

# PRESENT TRUTH

G.W.

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

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## LUTHER'S JOURNEY TO WORMS

LUTHER at Wittenberg hears of the exciting scenes in the diet. Soon he receives a note of the articles which he will be required to retract. But, like Daniel of old, he purposes in his heart that he will maintain his fidelity to God. He writes to Spalatin: "Never fear that I will retract a single syllable, since the only argument they have to urge against me is that my writings are at variance with the observances of what they call the Church. If our Emperor Charles sends for me only to retract, my answer shall be that I will remain here, and it will be all the same as though I had been at Worms, and returned again. But if the emperor chooses then to send for me, to put me to death as an enemy to the empire, I shall be ready to obey his summons; for, by Christ's help, I will never abandon His Word in the hour of battle. I know that these blood-thirsty men will never rest until they have taken my life. God grant that my death may be laid to the charge of the papists alone!"

Notwithstanding the entreaties, protests, and threats of Alexander, the emperor at last determined that Luther should appear before the diet. He accordingly issued a writ of summons, and also a safe-conduct insuring Luther's return to a place of security. These were borne to Wittenberg by a herald, who was commissioned to conduct the Reformer to Worms.

This was a dark and threatening hour for the Reformation. The friends of Luther were terrified and distressed. But the Reformer remained calm and firm. He was entreated not to risk his life. His

friends, knowing the prejudice and enmity against him, feared that even his safe-conduct would not be respected. And it had been reported that the safe-conduct of heretics was not valid.

Luther replied: "The papists have little

the chief of men-slayers, is resolved that it shall be spilled Amen! The will of God be done. Christ will give me His Spirit to overcome these ministers of Satan. I despise them while I live; I will triumph over them in death. They are striving hard at Worms to force me to recant. My recantation shall be this: I said formerly that the pope was Christ's vicar; now I say that he is the adversary of the Lord, and the apostle of the devil."

Luther was not to make his perilous journey alone. Besides the imperial messenger, three of his firmest friends determined to accompany him. With deep emotion the Reformer bade farewell to his associates. Turning to Melancthon, he said: "If I never return, and my enemies should take my life, cease not, dear brother, to teach and stand fast in the truth. Labour in my stead, since I can no longer work. If thy life be spared, my death will matter little."

A multitude of students and citizens, to whom the Gospel was precious, bade him farewell with weeping as he departed. The imperial herald, in full costume, and bearing the imperial eagle, led the way on horseback, followed by his servant. Next came the carriage in which rode Luther and his friends. Thus the Reformer set out from Wittenberg.

On the journey they saw that the minds of the people were oppressed by gloomy

forebodings. At some towns no honours were proffered them. As they stopped for the night at Naumburg, a friendly priest expressed his fears by holding up before Luther the portrait of an Italian reformer who suffered martyrdom for the truth's sake. With trembling voice the priest bade Luther, "Stand fast in the truth, and



desire to see me at Worms; but they long for my condemnation and death. No matter. Pray not for me, but for the Word of God. My blood will hardly be cold before thousands and tens of thousands, in every land, will be made to answer for the shedding of it. The 'most holy' adversary of Christ, the father, and master,

thy God will never forsake thee." Upon arriving, the next day, at Weimar, they learned that Luther's writings had been condemned at Worms. In the streets of the city the imperial messengers were proclaiming the emperor's decree, and urging all men to bring the proscribed works to the magistrates. The herald, in alarm, asked Luther if, under the circumstances, he still wished to go on. He answered: "I will go on, though I should be put under interdict in every town."

At Erfurt, Luther was received with honour. Several leagues from the city, the rector of the university, with senators, students, and citizens, met him on horseback, and welcomed him with joyful acclamations. Great numbers of the population thronged the road, and cheered him as he was about to enter the city. All were eager to see the intrepid monk who had dared give battle to the pope. Thus, surrounded by admiring crowds, he entered the city where, in his earlier years, he had often begged a morsel of bread.

He was urged to preach. This he had been forbidden to do; but the herald gave his consent, and the monk whose duty it once was to unclosethe gates and sweep the aisles, now ascended the pulpit, while the people listened, as if spell-bound, to his words.

The bread of life was broken to those hungry souls. Jesus was lifted up before them as above popes, legates, emperors, and kings. Luther made no reference to his own perilous position. He did not seek to make himself the object of thought or sympathy. In the contemplation of Christ, he had lost sight of self. He hid behind the Man of Calvary, seeking only to present Christ as the sinner's Redeemer.

As Luther proceeds on his journey he is everywhere regarded with great interest. An eager throng constantly accompanies him. Friendly voices warn him of the purpose of the Romanists. "You will be burned alive," say they, "and your body reduced to ashes, as was that of John Huss." Luther answers, "Though they should kindle a fire whose flames should reach from Worms to Wittenberg, and rise up to heaven, I would go through it in the name of the Lord, and stand before them; I would enter the jaws of this behemoth, break his teeth, and confess the Lord Jesus Christ."

The news of Luther's approach to Worms created great commotion among the supporters of the pope. His arrival might result in the defeat of their cause. An artful plan was at once laid to prevent him from finishing his journey. A troop of horsemen met him on his way with the message that a friendly knight desired him to proceed immediately to his fortress. The emperor's confessor was said to be there, awaiting a conference. His influence with Charles was unbounded, and everything might be harmoniously arranged.

The messenger urged that there be no delay. Luther's friends knew not what course to take, but he did not hesitate for a moment. "I shall go on," he answered, "and if the emperor's confessor has anything to say to me, he will find me at Worms, I repair to the place of summons."

At length Spalatin himself became alarmed for the safety of the Reformer. He heard it reported among the papists at Worms that Luther's safe-conduct would not be respected, and he immediately sent out a messenger to warn him of his danger. As Luther was approaching the city, a note from Spalatin was handed him, containing these words. "Abstain from entering Worms." Luther, still unshaken, turned his eyes on the messenger, and said, "Go, tell your master that though there should be as many devils at Worms as there are tiles on its roofs, I would enter it." And the messenger returned, and repeated the amazing declaration.

Splendid was the reception granted Luther upon his arrival at Worms. The crowd that flocked to the gates to welcome him was even greater than at the public entry of the emperor himself. "God will be my defence," said the Reformer, as he alighted from his carriage.

Yet the news of his arrival was heard with alarm by both friends and foes. The elector feared for Luther's safety, Alexander for the success of his own iniquitous schemes. The emperor immediately convoked his council. "Luther is come," said he, "what must be done?" One of the bishops, a rigid papist, responded, "We have long thought of this matter. Let your majesty rid yourself at once of this man. Did not Sigismund bring John Huss to the stake? One is under no obligation either to give or to observe a safe-conduct in the case of heretics." "Not so," said the emperor, "what we promise we should observe and keep." It was therefore decided that Luther should be heard.

All the city were eager to see the Reformer, and he had enjoyed but a few hours' rest when counts, barons, knights, gentlemen, and citizens flocked eagerly about him. Even his enemies could but mark his firm courageous bearing, the kindly and joyous expression upon his countenance, and the solemn elevation and deep earnestness that gave to his words an irresistible power. Some were convinced that a divine influence attended him; others declared, as had the Pharisees concerning Christ, "He hath a devil."

MRS. E. G. WHITE.

[The next article in this series is LUTHER BEFORE THE DIET.]

"A Test of Greatness.—Great souls are always loyally submissive and reverent to what is over them. Only small, mean souls are otherwise."

#### HINTS TO BIBLE STUDENTS.

THERE are three kinds of Bible readers. First, there is the reader; second, the student; third, the listener. The mere reader gathers very little, if anything. The student knows the Bible from cover to cover. The listener knows God. "Canst thou by searching find out God?" No! To the natural man the "deep things of God" are foolishness, and we are told that he will neither receive them, nor can he know them. Why? Because they are spiritually discerned (1 Cor. ii. 14). The revelation of God is not given to the reader, nor to the mere student, but to the listener. Therefore the "babe" can make more progress in real Bible study than the philosopher. Some one has said, "Tarry at a promise until God meets you there." Carry this plan out in your study, and be sure never to leave a promise until you have really met the Promiser. Look upon your Bible as the trysting place where your Beloved has promised to meet you.

The next thing I would say is, don't run away with the idea that it is necessary to have a library at your command in order to gain a good knowledge of the Bible. Books may be helpful, but they are not essential, and what is more they may become a snare in leading you from dependence upon the Holy Spirit, Who is sent to teach you all things, to take of the things of Christ, and to lead you into all truth. The Bible is its own best interpreter. A lady once wrote me: "While learning is desirable, and knowledge is power, the Spirit-taught workers are pre-eminent, and are those whom the Lord will account chosen vessels unto Him."

If studying an Epistle try and read it through at a sitting. This is called the Telescopic method, whereby one takes a grand sweep of the book. Then take it chapter by chapter, and verse by verse. This is the Microscopic method.

A word about difficulties, for they will certainly meet you. Don't make a blockade of one and say, "Until that is explained I'll go no farther." The best plan is to walk round it, and get on higher ground; then you will have a better view of it. Difficulties seldom overthrow us; too often we throw ourselves down before the difficulty. Never let the things you cannot understand hinder you from getting help and comfort from the things you can understand.

God did not give us the Bible as a kind of Chinese puzzle to please our fancy or test our brain power. He gave it to show us His will, and as far as we are willing to do His will we shall know of the doctrine. John vii. 17.

"The law of progress in understanding the Word is that the truth already received shall have been obeyed in the life. The Bible is a sealed book to thousands of people because there has not been response in their lives to the measure of truth received."—J. P. Hill, in the Bugle Call.



The EDITOR'S  
PRIVATE  
CORNER

ALL communications, whether an answer is desired by letter or through the paper, should be addressed to the Editor of PRESENT TRUTH and not to the International Tract Society. Correspondents are requested to give their names and addresses and to write legibly. E. J. WAGGONER, Editor.

“WHAT SHALL THE END BE?”

“THE popular theory respecting the fate of the wicked has always troubled me. I should be glad if you would show me from the Bible whether there is any foundation for supposing that they are to be everlastingly tormented. I cannot think that a God of love would create beings to condemn them to suffering throughout eternity.”

DIVINE LOVE.

NEITHER would He. God is not a cruel tyrant, delighting in human suffering; and the Scriptures give not the slightest warrant for thinking that He is. “God is love.” He is not simply *loving*, but He is *love itself*. “Love is of God,” and “every one that loveth is born of God, and knoweth God.” “He that loveth not knoweth not God.” The highest human conceptions of love fall far short of Divine love. Whatever sense of tenderness and compassion and love there is in the world, is but a fragment, a breath, of the boundless, eternal love of God. Hence it is plain that God will never outrage the sense of justice which He Himself has planted in the human breast.

JUST JUDGMENT.

THIS is made plain by these words of God: “I have sworn by Myself, the word is gone out of My mouth in righteousness, and shall not return, That unto Me every knee shall bow, every tongue shall swear.” Isa. xlv. 23. That this has reference to the time of general judgment, is evident from Romans xiv. 10-12: “Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of Him-

self to God.” So we see that no man will be punished until he subscribes to his own judgment, and bears witness that God is just.

JUDGMENT COMMITTED TO MAN.

STILL further: So careful is God to insure that no man can have any cause of complaint against Him, and that all shall be satisfied that no advantage is being taken of them, that He has put the destiny of the world into the hands of men themselves. “For the Father judgeth no man, but hath committed all judgment unto the Son.” John v. 22. This is no subterfuge, no device to seem to put judgment out of His own hands, while still holding it; for we read: “For as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, *Because He is the Son of Man.*” John v. 26, 27. In the beginning God gave man dominion over the earth, and He has never taken it from him. “Whatsoever God doeth, it shall be for ever.” Eccl. iii. 14. Therefore Jesus, the second Adam, who as “the Son of man” stands for all mankind, says: “He that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father.” Rev. ii. 26, 27. Compare Ps. ii. 7-9. Read also Ps. cxlix. 5-9:—

“Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them

the judgment written; this honour have all His saints.”

What possible chance is there to think that God has created beings for the purpose of torturing them eternally, when He turns the whole case over to them? Now since, according to God’s Word, even those who will finally be punished will confess that God is good, and their punishment just, let us examine that same Word, to see if we cannot discern both justice and mercy in the punishment of the wicked.

EVERLASTING DESTRUCTION.

FOR the wicked will be punished. The testimony of all the Scriptures is to this effect. And there is no ambiguity; for the same passages that tell the fact of the punishment, also tell what it will be. Take, for instance, this:—

“Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be *punished with everlasting destruction* from the presence of the Lord, and from the glory of His power.” 2 Thess. i. 6-9.

“They shall be punished with everlasting destruction.” It is true that “these shall go away into everlasting punishment” (Matt. xxv. 46), but the punishment will be death,—cessation of existence,—not existence in torture. “They shall be as though they had not been.” Obadiah 16. “The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.” Ps. xxxvii. 20. The language is not ambiguous; it is as plain as it can be.

THE EFFECT OF EVERLASTING FIRE.

BUT what about the everlasting fire, prepared for the devil and his angels, into which the wicked are to be told to depart? That gives no hint of eternity of suffering, but quite the contrary. If the fire “never can be quenched,” it will certainly in time consume whatever of a combustible nature is put into it. Thus we read of Christ, that His fan is in His hand, “and He will thoroughly purge His floor, and gather the wheat into the garner, but He will *burn up the chaff with unquenchable fire.*” Matt. iii. 12. “For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly

shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. iv. 1-3.

#### THE CONSUMING FIRE.

SURELY there is no room here for eternal conscious existence in torment. But it will be asked how the fire can be everlasting, unless the wicked remain in existence for it to feed on. That is easily answered. It is the fire of God's own glory. "Our God is a consuming fire." Heb. xii. 29. By the fire of His Spirit He consumes sin out of the earth; and it remains with each person to choose how he will have his sin removed—whether *from* him, or *with* him. If the man desires to be for ever separated from his sins, the Spirit of God will consume them, completely freeing him from them, and purifying him; and this work will be performed now. But if the man loves his sins, and clings to them; if he prefers them to God, and would rather live in them than to abide in God;—then when the sin is consumed (as it must be; for God will have a clean universe), the man who has identified himself with the sin will necessarily be consumed with it; but the fire of God's glory will abide for ever, after the wicked have all been blotted from existence.

#### THE PHILOSOPHY OF PUNISHMENT.

THIS brings us to the root of the matter—the explanation, the reason, the necessity, the philosophy, so to speak, of the punishment of the wicked. It is very simple when one once knows the simple science of salvation. We begin with the Scripture proposition that "God is," and He is a rewarder of them that seek after Him, rewarding them with Himself. Gen. xv. 1. There is "one God and Father of all, who is over all, and through all, and in all." Eph. iv. 6. There can be no existence apart from Him; for He is our life. Deut. xxx. 20. "He giveth to all life, and breath, and all things." Acts xvii. 25. In His hand is "the soul [or life] of every living thing, and the breath of all mankind." Job xii. 10. "In Him we live, and move, and have our being;" "for we are also His offspring." Acts xvii. 28.

Let us make this very clear, so that there can be no mistake about it. It is necessary, in order that we may see that righteousness is essential to our

existence; for there are very many people who do not acknowledge the right of God to command them, and to expect obedience from them. A little experiment will settle this matter much more positively than a long argument. Here is a man who does not acknowledge that God has any claim on him, nor that he owes anything to God. Of course, then, he will not think of accepting anything at God's hands; he will not be under obligation to Him for anything. But he is breathing air, which he certainly did not make, and which he does not pay for; no man on earth supplies it to him; it comes from above—the breath of heaven. It is God's air, God's breath, and as the man intends to be absolutely independent of God, he will of course no longer breathe God's air, but will provide his own supply.

But how shall he proceed, since the air is everywhere?—It is evident that he must secure an air-tight room, and go inside and remain there, sealing up the entrance, so that not a breath of air can come in. There will be some air inside, which, in strict honesty, he ought to have pumped out; but since finding an air-pump large enough to exhaust the air will be attended with some difficulty, he can venture to trespass to the extent of the one or two thousand cubic feet that the room contains. Or, if he is very scrupulous, he can burn a little charcoal in the room, and the air will soon be exhausted. Now he can carry out his plan of living absolutely independent of God. Unfortunately, he will not live long enough to tell anybody how he enjoys it. His attempt to live by his own power, and his existence, will come to a very speedy end.

Will anybody charge God with injustice or unkindness for allowing that man to die? Will anybody wonder how a God of love could create a being to condemn him to such suffering as choking to death? You will say, "The man could have lived if he had not been so foolishly and stubbornly independent. There is abundance of air, if he had been willing to be dependent on God; he died self-condemned and self-executed; and while we pity his folly, we must absolve God from any responsibility for the result."

You see the point, do you not? It is utterly impossible for any being to exist on this earth independent of God. The man is dependent on God even for a place in which to attempt to carry out his purpose to live wholly on his own resources; and as soon as he makes the attempt, he dies. But he need not die; he may live, if he is

but willing to be dependent upon the one Source of life, and to abide in the Life that upholds the universe.

#### RIGHTEOUSNESS ESSENTIAL TO LIFE.

WE are not yet quite ready for the final application, although you doubtless have already made it. We must take our man as he stands at the door of the room that is to be his absolute and independent dominion and, foreseeing what the result of his experiment will be, turns back. He will breathe God's air; he will acknowledge his dependence. But that means that he will acknowledge God's right to command him, and to expect implicit obedience. Indeed, it is not fair to put it in that way, as though God were receiving something by the man's obedience. The truth is that the acceptance of God's life is man's only hope of life, and if man will not come into harmony with it, he must cease to be. But God's life is righteousness, and the man who comes fully into harmony with it is righteous, and has eternal life; for "His commandment is life everlasting." John xii. 50

#### THE SCIENCE OF SALVATION.

HERE, then, is the science of salvation. God created all things for eternal life and happiness. He never created a single soul for destruction, much less for torture. But the inhabitants of this world have rebelled against His loving rule, and have chosen gods of their own. But God is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. "Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live?" "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his wicked way and live." Eze. xviii. 23; xxxiii. 11. So He has sent forth His Son, in whom is the fulness of His own life, to show the world that He cherishes no ill-will, but that He is anxious for them to be saved. He knows that they do not know what it means to cast off allegiance to Him, and set up their own rule, so He bears long with them, taking their guilt all on Himself, so that they may be wholly freed from it. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Cor. v. 19. By the ease with which God keeps us alive, renewing our life moment by moment, He shows how easily He can save us; He

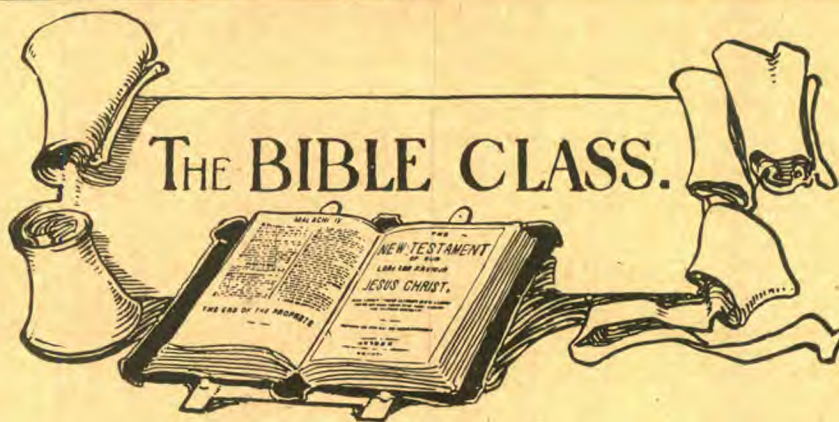
shows that He is the Saviour, in that He is the Preserver.

**THE FATE OF THE WICKED.**

WITH such provision for man's salvation from the sin into which he has plunged himself, it is evident that there is no excuse for him to remain in it. There is therefore no reason for allowing sin to mar God's creation eternally; and so it must finally be brought to an end. That end will come only when it can be made apparent that nothing would be gained by further delay: all who can be inclined to righteousness will have accepted God's free and abundant provision, and only the defiantly depraved will remain. It is clear that then it will be perfectly just to cut off the sinners, and blot out sin. But even then there is nothing arbitrary in God's action. The Judgment fully demonstrates to all that "he that is unjust" will be "unjust still;" and then God finally leaves them to that which they have persistently chosen, contrary to all His entreaties. He takes all creatures absolutely at their word: those who have professed to love life, and to love and accept Him as the Fountain of life, He takes to Himself, to dwell for ever in Him; and those who have hated Him, and have said that they would not have Him to rule over them, He allows to go away by themselves, away from Him.

**A CLEAN UNIVERSE.**

BUT where can they go where He is not? "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." Jer. xxiii. 24. Not in heaven, or earth, or sea, or in all space, can they find a place where they can live outside of God's hand. Ps. cxxxix. 1-12. Therefore there is nothing for them but to go out of existence; and this they do. In the process some suffering is involved, as in the case of the man in our experiment; but even though this seem in some cases to be drawn out to eternity, it will be comparatively but a moment (compare 2 Peter ii. 6; Jude 7; and Lam. iv. 6), and then the universe will once more be clean, "the restoration of all things" will be completed, and "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them," will with one accord unite in proclaiming: "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion, for ever and ever."



**"SAVED BY HOPE."**

(Heb. iii. 12-16)

"TAKE heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard did provoke; howbeit not all that came out of Egypt by Moses."

**QUESTIONS ON THE TEXT.**

1. Against what are we exhorted to take heed?
2. How will the evil heart of unbelief manifest itself?
3. What should we do, to guard against this evil heart of unbelief?
4. When and how continuously are we to exhort one another?
5. What is likely to be the result if we do not?
6. Under what conditions are we made partakers of Christ?

**SUGGESTIONS FOR STUDY.**

OUR last lesson embraced the parenthesis; this one begins with the exhortation in which the parenthesis occurs. We are God's house, if we hold fast the confidence and the rejoicing of the hope steadfast unto the end; "Wherefore take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," etc.

**Our Only Time.**—The only time that is given us is to-day. Yesterday and to-morrow have no existence. We have not even the whole of to-day, but only "while it is called To-day,"—only the present moment. "Behold, now is the accepted time; behold, now is the day of salvation." We live "moment by moment."

"Time was, 'tis past: thou canst not it recall;  
Time is, thou hast: employ the portion small;  
Time future is not, and may never be;  
Time present is the only time for thee."

This is at the same time solemn warning and glad news. It is solemn warning, in that we are admonished that we have no assurance of any time in which to retrieve the mistakes of the present moment; if we do not accept Christ and become partakers of Him now, we have no promise of any

future time in which to do so. But it is glad news, in that we have not the future to provide for. There is no occasion to fear lest we shall not hold fast to the end. All the strength we need is just for the present moment; and we have the assurance that as our day, that is, as long as it is called "To-day," our strength shall continue.

**Hold Fast to the End.**—It is the end that determines the battle. "He that shall endure unto the end, the same shall be saved." Matt. xxiv. 13 Here again we have admonition and encouragement. We must not become vainglorious, and flatter ourselves that because we have run well hitherto, therefore we are sure of the result. We must not imagine that, having once believed, and been born again, we cannot fall away. As long as we are in this world, subject to temptation, there is not only a possibility, but danger, of falling. "Patient continuance in well-doing," steady holding fast unto the end, is what demonstrates that we are "partakers of Christ," and so the house of God. "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out." Rev. iii. 12. Therefore "let him that thinketh he standeth, take heed lest he fall." But there is no need of falling; and even if we do fall, we need not become discouraged, for—

"A man's goings are established of the Lord;  
And He delighteth in his way.  
Though he fall, he shall not be utterly cast down;  
For the Lord upholdeth him with His hand."

So we can say, "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah vii. 8. Better still, we can say, with Christ: "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me." Isa. i. 7, 8

**Confidence and Rejoicing of the Hope.**—We are made partakers of Christ, "if we hold the beginning of our confidence steadfast unto the end;" "if we hold fast the

confidence and rejoicing of the hope firm unto the end." Doubt is of the devil. Despondency and gloom have no fellowship with Christ. "God is light, and in Him is no darkness at all." He has anointed Christ "with the oil of gladness." Therefore "the joy of the Lord is your strength."

Note also that "hope maketh not ashamed." There is no doubt, no element of uncertainty, in hope, but "full assurance." There is confidence and rejoicing in hope. It is the resurrection of Jesus Christ from the dead, that begets us unto a lively hope; and therefore whatever thing we hope for in Him is just as sure as is His resurrection. "God hath given to us eternal life;" we receive the end of our faith, even the salvation of our souls; all we have to do is to "hold fast," and keep holding on.

**Faith Our Common Inheritance.**—The one thing in respect to which all men are created absolutely equal, is faith. Faith is common to all men; it is born in them. "God hath dealt to every man the measure of faith." No person on earth is or ever was "so constituted by nature that he cannot believe." Every person can demonstrate the truth of this for himself, if he will but closely observe little children. There is no child that ever doubts anything that is told to it, until after it learns that people deceive it. The first things that are told to a child, it invariably believes without a thought of questioning them. On this account it is easy to teach children; and the one who first has control of a child, that is, from its birth, can teach it anything he pleases. There is absolutely no exception to this. It is as true of the child of infidel parents as of Christian parents. Parents can transmit the tendency to sin, the seeds of vice, to their children; but no parent ever transmits the spirit of unbelief to his child. Doubt cannot be transmitted. The little infant of the most confirmed infidel will look up into its mother's face as confidently as will the Christian clergyman's infant. This shows how free the gift of God is by grace. "By grace are ye saved through faith;" and since all men are born absolutely equal in the matter of faith, it is equally easy for all to be saved.

But when a child is deceived, as most children are very early, and that, too, by their parents, their faith receives a shock, and soon they begin to doubt. Then, too, the indulgence of sinful practices blunts one's sensibilities. That is why we are told to exhort one another daily: "lest any of you be hardened through the deceitfulness of sin." Sin is wonderfully deceitful. All infidelity has its root in sin. Whoever is not only willing, but really anxious, to be freed from every sin, and will make absolutely no reserve, will find

it very easy to believe, even though he has previously been hardened in unbelief.

It should not be overlooked, in this connection, that people may acquire the habit of deceiving themselves, and thus strengthen their unbelief. This emphasises the danger of trifling with any faculty, or with truth. Many people will profess to disbelieve a thing which they really believe, "merely for the sake of argument." This is a wicked and dangerous practice. It is dis-

honest; and no one can knowingly be dishonest, even in jest, without weakening his own power to believe, to say nothing of his influence on others. Our words have a reflex action, and we in time come to believe the thing that we repeatedly say. Words of unbelief tend to produce unbelief. Therefore—

"This above all:  
To thine own self be true,  
And it must follow as the night the day,  
Thou canst not then be false to any man."



JESUS A SERVANT.

O BLESSED JESUS! when I see Thee bending,  
Girt as a servant at Thy servant's feet,  
Love, lowliness, and might in zeal all blending,  
To wash their dust away, and make them meet  
To share Thy feast—I know not to adore,  
Whether Thy humbleness or glory more.

O blessed name of servant! comprehending  
Man's highest honour in his humblest name;  
For Thou, God's Christ, that office recommending,  
The throne of mighty power didst truly claim.  
He who would rise like Thee, like Thee must owe  
His highest glory to his stooping low.

—Rev. Dr. Bethune.

#### THE WAY TO TRUE GREATNESS.

A LEADING writer has defined life as "a seeking for power." There is much truth in that definition, as witnesses the whole history of the world. As the world seeks for it, it is a vain search, as also witnesses the whole history of mankind. Yet the desire for power, even for unlimited power, is wholly a right desire—a true Gospel desire. And God in Christ by the Gospel has established the true and only way to satisfy this desire. So it is written: "I am not ashamed of the Gospel of Christ, for it is the power of God . . . to every one that believeth." "I cease not to pray for you, and to desire that ye might be . . . strengthened with

all might according to His glorious power." "The eyes of your understanding being enlightened; that ye may know . . . what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

This is the way, and the only true way, to power. This is the way to power that is really power—power that perfectly satisfies, always in all things, and in all circumstances; power that is unlimited and almighty; for it is the very power of God unto "all the fulness of God." But instead of taking this way to the power that perfectly satisfies in all things and for ever, men will take the way of crushing out their fellow-men, wiping out nations, and wading through seas of blood, to attain to a power that is wholly precarious and wholly unsatisfactory, and which, at the very best, is only "for a moment." The desire for power is a wholly right desire; men taking the wrong way to attain to that right thing, miss it altogether. The way of "Christ the power of God" is the only way to power.

It is entirely so, also, as to greatness. It is wholly right to desire to be great. To desire to be great is a true gospel desire. In the Word of the Gospel it is presented as an incentive that 'ye shall be called great

in the kingdom of heaven." Read it: "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

It is altogether right to keep the commandments of God and to teach men so. There is no more righteous thing than that. Indeed, there is no greater thing than that. In the nature of things, a person must be great, to do great things. A man, therefore, must be great to be able to do the great thing of keeping the commandments of God and of teaching men so. And being great, and doing that great thing, that he should be called great, is but the simple thing of calling him what he already is. And since it is supremely and eternally right to desire to keep the commandments of God, and to teach men so; and since, in order to do that, we must be great, it follows that it is eternally right to desire to be great. Accordingly, concerning John the Baptist, the forerunner of the model Man, it was spoken by the angel of the Lord: "He shall be great in the sight of the Lord." And of Christ, the model Man Himself it was also spoken by the angel of the Lord: "He shall be great." And it is right for every man to desire to be like Him, the model Man. Therefore it is right for every man to desire to be great.

This truth is strikingly emphasised and strongly illustrated in the life of the twelve disciples and Christ's dealing with them. Those disciples were almost constantly querying in their own minds "Who shall be the greatest?" or "Who shall be called greatest?" in the kingdom which they were expecting Christ to establish. Time and again, these queryings broke out into discussion and even contention among them. More than once their anxiety in this matter led them even to ask Jesus openly the question. Once two of them had it so far settled in their own minds that they two were the greatest, that they put themselves forward and actually asked openly that they two should be given the two places of chief honour, one on His right hand, and the other on His left, in that kingdom that they had in mind. And yet, though invariably speaking to them on the subject, never by as much as a hint did Jesus reprove their desire to be great or even the greatest; never once did He suggest to them that greatness was an altogether unbecoming subject for them as His disciples to even think of aspiring to. Yet while this was so, He never missed an opportunity, He seized every occasion, to show to them that they had in view the utterly wrong way to greatness, and to point out to them the true way to greatness.

What, then, is this way? "At the same time came the disciples unto Jesus, saying: Who is the greatest in the kingdom of heaven? And Jesus called a little child

unto Him, and set him in the midst of them and said: Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Conversion, then,—a changed life and humility,—is essential to greatness. This is indeed the entrance to the way of true greatness.

The rest of the way is made plain, as follows: "Jesus called them unto Him and said: Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you let him be your minister; and whosoever will be chief among you let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many:" and "I am among you as he that serveth."

The world's way, the human and false way, to greatness, is for a man by an assertion of power, dominion, or authority to exalt himself to a position of lordship and have as many as possible to serve him and be subject to his beck and nod. But in the true way of greatness it is not so; here it is humility to the emptying of self and becoming himself the servant of all, being "at the call of every one."

Service, then, service of our fellow-men, freely chosen by a free man, this is the true way to greatness. He who, being free from all, freely chooses to be servant to all, and at the call of every one, is in the way of true greatness. And he who thus serves most people, who is at the call of the most people, is the greatest; even as the Son of man, the model Man, came not to be ministered unto, but to minister; not to be served, but to serve; not to have all people at His call, but to put Himself at the call of all people, and to devote His life and pour it out for mankind.

Free service to mankind, ministering to their needs, answering their calls, ready ever to do them good in whatever possible way, seeking to perform and striving to be able to perform, all this in the most efficient way, to do the most possible good in service to the greatest possible number of people—this is the true way of greatness. So it is perfectly proper to desire to be great, and even to be the greatest in this the right and true way. It is totally unlike the world's way; and it is impossible for any one ever to become proud of the greatness so attained.

And this is the greatness that accomplishes that truly great thing of the keeping of the commandments of God and teaching men so. For it is written: "Brethren, ye have been called unto liberty; only use not liberty for an occasion for the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself."

Since, therefore, loving service to others by those who are free, is the fulfilling of all the law of liberty, the law of God; and since those who do this great thing are called great simply because, in the nature of things, that is what they must be and what they are, it follows that loving service to others by those who are free in Christ is true greatness.

Oh, then, let us all aspire to greatness in this the only right way. In the world's way only a very few can ever attain to greatness. In this the true way every soul can attain to it; every soul can be like the model Man, who, "anointed with the Holy Ghost and with power, went about doing good and healing all that were oppressed of the devil, for God was with Him."

A. T. JONES.

IN QUIETNESS.

"He shall not strive nor cry."

Why is the Master so patient yet  
In the world where wrong is wrought?  
Takes He no heed of the riot of sin  
While His will is treated as nought?  
Could He not thunder His judgments down  
Where the men His power defy?  
Oh, the Master is great though His gentleness—  
"He shall not strive nor cry."

Not in the whirlwind, not in the storm,  
But the still small voice of love  
Is His power to reach to the world's hard heart,  
And its rebel will to move;  
He finds His way through the silences,  
He hears the prayer of a sigh;  
In wooing whispers the Master pleads—  
"He shall not strive nor cry."

How does the Kingdom of Heaven grow?  
Never through war and noise,  
But as the snowdrops do in spring,  
And as love through household joys.  
No blatant trumpet, no rush of war  
Proclaims the Christ-King nigh,  
Though the kingdoms of earth shall all be His,  
"He shall not strive or cry."

He shall not fall, nor discouraged be,  
For Him the isles shall wait,  
And He shall reign ever from sea to sea,  
All nations shall call Him great.  
And thus shall His kingdom be ushered in,  
As the light in the eastern sky,  
He shall save the world by the might of love,  
"He shall not strive nor cry."

—Marianne Farningham.

The Christian Pilgrim.—"The key to the kingdom of heaven consists, not in the mere knowledge of the Bible, nor in the ability to follow what is called higher criticism, but in a loving obedience to its precepts."

LIFE AND DEATH.

MANY there be that seek Thy face  
To meet the hour of parting breath;  
But 'tis for earth I need Thy grace,  
Life is more solemn far than death.

—Matheson.



#### A MOTHER'S REASONING.

I MISS the little laughing baby faces,  
The loving eyes that always turned to me;  
I miss the roguish ways and elfish graces  
Of little forms that clustered at my knee,  
Of rosy lips that left such happy kisses  
Upon my ever-willing cheek and brow,  
And, O! the thousand nameless joys and blisses  
That once I had, but only dream of now!

And yet I know full well if Time could bear me  
Back to the days of proud young motherhood,  
I'd miss the gentle presence ever near me  
Of those who as my grown-up babies stood.

To be without my boy's strong reassurance,  
To be without my girl's sweet sympathy,  
Would go beyond my heart's most firm endurance,  
E'en though my babies clung again to me!

Well, mother-like, I miss the bonny tresses  
That lay upon my breast in tangled curl;  
Yet I would die to lose the love that blesses  
My whole life, in my grown-up boy and girl.

—Selected.

#### THE HOME RULER.

A MOTHER'S love is always a sacred instinct, but for it to become the strength and blessing it may be to the children, the mother herself must have a strong, holy, and well disciplined character, like that of the mother of the Wesleys. She was very beautiful, and was married at nineteen to a country clergyman. She bore him nineteen children. To the end of her long life her sons, especially John, looked up to her and consulted her as the best friend and wisest counsellor they could have.

The home over which Mrs. Wesley ruled was free and happy, and full of healthful play as any home in the holidays, and yet orderly and full of healthful work as any school. The "odious noise" of the crying children was not suffered, but there was no restraint on their gleeful laughter.

She had many wise rules, which she kept to steadily. One of these was to converse alone with one of her little ones every evening, listening to their childish confessions, and giving counsel in their childish perplexities.

She was the patient teacher as well as the cheerful companion of her children. When someone said to her, "Why do you tell that blockhead the same thing twenty

times over?" she replied, "Because if I had only told him nineteen times I should have lost all my labour." So deep was the hold this mother had on the hearts of her sons that in his early manhood she had tenderly to rebuke John for that "fond wish of his, to die before she died."—Selected.

#### KIND LISTENING.

THERE is a grace of kind listening, as well as a grace of kind speaking. Some men listen with an abstracted air, which shows that their thoughts are elsewhere. Or they seem to listen, but by wide answers and irrelevant questions show that they have been occupied with their own thoughts as being more interesting, at least in their own estimation, than what you have been saying. Some interrupt, and will not hear you to the end. Some hear you to the end, and then forthwith begin to talk about a similar experience which has befallen themselves, making your case only an illustration of their own. Some meaning to be kind, listen with such a determined, lively, violent attention, that you are at once made uncomfortable, and the charm of conversation is at an end. Many persons whose manners will stand the test of speaking, break down under the trial of listening. But all these things should be brought under the sweet influences of religion.—Frederick Wm. Faber.

#### LOVE AS A TONIC.

ALL through the Bible are passages which show that love is a health tonic, and actually lengthens life.

"With long life will I satisfy him," says the psalmist, "because he hath set his love upon Me." Love is harmony, and harmony prolongs life, as fear, jealousy, envy, friction, and discord shorten it.

Who has not seen the magic power of love in transforming rough, uncouth men into refined and devoted husbands!

There is no doubt that those who are filled with the spirit of love, which is the Christ spirit—whose sympathies and tenderness are not confined to their immediate relatives and friends, but reach out to every member of the human family,—live longer and are more exempt from the ills of mankind than the selfish and pessimistic, who, centred in themselves, lose

their better part of life, the joy and the strength that come from giving themselves to others.

The power of love is often illustrated in a delicate mother who walks the floor, night after night, whose days pass without recreation or change, week in and week out, and who feels more than compensated if she can only procure relief for her suffering little one.

In no other way than through the marvellous power of love can we account for the wonderful miracles of endurance presented by many mothers in bringing up large families. Think of a mother carrying about, perhaps for the greater part of a day and the night following, the same weight, in merchandise or other matter, as that of a sick child! She could not stand the strain. She would be ill in a short time. But love lightens her load and makes self-sacrifice a pleasure. She can bear any burden, even poverty, disappointment, or suffering, for the sake of the loved one. This sublimely unselfish mother-love is a prototype of the most exalted creative love that enraptures the universe, that invites us to be partakers and dispensers of this world- tonic, this great panacea for all of the ills of mankind.—Success.

#### ONE WHITE LILY.

MISS TALBOT stood looking down at the pure white blossoms lifting their sweet faces from among the dark heart-shaped leaves of the calla lily which was now rewarding her for the good care given it the previous months. The great bay window had been a favourable place for the lily, and it was now in full bloom.

"I'm going to take this one to Mrs. Spears," she said to her mother. "She never has time to grow flowers, and is shut up in that little store all day long—that is all day after she gets there. Someone was telling me the other day that she rises at four o'clock every morning and washes, irons, gets breakfast, or does whatever work has to be done for her five children, before eight o'clock, when she must be at the shop. I believe she'll like this lily."

Accordingly that afternoon it was carried to Mrs. Spears, and her admiration of the flower, as well as her appreciation of the thoughtfulness of the donor, were heartily expressed. It was placed in a slender vase and was a pleasure to the customers who came, as well as to herself.

The next morning a woman who, like Mrs. Spears, had many burdens in her home, and an invalid mother to care for, came to the little shop.

The lily was sent to the aged invalid and reminded her of the Saviour's words, "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these,



Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you?"

Many of us do not realise the depth of meaning in these words to those who are helpless to provide for their needs, and this mother and daughter were comforted by the presence and message of the lily.

In the evening a young lady from another village called, whose mother was also shut in, and again the flower was carefully wrapped and passed on to her.

The spotless robe of Christ's righteousness, to be obtained as a free gift and worn in the city of light, was the theme suggested by the lily to this invalid's mind.

Nor here was its mission ended. The young woman was the leader of a children's society, and the next day she took for their lesson, "The True and the False," and illustrated it by the beautiful calla lily as the true, and a paper imitation as the false. The little ones were delighted with the flower, and so remembered the lesson.

If we were more watchful we might oftener find opportunities to give small pleasures to others, and to pass those on which come to us; and if we were as pure and as true to God's purpose as the beautiful white lily, we would, wherever we went, carry peace and joy and blessing, and so brighten others' lives.—*L. M. Stormont.*

**SIMPLE BUT EFFECTIVE.**

A CERTAIN skilled practitioner had a number of charity patients whom he faithfully attended as occasion required, expecting and receiving only such reward as comes from the comfort of doing good. Among these patients was old Martha, a well preserved relic of "befo' de wah." Being up to all the ways of her white neighbours, she took *la grippe*, and immediately sent for her medical adviser.

"Why Aunt Martha, you don't mean to tell me that you're under the weather?"

"I see away undah it, doctah; away undah it."

"Well, what is it?"

"I doan't know what it is, doctah, but I got it pow'ful bad."

The doctor readily comprehended the trouble, and writing out the proper prescription, he gave it to the excellent but aching Martha, and told her to put it in a tumbler of water, stir it well and take a teaspoonful three times a day. Then, assuring her that he would look after her attentively, he departed. The next day he found his patient much better, and by the third day she was in a stage of convalescence.

"Oa, doctah," she exclaimed, "yo' med cine am simply pow'ful. I stir it and take it jes' like you say, and I feel better ebery time."

"Well," said he, "perhaps you won't need any more; let me see how much you have left."

Old Martha lumbered across the room and brought from the shelf a tumbler half full of water.

"Why, what's this?" he inquired.

"Why, dat, doctah, is de med'cine yo' lef' me, and I was very careful to stir it every time, jes' like you say."

"Yes; well, Martha, I don't believe you'll require any more of it; the fact is, I didn't know myself how powerful it was." And fishing out his prescription, which was rather the worse for its three days' bath, he went away impressed with the belief that the mysteries of medicine had not been half told.—*Youth's Companion.*



**MISSION NOTES.**

A COMPLETE Bible has been published for the Eskimos in Greenland, at the expense of the Danish Government. The gospel was first carried to these people by Hans Egede, the Norwegian pastor who began work in Greenland in 1721. He began the translation of the New Testament into their language, which was completed by his son. Another and improved version appeared in 1799. A revision made by Moravian missionaries was published by the British and Foreign Bible Society in 1826. The chief translator of the Old Testament was a Moravian missionary who died in 1886

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THE following is taken from an article on "Likes, Unlikes, and Dislikes of the Chinese." The author shows the extremely superstitious nature of the Chinamen: "Fung Shui, or good luck, depends upon many things which seem to us absurd, but which are actual verities to them. An illustration: I was called upon at one time by the Chinese officials to remove a wall around a native hospital constructed by American missionaries, because the wall faced to the south and was painted red. I was informed that a red wall facing the south always drew fire, and consequently the neighbours had complained that all the property in that section of the city was in danger of being destroyed by fire. I changed the colour to blue, and had no further complaint."

\* \* \*

DEC. 13, 1732, one hundred and seventy years ago, the first missionaries of the Moravian Church, Leonard Dober and David Nitschmann, reached their destination, the island of St. Thomas, to

proclaim the gospel of salvation to the neglected negro slaves, for whom no one had hitherto laboured, and who were in a most deplorable condition. Only ten years had elapsed since the first refugees from Bohemia and Moravia had settled in Herrnhut, Saxony, and the number of members of the Renewed Church of the Moravian Brethren was only about six hundred souls. And yet, though without means and few in numbers, they undertook a mission to the benighted slaves beyond the sea. The voyage of these first missionaries occupied ten weeks. On the day on which they landed, their hearts were cheered and encouraged by the daily watchword, or text, of the church for that day: "The Lord of hosts mustereth the host of the battle." The outlook was certainly very gloomy; but their trust was in the Lord, and they did not falter in the least.—*The Moravian.*

**TWO CHINESE HEROINES.**

AMONG the many instances of heroism exhibited during the siege of Peking, one, related by Miss Nellie N. Russell, has recently been published, and shows a fine spirit of Christian heroism on the part of two Chinese women.

On a certain night an attack of the Boxers was gallantly repulsed by the marines under Captain Hall, but the front chapel was in flames, and the women were ordered to move within five minutes to another place.

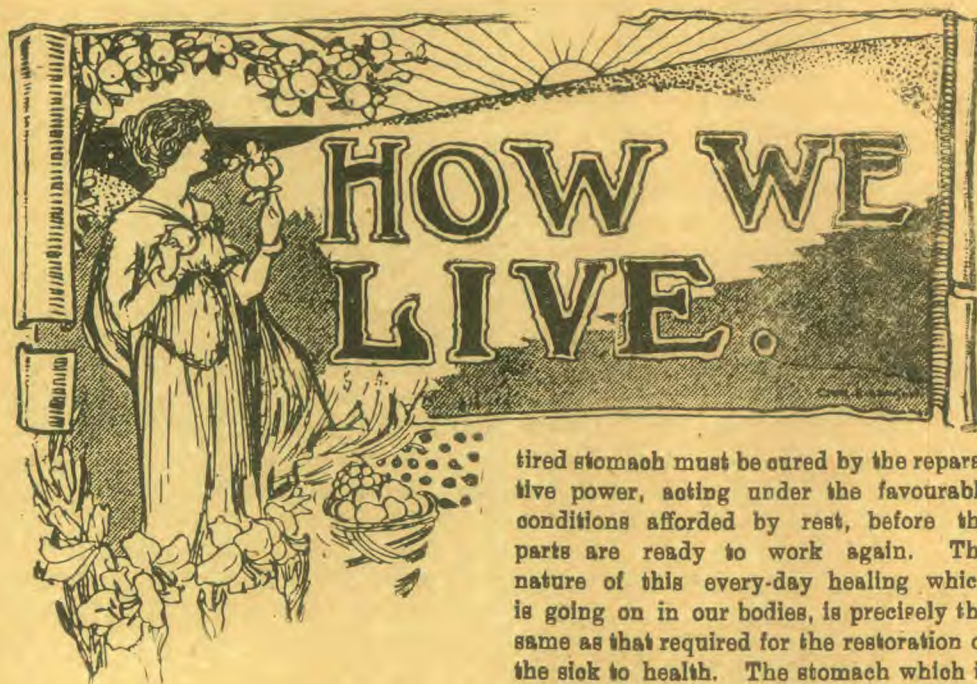
"After we were all in we asked the soldiers to let us go once more through the house set aside for the Chinese. We feared that some might have been left behind. The officer gave us five minutes, and we fairly flew from court to court and from room to room."

In one of the rooms they found two Chinese mothers with four little children, crouched on the floor, awaiting death. The husbands of both women were out helping to protect the legation. With difficulty they persuaded the women to leave, and as they hurried them to a safer place they learned why they had not come before.

"We were afraid our children would cry and endanger all the others," they said. "Our babies are ill and cry all the time, and we thought it better that we die outside than to make others suffer with us."

The danger was real, and the warnings of the officers had been frequent that any sound like the crying of children would help to direct the enemy's fire in a night attack. These Christian women had calmly chosen to die with their children rather than imperil others.

It is such incidents as this which answer flippant arguments against foreign missions, and which nerve the hearts of missionaries to persist in their work.



### HOW THE SICK ARE HEALED.

**H**EALING power is not possessed by doctors, neither does it reside in remedies. The healing force, or agency is that same force by which our bodies are maintained in health. It resides in that mysterious principle of life for which science has not yet afforded an explanation. The only solution of the mystery is that given by Holy Writ, namely, the presence in nature, in every living being, in man, of a beneficent intelligence which is continually creating, restoring, renewing, building, and rebuilding, always doing the best that could possibly be done under the circumstances. This is the real healing power, active in every living cell, and particularly in the blood.

This idea is by no means new. More than a hundred years ago it was demonstrated by John Hunter, who showed that a part quickly dies when the arteries leading to it have been tied, so that the blood supply has been cut off; and more than four thousand years ago the use of blood as food was forbidden, "for the blood is the life." As the blood courses through the channels provided for its distribution throughout the body, it comes in contact with every tissue, vitalising, energising, purifying, repairing, healing,—

"While far and wide, the crimson jet  
Leaps forth to fill the woven net,  
Which in unnumbered crossing tides  
The flood of burning life divides;  
Then kindling each decaying part,  
Creeps back to find the throbbing heart."

The healing process is active in our bodies continually. Muscular activities, and every other kind of work performed by the body, wears out the working parts, and they must be repaired or healed before they are ready to work again. This is as true of the stomach, the liver, or the brain as of the muscles. A fatigued brain or a

tired stomach must be cured by the reparative power, acting under the favourable conditions afforded by rest, before the parts are ready to work again. The nature of this every-day healing which is going on in our bodies, is precisely the same as that required for the restoration of the sick to health. The stomach which is exhausted for the first time as a consequence of the eating of an unusually large meal, will recover quickly, perhaps, overnight; while the stomach which has become chronically exhausted as the result of continued overeating or through transgression of the laws of health, so that a state of slow digestion, or hypopepsia, has been induced, requires rest, the very best of care, and every possible favourable condition during several weeks or months; but if recovery occurs, it will be effected in precisely the same way as that from the consequences of its everyday work.

J. H. KELLOGG, M.D.

### HEALTHFUL EXERCISES

**A**N eminent physician has said that if the following three movements are executed vigorously every day for twenty minutes the effect in a year's time will be very apparent. Before going to breakfast open wide the window and for ten minutes go through the following exercises: First, stand perfectly straight with heels together, and inflate the lungs with the pure morning air, drawing in the breath while fifteen is being counted and expelling it in the same way. Repeat this eight or ten times. Then bring the arms forward at full length, with the palms together, and then throw them vigorously back, trying to touch the backs. At first it will seem impossible, but after a few days' practice it can be done.

Do this from twenty-five to fifty times, then raise the arms above the head to the utmost, with the palms outward, and then lean slowly forward, keeping the knees perfectly straight, and try to touch the ground with the fingers. This, too, requires practice at first, but can be done after awhile. Then raise gradually to the first position, and repeat the movement twenty-five to fifty times. At night go through the same movements. This simple

little exercise, if persisted in, will prove to be of incalculable benefit, and restore young people to perfect health when medicine has failed to bring about the desired result.

### THE BATHING OF INVALIDS.

**O**NCE upon a time a great many people used to believe that sick people in bed did not get dirty, and therefore did not need to be washed; or that whether they needed it or not it was a very dangerous thing to do, and quite likely to cause their death by "driving the rash in," or giving them "a chill," or doing terrible harm in various other ways too numerous to mention. Nowadays, however, we have all learned that people are never too ill to be kept clean; indeed, that the worse they are the more they need bathing in order to help them to get well. This we can understand much more readily when we consider the structure and functions of the skin, and since cold bathing is ordered for almost every feverish condition, whether typhoid fever, pneumonia or scarlet fever, it will perhaps be worth while to consider the subject of bathing very briefly.

The chief function of the skin is to maintain the balance of heat between the body and the outer air; and its next important business is to excrete waste material by means of the sweat glands. Over two million of these are imbedded in the skin, and communicate with the outer air through the pores. These pores excrete on an average from one and a half to two pints of perspiration during the twenty-four hours. A great deal of this is absorbed by the clothing and evaporated by the air, and is therefore not noticed, and is called "insensible" perspiration. In very hot weather, however, or in consequence of severe muscular exertion, beads of perspiration may be seen standing on the body, and this is called "sensible" perspiration.

### THE PORES MUST NOT BE CHOKED UP.

Seen under the microscope the skin shows little pockets, something like the fingers of a glove. These are the pores of the skin with the sweat glands at the bottom. If the fingers of the glove, otherwise the pores, are choked up with waste material which the sick person cannot now get rid of by taking her usual exercise and thus cleansing the skin herself by exciting its action, it must be assisted rather than hindered.

In sickness the kidneys and the lungs have all they can do to attend to their own business without having the work thrown upon them which should be done by the skin.

The fever caused by disease must also be got rid of in one way or another, or the body tissues will become exhausted, even as too hot a fire burns up a boiler. The

doctor will therefore very possibly order a cold sponge or a cold bath. I will talk about the best way to give these cold sponges, baths, etc., later; but you will perhaps see that the worse the patient is the more she may need to be bathed, and that when the doctor orders a cold sponge he knows quite well what he is about, although he may not always have time to stop and explain why he does it, or why he has no fear of driving the rash in, or causing the patient to take cold.

#### THE DAILY BATH.

People who are too ill or too weak to wash themselves should be bathed every morning, and if this is skilfully done, the process soon becomes a great pleasure to the patient instead of a terrifying experience; but nothing is more uncomfortable than to have the nurse leave the face or arm half dried, when she suddenly remembers herself she needs another towel, or a little more hot water, or some other thing which she should have thought of before she began. So that the thoughtful caretaker will see that she has everything she requires before she begins the operation of bathing the patient—a basin of hot water, as hot as can be borne by the hand, for it will cool off before it reaches your patient; an additional can of hot water in case this gets cold; sponge; soap; sufficient towels, warming by the fireplace in cold weather; and a clean night dress. A little alcohol, to be rubbed on quickly with the palm of the hand, and some talcum powder are very acceptable to the patient, and help to take away the "damp feeling" consequent upon the ministrations of another. If the water is hard, a pinch or two of borax will soften it pleasantly. The best quality borax should be used.

#### WASH ONE PART OF THE BODY AT A TIME.

Only one part of the body should be wetted at a time, such as one arm, and perhaps a shoulder if the room is warm; it should then be dried quickly, powdered and covered up while the other arm is being done. The whole body may be bathed part by part in this way with great comfort and satisfaction to the patient. The face should first of all be washed and comfortably dried. Then the neck, except where it touches the pillow. This part can be done when you turn the patient over to do the shoulders and back. After the neck, each arm and the chest to the waist. The middle part of the trunk may be washed beneath the blanket, and the patient, if well enough, may prefer to do this herself. Then turn the patient on her side, washing and rubbing well the shoulders, back and loins, for here the pressure comes and bedsores are apt to occur in badly-cared-for patients. Rub all points of pressure well with alcohol, and dry with powder. The patient may now be turned on her back again, and the legs and feet quickly rubbed and sponged.

If the water has grown cold you can add to it the hot water you have ready waiting in your can. It is a good plan to have a bag ready filled with moderately hot water, or a hot brick, in case the patient's feet feel chilly. The circulation of sick people is frequently not very good, and if their feet are cold they will be very uncomfortable.

#### BATHE THE PATIENT BETWEEN BLANKETS.

The process of bathing the whole body should not take more than from twenty-five to thirty minutes. A washing-blanket beneath, and one to cover the patient, with possibly a small square, about one yard and a half, to aid in avoiding exposure, should be sufficient to prevent dampness to the mattress or chilling of any sort. If, however, the nurse is not sufficiently skilful to avoid making the under sheet and mattress damp in the process of bathing, a sheet mackintosh—that is, a rubber blanket, or piece of rubber five feet long by three wide, may be rolled under the patient at the same time the blanket is put in place, taking care that the cold rubber surface at no time touches the patient. A newspaper or sheet of brown or tar paper, can be made to serve if nothing better can be obtained.

It takes considerable skill and practice to bathe a patient quickly and thoroughly and comfortably, but when it is well done nothing is more appreciated by the sick. A cup of hot water or milk is advisable directly the bathing is over and the bed freshly made. Your patient will often then enjoy the most refreshing sleep of the twenty-four hours.

Do not talk to the patient all the time you are attending to her. If she is ill enough to need to be washed by a nurse she will be glad not to have anything except the business in hand to attend to, and will not care to discuss the Premier's speech, or the coal strike, or even the baby's last tooth. Business first and pleasure afterward. A woman who is merely nervous and weak, and is bathed by a nurse rather as a luxury than because she cannot bathe herself, likes sometimes to linger over her toilet, but this is a bad habit.

A woman's hair should be well brushed daily, and parted in the middle down the back of the head, and plaited, not too tightly, on each side. This applies especially to patients being prepared for a surgical operation, or those who are so weak that they have to lie on their backs.

#### SPONGING TO REDUCE FEVER.

This is a very different thing from the daily bath, but the same general precautions should be observed in regard to the undue exposure of the patient. There is indeed no circumstance which can excuse any want of consideration or forgetfulness on this point. In cases of high fever this

sponging may be ordered by the doctor as often as every two or three hours, and, like all the doctor's orders, should be faithfully carried out.

It must be remembered, though, that a patient with a temperature of 102, 103 or 104 will be much hotter than the surrounding atmosphere, and will therefore not improbably complain of the cold, and implore you to give her another blanket. This, of course, must not be done, although the feet should always be kept comfortably warm. Even in the highest fever of the body the patient's feet may be icy cold. A flannel bag on each foot, very loose woollen socks, or some such expedient, and a hot-water bag filled with water which is not very hot, may be allowed, even when an ice sponge is being given to cool the rest of the body. A sheet is a warm enough covering in cases of fever, whatever the time of the year. Sometimes even this is too much and it is desirable to let the air pass freely. Then a "cradle" is used—that is, hoops which keep the sheet from touching the body.—*Maud Banfield.*

#### THE FEAR OF DRAUGHTS.

THE dread of the draught amounts in a large proportion of men and women to a monomania, and the slightest suspicion thereof suffices to render them wild with terror. If the persons who know by experience that a draught means a cold would only try the experiment, commencing in favourable weather, of throwing open wide their windows to the air by night as well as by day, they would soon gain an immunity to cold which would surprise and delight them.—*Medical Press.*

\* \*

WHOLLY in individual characters lies the strength or the weakness which moral forces show in society. Out of individual consciences comes the public conscience, which either tolerates evils or abolishes them. Every man must therefore sweep before his own door. Especially to every young man here I would repeat the lesson of the poet Whittier's life, as given in his own words, and illustrated by his own career: "Identify yourself actively with some righteous but unpopular cause." The humblest citizen must cherish as the jewel of his soul the spirit of a reformer, as the very spirit of the Son of God. No man is permitted to be in the kingdom of heaven as a mere looker-on. "For the kingdom of heaven is forcibly won, and forceful are they that secure it."—*Dr. Whiton.*

NOT for thee, O friend, the easy task, for thou art strong;  
And though, borne down with burdens, the way seems hard and long,  
Yet know that God but giveth thee  
True title of nobility  
In this, knowing thee e'en better than thyself;  
His plan  
To prove thee, saying to all thy world: Behold a man!

—*Mary E. Stickney.*



## FLOWER PARABLES.

### I THANK THEE.

For the earth and all its beauty,  
The sky and all its light;  
For the dim and soothing shadows  
That rest the dazzled sight;  
For unfading fields and prairies,  
Where sense in vain has trod;  
For the world's exhaustless beauty,  
I thank Thee, O my God!

For an eye of inward seeing;  
A soul to know and love;  
For these common aspirations,  
That our high heirship prove;  
For the hearts that bless each other  
Beneath Thy smile, Thy rod;  
For the amaranth saved from Eden,  
I thank Thee, O my God!

—Lucy Larcom.

### THE ARGUMENT OF THE FLOWERS.

THERE is on every hand a degree of probability which makes the next step in any process of argument inevitable. That is to say, the facts are so undeniable as to amount almost to a demonstration. Particularly is this the case in the doctrine of the Resurrection. To deny that comforting doctrine in the presence of spring, when violets and primroses, buds and blossoms, are appearing on every hand, is to take great liberties with facts. These vernal testimonies carry with them something beyond. They are but illustrations done by the hand of an artist.

If these wonders are possible—if out of winter snow can be brought vernal flowers—is not something greater possible, and actually made not only possible, but necessary, if reason, imagination, and hope are to be satisfied? We cannot terminate either argument or illustration arbitrarily; we must follow on; we must complete. In this way there is surely no escape from the mystery and the joy of a "sure and certain hope of a glorious resurrection." There are the flowers! The argument and the proof are at our feet. "If," say the flowers, "we could come out of unseen roots, out of black earth, out of conditions apparently so hopeless, why may not the dead rise, and return in some warmer spring, prelude of a larger and fuller summer?" Do not put away these illustrations as fanciful. They are arguments. They are pictures and parables illustrating a book of logic. Yes, there are the flowers—flowers in all colours, in all forms, in all varieties of fragrance. Do not throw a flower away. In so doing we may be throwing away a poem, a parable, a gospel. "Consider the

lilies." Think out all their suggestions, and you may suddenly come upon "a better resurrection."—*Dr. Parker.*

### PLANT PROBLEMS.

HOW is it that winter flowers are able not merely to exist, but thrive and flourish exceedingly in spots that at other seasons of the year are forced to be content with plain green garments? Why is it that in early spring our woods and coppices are decked out with celandine, anemone, primrose, and bluebell? Walk through the woods at mid-summer, and scarcely one bright colour will meet your eye, except along the edge of the drives and in the clearings.

Dig up a snowdrop from the soft black earth in which it revels, and let us see how this innocent-looking flower steals a march upon its many competitors in life's race. The leaves and flower-stalks spring from a firm and shapely bulb, and herein lies the secret of success. Cut the bulb in two with a knife, and from its concentric layers of thickened leaves exudes a sticky juice, rich with supplies of food for the flower above. Year after year the green leaves push up into the light and air, and get their work as manufacturing chemists finished and done before the lime trees have spread their canopy of green overhead, and shut out the beneficent rays of the sun. From sunrise to sunset starches and gums and sugars are being synthesised in the leaf green laboratories, and silently conveyed, both by night and day, into the warehouses of the bulb, there to be stored in safety for the benefit of the flowers of the next season.

If you dig up a crocus in May, you will find the shrivelled old corm from which the flower has exhausted all the nourishment, and seated on top of it a plump, well-filled new corm, the promise of next season's blossom. If the new corm is formed on the top of the old one year after year, how is it that sooner or later our crocuses do not all appear upon the surface of the flower-beds? Put a crocus on the surface instead of planting it some inches deep, and see what happens, but take care to protect it from the mice. Being uncomfortable in the open air, the corm thrusts out a strong fleshy root into the soil, and, having got a good hold, pulls itself bodily down below the surface! Young corms do likewise year by year, and pull themselves down into the empty bed of their parents. . . . Such are a few of the wiles of guileless plants, and to them we owe the flowers that bring assurance of the end of winter.—*O. H. L., in the Pilot.*

### MANY MANIFESTATIONS, BUT ONE LIFE.

As is the creature or the organ that receives the vitality, such is the effect brought about. If one kind of straw receives the vitality, the result will be wheat; through another kind of straw barley will be ultimated; and yet through another kind of straw it will form the strawberry. Through the veins of the one tree the living virtue will become an apple, and through the other tree it will form a peach or a lemon, as the case may be. One and the self-same spirit moving through the frame of a bird will become both song and nest-building wisdom. The life of vegetation, the life of the animal kingdom, and the life of man and angel, is one life: but it is infinitely rich in potency and infinitely productive.—*John Pulsford.*

To Employ Plants Against Insects.—It is suggested in the October, 1902, Bulletin of the Trinidad Botanical Department that pitcher-plants, which possess the property of capturing and killing insects that venture into their flowers, could be profitably employed in preventing the ravages of cockroaches among orchids. By interspersing the pitcher-plants among the orchids it is believed that the orchids would be, to a great degree, protected, because the pitcher-plants have an attraction for such injurious insects as cockroaches and seldom let them get away. The pitcher-plant flourishes under conditions of heat and moisture quite similar to those that are most favorable to orchids.



A FIRM in the West-end of London was recently fined for selling as cocoa what the magistrate described as "horrible stuff," a powder that contained forty per cent. of sugar, and twenty-seven per cent. of starch, coloured with red oxide of iron. When such stuff is sold in the West-end, what must be dealt out to people who patronise the cheaper shops? The safest, and by far the healthiest drink, is water; and if one wishes an addition to it, the various fruits afford an abundant supply of wholesome juice.

STATISTICS show that the mortality among American citizens of Russian and Polish parentage, who are almost always Jews, is far below that of the ordinary American population, although their physical development is generally considered inferior. Moreover, in Budapest, where in 1891 the Jews made up one-fifth of the population, the death rate of Jews up to the age of nine was less than half that of the Christians, while at all ages the Jew's tenacity of life was remarkable. This leads the *Daily Chronicle* to remark that "the laws of Moses were ahead of anything in the world at their promulgation, and they still seem to maintain their supremacy." Then it would be wisdom for people to give heed to some of those laws, instead of sneering at everything that they think is "Jewish." Jesus Himself, it must be remembered, was a Jew.

ONE of the leading journalists, when asked recently, "What do you consider the greatest disadvantage we suffer from at the present day?" replied: "The fact that the human organism is so constituted that men and women can eat much more than is good for them, without any such obviously deterrent effects as result from drinking too much alcohol. Very nearly all of us eat far too much." But the human organism is constituted at the present day just as it has always been; so that we suffer no disadvantage but such as has always been common to man. And the fact that one can overeat is no reason why one should. Indeed, while it is true that most people do eat too much, and that most physical ills arise from that fact, it is by no means a disadvantage to be able to eat too much; for the ability to overeat gives the opportunity to abstain, and in self-denial and abstinence consists the dignity of manhood.

In a review of a work on "Agnosticism," just published, we find this statement: "Agnosticism has already appeared in many forms, and may yet appear in many more." This is very true, but the truth of it may not be obvious to all who read it. The statement really amounts to this: "Ignorance has already appeared in many forms, and may yet appear in many more;" for agnosticism is but the Anglicised Greek word for ignorance. The man who boldly proclaims himself an agnostic is simply unblushingly confessing that he is an ignoramus; for that is the meaning of agnostic.

Now if a man be ignorant, it is a good thing to know it, and to be willing to confess it; but the trouble with those who confess their ignorance by the Greek term is that they boast of it; and ignorance is never a valid excuse for boasting, although it is generally only the ignorant who do boast. And the reason why the ignorant man,—the agnostic,—boasts of his ignorance, is that he imagines that his ignorance is wisdom; and that is the worst feature in the case. The man who really knows that he is ignorant, and modestly acknowledges it, will learn; but the man who boasts of his ignorance because he thinks that it is better than real wisdom, will never learn anything. There is no need for anybody to be an agnostic, since "the Lord giveth wisdom; out of His mouth cometh knowledge and understanding;" and He "giveth to all liberally, and upbraideth not," if they but ask Him in humble faith.

VESUVIUS is in a state of unwonted activity. The crater is pouring out black smoke of extraordinary density, and great masses of lava are being ejected. The people of the neighbourhood are terror-stricken, and have repaired in a body to the churches, calling upon God and the saints to stop the eruption. It is easy for men to be indifferent to God when no danger threatens, but when they see a little of His power, their hearts soon tremble. It has always been so, and it always will be. At the coming of the Saviour in flaming fire, the hardiest will call on the rocks to fall on them and hide them from His face. Now, many ridicule even the idea that He exists, and order their lives careless of His will. But their seeming bravery is a very thin veneer for the depths of abject terror that Christ's appearing will reveal in them.

THE "Planchette Suit" that occupied the time of one court for several days, has deservedly attracted a great deal of attention, because of its peculiar nature. A gentleman who had once possessed considerable wealth, and who is now in quite reduced circumstances, brought suit to have a voluntary settlement made by him set aside, on the ground that undue influence had been brought to bear by the defendant. The evidence showed that the plaintiff had been the dupe of professed spirits, who, whether real spirits or only flesh and blood, were so plainly evidently lying spirits that any man in his senses ought to have been put on his guard. The "planchette," it is probably well known, is an instrument that has long been in use as a means of securing written communications from spirits. In this case there were hosts of pretended communications from angels and even the Lord Himself; but the leading ones seemed to be those purporting to come from the victim's mother, advising him as to investments in stocks. These directions were always followed implicitly, and of course the victim always lost.

This case affords a practical answer to the question what difference it makes what one believes about the state of the dead. To be sure it is only a money matter, but that makes it so much the more evidently "practical" to the majority of people. A man who believes what the Bible says, that "the dead know not anything," and cannot possibly take any interest whatever in affairs, could never be duped in such a manner. Godliness is indeed profitable, even as regards affairs of this life.

It is worthy of note, however, that people have not been warned, but as the result of the publication of this case, there has been a great demand for planchettes. The principal makers of the instrument say that its sale has risen to an extraordinary extent in consequence of the lawsuit. Thousands are now sold where hundreds were disposed of a few weeks ago. It is astonishing how many people there are who love a lie.

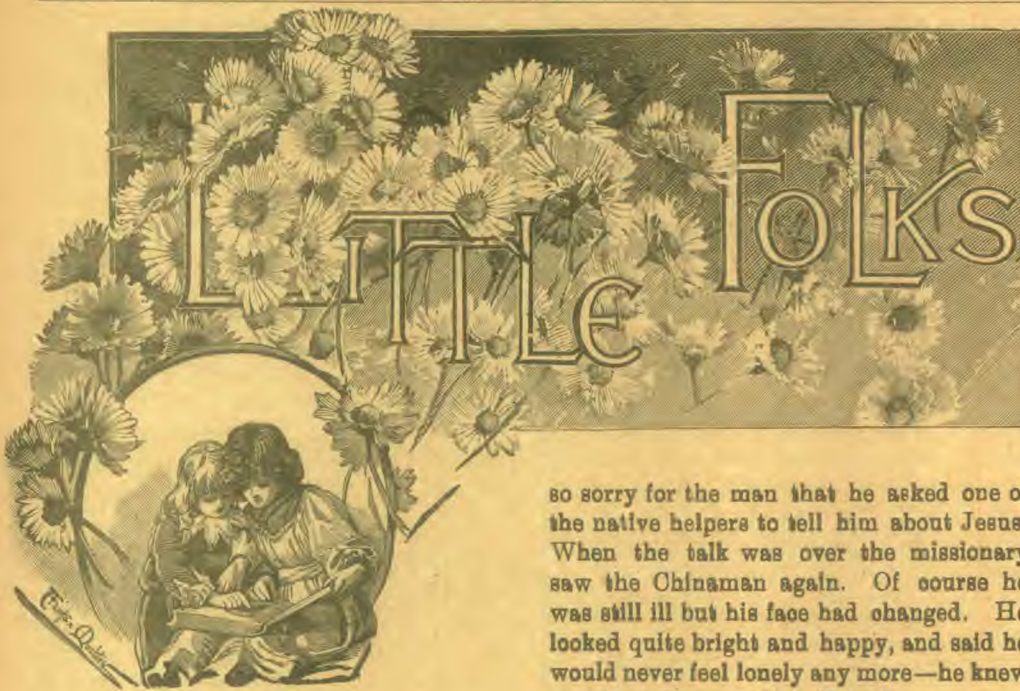
THE Rev. R. J. Campbell, who has taken the place of the late Dr. Parker at the City Temple, in his first sermon, stated that he did not intend to make merchandise of his ministry by publishing his sermons for sale. Others might do it if they wished, but he would have nothing to do with the sales.

THE question is now being agitated, of devoting a portion of Sunday to the training of volunteers in order to have a force prepared for home defence in case of attack. A "commanding officer" writing to the *Daily Mail*, advocating the proposition, says: "I suggest as a beginning that a short parade for battalion drill or skirmishing instruction might be held on Sunday afternoons, preceded by a service, conducted by the chaplain of the corps, the band being in attendance." When Sunday drills are made a part of religious service, under the charge of the chaplain, war will be elevated to the rank of Christian duty; and the man who does not believe in violating the sixth commandment, and so does not care to learn how, will be looked upon as a heretic.

IT is claimed that the No-Drinks-Between-Meals' Association has a membership of 10,000. Now still another society is proposed, namely, one pledging its members not to drink at meal time. The proposition is much more suitable than the other, in as much as, it is pointed out, drinking anything at all at meal time is most ruinous to the digestion, and alcoholic liquors especially so, because they greatly retard it. It is hardly probable that this society will meet with so great favour as the other, and it should be noted that it is not expected that those who sign the pledge not to drink between meals will sign the one not to drink at meals as well. So on the whole it makes very little difference whether one society or the other succeeds, as in any case the result will be continued consumption of alcohol, which, by the way, is conducive to consumption of the body.

In an interview published in the "New York World" "General" Booth expresses a strong desire for the establishment of an international university for the study of social science, with main establishments in London and New York, and branches in Melbourne, Toronto, Berlin, Paris, and elsewhere, from which thousands of Salvation Army workers could be sent out every year, skilled in every method of rescuing human beings from destitution and crime. The "General" says: "Our officers must be as skilled in the science of saving men as the officers of regular armies are in destroying men. For this reason I advocate my plan of an international university to develop and train rescuers of humanity."

He will find, however, that a school to train men to save life will not meet with one-hundredth part the support that would be given to a school for the purpose of training men in the art of killing.



### WHAT A MIRROR DID!

**I** SHAN'T."  
"You shall."

A short, sharp scrimmage and Harold stood triumphant in the middle of the nursery floor, but glaring fiercely at his younger brother Arthur. How had he dared to touch his cherished paint-box?

Just then mother came in, and without a word took a mirror from the wall and held it up in front of Harold. He turned away and rushed into his room. Surely he had never looked like that!

"How like his father!" people sometimes said, making Harold thrill all over with delight. Now he looked at his father's portrait on the wall. How kind and good he must have been—that father who had died five years ago when Harold was a tiny boy.

"I shall never be like him, never," he said to himself, as he went back again into the nursery, but there was no more quarrelling that day.

After tea came a chat with mother in her own pet sitting-room.

"What's that?" asked Arthur, taking up an odd little box from the table.

"A money box," said Harold. "See the slit across the top. Is it to make us save our pennies?"

"No, to make you give your pennies," mother answered smilingly.

"If it's a missionary box," said Arthur, "I haven't got a ha'penny to spare."

Just then mother pulled out a photograph.

"Let's look!" cried both the boys, and settled down to listen to a story.

"These are missionaries in China," it began. "You know they wear the native dress to make the people trust them. This gentleman is a doctor, and one day a poor man came to see him who was very ill. Unfortunately he had come too late to be cured, and he was not only ill but very miserable and friendless. The doctor felt

so sorry for the man that he asked one of the native helpers to tell him about Jesus. When the talk was over the missionary saw the Chinaman again. Of course he was still ill but his face had changed. He looked quite bright and happy, and said he would never feel lonely any more—he knew now that Jesus was his Friend.

"You know, boys, there are people all over the world like that man—both sad and wicked because they do not know what a Friend we have in Jesus."

When Harold was in bed that night he looked again at the portrait on the wall. Perhaps Jesus had been his father's Friend. One day he asked mother if he had, and she answered "Yes," with the sweet smile that always came when she told the boys about their father. Then Harold thought once more of that horrid, scowling face. He never meant to look like that again.

Not long afterwards the missionary box began to grow quite full.

"There's another penny to make Chinese children smile," Harold used to say as he dropped it in. He knew that the missionaries talked about a real Friend—was He not helping him to keep his temper even when things went very wrong?—*Regions Beyond.*

### THE LESSON OF THE ECHO.

**T**HE best defence against the weapons of anger is not harshness but gentleness. A little boy was one day playing where there was an echo. "Hullo," he shouted. "Hullo," said Echo. "Who are you?" he asked. "Who are you?" was the reply. And he fancied that some other boy was mocking him, and became very angry. "Why don't you come out?" he cried. "Come out," answered Echo. Quite exasperated, he shouted, "I'll fight you." And a voice replied, "Fight you." Then the little fellow ran home and told his mother that there was a boy in the forest who mocked him, and made fun of him, and threatened to fight him. And his wise mother, who knew all about the echo, smiled and said, "Run out again and shout, 'I love you,' and see what answer comes." So the child ran out and shouted, "I love you." And Echo replied,

"I love you." Is it not a beautiful lesson? If you make faces before the mirror you see all the ugly looks reflected on its bright surface. And so the people around us often reflect our own temper and speech. "A soft answer turneth away wrath."—*Selected.*

### A FRUITFUL ACTION.

**A** BOY only ten years old lay down under a tree to rest. His feet were bruised and sore, his clothes were in rags, his face was pinched with hunger and old-looking. He fell asleep with his bare feet upon the curbstone, while his old hat fell from his head and rolled to the pavement. An old man with a saw on his arm crossed the street to rest beneath the same tree. He glanced at the boy, and read the story of his life. He, too, knew what it was to shiver and be hungry. He took from his pocket a piece of bread and meat, the dinner he had meant to eat if he had found work, and laid it beside the lad. Then he walked quietly away.

Some persons had seen him do this, and their hearts were touched by it. A man walked across the street and left a half crown beside the poor man's bread. A woman came and brought a hat in place of the old one. A child came with a pair of shoes, and a boy brought a coat and vest. Others stopped and dropped coins beside the first silver piece. Something curious had happened. The kindness of the poor old man had unlocked the hearts of a score of people.

The boy awoke. He saw the bread, the money, and the people waiting to see what he would do. Why, he sat down and sobbed, for he had just found out that some one loved him. What can you do to show some poor suffering one that you love him?—*Selected.*

### WHO WAS THE COWARD?

THEY tell us that the best soldiers are often those who at the beginning showed signs of fear, while the boastful bravado is frequently the first to quail before the foe.

The Duke of Wellington once despatched two officers in the time of battle on a service of great hazard. As they were riding to the place of rendezvous, the one turning to the other saw the sweat-beads on his brow, his lips quivering, and his cheeks blanched as with the paleness of mortal fear. Reining in his horse on his haunches he said, "Why, you are afraid!" "I am," was the answer, "and if you were half as much afraid as I am, you would run away." Without wasting a word upon his ignoble companion, the officer galloped back to headquarters and complained bitterly that he had been sent on a service of such hazard in the company of a coward. "Off, sir, to your duty," was the Duke's reply, "or the coward will have done the business before you get there." Ay! and the Duke was right.

# Worth Reading.

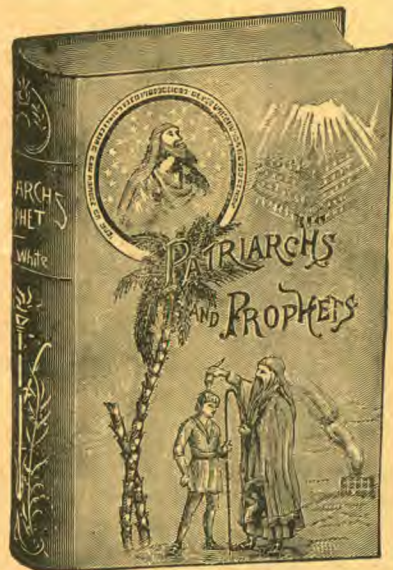
The great conflict between good and evil is the inspiring theme of these two books, which should be in every home.

## Patriarchs and Prophets.

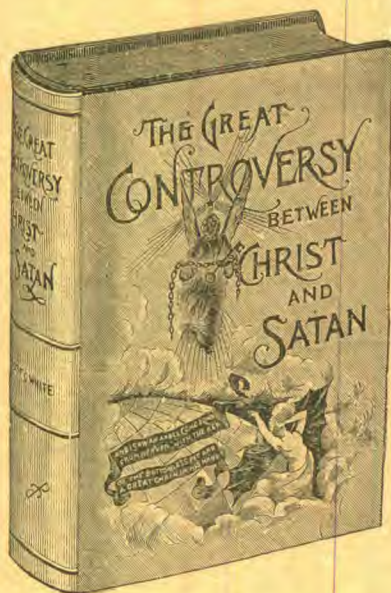
BY MRS. E. G. WHITE.

Author of "Christ's Object Lessons," "Desire of Ages," "Christ our Saviour," and many other works.

**T**HIS book treats upon subjects of Bible history—not in themselves new, but so presented here as to give them a new significance. Beginning with the rebellion in heaven, the author shows why sin was permitted, why Satan was not destroyed, and why man was tested; gives a thrilling description of man's fall; and rehearses the plan of redemption devised for his salvation. The life of each of the patriarchs, from Adam to King David, is carefully reviewed, and from each a lesson is drawn, pointing out the consequences of sin, and bringing most vividly to the mind, Satan's studied plan for the overthrow of the race. This volume traces the great conflict between good and evil from its inception down through the centuries to David's death, and shows God's wonderful love for mankind in His dealings with the "holy men of old." The themes as treated in this volume will stir the soul to its depths and awaken the liveliest emotions of the mind, yet it is all written in a plain, simple style. The book contains over 760 pages, it is printed on a fine quality of paper, while its pages are adorned with more than 50 engravings, about 30 of which are full-page, many of them designed and engraved especially for this work at great expense.



The Companion Vol. to "Patriarchs."



## The Great Controversy Between Christ and Satan.

BY MRS. E. G. WHITE.

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## The Present Truth.

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**Blind Watchmen.**—"Go, set a watchman," said the Lord to Isaiah, "Let him declare what he seeth." A watchman is one who is continually on the look-out, and his business is to declare faithfully what he sees. Of what use would a blind watchman be? The very phrase is a contradiction. Yet this is what the Lord says of His people in the days just preceding His coming, when "His salvation is near to come and His righteousness to be revealed:"—"Thy watchmen are blind." How like an echo of this ancient prophecy read the words Mr. Campbell recently addressed to his ministerial brethren, "not as censor, but as brother." They had not, he said, "many stewards of the deeper things. They had practical men, public servants, leaders of thought, champions of the faith, but not many with the vision of things unseen." He accounted for Dr. Clifford's statement that "priestcraft was abroad in the land," by the fact that "there were no prophets. Before the prophets the priest would disappear."

**The Eye-salve.**—The old Hebrew name for prophet was *seer*. The prophet is the one who sees, and who therefore knows, and speaks with authority. "The note of authority and spiritual certainty" which Mr. Campbell asserts to be missing in most modern pulpits can be supplied only by the opening of the eyes of the understanding, through the Spirit of wisdom and revelation in the knowledge of God. To those who are lukewarm, neither cold nor hot, the message comes, "Anoint thine eyes with eye-salve that thou mayest see." Their lukewarmness is the result of their blindness. Isaiah's burning and powerful words were the effect of the vision of God's glory recorded in the sixth chapter, in connection with which his lips were touched with the live coal from off the altar. It was because he "saw His glory" that "he spake of Him." "We cannot," said the Apostles, "we cannot but speak the things that we have seen and heard." And they

did so with such effect that Jerusalem was filled with their doctrine, the blood of Christ was brought upon those who had shed it, and multitudes were obedient to the faith which they preached.

**God-Appointed Watchmen**—To the very people of whom He says, "Thy watchmen are blind," God also says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." So filled will they be with the visions of God, that, like the Apostles of old, they cannot but speak the things they see. This striking contrast implies that the blind watchmen are self-constituted. They are not of God's appointment. His watchmen see, and declare what they see. The minister who has not "understanding in the seeing of God" corresponds to the blind watchman—both are impossibilities. A blind man cannot watch, neither can one who has not himself "the anointing that teacheth all things" dispense to others the hidden mysteries of the Gospel.

**Full of Eyes**—There is a suggestion which it would be well for us to heed contained in the description given by Ezekiel and John of the living creatures in the midst of and round about the throne of God—they were "full of eyes before and behind," "round about and within." Of the seven eyes of the Lamb we are told that they are the "seven Spirits of God." It is repeatedly said of these "living creatures" that "the Spirit of life was in them;" and this fulness of the Spirit is represented by their perfect and comprehensive vision. This indicates what will be a special characteristic of one who is filled with the spirit. His perceptive faculties will be so developed, alert, and sensitive, that he will seem to be all eyes, to concentrate all the powers of the being in the act of seeing. He will see with the inmost mind, with the whole body, soul, and spirit, and the object of his vision will be God.

**The Hidden Wisdom.**—The presence of the Spirit in a man, not only quickens the senses he has in common with all men, but develops new faculties, and reveals to him that which "eye hath not seen nor ear heard"—things which cannot be seen by the natural eye, nor heard by the natural ear. Such things are foolishness to the natural man, for they cannot be known by him. Yet they are to be preached by the

ministers of God, as Paul declared: "We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory."  
... As it is written,

Things which eye saw not, and ear heard not,  
And which entered not into the heart of man,  
Whatsoever things God prepared for them that  
love Him.

But unto us God revealed them through the Spirit. Which things also we speak, not in the words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual." 2 Cor. ii. 7-13.

**Perfect Vision and Harmonious Testimony.**—The one who thus sees can speak with the authority of an eye-witness. He does not give the people his own opinions, speculations, or conjectures, but simply declares what he sees. Thus it is evident that were all professed ministers of the Gospel God-appointed and anointed watchmen on the walls of Zion, there would be a perfectly harmonious testimony from all pulpits, instead of the conflicting voices which to day make a Babel of the religious world. When each one declares what he thinks or imagines, or what he has heard, or what he hopes, instead of what he actually sees, the result is confusion. But of His true watchmen God says, "Thy watchmen shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye." Perfect harmony comes only from perfect vision.

THE new Archbishop of Canterbury has spoken out already on the subject of ritualistic extremes for the church. He intends to act, and that sternly, against those of his clergy who persist in illegal practices. Meanwhile it is sincerely to be hoped that, by the blessing of God, the churches may experience rather a revival of apostolic Christianity than a return to ancient ceremonies, that the righteousness thereof, going forth "as a lamp that burneth," may reduce to its proper importance the matter of burning incense; and that candles, costumes, and similar details may find their proper place in the putting off of the old man with his works, and the putting on of the new man, created in righteousness and true holiness. But if the church shall leave these high privileges to wrangle over vestments and decorations, it must yield its work and its crown to others.