

THE PRESENT TRUTH.

“Sanctify them through Thy truth: Thy Word is truth.”

VOL. 20.

LONDON, THURSDAY, JULY 14, 1904.

NO. 28.

Every good tree
bringeth forth
good fruit

Matt. vii. 17

Herein is my Father
glorified,
that ye bear
much fruit

John xv. 8

Wherefore by their fruits
ye shall know them.

Matt. vii. 20



"I Will Be with Thee."

HAST thou fled from Egypt's bondage
But to perish by the sea?
God forbid! thy Guardian Angel
Says, "Fear not, I am with thee."

"When thou passest through the waters,
I will be with thee" to keep;
"Rivers shall not overflow thee,"
Though they be both wide and deep.

Forward go though mountains press thee,
Foes behind and seas before;
Israel's God is fighting for thee.
Safe thou'lt reach the other shore.

Then with joyous Alleluias,
Thou shalt swell the victors' song
With the glorious Lamb and Moses,
And with all the ransomed throng.

JESSIE F. WAGGONER.

The Meeting Place.

VERY appropriately is the tabernacle in which the typical service was performed frequently called "the tent of meeting" in our Revised Version of the Scriptures. The people did not meet in the tabernacle for worship, as congregations now assemble in places of worship, but there God and man met over the broken law of God, and pardon and peace were assured to those who were willing to accept the divine provision in their behalf.

This is one of the particulars in which the tabernacle was a type of the things which were afterward to be fully revealed. What was thus set forth in figure was realised in the person of Jesus, Son of God and Son of man. He clothed His divinity with humanity. "The Word became flesh, and tabernacled among us (and we beheld His glory, the glory as of the only begotten from the Father), full of grace and truth."

Thus it was upon earth. And in heaven "the Lamb of God is represented before us as 'in the midst of the throne' of God. He is the great ordinance by which man and God are united and commune together. Thus men are represented as sitting in heavenly places in Christ Jesus. This is the appointed place of meeting between God and humanity." Such is the mystery of the incarnation. It is "in Christ Jesus" that we are made to sit in the heavenly places. It is "in Christ Jesus" that "the exceeding riches of His grace" is shown unto us. It is "in Christ Jesus" that we are created for good works. It is "in Christ Jesus" that those who "once were far off are made nigh in the blood of Christ." It is "in Christ" that the Father "hath blessed us with every spiritual blessing." And it is only in Him and through Him that we are able to draw nigh unto God. Through no other channel has the Father made a revelation of Himself for salvation.

Do you desire to meet with God? Believe on Jesus. Do you desire to experience the union of divinity with humanity? Believe on Jesus. "In

Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full, who is the head of all principality and power." What a blessed meeting place! W. W. PRESCOTT.

Take Time to Pray.

PRAYERS are hindered by undue haste in our devotions. We must take time to pray. Public prayers and prayers offered in social meetings may well be brief, but nothing should be permitted to hurry our private communion with God. If we should note the time we spend each day in prayer, and compare it with the time we give to trifles, we might have occasion to be ashamed. The little time we give to prayer shows how little interest we have in it, how little faith we have in God, and how faint and cold is our love to Him. We do not give time grudgingly to anything in which our hearts are enlisted. We do not hurry through the task we enjoy. Does anyone give time sparingly to a friend whom he highly esteems? And shall we who have so much time to give to business, to pleasure, to friendship, to science, to art, and wish for more time to bestow, allow our seasons of fellowship with our heavenly Father to be cut short by the demands of business and the calls of the world? "One thing have I desired, and that will I seek after: that I might dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." —Selected.

A Message for All People.

THE Word of God is the expression of His thought, and, to reach all men, must be given to them in their own tongue. But such transference is no easy matter. Thought is not always flexible enough to accommodate itself to new moulds of speech. Ideas sometimes take on new dress awkwardly, and are not always recognisable in foreign attire. Particularly is this true when the conception to be transferred into the new tongue is poetic in form or scientific in substance. In the former case the linguistic dress is a part of the poetry, and in the latter case the new language may lack any fit terms to convey the fact or conception.

Now in a wonderful way God's foresight provided against both these obstacles. For example, the poetry of the Bible, which constitutes at least one-half of its contents, does not depend on the rhythm and rhyme of words, but the correspondance of thought—the poetry of *parallelism*. The conceptions rather than the expressions are in accord. When we read that "he that findeth his life shall lose it, but he that loseth his life shall find it," there is nothing in the parallelism that cannot be translated into any other tongue without loss. If

this sentiment were dependent on a metrical form, it might be hard to find words in Chinese or Japanese to suit the metre and rhyme. For example:—

Who shuns the cross his life to save
Shall find but loss beyond that grave.

Were the thought so expressed, it might be hard to find in the new tongue rhyming words to take the place of "cross" and "loss," "save" and "grave." But in the parallel these hindrances are not found.

Again, the Bible belongs to the simpler period of man's history, when the sciences were yet in their infancy. The modes of speech and the forms of illustration and parable are drawn from primitive customs and habits of life, and the language is that which universal man understands and uses. Observe the illustrations used—the vine, the tree, the grasses and flowers, sheep and cattle, birds and fish, mountains and clouds, rain and dew, bread and water. No abstruse ideas or obscure technicalities. A child can understand all that is essential. The words are simple and the figures of speech familiar, and so no language has been found in which the whole Bible could not be intelligently rendered. Of what other great book is that true? Try Plato's Dialogues, or Milton's Paradise Lost, or Janet's Final Causes, or Macaulay's Essays.

But, more than that, the *matter* contained in the Word of God fits universal need. Man is everywhere a sinner needing salvation and a sufferer seeking solace. To man God has given one panacea for all ills, and the race never had another. No man was ever found so good as not to need it, or so bad as to be beyond its help. If it is God's Book by its inherent excellence, it is no less man's Book by its adaptation to his nature and needs. It searches him, and is the universal mirror to reveal him to himself, but if it is the mirror, it is also the laver, and provides the water of cleansing. It reveals what he may be as well as what he is.—
A. T. Pierson, D.D.

LEARN to be a man of your word. One of the most disheartening of all things is to be associated in an undertaking with a person whose promise is not to be depended upon—and there are plenty of them in this wide world, people whose promise is as slender a tie as a spider's web. Let your given word be as a hempen cord, a chain of wrought steel, that will bear the heaviest sort of strain. It will go far to making a man of you;—and a real man is the noblest work of God: not a lump of moist putty, moulded and shaped by the last influence met with that was calculated to make an impression; but a man of forceful, energised, self-reliant, and reliable character, a positive quantity that can be calculated upon.—*Scottish Reformer.*



The Christian and the Sabbath.

"Enclosed please find P. O. in renewal of subscription, and I might add that the little paper is a great comfort and companion to me.

"There is one thing I do not agree with, your articles on the Sabbath. I take it that we are born again through the precious blood of Jesus Christ, and all things are made new in Him, and His rising on Sunday is quite sufficient for all Christians to follow.

"I think it a great pity to have any stumbling block over any particular day of the week. All days are alike to those who live for Christ, as every Christian knows, and on Sunday we honour the Father through Him, our Lord and Master.

"There are quite enough quarrels in the church already, which is a set back for Christ and not a help. Unbelievers are ever ready to point them out, and Satan is ever ready to put them there."

WE are glad to receive this letter, of which we have copied all that relates to the Sabbath. The whole letter breathes a spirit of Christian kindness. We deal with it in this way in case there are others to whom the same difficulties have been suggested.

Yes. We are born again if we are Christians, and all things are made new in Christ, and these are the very reasons why we should keep the Sabbath of the Lord.

We are born again of the Word: "Being born again not of corruptible, seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Pet. i. 23. "Of His own will begat He us with the word of truth." James i. 18. Not only are we born of the Word. When we are born, we are to feed on the Word. "As new born babes desire the sincere milk of the Word, that ye may grow thereby." 1 Pet. ii. 2.

Think a moment. Does not a child take after its parent? If we are born of the Word, and then feed upon it, shall we not owe our life entirely to the Word? Will there be things in us that are contrary to the Word? You can see that whosoever is born again will have nothing about him that does not come from the Word. Therefore, it is sure that if a Christian has light on God's Sabbath, and is born again, you will find Sabbath-keeping in his life, and not Sunday-keeping, because while the Word teaches Sabbath-keeping, it knows nothing of Sunday-keeping. If you can find a single Scripture saying that Sunday is a sacred day, or instructing you to keep it, you can do so and be born again, but if you cannot find such a scripture, you cannot continue Sunday-keeping with the new birth. You cannot have two fathers. You cannot be born partly of the Word of God and partly of the traditions of men. You must choose which,

And if you choose the traditions of men, you turn away from the new birth, and go back to the old man, the carnal nature. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii. 7.

"If any man be in Christ he is a new creature." 2 Cor. v. 17. "There is a new creation." R.V. In other words, man is restored to his lost Eden estate in Christ. What was the very first command given to the new creature? It was to enter into the Lord's rest and keep the Sabbath. Gen. ii. 1-3. Man was to rest because God's work had been perfectly done. That keeping of the Sabbath remains still to the people of God. Heb. iv. 9, margin. When we learn that lesson, we cease from our own works, (v.10) and God's perfect work is seen. Man becomes, as at the beginning, a new creature. That rest was always the lesson of the Sabbath. Ex. xxxii. 13; Ezek. xx. 12. Israel failed to keep the Sabbath. They did not see, by faith, God's finished work. Only the Christian can really keep God's Sabbath, because only the man who is a new creature in Christ can understand it. It is a great pity that the Church allowed Satan to cheat it out of the Sabbath, for so many centuries, but God is restoring the Sabbath now and whosoever will may have the blessing which God put upon it, and which remains there still.

You say, since Christ rose from the dead on Sunday, that is sufficient for all Christians. It is an awful charge to make against Christ that He changed the Sabbath, and thus taught man to break one of God's commandments. Matt. v. 19. To make His resurrection a plea for sin is to degrade the work of Christ. Satan must be well pleased to hear such a plea advanced. Do not so dishonour the resurrection. Jesus gave His life to make atonement for the sins of the world, and He rose again for our justification. Rom. iv. 25. Sin is the transgression of God's law. 1 John iii. 4. Christ died to make an end of transgression, and He rose again to set us free from transgression. This is the glad tidings. Can you not see the trail of the old serpent in the idea that makes the very resurrection itself a plea for sin, and an excuse for setting up a human sabbath in the place of God's great memorial? It seems almost like parleying with sin to discuss whether you can find a New Testament sanction for the change. Of course, you cannot. The early church rang with the glad tidings of perfect salvation from sin, which was the transgression of God's law. If you had suggested to Paul that Christ Himself, by His resurrection on the first day, had set an example that would justify you in disobeying the Fourth Commandment, and honouring the Sunday in its

place, he would have treated the suggestion as a rank blasphemy against the Lord. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii. 31.

It certainly is a great pity to have any stumbling-block over this question. The inconsistency of the church in professing to obey God, and in taking for its watchword, "The Bible and the Bible only," while at the same time going directly contrary to the Bible in its observance of Sunday, has given much occasion to its enemies. The church of Rome taunts Protestantism with its inconsistency in this respect, saying:—

"The observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the church."—*Plain Talks about Protestantism.*

The Church of Rome claims, and rightly, to be the parent of Sunday observance. If the church would clear itself of this connection with Rome, it would go far to remove many of the stumbling-blocks which are now hindering its success in the work committed to it.

You say: "All days are alike to those who live for Christ." In saying so, you are claiming to know better than God, what His people need. When our first parents were created perfect, God saw that it was necessary for them to have a Sabbath every seventh day. If they needed it in Eden, how can you say that Christians do not need a Sabbath now? As a matter of fact, those who say "All days are alike," are the first to cry out that people are imperilling their souls if they work or play on Sunday. No one believes that all days are alike. The cry is only heard when someone wishes to escape the claims of God.

We have answered all the points in your letter, and surely you can see that every other consideration shrinks into nothing compared with this: God's law commands us to honour His own Sabbath. The breach of His law is sin. Christ died to save us from sin. Therefore the man who refuses to let Christ save him from the sin of Sabbath-breaking is in the same case as the man who refuses to let Christ save him from stealing or murder. You may be very sorry that this issue is brought to you. You may feel that it presents a very awkward and inconvenient problem. It is not a question of convenience or of argument that maybe set on one side. It is a question of SIN. What will you do with it?

Give Thanks To God.

GIVE thanks to God, He emptied heaven for thee;
He gave His Christ, who died to set thee free;
And all the gifts that fall into thy life,
And all the concord sent to still thy strife,
And all the good in which thou hast a part,
Are but the blood drops from His loving heart.
And all the good that has been or will be,
All that immortal eyes shall ever see—
All came to thee from Him who rules above,
The great, the good, the all-wise God of love.

M. C. WILCOX.

You Need To Be Saved!

1. BECAUSE you are a sinner. "All have sinned and come short of the glory of God." Rom. iii. 23. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John i. 8.
2. Because you are a slave. "Whosoever committeth sin is the servant of sin." John viii. 34.
3. Because you are under wrath. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii. 36.
4. Because you are under doom. "The wages of sin is death." Rom. vi. 23.

You Can Be Saved.

1. Because God loves you. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.
2. Because Christ bore your sins, and died for you. "His own self bare our sins in His own body on the tree." 1 Peter ii. 24. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8.
3. Because "the blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 7. "Though your sins be as scarlet, they shall be as white as snow." Isa. i. 18.
4. Because "as many as received Him, to them gave He power to become the sons of God." John i. 12.

How to Be Saved.

1. Only believe. "He that believeth on the Son hath everlasting life." John iii. 36. "Whosoever believeth in Him shall receive remission of sins." Acts x. 43. "The gospel of Christ: for it is the power of God unto salvation to every one that believeth." Rom. i. 16.

What Does Faith Involve?

1. Confession of sin. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9.
2. Turning away from sin. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. lv. 7.
3. Calling upon God for mercy and help. "Whosoever shall call upon the name of the Lord shall be saved." Rom. x. 13.
4. Confession of Christ. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. x. 9.
5. Obedience. "He became the Author of eternal salvation unto all them that obey Him." Heb. v. 9.

6. Denial of self. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matt. xvi. 14.

7. Steadfast endurance. "He that endureth to the end shall be saved." Matt. x. 22.

Who Can Be Saved?

1. Sinners, even the chief. "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief." 1 Tim. i. 15.
2. The lost. "For the Son of man is come to seek and to save that which was lost." Luke xix. 10.
3. Whosoever will. "Whosoever will, let him take of the water of life freely." Rev. xxii. 16.

When Can You Be Saved?

"Now is the accepted time; behold, now is the day of salvation." 2 Cor. vi. 2. "To-day if you will hear His voice, harden not your hearts." Heb. iii. 7, 8.—*Bible Institute Colportage Association.*

Jehoshaphat's Reform.

2 Chron. xix. 1-11.



JEHOSHAPHAT was the son of Asa. God blessed him with riches and honour in abundance, and he, like his father, had a great army. But the army caused him to be entangled with other nations, when it would have been better to have stood alone. Ahab, the wicked king of Israel, desired the help of Jehoshaphat's army, and persuaded him to join Israel in an alliance against the king of Syria. Ahab was slain, Jehoshaphat barely escaped with his life, and their armies were defeated.

As the king of Judah returned to his house, the prophet of God met him and said: "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." Whenever God's people raised great armies, or put their confidence in earthly forces, they were allowed to find out the weakness of such a support. Soon afterwards a great host made war against Jehoshaphat. He had learned his lesson and met them by faith, and the Lord gave him the victory. "So the realm of Jehoshaphat was quiet: for his God gave him rest round about." 2 Chron. xx. 30.

Men are very slow to learn the lesson of trusting in God and in Him only. After these events Jehoshaphat made a league with another wicked king of Israel, Abaziah, and they despatched a joint fleet of ships to Tarshish. But the Lord frowned upon the league and the ships were wrecked.

* International Sunday-school lesson for July 24, 1904.

Christ has chosen His people out of the world, and He does not want them to be connected with worldly schemes, or tied up with worldly affairs. We are not to be unequally yoked together with unbelievers, either in marriage or in any other way. 2 Cor. vi. 14. The world does things that Christ cannot approve, and His people are set to be the light of the world. He does not want their light to be put under a bushel, nor under a bed. Mark iv. 21.

"The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." James iv. 4. The world is often ready to give money to the church, but it expects in return certain concessions to its own way of thinking. Unstable Christians think it politic to compromise because of what would be sacrificed by holding up their light and letting it shine, but God is angry with such a spirit. He calls it adultery. He far exceeds all that the world can be as a help to the church, and the more the church receives from Him the more free and powerful it is to do its work. Yet a faithless church often sells its freedom in exchange for the world's support.

Jehoshaphat desired to teach his people the lesson of trusting in the Lord. He set judges in every city, and he charged them to remember that they were not to seek any man's favour, but to do their work as unto the Lord. The Lord Himself would be with them on the bench, and they were ever to bear in mind His unseen presence, and do their duty as in His sight. The judgment seat was to be recognised in Judah as the place where the judgment of God was dispensed through His servants, and just as no man would think of bringing a bribe to the God of heaven, so the judges were to be likewise above suspicion of unfairness.

"Ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now, let the fear of the Lord be upon you . . . for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

The work of the judges was not to be merely the settlement of disputes, and the punishment of offences. Jehoshaphat had a higher idea of their office. They were to teach the people judgment. "What cause soever shall come to you . . . ye shall even warn them that they trespass not against the Lord, and so wrath come upon you and upon your brethren." It was by such work that the kingdom of Judah could be built up.

If men would only study God's Word, they would find in it the key to real success in every department of life. Many reject the word because they think something more modern is needed now, but instead of being ahead of God's Word, they are far behind its practical wisdom and Divine statesmanship.

To-day's Furrow.

Sow the shining seeds of service
In the furrows of each day,
Plant each one with serious purpose,
In a hopeful, tender way.
Never lose one seed or cast it
Wrongly with an hurried hand;
Take full time to lay it wisely,
Where and how thy God hath planned.

Sow this day the seeds of service
In some life as you can spare,
Bend above the soul you strengthen
For a moment's silent prayer.
Trust that somehow God will nurture
Deeds which love and faith afford,
Till the angel hands shall reap them
For the garnerers of the Lord.

—Presbyterian Journal.

False Christs and False Prophets.

JESUS has given us the warning: "Many shall come in My name, saying, I am Christ; and shall deceive many." And again: "Many false prophets shall arise, and shall deceive many." Not only are these deceivers to *arise*, but they "shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Notwithstanding all these signs and wonders, there is no excuse for any one's being deceived, for the Lord has given us instruction by which we may know the appearance of the true Christ, and may know the teaching and work of the true prophet. So it is evident that the reason why the "elect" are not deceived by false pretenders is that they heed the instruction of the Word.

Concerning His coming the Word says: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Again it says: "Behold, He cometh with clouds: and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Why this wailing?—Because the great mass of humanity, all save the "elect," the "little flock," will have been deceived by the false christs and false prophets doing great signs and wonders, and will be unprepared to meet the true Christ. Any "christ" that does not come "in the clouds of heaven with power and great glory," accompanied by "all the holy angels" and with "a great sound of a trumpet," is a false christ. Any pretended "christ" whose appearance is not in such a conspicuous manner that "every eye shall see Him," is a false christ. So, "if any man shall say unto you, Lo, here is Christ, or there; believe it not." When Christ really does come, there will be no need for any one to tell you He is here or there, for you will see Him for yourself. The Lord has given us all these particulars to guard us against deception in the matter of His coming. The following scriptures are sufficient to guard any believer against the wiles of the enemy: Matt. xxiv; xxv. 31; Luke xxi. 25-28; 1 Thess. iv. 16, 17; Rev. i. 7.

As to the false prophets, we have also a simple but sure test by which we may recognise them. The Lord says by His prophet, "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. viii. 20. But those who do not care to study the Word of God, or to obey His law, in order to be able to detect fraudulent prophets, have no assurance of protection. Nor have they any security who pervert the Word, construing its plain teachings according to the wisdom and traditions of men. As in the case of false christs, a failure to study the Word in a spirit of obedience will not only place one at the mercy of the false, but it will blind him in the matter of recognising the true. In these days of deception it is as essential to receive the instruction of the true Spirit of prophecy as it is to be guarded against the false. "Despise not prophesyings," but "try the spirits, whether they be of God."

M. C. WILCOX.

The Cedars of Lebanon.

THERE are only about four hundred of the cedars of Lebanon left. Century by century, their number grows less.

But if the cedars are few in number, these few are of royal blood. They are not the largest of trees, though some of the trunks measure over forty feet around. Their beauty lies in the wide-spreading limbs, which often cover a circle two or three hundred feet in circumference. Some are tall and symmetrical, with beautiful horizontal branches; others are gnarled and knotted, with inviting seats in the great forks, and charming beds on the thick foliage of the swinging boughs.

The wood has a sweet odour, is very hard, and seldom decays. The vitality of the cedar is remarkable. A dead tree is never seen, except where lightning or the ax has been at work. Often a great bough of one tree has grown into a neighbour, and the two are so bound together that it is impossible to say which is the parent trunk. Perhaps the unusual strength and vitality of the cedars are due to their slow growth. When a little sprout, hardly waist-high, is said to be ten or fifteen or twenty years old, one cannot help asking, What must be the age of the great patriarchs of the grove? It is hard to tell exactly. By the aid of a microscope I have counted more than seven hundred rings on a bough only thirty inches in diameter. Those who have studied the matter more deeply think that some of these trees must be more than a thousand years old. Indeed, there is nothing wildly improbable in the thought that perhaps the "Guardian," for instance, may have been a young tree when Hiram began cutting for the temple at Jerusalem.—*Selected.*



The Curse Follows.

THERE are very few who are in the possession of health. We find people rushing from one country to another, and taking ocean trips in search of health; but in reality health is not far from every one of us: for in it we live. It is in the air we breathe, and in the food we eat, providing we breathe pure air and eat pure food. The air is charged with electricity and health; that is, if pure. A short time ago I was on my way to New Zealand, and on the boat made the acquaintance of a lady and a gentleman, man and wife. In conversation with the lady, she told me that her husband was in delicate health, and that they had to leave New South Wales on account of the poor climate, as it did not agree with him. They were on their way to New Zealand. I was very much surprised, as I thought that it was difficult to find a better climate anywhere on the face of the earth than in New South Wales, and I think I am correct. I happened to sit opposite the gentleman at dinner, and of course was interested in what he ate. I knew that if I ate what he did I should also be in ill health. After dinner I found him on the deck smoking his pipe, poisoning the very air in mid-ocean that he was compelled to breathe. No matter where that man goes the curse will follow him; he cannot escape it, because he carries it with him. Cursed shall he be in the city, and cursed shall he be in the country. "The curse causeless shall not come."—*Selected.*

The Influence of Tobacco Upon Breathing.

A FEW weeks ago, while conversing with one of the trainers connected with an athletic club, a stalwart young man, observing that the gentleman smoked, remarked that he thought smoking was hardly consistent with the highest degree of physical development. Said the athlete: "You are certainly right. I am aware of this fact, and I do not believe in smoking. I gave up smoking three years ago, having noticed its injurious effects, and I have only recently returned to the habit. I am going to relinquish it." Wishing to obtain information from a practical observer respecting the influence of tobacco upon physical endurance, he asked, "What evidence have you that tobacco injures you?" The prompt reply was:—

"Tobacco at once impairs the wind."

"Do you find that after smoking a single cigar your breathing capacity is diminished?"

"Certainly. After having smoked a cigar I can not run or engage in violent exercise without getting out of breath. I learned long ago that I must never smoke before engaging in a boxing or fencing bout or any other vigorous exercise."

"Have you noticed the same effect in others?"

"Oh, yes, it is universally the case. I have always noticed that men who smoke before they go on the running track in the gymnasium are out of breath after they have made two or three laps, while the same men, if they abstain from smoking before exercising, have good wind."

The fact that tobacco weakens a man's wind and lessens his endurance, affords the best positive proof that it must shorten his life; for the power to live long means simply the power to endure long the physical strains and emergencies to which the body must be continually subjected during life. No man who cares to live long and well, can afford to smoke or use tobacco in any form.—*Selected.*

Oysters.

OYSTERS, whether they contain any special bacilli or not, are unfit for human food. Experience has shown, and is continually showing, that their ingestion is followed by disease and sometimes by death. They are therefore disease productive, as they contain poison. The oyster eater may suffer for years from the effects of this poison without knowing the cause. Oysters, like all creatures of the deep, are scavengers,—scavengers of scavengers,—and to the pure mind and unvitiated taste of man are naturally repulsive. What argument can convince a truly sane man that the swallowing of a creature that thrives best in sewage, taking with it its congested intestines and their contents, can be a good food for a human being.

D. H. KRESS, M.D.

Business and Temperance.

ALL the railroads that centre in Chicago have prohibited the use of liquor or tobacco by employees when on duty. Practically all the important railroads now concur in this prohibition. Numerous great business concerns in the West forbid not only the use of liquor, but of cigarettes. Business reasons thus make necessary the control or avoidance of habits against which moral reasons are too often helpless.—*Selected.*

"OATMEAL and rolled oats furnish more than twice as much protein and energy as the same investment in a cheap cut of beef, worth three-pence a pound."



God Hears the Children.

"GOD is so good that he will hear
Whenever children humbly pray;
He always lends a gracious ear
To what the youngest child can say.

"He loves to hear an infant tongue
Thank him for all his mercies given;
And when by babes his praise is sung,
Their cheerful songs are heard in heaven."

Bluebird's Castle.



OUR Prince Bluebird's castle is empty and desolate. With a sad heart he has left what was once a happy home, but is now fast falling into ruin under the ravages of wind and rain.

Bluebird was a right royal little fellow, and dressed as became his station. He wore a satiny coat of rich blue, with a cardinal waistcoat of equal elegance. He was handsome, cheerful, and loved by everyone, never doing a thing in his whole sweet life to deserve the sorrow that broke his tender heart.

One day in early spring, when Bluebird was yet young, there was a happy little wedding in the forest where he lived, and afterward he and his beautiful little bird bride flew far away to the north, looking for a suitable place to spend the early summer.



After much searching, Prince Bluebird found a spot on an elevation, surrounded on all sides by a bright, green expanse of green leaves; and here the castle was built.

For a time Prince Bluebird and his wife lived very happily in their charming home. The Princess had a great deal to do about the castle, and in caring for the little birdlings, which filled it to overflowing with love and happiness. Most of the Prince's time was spent in flitting back and forth



about their pretty home, or perched on a nearby twig, singing to his little family.

One day a dreadful creature made its way cautiously up among the green leaves and slowly

neared Bluebird's castle. This creature had hard, cruel hooks on each of its four feet; and where the light was dim, its green eyes glowed like fiery coals.

The Princess screamed in frantic terror, and trembled pitifully; while the courageous Prince, though his heart was beating fast with fright, did his best to prevent the monster's approach. But every effort was vain. The beast seized the baby bluebirds in its great mouth, and then slunk away.

Poor Bluebirds! they never saw their babies again. The Princess sadly mourned for them; and though his own heart was aching, the Prince tried to comfort her.

But the worst was yet to come. One summer morning, when the Prince returned from a short trip, the Princess was nowhere to be seen. He called, but she did not answer; he sang one of his sweetest songs, but heard no gentle chirp in reply; he searched, but he could not find her. Then he waited and waited, but she did not come, and all the love and loneliness and grief of his sweet voice could not bring her to his side.

Prince Bluebird's sorrow was deep, but it would have been far greater had he known the fate of his little helpmate. Struck by a stone from the hands of a cruel boy, she lay in the sweet white clover, and velvet grass below her home, with a crimson stain on her red breast.

At last even Prince Bluebird's hopeful heart gave up in despair, and one beautiful day he took a farewell look at the little castle where he had been so happy, and then went away, never to return.

The forsaken castle still stands, shaken by winds and pelted by rains. Perhaps some day the cruel boy will chance to see the deserted and ruined castle in the winter wind, and his own heart may tell him that it was he who helped to make that little home desolate.

MINNIE STEVENS.

Never Out of Sight.

I KNOW a little saying
That is altogether true;
My little boy, my little girl,
The saying is for you.
'Tis this, O blue and black eyes,
And grey, so deep and bright—
No child in all this careless world
Is ever out of sight.
No matter whether field or glen,
Or city's crowded way,
Or pleasure's laugh or labour's hum
Entice your feet to stray.
Someone is always watching you,
And, whether wrong or right,
No child in all this busy work
Is ever out of sight.
Someone is always watching you,
And marking what you do,
To see if all your childhood acts
Are honest, brave, and true;
And, watchful more than mortal kind,
God's angels, pure and white,
In gladness or in sorrowing
Are keeping you in sight.
Oh, bear in mind, my little one,
And let your mark be high!
You do whatever thing you do
Beneath some seeing eye.
Oh, bear in mind my little one,
And keep your good name bright,
No child upon this great round earth
Is ever out of sight.

—Selected.

The Rose.

MOST of us think that June's most beautiful flower is the rose. We all know the wild rose that is now growing in the country hedges, where we found the white may only a few weeks ago. All the many kinds of white, red, pink and yellow roses have come from this simple wild flower.

The rose is a very old flower. King Solomon, who knew so much about flowers and birds and animals, wrote about it almost three thousand years ago. He wished to tell about the beauty of Jesus, and so spoke of Him as being like the rose of Sharon. Isaiah also loved the rose, for he said that in the new earth the dry deserts would "blossom as the rose."

Roses do not grow so well in the large cities as in the country. Yet they are very pretty and fragrant in the city parks and gardens. In this way the poor people who cannot live in the country can see the beautiful things which God has made for His children. This makes the roses little missionaries. The sick love roses dearly.

I visited a hospital not long ago, and the shops near the hospital had their windows full of roses, and men and women were selling roses of every colour at the gates. In the rooms where the sick people lay, nearly every one had a bunch of roses or other flowers. May be this is why Jesus is like a rose,—because he cheers the sick so much and makes them so happy.

In warm countries men grow great fields of roses for their scent, just as we grow wheat and hay. The roses are thrown into great kettles of boiling water until all their fragrance passes into the water. This makes the sweet rose perfume which is sold in the shops. But this is not so nice as having the rose itself so that we can also see and touch the fragrant blossom.

Let us all be like roses. We can be so in many ways. Everyone loves them, and everyone will love us if we are always kind and bright and happy. The rose tells the poor children in the city what a pretty world God has made, and we can do the same thing. It cheers the sick, and we can do the same by always being full of sunshine and having happy hearts. Then we shall be like Jesus, too.

T. C. O.



NOTES & COMMENTS

THE newly discovered Sayings of Jesus continue to attract a great deal of attention. They are very fragmentary, and the sentences show numerous gaps, so that even after these have been filled up by the suggestions of the translators, the original meaning is altogether uncertain.

DURING 1902, the number of army recruits inspected was 87,609. Of these 26,913 were rejected, and the number was brought up to 28,510 by men discharged as unfit within three months of enlistment. Defective vision, bad teeth and narrow chests were the principal causes of rejection.

A PHYSICIAN in Rome has been investigating some of the consequences of wearing long skirts. He hired a number of women to parade the streets in long skirts for one hour. On their return he carefully examined the skirts for bacteria. He found an innumerable host of bacilli of many dangerous diseases, including typhoid fever and tetanus. The *Medical Press* endeavours to discount the lesson by suggesting that the boots of the women would be infected as well as their skirts, but because people must needs carry about some dangerous bacteria attached to their clothing, that is no reason why they should wear garments exactly adapted to sweeping up the largest possible quantity.

THERE is a great deal being said just at present in the religious circles that like to be considered "advanced," about up-to-date thought, and the new light that has been thrown upon religion and the Bible by modern thinkers. It is questionable how much real thought there is in the movement and how much parrot-like repetition of phrases. Dr. John Hunter, the other day, said that whilst our fathers might not have been so smart and clever, and might have known less than the present generation, they thought more. It appeared to him that the popular preachers put into their work a smaller measure of brain power than the preachers who were at the front in his student days. It was not of the tendencies of thought he was afraid, but of the tendency not to think.

THERE is much discussion at present as to whether London is "pagan" or not. It would certainly be a great scandal for Christianity in London were esteemed worthy to be called "Christian." The Rev. Webb-Peploe lately remarked on the decrease in church attendance in London. The attendance had fallen from 535,000 in 1886 to 393,000, a drop of 142,000. The attendance in Nonconformist places of worship was practically the same in both years. In his own church and the five neighbouring churches, the attendance had fallen from 10,708 to 5,808. He felt as though he ought to leave them if he could not make things different. Church attendance is a small matter to encourage or discourage a servant of God. It may mean much or nothing at all. A church devoted to the performance of ceremonies is worse than pagan, even though it be crowded at every service.

ON a recent Sunday some seventy leading clergymen in the Church of England, headed by the Archbishop of Canterbury, preached on the subject of Sunday observance. It is noticeable that, so far as the sermons have been reported, not one of them attempts to base the observance of the day on the Scriptures. The most frequent ground of appeal is on behalf of the English Sunday. But an English Sunday has no sacredness, any more than an English Bank Holiday. As a matter of fact, while the clergy are afraid to raise the question of their authority for Sunday observance, and so call it the English Sunday, they really claim that the day shall be considered as a Sabbath. This, however, it is not, and never can be. God's Sabbath is the seventh day, and it will never excuse a man's transgression of the Fourth Commandment that being an Englishman, he observed the English Sunday, rather than the Sabbath of the Lord.

THE question of Conscription is not being allowed to die down. In a debate in the House of Lords several speakers strongly advocated compulsory service. The Earl of Donoughmore, who spoke on behalf of the Government, said that they did not believe that the remedy for our military weakness was to be found in conscription. Lord Lansdowne, however, stated that the recommendations of the Commission were under the consideration of the Secretary of State for War, and he was able to say that far from desiring to sweep them on one side, the proposals were regarded as of a very valuable character, and it was probable that they would be adopted; at any rate as a basis for consideration.

Personal Testimonies

WE maintain that this, in a few words, is the drift of the whole Bible; that man is not by nature immortal, in either body or soul: that God desires to give an endless life to each of us in Christ: that all who become "new men" in Him shall be forgiven all sin, shall live forever in a new and eternal world; but that all the obstinately wicked "He will destroy."

"Evil shall slay the wicked." "The world passeth away and the lust thereof, but he that doeth the will of God abideth forever." The grand lesson of revelation is, then, to urge men to "seek after glory, honour, and immortality," by laying hold on Christ, "the Life of the World."—*Edward White.*

ETERNAL Life, as I believe, is the inheritance of those who are in Christ. Those who are not in Him will die the *Second Death* from which there will be no resurrection.—*R. W. Dale, D.D.*

ETERNAL fixity and duration belong only to that order of things, and to those men, who are in entire accordance with the will of God.—*Dean Alford.*

"NOT infrequently we substitute for the fulness of the Christian creed, the purely philosophical conception of the immortality of the soul, which destroys, as we shall hereafter see, the idea of the continuance of our distinct personal existence. Nothing is more common than to hear it assumed that the *soul* is the whole self. Yet nothing can be more clear upon reflection than that the only self of which we are conscious is made up of soul and body."—*Bishop Westcott.*

Opportunity.

THERE used to be in one of the old Greek cities a statue called "Opportunity." It was a human figure standing on tiptoes to show that it remained but a moment. It had wings on the feet to suggest the speed with which it passed by. The hair was long on the forehead to show that men must seize an opportunity when they meet it; while the back of the head was bald to indicate that when an opportunity had once passed it can not be caught.—*Louis A. Banks.*



The Hidden Gift.

It was long ago I read the story sweet—
Of how the German mothers, o'er the sea,
Wind in throughout the yarn their girlies knit,
Some trinkets small, and tiny, shining coins,
That when the little fingers weary grow,
And fain would lay aside the tiresome task,
From out the ball will drop the hidden gift,
To please and urge them on in search of more.
And so, I think the Father kind above,
Winds in and out the skein of life we weave
Through all the years, bright tokens of His love;
Then when we weary grow, and long for rest,
They help to cheer and urge us on for more;
And far adown within the ball we find,
When all the threads of life at last are spun,
The grandest gift of all—eternal life.

—Selected.

Home Religion.

THE work of sanctification begins in the home. Those who are Christians in the home will be Christians in the church and in the world. There are many who do not grow in grace because they fail in cultivating home religion.

In the home the spirit of criticism and fault-finding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal-table, the members of the family pass round a dish of criticism, fault-finding, and scandal. Were Christ to come to-day, would He not find many of the families who profess to be Christians, cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above.

God expects His children to use the talent of speech in a way that will honour the Saviour. Let evil-thinking and evil-speaking be put away as leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God.

No harsh, passionate word is ever spoken without grieving the Lord Jesus, and hurting the heart of speaker and of hearer. From the Christian home all angry or trifling speeches will be excluded; for in the home above nothing of this character finds place.

Parents, be sure to spend some time each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of you, and you give the talent of speech into the control of the enemy. In the home circle, generous, gracious, Christ-like words are of more value than any earthly treasure.

Remember that your children will follow closely the example that in word and act you set them. Live lives that will help them to prepare for translation into the courts above when the last trump shall sound, and Christ shall come to gather His faithful ones to Himself. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of the highest value to you in your religious experience.

As you labour successfully for your children, you are working out your own salvation, and God is working in you, to will and to do of His good pleasure.

Kindly but firmly correct every inclination to wrong that may appear in the lives of your children. When you are obliged to correct a child, do not raise the voice to a high key, bringing into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is more at fault than the child.

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence which, if spoken, it will exert. Remember that children are quick to hear every word, and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You are a spectacle to the world, to angels, and to men. Follow a course that will be an honour to Jesus, a course that will bring angels to your side. Let your home be such that Christ can enter it as an abiding guest. Let it be such that people will take knowledge of you that you have been with Jesus, and have learned of Him.

The home in which the members are kindly, courteous Christians, exerts a far-reaching influence for good. Other families mark the results attained by such a home, and follow the example set, in their turn guarding their homes against evil influences.

Angels of heaven often visit the home in which the will of God bears sway. Under the power of divine grace, such a home becomes a place of refreshing to worn, weary pilgrims. Self is kept from asserting itself. Right habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the entire household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the Word of God is more widely recognised and obeyed.

MRS. E. G. WHITE.

Baby Help.

"OO WANT me, mamma?"

In the early morning the voice rang through the house, full of interest and enterprise. Little Nan was three months short of her third birthday, yet she was overflowing with the delightful sense of helping mamma. Up and down the stairs she toiled on the make-believe errands that mamma invented; or, with a feather duster almost as tall as herself, she dusted furniture already clean; she scrubbed and rubbed and swept, all the time singing at the top of her sweet voice; and if her mother disappeared for a moment, she cried out, "Oo want me mamma?"

I was interested in this little house-worker, and her mother's way of letting her "help," and all the more, as I have often observed opposite ways: It is very easy for a mother to make a child feel that she is a bother instead of a help; and very common I think for mothers to treat very little children as if they were little animals or something less intelligent; scarcely one in a hundred realising that education begins almost at birth, and that of all important things it is important that a mother should keep in perfect sympathy with her child. When the baby girl wishes to help, she is told to keep away from this and to get out of that; she gets a slap for soiling her pinafore; a scowl for some other innocent accident belonging to the helping; a cross word for nothing at all except for being a child, and being present when the great god, work, is being sacrificed to.

The little tender heart, as really anxious to serve, as full of good-will, as any grown-up heart, gets its first experience of discouragement, of ingratitude, of unsympathy,—and from its mother. Undoubtedly the mother will wonder six, seven, or eight years hence why the child is so unfeeling, so care-

less about helping, never noticing when she is worn out, and in need of help.

If you wish a vine to climb over your trellis, and give you blossom and shade, will you persistently push away its tiny clinging tendrils? In that case it will climb up some other support, and lavish its young, lovely life in the new direction. A mistake of this kind can never be entirely remedied.—Mrs. F. M. Butts.

When I Go Home.

IT comes to me often in silence,
When the firelight sputters low,
When the black, uncertain shadows
Seem wraiths of the long ago:
Always with a throb of heartache
That thrills each pulsing vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of cities,
And of faces cold and strange;
I know there's warmth of welcome,
And my yearning fancies range
Back to the dear old homestead,
With an aching sense of pain;
But there'll be joy in the coming
When I go home again.

—Eugene Field.

Intemperance Begins at Home.

THE chief cause of the desire or craving for strong drink, which is responsible for the public house and all its evils, is to be found at our tables in the quality and the quantity of the food we eat. As long as people take stimulating and highly seasoned foods, the craving for unnatural stimulation and alcoholic drinks will exist. *Men who take stimulating drinks are always found to be fond of highly seasoned foods.* In countries where highly seasoned foods are freely used, alcoholic drinks are also freely used as beverages.

It is true that all who eat highly seasoned or stimulating foods do not become drunkards, but in every case the appetite or desire for stimulation exists. If such an one is kept from becoming a drunkard, it is either because he has inherited more will power than his unfortunate brother, or has laid hold of divine help, of which his brother is ignorant.

It is, perhaps, not going too far to say that modern cooks make more drunkards than inn-keepers. The person who does not know how to cook seeks to make food palatable by using spices and condiments to hide defects. Really good cookery consists in increasing the digestibility and improving the palatableness of food, by bringing out the natural flavours. Bad cookery ignores the natural flavours of foods, and adds a variety of high seasonings which renders them still more indigestible.

Dr. Brunton says he believes that schools of cookery for the wives of working men will do more to abolish the drinking habit than any number of teetotal societies. Many a wife and mother is trying to do by prayer that which can only be done by combining with her prayers reforms in the food and drink served to her husband and children.—D. H. Kress, M.D.

Miscellaneous.

A Good Business.

FOR the Christian there is none better than the publishing business. In fact it is one in which all Christians should at once earnestly engage. It is open to all, and the field is most extensive. There is no competition, but a healthful co-operation on the part of all connected with it. The capital required is large, but it is all furnished free, not even interest being demanded, while all profits go to the agent or publisher.

Nor is there any risk involved, for the publication is sorely needed by every person on the globe, and returns are guaranteed, as also sure success. It is a highly honourable business, for God's Word frequently refers to it, and in fact, enjoins entrance upon it.

1. Moses was a publisher. "I will publish the name of the Lord." Deut. xxxii. 3.

2. A multitude once united in it. "The Lord gave the words; great was the company of those that published it." Ps. lxxviii. 11.

3. The beauty of those who engage in this business. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace and salvation." Isa. lii. 7. Also Nahum i. 15.

4. A cleansed leper was once very active in it. "He began to publish it [his healing] much, and to blaze abroad the matter." Mark i. 45.

5. A once devil-possessed man became a successful publisher. "And he went his way and published throughout the whole city how great things Jesus had done unto him." Luke viii. 39.

6. A great territory invites effort. "And the gospel must first be published among all nations." Mark xiii. 10.

7. A general call for publishers. "Go ye into all the world and preach the gospel to every creature." Mark xvi. 15.

8. Whom and what to publish. "He that hath My words, let him speak My words faithfully." Jer. xxiii. 28.—*Beams of Truth.*

Walking "With A Perfect Heart."

AS far as human frailty will permit, each little trifling piece of duty which presents itself to us in daily life, if it be only a compliance with some form of social courtesy, should receive a consecration, by setting God, His will, Word, and Providence, before us in it, and by lifting up our hearts to Him in ejaculatory prayer, while we are engaged in it. The idea must be thoroughly worked into the mind, and woven into the texture of our

spiritual life, that the minutest duties which God prescribes to us in the order of His Providence—a casual visit, a letter of sympathy, an obligation of courtesy—are not by any means too humble to be made means of spiritual advancement, if only the thing be done "as to the Lord, and not to men."—*Dean Goulburn.*

The Reward of Service.

THE sweetest lives are those to duty wed,
Whose deeds both great and small
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the Shining record tells.

Thy love shall chant its own beatitudes
After its own life working. A child's kiss
Set on thy sighing lips shall make thee glad.
A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.

—*Elizabeth Barrett Browning.*

Be Cheerful.

OF how many who read these lines, I wonder, can it be said, as it was once said of a certain gentleman, that they come down stairs every morning looking as if they had just heard some piece of good news? Picture the difference it would make in many a home if only one of its members had so cultivated and established the habit of cheerfulness that this could be truly said of him! As cheerfulness—as well as frowns, cross words, and ill temper—is contagious, there might soon be two cheerful persons in the family, then another, then all; and so the happy contagion would spread, till there's no telling where it would end. After all, pleasantness is just as easy in the "short run," to say nothing of being so much more satisfactory in the long run.—*Selected.*

The Power of Love.

GOD is love, and only love, so when God is manifest in the flesh,—*in us*,—only love will be manifested by us. And God so loved the world, wicked and sunken as men are—from the crown of the head to the sole of the foot filled with wounds and bruises and putrifying sores so that there is no soundness whatever in them; all gone out of the way, their throat an open sepulchre and under their tongues the poison of asps, no fear of God before their eyes—He so loved them in this condition that He gave His only begotten Son to save them, trusting, depending upon that true and pure love to win from those enemies all the returns that could come. That is true love always, whether it be human or divine. It has enough confidence in itself to spend itself, and depend upon its own

power to win returns. That love is the love of God, and by the Holy Ghost it is given to every believer, shed abroad in his heart, to be manifested to the world.

One day there came to Jesus some Pharisees, professors of religion (the religion of self, though professedly the religion of God), seeking to entrap the Saviour in His words. They had by spying about, discovered someone guilty of an overt act of transgression, and they brought the guilty one to him, —a woman, guilty, self-condemned, ashamed. They quoted scripture: "Moses in the law commanded us, that such should be stoned; what sayest thou?" The answer came, "He that is without sin among you, let him first cast a stone at her." Then He stooped down to write in the sand, and one by one they went out, and when only Himself and the guilty one were left, He asked, "Hath no man condemned thee?" She replied, "No man, Lord." "Neither do I," was the answer of compassion.

Did Christ rail upon the woman and charge her to beware how she committed further offence? No. "Neither do I condemn thee. Go, sin no more." And there was more power in His words thus spoken without condemnation, but in genuine mercy and love to save that woman from sinning and to encourage her in the way of right than in all the condemning words of all the Pharisees in Jerusalem.

Again: There were twelve disciples. One of them was a devil from the beginning. For three and a half years he was with Jesus, and Jesus knew his heart, and knew what at the end he would do. That last night when they sat together at the table, when Jesus said, "One of you shall betray me," not a single one of the other eleven even suspected Judas, but suspected themselves instead; and when at last Jesus said to Judas, "What thou doest do quickly," and he got up and went out, they thought he had gone to buy something for the feast. The lesson in this is, that Jesus while he knew the guilt of Judas, yet in all his association with him had never by word or look or intimation given the other disciples ground even to suspect that Judas was not as straight as anyone. And when at last Judas did finally wrench himself away from such treatment as that, and did plunge over, he was compelled by that very life of Christ which he knew, to go to the very ones into whose hands he had betrayed the Saviour and say, "I have betrayed innocent blood; I have lied; this whole thing is a fraud; that man is not what I have told you he is." But suppose that Jesus had by intimation or word or by a single act revealed to the others the character of Judas, then Judas would have said, "I know I am not right—I know I have done wrong, but He didn't treat me right." He would have had that

justification of his course; but as it was, he stood without excuse.

The trouble with Christians is that they have not enough confidence in the love of God which they profess, to put their dependenc upon that love to win guilty people to a better course. If that love will not win them, nothing else will.

A. T. JONES.

Angels: Their Nature and Work.

(Continued.)

OUR attention is often called in the Scriptures to the innumerable throngs of angels that compose the "family in heaven," of which Paul speaks in Eph. iii. 15. John heard "ten thousand times ten thousand, and thousands of thousands" of angels (Rev. v. 11); Daniel says of them that "thousand thousands ministered unto Him [God], and ten thousand times ten thousand stood before Him" (chap. vii. 10); Paul speaks of "an innumerable company of angels." Heb. xii. 22. And when we consider that every one of these angels is the embodiment of light and glory, we can form some faint idea of the splendour of heaven. Christ spoke of His coming the second time, not only in His own, but also in the glory "of the holy angels." Luke ix. 26. We read also of the glory that shone from the presence of the angel at the tomb of the risen Saviour: "His countenance was like lightning, and his raiment white as snow." Matt. xxviii. 3.

All of these vast numbers and all of this glory have been enlisted in the great struggle between Christ and His adversary. The first contest of this long war was fought in heaven; "Michael and His angels fought against the dragon . . . and his angels." Rev. xii. 7.

The first recorded appearance of angels upon earth is with flaming swords to "keep the way of the tree of life." Gen. iii. 24. When the destruction of Sodom and Gomorrah was determined, angels came to Sodom in the cool of the evening and warned Lot's family and led them out of the city, a beautiful type of the great work of mercy in which angels are so active in behalf of sinful man.

Perhaps no scripture throws so much light on the ministration of angels as that which records Jacob's dream at Bethel. The patriarch "dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." Gen. xxviii. 12. Jacob had been anything but a strong character up to this time; he had obtained his brother's birthright in unfair barter; through deceit he had received his father's blessing, and now with the future black before him he was fleeing from his home. But by that dream God taught Jacob that man in his weakest and darkest

hours is never quite cut off from communication with heaven. In fact, from Acts xii. 15 and other texts we are led to believe that no person is without his particular guardian angel. Peter was announced as being at the door of the house where the disciples were praying. The brethren assembled would not believe it, and said, No, "it is *his* angel," as though Peter had assigned him his individual angel. We have direct testimony on this point from Christ, who said, "Despise not one of these little ones; for *their* angels do always behold the face of My Father." Matt. xviii. 10. Then there is that Psalm which is a favourite with so many of us: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. xxxiv. 7.

As Israel journeyed to the promised land, an angel led and guarded them: "The angel of God which went before the camp of Israel, removed and went behind them." An angel gave Gideon his commission to deliver his people from the Midianites. It was an angel who "smote in the camp of the Assyrians a hundred and fourscore and five thousand." Isa. xxxvii. 36. One time while Daniel was pleading with God for the forgiveness of his people and their restoration to their own land, an angel, Gabriel, was sent to him to give "skill and understanding."

It would be presumption for us to say what the work of the angels would be had man never sinned. But we know that man has sinned, and that in his redemption the angels have had placed upon them the work of leading, guiding, and guarding, and that in every crisis of God's work in the earth, angels have been sent forth to give "skill and understanding," as the instances cited above so well show.

Finally, when the Saviour Himself appeared, it was an angel who so quietly came to Joseph by night and announced that Emmanuel, who should "save His people from their sins," would soon appear. And from this moment forward down through the Christian dispensation the relation of the angels to Christ and His work in heaven has been a very close one. We shall consider this next week.

T. C. O.

(To be concluded.)

"What the Bible Is to Me."

THE Bible is my Church. It is always open, and there is my High Priest ever waiting to receive me. There, too, I have my thanksgiving, my praise, and a field of promises; in short, all I can want, there I find, and a congregation of whom the world is not worthy—prophets, martyrs, and confessors.—*Charlotte Elliott.*

"HERE IT IS."

.. Its name is ..

Scripture References.

It is a handy collection of those very scriptures you are always looking for.

**ALL
Live
Christian
Workers
Should
Have
One.**

THIS extremely useful booklet, complete with Index, and bound in a stout cover is excellent value **2^d** for

GET ONE

And keep it by your Bible.

Contains 130 Divisions or aspects of twenty-five fundamental subjects, which are constantly under discussion.

**YOU WILL LIKE IT
WHEN YOU SEE IT.**

INTERNATIONAL TRACT SOCIETY, Ltd.,
451 Holloway Road, London, N.

This book appeals to those who like good substantial literature. It is not written merely to please all and sell freely, which is the design of most books published in these times.

PATRIARCHS

It is a truly great and lasting work, and its popularity is due

AND

chiefly to the beautiful spirit and well chosen language in which it is written.

PROPHETS.

This book is sold by our agents only, not by any bookseller. If you are not in touch with an agent, write to us and we will send you post free our Descriptive Catalogue and Price List.

International Tract Society, Limited,
451 Holloway Road, London, N.

The Present Truth.

PUBLISHED WEEKLY BY THE

INTERNATIONAL TRACT SOCIETY, LIMITED,

451 Holloway Road, London, N.

Annual Subscription by post, 6s. 6d. Make all orders and cheques payable to The International Tract Society Ltd., 451 Holloway Road, N.

AN anonymous letter has been received enclosing £4, "the Lord's tithes," which we acknowledge with thanks. The money will be applied in Gospel work.

THE Spirit of God has warned us that in the last days many will depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. iv. 1. This has always been true in a more or less disguised way, but it would seem now that the disguise is being dropped. Instead of taking their instructions from the Word of God, which commands His people to have nothing to do with familiar spirits and necromancers (Deut. xviii. 9-12), ministers of religion are endorsing Spiritualism, as the great proof of the immortality of the soul, and the one scientific evidence that there is another world. Last week the Rev. A. J. Harrison, D.D., said at Newcastle-on-Tyne:

Many spiritualists misunderstand the doctrines of incarnation, and keep apart from Christianity. I wish it were not so, for there is in spiritualism nothing necessarily opposed to Christianity.

Everyone who has read the writings of leaders of Spiritualism knows that they are strongly opposed to the Bible, and when a minister sees nothing in them opposed to Christianity, it simply shows that he is among those who have departed from the faith, and given heed to seducing spirits.

The Bishop of Rochester has been dealing with Sir Oliver Lodge's attempt to re-state Christianity and thus refers to Sir Oliver's belief in Spiritualism in the "Hibbert Journal."

"Very congenial to us, and yet wholly natural to scientific method is his respect for the phenomena of spiritual experience. He has nothing in common with the inconsistency which will treat with scrupulous care every detail of observed fact in 'nature,' narrowly so called, but lightly toss away as a piece of credulity or superstition a deep and widespread instinct of human 'nature.'"

When respect for Spiritualism is "very congenial" to an overseer of the flock, it shows that he also is being seduced, and moreover, that the flock is in danger. The Bishop says:—

"Here, surely, is a special meeting-ground of those who come from theology and from the science of nature respectively."

The indications are increasing that Spiritualism will provide for many the religion of the future. When a Bishop sees in it "a special meeting ground" where scientists and churchmen can reconcile their differences, and when we know by God's Word that Spiritualism means communion with devils personating the dead, can we not see that the time is at

hand when "many shall depart from the faith, giving heed to seducing spirits and doctrines of devils?"

Prayer.

SOMETIME, between the dawn and dark,
Go thou, O friend apart,
That a cool drop of heaven's dew
May fall into thy heart.

Thus with a spirit soothed and cured
Of restlessness and pain,
Thou mayest, nerved with force divine,
Take up thy work again.

The Chronic Compromiser.

THE history of the children of Israel reveals the fact that it was their continual compromise with evil which brought upon them repeated experiences of chastening at the hands of the Lord. They desired to serve the Lord, but when they were brought face to face with some crisis, they often swerved from the straightforward course, attempting to take a middle ground which would not bring them into direct conflict with the opinions and practises of their heathen neighbours. Their "spirit was not steadfast with God."

It was to such a people that Elijah addressed his earnest appeal: "How long go ye limping between two sides? If Jehovah be God, follow him; but if Baal, then follow him." The vivid expression—"limping between two sides"—presents an accurate picture of the chronic compromiser. He does not walk with a firm step on either side, but sways in a hesitating manner from one position to the other. Being governed by fear or policy rather than by principle, he has nothing to hold him in the straight path of truth. Such a man is almost sure to be on the wrong side in a real crisis. His perceptions of truth become blunted by his continual parleying with error, and his experience ends in a positive alliance with wrong.

The true Christian is positive, but not stubborn; uncompromising, but gentle, "steadfast, unmovable," "faithful unto death." "He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable." The name of the chronic compromiser will be blotted out of the book of life, unless the Lord by his grace shall "stablish, strengthen, settle" him on the rock of eternal truth.

"Beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness."

W. W. PRESCOTT.

"ALL the sophistry of Satan is bound up in one word—wait."