

PRESENT TRUTH

I AM THE WAY. THE TRUTH. AND THE LIFE. LO, I AM WITH YOU ALWAYS.

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NO. 39.

THE LITTLE CHILD.

THE wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatted together: and a little child shall lead them." Isa. xi. 6.

Here is a picture of life in the new earth. The Spirit of God unites the elements that are now most discordant, so that they dwell together there as brethren. Ferocity and cunning disappear, and love and sympathy take their place.

The central figure of the new creation is the little child. He is the type of a redeemed humanity, the leader of the world to come. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The condition of entrance is also the secret of achievement there, and the measure of success. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." He shall lead by virtue of his childhood. It is upon the shoulder of the Child who is born unto us that the government is laid. Isa. ix. 6.

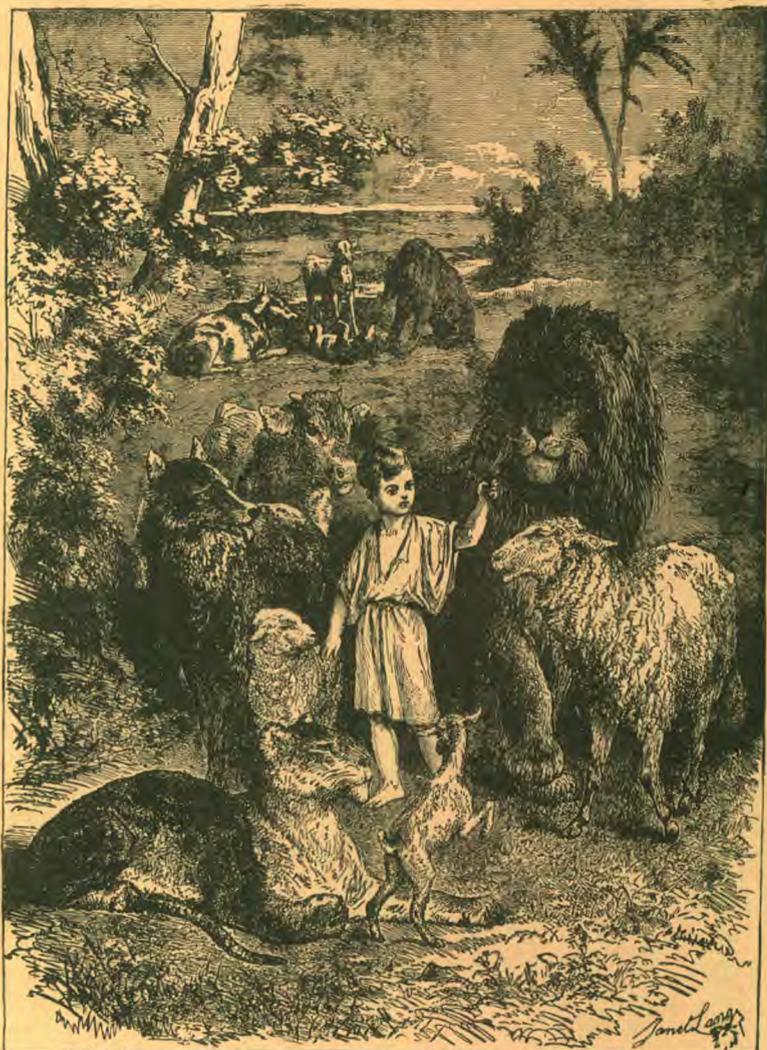
If a man would learn he must become a child. No others can enter God's school. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. xi. 25 "Whom shall He teach knowledge? and whom shall He make to understand doctrine? them that are weaned from the milk, and drawn from the breasts." Isa. xxviii 9.

In their self-sufficiency and ignorance, men grow away from God's plan for them. As the years come and go, instead of deepening in them the trustful love, and earnest simplicity of little children, they banish these from the life. Cold, calculating selfishness takes their place, an unlovely, grasping

the fathers. Mal. iv. 5, 6. We must cease to grow away from the little ones, of whom the Saviour said that they were to teach us of the kingdom of heaven. They ought not to learn anything of us that will rob them of their purity and innocence. As we seek to guide their little feet in right paths, we ourselves are to renew our youth in association with them, and learn deeper lessons of childlike trust in God. If God should grow away from us as we have grown away from our children, He would have been out of all touch with us many generations ago. He delights in the little ones, and He bids us learn of them His ways. So shall we be prepared for the home where only the children come, and the little children lead.

The world is poor to-day, and the work of the Gospel halts, because there is so little of the childlike spirit in the church. To be converted is to become as a little child, and to continue in that spirit. At the end of the pilgrimage, when the gates of heaven are opened wide for the ransomed throng, the welcome is not for those who were once as little children, but for those who remain such.

If the early church had not lost the spirit of little children, there would have been no development of the papacy. The very beginning of this was the growth of self, the attempt to draw away disciples after human leaders who desired the pre-eminence. Now, when the fruit of this spirit of self-exaltation is with us, and has permeated the pro-



"A LITTLE CHILD SHALL LEAD THEM."

spirit is developed, and every effort is made to glorify self. But the effect is to impoverish the life, to dwarf the noble powers of the mind, to take away the capacity for learning and leading.

God calls for a reform. The hearts of the fathers are to be turned to the children, and the hearts of the children to

fessing followers of Christ, so that the church is filled with the strife for position, the only way to fight the evil is to be converted and become as little children.

When the Lord contrasts His way with the way of Babylon, He declares that His people never cease to be His little children. "Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, which are borne by Me from the belly, which are carried from the womb: and even to your old age I am He; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Isa. xlv. 3, 4.

God wants His children, young and old, to walk hand in hand, one in spirit, alike tender-hearted and unworldly. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children."

THE GREAT DECEPTION.

THE harvest of this earth will be fully ripe when Christ comes to thrust in His sickle and reap. Rev. xiv. 14-16. Affairs will have reached a crisis that will demand His intervention. The crisis is not apparent now, but an element is at work which will produce it before long.

A superhuman agency is seeking to influence men, and when that shall gain possession of human minds, they will soon be involved in Satan's warfare against God. The prophet saw "the spirits of devils, working miracles, go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi. 14.

We read of that same time that Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. ii. 9, 10. These need not have been victimised by the delusion; for the love of the truth would have saved them, but they took pleasure in unrighteousness. Verses 10-12.

How will Satan get such sway over the minds of men? We do not have far to look for an answer. Men and women are even now eagerly abandoning their minds to the control of spirits in the hope of receiving communications from the dead.

The unscriptural belief that the spirits of the dead have a separate existence, and can talk with living men, has blossomed into modern Spiritualism, and will yet bear deadly fruit. Rejecting the light thrown by God's Word on man's condition in death, careful investigators have studied

the phenomena of Spiritualism and have concluded that it is possible to hold communion with departed spirits, and receive from them information on matters beyond our ken. As one writer says, "Such a discovery opens the door to revelation."

In this lies the peril. Satan has conducted a skilful attack on the Scriptures, and has succeeded very largely in discrediting them, not only in the world but in the church. Now he comes forward with another revelation, and this men are receiving. Under the belief that they are conversing with the spirits of good men, who are now in heaven and able to speak with authority, the inquirers place implicit confidence in that which is told them by the spirits.

In the last issue of a monthly magazine, its editor gives an account of communications he has received from the spirits. These have convinced him that it is possible to converse with the departed. We do not give the name of the paper or the editor, because we do not take up the matter as a personal one at all, but simply to show the progress that is being made in this work of deception. We give only a few extracts from the article.

I have been permitted to hold prolonged conversation with human souls who are now disembodied, and to receive from them such communications, such evidences of their personal identity, such utterances concerning mundane and spiritual facts, as prove conclusively to me the reality of their post-mortem existence and the retention of their individual mentality.

During several long interviews (one of which lasted for more than an hour, and took place in the presence of a reliable eye-witness) I presented to this friend many searching questions. They could only have been answered in the manner in which he answered them, by one who not only knew all about his earthly life, his work, and his ideals, but who also possessed his own distinctly defined personality and manner of speech, and his unique comprehensive understanding of spiritual law and the highest forms of esoteric truth. Yet I did not fail to receive an immediate and perfectly relevant, masterly and satisfactory response to every one of them.

Many of these responses revealed the most profound knowledge concerning transcendental phenomena, and spiritual illumination of a high degree.

The medium through whom he spoke (a woman aged seventy-four) was altogether ignorant concerning him; she possessed no knowledge of the subjects about which we conversed, or of my own identity.

But she is so constituted as to be able to surrender her physical organism and her consciousness so completely, whilst in a state of trance, that she can be used with great facility as a medium for spiritual communication.

He said to me at the time: "I can control the body of this medium with almost as much ease as I could my own when I was in the flesh."

Other spirits came to him, one of them professing to be his mother, and another

claimed to be the spirit of one who had been burned at the stake as a martyr in this life.

They told me many things that I wanted to know, and said much that was calculated to help and encourage me in my life work. They also gave me certain valuable advice, which revealed intimate knowledge concerning my personal ideals.

And they promised me their aid in the future, and assured me that I and my co-workers were being used as instruments for the accomplishment of the divine purpose.

The writer of this article is a gentleman who is highly respected by a large circle of friends as an earnest worker for humanity. He states that he has long been studying the subject of communion with spirits, and now rejoices in the clear evidence he has received. He feels that it opens up vast possibilities before the human race.

Set side by side with such an experience as this the Scriptures that speak of the dead. "The dead know not anything." "Their love, and their hatred, and their envy, is now perished." Eccles. ix. 5, 6. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. cxlvi. 4. The word breath in this passage is the same word in the original that is translated "spirit" about 240 times. "Then shall the dust return to the earth as it was; and the spirit [breath] shall return unto God who gave it." Eccles. xii. 7. The time when God gave the spirit, or breath, was at man's creation, of which we read, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii. 7.

At the resurrection God will breathe again into the dead and they will live. See Ps. cly. 29, 30; Ezek. xxxvii. 9, 10. But for this resurrection, death would be an unbroken sleep, and even those who have fallen asleep in Christ would have perished. 1 Cor. xv. 16-18.

It is quite clear then that when communications are received, purporting to come from the spirits of the dead, they come from lying spirits, personating the dead for some evil purpose. These evil spirits have always sought to gain control of men. The results have been terrible when they have succeeded, and if we would know what Spiritualism finally results in, we have only to read the Gospels. There we see what it means to be possessed by a demon. The history of modern Spiritualism bears witness that the results are still the same.

At present Satan is working as much as possible under the semblance of an angel of light, and by doing this, he is enlisting the co-operation of many who have high

motives. The writer whom we have quoted was assured by the spirits that his work was regarded with approval in the place from which they come. The more he can persuade men of influence to resort to the spirits, the better pleased will be the great deceiver, and the more quickly will come the time when he can carry out his schemes. The Scriptures are the only safeguard against the deception. Scientific minds that have rejected the Word of God cannot escape the delusion when it appeals to their own senses, but the Christian will be instructed as to the character of these

manifestations. He expects that there will "arise false christs and false prophets, that will show great signs and wonders; inasmuch that, if it were possible, they should deceive the very elect." Matt. xxiv. 24.

The Word of God gives decided instruction to those who will hear: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? TO THE LAW AND TO THE TESTIMONY: if they speak not according to this Word, it is because there is no light in them." Isa. viii. 19, 20.

in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation on the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Isa. xiv. 12-15.

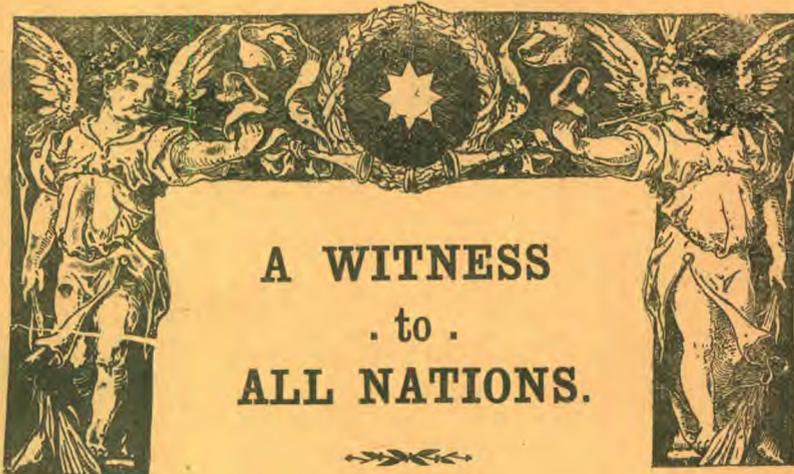
The very attempt to raise self east Lucifer down from where God had placed him. In seeking to rise, he fell. If he had sought to humble himself he would have risen. Christ, whom Lucifer envied, thought it not a thing to be tenaciously grasped, that He should be equal with God. He gave up all and humbled Himself to the death of the cross; wherefore He is highly exalted. Phil. ii. 5-11.

This spirit of Satan has always been the characteristic, and the destruction, of Babylon. In the very beginning of the kingdom it was seen. The builders of Babel said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad." Gen. xi. 4. It was while their ambitious hearts were planning thus for their own greatness that the Lord came down and frustrated their purpose by confounding their language. "So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel." Verses 8, 9.

On that very site Babylon was built. The same spirit was strong in her, but again it brought a fall. It was while Nebuchadnezzar was glorifying himself, and boasting, "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," even while the words were in his mouth, that a voice fell from heaven, "O King Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee." Dan. iv. 30, 31.

Nebuchadnezzar humbled himself and his kingdom was restored; but Belshazzar forgot the lesson, and while he feasted and glorified himself, his kingdom was divided and given to the Medes and Persians.

Once more, when Babylon the Great is drunk with power and earthly glory, when her sinful ambitions are all realised, when "all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her," then in her hour of triumph falls once again a voice from heaven, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have



A WITNESS
. to .
ALL NATIONS.

BABYLON IS FALLEN.

"AND there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

THIS message follows the message of the first angel, so that this will also go to every nation, and kindred, and tongue, and people. It is a part of the everlasting Gospel, but it has a special significance in view of the fact that the time has come for the closing work of the Gospel.

What is Babylon? It is spoken of several times in the Book of Revelation as a great city. "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." Rev. xvi. 19. The original Babylon was a great city, so that it would be fitting to represent a city by that name.

Again in the seventeenth chapter, we read of a woman arrayed in purple and scarlet, on whose forehead was a name written, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." This woman is said by the angel to be "that great city, which

reigneth over the kings of the earth." Verse 18.

No one earthly city can be said to be the mother of the abominations of the earth. Some have been eminent in iniquity, but it would not be possible to trace all abominations back to any one of them. When Babylon the Great is destroyed, in her is found every evil, and every deed of blood. "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. xviii. 24. All the cities of the nations are more or less the offspring of Babylon the Great, and when she comes in remembrance before God, the cities of the nations fall with her, but they are only subjects.

We read in the Book of Isaiah of the king of Babylon, and find that he is Satan. Once he was Lucifer, son of the morning, now he is king of Babylon, prince of darkness. Isa. xiv. From what we know of the king, we may judge of the kingdom. Babylon the Great is the kingdom of Satan.

The spirit of Satan is the spirit of the kingdom. Self-exaltation was his ruin. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said

reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her according to her works: in the cup which she hath filled, fill to her double." Rev. xviii. 2-8.

In the message of the second angel we learn that, to all outward appearance, Babylon is prospering greatly. All nations are serving her. Her triumph seems assured. Opposition seems hopeless. Yet God's servants are to declare aloud, "Babylon is fallen, is fallen." It is when Babylon triumphs that she falls.

We should never be discouraged when evil seems to be victorious. "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." Ps. xcii. 7. So God's servants are to declare boldly, notwithstanding all, "Babylon is fallen, is fallen."

It was when Babylon fell that Israel went free. Babylon is fallen: therefore it has no power to hold its captives. The message, "Babylon is fallen," is a strong, emphatic call to the prisoners of Satan, to go forth and stand in the liberty wherewith Christ hath made them free. It means to proclaim deliverance to the captives, the opening of the prison to them that are bound, and to those who join in the message, it means the experience that belongs to such a cry,—"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek." Isa. lxi. 1.

That there are prisoners still in Babylon is clear from Rev. xviii. 4, where the Lord calls upon His people to come out of her and escape her fate. Satan has no power over them. It is Christ who holds the keys of death and the grave. The power of Satan is his power to deceive, the power of blinding the eyes, the power of darkness, but the man who walks in the light will not be in darkness, and Satan will not have power over him. "Resist the devil, and he will flee from you." James iv. 7.

The message of the second angel goes with the everlasting Gospel, to set men perfectly free from Satan's power. It means entire deliverance from every yoke of bondage. It means having power over all the power of the enemy. Satan has bound many, as he bound the woman who was bowed down by a spirit of infirmity for eighteen years (Luke xiii. 16), but this message will give deliverance from all such bondage to all who will take it by faith.

While Satan appears to be triumphing in the earth, while the churches unite with

the world in rejecting the law of God and denying the faith of Christ, believers will with gladness and confidence declare the glad tidings that Babylon is fallen. Many a captive will hear the message and go free.

JEWELS OF JOY.

"I WILL mention the loving kindness of the Lord."

As the treasure in the casket
Safe our precious jewels rare,
Bringing forth on great occasions
To behold their sparkling fair.
So we would preserve remembrance
Of joys shining on our way;
Joys most dear and sacred, brimming
From full cup of blessed day.

Keep the treasure, store the sunlight
A memorial in the heart;
Lest the influence, let the brightness
Never from the life depart.
Keep them still to cheer the spirit
In the troubled, weary way,
When we need the light of gladness,
For the dark and cloudy day.

—Phoebe A. Holder.

ZIONISM: IS IT SCRIPTURAL?

IN commenting last week on Bishop Ryle's "Prophetical Creed," we took exception to the paragraph in which he expresses his belief in what is popularly known as "Zionism," and promised this week to give our reasons. The paragraph reads as follows:—

"I believe that the Jews shall ultimately be gathered again as a separate nation, restored to their own land, and converted to the faith of Christ." Jer. xxx. 10, 11; Rom. xi. 25, 26

There is a good deal of sentiment connected with the Jews, especially on the part of the Anglo-Saxon race, and naturally the unfeeling persecution to which they have been subjected in many continental countries has called out our feelings of sympathy. But laying aside sentiment for facts, it must be plainly said that the Jews have no special privileges under the Gospel. As a nation they rejected their Saviour and King, and in so doing sealed their own national doom. At the present time they are scattered over the face of the earth, still retaining certain strong characteristics, and holding with remarkable tenacity to their religious convictions, but having no real national existence. With the destruction of Jerusalem in 70 A.D. they ceased to figure among the nations of the world. The Romans actually did go up and take away the place and nation. But individually the Jew is as free to accept the gracious offer of mercy as the

Gentile. In this respect, as Paul plainly points out (Gal. iii. 25-29), there is absolutely no difference. By faith in Christ Jesus we all become the children of God.

As for the prophecies in the thirtieth and thirty-first chapters of Jeremiah, and passages of similar import in other parts of the Old Testament, they were given during the Babylonian captivity, and are susceptible of both a local and a general application. Bengel has well said of this class of prophecies: "A lesser and a greater event, of different times, may answer to the single sense of one passage of Scripture, until the prophecy is exhausted." The local application of these prophecies (the "lesser event" to which they point), had reference to the Jews as a nation, and foreshadowed first their return to the land of their fathers, and secondly (subject however to obedience on their part) a period of great national prosperity to follow. The second prediction was never entirely fulfilled for the reason that the conditions were not lived up to; the first, which was unconditional, was carried out to the letter, although owing to the indifference and backslidden condition of the people, only a few availed themselves of the permission given by Cyrus to return to Palestine.

So much for the local application. We have now to inquire what greater event they foreshadowed, and here the answer is likewise evident. Running all through these prophecies there are allusions which show them to have reference to the final triumph of the saved, and the restoration to them of their promised inheritance, the earth made new. Thus is the promise to Abraham that "he should be heir of the world" to be fulfilled.

The use of the term Israel in these prophecies in no sense debars this broad application, since Israel is the real name of the body of saints. Abraham is called the "father of the faithful," and Paul writes: "We are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

If the reader will carefully study the prophecies with this general principle in mind, he will find them wonderfully simple and harmonious, and will not be left to take the unscriptural view that the Jews are to be converted in spite of themselves, and are to be forced into acquiescence in a Gospel which they profess to hate.

The position of the Jews as a people has been much misunderstood. They were never the chosen people of God to the

exclusion of all others, but as the descendants of faithful Abraham, of whom it is written that the Lord knew he would command his family after him, they were entrusted with the oracles of God, and with such other special manifestations of the divine providence as would fit them to lead out in the evangelisation of the world. That they became narrow and bigoted, thinking only of themselves and their nation's aggrandisement, instead of endeavouring to fulfil their duty toward the world, is no evidence that God intended them to take such a course. The fact is that they failed miserably in their heaven-appointed task, and Paul, in the eleventh of Romans, warns the church of to-day to profit by their example. Even in Old Testament times the mere being a Jew did not carry with it an assured entrance into eternal life. Repentance and faith were necessary then as now, and these means of grace were open to the Gentile as well as the Jew, though in opportunities for gaining light and instruction the latter had decidedly the advantage, and was accordingly held the more responsible.

To sum up, then, Israel was chosen as a nation that it might be a light among the nations of the world; it was blessed as a nation that it might be a blessing. It was rejected as a nation when it rejected its Saviour and King, and its final overthrow was not long delayed. Conversion and salvation have to do with individuals, not nations, and it is as unscriptural to expect that every Jew will be converted as to expect that every citizen of any other country will be saved.

M E O.

RUSKIN says: "My mother established my soul in life by making me learn accurately several chapters of the Bible. I open my oldest Bible just now—yellow with age and flexible, but not unclean, except that the lower corners of the pages of some chapters are worn thin and dark. Truly, though I have picked up the elements of a little further knowledge in mathematics and the like in after life, and owe not a little to the teaching of many people, still this installation of my mind in the Bible truths I count more confidently as the most precious, and, on the whole, the one essential part of my education. The chapters became protective to me, and conclusive in all modes of thought, and shielded me from all fear and doubt. The command I was made to repeat oftenest is still dearest to me—'Let not mercy and truth forsake thee.'"



CHRIST AND VEGETARIANISM.

I HAVE been exceedingly blessed by reading the Editor's Corner. I should like you to enlighten me in your Corner about vegetarianism from the Bible. I should like to be a non-flesh eater, but I am confused about 1 Tim. iv. 3, also John xxi. 13, Luke xxiv. 41-43, Matt. xv. 38, and 1 Cor. vi. 13.

THE texts quoted from the Gospels refer to Christ's eating fish and feeding others with the same. The passages in Paul's epistles do not necessarily refer to flesh food at all. The word "meat" simply means food. It is translated "victuals" in Matt. xiv. 15, and means manna in 1 Cor. x. 3. We know that there was no flesh food in the "spiritual meat" that Israel ate in the wilderness. The old use survives in the word "sweetmeat," which has no connection with flesh food.

If you will read carefully Paul's words to Timothy, you will see that the seducing spirits will command men to abstain from meats which God hath created to be received with thanksgiving. He goes on to say that every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer.

Whatever false doctrine is referred to here, either past or future, the words certainly cannot apply to those who practise and teach a return to the diet which was provided for man at his creation, the fruits of the earth. If anything was created to be received with thanksgiving, it was this class of food, which is distinctly sanctified or set apart by the word of God. Gen. i. 29. You will notice also that these fruits are spoken of at the beginning as man's meat.

On the other hand, it is equally clear that Christ partook of fish and fed others with it.

This is no reason why we should turn from a diet of fruits, grains and nuts and

live on fish. Christ came to this earth in our flesh. He was made in all things like unto His brethren. He came as near to men as possible. He made Himself one with them in eating and drinking and social relations, so far as He could, and yet do His work. He came to save from sin, and He did not permit this work of reform to be obscured by minor questions. He might perhaps have opened up more of the treasures of knowledge if men had been more ready to receive His message of deliverance from sin. When they stumbled at that, it was no time to talk of minor matters. Christ would not raise any question concerning His own way of living that could draw the mind from thinking of Him as the Saviour from sin.

Here is a lesson for us. If we see that a natural diet is the will of God for man, and adopt such ourselves, we are to take care that our advocacy of such a diet does not in any way hinder the more important work of revealing Christ as a Saviour from sin. If we lack His Spirit, even the reforms we urge will destroy souls. God has given men permission to eat flesh, without the blood. Gen. ix. 3, 4. Christ ate it, and whoever says that flesh eating is a sin condemns Christ.

The Spirit of God has given us this instruction: "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." Rom. xiv. 3.

Unfortunately for a good cause, many who embrace vegetarianism condemn those that eat flesh food, and thus separate themselves from the Spirit of Christ. Any work of reform that has lost the spirit of love for others is an unprofitable parade of human vanity. "Let us not therefore judge one another any more; but judge

one another any more; but judge

this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Verses 13, 21.

If we realise that the associations of the slaughterhouse and other features connected with the traffic in flesh food, are detrimental to those engaged in them; that men are suffering in body and mind as the result of ignorance of proper and natural food; that many diseases, like cancer and rheumatism, are largely due to the use of flesh foods; that the use of stimulating flesh foods is a natural cause of the craving for strong drink which is destroying thousands; and that the food provided for Adam is available now in sufficient quantity and quality to make animal products almost or altogether unnecessary; then it will be right to throw our own influence and example into the work of diet reform, not in condemning others for what they eat, but in a humble, loving, self-sacrificing effort to remove every stumbling-block from our brother's way.

THE MYSTERY OF JEHOVAH'S POWER.—NO. 3

OBSERVATION has clearly demonstrated that the power to guide and control men is measured by one's capacity to please and satisfy. To gain and maintain this power one uses every resource at command to convince those whom he would lead, that he has their general good at heart, and that he will do for them that which will be for their advancement. The probable effect of each sentence to be spoken, and the apparent significance of every contemplated movement,—all are carefully studied beforehand, lest a single misstep in popular estimation should impair his influence, and so thwart his cherished ambition. Principle, and even private friends may sometimes be sacrificed in the strife to secure distinction and superiority, but the burning desire for power must be satisfied at any cost.

Such ambition, however, is not according to the divine law of influence, because it is altogether the outgrowth of selfishness. Men who thus acquire artificial elevation, very soon descend from the heights gained, to make room for others whose influence has reached a higher altitude. The basis upon which rests human power provides that those who have the capacity and genius to win popularity, whether deservedly or not, shall

stand at the head of their fellow men. But this is far different from the heavenly plan. God's power places Him by right on the throne of His holiness, as "a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also. The sea is His, and He made it." Ps. xvii. 8; xcv. 3-5. This is the infinite and everlasting authority of Him whose throne is established in the heavens (Ps. ciii. 19), beyond the influence of human diplomacy. Its maintenance in righteousness, too, forbids its control from ever being turned over to the direction of another.

The nature and influence of all power is measured by the motive which seeks its control. The higher the motive, the stronger and more lasting will be its directing and elevating ability. Of all the uplifting principles, the most potent and far-reaching is love. "God is love." 1 John iv. 16. By this statement it is not to be understood that God simply *possesses* love, as some foreign element that He has secured,—the trophy of some victory gained. The text reveals the fact that love is the very nature of God's attributes.

The knowledge of God is the eternal continuation of life. John xvii. 3. But as *God is love*, to know Him is to comprehend the love of which He is the fountain head. This means more than for one simply to believe in His existence, or even in the *mere theory* of His love which gave His Son to die for sinners. It means to be *personally acquainted with the love* of God,—to know His unchanging mercy and grace, His long-suffering, and abundant goodness, which He declared to be the substance of His name. Ex. xxxiv. 6, 7.

The word "love" has been a mystic charm in all ages, and yet few, apparently, have ever studied its positive nature enough to be able to define its attributes. Indeed, the more one reasons humanly, concerning its source and character, the more delicately it seems to hide itself beneath the folds of its own mysterious wrappings. The very fact that the more densely heathen nations, while being capable of reasoning acutely and logically on strategic matters, yet have no word in their dialect expressive of tender emotions, which move to deeds of sympathy, is conclusive evidence that love's attributes lie deeper than the probings of human reason.

Love is more than a tender sentiment toward another whom one may chance to admire for some supposed virtue, which upon closer acquaintance becomes lost amid numerous frailties. With the sup-

posed goodness, disappears the respect once cherished for the person in whom the change is seen. Love is a principle which, being born of God, never changes. It does not faint before rebuffs, nor is it repelled by coldness on the part of those whom it would serve. Being of the eternal nature of God, who changes not, it could not possibly vary its attitude. Therefore he who *really loves* another, will not only speak well of him on convenient occasions, and when in perfect agreement with him on all points, but will feel impelled to guard the honour of his name under all circumstances, even though not in entire harmony with all of his known sentiments. He will, moreover, consider it a pleasure to do him any service within his power.

The reason for this is obvious. Revealed love being but the manifestation of steadfast goodness, it must ever seek expression in that form. The husband's love for a faithful wife leads him to defend her honour, and sustain her life at any sacrifice. The father's love for a son of tender years urges him to prosecute with relentless energy an insidious foe which may be lurking by the way to drag his beloved down to degradation and ruin. The mother's love for an invalid child prompts her to watch unremittingly by its bedside in order to give immediate attention to its faintest call, regardless of her own physical suffering. Indeed, the very constitution of love is such that it must constantly oppose everything that in any way reflects upon the object of its attachment. This being true, and love being the nature of Jehovah, it follows that He can do nothing in man's behalf, but for his good.

When this truth is once in a person's mind, it begets acts of goodness on his part toward the One who has first loved him. 1 John iv. 19. Thus love generates its own likeness, and becomes a bond of active sympathy between the Lover and the loved; hence a *controlling influence* over the one loved. But as living elements alone possess generative power, real love must be a *living force* from Him whose attribute it is, and who is "from everlasting to everlasting." Ps. xc. 2. Being co-ordinate with the life of God, love must also of necessity continue as long as His life, and so is an "everlasting love." Jer. xxxi. 3.

Love is therefore adequate to meet the demands and supply the needs of God's people throughout eternal ages. Prophecies may run their course and pass from mind; human languages may sink their vary-

ing rhythm in the harmony of one pure, universal tongue; worldly knowledge may fade from every mind; hope may be swallowed up in fruition, and faith be lost in sight, but love,—true, genuine love,—can never fail to supply the emergencies of the universe (1 Cor. xiii. 8-13), because it is the love of Him, who will ever be the comfort and strength of His redeemed people.

J. O. C.

OH, LIVE TO GOD!

In the bright morn of life,
When free from toil and strife,
When light beams all around,
When gladsome songs abound,
When dew lies on the ground,
Oh, live to God!

Give Him the fire of youth,
The eager love of truth,
The zeal that burns and glows,
The daring faith that knows
No shrinking fear of foes,
Oh, live to God!

Serve Him in manhood's prime,
With talent, toil, and time,
Give Him thy manhood's crown,
Put rebel passions down,
Extol His just renown,
Oh, live to God!

When evening shadows spread,
When droops thy weary head,
When pleasures lose their zest,
When sorrows banish rest,
Still bow to His behest,
Oh, live to God!

—John Hugh Morgan.

GENTILES SEEKING JESUS †

AND there were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus. At this time Christ's work bore the appearance of cruel defeat. He had been victor in the controversy with the priests and Pharisees, but it was evident that He would never be received by them as the Messiah. The final separation had come. To His disciples the case seemed hopeless. But Christ was approaching the consummation of His work. The great event which concerned not only the Jewish nation, but the whole world, was about to take place. When Christ heard the eager request, "We would see Jesus," echoing the hungering cry of the world, His countenance lighted up, and He said, "The hour is come, that the Son of man should be glorified." In the request of the Greeks He saw an earnest of the results of His great sacrifice.

These men came from the west to find the Saviour at the close of His life, as the wise men had come from the east at the beginning. At the time of Christ's birth the Jewish people were so engrossed with their own ambitious plans that they knew not of His advent. The magi from a heathen land came to the manger with their gifts, to worship the Saviour. So these Greeks, representing the nations, tribes, and peoples of the world, came to see Jesus. So the people of all lands and all ages would be drawn by the Saviour's cross. So shall many "come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11.

The Greeks longed to know the truth in regard to His mission. "We would see Jesus," they said. Their desire was granted. When the request was brought to Jesus, He was in that part of the temple from which all except Jews were excluded, but He went out to the Greeks in the outer court, and had a personal interview with them.

The hour of Christ's glorification had come. He was standing in the shadow of the cross, and the inquiry of the Greeks showed Him that the sacrifice He was about to make would bring many sons and daughters to God. He knew that the Greeks would soon see Him in a position they did not then dream of. They would see Him placed beside Barabbas, a robber and murderer, who would be chosen for release before the Son of God. They would hear the people, inspired by the priests and rulers, making their choice. And to the question, "What shall I do then with Jesus which is called Christ?" the answer would be given, "Let Him be crucified." Matt. xxvii. 22. By making this propitiation for the sins of men, Christ knew that His kingdom would be perfected, and would extend throughout the world. He would work as the Restorer, and His Spirit would prevail. For a moment He looked into futurity, and heard the voices proclaiming in all parts of the earth, "Behold the Lamb of God, which taketh away the sin of the world." John i. 29. In these strangers He saw the pledge of a great harvest, when the partition wall between Jew and Gentile should be broken down, and all nations, tongues, and peoples should hear the message of salvation. The anticipation of this, the consummation of His hopes, is expressed in the words, "The hour is come, that the Son of man should be glorified." But the way in which this glorification must take place was never absent from Christ's mind. The gathering in of the Gentiles was to follow His approaching death. Only by His death could the world be saved. Like a grain of wheat, the Son of man must be cast into the ground and die, and be buried out of sight; but He was to live again.

Christ presented His future, illustrating

it by the things of nature, that the disciples might understand. The true result of His mission was to be reached by His death. "Verily, verily, I say unto you," He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." When the grain of wheat falls into the ground and dies, it springs up, and bears fruit. So the death of Christ would result in fruit for the kingdom of God. In accordance with the law of the vegetable kingdom, life was to be the result of His death.

Those who till the soil have the illustration ever before them. Year by year man preserves his supply of grain, by apparently throwing away the choicest part. For a time it must be hidden under the furrow, to be watched over by the Lord. Then appears the blade, then the ear, and then the corn in the ear. But this development cannot take place unless the grain is buried out of sight, hidden and to all appearance, lost.

The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. So the death of Christ on the cross of Calvary will bear fruit unto eternal life. The contemplation of this sacrifice will be the glory of those who, as the fruit of it, will live through the eternal ages.

The grain of wheat that preserves its own life can produce no fruit. It abides alone. Christ could, if He chose, save Himself from death. But should He do this, He must abide alone. He could bring no sons and daughters to God. Only by yielding up His life could He impart life to humanity. Only by falling into the ground to die could He become the seed of that vast harvest,—the great multitude that out of every nation, and kindred, and tongue, and people, are redeemed to God.

With this truth Christ connects the lesson of self-sacrifice that all should learn: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So in human life. To give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world, will keep it unto life eternal.

The life spent on self is like the grain that is eaten. It disappears, but there is no increase. A man may gather all he can for self; he may live and think and plan for self; but his life passes away, and he has nothing. The law of self-serving is the law of self-destruction.

MRS. E. G. WHITE.

† International Sunday-school Lesson for Oct. 4.



HOME AND FIRESIDE

WALDENSIAN YOUTH.

WALDENSIAN parents, tender and affectionate as they were, loved their children too wisely to accustom them to self-indulgence. Before them was a life of trial and hardship, perhaps a martyr's death. They were educated from childhood to endure hardness, to submit to control, and yet to think and act for themselves.

Economy and severe self-denial formed a part of the education which the children received as their only legacy. They were taught that God designs life to be a discipline, and that their wants could be supplied only by personal labour, by forethought, care, and faith. The process was laborious and wearisome, but it was wholesome, just what man needs in his fallen estate, the school which God has provided for his training and development.

While the Waldenses regarded the fear of the Lord as the beginning of wisdom, they were not blind to the importance of a contact with the world, a knowledge of men and of active life, in expanding the mind and quickening the perceptions. From their schools in the mountains some of the youth were sent to institutions of learning in the cities of France or Italy, where was a more extended field for study, thought, and observation than in their native Alps.

In the schools whither they went, they were not to make confidants of any. Their garments were so prepared as to conceal their greatest treasure,—the precious manuscripts of the Scriptures. These, the fruit of months and years of toil, they carried with them, and, whenever they could do so without exciting suspicion, they cautiously placed some portion in the way of those whose hearts seemed open to receive the truth. From their mother's knee the Waldensian youth had been trained with this purpose in view; they understood their work, and faithfully performed it. Converts to the true faith were won in these institutions of learning, and frequently its principles were found to be permeating the entire school; yet the papist leaders could not, by the closest inquiry, trace the so-called corrupting heresy to its source.

The spirit of Christ is a missionary spirit. The very first impulse of the renewed heart is to bring others also to the Saviour. Such was the spirit of the Vaudois Christians.

To have made known the object of their mission would have insured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. They dealt in choice and costly articles, such as silks, laces, and jewels, which in those times could not be readily procured, and thus they found entrance where they would otherwise have been repulsed. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems.

In secret places the Word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth. Often the entire night was spent in this manner. So great would be the wonder and admiration of the listeners that the messenger of mercy was not infrequently compelled to cease his reading until the understanding could grasp the tidings of salvation. Often would words like these be uttered: "Will God indeed accept my offering? Will He smile upon me? Will He pardon me?" The answer was read, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Faith grasped the promise, and the glad response was heard, "No more long pilgrimages to make; no more painful journeys to holy shrines. I may come to Jesus just as I am, sinful and unholy, and He will not spurn the penitential prayer. 'Thy sins be forgiven thee.' Mine, e'en mine, may be forgiven."

Thus the Waldenses witnessed for God, centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the Word of God, and for the testimony of Jesus Christ." MRS E. G. WHITE.

"No man can avoid his own company, so he had best make it as good as possible."

* * *

Our object in life should not be so much to get through a great deal of work, as to give perfect satisfaction to Him for whom we are doing the work.—*W. H. Aitkin.*

THE VAUDOIS TEACHER.

"O LADY fair, these silks of mine are beautiful and rare,—
The richest web of the Indian loom, which beauty's queen might wear;
And my pearls are pure as thy own fair neck, with whose radiant light they vie;
I have brought them with me a weary way,—will my gentle lady buy?"

And the lady smiled on the worn old man through the dark and clustering curls
Which veiled her brow as she bent to view his silks and glittering pearls;
And she placed their price in the old man's hand, and lightly turned away,
But she paused at the wanderer's earnest call,—
"My gentle lady, stay!"

"O lady fair, I have yet a gem which a purer lustre flings
Than the diamond flash of the jewelled crown on the lofty brow of kings,—
A wonderful pearl of exceeding price, whose virtue shall not decay,
Whose light shall be as a spell to thee, and a blessing on thy way!"

The lady glanced at the mirroring steel where her form of grace was seen,
Where her eye shone clear, and her dark locks waved their clasping pearls between;
"Bring forth thy pearl of exceeding worth, thou traveller grey and old,—
And name the price of thy precious gem, and my page shall count thy gold."

The cloud went off from the pilgrim's brow, as a small and meagre book,
Unchased with gold or gem of cost, from his folding robe he took!
"Here, lady fair, is the pearl of price, may it prove as such to thee!
Nay—keep thy gold—I ask it not, for the Word of God is free!"

The hoary traveller went his way, but the gift he left behind
Hath had its pure and perfect work on that high-born maiden's mind,
And she hath turned from the pride of sin to the lowliness of truth,
And given her human heart to God in its beautiful hour of youth!

And she hath left the grey old halls, where an evil faith had power,
The courtly knights of her father's train, and the maidens of her bower;
And she hath gone to the Vaudois vales, by lordly feet untrod,
Where the poor and needy of earth are rich in the perfect love of God!

—Whittier.

GROWING IN HIM.

GROWTH and fruit-bearing are the characteristics of the true Christian; and the fruit is a sure result of the growth. God has furnished all the requisites in unstinted quantity; but the responsibility for the growth and the fruit rests upon us, and they are the result of our choice.

The right way is faithfully pointed out; the right food is set before us; and then our responsibility begins. The Lord's instruction to us through Peter is this: "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, [the paths which

we are to avoid,] as new-born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." 1 Peter ii. 1, 2. That spiritual milk is the Word of God in its own purity. Partaking of that, growth is as certain as that water seeks its level; as much a fact as that the sun shines and men live. It is a result as sure as the melting of ice by heat or the freezing of water by cold. We feed upon the Word and we "grow in grace and knowledge of our Lord and Saviour Jesus Christ." 2 Peter iii. 18. We neglect it and feed upon the food of our fleshly desires, and our souls shrivel and our hearts grow cold toward God and all His purposes. And such, Inspiration tells us, "are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved." Such a spring is a hollow promise; and such a mist deposits no moisture and blinds the eyes of those who should be rejoicing in the light.

Our material body depends for sustenance upon the food apportioned to it. Our soul must live and grow by the spiritual food suited to its necessities. There is life in the Word, and God designs that we feed upon that and receive that life. He knows better than we, but He will not compel us to go other than the way of our own choice.

God likens His children to stones in His temple; but He calls such "living stones." There is no place in the plans of God for anything that has not life. Death came as the result of sin. Sin cursed the earth as well as those upon it, and we see death in what we term "inanimate nature" as well as in the human being. It is around us and beneath us, because we are in the land of the enemy, surrounded by the subjects of the king of sin. When the curse is removed, life will throb through every atom of the handiwork of God, even as through redeemed humanity. So God does not use dead things to represent those whom His renewing life has vivified. Christ was a "tried stone," a "living stone." He bore the cruel weight of sin, but it did not crush Him. He was tried and found true. The stone upon which the weight of the temple rests must be able to bear that weight—it must not crumble. A dead stone will not stand the test; it will crumble to powder and the building will fall.

Christ not only stood that test, but He has made it possible for everyone who will be His to stand with Him every test that will come. The strength is in them only because it is in Him and He is in them. Outside of Him we crumble; in Him we can stand as firm as the Rock itself, for He has given His pledge to make us stand. It is the "living stones" that are able to bear the weight; He promises to make us living stones. The weight will come; and whether we stand or whether we crumble

depends upon whether we choose to stand in the strength of Christ or to stand in our own frailty.

The ability to bear burdens in the cause of Christ is a precious gift, and He who has that gift will not consider work a hardship. The food he has taken has made him strong for the burden, has produced for him living tissue for the load he is to bear. Let us then eat of that spiritual food and drink of that spiritual drink, that we may grow and lift and bear as God designed we should. C. M. SNOW.

OLD FOLKS.

Ah! don't be sorrowful, darling,
And don't be sorrowful, pray;
Taking the year together, my dear,
There isn't more night than day.

'Tis rainy weather, my darling,
Time's waves they heavily run;
But taking the year together, my dear,
There isn't more clouds than sun.

We are old folks now, my darling,
Our heads are growing grey;
But taking the year together, my dear,
You will always find the May.

We have had our May, my darling,
And our roses long ago;
And the time of year is coming, my dear,
For the silent night and snow;

And God is God, my darling,
Of night as well as day,
And we feel and know that we can go
Wherever He leads the way.

Aye, God of night, my darling—
Of the night of death so grim;
And a brighter and endless life, good wife,
We shall live through faith in Him.

—Selected.

A MORAL HERO.

THIS morning, while I was in the garden tying up the flowers that last night's wind had blown down, two boys met on the street near me, and stopped to talk about some plan that was to give them "lots of fun."

"I tell you it'll be just the jolliest thing we've ever done," said one of them. "Almost every boy I've seen has promised to help."

"Have you seen Joe Fielding?" asked the other.

"Not yet," was the reply. "You think he'll go with us, don't you?"

"I'm afraid not," was the answer. "He's such a queer fellow, you know."

"Yes, I know Joe's queer," said the other lad; "but he's as fond of sport as any of us."

Just then I heard a cheery whistle down the street.

"There's Joe now," exclaimed the boys. "We'll ask him about it."

Joe came along, whistling like a bird. It did me good to listen to his tunes; they seemed to be his good spirits bubbling over.

"Hello, Joe! You're just the chap we want to see," said one of the boys. "Do you want some fun?"

"O! course," answered Joe. "I'm always ready for that, you know."

"Then you'll go with us to-night? We'll have the jolliest time you ever heard of."

"Well, that depends," said Joe. "I can't promise until I know what it is."

Then the boys explained their plan. I did not hear what it was; but I heard Joe's answer. It came prompt and decided: "Can't do it."

"Why not?" asked the boys.

"Because it wouldn't be right," answered Joe, "that's why."

"I don't see how you can make that out," said one of the boys. "It's just for fun, you know."

"But you know as well as I that what you're going to do isn't right," said Joe. "You can't make right out of wrong by calling it fun. I like real fun as well as the next one; but I can't take part in such fun as this."

"Oh, come, Joe, don't preach!" said the other boy. "You aren't afraid, are you?"

"Yes," answered Joe, with the light of the best and noblest kind of courage shining in his eyes, "I'm afraid to do what isn't right."

How I wanted to tell him that he was on the right road to a useful and honourable manhood! It is the fear to do wrong, and the courage to do right, that has brought about all that is noblest and best in the way of reform. Have courage to say, "No," boys, when tempted to do that which your conscience tells you is not right.—*The Well Spring.*

BIRDS have a friend in high places in Egypt. The Minister of the Interior there has made a laudable endeavour to limit, if not suppress, the wholesale capture and slaughter of singing birds. Henceforward the catching of them with nets is to be permitted only at a distance of one thousand metres from the seashore. It has been the practice of the bird-dealers to spread their nets in the autumn along the shore, as near as possible to the sea, so as to entrap the little creatures directly they arrive upon the land, exhausted with their long flight across the ocean. The birds will have a chance, under the new regulation, to enjoy the well-earned rest after their journey, and to recruit their powers for a flight further inland. Bird-catching with lime twigs has also been prohibited under penalty, as well as the transport and sale of small birds locally known as "Beccafiques."—*Selected.*



THE CHILDREN.

"STRETCHING IT A LITTLE."

TRUDGING along the slippery street,
Two childish figures, with aching feet,
And hands benumbed with the bitter cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day,
Over the city's broad highway.

Nobody noticed or seemed to care
For the little ragged, shivering pair;
Nobody saw how close they crept
Into the warmth of each gas-jet
Which flung abroad its mellow light
From gay show-windows in the night.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks, and fell
On her own thin fingers, stiff with cold.
"Tain't very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So now don't cry."

The garment was small and tattered and thin,
But Joe was lovingly folded in,
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little," O girls and boys!
In homes o'erflowing with comforts and joys;
See how far you can make them reach—
Your helpful deeds and your loving speech,
Your gifts of service and gifts of gold;
Let them stretch to house-olds man's fold
—Harper's Young People.

THE CHILD OF PROMISE

FOR years Abraham and Sarah had been looking for the little son God had promised them, and when at last he was born, their hearts were filled with joy. They called him Isaac, which means "laughter," for Sarah said, "God hath made me to laugh, and all that hear will laugh with me." The parents knew that the gladness which had come into their lives with the birth of their little son was to reach to the ends of the earth, for God had said to Abraham, "I will bless thee, and make thee a blessing, and in thy seed shall all the families of the earth be blessed." We belong to the families of the earth, so we know that the blessing of Abraham is for us through Jesus Christ. For He is the promised Seed. Isaac was the one through whom the Seed should come.

As he grew up, Isaac was taught of the wonderful promises God had made, and the part he was to have in them. He prayed that God would make him a blessing as He had promised,

Isaac had grown to be a big boy, when one day, God spoke to Abraham, saying, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him for a burnt-offering." It was a strange command. What could it mean? Abraham did not know, but he had learned to trust God. Though his heart was full of grief at the thought of killing his son, he "rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and went to the place of which God had told him."

They arrived there after a journey of three days, and Abraham said to his young men, "Abide ye here with the ass; and I and the lad will go yonder, and worship, and come again to you." Abraham expected to bring Isaac back with him. He remembered the promise, "In Isaac shall thy seed be called," and knew that the same power of God by which Isaac had been born could raise him even from the dead. Isaac might die, but God's word was stronger than death.

Isaac did not know at first that he was to be the sacrifice. He said to his father, "Behold the fire and the wood; but where is the lamb for the burnt offering?" And Abraham said, "My son, God will provide Himself a lamb." So they went both of them together.

They came to the place of which God had spoken. The altar was built, the wood laid in order upon it, and then Isaac learned that he was the lamb.

Without a murmur, he allowed himself to be bound and laid upon the altar; for he loved and honoured his father and had faith in God. He knew of the promises God had spoken concerning him, and was willing to lay down his life if by that means the blessing would come. He had given himself to Jesus, and in his heart was the Spirit of Jesus "who gave Himself for our sins" that we might be saved.

As Abraham stretched forth his hand to slay his son, the angel of the Lord called to him and said, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." And Abraham lifted up his eyes and looked, and, behold, behind him a ram caught in a thicket by his horns, and Abraham took the ram and offered him for a burnt-offering in the stead of his son.

With what glad hearts Abraham and Isaac went home together. They loved each other even better than they had done before, because they had learned more of the goodness of God. For after this, Abraham understood better what it cost God to give His only begotten Son to die for sinners, and Isaac knew more of what it meant to lay down his life for others as Jesus did.

WHY SHE TRUSTED HIM.

THE lady of the house was standing in the vestibule, casting an anxious eye down the street.

"Are there no boys in sight?" asked a voice from within.

"Yes, but you know how particular I am about Pet. I should like to be sure that the boy who rides her will not be rough with her."

Just then a sturdy little fellow of ten came whizzing by on a bicycle. It was not his own, but one that its owner was generous enough to lend to the boys who had none, and he was taking his turn, wishing as he rode along, "My! if I only had a bicycle for my trip to the farm!"

Just then he suddenly straightened himself up.

"Ting-a-ling-ling!" rang out the bell of the bicycle sharply, and as he slowed up, his playmates looked wonderingly.

"What was it, Dick?" they demanded.

"Oh, nothing but a sparrow. I was afraid I'd run over it; the little thing stood so still, right in front of the wheel."

"Ho, ho! Rings his bell for a sparrow!" sneered the other boys as Dick dismounted.

"I don't care how much you make fun of me," he replied, good-naturedly, yet not without a red flush on his brow, "I wouldn't run over a sparrow even, when I could help it by ringing or stopping."

"Come here, please, Dick," called a voice from the doorstep of one of the handsomest houses in the avenue. "You are the very boy I want to drive a pony to the country and back. Would you like to go?"

"Why, yes, ma'am," quickly answered Dick. "I have an errand out there, and was just dreading the walk."

"Then I am glad you may ride. I was wondering if I could trust one of those boys to be kind to Pet, when I overheard about the sparrow. That made me willing to trust you."—Selected.

LITTLE MRS. BEAN.

DEAR little Mrs. Bean was the most careful of mothers, and the neatest of housekeepers. She had a number of the cutest little cupboards, green in colour, and delightfully cool, considering the heat of the

weather. In every cupboard she had five or six little oval dishes, and all summer long she was busy as a bee, filling them with the choicest of food for her children. I suppose you might have called it "canning;" for all the little dishes were air-tight, as were also the cupboards themselves.

All summer Mrs. Bean wore a green dress, but in the early autumn both her dress and all the little cupboards turned to a yellowish brown colour, while all the little pale-green dishes changed to a pearly white.

At this, Mr. Farmer took her from the home where she had lived and worked so faithfully, and beat her with a long stick. All the little cupboards flew open, and the dishes rolled out; but very few of them were hurt by the rough treatment. Mr. Farmer gathered the dishes into a big sack which he carried into his granary; but Mrs. Bean and her empty cupboards he threw away.

And now you will think poor little Mrs. Bean's work was all in vain; for Mr. Farmer had robbed her children of their food. But the wise little mother had prepared for all this by—what do you think?—Why, by canning her children right in the dishes of food! So, you see, as long as the dishes were not broken, there was no danger that the children would starve.

Well, those funny babies slept all winter, and never ate one mite of the nice food until Mr. Farmer scattered the dishes in little dark homes of their own in the spring. Then they began to eat so quickly that by the time the dishes were empty, the children were large enough to hunt for food for themselves. And as they grew larger and larger, they went to work just as their mother had done the summer before, and every one of them filled a number of cool, green cupboards with the little oval dishes.—*Youth's Instructor.*

ALPHABET OF PROMISES.

- ASK, and it shall be given you. Matt. vii. 7.
- Believe in the light, that we may be the children of light. John xii. 36.
- Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Matt. xi. 28.
- Draw nigh to God, and He will draw nigh to you. James iv. 8.
- Evil pursueth sinners; but to the righteous good shall be repaid. Prov. xlii. 21.
- Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Luke xii. 32.
- God is our refuge and strength, a very present help in trouble. Ps. xli. 1.
- Humble yourselves in the sight of the Lord, and He shall lift you up. James iv. 10.
- If a man keep My saying, he shall never see death. John viii. 51.

Joy cometh in the morning. Ps. xxx. 5.

Keep My commandments, and live. Prov. iv. 4.

Light is sown for the righteous. Ps. cxvii. 11.

Meroy shall be built up for ever. Ps. lxxxix. 2.

Now therefore, if ye will obey My voice indeed, . . . then ye shall be a peculiar treasure unto Me. Ex. xix. 5.

Obey My voice, and I will be your God. Jer. vii. 23.

Prayer of faith shall save the sick. James v. 15.

Quietly wait for the salvation of the Lord. Lam. iii. 26.

Return unto Me, and I will return unto you, saith the Lord of hosts. Mal. iii. 7.

Surely goodness and mercy shall follow me all the days of my life. Ps. xxiii. 6.

The Lord will give strength unto His people. Ps. xxix. 11.

Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings. Mal. iv. 2.

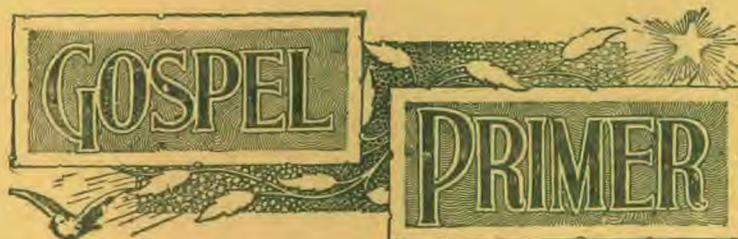
Verily there is a reward for the righteous. Ps. lvi. 11.

Whosoever shall call on the name of the Lord shall be saved. Acts ii. 21.

Yea, the Lord shall give that which is good. Ps. lxxxv. 12.

Zal of the Lord of hosts will perform this. Isa. ix. 7.

MRS. MAY KEELE.



In the days before the flood men lived to be very much older than they do now. The man who lived longest of all was Methuselah. His father was Enoch, the man who walked with God, and was

taken by God to heaven.

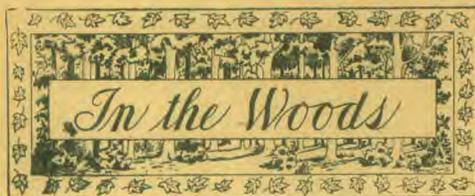
Methuselah was grandfather to Noah, and helped him to build the ark. Methuselah did not live to see the flood, for he had become a very old man. He died the year the flood came, having lived for nine hundred and sixty-nine years.

God does not want His children to die. Sin brought death, but Jesus came to the world and died for us that we might live for ever. Methuselah's life seems to us a very long one because sin has so shortened the lives of men. Seventy years seems a long time to live now.

The life that Jesus gives to those who love Him, will never end. That life will not be lived in a world of sin and suffering as was Methuselah's, but in the earth made new. There we shall see the wonderful tree of life on which grows a different kind of fruit every month, and whose leaves are for the healing of the nations.

There no one will ever say "I am sick." "And God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Methuselah lived in a time of great wickedness. All the people were corrupt, and the earth was filled with violence. But in the new earth there will be peace. "The meek shall inherit the earth."



THE SPIDER TREE.

TRAVELLERS who visited or passed the Cape Negro country of Africa often heard from the natives of a plant that was part spider, and that, growing, threw its legs about in continual struggles to escape. It was the good fortune of Dr. Welwitsch to discover the origin of the legend. Strolling along through a wind-swept table-land country, he came upon a plant that rested low upon the ground, but had two enormous leaves that blew and twisted about in the wind like serpents. Its stem was four feet across and but a foot high. It had but two leaves in reality, that were six or eight feet long and split up by the wind so that they resembled ribbon.

The tree grows for nearly if not quite a century, but never upward beyond about a foot, simply expanding until it reaches the diameter given. When the wind came rushing in from the sea, lifting the curious ribbon-like leaves and tossing them about, it almost seemed to the discoverer that the strange plant had suddenly become imbued with life and was struggling to escape.

THE KING OF JAMAICAN TREES.

VEGETATION flourishes luxuriantly in the warm, moist climate of Jamaica. The forests are perhaps more remarkable for the rare, hard woods than for the size of the timber. Sandalwood, satinwood, ebony, and many other varieties are known, and the logwood and fustic supply brown and yellow dyes much used in commerce. Logwood is still quite largely planted on the estates, although artificially made mineral colours in a measure supplant the old vegetable dyes.

But the king of Jamaican forest trees, the most majestic of them all, is the silk cotton tree, or the ceiba, as it is botanically named. There is a beautiful lesson in any large tree, as it roots itself in the earth to withstand every blast. As the head lifts higher above the plain, the roots sink lower, and take a firmer hold on the foundation of things. The ancient prophets used the cedars of Lebanon as a type of strength. The believer in God was to "grow as the lily, and cast forth his roots as Lebanon,"—as the lily for gentleness and purity, as the gnarled and rugged cedar for strength to withstand opposing forces.

The cotton tree of Jamaica may well

stand as a type of the well-grounded life. It is commonly a tall tree, with wide-spreading boughs, bearing the blossom of silky cotton which gives it the name. The ancient folklore of Jamaica made this tree the home of the dreaded "duffies," or evil spirits, and a trace of the old traditions still lingers in the minds of the superstitious. The hand that lifted axe against the cotton tree was supposed to bring great evil upon itself. But often along the country roadsides I saw workmen hollowing out the tall, straight trunks, fashioning them into shapely canoes.

The tree has peculiarly large roots, which sometimes run along the ground for yards, looking like great coiled serpents. It would be difficult to find anything more suggestive of massive strength. Every limb is a large tree itself, standing out horizontally, but the trunk is so rooted and grounded in earth that the whole broad canopy of green is easily held aloft against every wind that blows.

The same living word that God spoke when He said, "Let the earth bring forth," and that wrought such strength as this out of the tiny green shoot, will work much more wondrously in every heart that yields to God. The life that is to bear the fruits of righteousness must be "rooted and grounded in love." Let the roots of character sink deep. It is stability that counts when the storm comes. A sturdy, steadfast character is of more value in service than showy brilliancy or mere cleverness. These gnarled roots of the cotton tree have a real grace and beauty for the eye that sees in them the foundation and stay of all that is beautiful above.

W. A. SPICER.

THE TREE OF LIFE.

THERE was a tree once planted on the earth by the divine Hand that cannot now be seen. You look in vain for it among the stately oaks and the "whispering pines of the forests."

Many there doubtless are who would be glad to find it; for its fruit possesses the marvellous power of perpetuating life. If you could eat of it, you would never die. Were it accessible, physicians would be obliged to forsake their calling; for they would nevermore be summoned to the bedside of the sick. The undertaker also would go out of business.

The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. Gen. ii. 8, 9; iii. 3.

What a striking contrast! The two trees grew side by side, in the centre of the garden; but one was the minister of

life, while the other became the vehicle of death. Our first parents transgressed God's easy prohibition; they ate of the tree of knowledge of good and evil, disobeyed God's law, and so brought death upon themselves. "The Lord said, Behold, the man is become as one of us to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden; . . . and He placed" at its entrance "cherubims and a flaming sword, . . . to keep the way of the tree of life." Gen. iii. 22-24. There are no immortal sinners. None have eternal life. God has pronounced the irrevocable sentence, "The soul that sinneth, it shall die." Ezek. xviii. 20.

The interesting query now arises, What became of this tree? For it cannot be found upon the earth to-day. But it was not destroyed. For in the New Testament we read of this same tree of life. In his glowing description of the glories attending the heavenly Jerusalem in its future advent to our world, the seer of Patmos declares that the angel showed him "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Rev. xxii. 1, 2.

Notice that there is but *one* such tree. The Bible nowhere mentions more; it is throughout *the* tree of life. It is the *same* tree of which Adam and Eve partook in their innocency, and as it was seen in the city of God, it must have been transplanted thither. But how can it be *one* tree, when it is on both sides of that noble stream? Ah, here is a wonderful fact: it completely overarches the river. It has roots and a trunk on both sides.

Nature has provided a feeble illustration of this in the banyan tree of India. Plant one such tree, and in time a forest will appear. The trunk first shoots upward, and then sends down branches which take root in the earth. These branches themselves become new trunks. Thus one tree becomes a forest, connected throughout. Even so of the tree of life; for the apostle declares, "On *either* side of the river was there *the* tree of life."

The tree bears twelve manner of fruits, and yields its fruit every month, thus affording a different variety for each month. There is no monotony about this tree of life.

The *leaves* of the tree also are of service. They are "for the healing of the nations," or, as Ezekiel puts it, "for medicine." Ezek. xlvii. 12.

Who among us will partake of this tree—will eat and live for ever?—Let the true witness answer: "To him that *overscometh* will I give to eat of the tree of life, which

is in the Paradise of God." Rev. ii. 7. The promise pertains only to the soul that overcomes.

Oh, think of that world from which every taint of the curse has been removed. Think of that world where there is no sickness, no sorrow, no suffering, no death; of that city whose walls are of jasper, whose streets are pure gold; of that fountain, every drop of which sparkles with living water. Think of that tree which grows upon both its banks, and then think upon the blessedness of that eternity when, *within* the kingdom, we shall realise that it is our home for evermore.

THORO HARRIS.

VENERABLE TREES.

MANY large trees have reached a vast age, as is shown by the following table, compiled by De Candolle:—

YEARS		YEARS.	
Elm	335	Oriental Plane	720
Cypress	350	Cedar	800
Larch... ..	576	Lime	1,076-1,147
Chestnut	600	Oak	810, 1,080, 1,500
Orange	630	Yew	1,214, 1,458,
Palms	600-700		2,588, 2,880
Olive	700		

The Hampton Court Vine—Despite its quite respectable antiquity, the famous vine at Hampton Court continues to flourish, and this year is bearing a thousand bunches of grapes, which will be fully ripe in a little time. Half a century ago the average yield was two thousand four hundred bunches, but lately, as the result of advancing age, the clusters have considerably thinned. The vine was planted when George III. was king, in the year 1767.

The Disappearing Sphinx.—The great sphinx at Jizeh, near the Great Pyramid, is slowly crumbling away owing to the change of climate in Egypt. Extensive tree planting has gone on for a long time past, and irrigation works have produced moist and fertile land where formerly stretched the barren desert. Thus rain is gradually being attracted, and while a few years ago a shower was a novelty, there are now considerable falls of rain. This softens the surface of the stone, and fierce sand-storms then grind the outer surface away.

To Sweep Without Dust.—To prevent dust when sweeping, tear paper into small pieces, and soak for a few minutes in water. Squeeze the water out, and sprinkle the damp paper on the carpet before sweeping.

* *

"SICKNESS and premature death do not come without a cause."



THE medical officer of health for Aberdeen directs attention to the growing use of methylated spirit as an intoxicant.

THE Cape to Cairo railway is now making rapid progress. The line has been carried 200 miles north of Buluwayo, and some seventy miles south of the Victoria Falls.

THERE is a movement on foot to relieve the congestion in towns by establishing "garden cities" in rural districts. It is hoped that sufficient manufacturers will move their factories to such places to provide employment for the residents. A Limited Company has been formed and the shares have been well taken up, so that the idea will at least have a trial.

TERRIFIC thunder-storms all over Italy have wrought immense damage to crops. Deaths from falling meteorites are reported. The daughter of a leading lawyer at Treviso was killed by a meteorite which burst through the roof of the family dwelling. The Ferrara railway station had its roof blown clean off, and the leaden cupola of the town hall was carried by the wind a distance beyond the city.

A SALOON-KEEPER in Arizona, who has just died, had adopted no fewer than ninety barmaids as his daughters, a law having come into force forbidding the employment of women "other than the landlord's family" in retailing drink. This is an illustration of how human laws may be evaded, and of what little value they are to temperance reform. Probably a great deal of energy was put into the securing of the law by devoted temperance workers, who might have done permanent good by other methods.

INTERESTING experiments have been made at Windsor for the purpose of minimizing the dust occasioned by motor-car and other traffic. The agent employed is the invention of a German chemist. The section which had been treated was absolutely free from dust, though cabs, carts, and motor-cars raced over it. It is estimated that roads require to be treated from five to eight times a year, the cost being half a farthing per square yard.

THE German Oriental Society publishes an interesting report of Egyptian excavations, principally among the ruined graves of Greeks who settled in Egypt, previous to the time of Alexander the Great. Numerous vessels of alabaster were found, containing ointments, each vessel being marked with the name of its particular unguent. In some graves incredible quantities of food were found, almonds, raisins, dates, pomegranates, and entire loaves of bread, eggs, pieces of flesh stewed in pots, etc. In almost every case the dead were supplied with ample provision for their journey into the unknown. A pair of strong shoes and a walking-stick were also found in nearly every grave. The belief in the immortality of the soul, and existence after death, had its home in Egypt so far as it can be traced.

NINE novels recently published in America had a total sale of 1,600,000 copies. It is estimated that to produce the necessary paper 4,000 trees had to be cut down. What a shocking waste of good material.

A SUNDAY-SCHOOL Convention is to be held in Jerusalem next April. The Sunday-School Union will take a party there and back at an individual cost of thirty guineas. The meetings will be held in large tents erected outside the city walls near Calvary.

IN Finland the percentage of young Finns who have presented themselves this year for conscription is much larger than last year, owing to the rigorous action taken by the Russian military authorities to ensure their appearance. The land is swarming with spies and informers, encouraged by money and other rewards to give their services. The Russian censor has been at work on the public libraries of Finland revising the catalogues.

SO MUCH has been written lately about American degrees, conferred on English clergymen, and the refusal of Mr. F. B. Meyer to use a degree conferred on him, that clergymen are beginning to relinquish their American honours. Two Congregational ministers were notified that their names would not appear in the Year Book unless they dropped the degrees, which they decided to do. How can ministers teach others to despise the glory of this world when they themselves set such store by honours received from men?

DR. LORENZ, the eminent Austrian physician, at a banquet given in his honour in New York, declined to drink wine. This caused someone to ask him if he were a total abstainer, and he replied: "I cannot say that I am a Temperance agitator, but I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers which I must always keep on edge. As a surgeon I must not drink."

THE prevalent idea that agriculture will not support a large population was shown at the British Association's meeting to be without foundation. One speaker said that the rents obtainable for agricultural land on the Continent were far larger than in England, and this was due to the fact that on the Continent technical education had made so marked an impression on agricultural methods that land in some cases was yielding a hundredfold of what might be called the normal output of the soil, and thus products of the suburbs of Paris were actually sold in Covent Garden.

THE "Causes of Failure in Spiritual Work" were discussed by the recent Ministerial Conference at Oxford. The Rev. R. J. Campbell summed up the causes as vanity, interested motives, idleness, the false pulpit-dialect, and the craving to be great preachers rather than soul-winners and soul-builders. Mr. W. R. Lane pointed out that if spiritual work fails it is because spiritual life has failed first. Rev. Joseph Hocking spoke of going round the pulpits of London searching for hints and inspiration and finding great disappointment from two reasons—preachers evidently aimed at the "good sermon" instead of the message to the needs of the people; and their words too often seemed to be backed up by no earnest conviction.



HEALTH HINTS

ERRONEOUS NOTIONS ABOUT FRUITS.

AN exclusive diet of fruit is one of the best-known remedies for chronic bowel disorders. During the Spanish American war, large numbers of soldiers suffering from chronic dysentery were rapidly cured, when abundantly supplied with ripe peaches. Fruit juice may be advantageously used in both acute and chronic bowel disorders. Juices of sweet fruits should be employed, or a mixture of sour and sweet fruit juices. Raisins, figs, prunes, sweet apples, and pears may be mixed with sour fruits.

Indigestion sometimes results from the use of fruits in combination with a variety of other food substances; but fresh or stewed fruits taken without any addition constitute the best possible menu for the last meal of the day, and will leave no unpleasant effects. Very acid fruits sometimes disagree with persons who have an excess of acid, and those who are suffering from chronic inflammation of the stomach; but with these exceptions, there is almost no case in which fruit may not be advantageously used.

The notion that acid fruits must be avoided by rheumatics is another error. Rheumatics are greatly benefited by the use of fruit. At the same time they should abstain from the use of flesh foods, beef-tea and animal broths, and all meat preparations, also tea and coffee, alcohol and tobacco. It is possible for one to take an excess of acids, as one may take an excess of any other food substances. — *Good Health.*

BRIGHT'S DISEASE.

Most chronic forms of kidney disease are popularly known under the general name of Bright's disease. The extensive use of beer and other alcoholics, and the almost universal use of tobacco are causes of the rapid increase in kidney affections in all civilized countries. The general vitality and resistance to disease is rapidly and very greatly lessened by any affection of the kidneys which diminishes their efficiency as agents for blood purification. That everyone suffering from Bright's disease does not die at once is due to the fact that the kidney capacity of a healthy man is fully three times greater than is necessary to support life. Persons have lived for years and enjoyed excellent health after the removal of one kidney.

Persons whose kidney capacity has been reduced to a minimum must, however,

exercise extraordinary care to impose as little work as possible upon these faithful servants of the body. Tea and coffee must be discarded for the reason that the active principle, theine or caffeine, which they contain, is an irritant poison, eliminated only with difficulty by the kidneys. Meats of all kinds must be discarded, for the uric acid which they contain acts in precisely the same way as theine and caffeine. The diet must consist of nourishing, easily digestible foods, simply prepared. Mustard, pepper, and all other irritating condiments must also be avoided. Salt must be either discarded altogether or used in very small quantities. Fruit juices should be freely used. The bowels must be kept regular, and the patient should spend as much time as possible in the open air. The skin should be kept active by careful cold bathing practised daily. — *Selected.*

RATIONAL TREATMENT AMONG ANIMALS.

ANIMALS are acquainted with natural remedies. Sick animals often lie in the sun to get the benefit of the sunlight. If a dog gets toothache, he puts his paw up against his jaw to warm it. If a dog has the earache, you see his paw upon his ear as a substitute for the hot-water bag. If the dog has a pain in his stomach he curls up and puts his head as near his stomach as possible to get the stomach warm. It is a natural instinct, and it is just as natural for a man to curl up if he has pain in his bowels or stomach.

In California, one cold morning in February, I went out early to take a dip in the ocean. I passed by an animal cage, in which was a mother monkey with some young ones. One of the little monkeys had evidently eaten too much green fruit, and was suffering from pains in its stomach as a consequence. The poor little monkey went around with a very long face, looked very melancholy, but pretty soon it sprang up to a hot-water pipe, and hung itself over the pipe in such a way as to give itself a fomentation to the stomach. Evidently this monkey knew the value of hydrotherapy—using a hot-water pipe in place of a hot-water bag.

J. H. KELLOGG, M.D.

DIRT IN MILK.

REGARDING the dangers of un-cleansed milk, a correspondent writes as follows to the *Church Family Newspaper* :—

"A week ago I was taken over a Dairy Company's Pasteurising and Purifying Works, which convinces one of the necessity of cleansing milk before using. The first process is to separate the dirt from the milk, and the result was an iron bowl nearly full of the most objectionable matter

imaginable—creamy, slimy, partially solid substance, intermixed with pale blood and manure. The various other processes are boiling—and keeping boiling for twenty minutes, which is necessary to destroy germs—retaining the albumen, which in boiled milk forms the skin, and is generally thrown away, thereby wasting one of the best parts, and, if swallowed, passes through one uselessly, being indigestible. Lastly, cooling it—to lose the flavour, so objectionable to many, of boiled milk—producing a clean, digestible drink, leaving no 'heavy' feeling after, or disagreeable taste as ordinary milk does."

HEALTH AND USEFULNESS IN OLD AGE.

IN the useful life of John Wesley, and his remarkable health in old age, we have a beautiful illustration of the reward that will surely crown those who are temperate in their habits.

It is said that Wesley did not inherit a robust constitution, and during his youth had many seasons of severe illness. While he was very temperate in all his habits, he did not reap the full benefit of his abstemious life until after he had reached the age of forty. At the age of sixty-eight, in writing of himself, he said :—

"From ten to thirteen or fourteen, I had little but bread to eat, and not a great plenty of that. I believe that this was so far from hurting me that it laid the foundation of lasting health. When I grew up, I chose to eat sparingly and drink water."

At the age of eighty-two he wrote, "Today I entered my eighty-second year, and found myself just as strong to labour and as fit for exercise of body and mind as I was forty years ago."

A year later he said, "I am a wonder to myself. It is now twelve years since I have felt a sensation of weariness."

In 1747 Mr. Wesley wrote to the Bishop of London, "Thanks be to God, since the time I gave up the use of flesh meat and wine I have been delivered from all physical ills." — *Australasian Good Health.*

THE number of receptions into Inebriate Reformatories has increased as follows :— In 1899, the first year of these institutions, only eighty-eight persons were received into them; in 1900, 144, and in 1901, 204. The total number of inquests held during the year was 37,184, and 599 males and 403 females were found to have died from excessive drinking, while in many other cases drink was a contributory cause.

* *

"THERE is divinely-appointed connection between sin and disease."

* *

"FILTH is a breeder of disease."

Good Reading for the Home!

The long evenings will soon be upon us again, and our young people will be looking round for "a good book" to read. The four books announced on this page have been selected as being admirably suited to fill the demand. Their prices make it possible for all to procure them.

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A LADY writes asking for the united prayers of our readers on behalf of a commercial traveller who has been out of employment for two years, that he may find work. He has a wife and three children, and is losing faith and heart. Let us pray for him that his faith fail not, and that God will supply all his need.

"If a man know not how to rule his own house, how shall he take care of the Church of God?" At a recent Ministerial Conference held at Oxford, a lady principal of a college gave a deeply interesting speech on "the Religious Training of Children of the Free Churches," declaring, from her own experience, how little the children of ministers know of the Bible.

A girl of ten, the daughter of a minister, knew nothing whatever of Joseph, Samuel, or David. A girl of sixteen, the granddaughter of a minister, was asked what Jesus did in Nazareth (on the occasion of the Book being handed to Him and His expounding from Isaiah). Her answer was, "Jesus visited Nazareth to see the Virgin Mary, to tell her she should have a son, whose name should be John the Baptist." Some laughter followed, but Miss Conder said it was rather subject for tears. "Talk to your father," she said to another girl about some spiritual difficulty. "I should never dream of speaking to my father on such subjects," was the reply.

The speaker called on the ministers present not to neglect their own homes in teaching others. When such a charge as this can be brought against the ministry, there is little cause for wonder at the advancement of infidel teaching.

A MISSIONARY in Japan writes to *The Christian* that experience in that country has shown that "so-called liberal Christianity" with its "destructive teaching," has been found incompatible with spiritual and helpful missionary work.

Theories that are being tolerated in the homeland are ruinous to an alarming extent when introduced into a land where Christianity is only beginning to be established.

But these unbelieving theories are just as ruinous in England as they are anywhere else, and that they are not so regarded is the most alarming feature of all. Such theories may take longer in doing their work here, and thus avoid giving alarm, but the ruinous results are just as sure.

CHRIST taught us to pray to "our Father," and not to pray in order to be heard of men. This applies as much to public prayer as to private. In a paper on "The Preacher in Prayer," Dr. P. T. Forsyth

declared public prayer to be the most difficult portion of a preacher's work, and he always advised others to use pulpit notes for prayer, not surreptitiously, but letting their congregations know what they were doing. He warned them, however, from one danger accruing therefrom—a too literary phraseology.

If a man desires anything, he will know what to ask for, and the more earnestly he desires it, the clearer will be his petition. We are not heard in heaven for our much speaking. Imagine a child coming to its parent, when it wants something to eat, with a slip of paper on which it has made notes of its requirements, or with a printed form of request. Any parent would conclude that the child was not very hungry, but only "pretending," especially if its appeal for food was couched in high-flown language long drawn out. How then will the Heavenly Father feel when His children pray, if they are more concerned about the language they employ than filled with an intense desire for the gifts He has to bestow on them?

THE article on Spiritualism in this issue speaks of the fact that with many it is supplanting the Word of God. Here is a proof of this. A writer for young men in the current number of the *Methodist Times*, advising them how to meet the agnostic Haeckel, says:—

The best, and it seems to me unanswerable, modern argument to such mere materialists as Haeckel is, . . . "Human Personality and Its Survival of Death" (F. W. H. Myers). In these works actual experiment reveals facts for which no materialistic explanation is discoverable, and to which a spiritual faith gives an explanation.

When it is borne in mind that Mr. Myers' book proves the survival of the human personality in death by the receiving of communications from the supposed spirits of the dead, we can see how religious teachers are welcoming Spiritualism. This book helped to convince the gentleman from whose writings we quote in the article. When men, who ought to be exposing its errors, recommend Mr. Myers' book as the best answer to infidelity, how long will it be before their pupils are swallowed up in the deception of Spiritualism?

A LETTER received this week, from one who has been reading the *PRESENT TRUTH*, expresses approval of our calling attention to the Sabbath, but goes on to speak of "desecrating Sunday, thus breaking the Fourth Commandment." We endeavour to make as clear as possible the teaching of God's Word with regard to the Sabbath,

but we find nothing whatever in that Word that connects the Sabbath of the Fourth Commandment with Sunday.

THE Sabbath is the rest of the Lord. It was shared by God with Adam at the close of the creation week, and was kept by the people of God as a memorial of His creative power, and a sign of the rest that God provided for them. Ezek. xx. 12. When God proclaimed the everlasting principles of His righteousness from Mount Sinai, spoken with His own voice, and written by His own hand, the Sabbath was among them. While Israel honoured God's Sabbath, they prospered, but when they neglected it, evil overtook them. If they had kept the Sabbath as they should, Jerusalem would have stood for ever. Jer. xvii. 24, 25.

WHEN Christ came He honoured the Sabbath, said that He was the Lord of it, and, so far from hinting at any change in the Sabbath, He instructed His disciples to pray that their flight from Jerusalem, which would not come for another forty years, should not be on the Sabbath. Matt. xxiv. 20. In the Acts of the Apostles we read over and over again of the Sabbath. The Holy Spirit has always applied this term to the seventh day of the week, usually called Saturday, and that is why we use the word "Sabbath" in the Bible sense. The only sacred day mentioned in the Scriptures, from Genesis to Revelation, is the seventh day.

SUNDAY has no connection whatever with any of the circumstances which make the seventh day holy. God has never spoken of it as a sacred day. Men have tried to exalt themselves above God, and have appointed a sabbath of their own, rejecting the day sanctified by God; but those who do honest work on Sunday are not violating any commandment of God. They may be violating the traditions of men, but there is no sin in doing this. The sin is in violating the commandment of God by working on His rest day, the seventh day of the week, and of this sin nearly the whole world is guilty. God does not condemn those who sin in ignorance, but He is causing the truth to shine forth, and He does expect His people, when they learn the truth, to walk in the light, and cease to honour the traditions of men before His own command. It is true that obedience to the commandment tests the faith severely, but what good is a faith that cannot be tested?