

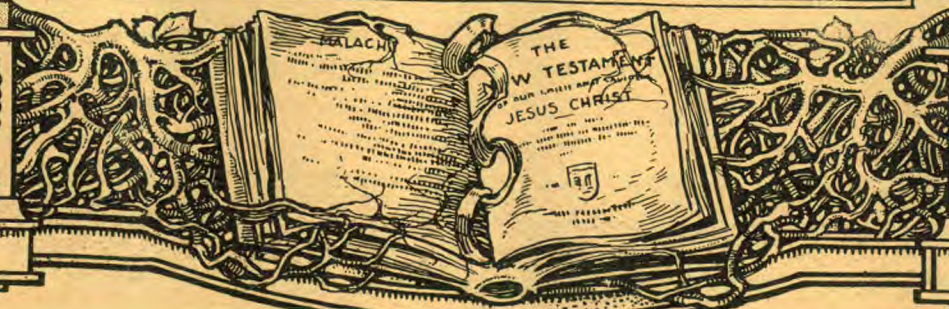
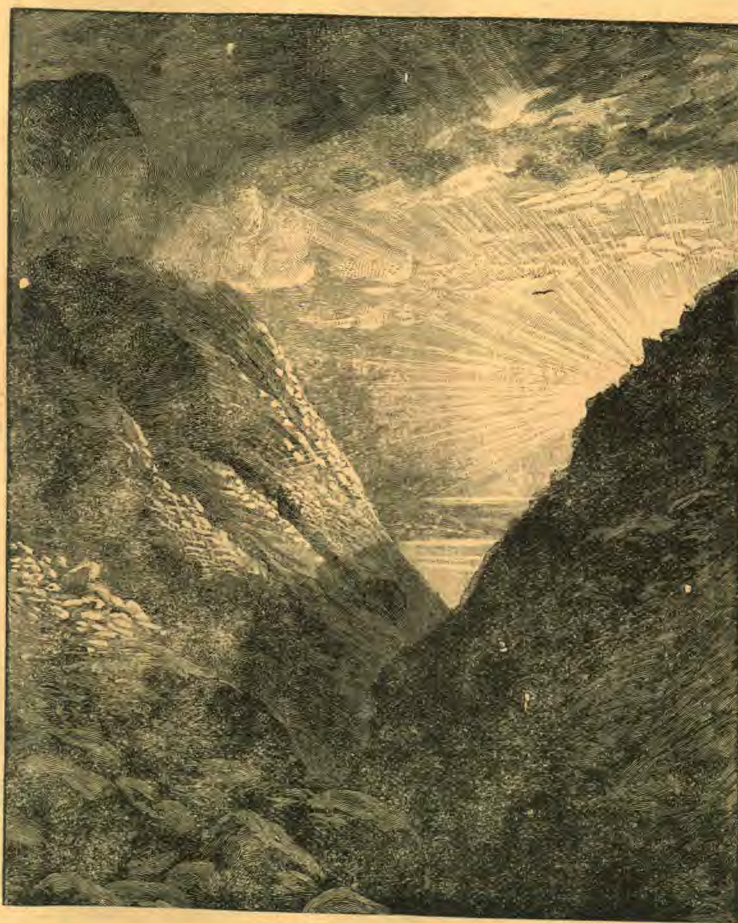
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No. 11.

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The Present Truth

A Weekly Family Paper
Devoted to the Teaching of Scripture Truth.

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WATFORD, THURSDAY, MARCH 12, 1914.

NO. 11.

Jehovah Jesus.

My song shall bless thee, great I AM,
Creator mighty, suffering Lamb:
Thou ever wast, and ever art,
And ever shalt be, time untold;
And yet Thou stoop'st with loving heart,
With boundless love, us to enfold.
And ever shall the wonder ring,
While all Thy power and love we sing,
Jehovah, Jesus.

In majesty and glory bright
Thou reignest o'er the orbs of light;
Afar Thy reins of power are flung,
Where mortal mind is lost in space;
And all the sons of joy have sung
At each new record of Thy grace,
As world on world, with newborn voice,
Bade them anew in Thee rejoice,
Creator, Jesus.

Yet when Thy last creation rose
To heights of follies and of woes,
The lowest depths thou didst descend:
On sacrificial altar laid,
Didst give Thy life his life to mend,
And heal the breach his folly made.
From death to life in thee restored,
We hail Thee now our loving Lord,
Redeemer, Jesus.

As Thou hast been, so thou shalt be,
The Master of eternity;
From time unknown to time untold,
Of might and grace the perfect sum;
Thy people's sure defence of old,
Thy people's triumph yet to come.
Forever one, world without end,
Thou our Creator and our Friend,
Jehovah, Jesus.

—Arthur W. Spaulding.

Our Brother.

IN the eighth Psalm, David sang of the goodness of God as manifested toward the human family made in His likeness: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." "But," says the epistle to the Hebrews, when we look upon man to-day, that is not the picture which meets our gaze: "We see not yet all things put under him." Heb. ii. 8. Has God's plan failed then? No, God's plans do not miscarry. Let us look again at man, and see if the prospect is altogether as dark as it appeared at first sight. Now what do we see? We see the man, Christ

Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour." Verse. 9.

So, although we do not see mankind occupying the position spoken of in the eighth Psalm, we see the Brother-Man also made a little lower than the angels, and in Him the purpose of God is fulfilled, for He is crowned with glory and honour, and all things are put under Him. Eph. i. 22.

Does this appearance of Jesus on the scene where Adam fell, hold any promise that the human family will finally receive the inheritance forfeited at the fall? Yes! God did not bring one Son only to glory; through His Son Jesus Christ, He is bringing "many sons into glory," Jesus is the Leader of a great company, the "Captain of their Salvation." Verse. 10.

This innumerable company constitute a great brotherhood in which Jesus is the elder Brother. What He has gained of glory and honour, He has gained in behalf of His brethren; the victory He has gained over the power of sin, He has won in the common interest. "Both He that sanctifieth and they that are sanctified, are all of One; for which cause He is not ashamed to call them brethren." Heb. ii. 11.

The "One" from whom both the Sanctifier and the sanctified proceed, is God, the Father. In view of this common descent, Christ, and those whom He saves, are brethren. He is not ashamed to acknowledge the relation, and does not fail to live up to its responsibilities. He will never repudiate the tie that links Him with His brethren. It is our privilege to come to Him as our Brother, and to look to Him to be to us all that a brother should be. As our Brother, His victory over sin and death avails to set us free from the power

of Satan. He has tasted death for every man.

The passage which the epistle to the Hebrews quotes to illustrate the brotherhood that links us to Christ, "I will declare Thy name unto My brethren," is taken from Psalm xxii., which minutely foretells the experiences of Calvary. It begins with the pleading prayer that was offered on the cross: "My God, My God, why hast Thou forsaken Me?" Psa. xxii. 1. It anticipates the mocking scorn of the priests and rulers (v. 7, 8) and the agonies of the crucifixion:—

"Dogs have compassed Me, the assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me. They part My garments among them, and cast lots upon My vesture." Verse 16-18.

The psalm foreshadows the dying trust of the Son of God, the perfect surrender to all that the Father's will should permit to come upon Him.

"Be not far from Me, O Lord: O My strength, haste Thee to help Me . . . Thou hast heard Me from the horns of the unicorns. I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee." Verse 19, 22.

Why did Christ, as Captain of our salvation, thus undergo the uttermost wrath of the powers of darkness? It was necessary for Him to be made like unto His brethren, that He might be a faithful and merciful High Priest: For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." Heb. ii. 17, 18.

So Jesus endured the cross of shame and the suffering of death that He might be able to declare God's power to His brethren. He willingly consented to be made like us, His brethren in all things, that He might know how to succour us in all our need. It is our privilege to remember, whenever

we pass through trial or temptation, that we have a Brother who qualified Himself to help us. He is not ashamed to call us brethren, and we need not hesitate to call Him Brother, and to cast ourselves upon a Brother's love. All that He underwent for our sake was experienced that He might be able to reveal the fullness of divine grace, the deep meaning of the Father's name to His brethren. To-day Jesus is at the right hand of God, but His heart is ever with us in our struggles, and He knows well how to declare to us the name in which He Himself found strength and victory. In our moment of need we may cry, "Brother, help me!" and He will never fail us.

Christ's plan for His Church here, and His kingdom hereafter, is a brotherhood, of which He Himself is the type and Captain. For every brother He has tasted death, and this is His own title to glory and honour. And not only is He able to succour us in our own personal need, but it is His plan to make us true brethren also, sharers in His ministry and self-sacrifice. This also will be accomplished as Christ is permitted to declare the Father's name unto us, His brethren, and make us acquainted with the heights and depths of the divine love. We may, if we choose, be made worthy of a place in that brotherhood, which shall be crowned with everlasting glory and honour, and, led by the Captain of our salvation, rise above the power of sin and selfishness, until there shall be nothing that is not put under us. To sit with Christ, as brethren, on His throne, is the wonderful destiny appointed to man. No wonder that the Psalmist, viewing the grace bestowed upon the human family, should exclaim, "What is man, that Thou art mindful of him?" Nor is it strange that, including in his inspired vision those wonderful revelations that the crucified Brother was to make to His brethren concerning the Name of the common Father, the Psalmist should conclude with the words:

"O Lord, our Lord, how excellent is Thy name in all the earth." Psa. viii. 9.

Discovering Our Treasure in Scripture.

WHEN we learn God's Word "by heart," He often speaks to our hearts with unexpected richness. There is something about the concentration of mind necessary to the memorizing of Scripture which often means our digging into the treasure that is there with results that we do not seem to get in any other way. Though we may have read and thought of certain verses a thousand times, when we commence to commit them definitely to memory they are likely to flash out an utterly new wealth of meaning.—*Selected.*

"Whither I Go, Ye Cannot Come."

IT is Satan's purpose to turn every statement of Jesus' into a lie. Just before Jesus died on Calvary, He told His disciples that where He was about to go they could not come. Notice His words:—

"Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."

Where was He to go? "I go unto My Father." His Father was, and is, in heaven. After His resurrection Jesus went to heaven. The disciples saw Him go. But Jesus expressly told them that where He went they could not go. That is, they could not go to His Father in heaven as they would see Him go. No man can of his own will go there. Heaven must come for him.

And so while Jesus told His beloved disciples they could not then go where He was going, but that they should come later, He said that He Himself would *come to fetch them*. This certainly precludes the widespread idea that saints can go to heaven when they

die, or before Jesus Himself comes for them. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

Any word, therefore, contrary to this, any hope held out to believers or unbelievers, of going to heaven before this time set by Jesus Himself, is the fabrication of that enemy who, from the beginning, has tried to turn God's word into a lie. Believe it not.

It is commonly believed and taught that as soon as people die they either go to heaven or else go to some other place, to begin some sort of expiation for their sins.

Neither is true. The dusty bed of the grave is the place of waiting. See Job xiv. 13, 14. This is clearly here upon the earth. With our own eyes we see our beloved ones laid away in the silent tomb. There they remain until Jesus comes, a great congregation of the dead, the righteous and the wicked together.

But a separation takes place in this congregation. Some are taken by Jesus as belonging to Him, and are made alive, and go to heaven with Him. The others are left, still silent in death. Hear what the wise man says:—

"It is a joy to the just to do judgment: but destruction shall be to the workers of iniquity. The man that wandereth out of the way of understanding [wilfully chooses the paths of sin] *shall remain in the congregation of the dead.*" Prov. xxi. 15, 16.

And this congregation of the dead never leave the earth at all; for another scripture makes plain that their punishment is also meted out to them on this earth: "Behold, the righteous shall be recompensed *in the earth*: much more the wicked and the sinner." Prov. xi. 31.

If man by some natural inheritance had immortality, why did God drive Adam and Eve from the garden of Eden, away from the tree of life? The Bible says

He drove them from the garden to keep them *away* from the tree of life. Certainly the Lord must have had a good reason for doing this. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii. 23, 24.

Why? — So that nowhere in God's great universe there should ever be an *immortal sinner*. God did not purpose to perpetuate sin to all eternity, to continue it as long as He Himself should exist. He had placed in the tree of life the properties of life, so that as long as man partook of that tree he might live.

When man disobeyed he forfeited his right to life, and was driven from that tree. Hence there is not an immortal sinner, nor ever can be. Eternal life for us is hidden in the Son of God. By believing on Him we have life everlasting, and only so.

"And this is the record, that God hath given to us eternal life and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 11, 12.

T. E. BOWEN.

Importance of Prayer.

IT is of the utmost importance for Christian people to have clear ideas concerning prayer, that they may neither minimize its power nor charge God foolishly. The most of the men who have moved this world toward God were men of prayer. If we turn to the Word of God, there stands Abraham interceding for the worldly Lot, and Jacob wrestling with the angel till the break of day. There is Moses praying for his people, and Elijah opening and shutting the gates of heaven by the leverage of prayer. The psalms themselves are little more than communion

and petition with accompanying ascriptions of praise for answered prayer. Here is the Master Himself, the greatest of all examples, spending whole nights in wilderness and mountain, transformed by prayer, that He may be transfigured through faith. As Dr. Watson says, "One remembers in modern times the multitude of believing men who have wrought marvels by prayer; how the more Martin Luther had to do, the more he prayed: how Cromwell on his deathbed interceded for God's cause and God's people in the finest prayer ever offered by a patriot: how it is written of the 'Saints of the Covenant' in Scotland that they lived 'praying and preaching' and that they died 'praying and fighting.' What possessed those men that they undertook no work till they had first met with God, that they turned unto Him in every hour of defeat, that they carried to His feet the trophies of their victories?" — *Dr. Goodell, in Pastoral and Personal Evangelism.*

The Petrifying Stream.

IT is said that some years ago in Sicily there was a petrifying stream. This stream, which came out of the sulphur beds, would turn to sulphur any stone or any living creature over and around which it continued to flow. A small living fish put into a little rock basin into which the stream fell, soon lost its power of motion, then its life, and later its very body turned to stone, so that after a few days of the dropping of that stream upon it, it was just a fish carved in stone. Sin is like that. It falls upon a man and hardens him, despiritualizes him, and desensitizes his conscience. — *Record of Christian Work.*

WASTE no time in cherishing vain dreams, indulging idle speculations, or giving away to depressing emotions, but resolutely throw them off, and engage in whatever actual work appears most pressing and important.

Like Unto Leaven.

Luke xlii. 20, 21.

MANY educated and influential men had come to hear the Prophet of Galilee. Some of these looked with curious interest upon the multitude that had gathered about Christ as He taught by the sea. In this great throng all classes of society were represented. There were the poor, the illiterate, the ragged beggar, the robber with the seal of guilt upon his face, the maimed, the dissipated, the merchant and the man of leisure, high and low, rich and poor, all crowding upon one another for a place to stand and hear the words of Christ. As these cultured men gazed upon the strange assembly, they asked themselves: Is the kingdom of God composed of such material as this? Again the Saviour replied by a parable: —

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Among the Jews, leaven was sometimes used as an emblem of sin. At the time of the Passover the people were directed to remove all the leaven from their houses, as they were to put away sin from their hearts. Christ warned His disciples: "Beware ye of the leaven of the Pharisees, which is hypocrisy." And the Apostle Paul speaks of the "leaven of malice and wickedness." Luke xii. 1; 1 Cor. v. 8. But in the Saviour's parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God.

None are so vile, none have fallen so low, as to be beyond the working of this power. In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity.

But man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven—something wholly from

*International Sunday-School Lesson for Sunday, March 22nd, 1914.

without—must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give, will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart.

A profession of faith and the possession of truth in the soul are two different things. The mere knowledge of truth is not enough. We may possess this, but the tenor of our thoughts may not be changed. The heart must be converted and sanctified.

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right-doing is pleasing to God.

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say

unto thee, Except a man be born from above, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind

rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in



CHRIST AND NICODEMUS

bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit." John iii. 8-8, margin.

The Apostle Paul, writing by the Holy Spirit, says: "God, who is

Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith: and that not of yourselves; it is the gift of God," Eph. ii. 4-8.

The leaven hidden in the flour

works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.

Often the question arises: Why, then, are there so many, claiming to believe God's Word, in whom there is not seen a reformation in words, in spirit, and in character? Why are there so many who cannot bear opposition to their purposes and plans, who manifest an unholy temper, and whose words are harsh, overbearing, and passionate? There is seen in their lives the same love of self, the same selfish indulgence, the same temper and hasty speech, that is seen in the life of the worldling. There is the same sensitive pride, the same yielding to natural inclination, the same perversity of character, as if the truth were wholly unknown to them. The reason is that they are not converted. They have not hidden the leaven of truth in the heart. It has not had opportunity to do its work. Their natural and cultivated tendencies to evil have not been submitted to its transforming power. Their lives reveal the absence of the grace of Christ, an unbelief in His power to transform the character.

"Faith cometh by hearing, and hearing by the word of God." The Scriptures are the great agency in the transformation of character. Christ prayed: "Sanctify them through Thy truth; Thy word is truth." Rom. x. 17; John xvii. 17. If studied and obeyed, the word of God works in the heart, subduing every unholy attribute.

The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit, to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us.

MRS. E. G. WHITE.

"A New Creature."

"Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v. 17.

A NEW creature! Such is every one who is in Christ. And such must every one become in order to enter the kingdom of God. Praise God for this, the greatest and most precious of all the possibilities within the reach of man.

The only way that man can become a new creature is to be made new. The only power that can make him new is the creative power of Jesus Christ. And the only process revealed to man by which Christ will make him new, is by death, burial, and re-creation.

The Death.

It is necessary to die in order that we may live. Jesus said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John xii. 24. Said Paul, "When the commandment came, sin revived, and I died." Rom. vii. 9. At another time he said, "I die daily." 1 Cor. xv. 31.

This death is death to sin. Man is "carnal, sold under sin." Rom. vii. 14. "The carnal mind is enmity against God." "It is not subject to the law of God," and it cannot be. Rom. viii. 7. The only remedy—the only means of deliverance from this bondage of sin—is death. "He that is dead is freed from sin." Rom. vi. 7. To die to sin is to repent of sin. It is to abhor that which is evil. It is to crucify the flesh with the affections and lusts. Gal. v. 24.

The Burial.

When the old man of sin is dead,

he must be buried. Therefore we are buried with Christ "by baptism into death." Rom. vi. 4. This is truly a significant figure. Death and burial mark a radical change of condition and circumstances—a complete separation from the world.

The death and burial does more than to destroy our old man of sin. It unites us to Christ. "As many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27. The act that buries the old man, and separates from the old life, resurrects the new man, and gives a new life. Says Paul, "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life." Rom. vi. 4.

The Re-Creation.

"If any man is in Christ, there is a new creation." 2 Cor. v. 17, R.V., margin. He who is dead and buried with Christ is created anew in Christ. He is separated from that which is evil. He is blind and deaf to the allurements of the world. Though he is in the world, he is not of the world. That which he once hated, has become his joy, and that which he once loved, now gives him pain. He is dead to sin, and has put off the old man with his deeds. "Old things are passed away; behold, all things are become new."

Thus we die that we may live. We are buried that we may be raised to newness of life. We put off "the old man, which is corrupt," that we may "put on the new man, which after God is created in righteousness and true holiness." Eph. iv. 22, 24. We are emptied of self, that we may be "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. i. 11. O wondrous transformation!

This new creation is wrought by the creative power of Christ for the welfare of men and the honour of God. Paul says, "We are His workmanship, created in Christ Jesus for good works, which God

afore prepared that we should walk in them." Eph. ii. 10, R.V. The good works we are to perform are the works of righteousness—the fruits of the Spirit. These are said to be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" against such there is no law." Gal. v. 22, 23. A. G. DANIELLS.



Foundation Facts.

As you claim to have Scripture for every step you take, I want you to produce for me four texts; No. 1. stating when the Sabbath was instituted; No. 2. stating that the Sabbath was created for all men; No. 3. stating that the Sabbath is still binding in this Gospel age; and No. 4. stating that the Ten Commandments is the moral law.

THE first text asked for will be found in Exodus xx. 11: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Note why the Lord blessed the Sabbath day and hallowed it, because "He rested the seventh day." That fact was, in the Divine mind, a reason why God should bless the day and make it a holy Sabbath. To have allowed one or more seventh days to pass by without the blessing and the sanctification would have been to act contrary to the reason that was in the Divine mind. Therefore we may safely conclude from God's own statement spoken on Sinai that the Sabbath was instituted on the seventh day of time. This agrees perfectly with the record of Gen. ii. 2, 3: "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day (called in Exod. xx. 11 the Sabbath day), and sanctified it: because that in it He had rested from all His work which God created and made."

The second text asked for will be

found in Mark ii. 27: "The Sabbath was made for man."

Third, we are asked for a text stating that the Sabbath is still binding in this Gospel age. Luke, in his gospel, written many years after the cross, writes: "They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke xxiii. 56.

These words bear witness to the existence after the cross, of a Sabbath commandment. Jesus Himself, foreseeing the destruction of Jerusalem, had bidden the disciples pray for the ensuing forty years that their flight might not be on the Sabbath. Matt. xxiv. 20. John speaks of the Lord's Day near the end of the first century. Rev. i. 10. And the epistle to the Hebrews tells us that the rest of God which, known in its true character, is the rest of the seventh day (Heb. iv. 4), which was preached in the wilderness of Sinai and again by David, is preached also to us (verse 1) so that "there remaineth therefore a keeping of a Sabbath, (margin) to the people of God. Heb. iv. 9. But the Bible does not stop with the Gospel age; it informs us that in the world to come the Sabbath will be kept by all flesh for ever. Isa. lxvi. 22, 23. The statements in Heb. iv. make it very plain that the Sabbath instituted on the seventh day of the creative week, has in it the essence of the purest morality, although discernible only to an intelligent and disciplined faith. The Sabbath is not a ceremony, but, rightly kept, an experience of the divine rest; consisting not merely of a rest but of "My rest." Heb. iii. 11; also Heb. iv. 5, 10.

Now for the fourth text. The moral law must comprise every duty, and condemn every sin. If we can point to such a law we hope that our correspondent will not find fault with us for not producing a text which calls it explicitly the moral law: the word "moral" does not occur in the Bible.

Did Solomon know of a law which could be fitly called the

moral law? "Let us hear the conclusion of the whole matter: 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." Eccl. xii. 13, 14. To which law was Solomon referring in these words? Surely to that law which was marked off from all other laws by the fact that it had been written by God's own hand and spoken with His own voice, that had been placed in the most holy apartment, within the ark of the covenant, constituting thus the centre of that temple service in which Solomon was so deeply interested.

The New Testament writers speak of this same law in similar terms: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John iii. 4. What is this supreme law which condemns all sin, which is comprehensive enough to judge every word and act? James tells us, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty." James ii. 8-12. Paul also quotes from this ten commandment law and tells us that, on its human side, it is a perfect moral law; that it is all summed up in the one comprehensive principle of love to one's neighbour. Rom. xiii. 8-10.

The place given to the ten commandments in the earthly sanctuary, and also in the heavenly (Rev. xi. 19), is plain proof that God regards it as a standard declaration of the principles of righteousness and that in his eyes it is the moral law.

We must not say that the sanctifying of the seventh day was an arbitrary act, void of moral value. The moral law must be the expression of nature in its highest and

most moral manifestation, the life of God. And who shall say that God did not give expression to some deep-seated instinct of His own divine being when He rested from His creative labours on the seventh day.



Mental and Divine Healing.

WE are informed that nine tenths of the diseases from which men suffer have their origin in the mind. Worry, despondency, and fear exert a depressing influence upon the body. They interfere with the normal function of every organ and cell. They are disease-producing.

Jesus recognized this mental element in cases brought to Him; for before healing the palsied man of his physical ills, He said: "Son, be of good cheer; thy sins be forgiven thee."

To keep His people in health, the Lord says: "Fret not thyself," "Rest in the Lord," "Let not your heart be troubled," "Peace I leave with you, My peace I give unto you." Again, "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

To His church Jesus said: "Fear not, little flock," and, "Say to them that are of a fearful heart, . . . Fear not." And again, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

We must recognize that repose of mind plays an essential part in the restoration and maintenance of health.

Fear breeds disease. Job said: "The thing which I greatly feared is come upon me." When an animal has a rheumatic pain in a joint it does not worry about it. When a man has a pain in one of the smaller joints, he begins to worry,

and look forward to the time when that may extend to another joint and still another, and when finally every joint will be stiff and he will be a hopeless invalid. His fear undermines his health and retards recovery. It has much to do in bringing about that which he feared.

When epidemics rage, many are stricken down with them and die who might live were it not for their fear. They die because they expect to die. It is said that the Maories of New Zealand have implicit confidence in what the doctors say. When they tell a patient he will die on a certain day, the patient prepares for it, and death actually occurs as a result, in many instances.

David, when stricken down with sickness, said: "I shall not die, but live." There is no doubt this conviction hastened his recovery.

A woman by mistake once took her medicine out of a wrong bottle, which she supposed contained prussic acid. She knew something of the dangerous nature of the drug and the symptoms which were associated with prussic acid poisoning; and as a result, all the symptoms she looked for developed, and she died. After death, it was discovered that the bottle was wrongly labelled, and that it contained a very harmless remedy.

I recall a patient I had who was troubled with insomnia. He begged me for an opiate to which he had been addicted. Fearing the man would become insane, I said: "I will mix you up something that will help you." I went into the pharmacy and mixed together some simple syrup and common salt, and instructed the nurse to give it to him. He took it in the prescribed doses, and shortly afterward went to sleep, and slept nearly all night. He came to me the next day and said: "Doctor, I have taken a great many different kinds of sleeping draughts, but this one is the best I have ever had," and wanted to know what it was. I told him, and then tried to show him that his trouble was chiefly mental.

Faith in a worthless thing, or faith in error brings results. We must recognize this, or we shall be in danger of being deceived; we shall attribute the marvellous recoveries which we will witness to divine healing, when they are really mental healing. The devil will deceive the very elect on this point if possible, for many who are healed will be saying: "Lo, here is Christ, or there," when Christ has nothing to do with these restorations. They are cases of mental and not divine or miraculous healing. We must not confound mental healing with divine healing. There is danger of ascribing to God that which is wrought by evil agencies.

I have known patients who had been unable to walk for months and even years, healed instantly.

Such was the case with a young woman who had been for several years confined to an invalid's chair. One night there was an alarm of fire, and she was instantly healed. She was able to run downstairs as fast as any of the patients.

I remember a man who had lost his speech. He had been to the most noted specialists in Europe and America. One day one of my associate physicians came rushing into my office and said: "Kress, come quickly! One of my patients is dying!" The man appeared to be at the point of death. I felt his pulse, and found it quite normal. I flicked him on the cheek and said: "Stop that!" He opened his eyes partially, and mumbled something. Then said my associate, "Say 'One.'" He said "One." "Say 'Two.'" He said "Two." He was able to talk when he got up. He was cured on the last day of his stay at the sanitarium. It was no miracle.

Mental healing should not always be associated with God's work. Much of the healing in answer to prayer that has been termed divine healing, is really mental healing, and not miraculous healing. The same results may be obtained by Christian Science, or by foolishly sending around among friends handkerchiefs that are supposed to

have been blessed by prayer, or any other deceptive thing. *Mental healing may be associated with God's work, or it may not. It may be of God, or it may be of the devil.*

In the last days, Satan will work "with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie." 2 Thess. ii. 10, 11.

D. H. KRESS, M.D.

The Duty of Happiness.

THE better we understand life, the more we come to the realization of the fact that *happiness is a duty*. It signifies that we are working in harmony with the laws of our being. It is one of the concomitants of righteousness. Righteousness in its last analysis will be found to be living in right relations with the laws of our being, with the laws of the universe about us.

This attitude, this habit of happiness, is also a benefit to others. As cheerfulness induces cheerfulness in others, so happiness inspires and induces happiness. We communicate this condition to those about us. Its effects come back in turn from them to us again. As anger inspires anger, as love and sympathy inspire love and sympathy in others, each of its kind, so cheerfulness and happiness inspire the same in others.—*Ralph Waldo Trine.*

PROBITY, independence, unselfishness, tender regards for the feelings of others, and a hearty hatred for whatever is mean, tricky, vulgar, or profane—these are among the qualities that distinguish the true gentleman.

"SELF-EXCUSE is always self-accusation; while honest self-accusation is always noble self-excuse."



THE following description of a baptism in Italy, the land of the papacy, by our missionary there, L. Zecchetto, is interesting. He says:—

"It was a feast last week in Pisa to see over 10,000 persons gathered on the banks of the Arno River to witness a baptismal service. Among them were many priests; and while I was baptizing, Brother Lippolis spoke to that large gathering from a boat, concerning our work. It was a splendid afternoon, and we were glad to witness for God to such a large audience."

ONE of our missionaries in the East Indies writes as follows:—

"Yesterday I had a study with some Chinese young men on the subject of the 'Home of the Saved.' There were two or three new ones in, and they were all heathen, except one who is Catholic, or used to be before he came to our studies. As we read different texts about the glorious new earth, free from sickness, sorrow, and pain; filled with joy and gladness, with fruits and flowers, with no fear of death, every face shone with imagination and appreciation. Then I wish you could have seen the childlike simplicity with which one who was here for the first time looked up and asked: 'Is that really true? Can we really believe it?' He looked to his companions who had been with us before for an answer, and they assured him that it was a true picture, for they had studied the prophecies of the world kingdoms that had been made hundreds of years before they were fulfilled, and they had become convinced that there is a God in heaven Who can tell the future. With all eagerness he and all the others

pursued the study till we had to close so that I could study with others who had come for their lesson. I tell you, such experiences increase our own faith in God and all His promises. They are really true. We can really believe them. These people are intelligent and will become substantial representatives of the truth in time. They all said they wanted a home in that beautiful land, and that they were glad to study the Bible to learn how to become Christians and be counted the seed of Abraham to whom the



whole earth was promised. See Rom. iv. 13 and Gal. iii. 29.

"One can appreciate their desire for such a home the better after having gone to a place where some of them stay. Last week I visited one of our members who pulls a rickshaw. He sleeps in a large room where seventy-five or one hundred others stay, with only a mat spread on some boards for a bed. He pays fifty cents a month for this. That is Singapore money, and is about fourteen pence in English money. He gets his food at the Chinese restaurants, paying a few cents for a meal. Every Sabbath he greets me with a joyful smile, as happy as any

child of the King. This is the one bright spot in life for him. Aside from the Sabbath, he spends his time, when not at hard labour, among these filthy smokers and drunkards. It is the only place where he can afford to live. What is true of this man is also true of thousands upon thousands of others in this city. Is it any wonder they are eager for a home in glory? Who could have a higher ambition than to tell them about it, and to assure them that it is 'really true'?"

WE have received the following word from one of our workers in China:—

"We now have fifteen stations in this district, and the truth is making splendid headway. There are scores of interested ones. Our workers have more than they can possibly do. One more minister from another denomination has just united with us. He is a strong man, has preached forty years, and knows almost every village in this district. Twelve of his relatives are preparing to unite with us, two of them doctors. Over twenty of his congregation have accepted the truth as far as they know it, and scores of others are calling for a teacher. We have added this man to our list of workers, and although he is sixty-eight years old, he is as full of Christian zeal as any workers we have. He told me last night that there were over four hundred of his children in Christ in the other mission, and his earnest prayer to God was that he might have his life spared long enough to see them warned of the return of their Saviour, and taught to keep His Sabbath. He has been preaching ever since he was twenty-eight years old. My heart has been strengthened as I associated with this man. This is a very striking evidence that God will make a short work, and that His work is to be cut short in righteousness. This is the second congregation that has stepped out into the light, minister and all, within a year. An entire family of Catholics have accepted the truth, cast out their idols, beads, pictures, etc., and are studying their Bibles and preparing to unite with us. They are making very good progress, and we hope soon to baptize them.

"Our Sabbath-school membership has now reached two hundred and sixty four. This is counting only the ones who actually belong to the church, or have asked to unite with us, and does not include many who are in attendance. I think that this entire number will be transferred to our church books within a few months. This is very encouraging, we think."

How He Did It.

PASTOR GOSSNER sent out into the foreign field 144 missionaries. Besides providing outfit and passage, he had never less than twenty missionaries dependent directly upon him for support. How he carried this and his other Christian work, a sentence from the funeral address read over his grave will explain: "He prayed up the walls of a hospital and the hearts of the nurses; he prayed mission stations into being and missionaries into faith; he prayed open the hearts of the rich, and gold from the most distant lands."—From *"Prayer and Missions."*

Slander's Church Costume.

THE Rev. Philip Delaporte describes some native labourers from the Truk Lagoon in the Carolines, who were working in the Marshall Islands. When their first pay day arrived, a suit of European garments was bought. After a while this first suit became filthy and dirty. Result: a second suit was purchased with the next money earned and put on top of the first! When I saw them they had just covered the first two garments with a third edition. Proudly adorned with three suits of clothes, a pair of Blucher boots, and with their faces painted yellow, they came to church.—*Missionary Review.*

A Mother's Love.

THE love of a mother is never exhausted, it never changes, it never tires. A mother's love endures through all. In good repute, in bad repute, in the face of the

world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways and repent. She still remembers the infant smiles which once filled her bosom with rapture, the merry laugh, the joyful shout of his childhood, the opening promise of his youth, and she can never be brought to think him all unworthy. —Washington Irving.



THE city of Dublin has been horrified at the disclosures made by its Housing Committee, of which the "Irish Times" says: "The report is a terrible indictment of the social conditions and civic administration of Dublin. Most of us had supposed ourselves to be familiar with the melancholy statistics of the Dublin slums. We knew that Dublin has a far larger percentage of single-room tenements than any other city in the kingdom. We did not know that nearly twenty-eight thousand of our fellow-citizens live in dwellings which even the Corporation admits to be unfit for human habitation."

DR. CAMPBELL MORGAN has found an interesting parable in Queen Victoria Street, London. Speaking at a great meeting in Washington he said: "On one of the highways near the heart of London city stand two great publishing houses. The one is that of the 'Times' newspaper, and the other is that of the British and Foreign Bible Society. Over the first is a clock and figure of Father Time, suggestive of things transient and passing. On the facade of the other is an open Bible, with the words of my text inscribed thereon, 'The Word of the Lord endureth for ever': a reminder in the midst of transient and passing and perishable things, of the things that abide."

MR. ANDREW CARNEGIE has set apart a new fund amounting to £400,000, the income of which is to be used by the churches in their endeavour to promote international peace. Mr. Carnegie believes that war will be abolished "sooner than expected," probably by Germany, Britain, and the United States, first acting in unison for peace, and setting an example for other nations to follow. When universal peace is established, the income of the fund is to be used "to relieve the deserving poor and afflicted in their distress, especially those who have struggled long and earnestly against misfortune, and have not themselves been altogether to blame for their poverty." Mr. Carnegie does not, however, bind his trustees to use the money "after war is abolished" for the relief of poverty; he is willing they shall be governed by their own discretion. Possibly he is hopeful "after war is abolished" that poverty also will have disappeared. We fear that war will be with us as long as sin is.



Which Loved Best?

"I LOVE you, mother," said little John;
Then, forgetting his work, his cap went
on,

And he was off to the garden swing,
And left her wood and water to bring.

"I love you, mother," said Rosy Nell;
"I love you better than tongue can tell."
Then she teased and pouted full half the
day,
Till her mother rejoiced when she went
to play.

"I love you, mother," said
little Fan.

"To-day I'll help you all I
can;
How glad I am that school
doesn't keep!"
So she rocked the baby till
it fell asleep.

Then stepping softly she
fetched the broom,
And swept the floor and
tidied the room;
Busy and happy all day was
she,
Helpful and happy as child
could be.

"I love you, mother," again
they said—
Three little children going
to bed.
How do you think that
mother guessed
Which of them really loved
her best?

—Selected.

What Prayer Can Do.

Joshua ix. and x.

I EXPECT you have noticed that when the children of Israel prayed to God for help, they always won their battles against their enemies. But when they did not pray, they were beaten by them. That is just the way with us. When we ask God to help us to fight against our bad habits and wicked hearts, He always comes to our aid. But if we try to fight them by ourselves, then they beat us. Let us then learn this very

important lesson, never to forget to pray to God every day of our lives.

Another thing perhaps you have noticed, and that is, that although God gave them help when they asked Him for it, they also had to help themselves. When Joshua was fighting against five kings

that had banded together against him, God sent down great stones from heaven upon his enemies, which crushed them to death. And the Bible tells us that more people died from these stones than were killed by the armies of Israel. No doubt God saw that Joshua and his soldiers were worn out with fighting, so He stepped in and cut the battle short in that way. Now if Joshua had simply asked God for help, and then sat down to wait for the Lord to fight his battles for him, I am sure God would not have helped him at all. You see, while we should ask God



PRAYING TO JESUS.

to help us, we should always get up and help ourselves. Then God will fight with us and for us.

Soon after the battle between the Israelites and the five kings, Joshua attacked a people called the Amorites. And the battle was not nearly finished when the sun began to go down. This meant that they would have to stop fighting until the next morning, when the sun rose again, because they would not be able to see each other in the dark. But Joshua prayed that the sun might stand still; and it did for a whole day, so that the Israelites were able to finish the battle and get a complete victory over their enemies. Of course, the Lord might have done some other wonderful thing that would have killed all the rest of the Amorites at once, like the great stones that killed the soldiers of the five kings. But He thought best to let the armies of Israel finish the battle in the usual way. So He made the day twice as long for them. Besides, the Amorites worshipped idols; they bowed down to the sun. And God wanted to teach them that He was greater than the sun. He Himself had made the sun, and of course He could cause it to obey His command.

In the New Testament, the Apostle Luke tells us that one day Jesus, God's only Son, was out in a boat with His disciples on the Sea of Galilee, when a terrible storm came on. The disciples were very much afraid, and roused Jesus from His sleep, and called upon Him to save them from being drowned. Then the Lord got up and said to the wind and the waves: "Peace, be still." And at once there was a calm.

What a wise and powerful heavenly Father we have, and what a mighty Saviour we have. If we put our trust in Jesus He will do great things for us. Then we can tell others what God will do for them if they trust Him; no matter whether they be young or old, rich or poor, white or black, Jesus wants to save every one

from their sins, and give them a home in the mansions He has gone to prepare for those who love Him. Let us then be little missionaries for Jesus.

UNCLE HERMAN.

Little Helpers.

"MAMMA dear, will you please read to Ada and me a pretty story out of papa's book?" asked little Lucy Leonard.

"Yes, darling; I will if you wish it," said the lady. And she laid aside her own reading, and taking a book out of a desk near, sat down on the couch and began turning over the pages, the children, with pleased faces, waiting for her to begin.

"Papa's book" was a sort of scrap-book filled with interesting anecdotes, tales and sketches, some of which he cut from various papers and periodicals, others of which he wrote himself. He kept it on purpose for the amusement and entertainment of his children; and a great treat it was to them to hear him or mamma read to them from it.

"Here is a little piece of papa's own writing, which I know neither of you have heard," said mamma, presently. "Come along, Ada, love." And taking the little one on the couch beside her, she began to read papa's talk about

Little Helpers.

"Little blade of grass, you are growing, growing, growing: do you think you can be of any use in this great world?"

"Oh, yes! I am helping to make it green and beautiful!"

"But you are such a weak and tiny thing! What can you do towards so great an end?"

"I am indeed a weak and tiny thing; but there are many others like me; and by all helping together, we cover the hills and the fields with a carpet of green."

"So you do, little blade; so you do! Thanks for your beautiful carpet of green!"

"Little wayside flower, you are blooming, blooming, blooming: do you think you can be of any use in this great world?"

"O yes, I am helping to make it bright and fragrant!"

"But you are such a weak and tiny thing! What can you do towards so great an end?"

"I am indeed a weak and tiny thing; but there are many others like me; and by all helping together, we cover the earth with beauty, and fill the air with sweetness!"

"So you do, little flower; so you do! Thanks for your beautiful colours, and your sweet perfume!"

"Little drop of rain, you are falling, falling, falling: do you think you can be of any use in this great world?"

"Oh, yes! I am helping to nourish and refresh it!"

"But you are such a weak and tiny thing! What can you do towards so great an end?"

"I am indeed a weak and tiny thing; but there are many other drops besides me; and by all helping together, we keep the fields, and trees, and shrubs, and flowers, all fresh and green!"

"So you do, little drop; so you do! Thanks for your refreshing moisture!"

"Little ray of sunlight, you are shining, shining, shining; do you think you can be of any use in this great world?"

"Oh yes! I am helping to fill it with brightness and joy!"

"But you are such a tiny thing! What can you do towards so great an end?"

"I am indeed a weak and tiny ray; but there are many others besides me; and by all helping together, we fill the world with light and gladness."

"So you do little ray; so you do! Thanks for your beautiful light!"

"Little blade of grass; little wayside flower; little drop of rain; little ray of light; you teach me a lesson good and useful!"

"I, too, will try to make the world bright and beautiful! By little words of kindness; by little deeds of love; by never-questioning obedience; by never-failing trust, I will seek to spread the 'beauty of holiness' all around."

"And though I am but a weak and tiny child, there are many others like me; and if God will help us each to do our little part, and all to work together, we may turn this sinful world into a very paradise of joy."

I hope that Lucy and Ada, and all the little people who may read my story, are trying by God's help to be of some use in this great world, by doing faithfully and lovingly the part, however small it may be, which God has given them.—*Selected.*



Trial.

TURN, turn, my wheel! This earthen jar
A touch can make, a touch can mar;
And shall it to the potter say,
What maketh thou? Thou hast no hand?
As men who think to understand
A world by their Creator planned,
Who wiser is than they.

Turn, turn, my wheel! What is begun
At daybreak must at dark be done,
To-morrow will be another day:
To-morrow the hot furnace flame
Will search the heart and try the frame,
And stamp with honour or with shame
These vessels made of clay.

—Longfellow.

Little Ernest.

"THERE is Bertha, fondling dear Ernie's bird again! I don't think she ever noticed it while he lived; yet now that he has gone, poor dear, she seems as though she could never make enough of it." So thought Mrs. Howard, as, looking from her window, she saw her daughter holding the little creature on her finger, and coaxing it to put its beak to her lips as though kissing her.

"Dear Ernie," was Bertha's youngest brother, who, when a bright little fellow of only nine years of age, sickened and died. Now, although they had all loved little Ernest very dearly, there were certain little incidents associated with the memory of him which often saddened and troubled them. One of these was connected with his pet bird, and made the little thing very dear to Bertha, now that her brother was taken from her.

One day, but a few weeks before little Ernie's death, Bertha was sitting quietly knitting, when Ernie came running to her, crying:—

"Look, Bertha! look at my little Dickie! I've taught him to kiss me, look!" And he held up his bird on his finger, and made the little thing touch his lips with its beak.

"There, Bertha! Do you see him? Look!"

"Yes, Ernie dear, I see! I see!" said the girl, but without looking up from her knitting.

"But you are not looking! Look! look!" cried the child, as the bird repeated the action. Bertha looked up impatiently, and said—"Yes, yes, I see!" and went on with her work again.

"And see what a nice new perch I made for him," pursued the child, fetching the cage to show her. I cut it out all myself, and fixed it in his cage, too. Isn't it a nice one? look!"

"Yes," said Bertha, still without looking up.

"But you are not looking, again," persisted the child, pulling her by the sleeve. "See, I did it all myself!"

"Oh, what a fidget you are! I do wish you would be quiet!" cried the girl, snappishly. "There! you've made me drop a stitch. Why don't you let me alone when you see I am at work?"

The little fellow looked grieved, and went away, more sorry to think that he had done anything wrong than that his sister should have spoken so unkindly to him. Now, any little girl who works with her knitting needles, knows how annoying it is to drop a stitch, and will understand Bertha's irritation. Yet, vexed as she was, when her brother left her with that grieved look the thought flashed through her mind that she had spoken with needless sharpness, and she found herself seeking to justify her hastiness by the reflection—"Well he is such a fidget; he is always worrying about something."

Oh, if she could only have known how near at hand the time was when he would be taken from them,

how differently she would have spoken!

But Bertha was not the only one in the family who, when the dear little fellow was gone, had sorrowfully to recall some such incident as this.

"Where's my hammer?" cried Arthur, their eldest brother, one day, a week or two after the foregoing circumstance occurred. "Mother, have you seen my hammer? I put it into my tool-box when I had done my rabbit-hutch yesterday, and now it can't be found. It's too bad; that it is!"

"I have not seen it, Arthur. Have you asked Ernie about it? He was making something or other this morning."

"Oh, what a plague he is!" cried the boy. "He is always meddling with my things, and he never puts them back into their place again. He shan't have them at all. I'll have a lock and key to my box, and lock up the things, that I will."

And away he went in great indignation to look for the little offender.

"Now look here, sir," he cried, when he found the busy little fellow at work on a church he was making, "you've had my hammer, and you haven't put it back in its place. Where is it?"

"I'll get it," replied the child: "I know where it is;" and in another moment it was in Arthur's hand.

"Now mind this, Ernie: you shan't have my things any more—I'll lock them up." But of course the boy meant nothing of the sort, though he spoke so angrily.

Now, any of my little readers who are fortunate enough to possess a box of tools, will see that Arthur's annoyance at having to look for his things when he wanted them, was very natural. But then, Ernie was such a little fellow, and could not be expected to be so careful as older boys. Arthur would not allow this. "If he has my things he ought to put them away," he said; "and if he doesn't, he shan't have them at all." Yet how soon the time came when he would have

given all the tools he ever possessed, and more too, if only those unkind words had never been uttered.

And even the father—kind, thoughtful, tender as he was—was not without at least one such bitter memory.

There was one evening, only a week before Ernie died, when he came home weary, jaded, and anxious about many things, and, as is often the case with people at such times, a little fretful and peevish.

Little Ernie, whose bed-time was past, was sitting at the table at his lessons.

"How is it that this boy's lessons are not done before this, mother?"

"Well, he was so anxious to finish his little church that he was making," replied the mother, "that he forgot them; and I was busy and forgot them too."

"Well, I won't have them forgotten!" returned the father, angrily. "If you can't do your little fads at the proper time, sir, you shan't do them at all. There, put away your lessons, and get up early in the morning and do them. I won't have lessons about at this time of night."

The little fellow, troubled at his father's angry manner, put up his books, said his prayer at his mother's knee, kissed his father in silence, and crept away to bed.

Now the father was right, of course, in insisting that the lessons should have been done at the proper time: and yet when Ernie had gone to bed, he was vexed and angry with himself that he had not spoken more kindly about it. And alas! it was only a few days afterwards that the memory of those words returned upon him with unspeakable anguish.

One morning little Ernest went to school, seemingly as gay and lively as usual, but returned at noon complaining of faintness and sickness. His mother gave him some simple medicine and put him to bed, hoping it was but some little ailment that troubled him, and that in the morning he would be himself again. But when the morning

came, certain alarming symptoms led her to call in the medical man. He shook his head sadly, pronounced the dreaded word *Diphtheria*, and gave but little hope.

Four days of prayerful, agonized watching, and all was over. The busy little brain was at rest; the busy little tongue was silent; the busy little hands were still! It was midnight when the Angel of Death visited the house, and the younger members of the family were gone to their rest. But when all gathered at the breakfast table on the following morning, and the mournful news was made known, how the anguish of each heart was intensified by the memory of those little unkindnesses which at the time seemed so slight. And they were slight. They expressed no real unkindness of heart. They had no deeper foundation than the mere fretfulness and impatience of the moment. And yet, now that the dear little fellow was taken from them, the memory of these things became the bitterest drop in their cup of sorrow.

His little playthings, in the making of which he had so often "plagued" them all, proved now precious memorials of him; and his pet bird, concerning which Bertha had spoken so unkindly to him, became, as we have seen, unspeakably dear to her.

If only they could have had him with them still, how gladly now would they have been plagued by his little busy "fads." But the opportunities of kindness were gone; the memories of unkindness remained and could never be effaced.

But each humbly and penitently resolved that by God's help they would sanctify his dear memory in their hearts, by greater kindness and truer love one towards another.

Little readers, remember! The opportunities of kindness may soon be ended. Use them, so that when those you love are taken from you, your sorrow for their loss may be relieved by the feeling, that while they lived they were gladdened by the sunshine of your never-failing affection.—*Selected.*

Elephants' Humour.

THE discovery of a sense of humour in dumb animals may owe much to the observer's imagination; but the following case seems to show plainly that an elephant can take a joke.

An old showman was asked by the little daughter of a friend for a private view of the pachydermus attached to the show under his management. Accordingly, one morning the manager took the little girl to the elephant quarters. The child carried an armful of oranges for the beasts.

When the two reached the entrance to the enclosure, the elephants scented the fruit, and thereupon set up such a trumpeting that the little girl, frightened, dropped the oranges.

As he gathered up the oranges, the showman found that he had just thirteen. There were four elephants. Walking along the line, he gave one orange to each elephant. When he had given an orange to the fourth elephant he turned and was about to begin again from that end, when it suddenly occurred to him that if elephant number three were to see him give elephant number four two oranges in succession, the beast might fancy himself slighted, and cause trouble. There was nothing to do, therefore, but to return and to start anew at the other end of the line, as before.

Thrice the showman went down the line, and then he had one orange left. Every elephant fixed a greedy gaze upon that orange. It would have been indiscreet to give it to any one of them. After a moment's reflection, the showman decided that there was but one course to pursue. Accordingly, he held up the orange so that all the elephants might clearly see it; then calmly peeled and ate it himself. The showman asserts that the elephants nudged each other, and shook their ponderous sides, and otherwise gave evidence of their appreciation of the humour of the situation.—*Selected.*

The Present Truth.

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The Way of the Lord.

OUR Saviour said, "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." John xiv: 6. This way is designated by various terms in the Scriptures. Among these we note the following:

- "The way of God in truth." Matt. xxii. 16.
- "The way of holiness." Isa. xxxv. 8.
- "The way of His steps." Psa. lxxxv. 13.
- "The way of salvation." Acts. xvi. 17.
- "A perfect way." Psa. ci. 2.
- "The way of life." Prov. vi. 23.
- "The way of Thy precepts." Psa. cxix. 27.
- "The way of the righteous." Psa. i. 6.
- "The way of understanding." Prov. ix. 6.
- "The good and the right way." 1 Sam. xii. 23.
- "The way everlasting." Psa. cxxxix. 24.
- "The way of His saints." Prov. ii. 8.
- The "narrow" way "to life." Matt. vii. 14.
- "The way into the holiest." Heb. ix. 8.
- "A new and living way." Heb. x. 20.

Of another way it is said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. xiv. 12. But "blessed is the man" that standeth not "in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psa. i. 1-3.

J. N. LOUGHBOROUGH.

"Where Art Thou?"

A call to the backslider. Gen. iii. 9.

"WHERE art thou?"

Vacant is thy place of prayer,
Oft thou used to meet Me there,
Now I miss thee, where, oh where,
"Where art thou?"

"Where art thou?"

Why hast thou thy cross laid down?
Think once more—no cross, no crown,
Child of Mine, why hast thou flown?
"Where art thou?"

"Where art thou?"

I am calling, dost thou hear?
Waiting to bestow good cheer,
Roam no longer, come thou near!
"Where art thou?"

"Where art thou?"

I will never thee upbraid,
Wandering child, be not afraid,
Once more put to test My aid,
"Where art thou?"

"Where art thou?"

Soon thy life's sun will have set,
Oh, no more thy Lord forget,
Meet Me where we oft have met,
"Where art thou?"

"Where art thou?"

Heaven's gates will open wide
To those souls who true abide;
I shall want thee at My side,
"Where art thou?"

ALBERT TRISTRAM.

A Day Among the Native Villages of Java.

IT is 8 a.m. The sun is shining beautifully among the trees, everything is just as pretty as nature can make it. We mount our horses and ride off. The first call is made at the home of a man who has had a very obstinate sore on his leg, which, by perseverance and God's blessing, has healed, and naturally he is glad to see us. Next we ride to a more distant village, to the home of a man whose little girl had been scalded some time before. On this visit, men, women, and children crowd in while others stand around the doorway, some curious to see how we treat the sick, others wanting to ask for help for themselves or their neighbours. These opportunities we make use of to speak to them about the soon coming Saviour. From here we are escorted to the chief of the village, who is called the *Loerak*. Coffee is brought, and we hang up one of our little Bible pictures and talk to the company about the all-important theme. The older persons sit on mats on the floor and the child-

ren stand around. Many little boys, barely able to walk properly, are sending forth columns of smoke from their cigarettes and think themselves real gentlemen.

On our way home we call on a man who has had a very badly poisoned foot, all the flesh having sloughed away, leaving the bones and sinews exposed to view. After long treatment this foot healed, and the man is able to walk and do light work in his field. He is very grateful, and listens with interest to God's Word, often inviting in his friends and neighbours.

This evening we had a meeting at our neighbouring village at the home of the chief, so with lamp in hand and with two of our native helpers, we made our way to the house. The first response to our knock was the frantic lowing of a cow, that had been brought from another village and separated from its young. As we entered and began to sing, the cow kept quiet; the neighbours gathered until there were about seven men and four or five women with children in their arms. They all listened quietly, while we told them of the second coming of Christ.

I wish you could see the strenuous efforts these little fellows are making at forming the strange characters that make up their language. Their little, dirty fingers are more used to digging sweet potatoes and planting rice than to writing. Their dress consists of a pair of loose trousers made of some striped material such as we use for pillows, and a loose coat of the gayest material, usually print, the brighter the better. The hair is worn long, and is confined in a square cotton shawl folded three-corner shape and tied artistically on the head to form a cap. The girls do their hair up in a little tight knob at the back, this little knob being ornamented with paper flowers, bright-coloured wool, and many other kinds of ornaments. The arms are also covered with bracelets of various kinds.

TIME flies on in the same rapid course, and while we still trifle eternity is upon us.—Talbot.