depths "down town" or on the heights "up town," and her "truth-telling conscience" was asking some very close and unpleasant questions. "Would a sense of duty alone keep you in this work?" she inquired of the matron.

"Oh, no, never. It has to be something stronger than duty or money. Nothing but love will answer."

"Are you never tired?"

"Tired?—Yes, of course. I frequently do not retire till one or two o'clock in the morning; but I believe the Lord gives bodily strength, too," she said, with a cheerful laugh.

"Well," said Margaret, as they came away, "I have learned something of what it means to be 'as the Master' this afternoon. Did you see that text over the matron's desk in her room? It gave me the secret of her unwearying love and service. '*Kept by the power of God.*' Mrs. A., I must become the 'prisoner of the Lord,' like that woman, so that I shall never again try to escape from any service He may ask of me. It is blessed to be 'kept' by the power of God."

"Yes, for His power is love"—*Religious Intelligencer.*

### AN AFTERNOON'S FUN.

FROM the shadows of the woods into the open field came four boys. They laid their guns on the grass and sat down with their backs against the stone wall, mopping their faces with their handkerchiefs. The sun was slanting toward the west, and the summer air was very still.

"There isn't any fun at all round here now," said Hiram, the oldest, gloomily.

"That's so," answered Jeremiah. "Tramping almost all day, and only two chipmunks and a woodpecker! We ought to have gone fishing."

"Fishing isn't any good, either," said Abimelech. "Jed and I went Saturday, and got nothing but three hornpouts."

"Just three little measly pouts," corroborated Jedediah; and there the conversation ended.

As the boys gazed sadly off across the field, something brown came out of a clump of tall grass, and started in a desperate undulatory dash for the pile of yellow sand, which gleamed above the verdure fifty yards away, and beneath which lay safety.

With a grab for the guns and a simultaneous yell of "Woodehuck!" the boys sprang to their feet, and rushed forward. But, just as Hiram raised his gun, the little brown bull, with a squeal of fright, or a paean of joy, or a note of defiance, dived out of sight. The boys came up panting, and stood round the hole.

"Thought we got the fellow that lived here last week," said Abimelech.

"We did," said Jedediah, "but that was the old one. Probably this is the she one."

"Let's dig her out," proposed Hiram.

"No; it's too much work," said Jeremiah. "Let's drown her out!"

"Yes!" "That's what we'll do!" from Abimelech and Jedediah. And the thing was settled.

It was at first proposed that each of the boys should go home and get a pail, and that they should then carry water from the brook, and pour it into the hole till it was full. But Hiram pointed out that that would mean many trips in the hot sun, and that the water would soak in too quickly to drown the woodehuck; and so he proposed the Napoleonic plan of hitching old Billy to the cart, filling two or three barrels with water, and hauling them to the hole. His proposition was hailed with cheers. "Bim" was left to guard the hole; the others went for Billy and the barrels.

In half an hour the cart creaked its way across the field to the hole.

Under the direction of Hiram, the Eads of this piece of hydraulic engineering, the tail-board was converted into a skid, and the barrels safely landed, not without much puffing and straining, and much splashing of clothes. And then, all together, and with a cheer, the boys tipped the first barrel up, and the flood poured into the hole.

Nothing came out, and the second barrel was rolled into place and tipped. Then a little wet muzzle, with shining black eyes and funny whiskers, appeared gasping at the surface of the water, and squealing loudly.

"Thump her, Bim, quick!" shouted Jed. And Hiram and Bim, with the butts of their guns, crowded the little black head down under the water; while Jed and Jerry poured in the contents of the third barrel, to replace the settling flood. Then the boys waited a long time, till the thirsty soil had drunk the water a foot below the brim of the sandy bowl. But nothing came out. The empty barrels were loaded on the cart again, the four boys climbed in, and old Billy bore them home.

Jed turned a beaming face to his three companions, and asked, "Who said there was no fun round here?" And Bim answered, "Loads of fun, if you only know how to get it!"

The next spring Mr. Johnson was having a drain out through the ten-acre field; and Oscar Brooks, his man, was doing the work. The four boys, Jed and Jerry and Bim and Hiram, were crossing the lot on their way home from "bird-egging," when they saw the man throw down his shovel and stoop a long time over something in the ditch.

They went over to see what it was. On the grass beside the drain, where the man had laid them, rested five little skeletons, one much larger than the others. Nature's chemistry and the ants had left the frail bones bare and clean.

"What are they?" asked the boys.

"They are all that's left of a family I used to know," said the man. "They were murdered last summer. You probably didn't hear of it. There wasn't anything about it in the papers, and the murderers were never arrested. But it was a pretty bad case."

"There was a father and mother and four children. The father went out one day to get food for his family, and never came back. He was shot at his work. His body lay out in the open field all night. When he didn't come back, his wife went out to look for him, and found him lying there dead. She took on terribly, but that didn't do any good. Then she had to leave the children at home, and go out herself to get food for them. They used to stay at home and watch for her in the doorway, and it was mighty pleasant to hear them chatter when they saw her coming."

"But one day the same murderers who killed the husband saw the wife, and chased her into the house. They wouldn't let her get out, or take her children out; and they turned a river into the house till the water rose clear into the attic. The mother tried to save the young ones, and even showed herself at the door, thinking maybe that, when the murderers saw how she was suffering, they might spare her life. But they laughed at her and drove her back. And so she and the children were drowned in their own home, and that was the end of the whole family. It was a sad case. But, as I said, I don't suppose you knew anything about it. It didn't get into the papers."

The man resumed his digging; and the boys strolled thoughtfully toward home, in unaccustomed silence.—*Youth's Companion.*

"FAME is not success. It is only the shadow. The length of a man's shadow does not depend upon his height, but upon the position in which he stands."

\* \*

"A GREAT building needs a deep foundation; a leaping fountain needs a full spring."





#### WATCH THEM WELL.

THERE are four T's too apt to run,  
'Tis best to set a watch upon:—

##### *Our Thoughts.*

Of when alone they take them wings,  
And light upon forbidden things.

##### *Our Temper.*

Who in the family guards it best,  
Soon has control of all the rest.

##### *Our Tongue.*

Know when to speak, yet be content  
When silence is most eloquent.

##### *Our Time.*

Once lost, ne'er found; yet who can say  
He's overtaken yesterday?

—Selected.

#### WORSHIPPING THE GOLDEN CALF.

WHEN God led the Israelites out of Egypt, and made Himself known to them, He said, "Defile not yourselves with the idols of Egypt: I am the Lord your God." Ezek. xx. 7. This shows that in Egypt they had fallen into idolatry, and were accustomed to worship gods that they could see. So when Moses was gone from them they said to Aaron, "Make us gods to go before us."

If only Aaron, who knew the true God, had stood firm and reasoned with the people, he might have saved them from that terrible sin that cost many of them their lives. But he fell because he was weak and feared the people. He thought the only way to save his life, was to do as they wished; so he made a golden calf. He

sought to gain their favour by arranging for a heathen festival, thus leading them still further into sin. It is far better to lose our lives for doing right than to save them by doing wrong.

But a few days before, God had said to the people, "Ye have seen . . . how I bare you on eagles' wings, and brought you unto Myself." And again, we are told that "He bare them and carried them all the days of old." But now they turned from the God who carried them, to a god that they had to carry before them.

It seems strange to us that they should have made a god in the form of a calf, and bowed down before it, and said, "These be thy gods, O Israel;" but in Egypt they had often seen such things, for the Egyptians worshipped animals, especially the sacred bull that they called Apis.

It was but a very little while since they had promised to serve God and keep His law, which told them not to make any graven images. This sad story shows how little power there is in our own promises and resolutions. This should not discourage us; it should teach us to put all our trust in God, and His faithful promises of what He will do for us.

While Moses was in the mountain, God had given him two tables of stone, on which He had written the ten commandments with His own finger. When Moses saw how they had broken their covenant, he cast the tables of the broken law out of his hand, and they were broken to pieces.

All those who were faithful to God had to take a very firm stand for the right, even though it cut them off from their dearest friends. They had to smite the sin of idolatry wherever they found it, even though it were in the heart of the one they most loved. Thus they shared with God in executing judgment upon the unrepentant sinners.

Terrible as this seems to us, it was, a

re all the acts of God, the most merciful thing that could be done. Sin can bring only misery and death; and when one clings to his sin and will not repent, the kindest thing that God can do is to cut him off, and so keep him from having an evil influence over others, and leading them astray. By being God's instruments in doing this work, God's faithful servants showed that they saw in it the justice and mercy of God.

#### HE GAVE HIS SON.

SOME years ago a Judge lived near to the Indians in America. His daughter, who was a widow, lived with him, and her little son, who was the pet of the family. Now the Judge was very anxious to live on good terms with the Indians, for there were but few white people about them, and the Indians when provoked had often set fire to the houses of the settlers, and murdered all who dwelt there. Some of the tribes returned his kindness and gave him their confidence. But there was one old Chief of a very powerful tribe who could not be won in any way. At last the Judge sent him a message. The answer was that the Chief would call at his house next morning. The Judge received the old Chief very courteously, and tried to be as pleasant as he could. He brought in his daughter, and her little son. Then he began to speak of his wish for peace and friendship. The Chief heard what he had to say, and answered,—"Brother, you ask much, and you promise much. What pledge can you give of your good faith? The white man's word may be good to the white man, but it is empty breath to the Indian. Now if you will trust the Indian, the Indian will trust you. Here is this little lad, your daughter's son. Let him go with me to my camp for three days. At the end of that time I will bring him back with my answer."

If a sword had pierced the mother, she could not have felt a sharper pain than that which went to her heart. She clasped the boy in her arms and was about to rush from the room with him. The Chief frowned darkly and rose to leave too.

"Say," cried the Judge kindly, as his lip quivered. "The boy is dear to me as he is to you. I would not risk a hair of his head. He must go, God will watch over him. He must go."

Who can tell the agony of the mother, as she kissed the little lad and made him ready for the journey, and then set him beside the Chief, and buried her face in her hands.

The Chief did not say a word, but took the wondering child by the hand and led him away.

Three days and nights! it seemed almost as many years to the mother. Tossing



sleepless at night, or dosing only to start at the cry of her little son calling to her for help. So the heavy hours passed away until the third day came. The morning went, but there was no sign of the Chief. And now the sun was setting behind the forest trees. The mother pictured her worst fears as having come upon her boy. The Judge went troubled from room to room. At last as the day had nearly closed, the Chief appeared, leading the lad dressed as a young chief, with eagle feathers in his hair, and a beaver skin about his shoulders, and the moccasins on his feet. Looking proud and happy in his strange dress, the little fellow came on toward the

#### A DULL GIRL.

**W**OULD you rather be good or clever or happy?"

There had been a hot discussion over the old question at Maggie Barton's luncheon. Each fate had had its champions, and nobody had come to saying that the terms were not "mutually exclusive" and that it would be hard to choose one of them which should not carry at least one other in its train.

On one conclusion the bevy of girls had been agreed—that to be a dull girl was a severe trial in this modern world. Edith Colman was the only one who did not say

child among the six boys and girls was desperately missed. She was not alarmingly ill, so that the family judgment was not warped by anxiety.

One simple fact was that nothing seemed to go well without her. The flowers on the breakfast table were faded; there was nobody watching at the window to let Mrs. Colman in from a hard morning of shopping; Bridget was crying with toothache, and there was nobody to console or advise her; Bob couldn't get his arithmetic lesson, not because Edith wasn't there to help him, for she, poor girl, knew less about the problems than he did, but because nobody thought to send him off to the



OFFERING SACRIFICES TO THE GOLDEN CALF

house. The mother rushed out with a wild joy and pressed him to her heart.

"Now," said the old Chief, "we can be friends. You have trusted the Indian; the Indian will trust you."

That was a great deal, a very great deal to do. But all we have ever heard of or thought about falls very, very short of this,—*God so loved the world that He gave His only begotten Son. Think very much about it, dear children. Think of it when you want to be quite sure that the Father in Heaven loves us. Think of it when you want to know how much He loves us. We are so dear to Him that He sent His only Son, Jesus Christ, to die upon the cross for our sins. Because He is our Father, He loves us.*—*Mark Guy Pearse.*

a word on the subject. Yet she knew more about it than all the other chattering, vivacious young creatures; for she was the very type under discussion—a dull girl.

She went home that afternoon with a fathomless depression in her heart. Life did not seem worth living, since she was to have none of its fairest prizes—praise, admiration, social success.

Not only was her spirit heavy, but her feet seemed weighted with lead, and when she tried to talk a little at the dinner table, her words came more thickly and slowly than usual. She believed her dullness was increasing. The next morning found her too feverish to think even of her stupidity. By noon she was shut up with a trained nurse and an attack of pneumonia.

Then a strange thing happened in the family. They found that the only dull

dining-room, where he could work in solitude; Helen hadn't the audience which she liked for her practising; even Mr. Colman was irritably saying that half the house was gone, and he recalled remorsefully that "Edith had something to say for herself."

The Colman family discovered suddenly what the world needs to learn, that a so-called "dull" girl who has enough sense to discover her own limitations can be an invaluable element in the happiness of her friends.

When Edith got well—for she did get well with promptness—she found that she was not to lose all the prizes for which she had longed at Maggie Barton's luncheon.—*Selected.*





#### IN COMMON THINGS.

SEEK not afar for beauty. Lo! it glows  
In dew-wet grasses all about thy feet;  
In birds, in sunshine, childish faces sweet,  
In stars, and mountain summits topped with  
snows.

Go not abroad for happiness. For, see!  
It is a flower that blossoms by the door.  
Bring love and justice home; and then no more  
Thou'lt wonder in what dwelling joy may be.

Dream not of noble service elsewhere wrought.  
The simple duty that awaits thy hand  
Is God's voice uttering a divine command;  
Life's common deeds build all that saints have  
thought.

In wonder workings, or some bush aflame,  
Men look for God, and fancy Him concealed;  
But in earth's common things He stands re-  
vealed,  
While grass and flowers and stars spell out His  
name.

—Minot J. Savage.

#### BREAKFAST FOR ONE.

THAT keen observer of nature, John Muir, tells a pretty story of a woodchuck. In the spring of 1875 he was exploring the peaks and glaciers about the head of the middle fork of the San Joaquin, and when passing round a frozen lake where the snow was ten feet deep, was surprised to find the fresh track of a woodchuck.

What could the animal be thinking of, to come out so early while all the ground was snow buried? The steady direction of his track showed he had a definite aim, and fortunately, he says, it was toward a mountain thirteen thousand feet high that I meant to climb. So I followed to see if I could find out what he was up to.

From the base of the mountain the track pointed straight up, and I knew by the melting snow that I was not far behind him. I lost the track on a crumbling ridge, partly projecting through the snow, but soon discovered it again.

Toward the summit of the mountain, in an open spot on the south side, nearly enclosed by disintegrating pinnacles among which the sun heat reverberated, making an isolated patch of warm climate, I found a fine garden, full of rock cress, phlox, silene, draba, and a few grasses; and in this garden I overtook the wanderer, enjoying a fine fresh meal, perhaps the first of the season.

How did he know the way to this one garden spot, so high and so far off, and what told him that it was in bloom while yet the snow was ten feet deep over his den? He must have had more botanical, topographical, and climatological knowledge than most mountaineers possess.

**A Queer Animal of Madagascar.**—One of the most peculiar members of the great family of the mammals is the aye aye of Madagascar. In form it much resembles a squirrel, in size it is equal to a large cat, and it is so shy, stealthy, and "ghostlike" in its movements that the natives think it is a kind of spirit and regard it with superstitious dread. It is related to the lemurs, but it differs from them in many points. Its most remarkable peculiarity consists in the middle finger of its hands, which, instead of resembling the others, is "extremely thin and spider-like." Living in the silent forests, the aye-aye possesses extraordinary acuteness of hearing, and apparently can locate, by the sounds they make in the trunks of trees, the wood-boring larvae on which it feeds. Cautiously away the wood with its teeth, the aye-aye inserts its remarkable middle finger to fork out its victims.

#### ONE OF NATURE'S TRAGEDIES.

LITTLE is known by the average man of the tragedies which are constantly occurring in wild life. One well-known naturalist, indeed, goes so far as to say that no wild animal dies a "natural" death. Now and then an instance comes to light, like the following from the *New York Sun*, which shows how the life of a wild creature is suddenly snuffed out. The narrator was in a canoe watching a kingfisher that had alighted on the dead branch of a tree on the edge of a pond.

Suddenly the bird rose and dropped straight down into the water like a stone, and disappeared beneath the surface. It reappeared almost immediately with a fish in its long, spear-like bill, but it had scarcely regained the surface when it disappeared again with a suddenness that led me to think that something had seized it from below. It did not come up again, and after a time I rowed to the spot where it had gone down to find an explanation of its extraordinary disappearance.

A dead pickerel about eight inches long was floating on the surface near the shore. It was doubtless the one the kingfisher had caught. Soon afterward I saw an odd-looking object floating near. On examination, it proved to be a big pickerel and the kingfisher, both dead.

One of the bird's legs was between the pickerel's jaws, the long teeth of which went through the flesh. The kingfisher's spear-like bill ran clean through the

pickerel's body, from side to side, a few inches below the gills.

No doubt the pickerel had seized the kingfisher by the leg as the bird was rising from the water with the small fish, and had pulled it back into the water, expecting to dine upon the kingfisher. The bird had turned in self defence and driven its sharp beak through the pickerel, inflicting a mortal wound. The pickerel, with bull dog tenacity, had kept its hold on the bird's leg, and the two had died together.

#### A REAL ARISTOCRAT.

A GENTLEMAN who owns a beautiful collie keeps him provided, as is usual, with a collar, on which his name and address are engraved. Someone asked him recently whether this had ever served to bring the dog back to him, and the question led to the relation of an amusing incident, which is reported in the *Boston Herald*.

On one occasion I lost Scott in Piccadilly. You know how much I rush about in hansom cabs. Well, Scott always goes with me. We travel a good many miles a week together in this way; but on one occasion I was walking and missed him. I searched for him, but did not find him.

The crowd was great, and the street traffic drowned my whistle; so, after waiting a while and looking about pretty thoroughly, I went back home without him, hoping that he might find his way back himself.

In about two hours after my arrival a hansom cab drove up to the door, and out jumped Scott. The cabman rang for his fare, and thinking that he had captured the dog in some way, I asked him how and where he found him.

"Oh, sir," he said, "I didn't hall him at all. He hailed me. I was a-standing close by St. James' Church a-looking out for a fare, when in jumps the dog."

"Like his impudence," says I. So I shouts through the window; but he wouldn't stir. Then I gets down and tries to pull him out, and shows him my whip; but he sits still and barks, as much as to say 'Go on, old man.'

"When I takes him by the collar I reads the name and address. 'All right, my fine gentleman,' says I. 'I'll drive you to where you're a-wanted, I dare say.'

"So I shuts to the door, and my gentleman settles himself with his head just looking out, and I drives on till I stops at this here gate, when out jumps my passenger, a-clearing the door, and walks in as calmly as though he had been a reg'lar fare."

I gave the cabman a liberal fee and congratulated Scott on his intelligence, instinct, reason or whatever it may be, that told him that as hansom cabs had often taken him safely home before, a hansom cab would probably do it again, seeing that he had lost his master and could not find his way.





In the King's Speech at the opening of Parliament, the statement that "the condition of the European provinces of Turkey gives cause for serious anxiety" shows that the Eastern Question is still unsettled, and is a warning that the European Continent, and so the whole world, may at a day's notice be involved in a war.

SPEAKING of international jealousies and criticisms, which are so common, and which often find forcible expression, Mr. Balfour in his recent speech before the Conservative Club at Liverpool, said: "In regard to the future I am filled with disquietude when I think how easy it is to fan these international jealousies, and how difficult it seems to be to allay them."

It is indeed worthy of note that Leo XIII. celebrated on February 20 the twenty-fifth anniversary of his pontificate. When he was elected, he was sixty-seven years old, and in very delicate health, and it was prophesied both by himself and others, that he had but a short time to live; yet of all the Cardinals who assisted in his election, only one survives, while the Pope has seemingly as good prospect of years of life before him as he has had at any time.

THE Isaak Cathedral at St. Petersburg was broken into one night last week, and three diamonds, worth 100,000 roubles, about £10,570, were taken from the frame of a picture of the Saviour. This is more than ten thousand times as much as ever could have been taken from the Saviour Himself. If the jewels had been sent about doing good, like Him whom they were supposed to honour, they could not have been stolen. See Matt. vi. 19-21.

ONE of the Leeds magistrates has calculated that £1,335,000 was spent last year in the city for drinks. Add to that the expense indirectly caused by the drink, and it will easily be seen that if the money spent on liquors were devoted to the up-building of the people, there need be no poverty. And the money expended is the smallest part of the loss. Yet in the face of this persistent indulgence in that which degrades and destroys, people wonder "why God allows so much suffering."

THE feeling of people in the South of the United States towards the coloured people is indicated by some of the statements concerning President Roosevelt. He has appointed some cultured negroes to office, although not more than other presidents have appointed, and he had Booker T. Washington, one of the leading educators of America, to dinner, and for this the *New Orleans Times-Democrat* says that "he has placed himself outside the pale of gentlemanly behaviour," whatever that may mean.

ONE of the most alarming signs of the times is the increase of drunkenness, which of course

means an increase in all forms of sensuality, among young people, and especially girls. Official figures show that of 566 girls and women charged in Manchester in 1901 with drunkenness and molestation, fourteen were but fifteen years of age, twelve were between sixteen and eighteen, and eighty-nine between forty and seventy years. There was a time when drunkenness was a vice of the male sex only; but that time has long since passed.

THE *Missionary Review of the World* gives the aggregate income of all the various missionary societies as £3,262,086. Compare this with the fact that in a single city, that of Leeds, the amount spent for intoxicating liquor last year is calculated by a magistrate to have been £1,335,000, and there will be no room for question as to whether the world is growing better or worse. Two-fifths as much spent for poisonous drink in a single town as is given in all the world for the conversion of the heathen! Suppose this were indeed a Christian nation, and this fearful and wicked waste were stopped in every place, as it would be in that case, how quickly the whole world might be evangelised.

A DAILY paper tells of a Welsh collier who, after having been a teetotaler all his life, "took a drop," on the advice of a friend, because he was ill. The result was, he nearly went mad, and straightway assaulted a policeman, for which he was fined £4. An important lesson is here illustrated. Many people think that a single sin ought not to be counted against a man who has lived a virtuous life; but we see that a long life of temperance did not enable that man to drink intoxicating liquor with impunity. No amount of piety can avail to prevent a sin that is committed from blackening the soul. Incidentally, it may be noted as a strange bit of human inconsistency, that men in trouble will have recourse to their greatest enemy. Abstinence from liquor is too often a mere sentiment, instead of intelligent obedience to a settled principle.

A VERY interesting and amusing state of things concerning religion has just been brought to light in Austria. The marriage agreement of a Jew with an English woman, by which it was provided that the children should be brought up in the Anglican religion, has been declared invalid by the authorities, on the ground that the Church of England is not officially recognised as one of the religions of Austria. So the curious condition exists that, while the Vienna district court has just given a decision recognising Baptists as Christians, members of the Church of England are not regarded as Christians in Austria. That, however, does not hinder them from being Christians; nor does the Government recognition of the

Baptists add anything to their real standing as Christians.

It is not at all reassuring as to the future prosperity of the country, to learn that the gambling mania is infecting all classes of people, and is greatly on the increase. G. W. E. Russell, LL.D., who is said to have "studied most phases of gambling in an official capacity," has spoken recently with special reference to the game of "Bridge," which he says "is transforming the social life of society. It has carried the gambling spirit into the drawing rooms of country homes, and has destroyed the health-giving games formerly indulged in, such as golfing and cycling." He adds: "The game has taken as firm a hold upon women as upon men; perhaps a firmer hold. There is, indeed, plenty of evidence that gambling is vastly on the increase among the women in our best society."

Out-door sports, that give physical exercise, filling the lungs, and strengthening muscles and nerves, serve a good purpose, although often carried to excess; but for a company of people who have come together in the name of society, to spend hours in playing games, and that too, often, the veriest children's games, argues a deplorable dearth of ideas. Social intercourse is by no means to be neglected or despised; but unless it tends to mutual help and upbuilding, it is a curse, whether the game is but for gain, or simply for the purpose of amusement.

THE recent strife between the great tobacco trusts seeking to capture and control the British trade, has incidentally drawn attention to the increase in the use of the poisonous weed, and the effects of it. A note in the *Daily Chronicle* of February 6, after stating that "the juvenile smoker is recognised as an enemy not only to himself but to his country," and that "his fancy runs entirely to cheap cigarettes, which enervate his system and spoil his chances of physical development," says that "no one recognises this more readily than the retail tobaccoist." Then followed this most suggestive paragraph:—

Retail dealers who were consulted yesterday by one of our representatives admitted that the practice of smoking by boys was much more extensive than was perhaps supposed. "Little nippers," said one, "come in whose heads reach no higher than the top of the counter and ask for a penny packet of cigarettes. Do we sell them? Of course we do. There is no help. The manager of a shop is put in it to make as much money as possible, and he would be foolish to refuse trade even with boys. We recognise the evil; cigarette smoking never did anyone any good, least of all boys, but we simply have to sell. Someone would if we did not. When a boy begins to smoke at ten years of age, as thousands do, it is impossible to cure them of the habit."

There we have the cold-blooded calculation of commercialism. Boys are determined to commit suicide, and therefore these virtuous dealers make a profit out of it, justifying themselves by the statement that if they do not, somebody else will. The strangest part of the whole matter is, however, that the *Chronicle*, in common with most other papers, will uphold the use of tobacco as necessary to men, although they acknowledge that it kills boys. When we consider that almost all boys learn to smoke nowadays, the question involuntarily arises, where are the men to come from?





### THE CULTIVATION OF HEALTH.

**I**N the majority of chronic diseases, such as obesity, diabetes, chronic rheumatism, dyspepsia, consumption, and various constitutional disorders, those things which the patient can himself do, and for which he must be held chiefly responsible, are far more numerous and more important than those dependent upon the services of a physician or nurse. This is true for the reason that the majority of chronic diseases are primarily due to causes which are under the patient's control, and which concern chiefly his habits of life,—eating, drinking, exercise, etc. When these habits are brought into harmony with nature's laws, or in other words, when the causes of the malady are removed, that marvellous life intelligence which is manifested in every human being, is enabled to carry forward the work of healing to a successful recovery.

If, while we are cultivating disease by the indulgence of wrong habits of life, or while the bodily functions are disturbed, we do not see evidence of a creative power at work, it is only because of our inability to observe the intimate processes of life. If we were possessed of means whereby the actual processes taking place in our various vital organs could be made perceptible to our senses so that we could see or hear the work which is going on, we should find that the life forces were diligently at work, combating every morbid tendency, heading off as far as possible every death-dealing influence, doing their utmost to save the individual from the consequences of his own wrong-doing.

It is due to this fact that we are able so long to violate the laws of nature with apparent impunity. The tobacco user, for example, insists for years that the drug does him no harm, and wonders why he should at last find himself suffering from tobacco heart, or tobacco blindness, or other grave disease due to the long-continued action of this poisonous drug.

When the tobacco poisons are no longer introduced into the system, the processes of destruction and elimination carried on in the liver and in the kidneys soon rid the body of the baneful drug, thus permitting the reparative processes to be carried forward in a natural way, and making success possible in place of failure.

It is the duty of the patient to learn from every available reliable source, all he can respecting the nature and origin of his disease, so that he may, by his own voluntary efforts, cease to cultivate disease, cultivating health instead.

Nothing is more conducive to the perpetuation of certain chronic maladies than morbid dwelling upon the symptoms. Chronic invalids do themselves great harm by discussing their maladies with other invalids, or pouring into the ears of friends their tales of woe, to satisfy their own morbid cravings for sympathy, or the curiosity of inquisitive inquirers. The mind should always be set to work on the side of health rather than on the side of disease. Hope, good cheer, and amiability grow with cultivation; the same is equally true of despair, misanthropy, and pessimism. If patients cannot altogether control their mental states, they can at least make an effort to do so, and doctors, nurses and kind friends are always ready to aid the sick to hope for the best as long as there is a reasonable prospect for recovery.

J. H. KELLOGG, M.D.

### DEFECTIVE ELIMINATION.

**T**HE health of the individual is directly associated with the active elimination of waste products from the body. These, in the processes of repair and regeneration, are thrown into the circulating medium, the blood, only to be seized upon by certain organs, which transform them or cast them out from the body.

The accumulation of an amount of waste matter slightly above normal produces unpleasant symptoms, headache being a common result. The dependence of the various portions of the body upon one another is thus actual and intimate. It is found, for example, that the loss of the spleen or the entire thyroid gland, little known as their real functions may be, is not endured with impunity.

Many of the symptoms of gout, rheumatism and other ills are the result of defective elimination in marked degree.

Waste products accumulate in the blood and act upon the tissues much like poisons, largely because the various changes which the nutritive products circulating in the blood must undergo are incompletely accomplished by various organs. One after another the several organs seem to acquire the habit of performing this function imperfectly. The exact causes of defective elimination are often obscure, but the results make themselves manifest in gouty and rheumatic complaints, Bright's disease or various other conditions of a related kind.

Hygienic measures, rather than the use of medicines, must come to the aid of the sufferer in the early stages of defective elimination. A certain amount of physical activity is productive of increased elimination. It is found, for example, that vigorous exercise renders actually more soluble certain substances in the blood, so that they are more readily seized upon by the excretory organs.

The liver is a most important organ in the elimination of waste matter, for it not only acts upon all nutritive substances taken into the stomach before they reach the blood, but is itself an eliminator of waste products, and furthermore acts chemically in rendering other substances more soluble, so that they may be excreted by other organs.

The things which, in addition to a proper amount of exercise, promote elimination are pure water in sufficient quantity, pure air and the stimulation of the skin by daily baths and friction.—*Selected.*

### THE LORD'S WISH.

**T**EMPERANCE is self-control. Christian temperance is self-control in all things,—of body, soul, and spirit. For he which "striveth for the mastery is temperate [controls himself] in all things." This is the only true temperance. And this in order that we may glorify God in both body and spirit,—glorify Him, and Him alone, in all things, and so meet the object of our creation and of our redemption.

The Lord has created and redeemed the body as really as He has the soul. He cares for the body as really and as fully as He does for the soul. And He wants us to care for the body as really and as fully as we care for the soul. Therefore He has said, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Thus it is certain that the wish of the Lord is that our prosperity in health shall be even—evenly balanced—with our prosperity of soul, or spirit.

No one will for a moment question that God has given directions and prescriptions abundant to assure the prosperity of the soul. Every one knows that every one who will sincerely accept the word of God as to the good of his soul will assuredly find his soul prospering abundantly. Yet as the Lord has recorded His wish, "above all things," that our health may prosper evenly with our souls, it certainly follows that He has given directions and prescriptions assuring prosperity in health evenly with the directions and prescriptions assuring prosperity of soul.

Yet this is very little thought of, even by professed Christians; and by many who happen to think of it, it is not believed sufficiently to lead them to an honest study of the Word of God to know what He has said on the subject, and then give it a place in the life. Many will bear great concern about the prosperity of their souls, to the utter neglect of their health, when if only they would take thought and care as to how they are living, and correct that by the Word of God, the prosperity of their souls would be so abundant that there would be no room for anxiety in the matter.

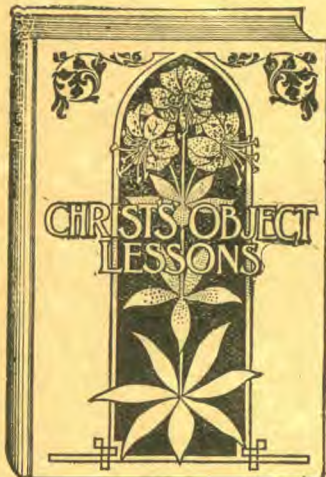
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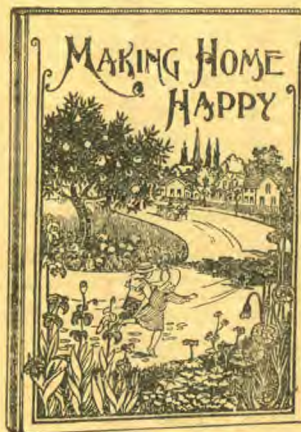
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THE "difficulties in the Bible" are chiefly in the minds of those who read. They have certain notions, which they are persuaded are correct, and they read the Bible for corroboration of those notions. Then comes the difficulty: for they do not find in the Bible what they have in their own heads. So they say that the language is "obscure"; for it never enters their minds that the theories they have imbibed can be erroneous, and they are sure that the Bible *must* substantiate them. So they proceed to "interpret" it, to make it seem to agree with them; and it must be admitted that the difficulties in the process are very great. But to one who has no thought but to find what the Bible says, the difficulties are comparatively few.

### THE POWER OF THE NAME OF JESUS.†

THE Apostle Paul had been preaching the Word with power in Ephesus, and God had wrought special miracles by his hand, "so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them.

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered, and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded! And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord was magnified."

If it were not for that last statement, a hasty reader would be inclined to say

† Acts, xix. 13-20. International Sunday-school Lesson for March 8.

that this time the power of the name was not apparent; that the name did not prevail against the evil spirit; but the text says the name of the Lord was magnified by this occurrence. How was it?

THE truth is, that the name of the Lord was not really used on that occasion. The name of the Lord is not a mere word; it is a living thing; it is life itself. An illustration of the power of the name is seen in the healing of the lame man at the Beautiful gate of the temple. Peter said to him, "In the name of Jesus Christ of Nazareth, rise up and walk," and he walked and leaped. Then Peter said to the wondering crowd: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified His Son Jesus; . . . and His name through faith in His name hath made this man strong; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." And the next day, when questioned concerning the miracle, Peter said: "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole. . . . And in none other is there salvation; for neither is there any other name under heaven, that is given among men, whereby we must be saved." Acts iii. 1-16; iv. 10-12.

READ the tenth verse carefully, and note that the name of Jesus is Jesus Himself. Peter said that the lame man stood "in the name of Jesus Christ of Nazareth," "even in Him." "Jesus" means Saviour, and that is just what He is. He saves by His life, by Himself. And take notice also that there is real power in the name. That lame man who in all the forty years of his life had never stood on his feet, was made to walk in that name, and he stood in that name the next day. So the power of the name is just such real power as moves the muscles of our legs and arms, and our entire body.

THIS is given as an illustration of the reality of the salvation that is in the name of Jesus. It is no mere sentiment, no fancy; it can actually transform a man, body and soul. It is all powerful. It is the "name that is above every name." It is the key that unlocks the treasure house of heaven; for Jesus said: "What-

soever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John xiv. 13, 14.

AND yet those seven sons of Sceva failed. Why?—Not through any defect in the name, but because they were not in the name. They were in a city famous for the practice of magic, and they themselves were exorcists; and they attempted to use the name of Jesus as a charm. But it doesn't work that way. You cannot carry the name of Jesus in any way except as your life; for it is life. The evil spirit recognised Jesus and Paul as its masters; but it proved that it was master of the exorcists; and that was proof that they had no connection whatever with the name of Jesus; for the promise is sure, "Thou shalt not take the name of the Lord thy God in vain;" and Jesus Christ is God. Therefore.

"Take the name of Jesus with you,  
Child of sorrow and of woe;  
It will joy and comfort give you;  
Take it, then, where'er you go.

"Take the name of Jesus ever  
As a shield from every snare;  
When temptations round you gather,  
Breathe that holy name in prayer."

"KNOWLEDGE puffeth up, but love buildeth up." But the knowledge that puffs up is not the knowledge of God; for "God is love," and "he that loveth not knoweth not God." Moreover the one object that is supremely worthy of study is God, since He is the source of wisdom. In Him "are hid all the treasures of wisdom and knowledge." Consequently it is evident that the more real wisdom and knowledge one possesses, the greater will be one's humility. This follows because the one who sets himself to know God always has his eyes directed forward and upward, toward the infinite realms yet unexplored, and not downward and backward, toward the little portion already passed over. The better acquainted one becomes with God, the more does one see there is yet to know, and the smaller do his own attainments appear in comparison.

"THERE is a rendering of Ps. c. 4 in the English prayer book, which is very personal and fresh. 'Be thankful unto Him and speak good of His name.' The gladdest praise, the purest blessing, the most acceptable sacrifice, anywhere and at any time, is to speak good of His name."