

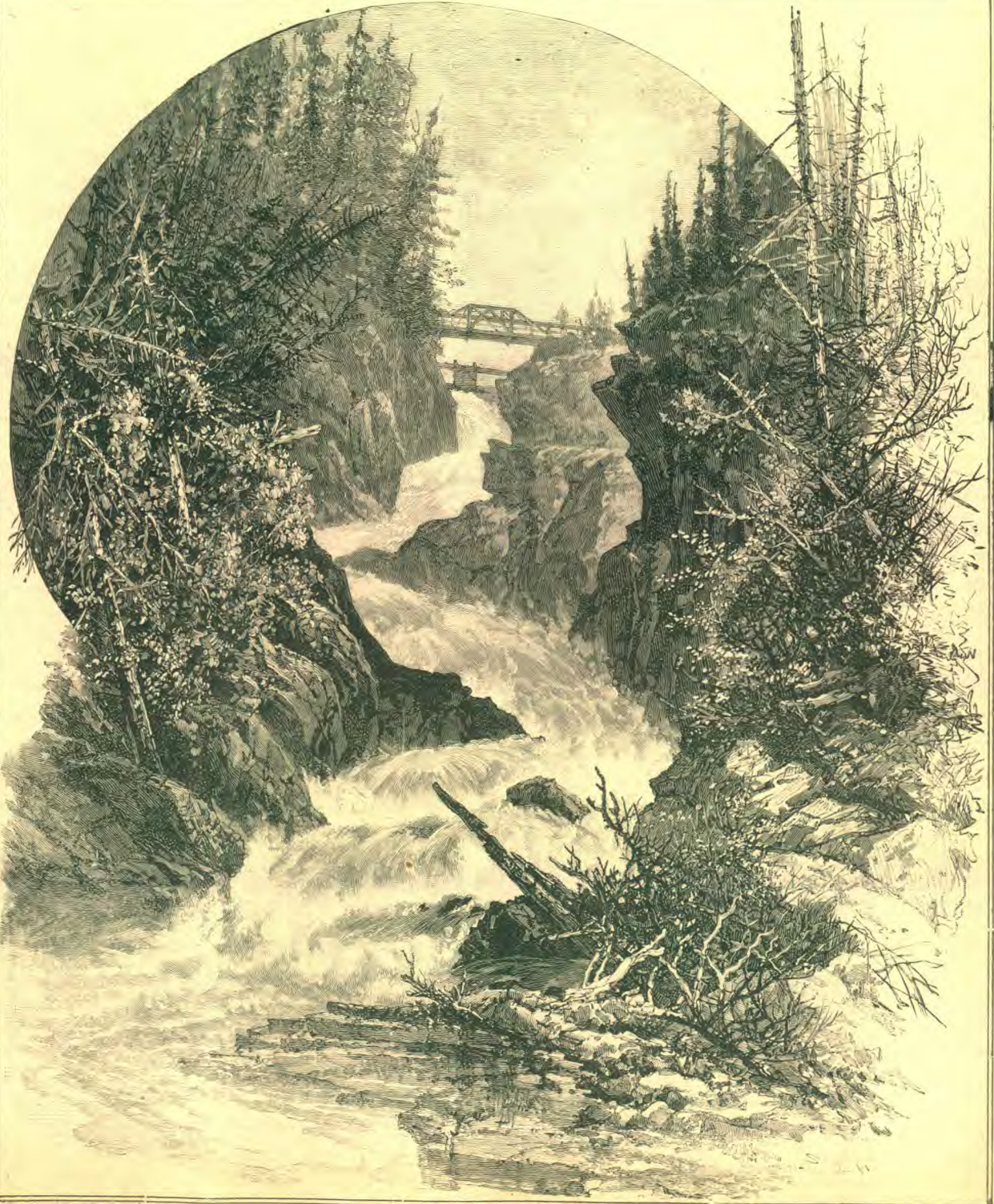
The PRESENT TRUTH

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

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MANITOU FALLS, CANADA.

The Soul's Melody.

In a shady old cathedral a musician sat alone,
Playing low a solemn anthem, perfect but for one false
tone;

Patiently his skilful fingers worked upon the erring key,
Till at last, complete, the anthem rose in waves of melody.

Oft, when o'er these hearts of ours strays the great Mu-
sician's hand,
We respond not to the music meant to be so sweet and
grand,
For the strings are jarred and broken, out of tune with all
around;
Either dumb or wildly clashing, making but discordant
sound.

But the Master's patient fingers on the keys are lingering
still,
Though He feels them throb and quiver, He will tune
them to His will;
For He knows the strength and beauty hidden in each
silent chord,
And He will not cease His efforts till sweet harmony's
restored.

When each string once more respondeth, and the tones
are true again,
When the anthem, grandly rising, echoes some angelic
strain,
Then, we pray Thee, keep them ever in accord with those
above,
Till the music is perfected in Thy realms of endless love.
—Selected.

The Life-giving Stream.*

Ezek. xlvii. 1-12.



HE last eight chapters of Ezekiel's prophecy contain the plan of a temple which was to be built on the return from the Babylonian captivity, but we are not told whether the plan was ever com-

municated to the remnant that returned from Babylon. It was to be laid before them "if they be ashamed of all that they have done." Ezek. xliii. 10, 11. The temple never was built on the plan given to Ezekiel, and the natural inference is that the people never really repented of their past evil course.

Some have concluded that the temple described by Ezekiel will yet be built, and some think that the prophecy will be fulfilled in the new earth, but there is no foundation for either conclusion. The building of the temple was made conditional; the condition was not met; and there the matter ended. Almost every circumstance mentioned shows that earthly conditions would be present, therefore the prophecy does not contemplate a temple in the new earth. Here are a few proofs. The inheritance of Israel was to be a limited one (Ezek. xlvii: 13-21); the wilderness and barren place would remain so (verse 11); sin would still exist, and typical sacrifices would be offered (chap. xlv. 27); marriages would take place (verse 22); and people would die (verse 25).

On the other hand there are certain features

mentioned which seem to anticipate the description of the new earth and the holy city in the book of Revelation.

We must conclude, therefore, that it was God's desire, if His people were prepared to act their part, to make the restored temple and city an earnest of the heavenly state, and a better representation, in some respects, of the heavenly sanctuary than the temple built by Solomon had been.

When Israel was first brought out of Egypt God had exerted His great power and shown Himself to be the Creator. The nations of the earth trembled before Him. Centuries of backsliding on the part of His people had almost effaced the memory of His mighty works, but now a fresh opportunity of making Him known in all the earth was presented. God's name had been magnified in Babylon by the faithfulness of Daniel and others like him. Nebuchadnezzar was humbled and led to proclaim the true God throughout His vast dominions, just about the time that Ezekiel was shown the possibilities of the restored temple. A great opportunity was offered to God's people. If they would be true God would continue to work in behalf of His great name, and would in due time restore them to their own land and to a temple more glorious than the first, which should be a continual witness to His healing power. Out of that Sanctuary would flow living waters, swelling to a mighty river, that would purify and heal the stagnant waters of the Dead Sea. Ezek. xlvii. 8. Thus, by a perpetual miracle, God would bear witness to the cleansing power of the healing stream that was set forth in figure by the blood offered in His Sanctuary.

It was one of the defects of the old temple that no living stream issued from it. A river went out of Eden to water the earth; from Sinai, the holy place, when God stood upon it, a stream of living water flowed forth (Ex. xvii. 6); from the pierced side of Christ, hanging on the cross, as the great Sacrifice and the centre of the Sanctuary service, a stream of blood mingled with water proceeded (John xix. 34); and from the midst of the throne on high there goes forth a river of water of life, clear as crystal. Rev. xxii. 1.

There was nothing about the temple service that typified this living stream, except that on the great day of the Feast of Tabernacles, the priest poured a flagon of water mingled with wine into a silver basin, communicating by means of a pipe with the brook Kedron. From thence the contents of the flagon were borne into the Dead Sea. The ceremony was performed in remembrance of the water that flowed from Sinai, but the Saviour declared the possibilities represented by that flowing stream for every true believer: "If any man thirst,

*The International Sunday-school Lesson Sept. 10, 1905.

let him come unto Me and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." John vii. 37-39.

Comparatively few of the Jews returned from Babylon. Although God moved upon the heart of the king of Persia, so that all obstacles were removed, His people were slow to believe. They did not care to abandon the ease and wealth of their captivity for the labours and conflicts of freedom. They forsook the Fountain of living water and hewed out for themselves cisterns. Thus they again sold their birthright and failed to enter into the promise made through Ezekiel. The people who did return to Jerusalem set their own interests first and thus shut the windows of heaven against themselves. See Hag. i. and Mal. iii. 7-12. God was unable to bless them as He desired to do. So the temple shown to Ezekiel was not built. The one that was erected became a centre of lifeless formalism, and it would have been misleading if God had made living waters to issue from that sanctuary.

When Christ ascended on high He entered the true Sanctuary. Heb. viii. 1, 2 From that place the living water flows in a perpetual stream. As soon as Christ began His priestly ministry above, He caused the same living stream to flow from His church on earth, for when He had promised that from the believer should flow streams of living water, "this spake He of the Spirit, which they that believe on Him should receive." John vii. 39. Had God been permitted to carry out His purpose in the restored temple, the waters issuing from the Sanctuary in Jerusalem would have been an object lesson of the spiritual life that was flowing forth to bless the world from the hearts of His people.

The river that Ezekiel saw was a very remarkable one. Only a little stream "trickled forth" (R.V.) at first, but farther on the stream reached to the ankles, then to the knees, then it reached to the loins, until at last "the waters were risen, waters to swim in, a river that could not be passed over." This is the way with every channel of God's life. The beginning is small, but there is marvellous growth concealed in that beginning. It is not by lingering at the gate of the sanctuary that we learn most of the depth and breadth of the river of life. Far out in the distance where it struggles with the sands of the desert we find its greatest volume. Not amid the pleasures of Christian fellowship do the rivers of living water flow most freely through the believer, but among the thirsty multitudes that wander far from God. We cannot exhaust our service by much serving, nor our resources by much giving; the river of life widens and deepens as it rolls. It is for the church of

Christ to-day to realise the vision that Ezekiel saw, to become channels in every land for the river of life, until every barren place shall have been watered, and the mighty stream rolls back its tide of blessing to the throne of God.

The True Character of Sabbath-Breaking. No. 3.

THE second commandment reads thus:—

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments."

This commandment not only forbids the worship of any false god, as the first commandment also does, but in addition, this commandment forbids the offering of worship to even the true God, in a false way. How then does the Sabbath-breaker make himself guilty of breaking this commandment at the same time? The commandment forbids the making of "any graven image or the likeness of anything that is in heaven above," etc.

Now the *Divine Sabbath* commandment is the great original given by God Himself, and indelibly graven with His own finger upon the tablets of stone, but that law of which the Sabbath is a part, and which God spoke with terrible majesty from Sinai's flaming mount, is the great original law, by which God governs all His creatures throughout the universe, and this glorious original is in the heavens. The psalmist declares, "For ever, O Lord, Thy Word is settled in heaven." And referring to the obedience which is rendered to that law by the angels of God, he says again "Bless the Lord, ye His angels that excel in strength, that do His commandments, hearkening unto the voice of His Word."

Now as it is clear that the original Sabbath commandment given by God is in the heavens, it at once becomes equally clear, that any other Sabbath command which differs ever so little from the great original is a "graven image," or the likeness of something "that is in heaven above." And beside this, the very fact of the making of another commandment than the one given by the one true God, plainly evidences that those who thus make the rival commandment cannot feel satisfied with the original command, nor its Author, and by this means is made manifest the love of some other god than the true God; for "this is the love of God, that we keep His commandments, and His commandments are not grievous"—that is to the man who loves Him. But the fourth is evidently very grievous to thousands who find fault with it,

and substitute another commandment of human origin, and in that grievousness which so many find in rendering cheerful obedience to the fourth commandment, there is displayed a lack of that genuine love for God which manifests itself by a ready obedience to all His requirements. And as the Christian world to-day has accepted a graven image of the fourth commandment—graven first by the finger of Antichrist, and since by the erring fingers of the law-makers of many nations, with the result that now millions bow down themselves to it, and serve it, surely anyone can see here that the willing breach of the original fourth commandment involves also the breach of the second.

The third commandment says, "Thou shalt not take the name of 'the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.'"

Now the title, or name, belonging to God, which is referred to in the Scriptures with the greatest significance, is that of "The Creator." A multitude of noble passages of Scripture might be marshalled to show the tremendous importance that the Word of God attaches to His office and work as the Creator, and yet the Sabbath commandment was given to men to enable them to keep in mind that glorious power which was displayed in creating the universe. Ezekiel refers to this significant truth concerning the fourth commandment in these words: "And hallow My Sabbaths, and they shall be a sign between Me and you, that ye may know that I am the Lord your God."

True Sabbath-keeping teaches men more truth about the Great Creator than the observance of any other day can possibly do, for by reminding men of the reasons given for the observance of the Sabbath day, their minds are thereby directed to that Creative Power which formed all things in the beginning, and which still upholds the things then created—which is also the very same Power that cleanses the soul of man from sin, and creates him a new creature in Christ Jesus, when he exercises true faith. Ezekiel refers to this truth also in these words: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

Is it not clear then, that knowingly to transgress and trample under foot the fourth commandment, as it was given to men by the great Creator—while at the same time taking His name upon one's lips as their Father and God—is, in spite of all one's professions, simply taking the name of the Lord our God in vain, and thus by breaking the fourth commandment breaking the third also.

ALEXANDER RITCHIE.

THE Bible has always been what it is, and all its books are crying to its critics, "Do thyself no harm: for we are all here."—*Dr. C. E. Jefferson.*

My Prayer.

As raindrop sinks into the soundless sea,
So seeks my soul, O Lord, to sink in Thee.
In Thee alone my sweetest bliss I find,
In Thee alone can rest both heart and mind.

As fields are covered by the falling snow,
Enfold me, Lord, that naught of self may show.
O'ercome the flesh by strength of grace divine,
My every thought to Thine own thought incline.

As fire doth melt and base alloy reveals,
Burn Thou away all sin which self conceals.
Let furnace flame and heat Thy gold refine,
That with Thy glory, Lord, my life shall shine.

As earth responds when rain and sunshine fall,
So may my heart yield fruitage at Thy call.
Thy vineyard waits its only Lord to greet,
To pour its treasures at Thy pierced feet.

As flows the flood, resistless, o'er the plains,
O'erflow the life till none of sin remains.
The depths of Thine eternal love invite
The hiding of my soul from error's blight.

Thus, lost in Thee, so safe am I from harm;
No strife, no fear; all peace, unruffled calm.
Thy love, O Lord, my refuge sure shall be,
Where, lost in love, I find myself in Thee.

—*Rev. Ernest G. Wallesey Wesley.*

Holy and Without Blame.

THOSE whose business makes it necessary for them to come into contact with worldly men should stand constantly on guard, keeping strict watch over themselves, and praying always, lest the enemy take them unawares. To those of His followers who are of necessity compelled to deal with worldlings, God gives grace according to their need. If they stand ever on guard, special wisdom will be given them when they are obliged to be in the company of those who do not respect the Lord Jesus Christ. Their every transaction is to reveal the fact that they are Christians. They are to be kind and courteous in all that they say and do, showing that they are under the control and discipline of God, that they are serving the Lord Jesus Christ. The followers of Christ are to be separate from the world in principles and interests; but they are not to isolate themselves from the world. "As Thou hast sent Me into the world," Christ said, "even so have I also sent them into the world." And He said again, "Ye are the light of the world." We are not to withdraw ourselves from the world in order to escape persecution. We are to abide among men, that the savour of divine love may be as salt to preserve the world from corruption.

Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessings flow. Were those who serve God removed from among men, this earth would be left to desolation and destruction. Though the wicked know it not, they owe even the blessings of this life to the presence in this world of God's people, whom they despise and oppress. But if Christians are such in

name only, they are as salt that has lost its savour. They are no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers.

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a sceptical world. We cannot give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience: there is no power to help, no connection with heaven, no savour of Christ in the life. Unless the Holy Spirit can use us as agents through whom to communicate to the world the truth as it is in Jesus, we are as salt that has lost its savour. By our lack of the grace of Christ we testify to the world that the truth which we claim to believe has no sanctifying power, and thus, so far as our influence goes, we make of no effect the Word of God.

MRS. E. G. WHITE.

Questions & Bible Answers

Forbidden Foods.

"Will you explain in the Bible Question Column whether it is wrong to eat meats forbidden in the Old Testament, considering what Paul says in Rom. xiv. 14; 1 Cor. x. 25; also 1 Tim. iv. 4? I am not clear on the subject."

If you will read carefully the fourteenth chapter of Paul's Epistle to the Romans, you will see that this question cannot be answered by a plain Yes or No. Sometimes it is wrong to eat a certain food, and at another time it may not be wrong. For some persons it may be wrong, and for others right. "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean." Verse 14.

There is one thing which Paul makes emphatically plain, and that is, that even when we make up our minds that a certain food is wrong for us, we are not to conclude that it is wrong for other people. "Let not him which eateth not judge him that eateth." Verse 8.

In this matter every one must decide for himself, and any man who presumes to condemn the course taken by another is transgressing the bounds of Christian liberty, and committing thereby a far greater wrong than the one he denounces. He should first take the beam out of his own eye before attempting to remove a mote from the eye of his neighbour.

But there is another side to this. Suppose a Christian has not comprehended the liberty of the Gospel, and becomes troubled in his mind because you, in the exercise of your Christian liberty, are eating food that he regards as forbidden. Perhaps he is in danger of losing the spirit of the Gospel on account of his feelings toward you. What shall you do? He is likely to go farther astray over the matter than you would be doing even if you were actually transgressing. Will you say, "I cannot hold myself responsible for his foolishness. If he gets upset over my doings, he must be upset?" No. "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." "Let not him that eateth despise him that eateth not." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

So we see that each must decide the matter of forbidden meats for himself. Whatever your decision be, it affects only yourself. But if any brother is made weak, or stumbles, because of your course you must take kindly, generous account of his scruples and regulate your course accordingly. In this matter, neither self-indulgence nor self-denial are to be compared with love. "For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost."

In arriving at a decision for yourself, it would be only reasonable to ask what object God had in forbidding certain meats to His people anciently. We learn on investigation that the class of animals prohibited is made up of scavengers, carrion-eaters, and creatures particularly subject to disease. In view of this, prudence would suggest that the God who made both us and the forbidden animals knew what was best for man and forbade nothing that would do him good. From a physiological standpoint, it is much better to leave alone the animals forbidden to the Jews. The pig is a notable instance of an animal altogether unfit for human food, and the conditions under which he is usually bred for the market accentuate manifold the evils peculiar to his constitution.

All the problems connected with the discrimination between clean and unclean animals, as regarded from a physiological standpoint, are avoided when we direct our steps back to the original plan of God. To Adam was given a diet free from flesh food, consisting of fruits, grains and nuts. If to these we add vegetables, we are provided with a diet which is generally obtainable, and superior in many important respects to a diet consisting partly of flesh food.

The nearer we get to God's original plan, the better it must be for us in every way, but since God has permitted meat to be eaten, no one dare

pronounce it wrong to do so. For sound reasons certain flesh foods were prohibited, not merely to the Jews but in the earliest times. Anyone placing ordinary confidence in God's judgment would naturally respect His division between fit and unfit foods, but here again no one may say that others are doing wrong in eating any particular flesh. God sets before us the best and has uttered His warning against the worst. Then He leaves us free to choose.

If we follow the path marked out for us in God's Word, we shall all be seeking the highest and best, but everyone will refrain from judging those who differ from himself. Thus true principles will prevail, for God Himself will be our Guide, and at the same time brotherly love will secure union. One of the tendencies of reformers and pioneers is to become exalted above others in their own esteem, but the principles of the Gospel make pioneers who are humble and loving, and keep so. Such people God can and will lead into every right way, and through such men and women He can lead, not merely a few, but multitudes to whom the truth, spoken in love, has made the way of the Lord attractive.

The Falling Away.

ORIGEN, whose testimony on Sabbath observance we produced last week, was the last of the ante-Nicene Fathers to touch upon the subject. He himself died in 253 while a violent persecution was raging against the church. The next sixty years brought varied experiences which did not contribute to purity in the church,—either as concerned government or doctrine. A number of influences were at work to corrupt both, and to narrow the chasm that separated Christian from pagan; until about the year 312 the Empire of Rome could be declared Christian without a murmur of resistance from the most pagan of provinces. We shall notice a few of these corrupting influences that began, some to exist, some to ripen, during the last half of the third century, after a brief study of

The Platonisation of the Church.

Toward the latter part of the second century of our era there arose in Alexandria what became known as the "eclectic philosophy." The eclectic teachers selected from many systems of thought those truths which seemed to them most patent, though rather basing all upon the philosophy of Plato. This process of selection, of course, included some principles common to Christianity; hence eclecticism

"was adopted by such of the learned at Alexandria, as wished to be accounted Christians, and yet to retain the name, the garb, and the rank of philosophers. In particular, all those who in this century presided in the schools of the Christians at Alexandria (Athenagoras, Pantænus,

and Clemens Alexandrinus), are said to have approved of it. These men were persuaded that true philosophy, the great and most salutary gift of God, lay in scattered fragments among all sects of philosophers; and therefore that it was the duty of every wise man, and especially of a Christian teacher, to collect those fragments from all quarters, and to use them for the defence of religion and the confutation of impiety."—*Mosheim*.

But an alliance of truth with error upon any condition whatsoever must work ruin to the followers of truth; and the eclectic philosophy only led its Christian teachers into an acceptance of Neoplatonism, a school of thought also founded in Alexandria at the close of the second century. Ammonius Saccæus, its founder, "undertook to bring together all systems of philosophy and religion; or in other words, to teach a philosophy by which all philosophers, and men of all religions, the Christians not excepted, might unite together and have fellowship."—*Mosheim*. For whereas the eclectics believed every school of thought and religion to hold some truth along with error, and so by selection endeavoured to bring together into one system whatever of truth could be found scattered about, the Neoplatonists "held that all sects professed one and the same system of truth, with *only some difference in the mode of stating it*, and some minute difference in their conceptions; so that by means of suitable explanations, they might with little difference be brought into one body."—*Ibid*.

In other words, Christianity, in reality, was conceived to be identical with all the vague, pantheistic and metaphysical philosophies of the East, and with the coarse and polytheistic religions of Europe, the only difference being in the mere technical statement of principles. The teachings of Plato, as its name suggests, were the basis of the new philosophy, as in that of the eclectics.

But for one man—Origen—it is possible that Neoplatonism would not have so utterly coloured Christianity as it did. Origen's was a restless, inquiring, revolutionary sort of mind, tireless in the search for some new and obscure meaning in accepted beliefs. The result was that it led its owner to "involve in philosophic obscurity many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Saviour not a few things, of which not a word can be found in the holy Scriptures. It [Neoplatonism] also produced that gloomy set of men called *mystics*; whose system, if divested of its Platonic notions respecting the origin and nature of the soul, would be a lifeless and senseless corpse. It laid a foundation, too, for that *indolent mode of life*, which was afterward adopted by many, and particularly by numerous tribes of monks; and it recommended to Christians various *foolish and useless rites*, suited only to nourish superstition, no small part of which we see religiously observed by many even to the present

day. And finally, it alienated the minds of many in the following centuries, from Christianity itself, and produced a *heterogenous species of religion*, consisting of Christian and Platonic principles combined."—*Ibid.*

Other corruptions besides those mentioned in the preceding paragraph by Mosheim, were brought into the church directly as the result of Origen's attempt to accommodate the Christian religion to the new Platonic philosophy. By the same means, too, many impurities that had been introduced into the early, even the apostolic, church became confirmed and established, hereafter to appear as characteristic of the fully developed "man of sin" of 2 Thess. ii. 3.

From the above it will be easily understood that the tendency of the teaching introduced by Origen and his Neoplatonist contemporaries was to cut and trim the Christian faith so as to conform it as far as possible with the pagan and philosophic ideas of the world about them. This tendency, gathering momentum as it went, had, by the beginning of the following century, so far altered the church as to fulfil the philosophic conceptions of the founder of Neoplatonism—that there was no material difference between Christianity and other systems of thought and religion. For a casual observer would have found difficulty in distinguishing between the highly elaborated services of the church and the more distinctly pagan worship of the heathen.

As a consequence of this "falling away" from its early ideals and purity, Christianity, sixty years after the death of Origen, was accepted without hesitation by the Emperor Constantine as the religion of Rome, and during the course of the next few generations gradually acknowledged as such by every part of the Empire.

Our next study will deal with some of the more important innovations introduced or confirmed by Neoplatonism.

T. C. O.

A Test.

THE contest between good and evil largely resolves itself into a conflict of testimony. The adversary, Satan, brings many charges against God, and the great mass of mankind has adopted these charges. By a master-stroke of cunning the adversary has succeeded in getting many of his own friends into the ranks of God's witnesses, and these, while professing to be for God, are really defaming Him and repeating the calumnies of His adversary.

This campaign of slander and misrepresentation must be met by the testimony of those who know God. Every one who can and does bear witness that the Lord is good, that His service is pleasant,

that His yoke is easy, that He is true to His promises and that His ways are worthy of Infinite Love, is helping to expose the lies uttered by Satan and his followers.

By the testimony men are giving we may know on whose side they are. If they are praising God with heart and voice, and give evidence that they possess the charity that thinketh no evil, they are God's servants, and when His cause triumphs they will enter into His joy. If they are murmuring and complaining, even though they profess to serve God, you may know them for the adherents of the great Accuser.

Marah.

WHO kneel by "Marah" from desert burning
Foot-sore and weary, at even's gloom,
And find no freshness for parched lips yearning,
But bitter waters and dark'ning doom—
May find Jehovah, by quaint revealing,
And even there, by divine behest,
Find gracious helping and holy healing—
Find life and sweetness, delight and rest.

For "Marah's" waters made sweet are sweetest,
As hearts are purest by love made pure,
The soul, complete by His grace, completest,
Salvation surest, by Christ made sure.
At sheltered "Marah" God speaks to prove us,
And every promise doth power attest;
Still find we there, for our God doth love us,
His life and sweetness, delight and rest.

And fast by "Marah," the dew-pearls glisten
Where Elim's palm-trees in beauty spread,
Beside whose fountains the children listen
To Syrian song-birds high overhead.
The heavenly "Elim" is close beside us,
And some day soon of its peace possesset,
We, safe in celestial calm, shall hide us,
'Mid life and sweetness, delight and rest.

LLEWELLYN A. MORRISON.

AFTER such an expression as we find in Col. i. 2, "Strengthened with all might according to His glorious power," we might expect to read, "Unto the working of some miracle" or, "To the accomplishing of some great work;" but it is, "Unto all patience and longsuffering with joyfulness."—*F. S. Arnot.*

"PLEASURE is very seldom found where it is sought. Our brightest blazes of gladness are commonly kindled by unexpected sparks. The flowers which scatter their odours from time to time in the path of life grow up without culture, from seeds scattered by chance."

"IF you get metal up to a certain heat many times, it is harder to heat afterwards. You cannot readily melt cast iron, and so it is with people who have been stirred up by religious excitement. If it does not lead to real conversion, they will be worse than they were before."



The Child Jesus.

JESUS once was a little child,
A little child like me;
And He was pure and meek and mild
As a little child should be.
He played as little children play,
The pleasant games of youth,
But He never got vexed if the game went wrong,
And He always spoke the truth.

Jesus once was a little child.
And He grew as children do,
While His mother taught Him lovingly
To be gentle, kind, and true.
Over the fields of Nazareth
With playmates He would roam,
But He never would fret or scold or pout
When His mother called Him home.

—Selected.

The Popocatapetls.

TWO kittens! I thought Mrs. Bruce was to let you choose one.”
“Yes, mamma,” said Philip, “but we didn’t know which to choose, and Mrs. Bruce put them all on the floor, and we called them to see which would come, and every time we called these two came running to us.”

“Just the same two, mamma,” chimed in Bessie; “and can’t we keep them? Please, mamma.”

Who could resist such eager little faces?—not Mamma Dale. “They are very pretty,” she said, smiling. “How can you tell them apart?”

The children lifted the kitten’s heads, showing a white spot in the fur on each little neck. “Breast-pins,” cried big sister Edith, “and Bessie’s has the larger! What shall you call them?”

“I’m going to call mine Popocatapetl,” said Philip, who was studying geography.

“What?” laughed mamma and Edith together.

“I want to call mine Poppytoppykettle, too,” cried Bessie.

“You might name them both Popocatapetl,” said Edith, still laughing, “and call one by the first end, Popo, and the other by the last, Petl.”

“And Pop and Pet for short,” added mamma.

Thus adopted Pop and Pet became favoured members of the household. They developed all the playful and amusing ways common to kittens, and, according to the Dale family, a great many

uncommon ones, also. Even papa Dale, on whose knees they sat while he read his evening paper, declared that they never made a mistake, Pop always taking the right knee, and Pet the left. Wonderful kittens were they.

It was when the Popocatapetls had grown to be of good size that Philip and Bessie came in one day with a jet-black kitten, very glossy, very small, and very pretty.

“Children!”

“He was all lost, mamma,” cried Bess, breathless with excitement.

“And he followed us all the way from school!” added Philip.

“Is he to be a Popocatapetl too?” asked Edith, mischievously. “You can call him by the middle of the name, you know, and make it Cata.”

“May we keep it, mamma?”

Mamma was doubtful, but when papa came home, he was positive.

“This is too much, children,” he said.

“You cannot have three cats; you must give one of them away.”

“Oh, papa, course we can’t spare Pop or Pet, and Cata is so cunning! Oh, look at him swinging on the chair!”

“You hear what I say?” interrupted papa. “You can keep whichever two you choose, but the third you must give away in the morning.”

Philip and Bessie retreated to the broad window-seat in the hall. The mournful little voices now and then reached the sitting-room, where the older ones sat reading, although all seemed uncomfortable, because the little ones were unhappy.

Suddenly Edith put down her book and left the room. A few minutes later a peal of childish laughter rang out.

“What a way Edith has with the children!” said Mr. Dale, looking relieved as the laugh rang out again.

“She is a dear girl,” said Mrs. Dale. “I wonder what they are laughing at.”

Now it so happened that the next day was Mr. Dale’s birthday, and when he came down in the morning he found upon his chair a covered basket. To its handle was tied a card:—

"For dear papa. With love from Philip and Bessie. Many happy returns!"

"Mew!" came faintly from within the basket. Then the cover stirred, and up perked Cata's little black face!

Papa set Cata on his shoulder, and laughed till the tears came.

"Come here, you little rogues!" he called to the children, peeping in at the door. "A man can't refuse his own birthday present!"

So the three Popocatapetls stayed with the Dales, and "were happy."—*Child's Hour.*

"God Is Love."

I KNOW a little boy who likes to print these words almost every day. Why do you suppose he likes them so much?

There are some people in the world who think of God only as a great and cruel King and Judge, who will punish them for all the wrong things they do.

But the Bible tells us in 1 John iv. 8 that "God is love," and if God is love, He loves us, and if He loves us, we ought to love Him, too.

We love our papas and mamas. But what makes us love them?—Why, because they love us so much we can't help it. They loved us before we were old enough to love them.

We love God because He loved us first. Not just for a little while did He love us, and then forget all about us. He just keeps on loving us all the time—even when we are naughty, only it makes Him so sad when we forget how much He loves us, and do wrong.

All day long God tells us that He loves us. Do you know how?—He made the dear little birds that sing to us so sweetly, and all the green trees—the fruit trees and the shade trees—He makes the beautiful flowers and the fresh, green grass grow. He made the rolling hills and the grand old mountains, the soft blue sky, and the white, fleecy clouds.

All these things God made for us to enjoy, so that we would be happy because He loves us.

Then He gives us a home and kind parents and friends, and food to eat, and clothes to wear. He cares for us every day and gives us health and strength, and He has promised never to leave us or forsake us. He will send His Holy Spirit to stay with us if we will let it, and not grieve it away.

Little-boat-of-silvery-light,
Who-has-made-you-shine-so-bright?
"Twas-our-Father."

Little-bird-with-golden-wing,
Who-has-taught-you-how-to-sing?
"Twas-our-Father."

Little-blossom-sweet-and-rare,
Who-has-made-you-bloom-so-fair?
"Twas-our-Father."

Little-streamlet-in-the-dell,
Who-has-made-you-can-you-tell?
"Twas-our-Father."

Little-girl-with-face-so-bright,
Who-has-made-your-heart-so-light?
"Twas-our-Father."

All: 'Twas-our-Father; God-above
He-has-made-us; He-is-love.

These things all tell God's love to us, and, best of all, He has promised to take us, if we are faithful, to that glorious city whose gates are of shining pearl, where we can walk the beautiful golden streets with bright crowns of victory upon our heads, and harps of gold in our hands. Then we can dwell with Jesus for ever and ever.

Shall we not love God more? He loves us so much that He gave His only-begotten Son to die to save us, and all He asks of us is that we give ourselves wholly to Him. If we have not done so, let us do it now, this very hour.—*Our Little Friend.*

NOTES & COMMENTS

THE Liverpool railway companies arranged last Bank Holiday that all intoxicated persons should be put into separate compartments, in order to prevent annoyance to sober passengers. The result was that no drunkards turned up, possibly because they were shamed into sobriety by the new regulation.

THE growing disbelief in God's revelation does not bring with it an increased freedom from superstition. A writer in the *Hibbert Journal* points out that the spread of materialistic views does not prevent a "remarkable revival of the 'occult' in our time. It is idle, it is simply not true, to say that this dabbling in the black arts is confined to those few queer people whom we shall always have with us and that it is without significance. One has only to walk up and down a street in the busier part of any of our cities to see what a trade must be going on in the unseen and the diabolical."

True faith is not superstition. It saves from superstition. The Gospel produces sound minds, able to discern the value of human philosophies and of science falsely so-called. Any teaching which displaces the Gospel by the thoughts of men, leaves the mind subject to all the vagaries of human intelligence and takes away from it the one true safe-guard against debasing superstition. Many who have no regard for God's statements in His Word are listening with deep respect to the teachings of Spiritualism.

IN the United States the amount of corruption in high places is appalling. The press of the country is raising a loud cry against "graft," the name given to the dishonest acquisition of funds by those whose office or position enables them to enrich themselves. Fresh revelations are continually coming to light showing the wide-spread extent of the corruption. A New York lawyer recently said: "Of pretenders, deceivers of the public, grafters, the most skilful and dangerous are found in the ranks of educated men and educated women. Men and women of high social, financial and political standpoint have established for themselves a code of conduct at variance with the good, old-fashioned, somewhat obsolete, Ten Commandments."

He went on to say that the evil is not due to modern business conditions, but to the personal character of the individuals concerned, both of those who commit the evil and of those who regard the wrong with indifference or even admiration.

President Roosevelt sees that "graft" is a natural outgrowth of the modern business spirit. "Every man of great wealth who runs his business with a cynical contempt for those prohibitions of the law which, by hired cunning, he can escape or evade, is a menace to the community." He lays equal blame upon those members of the legal profession who "make it their task to work out bold and ingenious schemes by which their wealthy clients, individual or corporate, can evade the laws."

In another speech the President deplored the growing worship of wealth for its own sake. He said: "The chief harm done by the men of swollen fortune to the community is not the harm that the demagogue is apt to depict as springing from their actions, but the fact that their success sets up a false standard, and so serves as a bad example for the rest of us. If we did not ourselves attach an exaggerated importance to the rich man who is distinguished only by his riches, this rich man would have a most insignificant influence over us."

We are certainly approaching the time spoken of by the prophet Micah: "The good man is perished out of the earth; and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous desire; so they wrap it up. The best of them is as a brier: the most upright is sharper than a thorn hedge." Micah vii. 1-7.

A FEW octogenarians who think that too much is being said about the worthlessness of men who have passed the age of forty, are announcing a meeting in London next October at which a dozen vigorous workers, whose ages range from eighty to ninety years, will expatiate on the possibility of possessing youthful energy at that advanced period of life. It is noteworthy that all the speakers will be vegetarians. The convener of the meeting said to a reporter: "I don't believe in that ridiculous saying, 'a short life and a merry one.' I believe in 'a long life and a merry one.' I have reached the age of eighty, and I know nothing of rheumatism, indigestion, headaches, or of any ailments whatever. In fact, I don't even need spectacles. Yet when I was a child they used to fear at home that I wouldn't live. Previous to my becoming a vegetarian my health wasn't at all good. I was troubled with severe headaches. The headaches left me soon after I changed my diet, and I haven't had them for twenty-four years."

BISHOP WORDSWORTH in a recent letter to his diocese, utters a timely warning against the misuse of the means intrusted by God to men. "As regards money, not one of us is sufficiently careful of it as a trust from God. Most waste it, sometimes by hoarding it, more often by mispending it, and many are proud of their extravagance. Men and women run lightly into debt and tempt others into it. In some villages there is scarcely a family which is not in debt; and to be in debt encourages dishonesty and lessens generally the sense of honour. Even educated men take or give bribes, and call them 'commissions'; others take what is not theirs, and call it a 'perquisite.' Again, the sin of betting and gambling and generally of speculation is one which particularly affects the young of our generation; and those who give way to it are drawn on into other sins, often without seeming to be able to help themselves. Like the other evil passions of impurity and intemperance, the reckless pursuit of money ends very frequently in suicide. . . . Unfortunately, public opinion too often treats such suicide almost as a brave act, or as a natural way of escape from a difficult position."

"A SKILLED physician investigated the effect of smoking on thirty-eight boys between the ages of nine and fifteen who were addicted to the habit. Twenty-seven showed distinct symptoms of nicotine poisoning. In twenty-two there were serious disorders of the circulation, indigestion, dullness of intellect, and a marked appetite for strong drink. In three there was heart affection; in eight, decided deterioration of the blood; in twelve, frequent bleeding of the nose; ten had disturbed sleep; and four, ulceration of the mouth."

How the Dog Was Saved.

A LADY who was lurching on a railroad train with a little boy and dog, suddenly discovered that her little boy was offering a bit of pickle to the dog that was sharing his meal with him. In great alarm and in tones which revealed deep solicitude for the dog, the lady exclaimed, "Stop, Tommy. Don't feed that pickle to the dog. It will make him sick. Eat it yourself."—*Selected.*

A MAN is in duty bound to work for his living, if his circumstances demand it; and if not, then he is bound to work for the good of the public.—*President Roosevelt.*



A Wholesome Medicine.

A WHOLESOME medicine is Cheer,
And Hope a tonic strong;
He conquers all who conquers fear,
And shall his days prolong.

A happy heart, a cheerful lip,
Contagious health bestow
As honey-bees their sweetness sip
From fragrant flowers that blow.

Let cheerful thoughts prevail among
The sons of men alway,
And sighs shall change to Love's sweet song,
And night to golden day.

—Selected.

Overeating.

MANY people who discard flesh-meats and other gross and injurious articles think that because their food is simple and wholesome they may indulge appetite without restraint, and so eat to excess, and sometimes to gluttony. This is an error. The digestive organs should not be burdened with a quantity or quality of food which it will tax the system to appropriate.

Custom has decreed that food shall be placed upon the table in courses. Not knowing what is coming next, one may eat a sufficiency of food which, perhaps, is not the best suited to him. When the last course is brought on, he often ventures to overstep the bounds, and take the tempting dessert, which, however, proves anything but good for him.

Sometimes the result of overeating is felt at once. In other cases there is no sensation of pain; but the digestive organs lose their vital force, and the foundation of physical strength is undermined.

The surplus food burdens the liver, and produces morbid, feverish conditions. It calls an undue amount of blood to the stomach, causing the limbs and extremities to chill quickly. It lays a heavy tax on the digestive organs, and when these organs have accomplished their task, there is a feeling of faintness or languor. Some who are continually overeating call this all-gone feeling hunger; but it is caused by the overworked condition of the digestive organs. At times there is numbness of the brain, with disinclination to mental or physical effort.

These unpleasant symptoms are felt because nature has accomplished her work at an unnecessary outlay of vital force, and is thoroughly exhausted. The stomach is saying, "Give me rest."

But with many the faintness is interpreted as a demand for more food; so instead of giving the stomach rest, a double burden is placed upon it. As a consequence the digestive organs are often worn out when they should be capable of doing good work.

MRS. E. G. WHITE.

The Whole Man to the Task.

If you have to drive yourself to your task, if you have to drag yourself to your work every morning because of exhausted vitality, if you feel fagged or worn out, if there is no elasticity in your step or movements, your work will partake of your weakness.

Make it a rule to go to your work every morning fresh and vigorous. You cannot afford to take hold of the task upon which your life's success rests with the tips of your fingers. You cannot afford to bring only a fraction of yourself to your work. You want to go to it a whole man, fresh, strong, and vigorous, so that it will be spontaneous, not forced; buoyant, not heavy. You want to go to your work with creative energy and originality—possessed of a strong, powerful individuality. If you go to it with jaded faculties and a sense of lassitude, after a night's dissipation or loss of sleep, it will inevitably suffer. Everything you do will bear the impress of weakness, and there is no success or satisfaction in weakness.

This is just where a great many people fail—in not bringing all of themselves to their task. What would you think of trying to win the prizes in a number of athletic contests by entering half fed, tired out, exhausted from overwork, and without preparation? You would say, "There is no chance for me to win under such conditions." How can you expect to win in your great life contest, when you are in competition with giants, if your nerve cells are exhausted, poisoned with nicotine and soaked in alcohol, or impaired by any kind of dissipation?

A poorer horse with a better trainer will beat a better horse half-fed and half-cared for. One talent kept in prime condition will beat ten talents demoralised by vicious or careless living. If there is no iron in your blood, no reserve in your constitution, you will go down in the first battle.

—Success.

MANY a poor child has been beaten for being cross or disobedient when the parents ought to have been whipped for stuffing the child with rich and unwholesome food.—E. W. Conable.

MORE people are engaged in the raising of children than in any other pursuit, and yet there is not so much time given to preparation for such as is given to the raising of chickens.—Prof. Earl Barnes.



Under the Eye of the Lord.

WHEN you think, when you speak, when you read, when you write;
When you walk, when you talk, when you seek for delight;
To be kept from all wrong when at home or abroad,
Live always as under the eye of the Lord.

Whatever you think, never think what you feel
You would blush in the presence of God to reveal.
Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you write, though with haste or with heed,
Write nothing you would not like Jesus to read.
Whatever you sing in the midst of your glees,
Sing nothing that His listening ear could displease.

Wherever you go, never go where you fear
Lest the great God should ask you, "How camest thou here?"

Turn away from each pleasure you'd shrink from pursuing,
If God should look down, and say, "What are you doing?"

To be kept from all wrong both at home and abroad,
Live always as under the eye of the Lord. —Selected.

The Prize Jack-Knife.

In his book, "On the Indian Trail," Mr. Egerton Young gives a graphic description of his life among the Cree Indians of the far Northwest of America. To induce the Indian boys to sing, he tried this plan:—

Knowing the boys love pocket-knives, he says, I went to one of my boxes, and, taking out six very good ones, I stood among the crowd and said:—

"Boys, listen to me. I am going to give these six knives to the six boys who will sing the best. And look! While five of them are good two-bladed knives, one of them is a splendid four-bladed one! Now I am going to give this best one to the boy who will sing the best of all!"

Great indeed, was the excitement among the Indian lads. Nearly every boy in the audience rushed to the front, and the trial began. Indians in their wild state have no music worth preserving, and so in all our missions our hymns and songs are translated, and the tunes of civilisation are used. The teacher seated herself at the little organ and the testing began. They sang such

hymns as "Rock of Ages," "Come, Thou Fount of Every Blessing," "Just as I am," "Jesus, My All, to Heaven Has Gone," and many others.

The inferior singers were weeded out very rapidly, and sent back to their seats. When the number was reduced to about ten, the work of selection proceeded more slowly; but eventually the number was reduced to six.

The question now was which of these six was to receive the four-bladed knife. This was not easy to settle. The members of the committee differed very decidedly; so one boy after another was tried, over and over again, and still no unanimous decision could be reached.

While the committee was discussing the matter, five of the boys, seeing our perplexity, took the matter out of our hands and settled it in a way that surprised and delighted us all. These five were fine specimens of Indian lads; they were lithe and strong, and full of life and fun.

The sixth boy, Jimmie Jakoos, was a cripple, having one leg which was very much shorter than the other, the result being that he had to use crutches. These five had moved over to one side, and were observed to be excitedly engaged in conversation.

After their brief discussion, one of them sprang up, and looking at me, asked: "Missionary, may I say something?"

"Certainly you may," I replied.

"Well, missionary," he answered, "we five boys have been talking it over, and this is what we think about it. You see we are well and strong. We can chase the rabbit and partridge, and other game; and then, when winter comes, we can skate on the rivers and lake; but Jimmie is lame—he has a bad leg. He cannot run in the woods; he cannot go skating on the ice.

"But Jimmie is a good hand at making bows and arrows, and paddles, and other things, and a fine knife would be just the thing for him. And so as he is a cripple, we shall be very glad if you will give the best knife to Jimmie."

I could but think of the past, of the cruelty and

intense selfishness of those dark days when, among both the young and old, everyone was for himself, and the unfortunate and feeble were neglected and despised. Among the heathen Indian tribes the rule has always been that the sickly or deformed are treated harshly and cruelly, just as a lame or weak animal is despised and illused. But the Gospel had done its work among these Cree boys. Now, thanks to the blessed influences of Christianity, they were learning this Christlike spirit, and would spontaneously act in this brotherly way. —*Sunday-School Visitor.*

The Sunbeam in the Home.

THERE is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom. This is something to remember when one is upset and inclined to brood upon the dark and morose. Gloom and clouds do not make people happy, and if you want to be happy yourself you must offer happiness to others. The sunbeam in the house is the very best part of it. Be that sunshine. Extract all the happiness and enjoyment you can from life, and you will shed it abroad again. You will have your troubles, of course, even sunbeams flicker occasionally, but the sun will shine more brightly afterward.—*Selected.*

Impedimenta We Meet With.

THE use of the word "impedimenta" in designating the traveller's luggage is very significant. The term really means hindrances, and especially those that hinder the feet. The hastening traveller often finds his progress stayed indeed by hindering boxes and bags, because of delays in transportation that make him wait when he wishes above all things to speed on.

The literal traveller is not the only one thus hindered. The pilgrim along the daily life-path often finds himself encumbered and impeded. Possessions are to be desired and to be valued, but when they multiply till they overflow all reasonable space, when the things cease to be treasures because there is no place for them, then they become impedimenta. They are hindrances to be removed with resolute hand.

One peculiar snare of womankind is the tendency to keep things. It is not necessarily for sake of hoarding that one refuses or forgets to part with her accumulations, but because of the instinctive reluctance to throw away or to be rid of superfluous belongings. The old tradition that a thing kept for seven years turns up useful, is partly to blame for many a moth-eaten store in rag-bag and attic. "Maybe I shall want this some time," is the reflection that stays the destroying or the

distributing hand, and the "things" are put away again after each house-cleaning rummage.

Then, there are the papers that heap the library table and overflow through the house, to be piled up in closets and on shelves, waiting to be looked over and read again, and scrap-book pieces cut out from them.

The fancy that this will ever be done—any of it—is usually a delusion and a snare. It is as much as mortals can do to read once the papers that come to an ordinary household. Who will ever reread them? Some of the best and most inspiring of stirring prose and rhythmic verse float by in the drift of print, and the temptation is strong to island it for a while, in vain hope of going over it again. But the time does not come, and by-and-by the accumulation is appalling. It would seem often as if the feet were indeed hindered by such impedimenta. It is hard to make a path through.

What is the remedy for the keeping habit? How shall possessions be kept from becoming impedimenta? The only way is to clear up as we go. It takes a deal of determination to do this. The clothes and "pieces" that we may want sometime, but probably never shall, should be relinquished, and given away where they will do good, and while they may. There may truly be much sentiment in connection with what has outlived its usefulness, but the thing itself should not be allowed to become a disgrace to its associations. A grimy piece of bric-a-brac or an outworn bit of decoration may have been purchased with pleasure, and may have held its place with pleasant memories, but this only entitles it to that destruction which is honourable retirement, instead of being thrust into a corner to gather more dust and look more disreputable still.

As for the periodicals, we ought, every one of us, if possible, to keep a paper mission in active operation. There are hundreds of places to send reading-matter. We need to be very resolute with ourselves, and silence the suggestion that "another time" we will read them over. We know we won't, because we can't. Let us save at once those treasures too precious to let slip, and pass on the rest with promptitude and regularity. It is vandalism to destroy good papers. Thus our hindrances may become helps.—*Julia H. Johnston, in Christian Advocate.*

Wish and Work.

THE boy who's always wishing that this or that might be, But never tries his mettle, is the boy that's bound to see His plans all come to failure, His hopes end in defeat: For that's what comes when wishing and working fail to meet.

The boy who wishes this thing or that thing with a will That spurs him on to action, and keeps him trying still When effort meets with failure, will some day surely win; For he works out what he wishes, and that's where "luck" comes in.

The "luck" that I believe in is that which comes with work, And no one ever finds it who's content to wish and shirk; The men the world calls "lucky" will tell you, every one, That success comes not by wishing, but by hard work bravely done. —*Eben E. Reesford.*

Miscellaneous.

The Difference.

SOME murmur when the sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue.

And some with thankful love are filled
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

—Selected.

Traces of Sabbath Observance in India and the East.

THE priests who accompanied the second Portuguese expedition to India, in 1508, were astonished by what they found on the Malabar Coast. There were a hundred Christian churches hidden away in that southwestern corner of India. The Romish priests could not see why there should be Christians anywhere without permission of the pope.

"These churches," they said, "belong to the pope."

"Who is the pope?" was the reply, "we never heard of him."

They were Christians, they said, whatever the Portuguese and the pope might be, for their fathers in the faith came from Antioch, where the followers of Christ were first called Christians.

It is a simple matter to trace the path over which these Syrian believers arrived in India. The missionaries of apostolic days went eastward as well as westward. There were present at Pentecost, Jews and proselytes from Persia and Media, Arabia and Mesopotamia, and no doubt all the regions of the known East.

In those days Persia had a regular trade with the farther East. Ships ran from the Persian Gulf to Ceylon and the south India coast, bringing back pepper, spices, and precious stones. The Jews of the East were merchants from of old, and Persian Jews had formed trading settlements on the west coast of India. Along this trade route Christian missions must have found a pathway into India, just as in the West the Gospel first of all made its way among the Jewish colonies in Asia Minor and Greece.

A fourth century traveller found Christian churches in Ceylon and on the Malabar Coast, keeping up a distant connection with Persia. Then came the break-up of the Roman Empire in Europe, the rise of Mohammedanism in all Western Asia, and Europe was cut off from India for a thousand years.

When the Portuguese rediscovered India in the sixteenth century, these Syrian churches had no doubt degenerated much; but the comparative

purity of their faith shocked the Roman missionaries. The Indian Christians refused to adore images, as they said they were not idolaters. The Hindus all about them were bowing to idols. They rejected the pope, they knew nothing of other papal doctrines, and they kept the seventh-day Sabbath.

The priests of Rome at once began to scheme the ruin of these churches. They were backed in their efforts by the civil power of the Portuguese, who had established a capital at Goa, on the Malabar Coast. They made little headway at first, for, in 1545, the famous Catholic missionary, Xavier, wrote to the pope that "the Jewish wickedness spreads more and more."

The Sabbath was the distinguishing issue. The Indian Christians were accused of "Jewish wickedness," just as Seventh-day Adventists in Russia have been persecuted for "Jewish heresy," because they keep the Sabbath.

The inquisition was set up. Over fifty men and women were burned at the stake, and many were tortured and imprisoned. At last the inquisition broke the spirit of these churches, and they surrendered to Rome. When the Portuguese lost their power over all western India, many of the old Syrian churches broke off with Rome again. But the purity of their faith was ruined. In Goa the inquisition ran on. A physician named Dellon, who escaped from it in the seventeenth century, wrote an account of its methods. Among other things, he said that the examining inquisitor might say to the accused:—

"If thou hast observed the law of Moses, and assembled on the Sabbath day as thou sayest, and thy accusers have seen thee there, as appears to have been the case; to convince us of the sincerity of thy repentance, tells us who are thine accusers, and those who have been with thee at these assemblies."

This shows that the Sabbath was still troubling Rome in India. Over a hundred thousand of these Syrian Christians are still reported on the Malabar Coast. Evidently they have sadly degenerated, and represent little or no evangelical life to-day.

But the old issue is on again now, and all the world is to choose between the day of the sun and the Lord's own Sabbath, the sign of His power and the mark of loyalty to His throne. Through all these ancient lands where once men suffered for the commandments of God and the faith of Jesus, the last message of reform is to be carried, and we are to help do it.

W. A. SPICER.

NOTHING is denied to well-directed labour; nothing is to be obtained without it.—*Sir Joshua Reynolds.*

Diabolical Sea Monsters.

OF all the big game of the deep sea that have been taken by man, the cuttle-fishes are the most diabolical in shape and general appearance. I have handled and measured one that was thirty-eight feet in length, a weird, spider-like creature with two antennae-like arms thirty feet in length. Specimens of these animals have been caught seventy feet in length, the captors fighting them with an axe, cutting the arms which seized and held the boat.

Off the coasts of California and Alaska there is a deep-sea ally of this animal—a big, spider-like octopus that haunts the deep banks, preying upon the fishes most esteemed by fishermen. It is found off the Farralones on rocky bottom, and at times the fishermen haul in their lines thinking that they have fouled a stone or rock, so heavy is the weight; but when the surface is reached, long, livid arms shoot above the water, seize the boat, and the men are forced to fight with knives and hatchets the weird uncanny game that has a radial spread of thirty feet, its eight sucker-lined arms being fifteen feet in length and possessed of extraordinary power.

One specimen that was captured had a spread of about twenty feet, and gave the boatmen a hard battle to sever its flying arms. Nothing more diabolical can be conceived than this spider-like giant of the deep sea, living among the rocks six hundred to one thousand feet below the surface.

An individual of moderate size which I kept alive displayed the greatest pugnacity. The moment I approached, it would literally hurl itself at my arm, winding its long tentacles about it in a manner suggestive of what a large individual might do; indeed, Dr. A. S. Packard, a professor of zoology, says: "An Indian woman at Victoria, Vancouver Island, in 1877, was seized and drowned by an octopus, probably of this species, while bathing on the shore. Smaller specimens on coral reefs sometimes seize collectors or natives, and fastening to them with their relentless, suckering arms, tire and frighten to death the hapless victim."—*Metropolitan Magazine*.

WITH respect to that sore temptation of novel-reading, it is not the badness of a novel we should dread, but its overwrought interest. . . . Even the best romance becomes dangerous if by its excitement it renders the ordinary course of life uninteresting, and increases the morbid thirst for useless acquaintance with scenes in which we shall never be called upon to act.—*John Ruskin*.

IF nobody took calumny in and gave it lodging it would starve and die of itself.—*Archbishop Leighton*.

The Publishers' Column.

Holiday and Rest.

THE principal object in taking a holiday is rest. Rest, however, does not consist, as has been well said, in an entire absence of employment of every kind, especially of the mind. There is nothing more conducive to a successful holiday than a good book—not the light, trashy novel, but a deep, spiritual book that rests one's mind and makes one better and stronger for reading it. Below are mentioned a few of our books that make most helpful holiday reading, and are so cheap as to be within reach of all.

Thoughts from the Mount of Blessing,

by Mrs. E. G. White, is a selection of most beautiful lessons drawn from the Saviour's Sermon on the Mount. Every thought is indited by a clear view of the spirituality that underlies every word of the Master's teaching. The literary style is sweet and restful, and renders the book an admirable holiday companion. Price, 1/6.

Steps to Christ,

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SOME months ago Dr. Wenyon presented to the Free Church Congress some proposals for federating mission work, and avoiding the confusion caused in the heathen mind by differing representatives of Christianity. He suggests that all denominational names be dropped in the mission field, that Central Committees be formed in every field to control the work, that all sectarianism be eliminated from native training colleges, that one hymn-book and one form of worship be used in all mission churches, and that in great centres, the many small churches now existing should be combined into one large church.

A Committee was appointed to consider the proposals and this Committee has decided to arrange for an interdenominational deputation to visit China in order to study the subject on the spot.

Now there is no denying the fact that it is a great stumbling-block to the heathen that their Christian teachers differ amongst themselves. But how shall this source of weakness be removed? If the points of difference involve obedience to the Scriptures, no missionary has the right to sacrifice truth to expediency. There is only one way to reunion, and that is to re-trace the steps by which the church has wandered from its original unity. If missionaries will abandon every doctrine and every practice not found in the Word of God they can unite upon the solid platform of the Holy Scriptures.

But this is not the procedure suggested. What is proposed is a still further departure from the Word of God. Unity is to be secured by the adoption of a common creed, to be decided upon by men, and this, of course, means the abandonment of any doctrine or practice that is not generally accepted, no matter how Scriptural it may be.

What chance would there be, under such an arrangement, for the heathen to learn of the fast approaching Second Advent of Christ? The doctrine might be admitted but the fact that Christ's coming is at the doors could not be taught, because the churches as a whole reject the idea. The message that the hour of God's judgment is come could not be preached for the same reason. The call to honour God by keeping His Sabbath, and not the Papal Sabbath, could not be delivered,

for it would not harmonise with the teaching and practice of the bulk of the missionaries. It is plain therefore that those who have gone forward into increased light would either be excluded from the mission field by the proposed uniformity, or would have to stand apart and deliver their message outside of the organisation.

In such a case what would be the attitude of the Central Committee towards them? Would it not seek in every way to hinder and prevent their work, on the plausible pretence that, for the sake of the heathen, there must be uniformity? And would not the dissenting missionaries have laid at their doors all the blame for the non-success of the federated missionary work, as being guilty of disturbing the minds of the natives, and weakening the hands of the missionaries?

The inevitable result of the formation of such Central Committees as are proposed would be the erection in the various mission fields of duplicates of the Papacy. Human organisations would take the place of God in the church, imposing their own will in the place of the Word of God, and at last uniting with earthly powers to crush the minority who remain true to the Scriptures.

It may seem to some that we imagine danger where there is none, but we are warned that an image is to be erected to the papacy, and that before the end comes, the papacy will have power over all kindreds and tongues and nations. Rev. xiii. This may not come through the proposed missionary federation; on the other hand, it may. It will come through some federation, and we do well to watch carefully every movement that proposes to re-unite the churches on any basis but the Word of God.

Unload Your Cares.

A VERY beautiful thought is brought out by the French translation of a verse in the First Epistle of Peter. The words are: "Casting all your care upon Him; for He careth for you." Where our version reads "casting" the French translation is unloading (*déchargeant*). The difference of meaning is made plain by an illustration we have somewhere seen. The writer said: "The word 'cast' might seem to bring to our mind the action of taking up something and throwing it over on Jesus; but many times, dear friends, have you not found the cares too heavy to lift? Have you ever seen a coal cart unloaded? The man took out of the front of the heavy cart a little iron pin, and the cart was so balanced on the axle that then, with a slight pressure on the back of the cart, it would tip up, and the whole load slide off to the ground, and the pony would trot away with a light step. You do not have to take it up; just take out the little pin of your endeavours to help matters, and, with your hands of faith and committal, tip up the big load, and then run on, for 'He takes care of you.'"—*Selected*.