

# PRESENT TRUTH

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

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NO. 17.

## PROPOSED COMPROMISE WITH LUTHER.

NO sooner had the consent of the emperor been obtained, than an attempt was made to effect a compromise with Luther. The archbishop of Treves, a staunch Romanist and an intimate friend of the Elector Frederic, undertook the office of mediator. The Reformer was summoned to the residence of this prelate, where were assembled several dignitaries of the church, with secular nobles and deputies, among the rest one Cochlæus, who was there simply as a spy for the pope's legate.

The spokesman of the company was himself desirous of a reformation in the church, and was therefore favourably disposed toward Luther. With great kindness he addressed the Reformer, assuring him that all the princes present were in earnest to save him, but if he persisted in setting up his own judgment against that of the church and the councils, he would be banished from the empire, and would then have no shelter.

To this appeal Luther made answer: "It is impossible to preach the Gospel of Christ without offence. Why, then, should any such fear separate me from the Lord and

that divine Word which alone is truth? No; rather will I give up body, blood, and life itself."

Again he was urged to submit to the

writings; but on one single condition; namely, that they take God's Word for their guide. Men have nothing to do but render obedience to that.

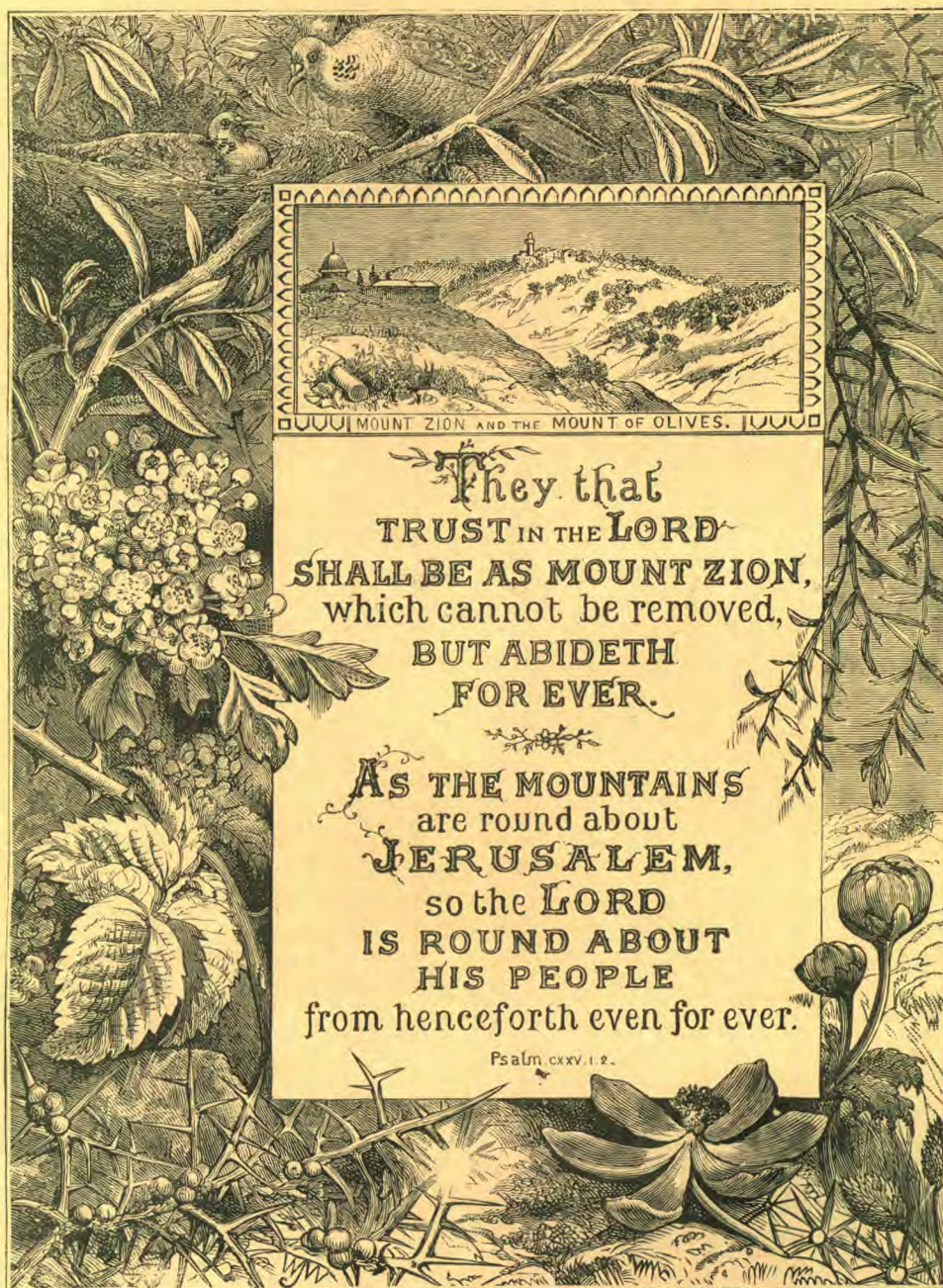
My conscience is in dependence upon that Word, and I am the bounden subject of its authority."

The company soon broke up and withdrew. Two or three remained, however, greatly desiring to accomplish their object. But Luther was firm as a rock. "The pope," said he, "is no judge in things pertaining to the Word of the Lord. It is the duty of every Christian to see and understand how to live and die."

The failure of this effort was communicated to the diet by the archbishop of Treves. The surprise of the young emperor was equalled only by his indignation. "It is high time," he said, "to put an end to this business." The archbishop pleaded for two days more, and all the diet uniting in the request, the emperor consented, much against the will of the legate.

Another effort was made to effect a compromise. Cochlæus was ambitious to accomplish what kings

and prelates had failed to do. Dining with Luther at his hotel, he in a friendly manner urged him to retract. Luther shook his head. Several persons at the table expressed their indignation



judgment of the emperor, and then he would have nothing to fear. "I consent," said he in reply, "with all my heart, to the emperor, the princes, and even the humblest Christian's examining and judging of my



that the papists, instead of convincing Luther by arguments, should seek to control him by force. Cochläus then offered to dispute with him publicly, provided he would forego his safe-conduct. A public discussion was what Luther most desired; but he well knew that to forego his safe-conduct would be to imperil his life. The guests suspected that the proposition of Cochläus was a stratagem of popery for delivering Luther into the hands of those who sought his destruction, and in their indignation they seized the terrified priest, and hurled him out-of-doors.

The archbishop of Treves desired another interview, and invited to supper the persons who attended the previous conference, hoping that in the midst of familiar intercourse the parties would be more disposed to a reconciliation. These repeated efforts to move Luther from his steadfastness remind one of Balak conducting Balaam from one point to another, in the vain hope that he might be induced to change the blessing of Israel into a curse. The bishop succeeded no better than did the king of Moab. Human applause and the fear of man were alike powerless to shake the Reformer's decision. He was sustained by a Divine power.

Still another trial was made. Two officials of high rank, one of whom had manifested much affection for Luther, called upon him at his hotel. The elector sent two of his counsellors to be present at this interview. The two first mentioned were desirous, at any sacrifice, to prevent the great division that seemed about to rend the church. Earnestly they entreated Luther to commit the matter to their hands, assuring him that it should be settled in a Christian spirit.

"I answer at once," said Luther, "I consent to forego my safe-conduct, and resign my person and my life to the emperor's disposal; but as to the Word of God . . . Never!" One of Frederic's counsellors then stood up and said to the envoys, "Is that not enough? Is not such a sacrifice sufficient?" and after protesting that he would hear no more, he withdrew.

The two envoys did not even yet understand the inflexible firmness of the man with whom they had to deal. Thinking that they could more easily succeed with him alone, they seated themselves by his side, and again urged him to submit to the diet. He met these solicitations as Christ met His great adversary,—with the Word of God. Said Luther, "It is written, 'Cursed is he that trusteth in man.'" They pressed him more and more, until Luther, weary and disgusted, arose and signified to them to retire, saying, "I will allow no man to exalt himself above God's Word."

At evening they returned with a new proposition,—a general council. They asked him only to consent to the proposi-

tion, without entering into details. "I consent," said he, "but on condition that the council decide according to the Holy Scriptures."

Thinking that this would of course be accepted, they hastened joyfully to the archbishop of Treves, and informed him that Dr. Luther would submit his writings to the judgment of a council.

The archbishop was on the point of communicating the glad tidings to the emperor when a doubt crossed his mind. He had found Luther so firm and confident in his faith, that he decided it would be safest to hear the statement from his own lips. He accordingly sent for him.

"Dear Doctor," said the archbishop with much kindness, "my doctors assure me that you consent to submit your cause without reserve to the decision of a council."

"My lord," said Luther, "I can endure anything except to abandon the Holy Scriptures."

The archbishop saw that his messengers had not fully explained the facts. Never would Rome give her consent to a council which should take the inspired Word alone for its guide. "Well then," said the venerable prelate, "let me hear your own remedy for the evil."

Luther was silent for a moment. Then he spoke with respect and great solemnity: "I know of none but what is found in the counsel of Gamaliel: 'If this counsel or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God!' Let the emperor, the electors, and the States of the empire, return that answer to the pope."

The archbishop was at last convinced that further effort was useless. Luther had set his feet upon the sure foundation, and he could not be moved.

The Reformer was convinced that there was nothing to be gained by a longer stay at Worms. Before retiring from the presence of the archbishop he said, "My lord, I beg you to request his majesty to send me the safe-conduct necessary for my return whence I came."

"I will attend to it," said the archbishop, and they parted.

Luther had refused to exchange the yoke of Christ for the yoke of popery. This was his only offence; but it was sufficient to imperil his life. The attention of the whole empire had been directed to this one man, and all their threats and entreaties had failed to shake his fidelity to God and His Word. Luther had not without help maintained his steadfastness. A greater than Luther was with him, controlling his mind, sanctifying his judgment, and imparting to him wisdom in every hour of peril.

Had the Reformer yielded a single point, Satan and his hosts would have gained the

victory. But Luther's unwavering firmness under the iron hand of the pope was the means of emancipating the church and beginning a new and better era. The influence of this one man, who had dared to think and act for himself in religious matters, was to affect the church and the world, not only in his own time, but to all future generations. His firmness and fidelity would strengthen all who should pass through a similar experience, to the close of time. This was the work of God. Luther's defence before the diet of Worms was one of the grandest scenes recorded in history. The power and majesty of God stand forth above the counsel of men, above the mighty power of Satan.

Shortly after Luther's return to his hotel, two high officers of State, accompanied by a notary, presented themselves. The imperial chancellor addressed him, stating that the emperor, the electors and princes, having vainly exhorted him, his imperial majesty, as defender of the Catholic faith, found himself compelled to resort to other measures. He commanded Luther to return home in the space of twenty-one days, and on his way to refrain from disturbing the public peace by preaching or writing.

Luther was aware that this message would speedily be followed by his condemnation. He answered mildly, "It has happened unto me according to the will of the Eternal. Blessed be His name!" He continued: "And first I humbly, and from the bottom of my heart, thank his majesty, the electors, princes, and States of the empire, that they have given me so gracious a hearing. I neither have, nor ever have had, a wish but for one thing; to wit, a reformation of the church according to the Holy Scriptures. I am ready to do or to suffer all things for obedience to the emperor's will. Life or death, honour or dishonour, I will bear. I make but one reservation, the preaching of the Gospel; for, says St. Paul, the Word of God is not to be bound."

MRS E. G. WHITE.

"A VISIONARY, do you say? A visionary? Well, yes; a visionary let it be. They have piercing vision, these visionaries; they are the inspired. Without failure, without feebleness, they walk with the sun. Visionaries have endowed the earth. At the birth of each invention, be it the most practical, the most prosaic, there is one who stands erect—it is the 'visionary,' with great wings unfolded, and face turned towards the future."

"As for me, I will call upon God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice."





ALL communications, whether an answer is desired by letter or through the paper, should be addressed to the Editor of PRESENT TRUTH, and of to the International Tract Society. Correspondents are requested to give their names and addresses and to write legibly. E. J. WAGGONER, Editor.

### HOW TO KEEP THE SABBATH.

"I TAKE PRESENT TRUTH every week, and I admire many of the truths and sentiments contained therein, and until last Saturday, through the teaching of PRESENT TRUTH and other reading matter, I had observed the seventh day as a rest day, and tried to keep the Sabbath, for something like nine months. Thinking the matter up recently, and through reading Farrar's 'Life of Christ,' I have been brought to face the teaching of Christ on the Sabbath in a light I had not seen before. Will you point out the truth as it appears to you in Matt. xli. 1-13? From this account, and also that given by Luke and also by Mark, I am led to believe that works of necessity and mercy, when in accordance with Christ's supreme authority 'to do good,' to save life, are lawful, and that by doing such we keep the Sabbath. What do you think?"

IS it only "many of the truths" contained in PRESENT TRUTH that you admire? Do you mean to say that there are some truths that you do not regard? Are you "partial in the law"? Do you not know that all truth is one, and that whoever deliberately rejects one truth, rejects all truth? For if any man thinks that his allegiance to some truth will warrant him in disregarding some other, let him know that, on the contrary, his disregard of even one truth shows that he cares only for his own way, and has no respect whatever for truth; that he accepts what he professes to accept, not because it is truth, but because it suits his convenience to do so. I do not think that it is so with you, but that you did not state exactly what you meant.

You have surely not been a very close reader of PRESENT TRUTH, if it has just dawned on you that works of necessity and mercy are lawful on the Sabbath day, and have not long since learned that they are an essential part of Sabbath keeping. There is no day in the week when the requirement to "love mercy" is suspended. And certainly everything that is in harmony with "Christ's supreme authority" is right and necessary.

If you read the Scriptures carefully, you will notice that many of Christ's most striking miracles were wrought on the Sabbath day. They were not all acute cases either, as when Peter's wife's mother had fever, and was healed on the Sabbath; the most of them were cases of long standing, and the healing could without doubt have been deferred till another day, without serious detriment to the afflicted one. Why then did Jesus perform the miracles on that day?—Plainly in order to teach the people who saw and heard, and us as well, what the Sabbath means.

God does not set people tasks just to show His authority over them, or to gratify His fancy. Whatever God commands men to do is for their benefit, and not for His. God does not have slaves working for Him, but He has children whose welfare constitutes His pleasure. Most people imagine that religion, Christianity, is a "system" that God has devised to try men,—a sort of exercise that He has invented because it pleased Him to make the way to heaven as hard as possible. So the Sabbath is too often regarded as a hardship to be endured if one would get enough good "marks" to entitle him to enter heaven. But "the Sabbath was made for man." It is a rest, not a work; a delight, not a hardship. It is the memorial of God's wonderful works, by which we triumph over our enemies.

"By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth." "For He spake, and it was." And "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The Sabbath, therefore, is given us, to remind us of the power of God's Word,—the Word of life.

Christ healed on the Sabbath day, to show that the Word which in the beginning created all things, is the Word by which we live,—that it is our life. As we rest from our own work on the seventh day, even though it threatens the loss of all our possessions, and even our friends, we signify our knowledge and acceptance of the Word that upholds the universe, and on which we can securely rest. It reminds us that

"That hand which bears creation up,  
Shall guard His children well."

"God is love;" His life is love; so as we rest in His Word of life, His love is shed abroad in our hearts, and it must necessarily work the same in us as in Him; that is, in good works. "For we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared, that we should walk in them." Eph. ii. 10. You will see that this does not mean that we are saved by our good works, but that we are saved to good works—the works which God Himself has done. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not by works, lest any man should boast." Our faith saves us to the works which God Himself has done,—the works which were finished from the foundation of the world; and thus it is that "we which have believed do enter into rest"—into Sabbath keeping.

Do you not see that the healing of men's bodily infirmities on the Sabbath day is an exhibition of the working of the Word that creates, and that upholds all things? Well, that being accepted, the next thing that will naturally occur to the thinking mind is that the Word also cleanses from sin, since His works "are verity and judgment, and are done in truth and uprightness." The Word that gives life gives perfect life; the Word that heals diseases also forgives iniquities; and so the healing of disease on the Sabbath day should, more than on any other day, reveal the loving kindness of our God.

God works constantly, but by His Word—the Word by which He healed the sick. Such work pertains to the Sabbath day. But you will at once see that this work does not bring any personal gain to God. It is all gratuitous. It is done at great sacrifice, solely for the benefit of others. Thus we are guarded against deceiving ourselves with the thought that certain work which we very much desire to see accomplished, and from which we shall derive some direct or indirect gain, is a



work of necessity. If any work can by any possibility benefit us,—if we can possibly derive any gain from it,—it is not a work of necessity. It is not a work of mercy, but of selfishness, even though it be lawful in itself, if performed on some secular day. But any work that has in it no possible element of selfishness, and from which we cannot in the remotest manner, or to the least degree, derive any personal gain, but which is wholly for the benefit of others, is lawful on the Sabbath day. In doing such work with a glad, cheerful heart, we show ourselves true children of Him who bears the burdens of mankind because He cares for them, and loves them.

### BAPTIZED FOR THE DEAD.

"WHAT do you make of the text which speaks about being 'baptized for the dead'? I am told that it means that anyone who believes can be baptized for some other person who died out of the faith, and thus the dead person can be saved just as though he had believed and been baptized himself in life. What do you think?"

**I** THINK it is altogether best to get so well acquainted with the meaning of baptism from the Scriptures, that loose, irresponsible guesses or assertions will not move us, and that we shall not feel inclined to take counsel of either our own or any other person's opinions. No prophecy of Scripture is of any private interpretation; for the Scripture came not by the will of man. Therefore it is not for any man or set of men on earth to read any text, and then say dogmatically, "This means so and so." Not thus are the Scriptures expounded. This "Private Corner," and, indeed, the entire PRESENT TRUTH, exists solely for the purpose of so setting forth the truths of Scripture that all who read will see that these truths are self-evident, and will accept them, not because some person has said so, but because they themselves see plainly that they are so. Now let us see what we can learn from this text.

The fifteenth chapter of 1 Corinthians is the famous resurrection chapter. The apostle, in the portion in which the verse occurs, is answering the assertion of some, that there is no resurrection of the dead, and he asks, "Else what shall they do that are baptized for the dead, if the dead rise not? Why are they then baptized for the dead?" His proof of the resurrection is the positive fact that Christ is risen from the dead, and become the first fruits of them that slept.

In reading this scripture we are re-

mindful of the words of Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." The resurrection of Jesus Christ, and that alone, is our hope. By it He was "declared to be the Son of God with power, according to the Spirit of holiness" (Rom. i. 4), and by it we are begotten sons of God.

Therefore it is that we, as many as are baptized into Jesus Christ are baptized into His death. Rom. vi. 3. "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Verses 4, 5. Our hope of the resurrection of the body at the coming of the Lord Jesus, is our resurrection with Him now, "to walk in newness of life." Every baptism, therefore, has reference to the resurrection—first of all of Christ, and afterwards of those who are Christ's at His coming. Every person who is intelligently, and thus really, baptized, thereby signifies that he yields his body, and his whole life, to Christ, accepting His death and resurrection. By it he signifies his belief that Jesus died and rose again, *for him*, and that his own resurrection is, through his faith in Christ, equally sure. Thus, and thus only, can anybody be baptized for the dead.

To say that a person who has not believed, and who has died in unbelief, can be saved through another's baptism for him, is most completely to misapprehend the Gospel of our salvation. God is not a vain, capricious person, to be pleased with mummeries. Everything that He requires in the Gospel, is for a definite purpose. Everything is for the purpose of effecting a radical change in the individual, and not to gratify some arbitrary wish of God. For one person to be baptized for another who is dead, could not possibly affect that other one's character; and it is change of life in the individual himself that God desires. When one is understandingly baptized for the dead and risen Christ, and for his own death and resurrection in Him, a complete change is wrought in him. He becomes thenceforth a new man. But if God, who knows the hearts of all, sees that some person who died unbaptized had

real, even though undefined faith, He will save that man because of his own faith, and not because ten thousand men have had themselves baptized on his behalf.

Think what would be the result if the idea of the one you refer to, which, unfortunately has too many adherents, were true. It would mean that heaven would be peopled with a lot of people who never desired salvation. It means that unrepentant sinners by wholesale can be saved, if only they have friends to go through the ceremony of baptism for them. It virtually means universal salvation, and that not through the merits of Christ, nor even through the merit of a large part of the "saved," but through—not the merits, but—the ceremonies performed by a lot of human saviours. Merely to follow the idea out to its natural conclusion is to show the monstrosity of it.

But we do wrong even to speak of people being saved by such means. That would not be salvation, if it were possible. It would be the peopling of heaven with a lot of unsaved people; it would be in fact, the transference of "this present evil world" into the world to come. And that again shows that the idea is opposed to the Gospel, and a perversion of the Scriptures; for Christ gave Himself for our sins, "that He might deliver us from this present evil world" (Gal. i. 4), and His very name and existence depend on the fact that "He shall save His people from their sins." Salvation that does not cleanse the soul from sin is not salvation at all. Thanks be to God, "Jesus saves!"

### SEEKING TO KILL HIM.

**T**HERE was no so common answer to Paul's preaching as a proposition to kill him. And that mode of meeting an argument—especially on religious subjects—has always been popular. The first murder was prompted by religious bigotry. Various bodies of Christians—Protestant as well as Romanist—have tried to kill those who differed with them on points of theology. It would hardly be safe to-day to trust any religious denomination with irresponsible and unlimited power over other denominations. The probability is that there would be more or less killing done; at all events, violence would not be unknown. But killing a man never answers his arguments; nor does it destroy the cause he represents, whether that cause be good or bad. Killing a man, or offering him violence for his religious opinions, is the poorest way of dealing with him, notwithstanding the venerable precedents in its favour.—H. Clay Trumbull.



## A REMARKABLE CONTRAST.

WHEN Christ was on earth, the only material crown He ever wore was a crown of thorns. The Papacy assumes that the pope is the vicar of Christ on earth; that is, that he is the personal representative of Christ as the head of His church. Now note the contrast in the one item of a crown. At the pope's jubilee, held in Rome, February 20th, one of the gifts was a gold tiara (triple crown) costing £5,000. When Christ's admirers would have made Him a temporal king, He dispersed them, and took Himself away to a place of solitude for prayer. He was not seeking temporal honour. When the time comes for Him to be a King, the Father will give Him an eternal crown and kingdom.

The coronet that the pope received on his jubilee day bears on the upper crown the inscription, "The King of Kings and Lord of Those Who Rule." The second crown bears the words, "The Good Shepherd Will Feed His Flock." On the lower crown is inscribed the sentence, "Thou Art Peter, and Upon This Rock I Will Build My Church." Beneath the upper crown is a medallion of the Divine Redeemer, and between the second and lower crowns are medallions of St. Peter and Pope Pius IX. The whole is surmounted by a cross.

A part of the ceremony was the bearing of the pope, wearing gorgeous robes and this triple crown, on the shoulders of eight men, who were clothed in red brocade. A report in a leading Catholic journal says:—

"He bestowed his benediction right and left, as he passed through the cheering concourse, whose enthusiasm was so great, and whose desire to touch the hem of the pope's gown was so intense, that the presence of the guards seemed really necessary for his protection. In a procession surrounded by such a brilliant escort of prelates, aristocracy, and guards, Pope Leo always appears at his best."

Christ never rode upon the people's shoulders. He was Himself the burden-bearer for the people. His invitation is, "Cast thy burden upon the Lord, and He shall sustain thee." Ps. lv. 22. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28. On the occasion of His triumphal entry into Jerusalem He humbly rode on the colt of an ass, clad in His every-day attire. Leo was *protected* by a body-guard of soldiers, but when Christ was led to the cross, the soldiers were there to see that His execution was not hindered. Leo has housed himself in the Vatican during all of his twenty-five years of pontifical reign. Christ, whose personal representative the pope claims to be, "went about doing good."

Leo claims to be the successor of Peter, but Peter followed the example of His Master during his ministry. He, too, *went about* doing good. He did not make himself a voluntary prisoner, hiding from imaginary dangers; and when he was imprisoned by hostile authorities, the Lord sent His angel to release him, and told him to go ahead preaching the Gospel of life. Leo seeks honour and emolument from men; Christ and Peter sought the honour of God and the salvation of men. Leo seeks to control human governments, in order to glorify the Roman Catholic Church; Christ and Peter sought to bring men to a recognition of the law of God, that the kingdom of heaven might be established in their hearts, that they might humble themselves in this probationary life, to be honoured and exalted at the coming of the Lord. See John v. 41, 44; 1 Peter i 3-7. W. N. GLENN.



THE PROCESSION.

## NOT THE OUTSIDE BUT THE INSIDE.

IT is not what is outside of us but what is *inside*, that makes us Christians and keeps us so.

If you think you could be a better Christian if there were better brethren and sisters in the church, you greatly mistake. It is just the other way; if you were a better Christian, you would find better brethren and sisters in the church.

If you think you could do better if only you had better neighbours, you greatly mistake. The truth is that if you would do better, you would have better neighbours. And if you were a better Christian, you would do better. You must *be* better before you can do better.

Christianity does not come from ourselves, nor from anybody nor anything that is around us. It comes down straight from heaven to every soul who will receive

it. And having its source in heaven, it is not and cannot be affected by anything that is of earth.

Thus the Christian has joy in sorrow, peace in perplexity, riches in poverty, society in loneliness, and friendship among strangers and even enemies.

A. T. JONES.

## PRINCIPLE VERSUS POLICY.

WE are living in an age when many people think more of policy than they do of principle. Instead of studying to know and follow right principles even into the fiery furnace or the lions' den, they try to frame a policy that will make a favourable impression on the great men of earth. It was a stroke of policy when Hezekiah showed the Babylonian visitors the magnificence of the temple, and all his treasures. He wanted to make an impression, and he was so successful that the Babylonian army came down later on, and carried everything away captive, even the people themselves. Policy will carry the Lord's people into Babylonian captivity every time.

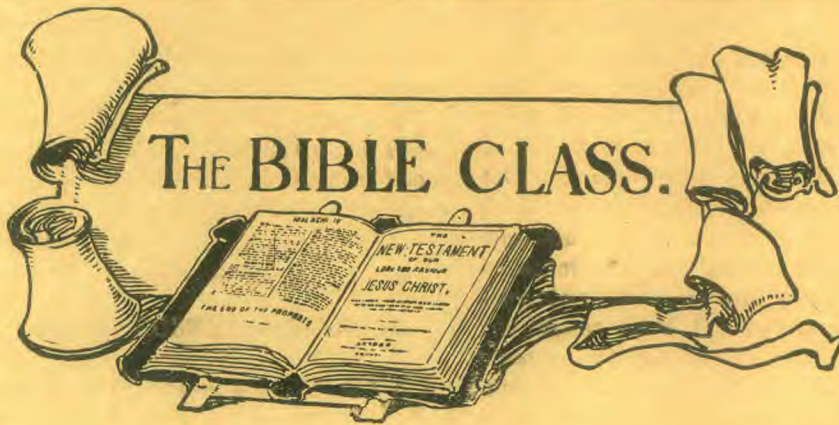
It has been said that "honesty is the best policy," but he that is honest merely as a matter of policy, will cease to be honest when the policy runs out. Honesty is not a policy at all. It is a principle that keeps men true to each other and to God even in the midst of the fire. Policy sits in an easy chair, but principle rides in a fiery chariot. Policy sometimes makes a fair show, but when it gets into the fire, it goes up in smoke. Principle is not very showy, but it is fire proof. It passes through the furnace, and comes out without the smell of fire upon it. Policy is temporal, but principle is eternal, and will "tower above the wrecks of time" when earthly policy is a thing of the past.

Principle may be derided,  
Crucified upon a cross,  
Buried in a cold sepulchre,  
While we mourn our fearful loss;  
But the day is fast approaching  
When true principle shall rise  
Over policy triumphant,  
And be taken to the skies.

GEO. A. SNYDER.

"A STAGNANT eternity! Who has dared to utter the blasphemy—to seat death on the throne of the Eternal? What sickly insanity generated this nightmare? No. The workers for Christ, whom His voice has called home, have not gone to doze in an everlasting dormitory. To enter into the joy of the Master is not to be hypnotised. For them, the ten talents; for them, wider domains; for them, fulness of activity."





### GOD'S REST.

(Heb. iv. 3-5.)

"FOR we which have believed do enter into rest; even as He hath said,

As I sware in My wrath,

They shall not enter into My rest,

although the works were finished from the foundation of the world. For He hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all His works; and in this place again,

They shall not enter into My rest."

#### The Seventh Day is God's Rest.—

This is just what the commandment says, and we shall presently see that it is just what our text teaches. God's own voice from the top of Sinai declared in tones of thunder: "The seventh day is the rest of the Lord thy God; in it thou shalt not do any work." It must be borne in mind that the word "Sabbath" is the untranslated Hebrew word for rest; we are quoting the fourth commandment accurately, when we say, "The seventh day is the rest of the Lord thy God." Now please bear this simple fact in mind, and go back and read the third chapter of Hebrews. It will give you an entirely new view of the chapter; and not only so, but it will suggest some hitherto unknown truth.

Now for the evidence in our lesson text, that the seventh day is God's rest. Two things have been said of the seventh day: In one place God spoke of the seventh day on this wise, "And God did rest the seventh day from all His works," and in this place again, "They shall not enter into My rest." The seventh day is God's rest; and it was into this rest that the unbelieving Israelites could not enter. Neither can unbelievers enter into it now. Men can keep Sunday under compulsion; but God's rest is something into which men cannot be driven; they must come into it voluntarily, joyfully.

**The Sabbath and the New Earth—**"The works were finished from the foundation of the world." What then?—Then rest. There could be nothing else. When work is done, and well done, rest *must* follow. So we read: "Thus the heavens and the earth were finished, and all the

host of them. And on the seventh day God ended [ceased] His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. ii. 1-3. As soon as the works were finished, God's rest began, and then it was the seventh day. So it is evident that the seventh day rest, the Sabbath of the Lord, God's rest, is new earth rest—rest in the new earth. Then whoever really and truly and understandingly keeps the Sabbath of the Lord, has just such rest, nay, *the very same rest*, as Adam had in the Garden of Eden, as the saints will enjoy in the earth made new, as God Himself enjoys in His Paradise. But of this more in our next lesson.

**The Seal of Perfection—**Each day's work in the creation of the earth was "good;" but none of the days before the seventh could possibly have been the Sabbath, because the work was not complete; and rest can only follow perfect work finished. The Sabbath of the seventh day is the seal of perfection; it is the proof that the new creation is perfect and complete. Even so a man may have a Christian experience, good as far as it goes, yet imperfect because he does not yet know the fulness of the redemption that there is in Christ Jesus. That person has not yet kept the Sabbath, however much of the form he may have; for only those who fully and implicitly believe can keep God's Sabbath. Thus the seventh day is the seal of the perfect new creation, when the man is wholly partaker of Christ. And therefore it follows that it can and will be kept in the new earth in its perfection; for it is the pledge of the earth's restoration, even as it is the memorial of the fact that it was once made new; for "whatever God doeth it shall be for ever."

**The Sabbath and the Cross.—**We have learned in the third chapter that to be partakers of Christ is to be in God's house. But God's house is the place of His rest, as He says, "The heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me?

and where is the place of My rest?" Isa. lxvi. 1. But how do we become partakers of Christ?—"As many of you as were baptized into Christ, have put on Christ." Gal. iii. 27. Of course the enduring to the end is necessary to determine whether or not one is really a partaker. We put on Christ by baptism; and "so many of us as were baptized into Jesus Christ were baptized into His death." Rom. vi. 3.

Now consider the last words of Jesus on the cross, before He committed His Spirit into the hands of the Father. They were, "It is finished." What was finished?—The perfect work of God in Him,—those works which God hath before, even from the foundation of the world, prepared, that we should walk in them. Eph. ii. 10. It was the announcement to the world that the new creation was complete in Christ. Therefore "if any man is in Christ, there is a new creation." But our union with Christ is effected only at the point of death. It is in death that we are united to Him. That is, our union with Christ is effected just at the point when the works of God are completely finished in Him. That is why we are a new creation in Him. And then what follows? Well, what must necessarily follow finished work?—Rest must immediately follow. And so we see that, uniting with Christ in His death on the cross at the very point where the work is complete, we necessarily immediately enter into the keeping of God's rest. The seventh-day Sabbath is the sign of the cross, the sign of crucifixion with Christ. Alas! how many there are who have the *form* of rest, and know nothing of the reality.

**The Sabbath and Justification by Faith.—**Only those who believe can keep the Sabbath of the Lord, as He says of those who murmur in unbelief, "They shall not enter into My rest." Thus there is no ground for the objection sometimes though less, brought against the presentation of the Sabbath truth, namely, that "we are not saved by works." Assuredly we are not; and that is why we set forth God's rest, pleading with people to cease from their works, and find rest in Him. The Sabbath is rest, not work. It is the rest of faith; for perfect faith means absolute dependence on God—dwelling in Him. This Sabbath truth, therefore, was contained in the preaching which was the keynote of the Reformation: "The just shall live by faith;" and it must be continued until the Reformation is completed by the willing acceptance of all that justification by faith involves, and the last vestige of the man of sin has been swept from the face of the earth. And then the preaching of it will cease, only because it will not be necessary to say, Know the Lord, for all will know Him from the least to the greatest. "Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it."



## I NEVER KNEW.

I NEVER knew, before, the world  
So beautiful could be  
As I have found it since I learned  
All care to cast on Thee;  
The scales have fallen from mine eyes,  
And now the light I see.

I never knew how very dear  
My fellow-men could be,  
Until I learned to help them with  
A ready sympathy;  
Their inner lives have made me know  
A broader charity.

I never knew how little things  
As greater ones could be,  
When sanctified by love from One  
Who doth each effort see;  
But now a daily round of care  
May win a victory.

I never knew; and still, dear Lord,  
As through a glass I see,  
And perfect light can only come  
When I shall dwell with Thee;  
When, in Thy likeness, I awake,  
For all eternity.

—Selected.

## HE EMPTIED HIMSELF.

"AND being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. ii. 8.

## "THE FORM OF GOD."

(1) *He made Himself of no reputation.* That is, He emptied Himself. Of what? Look at verse 6. He emptied Himself of the form of God. What is that? I do not know. Nobody knows. But whatever it was, before the advent He had it, and in the advent, for your sake, for my sake, for the sake of an unsaved world, He emptied Himself of it.

Turn to Exodus xxxiii. Here is a man who says, "I want to see the form of God. Show me Thy glory." And God said, "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Thou canst not see My face; for there shall no man see Me, and live. Behold there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by."

What is it? I do not know. In the transfiguration the Lord Jesus took the three favoured men, and in that manifestation of glory they saw His face shining as the sun, and His raiment glistening as the light; but they did not know what the form of God was. Yet whatever it was, He emptied Himself of it. Let this mind be in you. The second Person in the glorious Trinity, born of a virgin, made in the likeness of sinful flesh—from heaven

He came to earth, from glory to shame, from greatness to lowliness. Let this mind be in you.

Have you, for the sake of an unsaved multitude, found the holiness or the Pente-cost which has enabled you to empty yourself for that multitude? He is the brightest advocate of the Divine truth who is the greatest example of its influence. Do not let us talk of holiness which does not lead to self-abnegation.

Be on your guard against a spurious Christianity or holiness. I know people who want holiness for self-gratification. We have heard much about praying for a revival. When we are baptized into that spirit, a revival will come. Let that mind be in you.

## THE FORM OF A SERVANT.

(2) *He took upon Him the form of a servant, or slave.* Angels had ministered unto Him. When, in the garden of temptation and humiliation, the Apostle Peter took the sword and struck off the ear of the servant of the high priest, "Pat it up," said Christ. "Do you not know that I could pray My Father and He would send Me twelve legions of angels?" But He did not. He took upon Him the form of a slave.

## WITH EYES FOR BASIN AND TOWEL.

He was the slave of man, always serving, no self-seeking, and whether in the multitude, or whether by the way, He said, "I came not to be ministered unto;" it never enters His mind. "I came to minister:" will you follow Him? Let this mind be in you. He is going into the upper room. There is a basin at the door, and a towel. Not one of the twelve notices the basin or the towel; but He sees them. He girded Himself with the towel. He went to the basin. He began to wash the disciples' feet. Would not that spirit change your church, change the character of your service and ministry? "I am among you as One that doth serve." Will you take that towel and gird yourself that you may wash your fellow-disciples' feet?

(3) *"Being found in fashion as a man, He humbled Himself."* This is the crisis of redemption—Divinity in the weakness of humanity; the Son of God, the Creator of the worlds, in this feeble human body. "Sacrifice and offering," He said, "Thou wouldest not; a body hast Thou prepared." Cramped and cribbed in this human flesh—what for? That He might be touched with the feelings of your infirmities. Do you minister in that spirit? Do you take the sorrows of others into your heart in that way?

## "CAN I NOT DO WHAT I LIKE?"

"I beseech you by the mercies of God that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service." Can I not dress

as I like? No. Can I not go where I like, do what I like with this body? No, no. Know you not that your body is the temple of the Holy Ghost? To follow Him, let this mind be in you. "And being found in fashion as a man, He humbled Himself."

Beware of a false humility, a carnal humility, which is robbing Jesus Christ of glory and service. "I am a man of slow speech and tongue"—false humility. "I knew thee that thou wert an hard man"—false humility. "He humbled Himself." There is no haughtiness like that of stooping, but Jesus Christ never did anything in that spirit. He did nothing condescendingly. Oh, how Christian service is spoiled by an elevation which speaks of self. "He humbled Himself" in self-forgetfulness.

Let this be the essence and sweetness of your ministry. He became obedient unto death. Became? Was He not always obedient? Yes, but not always obedient unto death. He became, He learned obedience. Do not be afraid. How did He learn? In the way you will have to learn, on the path that I shall have to learn.

## GETHSEMANE NOT REBELLION.

Come to the garden. The leaves cast their shadows. It is night, and you find three men with that Holy Man of Sorrows. He says, "Watch and pray," and He went to pray. The sweat of blood is on His heart as well as on His brow; and He said, "If it be possible, let this cup pass from Me." He returned to the three men for one look or word of sympathy, but He found them sleeping. He went back, and said, "Oh, My Father, if it be possible, let this cup pass from Me." He came again for one look, or word, or expression of sorrow in His sorrow, but they were asleep. He has come to you for that, and has found you asleep. He went back, and said, "If it be not possible, not My will, but Thine be done." He became obedient. Do not confound Gethsemane with rebellion.

Oh, be faithful—be faithful unto death. That does not mean unto the moment of your translation. It means to the point of dying every day for Christ and for men.

(4) *He became obedient unto death, even the death of the cross.* The death of deaths. The death with the agony of the sting of the world's sin in it. Oh, think of it; and while the darkness of the sky is only the emblem of another darkness, He cries, "My God, My God, why hast Thou forsaken Me?"

A man who did not understand the mystery of that cry, or the agony of it, said, "He saved others, Himself He cannot save." He did not understand its meaning. But it was true. He saved others; Himself He could not save. You cannot save yourself and save others. It is only by death to self that we save the world.—*Darlow Sergeant.*





### ATTACKING OUR LANGUAGE.

A CHAPTER of Dr. James Sully's interesting book on "Children's Ways," describes the first linguistic efforts of the infant in his attempt to enter into the full fruition of human intercourse. He says that a child first begins to work in downright earnest when he tries to master the difficulties which we lay upon the young learner of our tongue.

The first difficulty which our little linguist has to encounter is the mechanical one of reproducing, with a recognisable measure of approximation, our verbal sounds. What a very rough approximation it is at first, all mothers know. When, for example, a child expects you to translate his sound "Koppa" into "Tommy," or "pots" into "hippopotamus," it will be acknowledged that he is making heavy demands. Yet though he causes us difficulties in this way, he does so because he finds himself in difficulties. His articulatory organ cannot master the terrible words we put in his way, and he is driven to these short cuts and other make-shifts.

#### THE NAMER OF THINGS.

Leaving out the problem of getting over the mechanical difficulties of our speech, let us see what the little explorer has to do when trying to use verbal sounds with their right meanings. Here too, we shall find that huge difficulties beset his path, and that his arrival at the goal proves him to have been in his way as valiant and hard-working as an African explorer.

One feature of the early tussle with our language is curious and often quaintly pretty. Having at first but few names, the little experimenter makes the most of these by extending them in new and surprising directions. Thus when one child first saw a star and wanted to name it, he called it, as if by a poetic metaphor, an "eye." In like manner the name "pin" was extended by another child to a crumb just picked up, a fly, and a caterpillar, and seemed to mean something little to be taken between the fingers. The same child used the sound "'at" (nat) for anything put on the head, including a hair-brush. Similarly children often extend the names "Mamma" and "baby" to express any contrast of size, as when a small coin was called by an American child a "baby dollar."

In this extension of language by the child we find not merely a tendency to move along the lines of analogy, as in the above instances, but to go from a thing to its accompaniments by way of what the psychologist calls association. This is illustrated by the case of Darwin's grandchild, who, after learning to use the common children's name for duck, "quack," proceeded to call a sheet of water "quack." In like manner a little girl called a gas lamp "pop" from the sound produced when lighting it, and then carried over the name "pop" to the stool on which the maid stood when proceeding to light it.

There is another curious way in which children are driven by the slenderness of their verbal resources to "extend" the names they learn. They will often employ a word which indicates some relation to express what may be called the inverted relation. For example, like the unschooled yokel, they will sometimes make the word "learn" do duty for "teach" also. In one case "spend" was made to express "cost." It was a somewhat similar inversion when a little girl called her parasol blown about by the wind "a windy parasol," and a stone that made her hand sore "a very sore stone."

Not only do the small experimenters thus stretch the application of their words beyond our conventional limitations, they are often daring enough when their stock fails them to invent new names. Sometimes this is done by framing a new composite name out of familiar ones. One child, for example, possessing the word steamship, and wanting the name sailing-ship, cleverly hit upon the composite form "wind-ship." Savages do much the same kind of thing, as when the Aztecs called a boat a "water-house."

It is no less a bold feat when the hard-pressed tyro in speechland frames a new word on the model of other words which he already knows. The results are often quaint enough. Two children invented the quaint substantive "thinks" for "thoughts," and another child used the form "digs" for holes dug in the ground. Other droll inventions occur, as when one neatly expressed the act of undoing a parcel by the form "unparcel"; and when another child spoke of his metal toy being "unhotted," lacking our word cooled.

#### THE SENTENCE-BUILDER.

It is an interesting moment when the young linguist tries his hand at putting

words together in sentences. As is pretty well known, a child has for some time to try to make known his thoughts and wishes by single vocables, such as "mamma," "milk," "puss," "up," and so forth. Each of these words serve in the first baby language for a variety of sentences. Thus "Pusa!" means sometimes "Puss is doing something," at other times, "I want Puss," and so forth. But somewhere about the age of one year nine months the child makes bold to essay a more explicit and definite form of statement.

The construction of sentences proceeds in a cautious manner. At first the structure is of the simplest, two words being placed one after the other, in what is called apposition, as in the couple, "Big bir," (big bird), "Papa no" (papa's nose), and the like.

Later on longer sentences are attempted of a similar pattern; and it is truly wonderful how much the child manages to express in this rude fashion without any aid from those valuable auxiliaries, prepositions and the like. For example, one boy when in his twentieth month gave this elaborate order to his father, "Dada toe toe ba," that is, "Dada is to go and put his toes in the bath."

Another curious feature of children's first style of composition is the fondness for antithesis. A little boy used when wishing to express his approval of something, say a dog, to use this form, "This is a nice bow-wow, not nasty bow-wow." Similarly a little girl said, "Boo (the name of her cat) dot (got) tall; poor Babba (baby) dot no tail."

Particularly instructive are the odd confusions which children are apt to fall into when they come to use the pronouns, and more particularly "I," "me." Many a child begins by using "I" and "you" with mechanical imitation of others, meaning by "you" his own person, which is, of course, called "you" by others when addressing him. The forms "I," "me," and "my," are apt to be hopelessly mixed up, as in saying "me go" and "my go" for "I go," "me book" for "my book," and so forth. One little boy used the form "I am" for "I," saying, for example, "I am don't want to." A little German girl had an odd way of splitting up herself into two persons, saying, for example, "She has made me wet," meaning that she had made herself wet.

Throughout this work of mastering our language a child is wont to eke out his deficiencies by bold strokes of originality. Robert Hamerling, the Austrian poet, when a child, being told by his sick mother that he had not said something she wished him to say, answered, "I said it, but you didn't hear; you are poorly, and so blind in the ear." Quite pretty metaphors are sometimes hit upon, as when a little boy of two seeing his father putting a piece of wood on the fire said, "Flame going to eat it,"



Once a girl about twenty-seven months old hit on the idiom "No two 'tatoes left," for "Only one potato is left." Pretty constructions sometimes appear in these make-shifts, as when a little girl of whom Mrs. Meynell tells, wishing to know how far she might go in spending money on fruit, asked, "What mustn't it be more than?"

#### THE INTERPRETER OF WORDS.

There is one part of this task of mastering our language which deserves special notice, viz., the puzzling out of the meanings we put, or try to put, into our words.

Many good stories of children show that they have a way of sadly misunderstanding our words. This arises often from the ignorance of the child and the narrowness of his experience, as when a Sunday-school scholar understood the story of the good Samaritan to mean that a gentleman came and poured some paraffin (i.e. oil) over the poor man. By a child's mind what we call accidentals often get taken to be the real meaning. A boy and a girl, twins, had been dressed alike. Later on the boy was put into a "suit." A lady asked the girl about this time whether they were not the twins, when she replied, "No, we *used* to be." "Twin" was inseparably associated in her mind with the similarity in dress.

It should be remembered, too, that we greatly add to the difficulties of the small student of our language by reason of the ambiguities of our expressions, and of our short and elliptical modes of speaking. It was a quite natural misconception when an American child, noting that children were "half-price" at a certain show, wanted his mother to get a baby now that they were cheap. Much misapprehension arises, too, from our figurative use of language, which the little listener is apt to interpret in a very literal way, as when a small boy indignantly resented the statement of his mother who was driving him behind a rather skittish pony, "Pony has lost his head."

Children are desirous of understanding us and make brave efforts to put meanings into our words, sometimes falling comically short of the mark. A little fellow of two who had been called "fat" by his nurse when given his bath, afterwards proceeded to call his father "fat" when he saw him taking a bath. "Fat" had by natural misconception taken on the meaning of "naked." It was a simple movement of childish thought when a little schoolgirl answered the question of the inspector, "What is an average?" by saying, "What the hen lays eggs on." She had heard her mother say, "The hen lays so many eggs 'on the average,' every week," and had no doubt imagined a little myth about this average.

It is the same with what is read to them. Where they do not recognise a meaning they invent one, or if necessary substitute

an intelligible word for an unintelligible one. Young Hermiston in R. L. Stevenson's last story, naturally enough said in speaking of his father,—"the hanging judge," "It were better for that man if a *milestone* were bound about his neck." Similarly they will invert the relation of words in order to arrive at something like a meaning. Mr. Canton relates in his pretty sketch of a child, *The Invisible Playmate*, that his little heroine, who knew the lines in *Struwelpeter* :—

"The doctor came and shook his head,  
And gave him nasty physio too—"

was told that she would catch a cold, and that she at once replied, "And will the doctor come and shook my head?" It was so much more natural to suppose that when the doctor came and did something this was carried out on the person of the patient.

It should be added that children, though they eke out their deficiencies by inventing new verbal forms and putting new meanings into our words, have on the whole a vast respect for words. That is seen in their way of stickling for accuracy when others repeat familiar word-forms. The zeal of a child in correcting the language not only of other children, but of grown-ups, and the comical errors he will now and again fall into in exercising his corrective function, are well-known to parents. Sometimes he shows himself the most absurd of pedants. "Shall I read to you out of this book, baby?" asked a mother of her boy about two and a half years old. "No," replied the infant, "not *out* of dot book, but *sompey* inside of it." The same little stickler for verbal accuracy, when his nurse asked him, "Are you going to build bricks, baby?" replied solemnly, "We don't build bricks, we make them and then build *with* them." Yet such disagreeable pedantry shows how conscientiously the small curly head is trying to bring clearness and order into the dark tangle of our speech, and it ought not to be treated harshly.

#### THE THINKING MAN.

AS I was passing through London a little while ago in the dark night, I heard a preacher at the corner haranguing a great crowd. All that I heard him say was, as I passed, "I tell you, there is but one man in the world, and that man is the working-man." I did not stay any longer, because I felt that there was enough to think about. A grand shape is the working man; we should do very little in this world without him.

As I mused, it struck me that there is another man—the talking man. My friend at the corner had done himself injustice.

Great is the power of thought, argument, logic, eloquence. Yes, there are two men in this world, and before I got to my house I came to see that there is another man—

the thinking man; not always the working man or the talking man.

He is a great shape, is the thinking man. Roger Bacon did a bit of thinking, and he came out with gunpowder, and that has made a great deal of movement ever since. Watt did a bit of thinking, and he came out with the steam engine, and there has been no rest ever since. George Stephenson did a bit of thinking, and there was the locomotive that has changed the face of the world. It is an astonishing thing when a man goes into a room, and begins to think—there is no knowing what is going to come out of that. A thinker with a thought remodels the world. A fragile man steps out with a great conception, and revolutionises all things by a phrase. Ah! great is the working man, we cannot get on without him; great is the talking man, he must not be put down; great is the thinking man. The greatest power in this world is the power of thought, of truth, of conviction.—*Selected.*

#### KNITTING AS A NERVE CURE.

IT is told of Robert Louis Stevenson that one of the many things he learned to do to keep him amused when he was restless or ill was to knit. There are many men of a generation much older than ours who improve odd moments by working with yarn and needles. But women, to be women, simply *must* knit after their hair is grey, and according to an American journal, it is good for them.

"My prescription, madam, is that you knit two hours daily," said the physician.

"Kait!" exclaimed the nervous patient, "Why on earth should I knit?"

The doctor replied, "Because nothing is more soothing to the nerves; because nothing conduces to such a calm and cheerful frame of mind. I could prescribe medicine for you, but knitting will be better. It will do you much more good. I believe that a month of it will cure you."

He went on to explain that his attention had been called to an article in a medical journal on the beneficent effects of knitting, and he had prescribed the treatment, with excellent success, to a dozen women.

"The shining needles," he said, "playing swiftly among soft-coloured silks or wools, engage the eyes pleasantly and fill the mind with cheery and sane thoughts. At the same time they may produce admirable things—golf waistcoats, golf stockings of wool, delicate evening stockings of silk, shawls, a hundred articles."

The woman smiled and said she did not know how to knit, but that she would begin to learn at once.—*Selected.*

"We can never evade the law of consequences. But we can always set in operation a new train of good consequences, which will fight against and overcome the bad consequences that threatened to destroy us."



# FOR THE CHILDREN.



## AN APRIL SHOWER.

"It isn't raining rain to me,  
It's raining daffodils,  
In every dimpled drop I see  
Wild flowers on the hills.  
The clouds of grey engulf the day,  
And overwhelm the town,—  
It isn't raining rain to me,  
It's raining roses down.

"It isn't raining rain to me,  
But fields of clover bloom,  
Where any buccaneering bee  
May find a bed and room.  
A health unto the happy,  
A fig for him who frets,—  
It isn't raining rain to me,  
It's raining violets."

—Robert Loveman.

## RAINING FLOWERS.

THE words above are not fancy, but it is really true that God rains down flowers upon the earth. This is what He is sending us in the rain that falls from the clouds. For the rain that comes from heaven to water the earth makes it "bring forth and bud."

In his beautiful Song of the Springtime, Solomon says, "The rain is over and gone; the flowers appear on the earth." After the rain, and because of the rain, come the beautiful flowers.

The fair land of Palestine was described by the Lord as "a land flowing with milk and honey." Honey is gathered from the flowers; so it was a flowery land. And Moses told the people that it was such a beautiful, flowery, fruitful land because it "drank water of the rain of heaven." The Lord spread the flowers over it by sending the rain upon it. That is the way that He is spreading a flowery carpet for our feet to-day. So we should not mind when we see the dark clouds. Although they look

black and angry, they are really full of hidden beauty. Each one might truly be called a basket of flowers.

"The clouds ye so much dread,  
Are big with mercy, and will break  
In blessings o'er your head."

At ancient festivals flowers were sometimes showered upon the guests, and in some lands this is done to this day. But men can only take the flowers that God has already sent down from heaven, to give to their friends.

God might send down these sweet gifts to us ready-made, but how much pleasure we should miss. We should not then be able to watch Him at work making the flowers, and even share in the work as He now lets us do. We should not see the sweet buds unfold and spread out their lovely coloured petals holding a rich feast of honey for bee and butterfly, as well as a feast of beauty and fragrance for our senses.

In some very hot countries the flowers come very quickly to perfection, and sometimes seem almost to have sprung up in one night. Very heavy dews fall during the night, and refresh the parched land. God says, "I will be as the dew unto Israel; he shall grow as the lily." He also promises to rain righteousness upon us, and in doing this, He is sending the flowers of grace into the hearts of His children. "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations."

"In our dear Lord's garden  
Planted here below,  
Many tiny flowerets  
In sweet beauty grow.

"Christ, the loving Gardener,  
Tends these blossoms small,  
Loves the little lilies  
As the cedars tall."

"Nothing is too little  
For His gentle care,  
Nothing is too lowly  
In His love to share.

"Jesus calls the children,  
Bids them come and stand  
In His pleasant garden,  
Watered by His hand."

## THE BEAUTIFUL TWINS.

GOODY!" cried the Plain Twin, "I b'lieve it's goin' to." She dropped the bit of cloth into the saucer of sand, and stood gazing proudly at the little crimson face in the looking-glass. For nearly an hour she had stood there scouring the tiny gold-brown spots. Truly it had hurt.

"I b'lieve—I b'lieve it's goin' to!" she cried in rapture. For all the little freckles looked pale in the sea of red.

"I wonder if it wouldn't do to wait till to-morrow to do the rest?" she murmured, feeling her smarting nose with a pitying forefinger. "I shouldn't want to make it bleed—not exactly, before the picnic. I'd better wait."

There was a sound of light steps coming up the stairs, and the Plain Twin hurried the saucer of sand out of sight.

"Barby! Barby! where are you? What are you doin' up here?" a voice called.

"Oh, I'm lookin' out o' the window!"

The Beautiful Twin danced into the room, a radiant picture of flying curls and a clear little pink-and-white face. But scorn was in her blue eyes.

"Out o' the window? I hope you are having a good time, Barby Witherspoon, looking at an old red cow and a stone wall!"

"She's a dear red cow, so there!" cried the Plain Twin. "I'd rather look at Cream Pot than at—"

"M! No, you wouldn't, 'cause I've got my new dress on!" the Beautiful Twin laughed. "Look here, wil you, Barby Witherspoon!"

Barby turned slowly. She knew beforehand just how lovely Betty would look in the pale-pink muslin dress. She knew how white her forehead and nose and chin would look, and how splendidly her cheeks would match the dress. And how all her soft, golden curls would make a beautiful shiny rim—Barby could not remember halo—around her face.

"Isn't it be-oo-tiful?" sang Betty, circling round the little room with her crisp, rosy skirts spread daintily. "Pink is remark'bly becoming to me, Miss Cecilia says. Guess what else she said."

"That every other colour was, too," Barby answered instantly.



Miss Cecilia was the seamstress, and she admired the Beautiful Twin very much. Sometimes she said things about the Plain Twin, too. "It's a pity pink isn't more becoming to Barbara, isn't it? I don't know really what colour is." Sometimes she said that.

"Well, she said it honest, Barby. I can't help it," cried Betty, with a little toss of her curls. It was the beautiful thing about the Beautiful Twin that Betty meant; but it was the dreadful thing about the Plain Twin that Barby was thinking of. Poor Barby! "And that makes me think—that's what I came upstairs for. Miss Cecilia wants you to come right down and try on your dress, Barby."

The picnic was next day but one, and oh, dear me, the freckles had all come back by that time! Worse still, the scrubbing with the sand had roughened and reddened the poor little nose and cheeks dreadfully. Barby, in her pretty pink dress—it was exactly like Betty's—gazed at herself in the glass in dismay. "I look a great deal worse," she groaned; "Oh, a great deal! Now, there's the skin off, and the freckles, too! But I'm going to that picnic! Oh, I couldn't miss it!"

After all, in the excitement and fun, perhaps folks would not notice freckles and things so very much—they never did notice the Plain Twin much, anyhow. So Barby's sore little heart was comforted, and she buttoned her dress and ran away to wait for the picnic vans. She was only seven, and at seven you can forget that your nose is scraped and red even when it smarte—that is, if you're going to a picnic.

But at the very beginning of the picnic something quite dreadful happened to the Beautiful Twin. She got tangled all up in some blackberry bushes, and the sharp, cruel little teeth tore her frail dress "to flinders." That was what Barby thought when she saw it. It hung in shreds, to her excited imagination. The pretty skirt was torn nearly off the waist. "Oh, Betty!" she cried, in sharp distress.

"I'm all to pieces!" sobbed Betty. "And I've got to go home, and it will b-break—my—h-heart!"

Go home—from the picnic? And it had just begun! Barby shuddered. But there seemed no hope for the poor little Beautiful Twin. It was certainly a dreadful-looking dress.

"I think it's mean! I think it's mean!" she burst out fiercely. "What did it have to be me for? Why wasn't it you, Barby Witherspoon? It would have been a good deal more—'propriate, so there! Miss Cecilia said you weren't anywhere near as becoming to your dress, not—anywhere—near!"

Sobs interrupted the angry little voice, and Betty threw herself down on the ground and hid her face. The twin sisters

were all alone. The "picnic" had gone on ahead, but they could hear the laughter and joy of it distinctly.

By and by Betty lifted her face. What! Barby had disappeared, but right there in the bush hung her new pink dress, whole and fresh. And there was a piece of brown paper pinned to it, in plain sight. It had been torn from the luncheon bag. "Dear Betty," it said, in the little Plain Twin's uneven writing, "ware mine. Here it is, and I've gorn home with my jacket on over my petticoats. Nobody'll know, and I can just as well as not, I shall run. It isn't so bad for me to miss it, nobody will miss me! don't look for me for I am gorn."

That night when the "picnic" got home,

Barby was in bed, asleep. Betty crept in beside her, and lay looking at the flushed little face. Once she put out her fingers and smoothed it gently. Then she got out of bed again and found a pencil, and, sitting up close to the window in the starlight, wrote something on paper. When it was written, she pinned it carefully to the breast of Barby's little white nightgown, and then Betty kissed the unconscious little face in the softest, lightest way. "It's so," she whispered. "What folks call us isn't right. This is."

In the night the moon rose, and its tender light stole in and made the crooked words on the bit of paper on the Plain Twin's nightgown clear and easy to read. "You are the Butiful Twin," it said.—*The Interior.*

## EASY STEPS FOR LITTLE FEET.



HIS little girl and boy do not like to see the rain. It stops their merry play. But if they were as wise as the little birds and animals seem to be, they would be glad.

Hear the little birds singing their thanks. Do they know that their heavenly Father is sending them food as well as drink in the pattering rain drops? The ducks know that their pond will now be full again. They seem to say in their loud "quack! quack!" "Nice soft mud and running water now we shall not lack."

See the flowers, how they lift their bright faces, to be washed by the soft drops. Their thirsty little roots are taking a big drink of the pure water. The tall trees wave their branches in thanks for the rain which helps to clothe them in their new spring dress. They will now have plenty of sap to make their green buds swell and grow and burst out all over the brown boughs.

So let the little children join with the birds and the flowers in giving thanks to their kind heavenly Father who makes His rain to fall upon all, even upon the unthankful. Let us not be among those.





### THE LIFE WORTH LIVING.

LIFE is only worth the living  
When 'tis always spent in love;  
And to him who thus is giving  
Cometh blessing from above.

Oft we see the life God giveth  
Spent in serving self alone,  
While the souls for whom Christ liveth  
Sit in darkness far from home.

Let us then so live that others  
May gain strength and hope and love;  
For we all are only brothers  
Drawing life from God above.

E. W. JENSEN.

### THE MISSIONARY'S EQUIPMENT.

WHEN a merchant goes to another country he has to take cargoes of merchandise for his vocation, and when an army goes it has to take perfect navies of guns and stores, and when your scientists go abroad, they have to take telescopes, and spectroscopes, and microscopes, and all other 'scopes; but when you send a missionary, he takes a little book that he can put in his waistcoat pocket, and all the force is there to change India and China and Africa, to revolutionise all things, and to bring the golden age. Never, never, be afraid of your Christianity; believe in your Gospel, the truth of God, the righteousness of God, the love of God, in Jesus Christ, and He shall prevail and bring the world unto Himself.—*Selected.*

### SIMPLE FAITH.

THE following incident was related by Mrs. D. Bradley, of Lucknow, India. The circumstances occurred in that city:—

A missionary lady was labouring among certain secluded Mohammedan ladies. She was seeking to impress upon their minds the fact that Christ had more power than Mohammed. To do this she read and commented upon the account of the man who was born blind, whom the Saviour healed and forgave his sins. The blind man was thus led to worship the Saviour. See John ix.

She had no thought of conveying to her hearers the idea that the Saviour would restore the blind now, but that He was able to do this, and consequently He alone could forgive sins, and to lean upon other support would prove a broken reed.

Present at the interview was a lady who had lost her sight. She could only discern

light from darkness, and had been told by eminent physicians that there was no hope for her, only by a very painful operation, and then it was ten chances to one if she would not lose her sight altogether. Her heart was wrung with anguish at the thought that she would probably never again have her sight. The missionary woman took great interest in the case, and manifested much heart sympathy.

The next time the missionary returned, this woman met her with a happy face, having the assurance of her Saviour's love; her countenance beamed with joy, and her sight had been restored. The following is the substance of the Mohammedan lady's own story:—

"After you left the other day, I thought I would go to your Jesus, and see what He could do for me. I purified a place and made ready, and at the regular season of prayer I told Jesus that the missionary woman had been here, and she had said that He could forgive sins and restore the blind. I told Him that that missionary woman said that He looked down and saw us pray just the same as though He were upon earth. I then told Him that I would go and wash, and trust He would heal my eyes.

"I went, and washed, and came seeing—my eyes were perfectly restored. Now," said the poor woman, whose heart was swelling with gratitude and praise to Him who had forgiven her sins, "I shall hereafter believe in your Jesus."

Are there any who would question the power of God in the conversion of this soul to Jesus Christ? Hundreds of young ladies are wanted to enter these secluded homes in India to-day, protected by the English Government, and administer consolation, not only such individuals, but to hundreds of thousands of Hindu widows whose lives are made bitter by servitude and oppression, growing out of the cursed custom of caste. Are there not here open doors? Who is there that reads these lines that will give himself to God for the perishing souls in India?—*Selected.*

### PROGRESS OF THE GOSPEL IN JAPAN.

It is interesting to note that, although the first Japanese convert was baptized only thirty-six years ago, and the first Japanese congregation—of nine members—was organised so recently as twenty-nine years ago, there are to-day in that country 42 461 Christians in a population of 44 000 000, or one Christian to every nine hundred of the people. There are at the present time 757 Protestant missionaries in Japan. The awakening that has followed their labours during the last few years is marvellous. One missionary writes that the trial upon all the missions is the lack of men and money to extend the work and gather in the inquirers.

THERE are three thousand lepers in the colony of Surinam, Dutch Guiana, South America. They are of various nationalities, but about one-half are coolies. For the safety of the colony, a leper home is maintained at Groote Chillon, known as Bethesda House of Mercy. Three Moravian missionaries—a minister and his wife, and a deaconess, who is also a nurse—are at work among them. To work among these people requires that heroic self-sacrifice of the Master Himself, who gave His life that we might live.

\* \* \*

THE South-sea Islanders have a tradition that whenever a man kills an enemy, the strength of the slain man passes into him and hence he is twice as strong to meet his next foe. Something akin to this happens in the spiritual world. "Each victory helps us some other to win." Moral manhood is built up, not by being shielded from temptation, but by resisting it. No man ought deliberately to walk into temptation, but when it comes and meets him along the path of his daily duties he should learn to conquer it; and in learning to conquer he will become strong.—*Samuel Horton.*

\* \* \*

"CORSICA has for long years appeared utterly intolerant of Protestant teaching. The few McAll missionaries who years ago entered upon the Corsican field were driven from the island with open violence. Three times has it been necessary for Protestant Bible colporteurs to flee from the island, barely escaping with their lives. But the truth they sowed found good soil at last, and formal application has been made to the minister of the interior to recognise the Protestant church at Aulene, Corsica, as the parish church, and to allow to it the support which was formerly given to the Romish priest. The petition declares that as a body the village has renounced Romanism, and has embraced the Reformed faith. In four villages of Corsica regular evangelical worship is held."

\* \* \*

THE report of General Booth gives an idea of the extent of the work of the Salvation Army. Missions are conducted in 49 countries. The workers preach in 31 different languages. There are engaged 13 486 chief officers, 3 000 employés, and 47 000 local officers. The Army publishes 61 periodicals and 27 newspapers in 23 different languages, with an annual circulation of 52 000 000 copies. They have founded 15 farm colonies and 157 slum posts. During the last year 17 000 persons, on an average, were sheltered at night, and 30 000 fed each day. In 114 rescue homes 5 850 girls were received, and during the same time 14 000 ex-convicts received attention, 3 000 missing people were found, and 84 000 were assisted to employment.





DURING the last fifty years the number of passengers carried annually in the United Kingdom has multiplied by fourteen. "Every man, woman and child in the country takes, on the average, thirty railway journeys a year."

LONDON'S indebtedness is growing steadily. Fourteen years ago it was under £33,000,000, now it exceeds £54,000,000, while a further loan of £5,000,000 is about to be issued. It is expected that there will soon be another increase, equally large. Other municipal debts in the United Kingdom are enormously increasing, and now amount to over £330,000,000. This is exclusive of the National Debt. A part of the municipal outlay was to bring in returns, and reduce the rates, but these are steadily increasing also.

THE tramp is now beginning to appear in a new character, as a disseminator of small-pox and similar diseases. Reports from ten different districts show that small-pox introduced by tramps, led to 763 cases of the disease followed by many deaths. Proposals have been made to enforce the vaccination of every tramp, but the difficulty in dealing with them is that some are genuine seekers for work. The man who is content to be dirty and idle is a danger not only to himself, but to everyone else.

THE Bishop of Worcester exhorts his clergy not to talk so much about what the church teaches on this or that subject, but to say what the Bible teaches. This is excellent and much needed instruction, but it is likely to lead to some radical reforms in the church if it be adopted. To take only one instance, what would the Bishop reply to the question why the church did not observe the Sabbath of the fourth commandment? If he should attempt to answer from the Scriptures, these would only condemn the present practice of the church. The Church of Rome sees the difficulty, and, desiring to avoid the confession that she leads her people into sin, claims that it does not matter what the Bible teaches so long as one is in harmony with what the church teaches. So far the Church of England has largely followed the Church of Rome in this matter.

ANOTHER cure for cancer is being discussed in medical circles, and a public announcement on the subject is expected shortly. The cure, it is stated, will be in the direction of electric "high-frequency" treatment. One well-known surgeon, discussing the question, says: "Of this I am confident, that some day we shall find a cure, and I base my belief on the fact that Nature herself, without any assistance, has at various times cured the disease. We want to find out how Nature does it." This is a fair statement of the dependence of scientific

men upon nature; but it would be better if they would say "God" instead of "nature." All that men can do in scientific research is to watch God at work, but, unfortunately, when Rontgen or Marconi or some other student learns a little of the wonderful works of God, He is not mentioned in the matter, and the unthinking public imagines that the scientist has brought some new thing into existence instead of finding something which God has been using since the beginning. If they would acknowledge God, they would become much wiser, for "the fear of the Lord is the beginning of wisdom."

THE increasing evil of cigarette smoking among lads, which "has caused an enormous amount of physical and mental harm to children," has led to a campaign to check cigarette smoking among the young. It is stated that where one boy smoked occasionally ten years ago, 500 smoke regularly to-day. There is abundant proof of this in the streets. A Bill is shortly to be introduced into Parliament forbidding smoking by anyone under sixteen, and providing penalties for selling or giving tobacco to any boy under that age. It is not surprising that boys should be so addicted to smoking when adults almost universally set them the example. As a matter of fact the "physical and mental harm" is accomplished in adult smokers just as surely as in the children, although it may not become apparent so quickly. It is true that adult smokers will not admit this, but this is only another evidence of the mental harm they suffer, which is generally apparent enough to others. If the boys are to be saved from aping the hurtful indulgences of men, it must be by their elders setting them a more manly example.

THERE is great perturbation in the ranks of the brewers over the fact that some four hundred Licensing Benches have intimated that, unless a certain proportion of the licenses in their districts are voluntarily surrendered by the brewers, the magistrates themselves will see to it by refusing to renew licenses. This brings to the front once more the vexed question of compensation. One side argues that the drink and everything connected with it is a curse, and ought to be abolished with no compensation beyond the enormous profit it has made in the past. The other side replies that the Government has legalised the drink traffic, that millions have been invested in it, and that to destroy all this property without paying for it would be robbery. This brings about a deadlock, and there is only one way out of it. The people were responsible for the starting of the drink traffic and for its enormous growth. Now if all the people will become total abstainers from alcohol, they will stop the traffic, not only without paying any compensation, but will even save millions in the process, and the brewers will not

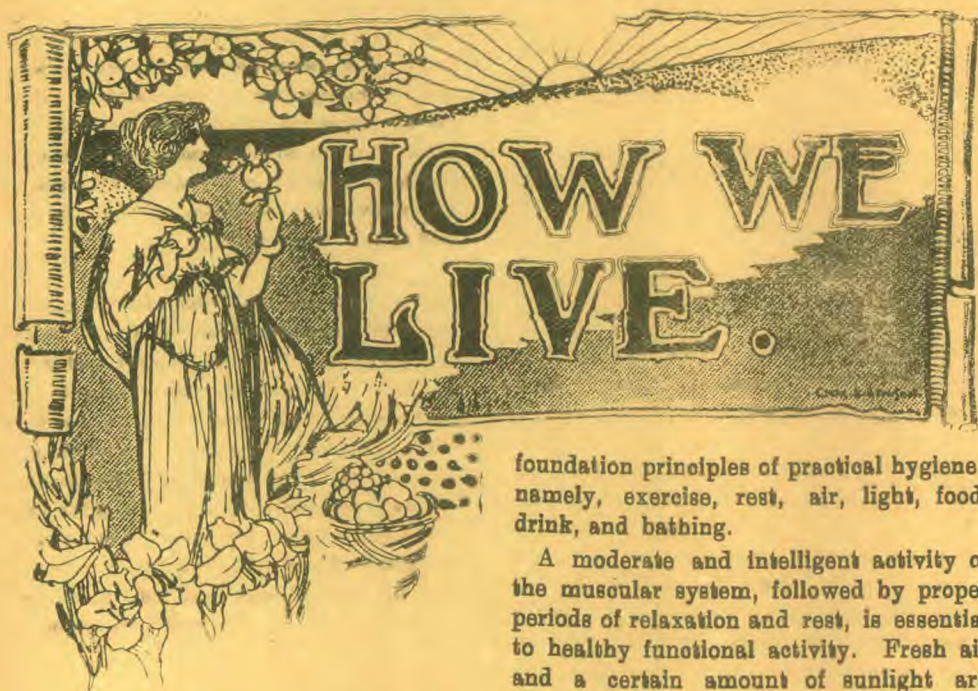
be able to say a word. Some may think that this would be a big undertaking. It would be, but not so big as to attempt to stop the drink traffic by settling the question of compensation. If temperance reformers had put into practical educational work the time and energy and money that has been expended on legislative attempts, they might have converted all the publicans by now as well as most of the people.

A CURIOUS and interesting case recently came before the Lancashire Chancery Court. A Liverpool policeman left certain property, half of which was to go to a Roman Catholic priest, part to pay for "prayers for the repose of my soul," and the rest for the poor of the parish. The Vice-Chancellor declared that it had been decided that money left for prayers for the repose of the soul of the testator was a superstitious use which the law would not recognise. Therefore he was bound to hold that this gift was bad, and there must be an inquiry for next of kin. The personal gift to the priest was allowed.

There is no question but that the idea of prayers for the dead is a superstition, yet it is based on a fundamental doctrine of most Protestant churches, as well as of the Roman Catholic, namely the conscious existence of the soul after death. This being allowed, prayers for them are the most natural thing imaginable; one is no more superstitious than the other. While we have no sympathy with the superstition, we cannot help agreeing with a correspondent of one of the daily papers, that "the decision savours of tyranny, and that it seems unjust and unequal that an eccentric old lady may leave a small fortune for the support of her favourite cat, but a hard-worked servant of the public may not dispose of his property according to the dictates of his conscience and religion." Still, Roman Catholics ought to be the last people in the world to complain of anything savouring of religious persecution.

MR. ANDREW CARNEGIE has written a book on how to succeed in business. He says that if a young man will keep free from strong drink, avoid speculation and never become security for others unless he is prepared to lose the money, there is only one secret which is needed to carry him to success. "It lies mainly in this: Instead of the question, 'What must I do for my employer?' substitute, 'What can I do?'" The Scriptures give the advice in better form, and promise success even if it is never gained on earth: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men." Mr. Carnegie advises that where a man finds his master is not the right kind to appreciate his value, he should leave him as soon as possible, but this is cold comfort compared with the promise of the Scriptures, "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. vi. 5-8. The following of Mr. Carnegie's advice may make a few millionaires in the world, but the following of the Bible advice will make everlasting multi-millionaires even out of despised slaves, in the world to come.





### THE DAILY BATH.

ONE thing in regard to which there is no room for difference of opinion is the daily bath. No matter whether you are a dweller in the city or in the country, a hand-worker or a brain-worker, a farmer or a mechanic, the daily bath, not alone for cleanliness, but also for perfect health, is a necessity. To remove harmful excretions, to keep the pores of the skin open and in a condition to act freely, to stimulate the flow of the blood, to promote a vigorous state of body and a happy frame of mind, nothing can take the place of a liberal use of soap and water. A brisk shampooing is necessary to produce that healthful glow which should follow bathing, if it is to produce the best results. A daily cold water bath for those who react readily, is not only a powerful tonic, but also the best known preventive of colds, disease, or illness in any form. A hot bath weekly will prove a renovator of the whole system.—*Selected.*

### PHYSICAL CULTURE vs. DRUGS

**T**HEORETICALLY, every adult person of any intelligence, wishes to be strong and healthy. Practically, a majority of them wish nothing of the sort. They would like it well enough, but are not willing to pay the price, though it really costs nothing. When a man gets out of health he usually wants to get someone to "patch him up," so that he can continue the foolish things which have caused his bad condition. Hence the almost universal resort to drug treatment instead of the natural means of restoring and maintaining health and strength.

If a man is really desirous of being naturally sound and healthy he will try to study out the means of becoming so. These means are all included in the seven

foundation principles of practical hygiene; namely, exercise, rest, air, light, food, drink, and bathing.

A moderate and intelligent activity of the muscular system, followed by proper periods of relaxation and rest, is essential to healthy functional activity. Fresh air and a certain amount of sunlight are equally important. But these are not enough; wholesome, nourishing food and drink must be supplied to furnish material for the building of healthy tissue. The ever-accumulating waste materials must also be removed by frequent applications of nature's great solvent—water. These constitute the foundation. But there is yet more. Such things as indulgence in the tobacco habit and venereal excesses, seriously influence physical and mental conditions. But how many are willing, even if circumstances enabled them to do so, to give up even one pet vice, and study and practise a few of the plain, simple rules of health, for the sake of enjoying the pleasure of the possession of robust, vigorous, natural health? Oh, yes, they would all like it, but not well enough to induce them to exchange their vices for it. They want both health and the vices, but both they cannot have. So they choose their vices, and when nature begins to withdraw her support, they seek some means of temporarily stimulating the flagging vital forces, in order that they may a little longer indulge in their follies.

When nature demands a rest they give the lash of stimulating drugs. That a very large number of people follow this course is proved by the huge and constantly increasing traffic in drugs and patent medicines. This gives one of the reasons why this is an age of "nerves."

No man or woman in a normal condition would prefer sickness and a short life to health and length of days. It is only after the appetite has been perverted that any degree of enjoyment can be derived from indulgence in vice and bad habits. So the whole situation may be summed up in the plain proposition that the only way to attain to health and real happiness is by obeying nature's laws. Those who do not follow in this path are, of necessity, unhealthy and consequently unhappy.—*J. P. Bean, in Human Nature.*

### THE SIMPLE LIFE.

"WHEN we buy a bird of the fancier, the good man tells us briefly what is necessary for our new pensioner, and the whole thing—hygiene, food, and the rest—is comprehended in a dozen words. Likewise, to sum up the necessities of most men, a few concise lines would answer. Their régime is in general of supreme simplicity, and so long as they follow it, all is well with them, as with every obedient child of Mother Nature. Let them depart from it, complications arise, health falls, gaiety vanishes. Only simple and natural living can keep the body in full vigour. . . . What material things does a man need, to live under the best conditions? A healthful diet, simple clothing, a sanitary dwelling-place, air and exercise."—*Charles Wagner.*

### PHILOSOPHY OF WATER TREATMENTS.

THE beautiful benefits of hydrotherapy can be illustrated by simply bathing the face with cold water upon a hot day, and then noting the refreshing effects which follow this application. If treating only one square foot of skin produces such a pleasant feeling, how much good must come from similar applications to the seventeen feet of skin surface, even if the internal organs do not have the necessary nerves to tell us how thankful they feel after such a treatment.

Each of the internal organs of the body has an area on the skin with which it is in communication, and through which we can speak to it. The skin is really the keyboard of all the internal organs, and we may learn how to play upon it. The most successful physician or nurse is the one who knows this keyboard the best, and can bring harmonious action from the internal organs by the simple applications which he makes to the skin.

DAVID PAULSON, M.D.

COURAGE, according to *Health*, has a hygienic value. "Fear," says this medical paper, "weakens the heart's action, induces congestion, invites indigestion, produces poison through decomposing foods, and is thus the mother of auto-poisoning, which either directly causes or greatly aids in the production of quite ninety per cent. of all our diseases." It looks as if there were good physiological reasons for the ability of brave men to go unscathed through pest hospitals as Napoleon did, and as physicians are doing all the time. It is well to keep in mind, in considering this matter, that there is a wide difference between courage and foolhardiness.



# HEALTH IS WEALTH

IN their eagerness to get wealth, people are often indifferent to the state of their health, but that health is "better than wealth" is seen from the fact that many, having lost it, would give all they possess if they could thereby regain it. How very much more sensible it would be to preserve our health while we have it, and, as a means to this end, make an effort to secure a valuable book like either of these two, when our attention is called to it, and we are convinced of its merit.



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### AN ANGRY MOB QUELLED.

Acts 21:30-39.†

IN spite of the warnings received in every city, Paul had persevered in his journey to Jerusalem, and now he is within its gates. The brethren received him gladly, but the elders felt that it would be very desirable if Paul could give some evidence to the people that he respected the laws and customs of the Jews. Large numbers had been converted from Judaism to Christianity, and they were all "zealous of the law." These had been informed that Paul in his missionary work had been teaching the Jews among the Gentiles to forsake Moses, "saying that they ought not to circumcise their children, neither to walk after the customs."

In order that these reports might be dispelled, the elders desired that Paul would connect himself with four believers who were under a vow, and join them in certain ceremonies. Paul consented, but before the ceremonies were completed, some Jews from Asia saw him in the temple, and stirred up all the people to lay hands on him. The cry was raised, "Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place." To this accusation, the Jews from Asia added the charge that Paul had desecrated the temple by bringing Greeks into it.

The charge was entirely false, but it served its purpose in inflaming the minds of the mob against the apostle. It had been a waste of time for him to go out of his way to pacify those who had wrong ideas of his work. They did not wish to be disabused of their mistake. They hated Paul because of the truth he proclaimed, and were only too glad when the opportunity suddenly presented itself, to do him violence. "All the city was moved, and the people ran together: and they took Paul and drove him out of the temple; and forthwith the doors were shut."

† International Sunday-school Lesson for May 3.

THE difference between Paul and the Jews was not one of external ceremony. They hated him because he preached a Gospel which cut at the root of all the self-righteous sophistries of Judaism. They went about to establish their own righteousness, and Paul had declared that in doing this, they showed themselves ignorant of the righteousness of God. Rom. x. 3. The gulf between the Jews and Paul was one that could not be bridged over by religious forms, for self-righteousness is the essence of the mystery of iniquity. Righteousness by faith is the Gospel of the mystery of God.

The true character of the religion of Judaism made itself manifest in an attempt to murder Paul as soon as it found an opportunity. But his testimony was not finished, and nothing can kill God's servants till their work is done. "As they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul."

Paul was snatched from the grasp of the people, and borne by the soldiers up the steps of the castle, but as he was being carried inside, he asked and obtained permission from the chief captain to address the people. Naturally, one would think that he had had quite enough of a Jewish crowd for one day. Raging like wild beasts robbed of their prey, shouting with one voice for the blood of the apostle, who bore the marks of their bloodthirsty violence, Paul might have been excused for feeling that these had no desire for the Gospel, and he had better reserve his strength for more profitable labour. But the Spirit that led Christ to pray for His murderers was in the heart of Paul, and perhaps, too, he remembered that he, the apostle of Christ, had once cried in like manner for the blood of the martyr Stephen. He turned to the people, and beckoned with his hand unto them. The power that had stilled the tumult of the sea was with him, and there came over the mob a great silence. In their own beloved language he told them of his early days, his persecution of the believers, his conversion, and the command given him to preach the Gospel of Christ.

THE scene is one worthy of study. This was no hireling, whose interest in his work was measured by his wages. Instant in season and out of season, he was told to declare his message. Even when men

would not receive it, but tried to take his life, he remembered his commission to give them the Gospel, and faithfully discharged his debt. No opportunity was slighted, nor was any danger able to silence him. Here was a true shepherd of the sheep, who did not flee when the wolf came, but was willing to give his life for the sheep. With such a ministry the work of the Gospel might even now be resumed in apostolic power, but there never will be such a ministry among those who are hired to preach the Gospel. "The hireling fleeth because he is an hireling." John x. 13.

IN Paul's faithfulness, we have evidence that he uttered no idle boast when he spoke of the bonds and imprisonment which the Spirit had told him he would find at Jerusalem, and said, "None of these things move me, neither count I my life dear unto myself." Acts xx. 24. The violence of the mob, and its clamour for his life did not move him. To stand unmoved is the privilege of every Christian. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably." Heb. xii. 28. With apostolic faith and service there will come apostolic fearlessness. "Therefore will not we fear, though the earth be removed." "God is in the midst of her; she shall not be moved." Ps. xli. 1-5.

In this experience of Paul's we can also see his unbounded faith in the power of the Gospel. He was not ashamed of the Gospel of Christ. He could face an angry multitude with the Gospel, knowing that it had power in itself to quiet them and win its own way. The Gospel was not given to him as a theory to be submitted to every people. It was the power of God, fit for the earnest inquiries of the humble seeker, deeper than the wisdom of the learned philosopher, able to hush the clamours of a mob, and to humble the pride of all the earth. It was committed to Paul "to make the Gentiles obedient," and "according to the commandment of the everlasting God, made known to all nations for the obedience of faith." Rom. xv. 18; xvi. 26. Paul knew how to appreciate the honour of being an ambassador of Christ, and as long as he could be this, he was willing to be counted as the offscouring of all things by the world that had crucified his Master; and he was all the more willing in that his own humiliation made it the more apparent that the excellency of the power was of God, and not of man. 2 Cor. iv. 7.