

The PRESENT TRUTH

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

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A HELIGOLAND FISHERMAN.

Go Forward.

Go forward, though the Red Sea waves
With threats of terror shake the strand,
In shining jasper walls and caves,
They shall be holden by His hand.

Go forward, though a haunting crowd
Of foemen would thy path surprise,
God's mercy, like a love-lit cloud,
Shall shield thy progress from their eyes.

Go forward, though the iron gate
Of opposition fronts thee still.
Strong angels on thy footsteps wait,
All barriers turning to their will.

Right onward go in this thy might,
"Have not I sent thee?" saith the Lord,
Thrice craven he who fears the night,
Thrice weakling he who doubts the word.

Straight on, turn not; though foes like dust
And hell itself thy path contest.
In sheer audacity of trust
Go forward—God will do the rest!

—Mary Rowles Jarvis.

Forgiveness and Healing.

Mark II. 1-12.

JESUS was teaching in the house of Peter. According to their custom, His disciples sat close about Him, and "there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem." These had come as spies, seeking an accusation against Jesus. Outside of these officials thronged the promiscuous multitude, the eager, the reverent, the curious, and the unbelieving. Different nationalities and all grades of society were represented. "And the power of the Lord was present to heal." The Spirit of life brooded over the assembly, but Pharisees and doctors did not discern its presence. They felt no sense of need, and the healing was not for them. "He hath filled the hungry with good things; and the rich He hath sent empty away." Luke i. 53.

Again and again the bearers of the paralytic tried to push their way through the crowd, but in vain. The sick man looked about him in unutterable anguish. When the longed-for help was so near, how could he relinquish hope? At his suggestion his friends bore him to the top of the house, and breaking up the roof, let him down at the feet of Jesus. The discourse was interrupted. The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon Him. He understood the case; He had drawn to Himself that perplexed and doubting spirit.

Now, in words that fell like music on the sufferer's ear, the Saviour said, "Son, be of good cheer; thy sins be forgiven thee." The burden of despair rolls from the sick man's soul; the peace of forgiveness rests upon his spirit, and shines out upon his countenance.

International Sunday-school Lesson for Feb. 25, 1906.

The rabbis had waited anxiously to see what disposition Christ would make of this case. They recollected how the man had appealed to them for help, and they had refused him hope or sympathy. Not satisfied with this, they had declared that he was suffering the curse of God for his sins. These things came fresh to their minds when they saw the sick man before them. They marked the interest with which all were watching the scene, and they felt a terrible fear of losing their own influence over the people.

These dignitaries did not exchange words together, but looking into one another's faces they read the same thought in each, that something must be done to arrest the tide of feeling. Jesus had declared that the sins of the paralytic were forgiven. The Pharisees caught at these words as blasphemy, and conceived that they could present this as a sin worthy of death. They said in their hearts, "He blasphemeth; who can forgive sins but one, even God?"

Fixing His glance upon them, beneath which they cowered, and drew back, Jesus said, "Wherefore think ye evil in your hearts? For whether is it easier to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins," He said, turning to the paralytic, "Arise, take up thy bed, and go unto thine house."

Then he who had been borne on a litter to Jesus, rises to his feet with the elasticity and strength of youth. The life-giving blood bounds through his veins. Every organ of his body springs into sudden activity. The glow of health succeeds the pallor of approaching death. "And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

It required nothing less than creative power to restore health to that decaying body. The same voice that spoke life to man created from the dust of the earth, had spoken life to the dying paralytic. And the same power that gave life to the body, had renewed the heart. He who at the creation "spoke, and it was," who "commanded, and it stood fast" (Ps. xxxiii. 9), had spoken life to the soul dead in trespasses and sins. The healing of the body was an evidence of the power that had renewed the heart. Christ bade the paralytic arise and walk, "that ye may know," He said, "that the Son of man hath power on earth to forgive sins."

The paralytic found in Christ healing for both the soul and the body. The spiritual healing was followed by physical restoration. This lesson should not be overlooked. There are to-day thousands suffering from physical disease, who, like the paralytic, are longing for the message, "thy sins

are forgiven." The burden of sin, with its unrest and unsatisfied desires, is the foundation of their maladies. They can find no relief until they come to the Healer of the soul. The peace which He alone can give would impart vigour to the mind, and health to the body.

Jesus came to "destroy the works of the devil." "In Him was life," and He says, "I am come that they might have life, and that they might have it more abundantly." He is "a quickening Spirit." 1 John iii. 8; John i. 4; x. 10; 1 Cor. xv. 45. And He still has the same life-giving power as when on earth He healed the sick, and spoke forgiveness to the sinner. He "forgiveth all thine iniquities," He healeth all thy diseases." Ps. ciii. 3.

MRS. E. G. WHITE.

Harmony of Operation.

Or, The Living Word, The Living Spirit, and The Written Word. How They Work.

ALL act in unison in the execution of the Father's purposes. *The Living Word*, by His redemptive work, made it possible for the Holy Spirit to come and work. "Christ hath redeemed us . . . that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14.

The Spirit, by His presence and energy, makes it possible for the Word to work. "So mightily grew the Word of God and prevailed." (After Pentecost.) Acts xix. 20.

The Word is the weapon wielded by the Spirit against the "natural." "The sword of the Spirit which is the Word of God." Eph. vi. 17. "The Spirit lusteth against the flesh." Gal. v. 17.

So much as a preface. To be more direct, take

I.—THE NEW BIRTH IS

(a) *Through the Living Word*. "To them [who received Him] gave He power to become the sons of God." John i. 12. He was called the "everlasting Father." Isa. ix. 6. We, His "children." Heb. ii. 13.

(b) *Of the Holy Spirit*. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. . . . That which is born of the Spirit." John iii. 5, 6.

(c) *By means of the Word*. "Of His own will begat He us by the Word of truth." James i. 18. "Being born again . . . by the Word of God." 1 Peter i. 23.

II.—OCCUPATION OF THE HEART BY

(a) *The Lord Jesus*. "I in you." John xv. 4. "I will come in." Rev. iii. 20. "Christ in you." Col. i. 27. "That Christ may dwell in your hearts by faith." Eph. iii. 17. Paul says, "God revealed His Son" in him. Gal. i. 16.

(b) *The Holy Spirit*. "Be filled with the Spirit." Eph. v. 18. "They were filled with the Holy Ghost." Acts ii. 4. John the Baptist so filled. Luke i. 15.

(c) *The Word*. (If) "My words abide in you." John xv. 7. "They which in an honest and good heart, having heard the word, keep it." "The devil . . . taketh away the word out of their hearts." Luke viii. 15, 12. "Thy Word have I hid in my heart." Ps. cxix. 11. "Let the word of Christ dwell in you richly." Col. iii. 16.

Observe from Eph. v. 19 and Col. iii. 16, that the results of the filling of the Spirit and of the Word are almost exactly alike.

III.—WE ARE MADE PARTAKERS OF

(a) *Christ*. "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." John vi. 54. "For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end." Heb. iii. 14.

(b) *The Holy Ghost*. "Those who were . . . made partakers of the Holy Ghost." Heb. vi. 4.

(c) *The Word*. "And have tasted the good Word of God." Heb. vi. 5. "Thy words were found and I did eat them." Jer. xv. 16. "As new-born babes, desire the sincere milk of the Word." 1 Peter ii. 2.

IV.—OUR LIFE MAINTAINED BY

(a) *The Lord Jesus*. "I am come . . . that they might have it [life] more abundantly." John x. 10.

(b) *The Holy Spirit*. See the successive fillings in Acts ii. 4; iv. 31; xiii. 52.

(c) *The Word*. "I commend you to God, and to the Word of His grace, which is able to build you up." Acts xx. 32. So our "lot" is "maintained." Ps. xvi. 5.

V.—OUR HEARTS LAID BARE BY

(a) *The Saviour*. "He knew what was in man." John ii. 25. He has "eyes like a flame of fire." Rev. i. 14. He was "grieved for the hardness of their hearts." Mark iii. 5.

(b) *The Spirit*. Who "searcheth all things." 1 Cor. ii. 10. Then Paul, "filled with the Holy Ghost," discerned and exposed Elymas. Acts xiii. 9.

(c) *The Word*, which is "a discernor of the thoughts and intents of the heart." Heb. iv. 12.

VI.—THE FIRE OF GOD IS BROUGHT TO US BY

(a) *Christ*. "He shall baptize you with the Holy Ghost and fire." Matt. iii. 11. "Did not our hearts burn while He talked with us?"

(b) *The Holy Spirit*. "And there appeared unto them cloven tongues like as of fire." "And they were all filled with the Holy Ghost." Acts ii. 3, 4.

(c) *The Word*. "Behold I will make My words in thy mouth fire." Jer. v. 14. "His Word was as a fire shut up in my bones." Jer. xx. 9.

VII.—WE ARE CLEANSED BY

(a) *Our High Priest*, judicially, as the Antitype of an Aaronic high priest. He bears in His forehead, on our behalf, the words, "Holiness to the Lord," that He may "bear the iniquity of our holy things," and so we bid our God "look on the face of His Anointed," whose "blood cleanseth from all sin." Ps. lxxxiv. 9; 1 John i. 7.

(b) *The Spirit of God*, who "convinceth of sin," (John xvi. 8) and "guides into all truth." John xvi. 13.

(c) *The Word*. "Wherewithal shall a young man cleanse his way?—By taking heed thereto according to Thy Word." Ps. cxix. 9. "Now ye are clean through the word which I have spoken unto you." John xv. 3. "By the words of Thy lips I have kept me from the paths of the destroyer." Ps. xvii. 4.

VIII.—INTERCESSION IS MADE FOR US BY

(a) *Our Advocate*. "He ever liveth to make intercession for them." Heb. vii. 25. "We have an Advocate with the Father, even Jesus Christ the righteous." 1 John ii. 1.

(b) *The Holy Ghost*. "The Spirit Himself maketh intercession for us." Rom. viii. 26.

(c) *The Word*. The Father says to His wanderers, "Take with you words, say unto Him, Take away all iniquity, receive us graciously." Hosea xiv. 2. As a mother makes up a little speech of sorrow for her naughty child to say to her, so the Lord asks us to "take" His own "words" and come back repentantly to Him.

But why limit the sphere of the harmonious working of the Living Word, the written Word, and the writing Spirit to the spiritual realm?

The substitutionary bearing of our "griefs and sicknesses" (Isa. liii. 4) may be made available by the working of the Spirit and the Word in believing hearts and surrendered bodies. "He healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, . . . Himself took our infirmities and bare our sicknesses." May we not then believe that—

IX.—WE MAY HAVE PHYSICAL LIFE

(a) *Through the "Prince of Life"*? "Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. ii. 20. Healing "virtue" is still allowed to go forth from an indwelling Jesus. He is the "same." Heb. xiii. 8.

(b) *From the Holy Spirit*, by whose power Christ

did all His wonders of healing. See also Rom. viii. 11: "But if the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your [present] dying bodies by His Spirit that dwelleth in you."

(c) *By assimilation of the Word in the power of the Spirit*. "He sent His word and healed them." Ps. cvii. 20. "For they [My words] are life unto those that find them, and health to all their flesh." Prov. iv. 22. "Man shall live by every word that proceedeth out of the mouth of God." Matt. iv. 4.

George Müller attributed his wonderful vitality to his love for the Scriptures.

X.—ALL WORKING CONDITIONAL ON FAITH.

(a) *Jesus* "did not do many mighty works there because of their unbelief." Matt. xiii. 58. He said: "All things are possible to him that believeth." Mark ix. 23.

(b) *The Holy Spirit* is not even promised save to those who believe. "This spake He of the Spirit, which they that believe on Him should receive." John vii. 39.

(c) *The Word* preached did not profit them, not being mixed with faith in them that heard it." Heb. iv. 2. "The Word effectually worketh in you that believe." 1 Thess. ii. 13.

XI.—THE SOURCE OF ALL.

(a) *The Lord Jesus* "point" was that He "was sent from God." John xvii. 25.

(b) *The Holy Spirit* "proceedeth" from God. John xv. 26.

(c) *The Word*, (to be effectual) "goeth forth out of" the mouth of God. Isa. lv. 11.

THEREFORE,

"What God hath joined together let not man put asunder." E. FISHER.

Three Things.

BISHOP WHIPPLE once told of a young man whom he met who told him that he had read every book he could find against the religion of Christ, and tried to fortify himself against the truth. He was a thoughtful man and a scholar, and confessed that he should be a confirmed infidel but for three things. These are they:

"First, I am a man; I am going somewhere; to-night I am a day nearer the grave than I was last night. I have read all such books can tell me; they shed not one solitary ray upon the darkness; they take away the only Guide and leave one stone-blind.

"Second, I had a mother; I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as a child goes to sleep

on the breast of its mother. I know that was not a dream.

"Third, I have three motherless children. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."—*Christian Advocate.*

A Word to the Wicked.

GOD says to the wicked man: "Let the wicked forsake his way, and the unrighteous man his thoughts." Isa. lv. 7. Here is a splendid chance for the sinner who is tired of his own ways. He need not be burdened with them any longer.

When the palsied man heard the Saviour say, "Rise up and walk"; or when the leper heard the words, "Be clean"; did they say, "What is the use of preaching impossibilities to me? Fancy telling a paralytic to walk or a leper to be clean!" No, the palsied man stood up, and the leper became clean. Why then should not the enslaved sinner go free from his sinful way, when the same voice says to him, "Let the wicked forsake his way."

But what of the sinner's guilt? "Let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon." The guilty, condemned sinner may look up to his Father in heaven, with the assurance that forgiveness awaits him there.

What of the future? Will not the old thoughts return, with their old power, and bring back the old life? Not if the penitent sinner will open his heart to the thoughts of God which come down from heaven in abundant streams of light and power. Those thoughts are as much greater than man's thoughts as the heaven is higher than the earth. Man cannot reach them but they come down to him. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud . . . so shall My word be that goeth forth out of My mouth."

Let the dry and barren heart be submitted to the fructifying rain of the Word of God, and it will bring forth and bud, "and instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." Verse 18.

"It makes all the difference whether your religion is the servant of your business, or your business of your religion."

To be happy in the world one must learn to let go; to be happy in God one must learn to hold on.
—*Ivan Panin.*

Questions & Bible Answers

Hagar and Ishmael.

"I wish to ask you what lesson can be drawn from Gen. xxi. 14-20. I cannot understand why Hagar should be turned adrift, and why Hagar does not pray to God, but God should hear the cry of the child, and Hagar should turn her back so as not to see the child die. I should be very grateful for a reply."

THE Apostle Paul found in the experience of Hagar and Ishmael a very striking and profitable lesson. It is well worth studying.

Abraham and Sarah had received the promise of a son, but the promise tarried, and it seemed to them that they must make some move in the matter, or they would both die before a son was given. Abraham was well over eighty years of age, and Sarah was only ten years younger. Although they were not so old in body as such ages would indicate now, the time was past when Sarah could expect to bear a child. So Sarah gave her maid Hagar to Abraham for his wife, expecting that the offspring should be counted her own.

The faith of Sarah and Abraham in God's promise had given way. They attempted to bring about its fulfilment by the works of the flesh, although those works were in themselves sinful.

Ishmael is born, but he is only the son of a slave. Instead of an heir, Abraham has a bond-slave for a child.

In due time, God fulfils His own promise in His own way. Isaac is born, a son and an heir. There is not room in the home for the two children. One must go. Sarah says: "Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac."

Abraham grieves over the discord, for he loves Ishmael, but God defends the course of Sarah and bids Abraham send away Hagar and Ishmael. It had been a mistake to bring Hagar into the home as a wife. Suffering must follow the wrong, but to continue the wrong will breed more suffering. So Hagar and Ishmael are sent away.

We are not told why Hagar did not pray. Perhaps her soul was filled with bitterness over the treatment she had received, and she could not bring herself to pray to the God of Abraham. But "God heard the voice of the lad" crying for water, and answered the prayer. God hears the inarticulate cry of need. The sighing of the needy, and the cries of defrauded reapers enter into His ears. Ps. xii. 5.

Once before Hagar had left the home of Abraham because of the ill-treatment she received from

Sarah. At that time, the angel of the Lord had met Hagar in the wilderness, and had assured her that God had heard her affliction. It was not Hagar's fault that a wrong had been done, and although it was inevitable that she should suffer to some extent thereby, yet God watched over Hagar and Ishmael and greatly prospered them. The lessons of Abraham were not lost upon Ishmael. Years afterward when Abraham died, Ishmael joined Isaac in paying the last tribute of respect to their father.

The reason why Hagar turned her back upon the child was that she might not witness his dying agonies. She felt powerless to help, and unable to endure the sight of her child's sufferings.

Hagar and Sarah were types of the two covenants. The covenant relation is often symbolised by the marriage relation. Abraham had sons by two wives, one a handmaid the other a free woman. The son of the handmaid was born of the flesh: the son of the free woman came by the promise of God. When Abraham tried, by the works of the flesh, to fulfil the promise of God, the result was Ishmael, a bond-man, a wild man, and a persecutor. When Abraham fully trusted God's word, Isaac was born a free man, a man of peace, and one who was willing to suffer for the right. Abraham gained nothing by Hagar but trouble for himself and his seed.

The lesson is one to be learned by every Christian. The promises of God cannot be fulfilled by the works of the flesh. By the "exceeding great and precious promises" we become sons of God; by our own labours we can only become bondmen. Jesus Christ sums up in Himself what it is God's will that we should be, and we can only reach that standard as we put on Jesus Christ by faith, as the free gift of God. If we attempt to make ourselves like Christ, we shall only have an Ishmael as the result.

A further comparison is made by the apostle. Hagar symbolises, he says, the earthly Jerusalem, which now is, and is in bondage with her children. Sarah represents the heavenly Jerusalem, which is above, which is free, the mother of every true believer. Herein is the great difference between the Isaacs and the Ishmaels. The former are born of heaven; the latter of earth. God and heaven and righteousness are native to those born from above: the world and sin are congenial to those who are of the earth, earthy.

The thought and labour of every Christian should be to put on Christ, that they may be heirs according to the promise. Jesus tells us Himself how we may enter into this experience: "If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free. . . . Every one that committeth

sin is the bond-servant of sin. And the bond-servant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed." John viii. 31-36.

God's Providence.

"God's providence is mine inheritance!" I read
The quaint old legend on a rainy day,
When dark and thick the clouds hung overhead,
And mists were folding close about my way.

God's providence? Then wherefore should I fear?
My Father's love is roof and inn for me;
For ever, since my Father holds me dear,
His goodness shall my guard and shelter be.

Another, heaven-endowed with worldly gain,
May count his wealth, and gaze his acres o'er,
May reap his harvest fields on hill and plain,
And heap in barn and bin his fragrant store;

And I may own no inch of tilth, or foot
Of fallow in this great wide earth I tread;
Yet I am rich, and need no pledge to boot,
Save God's clear stars above my lifted head.

"God's providence is mine inheritance!" come loss,
Or change, or grief, or whatso'er God send,
All things shall work for blessing, and the cross
Be gladly borne, if shared with Christ, my Friend.
—Margaret E. Sangster.

A Terrible Deception.

SPIRITUALISM has been occupying a prominent place of late in the public press. Some writers have glorified it as a new and up-to-date gospel, while others regard it as dangerous in the extreme. Mr. J. Godfrey Raupert, in the *Daily Mail*, commenced an interesting and impressive warning against Spiritualism with these words:

"It is daily becoming more and more evident that of all the problems that are at present agitating the public mind, the one presented by spiritism and by modern psychical investigation is having the pre-eminence."

Much of the work of Spiritualism is done in secret, and it is only occasionally that public attention is drawn to the subject. But all the while it is making steady progress, and leavening society. Mr. Raupert says:

"The study of occult subjects and the search and craving for phenomena is daily growing apace, and a voracious appetite for literature in any way bearing upon these subjects is being created. In thousands of families the 'spirit circle' is becoming an honoured institution, and the reception of messages from 'departed friends and relatives' is becoming an everyday occurrence."

Mr. Raupert also declares that English science, broadly speaking, has given its verdict in favour of the genuineness of the phenomena connected with Spiritualism. Regarding this point as settled, other questions arise of the gravest import.

"The greatest of these questions—and indeed, the one which may be termed the burning question of the hour—is the one which has reference to the nature and aim of the intelligence which is displaying itself. Is it human in character—in other words, are the dead communicating, and are we by these means receiving demonstrative evidence that there is life and a world beyond the grave?

"It is impossible for those who are familiar with the subject and with the results of the most recent investigations to doubt that science itself is leading in the direction of an affirmative answer to this question. If a certain learned reserve still characterises official statements, it is not difficult to read between the lines and to see what the ultimate verdict is likely to be."

It is on this very point that the churches ought to be taking up strong ground against the claims of Spiritualism. The Bible is clear enough in its teaching that the dead are unconscious, "asleep," and unaware of all that takes place among the living. It is those who *sleep in the dust of the earth* that shall awake at the resurrection. Dan. xii. 2. Jesus taught that the hour would come when "the dead shall hear the voice of the Son of God: and they that hear shall live." Repeating and enlarging the same statement, He refers to those to be raised as "all that are in the graves." John v. 25, 28. It is very evident from these words that Christ did not understand that at death the righteous went to God, to hear His voice in glory. His conception of death was the same as that of the Psalmist when he wrote;

"For in death there is no remembrance of Thee: in the grave who shall give Thee thanks." Ps. vi. 5.

If death means utter forgetfulness of God, it certainly means also forgetfulness of everybody and everything else. So again we read of man in death:

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 4.

With these statements agree the words of Solomon. He urges all to make the right use of the present life, for its opportunities end with death. "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccles. ix. 10.

These texts settle the question whether Spiritualism brings back to us the spirits of our departed friends. Whatever the spirits may be, they certainly are not those who have died, for of them it is written that their thoughts have perished. Sight and sound and feeling are no more for them until the resurrection. To that point of time man is directed for the victory over death. 1 Cor. xv. 54.

With this question settled, it will not take long to determine who the spirits really are. Their lying impersonations prove them to be spirits of falsehood, and the only conclusion possible is that they are the fallen angels who rebelled against God and were cast out of heaven. It was foretold that these would be especially active in the last days (1 Tim. iv. 1), and the rise of modern Spiritualism is thus a strong confirmation of the truth and inspiration of the Scriptures.

Where does the professed church of Christ stand in this crisis? Is it meeting the attacks of the

enemy by calling attention to the Scriptures which describe the true condition of the dead, and thus exposing the falsity of the claims of Spiritualism?—Alas, no! The churches are rather paving the way for Spiritualism by their unscriptural teachings concerning the condition of the dead. Instead of exalting the Bible doctrine of the resurrection, as the gateway to immortality for the believer, the clergy are ignoring or opposing the resurrection truth, and are teaching the pagan and unscriptural idea that man is naturally immortal. Some prominent preachers have even gone so far in the direction of Spiritualism, as to proclaim from the pulpit their confidence that the spirits of loved ones departed were continually hovering about them, guiding their minds and helping their efforts. What wonder that the people in the pews, listening to such sentiments, carry them a step further when invited by Spiritualism to enter into close, personal contact with these beneficent spirits?

But the Word of God stands, whether men believe it or not. If the professed ministry is untrue to its trust and assists instead of opposing the work of the lying spirits, others must lift up a faithful testimony. It is a time of deadly peril. The danger is not merely that religious convictions will be subverted. Moral and spiritual perils of the direst order lurk behind the subtle advances of Spiritualism. Men and women are in danger of yielding themselves to the deadly control of demons. Mr. Raupert thus expresses his sense of the peril:

"I am thoroughly convinced that a terrible deception lurks behind these phenomena and that a grave and daily growing peril is menacing society. A dangerous and subtle enemy is silently creeping into our homes and families, and the astonishing thing is that our pastors and teachers are so strangely silent on the subject and are doing little or nothing to warn the people."

The silence of the pastors is less astonishing when it is remembered that some of the doctrines they hold and teach form the very foundation of Spiritualism. When the very truth that would expose the falsehood of Spiritualism and save souls from its snare, the Bible doctrine of the resurrection and the unconsciousness of death is presented, pastors often do their best to discredit the Bible teaching. Thus they expose their flocks to the deceptions of Spiritualism.

Some of the consequences of resorting to the spirits for knowledge are set forth by Mr. Raupert.

"Let it once be clearly and fully known that these 'dear friends' on the other side of life ruin and desolate homes, that they drive men and women to destruction and to the mad-house, that they undermine religious faith and confidence, and that in a thousand instances they bring about an utter weariness and detestation of the duties of the present life, and thinking men will abandon their intercourse with such beings and will seek for the interpretation of the problems elsewhere than in scientific records. I have during the last ten years spent much of my time in

answering the inquiries of persons whose lives have been shipwrecked by spiritualistic practices, and it is upon painful facts and incontrovertible evidence that I base my conclusions and opinions."

There is but one way to fight the evil. It is of the kingdom of darkness and must be met and conquered by the light. At its first going forth

the Gospel had to contend with the power, openly exercised, of fallen spirits. By putting on the whole armour of God, and taking the sword of the Spirit (Eph. vi. 17) the church was victorious in the conflict. With the same equipment, believers to-day can repeat the victory.



A Child's Evening Prayer.

FATHER in heaven, hear my humble prayer,
Accept my thanks for Thy protecting care,
Receive and bless the worship I now bring
To Thee, divine Redeemer, Saviour, King.

Thou hast redeemed me with Thy precious blood,
Cleansed me from guilt, and brought me to my
God;

For the atonement made on Calvary
Cancelled the debt of sin and made me free.

Grant unto me each day my daily bread.
My soul with manna from Thy throne be fed;
Clothe me, O Lord, in robes of righteous dress,
The blood-washed garment of Thy holiness.

Teach me to trust Thee, and each day to raise
My heart and soul in gratitude and praise;
Shield me from danger through each passing hour,
Keep me from evil by Thy saving power.

Exalt me with Thy grace in faith and love,
Till Thou dost call me to Thyself above,
To glorious mansions in the kingdom won
Through vict'ry over death by Christ, Thy Son.

—J. H. Lant.

Lumbering in Canada.

LAST week we told about the duties of the men who work in a "lumbering-camp," calling especial attention to the "teamsters," who draw the logs on sleighs from the woods where they are cut to the river.

When the logs arrive at the river-bank, they are rolled up into great high piles, and left there until spring. If the river-bank happens to be high—say thirty or forty feet—the logs are rolled over the edge and upon one another until they become as high as the bank itself, and form a bridge, as it were, across the river. These accumulations of logs are called "roll-ways."

Sometimes a high bank extends for half a mile or more, and by the time winter ends this is entirely filled up with roll-way after roll-way.

At last, in March or April the spring thaw sets in. The snow melts, the frost leaves the ground,



"BREAKING" A JAM.

the ice in the river melts, and the stream overflows its banks and becomes a torrent. The men now leave their "shanty-life" for the season, and become "river-drivers." That is, they "break"

the roll-ways, or in other words, they separate the logs from one another and get each one started down the river. This is often done by placing heavy charges of dynamite under the roll-ways, and scattering the logs in all directions.

As the logs begin to float down the river they require a large force of men to attend them on their way. Scores of miles have to be travelled sometimes before the large saw-mills are reached, and many opportunities occur for the logs to get caught on rocks, or block up the whole river by getting wedged together into a "jam."

In fact, a jam is the greatest enemy of the river-driver. The writer has known a log to become entangled in the branches of an overhanging tree. Almost instantly other logs are caught behind this, and within a few minutes the river is entirely obstructed; and if it is not broken soon the logs will keep coming down from above until the jam extends back for a half and even a whole mile. Then if the high water in the river falls suddenly, as it often does, the logs that are held up in the jam can be got no further, and their owner suffers a large loss.

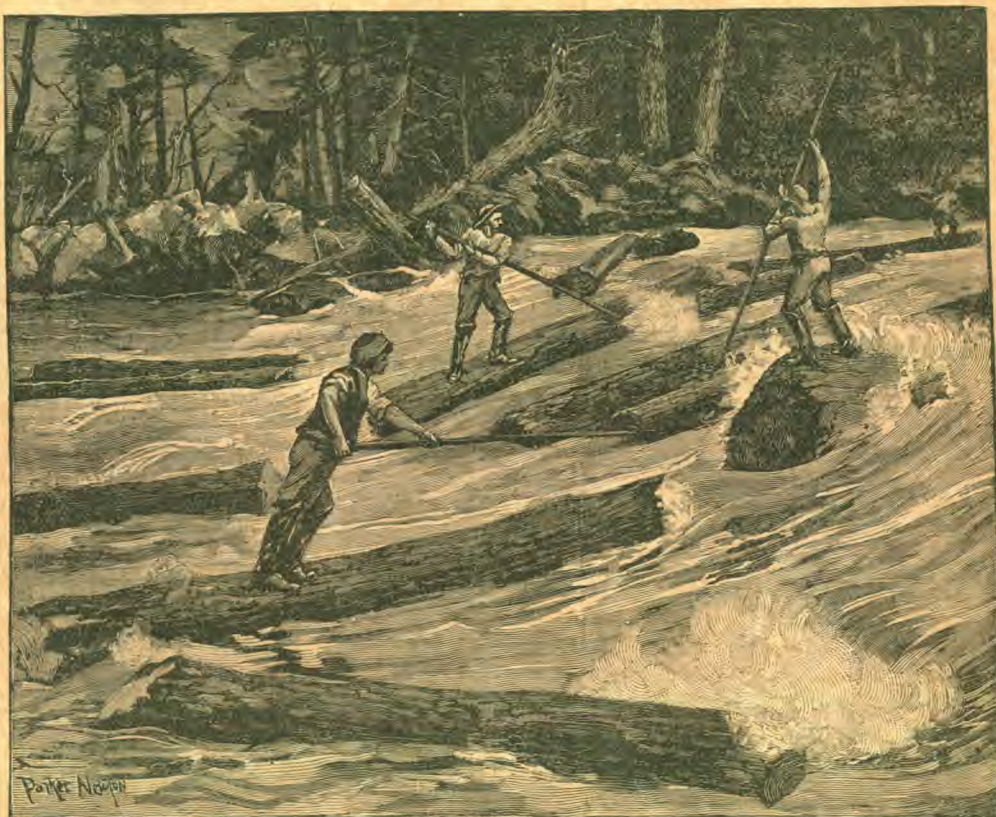
But the river-drivers are very diligent, and become expert at their profession, as in our first picture you can see from the ease with which they stand on the floating logs and ride them through rapid currents. The only tool used is a long pole with a sharp pike in the end; or more often a "peevy," which consists of a strong pole about five feet long with a swinging hook, which enables the workman to grasp the side of a log and roll it any way he chooses. A peevy also has a steel pike in the end.

After a few days, or perhaps weeks, the "drive" is got to its destination; the men receive their pay, and separate for the season. Some are not industrious, and during the summer live on what they have earned during the winter. Others take

to farming, or any other work which they can find. But the "shanty-boys," as they call themselves, love the free, open life of the woods, and no sooner do the first tokens of returning winter come than they make up their "turkey," or bag of clothing, and start to the forest in search of work.

T. C. O.

THERE is something wrong about a pair of scales that doesn't decide readily. The more sensitive the scales, the better. A sluggish conscience demands a very heavy weight on the side of truth and righteousness to tip the scales. A keen conscience decides quickly.—*Selected.*



RIDING LOGS THROUGH THE CURRENT.

Bob's Enemy.

BOB didn't do this, and he failed to do that!
Every day he forgot to wipe his shoes on the mat!
His cap he forgot to hang up on the hook,
He never remembered to bring back a book!
When his father wished help—it has to be said—
Bob forgot till too late to jump out of bed!

Now one day his uncle said, "Bob, do you know
You've a terrible enemy? Ah, but it's so!
And unless you look out and get rid of him, boy,
He'll injure you always—never cease to annoy!"
"Who—who is it, uncle, that's so mean to me?"
"'Tis the boy who forgets—'tis yourself, don't you see?"
—*Adelaide F. Caldwell.*

"THERE was an old saying of a wise man who, being asked by a lady for some good advice for her son, replied, 'Get on, get honour, get honest.'"

NOTES & COMMENTS

AN interesting circumstance is reported from Norway where the farmers by the seashore are making their fortunes by selling the ashes of burnt seaweed to the agents of large buyers of chemicals. The ashes contain iodine and other valuable products. As a result, several of the farmers have paid off long-standing debts, and land that was formerly unproductive for lack of cultivation has now been drained and tilled.

AN alarming state of things among the children attending the schools of the London County Council has been revealed by the report of the medical inspecting officer. When children at the ordinary schools are considered unfit to associate with the other children, they are medically examined, and as the result of a recent examination of this kind, affecting 1212 children, 431 were certified as mentally afflicted, 169 as physically defective, 33 were pronounced to be imbeciles and 235 were certified as invalids unfit to attend school. It is not stated how often such large numbers are weeded out of the ordinary school attendance.

LORD ROBERTS is still doing his utmost to arouse the nation to take some active steps in the direction of providing a strong military force. A recent appeal from him for £100,000 to start rifle-clubs throughout the country has met with but little response, and he is now urging that the standard of military defence should be raised to at least a million men, prepared for active service. Lord Roberts declares that he has set himself, during the remaining portion of his life, to awake the country to the need of making such a preparation for war. He does not advocate compulsory military service, but he does advocate compulsory military training and "this could only be attained by making every able-bodied man undergo a period of military training after reaching adult age."

It is possible that many a man who would strongly object to compulsory military service would consent to it if it were called compulsory training. But the two things are identical in spirit and would quickly be made so in fact in the case of an alleged need. Whoever intends to keep the commandments of God rather than place himself under the orders of organised butchers of their fellows, must keep clear of the training if he wishes to escape the service.

A LONDON physician, Dr. Rankin, writing in the *Contemporary Review*, says that "Breakdown of the nervous system is no mere society craze which it is fashionable to suffer from, but is becoming a national calamity, which bids fair to rob our descendants of many of those qualities which have done so much to make this empire what it is." The disease is one of recent origin. It was first studied thoroughly in 1879 by a New York physician. Its victims are found largely in the richer classes, whose rich food and luxurious training render them less able to withstand the wear and tear of modern life than their poorer neighbours.

According to Dr. Rankin, "the day is rapidly coming when every class will suffer; the rich because they are too easily circumstanced and too self-indulgent; the poor because they are insufficiently fed and regardless of every rudimentary law of health; and the great middle classes because they break themselves in their unceasing endeavour to outstrip their neighbours and amass money."

It is not in the faithful discharge of duty that such nervous breakdowns are sustained. Dr. Rankin attributes it in the case of the well-to-do, to the fact that "their lives become a dreary worship of Mammon and a restless search after social novelty and physical excitement." It is still true that men reap as they sow. Those who sow to the flesh will of the flesh reap corruption. People reject the calls of Christ for the excitements offered by the world, but in those transitory pleasures lie disease and death.

AN illustration of the value of worldly fame comes from a Canadian newspaper, which contains an advertisement offering to curio collectors a piece of stone from the slab covering the grave of the late Cecil Rhodes in Rhodesia.

MR. AUGUSTINE BURRELL has expressed the hope that when the House of Commons considers his Education Bill during the next session, the debates might be marked by some of the spirit of Christianity which everybody was so anxious to see imparted to the children in the Elementary Schools. The jibe suggests a reflection as to the character of the assembly which is to decide (for a while) this important question. No one expects that the proceedings will be particularly marked by a spirit of Christianity. One thinks of the House of Commons in another light. Why then should these men settle the Christian education of the children? Is not the whole subject manifestly beyond their province? Surely no Christian parent or worker will feel that he may slacken his efforts for the children on account of any religious education that the government may decide to give them: it might even be safe and prudent to conclude that it is all the more necessary to see that the children are taught the Word of God out of school, on account of the religious education given inside.

THE German Empress has been made acquainted, through a visit to an exhibition, with some of the conditions under which cheap goods are manufactured. Tin soldiers had been made by women toiling for a remuneration of less than a farthing per hour. Such conditions prevail in England also to a large extent. Social reformers are looking to the new Parliament for some measures of relief, but it is hard work to counteract the laws of supply and demand. More could be done if the Christian people of England would remember the principles of the Gospel and, in their trading, seek not so much to advantage themselves as to share the burdens of others. Fierce competition is driving multitudes of workers into poverty. If these could be encouraged and helped by purchases, it might take a little more money and necessitate a measure of self-denial, but numbers of men and women would be saved from despair. As it is, a large proportion of the purchases made go to further enrich wealthy men who are able to offer their customers small advantages, while the poor, struggling worker is left to go to the wall. If every Christian man and woman would remember, in making their purchases, that they are stewards of God's money, they could largely change the present distressing condition of affairs in labour centres, and money would be more evenly distributed. Even though Christians, as a whole, do not take hold of the matter, every one who does can help a little.

Salutations.

OF all the different modes of greeting in various lands, the people of the Sandwich Islands have the most melodious and sympathetic salutation in their *Aloha!* (My love to you!)

The Swedes say, "How can you?" the Dutch, "How do you fare?" the Italians, "How do you stand?" the Spaniards, "Go with God, senor;" the Russians, "How do you live on?" the Egyptians, "How do you perspire?" the Poles, "How do you have yourself?" the Germans, "How do you find yourself?" the Arabians, "Thank God how are you?" the Persians, "May thy shadow never grow less;" the French, "How do you carry yourself?" the Chinese, "How is your stomach? Have you eaten your rice?" the Turks, "Be under the guard of God."—*Selected.*

A TRUE disciple is bound to adopt the double motto, "I believe and I belong."—A. J. Gordon.



Doing Good.

E'EN as a lighthouse freely flings
O'er the dark waves a steady glow,
Guiding the ships, which to and fro
Flit by unseen with their white wings;
Let me do good and never know
To whom my life a blessing brings.

As thirsty travellers come and go
Where some fresh mossy fountain springs;
It cools their lips, and sweetly sings,
And glides away with heedless flow:
Let me do good and never know
To whom my life a blessing brings.

—Canon Wilton.

The Same World.

MR. BANKS tells the fable of a cold firebrand and a burning lamp that started out one day in company to see what they could find. The dead firebrand came back and wrote in its journal that the whole world was dark. The lamp came back and wrote in its journal: "Wherever I went, it was light." "It was the same world," says Mr. Banks, "but the difference was in the observer. So two men go out into the journey of life, and after they have been gone fifty years, they come back, and we ask them what kind of world it is; and one replies, 'It is a cold, selfish world. Every man is looking out for himself, and cares not what happens to his neighbour.' The other, with a smile of joy, replies, 'The world is full of friendliness. Wherever I have gone among the poor and among the rich, among the learned and among the ignorant, nothing has surprised me so much as the royal sympathy of human hearts. I have found friendship everywhere. Of all the treasures I have gathered in my journey of fifty years none are so sweet to me as my friendships.'"

It is true that many hearts are dominated by selfishness; but it is equally true that the aspect of the world about us depends very largely upon the condition of our own heart, upon our own attitude toward those with whom we are associated in the various relations of life.—*Youth's Instructor*.

"SIN has never been closer to you than Christ can be to you."

How Johnny Was Cured.

JOHNNY was a great brag; a brag is a boaster. If he heard a playmate telling of something he had done, no matter what it was, Johnny would give a snort, and exclaim, "Pooh, that's nothing! Who couldn't do that?"

One evening the family sat around the fire in the sitting-room. Papa was reading, grandma and mamma were busily engaged in sewing, sister Alice and little Joe were studying their lessons, when Johnny came strutting in. He took a chair by the table and began reading "Robinson Crusoe."

Presently Joe, who was younger than Johnny, came up to his brother, remarking, "Look at my drawing, Johnny, that I made to day in school; isn't it pretty good?"

"Pooh! Call that good? You ought to see the one I drew in school to-day. It beats that," answered Johnny, contemptuously.

Joe looked rather crestfallen, but made no answer to his brother's remarks. Little Alice left her chair, and going to Joe, asked him to let her look at the drawing.

"I wish I could draw as well as you, Joe," she said, hoping to bring back Joe's good spirits.

Pretty soon Johnny left the room for a few moments. When he came back, everything seemed to be going on as before.

Papa was still reading, grandma and mamma sewing, and Alice and Joe were busy with their books.

"At last I have finished this hem," said grandma, folding up the napkin she had been hemming.

"Pooh!" said mamma, contemptuously, "I've hemmed two while you were doing that one."

All looked at mamma, for who would have believed she would have spoken in that manner to grandma?

Grandma picked up another napkin and began hemming it, and not a word did anyone speak.

"Papa, look at my paper," said Alice; "I have done everyone of my examples, and have not made a mistake," and crossing the room, she handed the paper to her father.

"Pooh! That's nothing," answered papa; "you ought to have seen the way *I* could do examples when *I* went to school."

Poor little Alice looked as if she would cry at such discouraging remarks from papa, who generally was so kind; but papa drew the little girl to him and whispered a few words in her ear that caused her to smile again.

Silence reigned for a few moments.

"My flowers look so well I believe they will begin to bloom soon," remarked mamma.

"Pooh! You think they look well!" put in grandma, crossly. "You ought to see Mrs. Brown's flowers; they have bloomed all winter, and are still full of buds."

What can be the matter with the folks? thought Johnny, that they are all in such bad humour to-night.

When papa remarked that he was weighed that day, and that he weighed 187 lbs., which was "doing pretty well" for him, mamma said, "Pooh! You call that 'doing pretty well'? Old Mr. Mason weighs 225 lbs., and no one ever heard him brag of it either."

Everybody laughed out loud. Papa just shouted, and grandma left the room because she was choking with laughter.

Johnny saw them all looking at him. He began to "smell a mouse," as the saying goes.

"Papa, were you laughing at me?"

"Well, not exactly laughing at you, but we thought we would see how you thought it sounded to hear us all bragging on our accomplishments, but mamma rather spoiled our game before we had finished it."

Whenever Johnny was tempted to brag on himself, he remembered the night the family at home tried doing the same thing.—*Eudora Lee.*

"A WIDOW of a distinguished army officer called the fifteenth psalm 'the gentleman's psalm.' It is certainly one that every young man would do well to indelibly inscribe on mind and heart. 'Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.'"

"HEROIC hearts come from hard places."



Flesh-eating Sheep.

It seems that even the sheep of Australia are becoming civilised or are, at least, falling in with the habits of civilisation. The Albury district stock-inspector, after several days tour through the country for the purpose of making investigations into the eating of poisoned rabbits by sheep and other stock, has arrived at the conclusion that the habit is much more general than he at first imagined. In nearly every part of the district, farmers have had experience of the eating of "green" carcasses, not only by sheep, but in some cases by horses and cattle. Some of the graziers have mentioned that sheep will fight with each other to get possession of rabbits, so greedy is their appetite for this kind of food. Mr. Wilks, the inspector, believes that this is depravity of appetite.

It is recognised that only a depraved appetite in sheep could demand rabbit for food. Why not use the same reasoning regarding mankind? Suppose we should at some time in the future come across a flock of carnivorous sheep, would we therefore conclude that this was their natural food?—Certainly not. We should still say that it was a perversion of nature. Why not reason in the same manner regarding mankind? Man was at the beginning a fruitarian, subsisting on fruits, nuts, and grains. Flesh-eating is just as much an evidence of depravity in man as it is in sheep.

D. H. KRESS, M.D.

Tobacco-Smoking a Cause of Bright's Disease.

WHEN a man smokes, the nicotine that he takes in must be eliminated somehow. Some of it passes out through the lungs, and the odour can be detected in the breath. It is also eliminated by the skin. If a habitual smoker is given a wet-sheet pack, a vapour bath, an electric-light bath, or any sort of sweating treatment, the bath-room has the odour of a smoking room. The nicotine is eliminated in the perspiration and in all the secretions.

When the nicotine is not eliminated almost as fast as it is taken in, the man is in a dangerous condition. He has reached the point where the power of the liver and the kidneys to destroy and expel poison is almost expended, and he is liable to have acute congestion of the kidneys, and finally

Bright's disease. Every man who has been a habitual smoker until he is fifty years of age is walking close to the edge of the precipice, and may topple over at any moment.

The bullet that penetrated the body of President McKinley was not the real cause of his death. It was his smoking that killed him. He smoked until he had reached the point where he had no reparative power. A skilful operation was performed upon him which should have been successful in saving his life. But when the body was examined after death, it was found that nature had not made the slightest attempt to repair the tissues. Instead of being bound together by the natural healing processes, the wounds were just as the surgeons left them, a black line having formed along the edges.

Everyone knows that the quick healing of a wound is an evidence of good blood. The blood is the healing power of the body. The man who smokes keeps his blood continually saturated with poison, and the recuperative, healing, creating power of the blood is so paralysed that the life-current flows with a very feeble movement. If disease attacks such a man, he is very ready to fall a victim to it.—*Good Health (American)*.

Miscellaneous.

Studies in Second Corinthians Three.

Verses 12, 13.

"Having therefore such a hope, we use great boldness of speech, and are not as Moses, who put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away." R.V.

FROM verse twelve to the close of the chapter the apostle applies the lesson which he has drawn from the first eleven verses. From his argument that as Christians we live under the New Covenant made by God Himself, and ratified by the death of Christ, and so are in nowise dependent upon the Old Covenant, in which Israel promised by their own power to keep the law of God;—from this argument Paul conceives a great hope to lie before us. This hope was undoubtedly the hope of high attainment in Christian life and of perfection of character, made possible by having the law of God written in our hearts, instead of on tables, according to the promise:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; . . . this shall be the covenant that I will make with the house of Israel [now follow the terms, the stipulations of the New Covenant]; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts." Jer. xxxi. 31-33.

We say this was undoubtedly the hope that appeared before the mind of the apostle, and this is made evident by the next statement, where he says that we have great boldness of speech, in

contradistinction to the Jews, who stubbornly hold to that Old Covenant in which they have pledged themselves and their own strength to satisfy the demands of the law. Even so early as the giving of the second tables of stone, to replace those which Moses had cast from him and broken, the glory of the Old Covenant was passing away, though, because Moses put a veil over his face so that "they should not look steadfastly on the end of that [glory] which was passing away," they knew it not.

As we have insisted before in these studies, Paul's central theme in this chapter is the "epistle-ship" of the Corinthian believers, the faithfulness with which, by the example of their lives, they showed to the world the wonderful result of coming into covenant association with God, and as a necessary consequence, having His law written upon the heart. There is no reason whatever to believe, as many teach, that the subject of the passage is the ten-commandment law, and that it was this law that was "passing away." The law, it is true, is involved in a consideration of the chapter; and we have given it some degree of prominence in our studies. But it is involved only so far as it is an integral part of the New Covenant.

The Old Covenant was a promise made by men to God *about* the divine law. The New Covenant was not simply *about*, it was to be the law itself, written after those days in their hearts. If, therefore, we say the Old Covenant with what little glory it possessed passed away, and with Christ came the New Testament, it is only another way of saying that at Christ the law of God was written in the hearts of His church. And does John not tell us, speaking of Christians—those who have the faith of Jesus—that they "keep the commandments of God"? John was the "beloved disciple"; probably he, more than all the others who daily associated with Christ, had tasted the sweetness of the love of God. Yet this same John tells us that those who have the faith of Jesus are observers of the law. How mistaken, then, the idea that God's law and His love are incompatible, even antagonistic to each other, and that when Christ came to dispense love He necessarily put an end to the Father's law.

"But their minds were hardened: for until this very day at the reading of the Old Covenant the same veil remaineth unlifted; which veil is done away in Christ. But unto this day, whensoever Moses is read, a veil lieth upon their heart." Verses 14, 15, R.V.

Here the apostle again sets before us the vital difference between the two covenants. It was the *minds* of the Jews that were affected by the Old Covenant, and therefore hardened. But the New Covenant is a thing of the *heart* for it was to be written therein. Hardening of the mind brought, in turn, a deliberate committal of the nation to

the Old Covenant and a blindness of the eyes to the possibilities that lay before them as a people could they but repudiate it and accept the New.

Paul represents this blindness by the veil which, when Moses read the Covenant to the camp, prevented them from seeing that the glory of their Covenant was fading away, and then adds that even to his own day the blindness remained, though removed from the eyes of those who accepted the Mediator of the New Covenant: "which veil is done away in Christ." The Redeemer came for the "recovering of sight to the blind," and so far as men and women among the Jews renounced the Old Covenant and the attempt to keep the law by their own efforts, and admitted Christ, the Light-bearer, into their hearts, so far was the veil removed and the emptiness of the former agreement revealed. As Paul himself puts it in verse 16:

"But whosoever a man shall turn to the Lord, the veil is taken away." R.V., margin.

As a nation, the people from whose eyes the Saviour came to remove the scales rejected the Light, it is true. As we contemplate the possibilities that lay before the Hebrew nation, had they received their Messiah and allowed Him to fulfil to them His New Covenant promise of Jeremiah xxxi., we can understand to some extent the Saviour's sadness when He lamented, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But what Israel lost, we, as Christians and members of spiritual Israel, gain; for, says Paul, in Gal. iii. 29: "If ye be Christ's, then are ye Abraham's seed." To us, then, as "Abraham's seed, and heirs according to the promise," will the covenant of Jer. xxxi. be fulfilled, and in our hearts will the law be written. "For all the promises of God in Him are yea, and in Him Amen" (2 Cor. i. 20), and "He hath remembered His covenant for ever, the word which He commanded to a thousand generations." Ps. cv. 8.

T. C. O.

Growth.

MANY Christians come far short of the blessedness which they might enjoy, because they do not accept by faith what the Lord has in store for them. There is bread enough and to spare in our Father's house, and our spiritual strength will depend on what we eat and assimilate by faith. The Bible is the Spirit of Christ in human language—it is the bread of life. "Thy words were found, and I did eat them; and Thy word was unto me the joy and the rejoicing of my heart."

If you read the Bible with an earnest desire to know the truth that you may obey it, you will gain strength to overcome your faults and to walk in

the way of life. The regenerating energy which comes from God will change your heart, enable you to control your temper and your voice, and to meet your enemies in a way that will cause them to be at peace with you. Kindness, thoughtfulness, gentleness, forbearance, longsuffering, meekness, goodness, temperance, joy, and love will appear in your life, and day by day you will become more and more like the One who died to redeem you. If you continue instant in prayer and in the study of the Word, Christ will perform the work which He has begun in you, and will keep you from falling.—*E. H. Morton.*

The Ministry of the Sabbath.

THE peculiar sanctity of the seventh day as the Sabbath of the Lord reveals His compassionate thoughtfulness for human need; and as an example of His intention concerning its use, the Scripture records that "He rested and was refreshed" on that day. Ex. xxxi. 17. The thought here expressed does not imply the idea of relief and relaxation such as we enjoy after the performance of a toilsome task, as the interrogation of the prophet goes to show: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary" (Isa. xl. 28)? but rather conveys the sense of deepest gratification—something akin to what we feel after some successful achievement—which filled Him when contemplating the varied order and magnificence of His created work.

The testimony of the heavens, the earth, and the sea, demonstrates the power of the Divine energy which by a word could call them into existence; the awful majesty, however, of such almightiness is veiled in soft and tender guise in the words: "He giveth power to the faint; and to them that have no might He increaseth strength." Verse 29.

The Sabbath was chosen by God, and fittingly endowed by His appointment to keep before the human mind the knowledge of these things. Each recurring seventh day is a renewed assurance certifying to the faithfulness of God through all time. The voice of Him who declared "The Sabbath was made for man," (Mark ii. 27); is also heard to entreat: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Matt. xi. 28. His ability to make the Sabbath is the pledge of His ability to succour the needy, and give rest to the weary; and thus it becomes crowned with the "ministry of promise."

The recognition of the Sabbath must be on a mutual basis. "Through faith we understand that the worlds were framed by the word of God." Heb. xi. 3; the Sabbath, therefore, which is the

product of the same word, and, at the same time, is understood through the same medium; and thus becomes a "ministry of faith." The dissection of time into weekly periods is the result of the Sabbath appointment, but to invest that day with devotional character, and thoughtful meditation upon Divine things, whereby it is to be distinguished from the six days going before, can only be done by the application of the Divine principle of "faith."

Faith lies at the basis of all heavenly knowledge and service. "He that cometh to God must believe that He is" (Heb. xi. 6); and as an aid to this we are invited to behold what He *does*. The "Word of God," which was also the "power of God," (1 Cor. i. 24), and by which all things were made, and with them the Sabbath—when "He was made flesh and dwelt among us," (John i. 14), revealed the faith which made His life a perfect life, and His work a perfect work. His constant observance of the Sabbath and also His plea for its continued remembrance, was a rebuke to those of His own day who perverted its benign intent by imposing harsh and forbidding restrictions. The same rebuke also applies to those in our day who have gone even farther, and by heeding the traditions of men in preference to the command of God, have devoted to the first day of the week the honour due to the last or seventh day.

To believe in or on the Lord Jesus Christ is to believe what He is, what He does, and what He says, all of which is involved in the Sabbath; so much so, indeed, that the true regard for that day becomes one of the sweetest expressions of devotion and service we can offer to Him. "Whom having not seen we love; in whom though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

The "ministry of the Sabbath" is also the "ministry of life." It was for this that all the commandments of God were ordained (Rom. vii. 10); but life can only come with the knowledge of Christ. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." John xvii. 3. In this relation the Sabbath stands pre-eminent, according to the words spoken through the prophet: "Hallow My Sabbaths: and they shall be a sign between Me and you, that ye may know that I am the Lord YOUR God." Ezek. xx. 20. The Lord of Heaven designs for the being made after the pattern of His own person, and endowed with the mental attributes of His own nature, nothing less than the most endearing intimacy. The advisory word of wisdom says: "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." Job xxii. 21. True fellowship, however, can only accompany a perfect agreement. "Ye are my friends if ye do whatsoever I command you" (John xv. 14); and amongst the rest of those living counsels set as a beacon light for the guidance of all, and for all time, and pregnant with the life of God, shine out the gracious words:—"Remember the Sabbath day to keep it holy."

WM. KNIGHT.

The Publishers' Column.

Spiritualism.

ONE of the most prominent features of the "antichrist" prophesied by Paul is the development of Spiritualism. The belief in personal communication with the dead is thousands of years old. But modern means far more than ancient Spiritualism: it is the old with infinite seductiveness and subtlety added to it. Most of our readers are familiar with the several numbers of the "Our Day" series. Four sixteen-page penny papers thus far have been issued on subjects of general interest.

We have now issued the fifth number, entitled, "Spiritualism." It deals with modern Spiritualism, both in its general features and in its most up-to-date aspects. The writings of prominent Spiritualists are quoted, Bible truth on the question is set forth—in fact, every means is taken by the writer to inform the reader on this dangerous teaching.

The paper contains, in uniformity with the "Our Day" series, sixteen pages of the size of *Present Truth*, and is illustrated with interesting drawings and designs. The price is one penny, post paid.

Our Representative.

A GOOD book catalogue serves two purposes. It describes to the reader the books published by the particular firm which it represents, and the style in which it itself is got up indicates to quite an extent the degree of skill and care put into the mechanical part of the products sent out. For both of these reasons we are proud of our new catalogue for 1906. Its contents describe in a clear and interesting manner, assisted by a large number of illustrations, all the publications sent out from our house—bound books, pamphlets, tracts, leaflets, charts, and periodicals of various kinds. Then, too, we are glad to have you examine our catalogue as an example of good workmanship. As we said above, the chief advantage derived from this feature of our catalogue is the fact that it represents the good quality of work put into the manufacture of our books. The poet has said, "A thing of beauty is a joy for ever;" and a book that is poorly printed, or badly bound, is not beautiful, and will not bring its owner the pleasure that careful workmanship in every part would give.

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THE SEVENTH-DAY ADVENTISTS.

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Unity and Diversity.

THERE are many who look upon the almost endless diversity of faith among the professed believers of the Bible as a necessity arising from want of clearness in the language of revelation. Even professed Christians have compared the Bible to a musical instrument on which any tune can be played. If this is so, it must be by forcing an interpretation contrary to the tenor of revelation, or else the blame is justly chargeable to the Bible and its Author. We might as well deny that the Bible is the revelation of the will of God as to say this. It is evident that it is such a revelation, it is consistent and harmonious in all its parts. The difficulty, we conclude, is in the errors of early education, and in the obdurate perversity of the human will.

The Scriptures teach us that believers should be in the "unity of the faith;" that they should "all speak the same thing;" that there should be "no divisions among them;" but that they should be "perfectly joined together in the same mind and in the same judgment."

To say that God requires us to be perfectly united when He has not given us the means, is to impeach His character. Therefore the Bible being true and consequently God such a being as is therein described, the blame of diversity, instead of unity, of faith rests with men, and not with God and His Word.—*R. F. Cottrell.*

"A MAN may be a splendid specimen of a worldly man without any spiritual life at all. He may have a robust physical frame, a giant intellect thoroughly cultivated, he may possess a good moral character, and not be spiritual. There are many excellent people in every community who have made much of themselves in every respect except spiritually, and as to their spiritual nature they are dead. There is a better life, a higher life, a life which is life indeed. It is the life of God in the soul of man. 'He that hath the Son hath life, and he that hath not the Son hath not life.'"

The Miracle at Nain.

FORTH through the solemn street
The sad procession swept,
Pacing its mournful way with measured feet,
While inly wept
One mourner, in a grief
Stern as the silent years,
Which seemed to mock the common weak relief
Of outward tears.

Keen was her sense of loss,
An agony untold;
For death had seized amid a world of dross,
Her piece of gold.
They bore her only son,
Star of her evening, fled;
Whose lesser light recalled that vanished one
Now long since dead.

For her best loved had died;
And, stunned from former bruise
The widow's oil of life had dried
Within her cruse.
Desert her heart, and bare;
Like lone house on a wild;
No voice to make blithe music on the stair—
No laughing child.

No solace from the past,
No hope in days to come,
She cowered as if sorrow's second blast
Had struck her dumb.
But, near the city's verge,
A sudden silence came;
The hired mourners swift forebore their dirge,
As if in shame

To mourn a lifeless clod
With such despairing cry,
While the Redeemer, "the strong Son of God,"
Was passing by.
He came and touched the bier.
They wait in curious pause:
Has He the power and will to interfere
With nature's laws?

He walked upon the waves!
His word the thousands fed!—
Is He imperial in the place of graves
Over the dead?
Then spake the royal word;
And quick with rushing throes,
The red life in the clay obedient heard;
The dead arose!

And so—just as before—
Unconscious of eclipse;
Like babe who only knows that night is o'er
From mother's lips;
Or one who, free from harm,
From the engulfing sea,
Comes home and finds all on his father's farm
Which used to be;

The same through endless time,
Thus Jesus healeth now,
With "many crowns" for victories sublime,
Upon His brow—
Conqueror in each stern fight
O'er mortal sin and dread,
And mighty, from corruption's foulest night,
To raise the dead.

—*W. Morley Punshon.*

Submission Brings Peace.

I FIND that it is not the circumstances in which we are placed, but the spirit in which we meet them, that constitutes our comfort; and that this may be undisturbed if we seek for and cherish a feeling of quiet submission, whatever may be the privations allotted us.—*Elizabeth T. King.*