

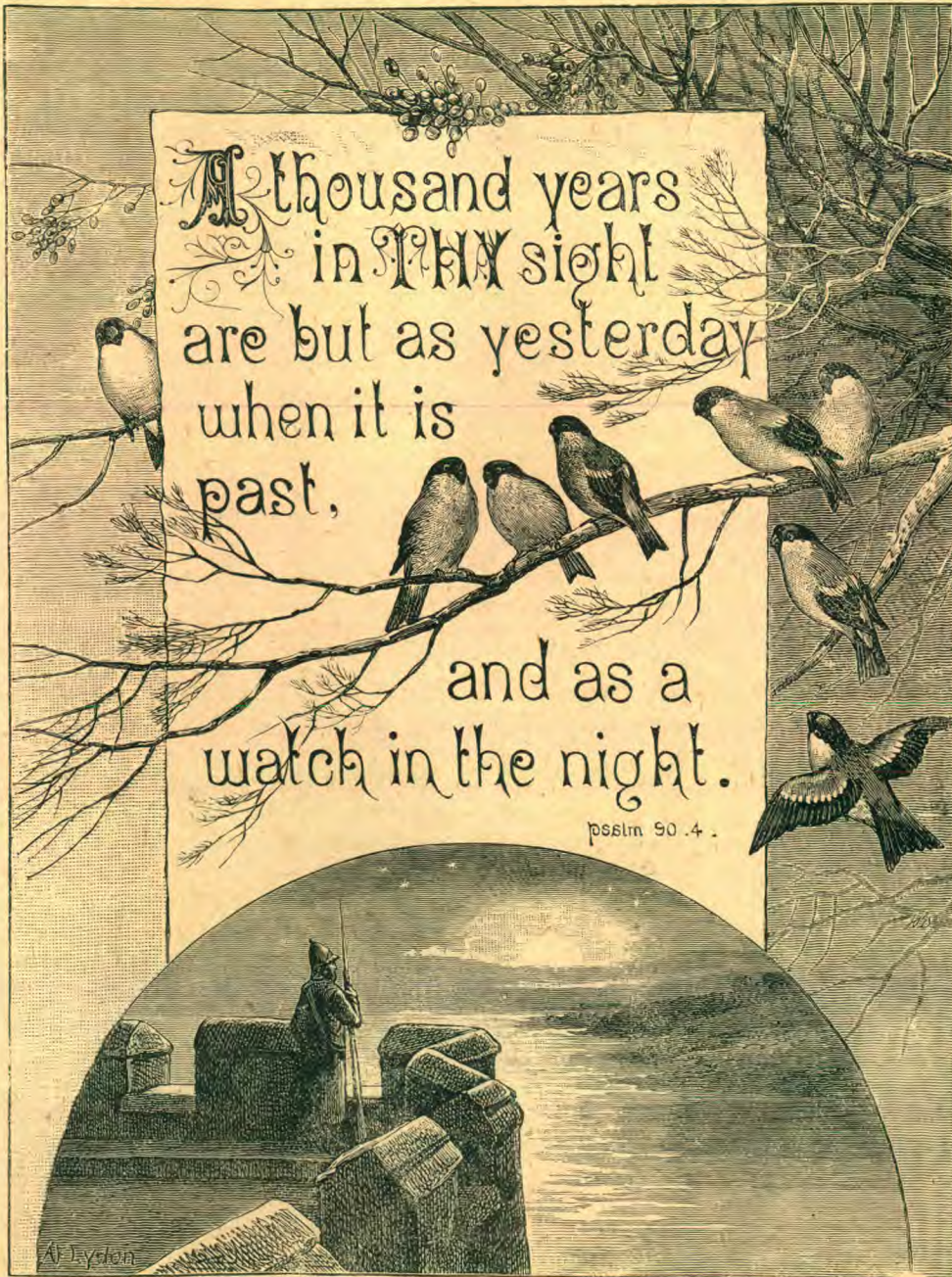
# The PRESENT TRUTH

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

VOL. 23.

LONDON, THURSDAY, 13 JUNE, 1907.

NO. 24.





**The Drop Which Grew into a Torrent.**

ALL my soul was dry and dead,  
Till I learnt that Jesus bled—  
Bled and suffer'd in my place,  
Bearing sin in matchless grace.

Then a drop of heavenly love  
Fell upon me from above,  
And by secret, mystic art  
Reached the centre of my heart.

Glad the story I recount  
How that drop became a fount,  
Bubbled up a living well,  
Made my heart begin to swell.

All within my soul was praise,  
Praise increasing all my days,  
Praise which could not silent be—  
Floods were struggling to be free.

More and more the waters grew,  
Open wide the flood-gates flew;  
Leaping forth in streams of song,  
Flowed my happy life along.

Lo! a river clear and sweet  
Laved my glad, obedient feet!  
Soon it rose up to my knees,  
And I praised and prayed with ease.

Now my soul in praises swims,  
Bathes in songs, in psalms, and hymns,  
Plunges down into the deeps,  
All her powers in worship steep.

—C. H. Spurgeon.

**Saved by Grace.**

"AND he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him."

This is the position that Satan now occupies toward the Church of God and the ministers of the Gospel. He stands before the angel of the Lord to resist them in their ministry of the Word, to resist the Lord's working in behalf of His people.

In the preceding chapter we read: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His afflicted ones. Satan and his army were greatly discomfited and alarmed by this. Satan stood before the angel, representing to him the imperfections of God's people, and urging the disregard

of His commandments. The work which he saw in prospect stirred him to resist Jesus in His work of mercy. He did not wish the people who had been suffering because of transgression to be favoured. He wished to see them remaining in depression and sorrow, weakness and suffering. He saw the work the Lord was about to do for His people through the Messiah. He claimed the Church as his own, declaring that its members had dishonoured God by yielding to temptation and disobeying God's commandments.

Both priest and people were in a position of repentance unto obedience, and in answer to their prayers, and in pity for their affliction, the Lord had come to their relief.

"And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Unworthy though they might be to do His great work, Christ declared that His people were accepted through the righteousness of One Who had resisted every art and device of the enemy.

"Now Joshua was clothed with filthy garments, and stood before the angel." Satan had represented the chosen people of God as full of defilement and sin. He could well speak of the sins of which the people had been guilty; for had he not led the confederacy of evil in tempting the people to commit these very sins? But Israel had repented. The people had accepted Christ.

Christ looked pityingly and compassionately upon the punished, repenting people: "And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

The Lord does not deny the charge of Joshua's unworthiness, but He demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garment of disobedience and transgression, but saying first: "Take away the filthy garments from him." Then He said to Joshua: "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "Let them set a fair mitre upon his head. So they set a fair mitre upon his head," and on this mitre was written: "Holiness to the Lord."

This change is made on condition of obedience. "Thus saith the Lord of hosts, If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by."

When God's professed people repent of their sin in departing from plain Bible truth, they will bring



forth fruit meet for repentance. Jesus will hear their prayers. They will work the works of righteousness. If those who have departed from the Lord will take warning, if they will change their course of action, they will be received into favour, and their transgressions will be pardoned. If they make thorough work, according to the measurement of God, avoiding a repetition of their sins, God will bestow rich blessings upon them. God tests and tries His people. He waits for them to show true repentance, that He may say: "It is enough," and that He may grant them pardon.

Nothing else in this world is so dear to the Lord as His Church. Nothing else is guarded by Him with such jealous care. He paid a costly ransom for His heritage, and He is not willing that anything should separate them from Him, so that He cannot protect them and give them prosperity. He permits them to be sorely tried in the fiery furnace, that the dross may be separated from them. But as they are being purified, He watches them every moment that they may not be consumed.

"Thus saith the Lord of hosts: After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye. . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee. . . . And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee. And the Lord shall inherit Judah His portion in the holy land, and shall choose Jerusalem again."

MRS. E. G. WHITE.

### "Under the Law" and "Under Grace."

"FOR sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. vi. 14.

How often this text is quoted to excuse disobedience of God's law! What is it to be "under the law," according to this text? Not to be under the law is not to be under the rule or dominion of sin. Then to be under the law is to be under the rule of sin.

"Sin is the transgression of the law." 1 John iii. 4. Then to be under the dominion of sin is to be transgressing the law, and this brings one "under the law."

The text shows that being "under grace" is exactly the opposite, which means living in obedience to the law. Those under the dominion or power of the grace of Jesus are not ruled over by sin, or transgression of the law.

Some seem to think that Christ came to set men free from obeying God's law. The grace of Christ

is given expressly to set men free from disobeying it. Breaking God's law is bondage. Keeping it is liberty. Ps. cxix. 45.

Who walks the streets of our cities free from the civil law against stealing—the honest man who keeps the law, or the man who breaks it? The man who steals is under the law at once. The civil law against stealing can never touch the man who obeys it. He is free from its condemnation.

Just so the believer, who through faith is made obedient to God's law by grace, is free from the condemnation of the law. But the man who disobeys is under its condemnation. Sin, or transgression of the law, has dominion over him.

Who is "under the law"?—The one who disobeys it. Who is "under grace"?—The one who through the power of divine grace is made obedient to the law.

W. A. SPICER.

### A Two-Edged Sword.

THE truth of God, the word of God, which has been styled sharper than a two-edged sword, cuts both ways and accomplishes a twofold work. It separates the wheat from the chaff, preparing the one for the heavenly garner and the other for eternal destruction.

1. The Gospel of Christ is the power of God unto salvation to every one that believeth (Rom. i. 16); while those who believe not shall be condemned. Mark xvi. 16.

2. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." And "we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. i. 18-24.

3. The chief corner-stone, Christ, is a stone of stumbling and rock of offence to the disobedient; but unto those who believe, He is precious, and a rock of defence. 1 Pet. ii. 6-8; 1 Cor. x. 4.

4. The waters of the great Flood destroyed all the wicked of the antediluvian world; and yet, by the same element were the righteous saved. Gen. vii. 23; 1 Pet. iii. 20. Likewise the walls of water were a means of saving the hosts of Israel, but of destroying the army of Pharaoh. Exod. xiv. 28, 29. The pillar of cloud was darkness to the Egyptians, but a light to the children of Israel. Exod. xiv. 20. So, at last, when Jesus comes again in the clouds, the wicked shall all be destroyed by the brightness of His coming; but the righteous shall be caught up to Him to live eternally. Compare Matt. xxiv. 30; 2 Thess. ii. 8.

5. The observance of the commandments of God



brings blessings and prosperity spiritually, physically, and financially; while a non-observance of God's precepts brings a curse upon us in all these respects. Deut. xxviii. 1, 2, 15; Mal. iii. 7-11. Even the angels in heaven look upon us as great if we do and teach God's law; but as very little if we break any precept in it, and teach people to do so. Matt. v. 19.

6. If the word or truth of God be heeded by all, the parents and children shall be united in love and compassion; on the other hand, if the truths are not accepted by all, it will separate members of families, filling the disobedient ones with hatred for the others. Mal. iv. 6; Luke xii. 51-53.

7. God sent His Son, not to condemn the world, but to save it; and those that believe Him unto obedience are not condemned; but those who do not believe are already condemned. The only way they can evade the condemnation is by faith which worketh repentance. John iii. 17, 18.

S. H. CARNAHAN.

### The Judgment.

(Continued.)

"HOW ARE our secret thoughts, and words, and acts brought before the judgment-seat?" asked Mr. Barker. "Does a man have to tell the Judge all about his past life?"

"No," answered Mr. Summers. "The evidence is not given in that way. Those whose characters are being investigated might not be willing or able to tell the exact truth about their earthly lives. An impartial testimony will be given, yet one which will be true to the life. There are books kept in heaven which record fully and minutely the history of every man. When the judgment sits, its decisions will be based on the evidence contained in those books. Let us turn to the seventh of Daniel, where the judgment scene is described, and you will find that then the books are opened. Mr. Barker, you might read the ninth and tenth verses for us."

Mr. Barker turned up the passage and read: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened."

"Thank you," said Mr. Summers. "Notice what these verses tell us. The thrones are placed, and the Father takes His seat. He is clothed with terrible majesty; the innumerable hosts of angels stand before Him. It is the Day of Judgment,

and the books that have been kept in view of this very time are now opened. In the twentieth of Revelation, which describes another part of the judgment, we learn what purpose the books serve. Will you read verse twelve, Mr. Rogers?"

Mr. Rogers read these words: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

"What do the books contain, then?" asked Mr. Summers.

"The story of men's lives," answered Mr. Barker.

"That is what the Bible tells us," said Mr. Summers. "You and I may never be considered important enough to have our biographies written in this world, but each of us is the subject of a faithful and minute history, recorded by an angel scribe, in the courts above. There our daily acts are noted as carefully as those of the most powerful monarchs. We may forget the words we speak, and the acts we perform, but the record survives, and one day it will speak the plain, unvarnished truth concerning us. But the books of heaven do not record only the idle words we speak. God preserves our more acceptable utterances, and He tells us so in Malachi, third chapter, sixteenth verse. Will one of you please find it and read it to us?"

Mr. Rogers turned to the place and read as follows: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

"Then, too," continued Mr. Summers, "the Lord records the sufferings of His people. David prayed in the fifty-sixth Psalm: 'Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?' So you see, everything connected with our earthly experience is recorded in heaven. Our sins, our temptations, our struggles, our victories, will all be made known in the judgment, when the books are opened. All will be taken into account. But we have not yet spoken of the book of life. That seems to contain the names of God's servants. Jesus speaks of the book in the tenth of Luke, verse twenty. Will you read it for us, Mr. Barker?"

These were the words which Mr. Barker read: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."



"And now, Mr. Rogers, will you place beside this the words of Paul in Philippians, chapter four, verse three."

Mr. Rogers read: "And I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are in the book of life."

"It is evident from these passages," said Mr. Summers, "that one of the books of heaven, called the book of life, contains the names of those who are numbered among the children of God. To have one's name written in this volume means to have a living connection with the Saviour. So we read in the book of Revelation, thirteenth chapter, and eighth verse, concerning the worshippers of the beast: 'All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.' Yet the fact that names have once been written in that book does not ensure that they will remain there. One of the tasks of the judgment will be to decide whether those whose names have been inscribed in God's book of life are worthy to be retained therein. Only the overcomer will have a place at last in that book. Will you read to us, Mr. Rogers, what Christ says in the third of Revelation and the fifth verse."

Mr. Rogers turned to the text and read: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels."

(To be continued.)

#### Without God's Presence.

I AM a broken flower  
That hangs its bruised and drooping head  
Upon its stem. The dews at morn  
That filled its fragrant cup are shed  
Upon the ground. E'en so forlorn  
I am without Thee, God.

I am a dying bird,  
That beats its fluttering wings to mount  
Once more into the sparkling sky:  
Its strained, white pinions yet but count  
Their strokes upon the dust. I die  
E'en so with Thee withdrawn.

I am the low night wind—  
That blowing through the cedars wakes  
In them a voice to mourn with sighs  
For Lebanon, their home, where breaks  
The dawn on Judah's watching eyes—  
When Thou from me art gone.

I am a mountain stream—  
That frets its breast against the rocks,  
And tears to foam its wounded sides,  
To find the ocean where there rocks  
The fulness of the silent tides—  
When Thou art far, O God!

—Lois Mathild Buok.



#### Grieving the Spirit.

"Will you please answer in PRESENT TRUTH if we can be forgiven if we have grieved away the Holy Spirit."

CLEARLY, if we grieve away the Holy Spirit, there is no forgiveness. The Holy Spirit convinces us of sin, and if it ceases to do this work in us, there is no other agency that can awaken us to a sense of need. But while every wrong act on our part grieves the Holy Spirit, so that we are exhorted, "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30), and we read of the children of Israel that "they rebelled, and vexed His holy Spirit" (Is. lxiii. 10), and that they did always resist the Holy Ghost (Acts vii. 51), yet it is not an easy matter to grieve away the Spirit of God. It was not until the one hundred and twenty years of faithful testimony on the part of Noah was completed that the Spirit of God ceased to strive with the wicked inhabitants of the antediluvian world. Gen. vi. 3.

The Saviour uttered a solemn warning while on the earth, that it was possible to sin against the Holy Ghost to such a degree that all hope of forgiveness would be cut off. Mark iii. 29, 30. This caution ought not to be forgotten, but, on the other hand, it ought not to blind our eyes to the many promises that are scattered throughout the Word, of pardon and welcome for the penitent sinner. Every one who is desirous of forgiveness and reconciliation may know certainly that he has not grieved away the Holy Ghost, for he could have no consciousness of sin but for the working of the Holy Spirit upon his heart.

But why make God's good gift of His Holy Spirit an occasion of self-torment and gloomy doubt. God does not send us the spirit of bondage again to fear, but the Spirit of adoption, whereby we cry Abba, Father. Rom. viii. 15. If the Spirit convicts us of sin, let us accept the reproof, that the Spirit may bring forth in us the fruits that mark its unhindered growth—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v. 22, 23. God is pleased when we let Him remove far from our lives the disposition to grieve away His good Spirit. We may even co-operate with that Spirit in grieving the flesh, and find joy and triumph in the experience. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh." Gal. v. 16, 17.



### Is There a Devil?

"Would you kindly explain Is. xlv. 7: 'I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things?' A friend of mine quotes this verse to prove that there is no devil, but that all evil comes from God."

NO ONE can accept the Bible and, at the same time, hold the opinion that the devil does not exist. We find the great leader of the fallen angels spoken of from one end of the Bible to the other. The holy men who were moved to write the Scriptures certainly believed in the existence of Satan, and Jesus and the apostles found him a very real being.

When Satan was first created his name was not Satan, but Lucifer. He was not a prince of darkness then, but a son of the morning. Is. xiv. 12. He was made a perfect being, and richly endowed with wisdom and brightness and glory. "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Ezek. xxviii. 14, 15.

Lucifer lost his innocence and purity when he began to contemplate his own brightness and to seek glory for himself. It was indulgence in selfish thoughts that changed the son of the morning into the devil. "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Verse 17. All that God gave to Lucifer was good, but God's good gifts were perverted to selfish ends, and thus the blessing was changed into a curse. Selfishness proceeded to convert heaven into hell, until it had to be cast out.

It is impossible to explain how sin could arise in the very midst of the purity of heaven. Sin is not susceptible of explanation. There is no reason for its existence. It is as perverse in its origin as it is in its working. It has no right whatever to exist, and God will one day utterly blot it out, in the persons of Satan and those who have decided to cast in their lot with him.

God is not the author of sin. The words of Is. xlv. 7 do not assert that He is. The Lord says: "I form the light, and create darkness." He claims to be the Lord of all, and thus announces Himself to Cyrus, whom He has appointed to serve Him in the restoration of Jerusalem. The Lord speaks of light and of its opposite, darkness, as both proceeding from Him. Then He continues: "I make peace, and create evil."

Now there are two ways of understanding the word "evil." It may mean sin, or it may mean only suffering and disaster. Can we know what it means in this verse?—Yes. It means just the opposite of peace. What is that?—War. The

Lord says: "I create light and I create darkness. I create peace and I create the opposite of peace—warfare and strife." It is plain enough that the Lord does not by these words claim to be the source of moral evil, or iniquity. He is simply saying through Isaiah what He says through Amos: "Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the Lord hath not done it?" Amos iii. 6.

### The Christian's Relation to the Law.—III.

It is a common mistake to reason that, because the law was given in a special sense to the children of Israel on Mount Sinai, it was never given to the Gentiles, and had nothing to do with them. But the national experience of Israel with the law of God was only an illustration, on a large scale, of the experience of every individual man who seeks after righteousness. The seventh chapter of Romans sets forth the experience very vividly. Beginning with the man in a state of indifference, it shows how the law comes and awakes him from his dream of carnal security. Sin is made manifest, and the man engages in a desperate struggle to free himself from its grip. But he finds that he, a carnal man, cannot obey the spiritual law, and gradually the conclusion is forced upon him that, while the law is spiritual, holy, just, and good, he is utterly sinful and unable, with all his efforts, to make himself anything else. He cries out at last for deliverance from himself, and a Saviour is revealed to him. While his flesh is subject to the law of sin, he is not obliged to walk after the flesh. In Christ Jesus he can walk after the Spirit. Jesus Christ becomes life and righteousness to him, so that the righteousness of the law is fulfilled in him, walking not after the flesh, but after the Spirit.

The Gentile Christian passes through the same experience. He need not stay for any long time in the place of bondage, but every truly converted Christian has occasion to give thanks for deliverance from it. Happy those who learn the lesson quickly! Every man born into the world feels the condemnation of the law in one form or another. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 19.

Even without this direct statement, it ought not to be hard to see that the law is addressed to the Gentile as much as to the Jew. If there is no law for the Gentile, he is without sin; for "where no law is, there is no transgression." Rom. iv. 15. "Sin is not imputed when there is no law." Rom. v. 13. But if no sin is imputed to the Gentile, and clearly he cannot be charged with transgression



where there is no law to transgress, there is no occasion for his being saved from sin. Consequently, he stands in no need of the atonement. From which it follows that it would be foolish to preach the Gospel unto him. The very fact that the Gospel is to be preached to every creature, is clear and certain proof that every creature is pronounced a sinner by the law of God. The standard that detects sin is the same for Jew and Gentile. The Apostle John, writing to Gentile Christians near the close of the apostolic era, says: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John iii. 4.

The commandments of God are not one-sided statements of a partial truth, applicable only under special conditions in certain places. They set forth vital principles of right which are universal in their scope and application. "All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Ps. cxi. 7, 8. God Himself changes not, and the law which is His own statement of what it means to be perfect even as He is perfect, is likewise unchangeable. "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; . . . My righteousness shall not be abolished." Is. li. 7, 8.

The Saviour has the same testimony to bear concerning His Father's law. As though to put it beyond the power of any to associate Him with such a work as changing or abolishing His Father's commandments, He says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18.

When Paul writes to the Romans to set forth the great truth of righteousness by faith, and by faith only, he is careful to make it plain that this does not mean that the Christian is free to violate the law of God. "Do we then make void the law through faith?" he asks. Many a man would say: "Certainly, we do. The Christian now has nothing to do with the law. It is abolished, being only intended for the Jew, and passing away at the cross." But such teaching found no countenance from the great apostle to the Gentiles. "Do we then make void the law through faith? GOD FORBID: YEA, WE ESTABLISH THE LAW." Rom. iii. 31.

Again, after showing how grace triumphed where sin most abounded, Paul asks: "What shall we say then? Shall we continue in sin, that grace may abound?" And again his answer is: "God forbid. How shall we, that are dead to sin, live any longer therein?" Rom. vi. 1, 2. Remembering the apostolic definition of sin, given by Paul

and James and John, that it is the transgression of God's law, we may read Paul's words as equivalent to a statement that the Christian has nothing to do with anything that is contrary to the law of God, being dead to all that is opposed to God's commandments.

Once more he asks: "Shall we sin, because we are not under the law, but under grace?" His one answer to all such suggestions is an emphatic "God forbid." Rom. vi. 15. Law-breaking is a thing of the past for the Christian disciple. He is no longer under the law, because the law is written in his heart. How, then, can he violate it? If he should do so, it would be an evidence that he had parted company with Jesus Christ, and was walking in the flesh. As long as a man walks in the Spirit he walks in the spiritual law. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. Wherever there is any enmity against the law of God, there the carnal mind is manifesting itself. It is not a sign of spirituality to speak against the law of God, but an evidence of a carnal nature.

That the law of God is addressed to every living soul is made very plain by the fact that it is the law which tests every character in the judgment. The commandments comprise every duty, and therefore furnish a suitable standard. The judgment ought not to ask more of any man than it was his duty to do, and it could not well be content with less. "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. xii. 13, 14. Every man will be judged by the law, therefore every man is expected to obey the law of God.

Paul also tells us that in the judgment, the law will be the standard. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;" "in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." Rom. ii. 12, 16. It would seem from these words as if Paul admitted that some were without law, but in the fourteenth verse he shows that even those who are without law are not entirely without it. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

So, although some may have had the law in its clearest form, in the life of Jesus of Nazareth, and some may have had only the faintest glimpses of



God's character, all will be judged by the measure of the law that was granted unto them. No man may put away the law of God from him, and say that he has nothing to do with it. One day his life will be compared with the standard of the law, and protestations of faith in Christ will not excuse wilful disobedience. True faith does not make void the law of God. The Saviour Himself has given a solemn warning that: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. vii. 21.

James admonishes us: "If ye fulfil the royal law according to the scripture, . . . ye do well. But . . . ye commit sin, and are convinced of the law as transgressors. . . . So speak ye, and so do, as they that shall be judged by the law of liberty." Jas. ii. 8-12.

According to this apostle, then, we must not lose sight of the law of God. One day we shall be judged by it; therefore we "do well" to judge ourselves by it now, and wherein we find that we transgress, lay hold by faith upon righteousness and victory.

We have already seen that the law of God is written in the heart under the new covenant, and that by it every man, Jew and Gentile, will be judged. The book of Revelation describes the church of Christ when its earthly mission is about to close, and speaks in commendation of its character and Christian attainments. It is interesting to notice that one of the features of this church is that it gives its proper place to the law of God. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12. See also Rev. xii. 17. The sanctuary of the new covenant, the temple in heaven, was seen by John, and he beheld there the anti-typical ark of the testimony, showing that God's law has the same honoured place on high in this dispensation that it had in the earthly tabernacle of the Levitical priesthood. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Rev. xi. 19.

### Bethel.

I WENT with all my thoughts on gain;  
How gather gold? how win applause?  
Nor any weight of work, nor strain,  
Could drive me to another cause.

But when, sore-sick, I laid me down,  
Like some lone wanderer in the dark,  
Whose pillow is without the town  
On hills where hungry night-wolves bark.

Kind Heaven had chance to speak to me  
Above the roaring of my veins,  
And angels came in ministry  
To help me bear my cruel pains.

Oh, then I found another cause,  
And learned to walk another way;  
My shining mark is Heaven's applause,  
And pain-filled nights have changed to day.

—P. M. MacDonal'd.



### Toddl'ing Up the Hill.

TODDL'ing up the hill, Willie,  
Striving all you can,  
Looking high above your head,  
Quite the little man.  
Peace for pussy now, Willie,  
Rest for top and ball:  
Toddl'ing up the hill, Willie,  
You forget them all.

Toddl'ing up the hill, Willie,  
Laughing as you go,  
Leaving childhood's sunny ways  
In the vale below.  
Should you reach the top, Willie,  
Should you scale the height,  
Wonder if your heart, Willie,  
Then will beat as light.



Toddl'ing up the hill, Willie,  
Oh, my blessed boy!  
Will the height to which you climb  
Yield you higher joy?  
Will you wiser be, Willie,  
Better, or as good?  
Will you walk through all, Willie,  
In the paths you should?

Toddl'ing up the hill, Willie,  
We can only smile  
At your odd and funny ways,  
Though we weep the while—  
Dream all sorts of dreams, Willie,  
With an inward prayer—  
With the hope that He, Willie,  
Holds you in His care.

Toddl'ing up the hill, Willie,  
While we totter down,  
Passing from the sun to where  
High the shadows frown.  
Ah, the more you climb, Willie,  
More you'll understand:  
Higher far than life, Willie,  
Lies the Promised Land.

—Matthias Barr.



### The Crocodile.

THE crocodile is an inhabitant of warm, tropical climes, and is am-phi-bi-ous (a word made up from the Greek words *amphi*, both, and *bios*, life), that is, they spend their life both in the water and on the land.

When in the water the crocodile is usually hunting something to eat, unless he is hiding from his enemies. When on the land he is usually lying asleep on the warm sand, except when hunting something to eat again. For besides being a great sleeper he is a great eater. His taste is not very nice, so he takes whatever falls in his way, fish, small water animals of every kind, sheep, hogs, etc. The

crocodile, when full-grown, is fifteen feet long, so he finds no difficulty in attacking and killing fairly large game.

The legs of the crocodile are very short, as you can see from the picture, and are not strong enough to carry his full weight, so he is obliged to drag himself along on the sand.

This makes him look very clumsy and stupid. But he is cunning enough when he finds it best to be so. When danger is near he lies perfectly quiet, and, especially when in the water, looks like a decayed log. A traveller tells about a crocodile which did this, and did not move even when struck soundly with a large stick. Finally a small boy put a finger under one of its front legs, and tickled it. The crocodile could not stand this, and moved its leg violently.

If he has time when warned of danger he buries himself in the sand. Sometimes he burrows several feet under the ground. A story is told of an officer who felt the ground trembling under his tent one night. He could not account for the quaking until next morning he saw a large crocodile coming out of a hole in the ground just a little way from his tent.

In Africa the natives eat the flesh of the crocodile, but Europeans cannot learn to like it. Sir Samuel Baker, the great explorer, once said: "Nothing can be more disgusting than crocodile flesh. I have eaten almost everything, but although I have tasted crocodile, I could never succeed in swallowing it." The natives are also fond of the eggs, but white people cannot eat them.

The eggs are about the size of goose eggs, and are laid by the mother crocodile in the warm sand. In due time the little ones are hatched, and taken by the mother to the water, where they learn to swim and eat. If the large crocodiles eat the fish, the crocodile family suffer from the fish, for the



THE CROCODILE ASLEEP.

larger fish delight in the crocodile eggs which by any chance get into the water. Turtles and large birds are also fond of the eggs, so that very few of the many eggs that are laid are left to hatch out into young crocodiles.

T. C. O.

### The Buttercup.

NOW HAS come the buttercup,  
With its golden ray;  
O'er the fields we gather it,  
As we laugh and play.

Next we make a chain of them,  
Beautiful as gold:  
Then we put it round our necks,  
Like a queen, I'm told.

Little children should be glad  
As a king or queen.  
Buttercups are all *our gold*,  
Richest ever seen.

CLARA MCCLELLAND (Age eight years).



## NOTES & COMMENTS

THE sudden increase in the price of flour is largely due, says the "Liverpool Post," to the unscrupulous action of speculators, in forcing up prices for their own enrichment. It declares that there is no real shortage of wheat. "The 'visible supply' for Europe is greater than for years past, while the North American stocks are thirty per cent above last year, Argentina being rather below the average."

THE rebuilding of San Francisco is still being hindered by labour disputes. A strike on the street railways has reached such a pitch that peaceful citizens, it is said, are living under a veritable reign of terror. The leaders of the men are convinced that they will win, for they claim that they can keep 90,000 persons from using the cars. So far, however, the company has been able to keep running, but only in full daylight, and under adequate protection. Meanwhile, the building operations so important to the city are brought to a standstill.

SOME months ago a commission was appointed by the French Chamber of Deputies, to consider the total prohibition of the manufacture and sale of absinthe in France. The report of the Commission is that absinthe-drinking is the cause of heavy ravages, physical and moral, among large classes of the French people, and that homicidal mania is largely attributable to the use of absinthe. Some members of the Commission recommend absolute prohibition of the traffic at once, but the majority recommend prohibition of manufacture within a year, and prohibition of sale within two years.

CHINA is moving gradually forward to the abolition of opium-using by her people. According to the correspondent of the "Times," the last of the opium dens in Peking was closed on 10th May. "All the restaurants and houses of bad character in this city, where formerly the use of opium was universal, some time ago ceased to permit smoking on the premises."

The Governor Elect of Mukden Province, who has been the moving spirit in the anti-opium campaign in Peking, declares that in that province, and in the province of Canton, the public use of opium has almost disappeared. Since the issue of the new regulations, with only one or two exceptions, the Governor knew of no new office given to a known opium-smoker.

PROHIBITION is making considerable progress in the Southern States of America. One paper, published in Georgia, says: "No such systematic effort for prohibition has ever been made in Georgia as is now going on. County after county has closed out the traffic in the last few months, and the tide of demand for State prohibition is steadily rising higher and higher. Thousands of petitions are being signed by all classes, urging the legislature to pass such laws as will effectually prevent the manufacture, importation, and sale of intoxicating drinks in the State." Another journal says: "Texas, Tennessee, and Kentucky are also making good advancement toward the ousting of the saloon business. It is reported that the Governors of both North and South Carolina are prohibition men. So strong has the temperance movement become in the southern half of the country that the liquor forces are freely acknowledging the danger to their business."

THE progress of electrical invention is bringing great wealth to countries that have an abundance of water power. Norway is now beginning to utilize sources of power which have been running to waste for ages. A writer in the "Times" says: "Huge turbines driven by that costless force generate electricity which burns the nitrogen of the atmosphere to nitric acid. That is neutralized on the spot with lime, and the result is a fertilizer for our fields equal to that imported from the nitrate deposits of the Pacific slope. The Germans have been quick to seize upon this new and lucrative industry. Their great colour factories require nitric acid in large quantity, and are now investing some two millions sterling

in the utilization of Scandinavian waterfalls. The same acid is the basis of all high explosives, so that Germany is securing an abundant supply of material for either peace or war. Norway finds in her water power, thus made exportable by science, a new and welcome source of wealth."



## TEMPERANCE AND HEALTH

### Fruits and Fruit Juices in Summer.

FRUIT is above all other foods the best summer food. If well ripened and mellow it does not tax the organs of digestion. The salts it contains are most important, such as the iron, the phosphates, etc. Many of the common fruits also contain ferments which are most useful in digestion. They act on the coagulated albumen of egg and of fresh meat.

A simple experiment will show this property in strawberries. On the bottom of a glass dish put a double layer of thinly-sliced, fresh, ripe strawberries. Next put a layer of thinly-sliced, coagulated egg albumen, completing the sandwich by a duplicate layer of the strawberries. At summer heat, after eight hours, the albumen is slowly digested, as has been proved by expert chemical tests. *Ripe cherries act in the same way.* The action of orange juice which is kept perfectly free from the rind, also has a slight digestive effect on coagulated egg albumen.

In comparing the action of pear juice and apple juice, it is found that pear juice has a more powerful digestive action than apple juice.

Fruits are better when ripe and fresh. The ferments are destroyed by prolonged high temperature. It must not be thought, however, that baking or stewing fruit entirely destroys its digestive ferments. To do this completely the heat must be very prolonged. A good test of the digestive power of the fruit is the presence or absence of its original flavour. If by cooking the fruit, all of its flavour be lost, one may say that the ferment has been entirely destroyed.

Juicy fruits are most beneficial when eaten at the end of the chief meal of the day.—*Selected.*

### Religious Conversion and Alcoholism.

THERE is an old German proverb which says: "Wherever our Lord God builds a church, the devil sets up an alehouse." Experience has proved that the drink is the most powerful enemy with which religion has to contend; but experience also proves that religion is the most powerful enemy of drink. Christian rescue workers, of course, have



long known this, but now we have science recognizing religious conversion as the most powerful agency in the reforming of drunkards. Dr. George B. Cullen, in a recent work entitled: "The Psychology of Alcoholism," says: "In religious conversion, then, we have the most efficacious cure of alcoholism. This is scientifically established. . . . Those who claim it is divine have much both of a philosophical and theological nature to warrant them in their contention, and from a psychological standpoint it is admissible. . . . The divine element, although inexplicable, is clearly established, and cannot be explained away."

T. C. O.

### How to Be Happy.

1. **BE HEALTHY.** There are some people who, sustained either by religion, philosophy, or temperament, seem to be able to bear sickness with serenity, cheerfulness, and even mirth; but most of us are rendered miserable indeed by any inharmonious action of our physical organizations. At such times work seems a curse, earth a desert, and life an intolerable burden.

Under such circumstances it seems a sin to be sick, and in most cases this is doubtless true. Many of our common ailments might easily be avoided by more carefully conforming our habits to the inexorable laws of nature. But we are either too indifferent, too lazy, or too fashionable to keep ourselves as well as we might, and herein lies the sin of being sick, and consequently unhappy.

2. *Have an object in life.* We were made reasonable beings, and it was never intended that we should live an aimless, butterfly existence, and still be satisfied and happy. If you have no work, find some. There is plenty of it waiting to be done, and you cheat the world as well as yourself by neglecting your share.

3. *Forget yourself.* Much of our unhappiness comes from thinking too much about our precious selves and our troubles, both real and possible. We magnify our importance and become morbid over trifles when we ought to be so interested in other people, so healthful and sympathetic, that we would have no time to brood over self and its misfortunes.

4. *Broaden your mind by as much intellectual culture as is possible to you.* Narrow, petty habits of thinking and doing generate discontent, bigotry, gossip, and slander.

5. *Live the life of a conscientious Christian.* We were never intended to be happy while disregarding our first duties and neglecting our highest needs. Let us daily seek to conform our lives physically, mentally, morally, and spiritually, to the standards God has given us. "Then shall our conscience be at peace, and our sleep both sweet and comfortable," and happiness be an abiding guest.—*Selected.*

## Foreign Missions.

### China.

IT hardly seems five weeks since we came to China, yet it has been quite time enough for us to have had much personal blessing from our loving, wonder-working God.

So many students were inquiring whether we would open classes in English, that it was taken as an evidence of divine leading. Those applying were from the very classes we are anxious to reach. We decided to open class 26th January. Twenty-seven enrolled, paying deposit money.

Meantime, a "great ferment" had been going on among the churches at Chang-sha since we "heretics," keeping the "Jewish Sabbath," had arrived. Brother Alexander's observance of the Sabbath increased the tension. Calling on a pastor of one of the largest missions at Chang-sha, I learned that they were going to visit us, to ascertain our methods of working.

On the appointed day nine workers came, representing four separate missions. One of them was requested to open with prayer, after a hymn and the reading of John xvii. The reading of the paper, which included a Bible study on the Sabbath, occupied about half an hour. There is every reason to believe that some received enlightenment. Whether they will accept the truth given is now for them to decide.

Two days ago two sets of scrolls were presented to us by a grateful family. God has used the simple treatments given by my wife, and has heard our prayers for the recovery of a lady from what might have developed into a serious illness. These scrolls are an evidence of sincere gratitude.

To-day being New Year, we visited them. After pointing out the blessings God wishes to pour into their lives each and every day of the new year, they accepted the offer that I should go every Saturday evening and teach them.

P. J. LAIRD.

### In New Haytian Fields.

ON my recent trip to the conference in Jamaica, I had an opportunity to visit many of the chief towns of Hayti. We found many things to encourage us. In Port au Prince, the capital, we found an aged native Haytian who has been keeping the Sabbath for nearly seven years.

The manner in which he and his family found the truth is interesting, and illustrates how the Lord sometimes works to bring the light to honest-hearted people in these countries of few spiritual privileges. The father was a Roman Catholic;



but, a Bible falling into his hands, he read it, and was led to forsake the superstitions of Rome, and to join the Wesleyan denomination. After a time, the perusal of the Word called his attention to the truth on baptism. When he mentioned his convictions to his brethren of the Wesleyan faith, they at once sought to relieve him of his views, but to no purpose. Finally someone said to him: "There is no need of being so conscientious over the question of baptism, because of the fact that the Bible is silent on sprinkling, and commands immersion; for the Bible is also silent in regard to keeping Sunday, while it does mention the Jewish Sabbath, which we Gentiles never keep."

The brother replied that he would have to investigate the latter question also, and if he could be sure that the seventh day is as binding on Christians as baptism, he would observe it, too. He at once began to read the Bible through for the purpose of learning the truth in the matter, with the result that he began the observance of the Sabbath four years before he heard that others were keeping it. Recently he has been made happy by seeing his wife and married daughters join him in yielding obedience to the commandments of God.

The Sabbath I was with them, their little company was further augmented by a schoolmaster, who cast in his lot with the people of God. This brother also informed me of a young man at St. Marc, who, through his instrumentality, is keeping the Sabbath.

W. J. TANNER.

#### A Prayer.

O MASTER, let me walk with Thee  
In lowly paths of service free:  
Tell me Thy secret; help me bear  
The strain of toil, the fret of care.

Help me the slow of heart to move  
By some clear, winning word of love;  
Teach me the wayward feet to stay,  
And guide them in the homeward way.

Teach me Thy patience; still with Thee  
In closer, dearer company,  
In work that keeps faith sweet and strong,  
In trust that triumphs over wrong.

—Washington Gladden.

MR. WM. O'BRIEN, M.P., writes in the "Tribune" that "the unique spell of Jerusalem is that it is beyond any other created place the metropolis of the human soul." He goes on to minimize the degree of attachment which the present possessors of Palestine feel toward the Holy City, and suggests the replacing of the Church of the Holy Sepulchre by "a sublime monument of human genius and piety—a divine Temple of Peace."

"It was impossible," says Mr. O'Brien, "to witness the scene yesterday morning, when it was the Franciscans' turn to say High Mass in the

inner chamber of the Holy Sepulchre, and when a thousand Coptic pilgrims from Egypt, doubtless in sheer ignorance of what was going on, threatened momentarily to carry the shrine by assault; or to hear Turkish military bands this morning, and again this evening, playing into Jerusalem battalions of soldiers to reinforce the garrison for the Greek Easter week, without an aching wonder whether European diplomacy is so bankrupt as to abandon to the Turkish soldier it has chased out of Bulgaria, Crete, and Egypt, the maintenance of common decency on the very mount on which Christ died, and at the very grave from which He arose, or whether Christendom has been petrified into such a heathen hardness of heart as not to give the subject even a thought."



#### The Duty of Parents.

THE work of forming the character of children, of properly preserving and developing their physical, mental, and moral powers, is no small task. It is chiefly upon the mother that this task devolves. To do this work as it should be done requires talent and skill, and patient, thoughtful care. It calls for self-distrust and earnest prayer. Let every mother strive by persevering effort to fulfil her obligations. Let her bring her little ones to Jesus in the arms of faith, and tell Him of her great need, asking for grace and wisdom.

The mother should surrender herself and her children to the care of the compassionate Redeemer. Earnestly, patiently, courageously, she should seek to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. She should make it her highest aim to give her children an education which will receive the approval of God. As she takes up her work understandingly, she will receive power to perform her part.

Mothers, leave not your children to gain impressions of evil, impressions which can never be wholly effaced. Day by day imprint upon their minds the lessons given by the Saviour. This is your work—a work which no one but you can do. The home is your mission field. Here you are to work for God. Lay aside every weight and the sin which doth so easily beset, that you may engage as you should in the work of making your children what God would have them. Teach them self-control. Give them something to do. Make the



home a school in which they will learn to help others.

There is untold value in industry. Let the children be taught to do something useful. If parents are so occupied with other things that they cannot keep their children usefully employed, Satan will keep them busy. Many parents allow their children to associate with evil companions, to go to questionable places of amusement, to grow up mischievous and idle. Let such parents remember that the sin of Sodom was pride, fulness of bread, and abundance of idleness.

It is the cry of many mothers: "I have no time to be with my children." Then for Christ's sake spend less time on your dress. Neglect if you will to adorn your apparel. Neglect to receive and make calls. Neglect to cook an endless variety of dishes. But never, never neglect your children. What is the chaff to the wheat? Let nothing interpose between you and the best interests of your children. Guard your physical and mental powers, that you may be able to do good work for your little ones. Show your children that you are determined to be a Bible Christian. Dress modestly. Speak wisely. Be gentle, yet as firm as a rock to principle. Devote no time to needless cooking or stitching. Make your clothes and your food plain. Then you will have time for the culture of your children.

God will call upon you to give a strict account of the work you have done for your little ones. You make them what they are. They will either stand pure and undefiled before God, because you have worked faithfully for them, or, corrupt and defiled, they will be banished from His presence because you have neglected your work.

Christ placed such a high estimate upon your children that He gave His life for them. Treat them as the purchase of His blood. Patiently and firmly train them for Him. Discipline with love and forbearance. As you do this, they will become a crown of rejoicing to you, and will shine as lights in the world.

MRS. E. G. WHITE.

### The Little Housekeepers' Club.

"It worries me more than I can tell you, mother, to have to leave you with all this responsibility," said Mrs. Packer, as she nervously wrote down necessary directions about her household in a small notebook. "If father didn't absolutely need me, I don't see how I could go away just now. Mattie! come right back here with that brush, and do the work right. You will find the children like to sneak out of their tasks," she went on, "but you must be firm. It really seems to me that I have less trouble when I do the work myself, but I think they must learn all these things. What is

it, Carl? No, you cannot go off to play till all the coal is carried up. You should have done it this morning, as I told you."

"We'll get along first-rate," said old Mrs. Packer, cheerfully. "You don't worry the least bit, or you will not be able to help take care of your sick father. The children will be a great help with the work."

"I don't know about that," said her daughter-in-law, doubtfully. "I am afraid they will impose upon you. Yes, you may go, Mattie; though you don't deserve to, for banging the door when I called you back. Aren't you ashamed to show grandma what a naughty girl you can be?"

\* \* \* \* \*

Every letter Mrs. Packer wrote home during the anxious days that followed was filled with directions and exhortations to the children to "mind grandma and be good," while old Mrs. Packer was urged to be firm, and not let the boys and girls impose upon her.

It was a solemn and joyful moment when the doctor said: "Your father is on the road to recovery, Mrs. Packer. In a few days he will be out of all danger."

"I am so glad," said Mrs. Packer, with happy tears. "I feel that I must go home as soon as possible, for my children will be utterly spoiled if I stay here much longer. They have been six weeks in charge of the most indulgent grandmother that ever lived, and I am afraid it will take a year to undo her work. She is a dear old lady, but her ideas of discipline have changed wonderfully since she brought up her own boys and girls."

"Maybe they have changed for the better," said the doctor, quietly. "You mothers have not enough patience with the children, while grandmothers are mellowed by age and experience till they are better fitted to guide and control the restless bodies and minds."

"A beautiful theory," said Mrs. Packer, smiling, "but entirely out of place with noisy boys and girls."

It was late in the twilight of another cold day that Mrs. Packer arrived at her home, and found a warm supper waiting for her. "It is so good to be home," she said, looking at the dear, familiar faces once more. "Mother, your biscuits are just splendid. I never feel the least bit jealous when James praises them, for I know you make better ones than I can."

"Thank you, Maggie," said Mrs. Packer senior, with a kindly smile, while Fred choked over his glass of milk, and Mattie looked resolutely at her plate to hide a smile. "How do you like the baked potatoes?"

"They are delicious—everything is perfect," said Mrs. Packer. "I enjoy your baked apples so much,



and all the good things you prepared. I am afraid you did too much while I was away."

"The children got supper," said grandmother, with a twinkle in her eye. "They prepared everything themselves."

"The children! Impossible! They always hated to do the little tasks about the kitchen, so I put off teaching them to cook even simple things."

"Grandma started a Little Housekeepers' Club for us, and it's the most fun, mamma," explained Esther. "Carl is president, and I am secretary. Mattie made the biscuits this evening, and Carl the coffee, and Fred baked the potatoes. Grandma didn't do a thing but sit in a rocking-chair and tell us a few things."

"I had to tell them very few things," said grandma. "Esther forgot to say that she made the gingerbread. You may sit in the large chair after supper, and see how we manage the evening work. The treasurer and the vice-president are to do the dishes this evening, I believe."

Everything went well till the vice-president broke a saucer in her anxiety to show how well and rapidly she could wipe the dishes. A sharp reproof rose to Mrs. Packer's lips, but before she could say a word, grandma spoke cheerfully: "Never mind, dear. Accidents will happen."

"Yes, and it was only an old saucer," said Mrs. James Packer, wondering why sharp words came so readily to her lips. "I think you have done very well this evening—all of you." The look of grateful surprise that came into her little girl's eyes brought quick tears to those of the mother. "The poor little thing seemed to expect something in the way of punishment," she thought, as the evening work was speedily finished. "Perhaps James and the doctor are right, and I am too severe."

After the children were in bed that night, Mrs. Packer heard all about the Little Housekeepers' Club. "The children really enjoy doing their work, Maggie, and they do it well for little folk. You must remember that Mattie is only ten, and the rest younger, so they cannot be perfect. They have broken a few dishes, and have done some things entirely wrong, but it doesn't pay to find fault. I always try to find something to praise, even if only the endeavour to work. You have very good children, and they love you sincerely," said the wise old lady.

"The children are all right; it is their mother who needs reforming," said Mrs. Packer, with tears in her eyes. "I think we will continue the Little Housekeepers' Club, and I will join it myself. Sometimes my cakes fall, and my biscuits are heavy, so it will do me good as well as the children."

And when friends and neighbours remarked about the fondness of the Packer children for their home, and the ease with which their mother guided and trained them, that happy woman gave grandmother and her club ample credit.—*Hilda Richmond.*

## Miscellaneous.

### Sacred Prayer.

I NEED not leave the busy world,  
Or wait till daily tasks are o'er,  
To fold my hands in sacred prayer  
Behind the close-shut closet door.

There is a wide and viewless room,  
As high as heaven, as fair as day,  
Where, though my feet may join the throng,  
My soul may enter in and pray.

When I have banished wayward thoughts,  
Of sinful works the fruitful seed,  
When folly wins my ear no more,  
The closet door is shut indeed.

No human step approaching breaks  
The blissful silence of the place,  
No shadow steals across the light  
That falls from my Redeemer's face.

And never through those crystal walls  
The clash of light can pierce its way,  
Nor ever can a human ear  
Drink in the Spirit words I say.

One hearkening even cannot know  
When I have passed the threshold door,  
For He alone Who hears my prayer,  
Has heard the shutting of the door.

—Anonymous.

### The Two Minds.

DANIEL tells us that just before Nebuchadnezzar was stricken and humbled, the proud king walked upon the terrace of his palace, saying: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?"

He had already engraved similar sentiments upon the public records. One of his inscriptions on the royal tablets dug up in modern times at Babylon, reads: "For the astonishment of men I built this house; awe of the power of my majesty encompasses its walls. . . . In Babylon alone I raised the seat of my dominion."

Contrast with this vanity—the frailty of human minds—the spirit manifested by Christ as He came into this world. He had built the worlds. All power was His, and all things were the work of His hands; yet He said: "I can of Mine own self do nothing." "I came . . . not to do Mine own will." "I have glorified Thee on the earth."

Nebuchadnezzar glorified himself as the builder of a great city now buried in the sands. Jesus, in Whom all things consist, glorified God. "Have this mind in you, which was also in Christ Jesus: Who . . . emptied Himself." Phil. ii. 5-7, R.V.

W. A. SPICER.

"DOWN in the human heart, crushed by the tempter,  
Feelings lie buried that grace can restore;  
Touched by a loving heart, wakened by kindness,  
Chords that were broken will vibrate once more."



### Child-Saving.

#### Teaching Children How to Overcome Sin.

THE best theories of child culture sometimes fail, because the parent does not recognize the fact that the child is tempted to sin in just the same way as are his elders. There is a wily foe on our track, and we must watch and pray lest we enter into temptation; and the same tempter is seeking to ensnare the children.

The child is influenced by the spirit he sees manifested in his presence, even when he does not understand the reason.

A mother who had a child with a violent temper did everything she knew how to do to conquer her, but with little apparent success. The poor baby would kick and scream, and persist in not obeying. At last the mother dropped upon her knees, weeping, for she knew the child would be lost unless she overcame her sinful tendencies. She pleaded with the Lord to help the little child to do right. The screaming child became quiet, put up her lips for the kiss of reconciliation, and began laughing and crowing softly to herself, and saying: "I is a good baby now." This mother learned to go to the Lord in prayer with the child when these outbursts of temper came, for her own failure had taught her where to find help.

Happy is the man who can remember that sacred little corner in mother's room, where she knelt with him, and taught him how to seek God for overcoming grace. The fragrance of that place will perfume all the years of his life.—*Mrs. Luella B. Priddy.*

THE Bishop of London thinks that the time has come for a brotherly recognition of Nonconformity by the Church of England. He said lately, as quoted by the "Morning Post": "If one thing was more certain than another, it was that in twenty-five years there would either be a united, strong, efficient church in England—whether established or unestablished (for, great as that question was, it was secondary to the other)—or there would inevitably be two churches in England, both calling themselves, in all probability, the Church of England, which, having parted from one another with some bitterness and a considerable amount of contempt from the whole nation, had settled down, so far as influence was concerned, into two unconsidered sects, while a united and triumphant Nonconformity—never more united than it was that day—would claim, and with some justice, to lead the religious life of England."

"SOMEBODY gives the following excellent advice: 'Drink less, breathe more; eat less, chew more; ride less, walk more; clothe less, bathe more; worry less, work more; waste less, give more; write less, read more; preach less, practise more.'"

### The Cup of Salvation.

AH, patient Heart of the wondrous Love,  
Our doubts as traitors fall,  
When we pause to ask if the fount above  
Has water of life for all!

That stream is free as the ocean wave,  
And deep as the need of man,  
For the Christ of God came forth to save  
Or ever the world began!

And none need thirst who will bend the knee  
To the will of God most high,  
For there's sight for the soul that longs to see,  
And a song for the deepest sigh.

—Howard T. N. Ussher, in *The Christian*.

## The Publishers' Column.

### The "Our Day" Series.

THE "Our Day" Series is a set of sixteen-page papers which are being issued from our press on important and timely subjects. Thus far six numbers have been issued, as follows:—

No. 1 is "**Our Day**," which shows that the events transpiring on every side—war, rumours of wars, the unrest and convulsions of nature, social agitation, etc., etc.—are as waymarks telling us that we are near the end of our journey.

No. 2 is "**The Coming King**," This continues the subject begun in "Our Day," and describes the appearing of the "Son of man," and what that appearing will mean, both to the righteous and to the wicked.

No. 3 is "**The Outcome**," which deals with the Millennium—will it be a thousand years of righteousness spent here on earth, or does the Bible show that it will be otherwise?

No. 4 is "**Rest**," and is a concise and convincing treatise on the Sabbath question. The history of the Sabbath is traced from the institution of the rest-day at Eden to the present time, and the relation of the Christian to the Sabbath is clearly set forth.

No. 5 is "**Spiritualism**," which, as its name indicates, is a treatment of the question of Spiritualism. The subject is impartially dealt with, and entirely from a Bible standpoint, as are all the subjects of the "Our Day" series. A brief history of Spiritualism from the earliest times is presented, and then a fuller discussion of its modern and more striking phase is gone into.

No. 6 is "**Sunday**." The object of this paper is to contribute something toward educating public opinion as to the true ideals, privileges, and obligations of Sunday. It is an excellent contribution to the literature being scattered far and wide on the Sabbath question.

Price, 1d. each, post paid. Order of your PRESENT TRUTH agent, or The International Tract Society, Ltd., 451 Holloway Road, London, N. Send for our free, illustrated catalogue.



# The Present Truth,

PUBLISHED WEEKLY FOR

THE SEVENTH-DAY ADVENTISTS,

BY

THE INTERNATIONAL TRACT SOCIETY, LIMITED,  
451 Holloway Road, London, N.

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

"YOUNG CHRISTIAN" sends us eight shillings, the Lord's tithe, which we acknowledge with thanks.

GOD has made ample provision against weakness and instability of character in His people. He has laid a firm, enduring foundation for Christian experience which cannot be shaken; and if we build into His foundation we also shall be immovable and steadfast. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Is. xxviii. 16. If we find flaws and weaknesses in our lives, we may know that it is because we are not one with the foundation. We can partake of the character of the Foundation, for it is a living stone and we, coming to it as unto a living stone, are built up as lively stones into a spiritual house, a holy priesthood. 1 Pet. ii. 6.

The secret of becoming one with the Foundation is obedience. To them who are disobedient, the Foundation stone becomes "a stone of stumbling and a rock of offence." Verses 7, 8. God's children are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. i. 2. We can only know the meaning and power of the sprinkling of the blood of Jesus as we are obedient to God. We must never divorce faith from obedience. Faith is exercised in obedience. It is as we walk in the light as He is in the light, that the blood of Jesus Christ cleanseth us from all sin. 1 John i. 7. The saints combine the keeping of the commandments with the exercise of the faith of Jesus. Rev. xiv. 12. If any man seeks for a deeper experience in Christian privilege he will find it in a closer obedience to the Word of God. When he ceases to find a stumbling stone and rock of offence in the life of Christ, but falls upon the Rock in humility and contrition and self-surrender, the Rock will build him up, and its own characteristics will be revealed in him. He too will become tried and sure and precious.

## "The Old Faith and the New Theology."

A collection of fourteen sermons and essays, contributed by prominent Congregationalists, edited by the Rev. C. H. Vine, on doctrines especially controverted by the New Theology. The purpose of

the book is to show that the representative leaders in Congregationalism are true to the Gospel as laid down in the New Testament. Much of the book is very helpful and clear, especially that portion which deals with the Person and Divinity of Christ. In the chapter on "Christ the Centre of Christianity," the Rev. J. D. Jones writes:—

I have had to stand many and many a time by the bedside of men who have been in sore need of comfort. When men are in the valley, when their feet touch the river, when they are on the edge of the great unknown—they are in dire need of a Gospel. What do you think I speak about to them, brethren? To talk about the ethical demand to dying sinners would but plunge them into total despair! No; just then I do not talk of the ethical demand—I speak of *Him*, the Saviour who is Christ the Lord. I read them a verse like that in which Bishop Butler found solace and comfort when dying: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." I tell them how He came to earth to seek and save us; how He bore our sins in His own body on the tree; how He has triumphed over death for us; how He has gone to prepare a place for us, that where He is there we may be also. Yes, on such occasions I know nothing but Christ and Him crucified. And when I have spoken of *Him*, it has proved a veritable Gospel to many; fear has given place to peace, and they have gone down into the valley singing, and everlasting joy upon their heads. "Go, read where I first cast anchor," said John Knox to his wife, the day before his death. And so she read the seventeenth chapter of John's Gospel—"This is life eternal, that they should know Thee, the only true God, and Him Whom Thou didst send, even Jesus Christ." And so, when my soul is overwhelmed, and the deep waters come up against me, I too shall bid them read to me where I first cast anchor:

"Tell me the old, old story  
Of Jesus and His love."

That is the Gospel. Christianity is infinitely more than a system of morals; it is a message of redemption. Jesus is infinitely more than a Teacher. He is a Saviour. That is the distinction—the deep, radical, vital distinction—between the Christian faith and every other faith under heaven. They are systems of philosophy or ethics, but this is the good news of redeeming love, and that redeeming love finds its expression in the person and work of our Lord and Saviour Jesus Christ.

Unfortunately the theory of evolution crops up again and again in the book. These defenders of the faith do not seem to recognize that that is the error which has blossomed out into the New Theology. So long as preachers set aside the idea of creation, as taught in the Bible, for evolution, as imagined by human philosophy, they may expect that new theologies will find favour. The idea of evolution destroys faith in the Creator, Who speaks and it is done; it robs the Gospel of its miraculous converting power, and puts in place thereof a hopeless promise of self-improvement, for the imaginary processes of evolution require interminable periods of time. The history of the Church and of the world refutes the theory of evolution; and the coming of the Saviour, as a root out of a dry ground, shows its utter baselessness. If evolution be true, Mr. Campbell's conclusions are undeniable.

The book contains 266 pages, and is published by Sampson Low, Marston & Co., 17a Paternoster Row, E.C.