

PRESENT TRUTH

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

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LOST AND FOUND.

IN the parable of the prodigal son is presented the Lord's dealings with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will.

"A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country."

This younger son had become weary of the restraint of his father's house. He thought that his liberty was restricted. His father's love and care for him were misinterpreted, and he determined to follow the dictates of his own inclination.

The youth acknowledges no obligation to his father, and expresses no gratitude; yet he claims the privilege of a child in sharing his father's goods. The inheritance that would fall to him at his father's death he desires to receive now. He is bent on present enjoyment, and cares not for the future.

Having obtained his patrimony, he goes into "a far country," away from his father's home. With money in plenty,

and liberty to do as he likes, he flatters himself that the desire of his heart is reached. There is no one to say, Do not do this, for it will be an injury to yourself;

ing themselves to be wise," "became fools;" (Rom. i. 22) and this is the history of the young man of the parable. The wealth which he has selfishly claimed from

his father he squanders upon harlots. The treasure of his young manhood is wasted. The precious years of life, the strength of intellect, the bright visions of youth, the spiritual aspirations,—all are consumed in the fires of lust.

A great famine arises, he begins to be in want, and he joins himself to a citizen of the country, who sends him into the field to feed swine. To a Jew this was the most menial and degrading of employments. The youth who has boasted of his liberty, now finds himself a slave. He is in the worst of bondage,—"holden with the cords of his sins." Prov. v. 22. The glitter and tinsel that enticed him have disappeared, and he feels the burden of his chain. Sitting upon the ground, in that desolate and famine-stricken land, with no companions but the swine, he is fain to fill himself with the husks on which the beasts are fed.

Of the gay companions who flocked about him in his prosperous days, and ate and drank at his expense, there is not one left to befriend him. Where now is his riotous joy? Stilling his conscience, benumbing



or, Do this, because it is right. Evil companions help him to plunge ever deeper into sin, and he wastes his "substance with riotous living."

The Bible tells of men, who, "proless-

panions who flocked about him in his prosperous days, and ate and drank at his expense, there is not one left to befriend him. Where now is his riotous joy? Stilling his conscience, benumbing

his sensibilities, he thought himself happy; but now, with money spent, with hunger unsatisfied, with pride humbled, with his moral nature dwarfed, with his will weak and untrustworthy, with his finer feelings seemingly dead, he is the most wretched of mortals.

What a picture here of the sinner's state! Although surrounded with the blessings of His love, there is nothing that the sinner, bent on self-indulgence and sinful pleasure, desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right. He takes them as a matter of course, and makes no return of gratitude, renders no service of love. As Cain went out from the presence of the Lord to seek his home; as the prodigal wandered into the "far country," so do sinners seek happiness in forgetfulness of God. Rom. i. 28

Whatever the appearance may be, every life centred in self is squandered. Whoever attempts to live apart from God, is wasting his substance. He is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels, has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends.

If you have chosen such a life, you know that you are spending money for that which is not bread, and labour for that which satisfieth not. There come to you hours when you realise your degradation. Alone in the far country, you feel your misery, and in despair you cry, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 24. It is the statement of a universal truth which is contained in the prophet's words, "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jer. xvii. 5, 6. God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 45); but men have the power to shut themselves away from sunshine and shower. So while the Sun of Righteousness shines, and the showers of grace fall freely for all, we may, by separating ourselves from God, still "inhabit the parched places in the wilderness."

The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. The prodigal son in his wretchedness

"came to himself." The deceptive power that Satan had exercised over him was broken. He saw that his suffering was the result of his own folly, and he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." Miserable as he was, the prodigal found hope in the conviction of his father's love. It was that love which was drawing him toward home. So it is the assurance of God's love that constrains the sinner to return to God. "The goodness of God leadeth thee to repentance." Rom. ii. 4. A golden chain, the mercy and compassion of divine love, is passed around every imperilled soul. The Lord declares, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. xxxi. 3.

The son determines to confess his guilt. He will go to his father, saying, "I have sinned against heaven, and before thee, and am no more worthy to be called thy son." But he adds, showing how stunted is his conception of his father's love, "Make me as one of thy hired servants."

The young man turns from the swine herds and the husks, and sets his face toward home. Trembling with weakness, and faint from hunger, he presses eagerly on his way. He has no covering to conceal his rags; but his misery has conquered pride; and he hurries on to beg a servant's place where he was once a child.

Little did the gay, thoughtless youth, as he went out from his father's gate, dream of the ache and longing left in that father's heart. When he danced and feasted with his wild companions, little did he think of the shadow that had fallen on his home. And now as with weary and painful steps he pursues the homeward way, he knows not that one is watching for his return. But while he is yet "a great way off," the father discerns his form. Love is of quick sight. Not even the degradation of the years of sin can conceal the son from the father's eyes. He "had compassion, and ran, and fell on his neck" in a long, clinging, tender embrace.

The father will permit no contemptuous eye to mock at his son's misery and tatters. He takes from his own shoulders the broad, rich mantle, and wraps it around the son's wasted form, and the youth sobs out his repentance, saying, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." The father holds him close to his side, and brings him home. No opportunity is given him to ask a servant's place. He is a son, who shall be honoured with the best the house affords, and whom the waiting men and women shall respect and serve.

The father said to his servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on

his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found. And they began to be merry."

In his restless youth the prodigal looked upon his father as stern and severe. How different his conception of him now! So those who are deceived by Satan look upon God as hard and exacting. They regard Him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men's happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion. He does not appear as a tyrannical, relentless being, but as a father longing to embrace his repenting son. The sinner will exclaim with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. ciii. 13.

In the parable there is no taunting, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out for ever. And so God says to the sinner, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isa. xlii. 22. "I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 34. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Isa. lv. 7; Jer. i. 20.

MRS. E. G. WHITE.

CHRIST'S PRAYER FOR HIS DISCIPLES.

John xvii. 9-23.

IT must have been a wonderful privilege to bow in prayer with Jesus. No wonder that the men who had this privilege should come to Him with the request, "Lord, teach us to pray." Heaven must have seemed very near to them when the Son of God brought His petitions to the throne of grace, and they heard Him speak, "strong in faith," to His Father in heaven.

The prayer that is recorded in this chapter is a mine of wealth, from which believers have never ceased to draw hope and courage and inspiration. It must have revealed to the Saviour's listening disciples new heights and depths of His

† International Sunday-school Lesson for Oct. 18.

thoughts for them, although they could not then take it in. In after years the words of the prayer would be treasured and studied with an ever-growing appreciation of its depth of meaning.

If we would study it, we must remember that it is a prayer, and should be studied in the spirit of prayer. Its secrets are revealed, not to the cold inquiry of the critic, but to the heart that is melted with the love that inspires it.

"I pray for them." This prayer was not for the world. Christ pleads for the world, and His life is freely given for the sinner, but this prayer deals with things that the world can never know until it takes the place of the disciple. Every one of us who has accepted Christ as our Saviour is included in the prayer; for He says: "Neither pray I for these alone, but for them also which shall believe on Me through their word."

We too may draw near and listen to this prayer, as the disciples did, knowing that it is made in our behalf. We were present to the mind of Christ on that night, as well as the eleven disciples.

Christ was always praying for His disciples. In the night watches, while they slept, He was pleading on their behalf for the gifts they valued then so lightly. He said to Peter, "I have prayed for thee, that thy faith fail not." Luke xxii. 32. And still it is Christ "who also maketh intercession for us." Rom. viii. 34. "We have an Advocate with the Father, Jesus Christ the righteous." 1 John ii. 1.

In this Christ is our example. We are to take a responsibility for others, even if they fail to feel it for themselves, "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi. 18.

"Keep through Thine own name." It was in the name of the Father that Christ came. It was God who showed Him what to do, and what to say, and the name of the Father was His defence. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. xviii. 10. Into that name the believer is baptized, so that henceforth it is his own. He goes in the name of the Lord, and that name, through faith, makes men whole. The man who takes the name of the Lord as his protection will not take His name in vain, for God always honours His own name.

"I have given them Thy Word." Here is the report of one who did God's will. Happy the servant who can thus give

account of his work to God. Many ministers are not following Christ in this respect. Instead of giving the people the Word they are giving them the chaff of human speculations. Their work is not leading men to Pentecost. God was able to pour out His Spirit upon the church within a few weeks, because Christ had done a great work in the hearts and minds of the disciples by giving them the Word of God. That Word makes the man of God perfect, thoroughly furnished unto all good works. 2 Tim. iii. 17. Paul followed the example of Christ and shunned not to declare all the counsel of God. Acts xx. 27.

The equipment of the disciples was a complete one. As soon as the Spirit should come upon them, they were to go throughout the earth, preaching the Gospel. As Christ Himself had been sent, so He was sending the disciples. As He Himself had been equipped for His work, so He had equipped them.

Jesus Christ connects every believer with Himself in His great mission. Not one is left out from the work. The idea that the work of Christ's church is to be done by a certain section, known as ministers, has no countenance in the Scriptures. Every man has his work. Every one is sent into the world as Christ was sent into the world.

Perhaps your lot is cast in unpleasant surroundings, and you have thought it difficult to be a Christian where you are. You wish that you could be as favourably situated as others are, and not be obliged to associate with those who delight in sinful pleasures. Remember that Jesus has sent you into the world, as He was sent Himself. You are safer where you are, if you serve Him, than you would be in an easier place. He has prayed for you that the Father would keep you through His own name. He does not pray that you might be taken out of the world, but that you might be kept from the evil. The life of Christ is a missionary life, and therefore it is safest where the need is greatest. He left heaven for the dark corners of this world, but He had more of heaven here in seeking the lost than He could have had in staying with those who had not gone astray.

"Sanctify them through Thy truth?" It is truth that sanctifies. Error will not do it, hence the need of knowing and loving the truth. Just as men may be always growing in the knowledge of the truth, so sanctification is to be a progressive, life-long work.

Jesus sanctified Himself that we might

be sanctified. It was not for His own gain but for ours that He submitted to all the experiences which sanctified Him. We are to show the same spirit, and not to seek sanctification for our own sakes, but because of the increased power it will give us wherewith to help others. We are to become ever more and more helpful, as we learn more and more of the sanctifying truth of God. Christ made Himself one with us. "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Heb. xxi. 14. It is in becoming one with others that we can help them.

"That they all may be one." It was a wonderful unity for which Christ prayed. Nothing less than the perfect oneness existing between His Father and Himself is the measure of the unity that Christ will work in His church.

There seems now to be discord and strife in the church, but because Satan has sown tares among the wheat, that does not make the wheat worthless. Both will grow together until the harvest, and then Christ's work will appear free from counterfeits. Where there is a spirit of love and unity, there are members of Christ's church. Where self is lifted up, and strife and divisions appear, we may know that Satan has been at work and has sown tares. Sectarian divisions are not of Christ, and they will not long exist among those who are sanctified through the truth, and are separate from the world as Christ was. The world may hate them as it did Him, but notwithstanding this, they will serve others, as He did.

Some hold the opinion that sectarian divisions are necessary. If they are, it is the flesh that makes them so, for they are entirely opposite to that for which Christ prayed. There is only one body and one Spirit, one faith, one baptism, and one God, who is in all (Eph. iv. 1-6): how then can His body be divided into several parts? Division is a work of the flesh, not a fruit of the Spirit.

"The glory which Thou gavest Me I have given them." It takes something more than pertains to our fallen nature to bring about the oneness for which Christ prayed. Only the glory which Jesus had with the Father is sufficient for it. When the oneness is seen, the glory will be revealed. The glory of heaven is the spirit of self-surrender that prevails there. Self-denial is the test of discipleship and the sign of true greatness. The spirit that took Christ to Calvary was the glory of heaven. Heaven delights in self-sacrifice, and when this rules, there can be perfect unity.

"That the world may know." The world derides the idea of self-sacrifice, but to every man and woman there come times when the glory of this world reveals its hollowness, and their hearts cry out for the living God. At such times a man in whom the Saviour's prayer is fulfilled can be to them as cold water in a thirsty land. His unworldliness is the very thing that appeals to them then, for they long for a like deliverance.

Christ is praying still. Now it is we for whom He asks that we may be sanctified through His truth; it is we to whom He has given His Word, it is for us He asks that we may be one as He and His Father are one, that in this day of educated doubt and spiritual dearth, the hungry world may once more be compelled to believe the love that He has for them, because they see it fully manifested in His disciples.

law, so that she is no adulteress, though she be joined to another man."

The union is between the law and the flesh. "When we were in the flesh, the passions of sins, which were through the law, wrought in our members to bring forth fruit unto death." That is, even when the flesh tries its hardest to bring forth that which shall be according to the law, the result is only sin. The marriage of the law and the flesh is hopeless bondage. It brings forth nothing but sin, and the harder the flesh tries to obey the law the more it receives condemnation, for its efforts only multiply its sinfulness. There is only one way to dissolve the partnership. One of the parties must die.

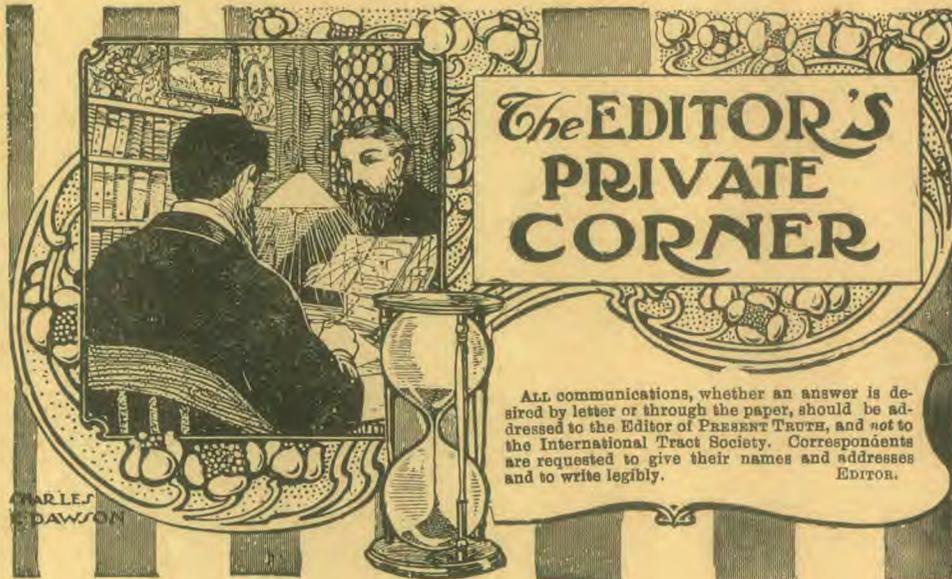
Some think to solve the difficulty by saying that the law has died. But God's law cannot die. The man who thinks it is dead is deceived, and will continue in bondage, because he will not realise that it is he who must die to terminate the union. He will find at last that the law is alive and condemns him to death, if he does not accept God's way of escape, which is that he shall die.

Now we see the advantage of being baptized into the death of Christ. "Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, even to Him who was raised from the dead, that we might bring forth fruit unto God."

In baptism into Christ's death, we die to the law, and that terminates the old marriage, all the offspring of which were sins, and we are free to contract another marriage, this time with Jesus Christ. Then we bring forth fruit unto God. "Now we have been discharged from the law, having died to that wherein we were holden: so that we serve in newness of the Spirit, and not in oldness of the letter."

The life of Christ is not less righteous than the law was. In fact, both are in perfect harmony. How is it that now we bring forth good, whereas under the former union we could only give birth to evil?

The change is here. Two utterly discordant principles were joined together in the union of the spiritual law and the flesh. The law was something apart from the flesh. The flesh in itself is not subject to the law of God, neither indeed can be. Rom. viii. 7. The conditions were perfect for an unhappy marriage. When we are joined to Christ, it is an actual union. He makes us one with Himself in everything, so that it is He in us and we in Him.



THE SEVENTH OF ROMANS.

A READER of the paper sends a request that we will take up the seventh chapter of Romans in the "Corner," as he does not understand it.

IT is impossible to deal with the chapter fully in one paper, but we will try to point out the lessons that it teaches.

Every Christian ought to be familiar with the epistle to the Romans. It deals comprehensively with the righteousness of God, and shows how He justifies sinners. The way to study the epistle is to read it all through, at one time, over and over again until you see the meaning in it, and at the same time believe and apply to yourself every statement that you find in it. Nothing clears up the more difficult passages of Scripture like believing them. The Word is alive and it gives life. When you receive the life of the Word, you have the Word in yourself, and your eyes are opened to understand what God has written, for you are in harmony with it.

The seventh chapter of Romans must be read with the chapters that precede and follow it. If you will do this carefully, and often enough to become familiar with the terms used, so that you appreciate their force and meaning, the chapter will be plain.

The sixth chapter deals with dying to

sin and being raised up to walk in newness of life. This experience is the one represented in baptism, by immersion. We are baptized into Christ's death, and arise to the life which He received at His resurrection. This death delivers us from our sins. "He that hath died is justified from sin." Rom. vi. 7

This point is amplified in the first part of the seventh chapter. The law has dominion over a man "for so long time as he liveth." Verse 1. The sinner has broken the law, and is condemned to death. Death would satisfy the claim of the law, but as long as a man lives he cannot get away from its condemnation. But when the law is satisfied by the death of the sinner, the sinner is no more. He has paid the penalty with his life. God has made a way of escape, so that the sinner can die, and yet live again, freed from the condemnation. The sinner must die, however, to attain the freedom.

Paul illustrates the situation by a marriage. A man and a woman are married. Both are bound by the law to each other as long as both are alive. The union may be an irksome one, but the law demands that it continue until one of the parties die. For one to leave the union and marry another would be adultery. "But if the husband die, she is free from the

Thus the same righteousness which characterises Him is also revealed in us. Because it is His life, it is ours also. So our goodness is not a striving to obey an external command, but a manifestation of life. We serve in the spirit.

The question may arise, and Paul anticipated it, Is the law bad, if its effect is to bring forth sin? God forbid. We had not known anything about sin but for the law. We were alive apart from the law once. Then came the commandment, and as soon as it entered it revealed sin. I, who was alive, apart from the law, died, and sin took my place. It used to be myself. Now there is a change, and myself has become two, the law and sin, the same as in the first marriage. The law of God is in my mind, and I consent to it that it is good. The law of sin is in my members, and whenever I try to do good, it is sin that appears and overcomes. Sin is so hateful that it even uses the law of God to mock me. It holds up a vision of goodness, and when I strive to attain to it, sin defeats me: "for sin, finding occasion, through the commandment beguiled me, and through it slew me."

"Did then that which is good become death unto me? God forbid. But sin, that it might be shown to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful."

Then follows the description of the hopeless struggle on the part of the flesh to do what it sees by the law to be right. Everyone knows that it is truly told. The law is spiritual. I am carnal. What I hate that I do. What I want to do, I cannot. It is no longer my old careless self. The awakening has brought to me the bitter conviction that I am sin. Sin is in me, it is my nature. I cannot be what I want to be, and the more I try to, the more hopelessly I am sunk in failure. The more I see of that which is right and true, the deeper is my condemnation. "O wretched man that I am! who shall deliver me out of the body of this death?"

Thanks be to God for His unspeakable gift! Because Christ has died in my flesh, I can die with Him by faith, being baptized into His death. This includes also being raised with Him, and what this means can only be understood by experience. It brings into my life the righteousness and power of God. Thus I am set free from my awful marriage, and am closely united in marriage to Him who is raised from the dead.

Then there is no condemnation for me.

"The law of the Spirit of life in Christ Jesus made me free from the law of sin and of death." Rom. viii. 2 I am not terrified now by the law, for the life in which I have hid my life reveals the righteousness of the law. "Now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets." Rom. iii. 21.

Henceforth I do not walk in the flesh, which is enmity against God, and wholly sin, for "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you." Rom. viii. 9.

Are you struggling in the miry clay depicted in the seventh chapter? If you are, you need not flounder there any longer. God's plan is simple. The labour and the failure and the bondage are for those who reject God's way. Simple faith in His word sets our feet on the rock and puts the new song in our mouths. If you will reckon yourself to be dead indeed unto sin, but alive unto God in Christ Jesus (Rom. vi. 11), you will find His own freedom from sin.

A MORNING HYMN.

SAVIOUR, be Thou my guide to-day—
So hold me that I cannot stray:
Inspire, attend, and shadow me,
That all my life may honour Thee.

My lips and hands and heart control,
Of hope and joy be Thou the soul;
Weary I would not be, nor slow
In steps I take with Thee below.

Give me an unfaltering trust,
Prevent all loitering and rust;
I long through temple, house, and street,
To follow Thee with willing feet.

Let men be blest by what I say,
The church grow strong because I pray;
Inflame me with Thine own desire,
Baptize me with celestial fire!

In life, in labour, or in rest,
Sure of Thy smile and sheltering breast,
Or, risen with the conqueror's crown,
Hail life immortal as mine own.

—Henry J. Fox, D. D.

ALL PROMISES LEAD TO CHRIST.

THERE is not a single promise which, if followed up, will not lead thee to the Lord Jesus. He is the centre of the circle, and the promises, like radii, meet in Him, and thence become Yea and Amen. As the streams run to the ocean, so do all the sweet words of Jesus tend to Himself: launch thy barque upon any one of them, and it shall bear thee onward to the broad sea of His love.—C. H. Spurgeon.

"THE uneventful days of life are the period in which character is wrought and determined for the great crises that come upon us suddenly."—Phillips Brooks.

THE MYSTERY OF GOD IN THE FLESH.—No. 5.

DIVINE law and love are identical in God's system of government, but humanity, alienated from the life of God through the power of sin, has become so darkened in mind that it fails to recognise the relationship of these terms. Eph. iv. 18, 19. The original design of the law was not to condemn, but to protect from evil, which separates one from God. Rom. vii. 9. The law was therefore an extended circle of protection about the throne of God, having certain limitations. Within this circle His creatures were entirely safe from destroying influences. But having once passed beyond the law's restrictions, the power of the law to protect was cut off. Rom. viii. 3. To remain between God and His law was life and peace, while to let the law hold the middle place brought sorrow and death. To behold the law from a position within its requirements, was to see its promises of protection, while to view it from without, was to see only prohibitions, and threatenings of death. Rom. vi. 23.

But the penalty of the law is not visited upon the sinner, simply because the law forbids certain things, but mainly because having overridden the restriction of the law, the transgressor passes beyond its protective arm of love, and so alienates himself from the life of God, outside of which he must die. Having once broken through the law, and passed beyond its shelter, it has no power to reach and rescue the guilty one, neither can it offer pardon to him, in case he desires to return within its circle of protective influence, since to pardon the transgressor of its own requirements, would be to harmonise and fraternise with him, and so make itself void as the expression of God's will in government.

Besides, to offer pardon to a sinner, while he remains such, could not possibly benefit him, owing to the engendering and multiplying power of sin; for without separation from it, and restoration to obedience, which the law has no power to bestow, he would immediately fall under the ban of the law again. So unless the restoration of the transgressor could be accomplished in some way, by which the law might recognise his right to pass freely back within its circle of righteousness, it is clear that the welfare of God's unfallen creatures would demand the sinner's absolute extinction, and that without mercy.

The reason for this is clear. A perfect law must demand a faultless life. Anything

short of this would be destructive of order in the reign of heaven, and therefore could not be countenanced by the law of its government. This being true, were the law of heaven absolute, that is, were there no supreme Lawgiver *above it*, to interpose in behalf of the guilty, no transgressor could possibly escape its certain penalty. So, then, whoever is saved from the law's decree of condemnation, must receive such favour through the intervention of the Lawgiver who, while upholding His law as just, yet through superabounding mercy, justifies the offender and restores him again to the law's protection. How pertinent, therefore, the question concerning Jehovah: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy." Micah vii. 18.

But man's need as a sinner demanded more than a mere *statement* of God's love for him. His alienation from God, through sin, had so effectually closed his mind to the knowledge of God's attributes, that a bare statement of these could not possibly reveal them to his mind. So it became necessary to manifest divine character among men in *active form*. One must therefore be provided who could not only reveal God's living attributes, but at the same time stand as mediator between the law and its offending subjects.

But to do this a peculiar condition had to be met. The human race had, through sinful indulgence, lost the knowledge of a true man, quite as fully as it had been blinded to the perception of a loving Creator. It was therefore necessary, while revealing the *love of God*, to give, also, an example of what *man should be*, so that all who desired might behold a perfect being, and thus be "changed into the same image." 2 Cor. iii. 18. To supply this need required the Infinite to be joined with, and act through, the finite. The two natures, being thus combined in one person, would reveal the true God and the perfect man, with the Divine elevated above the human. In this way only, could that mysterious union of the infinite Spirit with finite flesh reveal Divinity and faultless humanity, in the person of Emanuel, which is "God with us." Matt. i. 23.

So at the proper time, God brought forth His Son, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. Thus made in the "likeness of sinful flesh"

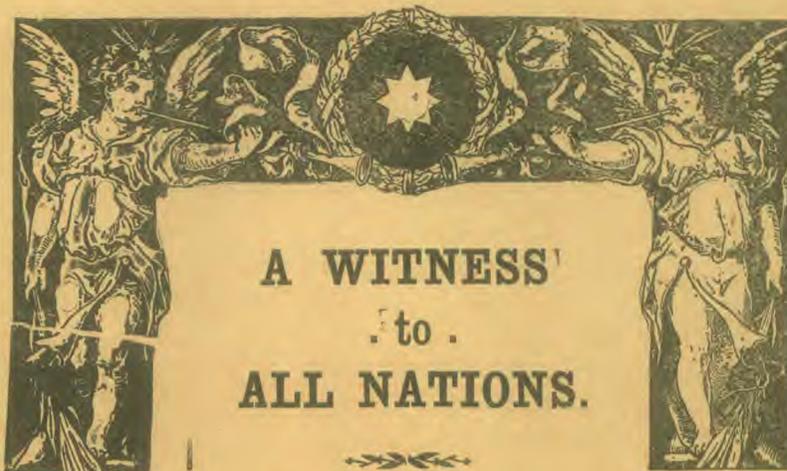
(Rom. viii. 3), the Son of God took His place *under the law*, like all the human family into which He had been transferred. In so doing, He not only acknowledged the integrity of the law of God, by living in conformity to it, but He also put Himself in close touch with those whom He came to restore to the position of "sons of God;" the heritage which had been forfeited by transgression of the law.

Just *how* this union of the Divine and human was effected is not fathomable to the mind clouded by sin. It is enough to know that it was accomplished in God's own way, through the power of the Holy Spirit. Luke i. 35. Christ therefore appeared among men, direct from God, to be His Word, and representative in the flesh, that all might behold the glory "as of the only begotten of the Father." John i. 14.

So Christ was "as a tender plant, and as a root out of a dry ground." Isa. liii. 2. He was the Plant from a *hidden Root*, the nature of which could only be known by the appearance of the Plant. By a transfer of figure, He was the "Arm of the Lord" reached down to encircle the human race, and draw it upward to the bosom of infinite

Love. Few, however, were prepared to receive Him as a heaven-sent Deliverer. Many saw but His human form, which was an offence to them. Had their eyes not been so blinded by the scales of sin, they might have recognised in the "Man of Nazareth," the "Son of the Eternal" who, while holding in His hand the power of life and death, did not retaliate on the Jews who called Him a devil; but simply replied: "When ye have lifted up the Son of man, then shall ye know that *I am He*, and I do nothing of Myself." John viii. 28.

Self was so completely emptied out of Christ, that no human prompting directed Him in anything. Although given power to do whatever He chose, He did nothing only as He was directed by the Father. In every act of His life, the Infinite shone out through the finite, revealing the presence and power of Jehovah. Finally, when expiring on the cross, the throes of nature testified that the patient Sufferer was indeed the Son of the Most High. From first to last, His every word and act bore witness that "God was in Christ, reconciling the world unto Himself." 2 Cor. v. 19. J. O. C.



WORSHIPPING THE BEAST.

"If any man worship the beast and his image and receive his mark . . . he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. xiv. 9-11.

THIS is another part of the message of the Third Angel, which we studied last week. It brings to view a terrible fate for those who receive the mark of the beast, and full warning is given that none may blindly follow the path that has such an ending. The second coming of the Lord is unto salvation. Heb. ix. 28. It

is the "blessed [hope] of believers." It brings the resurrection from the dead, and the reward of the righteous. But to the disobedient, the presence of the Lamb and of the holy angels brings destroying fire.

"Our God is a consuming fire." When Daniel beheld Him on His throne, "a fiery stream issued and came forth from before Him." Dan. vii. 10. The beast of Daniel's vision was destroyed in this burning flame. (Verse 11.) So we read in the Revelation that, at the coming of Christ in His glory, the beast and the false prophet, that wrought deceiving miracles before him, were cast alive into a lake of fire burning with brimstone. Rev. xix. 20.

There is a fire prepared for the devil and

his angels. Matt. xxv. 41. "For Tophet is ordained of old; yea, for the king it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." Isa. xxx. 33. It was this stream of brimstone that kindled the cities of the plain when God rained fire and brimstone from heaven upon them, and again, when Christ comes, He will "be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel." 2 Thess. i. 7, 8.

A DESOLATE EARTH.

WHEN the Son of God comes to bring home His redeemed, and the angels are sent to gather together His elect from the four winds, the worshippers of the beast are destroyed. That which is glory to the saints is torment to them. They have cast in their lot with the rebel powers and they share their fate.

While the saints are taken to heaven and reign with Christ a thousand years, sitting on thrones of judgment, and entering into the joy of their Lord, a very different scene is to be witnessed on the earth.

The beast and the false prophet have been destroyed in the lake of fire, and the remnant are slain with the sword of Him that sat on the horse. Rev. xix. 20, 21. Evil men have not been content until they have exalted themselves to supreme control of the earth. They have refused to buy from or sell to those who would not yield to them a sinful obedience, and finally, they decree that no one shall live unless he will receive their mark. Rev. xiii. 15-17.

But in their momentary triumph, they have destroyed themselves and the earth. "Thou hast destroyed thy land, and slain thy people." Isa. xiv. 20. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Isa. xxiv. 5, 6.

As the prophet looks upon the earth, smitten with fire and brimstone from heaven, he sees thick volumes of smoke rising from its surface, blotting out the light of the sun, and enveloping the scene in dense darkness. He sees that God's enemies were tormented with fire and brimstone at His presence, "and the smoke of their torment ascendeth up for ever and ever." Throughout the thousand years the smoke continues to ascend, although the wicked quickly perished in the flame.

Isaiah saw the same sight. "For the indignation of the Lord is upon all nations, and His fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter." "And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever." Isa. xxxiv. 2, 9, 10. Yet, although the land will lie waste for ages, it will not be eternally waste, for we read: "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose." Isa. xxxv. 1.

The message of the Third Angel warns men against the course which will consign them to so dismal a fate, when they might, by choosing God's side, enjoy the inheritance of the saints in light. But there is one more warning yet: "they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

LYING SPIRITS.

IN Rev. xix. 20, we read of a false prophet who wrought miracles with which he deceived them that had received the mark of the beast. In Rev. xiii. 13, 14, we read of the same power that "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Paul says that the coming of Christ will follow "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thess. ii. 9, 10. We read also of the spirits of devils, working miracles, which go forth unto the kings of the earth to gather them to the battle of that great day of God Almighty. Rev. xvi. 13, 14. This reference to the spirits of devils connects the Satanic wonders with the work of modern Spiritualism. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv. 1.

From the Scriptures we have read, it is evident that the doctrines of devils, communicated to mankind under the guise of messages from departed friends, will yet lead the whole world captive, and will be the main instrument in creating an image to the beast. The spirits will deceive

mankind into thinking that such a course is right. This delusion will culminate in false prophets and false Christs, who will profess to be Jesus come the second time, and will receive the worship of the world. All but the elect will be deceived. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." Matt. xxiv. 23-25.

When Satan has such complete control of the minds of men that they receive him as Christ, the mystery of iniquity will be fully revealed. All who are deceived will yield themselves entirely to his control.

On the other hand, Christ's people will yield themselves fully to Him, and there will be a complete manifestation on both sides of the two spirits. Both harvests will be fully ripe. Christ dwells in His people, and Satan dwells in his subjects. One produces only the works of the flesh; the other bears only the fruits of the Spirit.

The people of God will rest in Him. They will have learned the truth which is taught by God's holy Sabbath. They cease from their own works, and God has a free field in their lives. They are wholly His workmanship and He stamps His name upon them. Rev. vii. 2-4; xiv. 1. "And in their mouth was found no guile: for they are without fault before the throne of God." Rev. xiv. 5. It is written of them: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12

STRONG DELUSION.

ON the other hand those who, through fear of men or indifference, in their foreheads or in their hands, receive the mark of the beast, by observing the day which he commands and trampling on the Sabbath of Jehovah, thereby take their place among the enemies of God, and withdraw themselves from the provisions of the Gospel. Instead of receiving Christ in their hearts by faith, they receive strong delusion that they should believe a lie, because they received not the love of the truth that they might be saved. 2 Thess. ii. 10-12.

They become the dwelling place of evil spirits, and are fully yielded to Satanic control. They have rejected the rest which God offered them: now, "they have no rest day nor night."

(Continued on page 652.)



HOME AND FIRESIDE

THE BEAUTIFUL DAYS OF HEAVEN.

THEY shall dawn in their wonderful brightness,
Those beautiful days of peace,
When the heart shall thrill in its lightness,
And weariness ever cease.
For ever past is all earthly night,
And the sorrow that earth has given,
And hope illumines, with colours bright,
The beautiful days of heaven.

O days that shall dawn pure and holy,
In the beautiful courts above,
Where the pure, the meek, the lowly,
Shall bask in a Saviour's love!
Where pain and weeping come never,
And no heart with anguish is riven;
Oh, for ever and ever and ever,
Are the beautiful days of heaven!

In that land where none ever weary,
And none ever faint by the way,
No life is loveless and dreary,
In the shadowless gates of day.
On its shores is never the trail of sin,
But a perfect peace is given,
And the coming of Jesus will usher in
The beautiful days of heaven.

L. D. SANTEE.

THE BRIGHT SIDE AND THE DARK SIDE.

A GOOD many years ago, when our knowledge of geography was in its infancy, Captain Diaz was sent by the king of Portugal to find a short route to the East Indies. He sailed along the coast of Africa, and, after much severe weather and many hardships rounded the cape at its southern extremity. In the map which he subsequently prepared, showing the discoveries made on this voyage, the promontory was called the "Cape of Storms." But the king, who was pleased with the success of his clever captain, and with the prospect of enriching his kingdom, cancelled the name "Cape of Storms," and called it the "Cape of Good Hope," which name it still bears.

The incident is of importance only as showing that there are two sides from which to view all our experiences—a bright side and a dark side. We may dwell on the difficulties and dangers encountered, and the hardships undergone, or we may consider the results achieved, or if these are yet in the future, to be achieved.

Life is, indeed, "real and earnest," but it need not be the "vale of tears" that many make it to be. "Walking mourn-

fully before the Lord of Hosts" is no part of the Christian's programme. "Be of good cheer" is the inspiring command of our Captain, and shall we not obey it? "Rejoice in the Lord," wrote the redoubtable Paul, "and again I say, Rejoice."

Looking on the bright side is an attitude that can be cultivated. Some people naturally lapse into a state of melancholy. Slight reverses bring discouragements and gloom into the lives of such, while others, spreading the wings of hope, use an adverse mind to mount upward to higher things.

One great help in cultivating a cheerful view is the absolute knowledge which every Christian may have, that all his experiences, be they pleasant or otherwise, are permitted by an all-wise and all-loving heavenly Father. To the extent that he submits himself to the divine will, he is surrounded with the very atmosphere of heaven. He may have severe persecution, or he may suffer equally as much from petty trials and perplexities, but through it all he has the "peace that passeth knowledge," and can fully claim the promise, "All things work together for good to those that love God," to them who are the called according to His purpose.

A great many men break down from carrying burdens that men were never intended to carry. Worry is far more destructive of vital force than the hardest work. Worry springs from the lack of trust and confidence in God. The man who looks on the dark side cannot help but worry. He is looking for trouble, and he finds it, or it finds him.

Epictetus used to say: "Everything has two handles; be sure you lay hold of the right one," or words to this effect. The cheerful man takes life by the right handle. He is on top of his work, while the despondent man is under it, and is gradually being ground to pieces by it.

The bright side is always the healthy side. Low spirits invite disease. On the other hand, the resolute determination to trust God and be cheerful, hopeful, and radiantly happy even under discouraging circumstances, is in the fight against disease fully as valuable an asset as a strong constitution.

To sum up, always look on the bright side. But if you can't find it, to borrow the language of another, "polish up the dark side." In other words, if your environment is of the gloomy, disheartening kind, resolve with God's help to create a

new environment. Circumstances are said to make men, but strong men make circumstances.

M. E. O.

THE FACE.

THE face is an index to the mind. It not only records one's present thoughts and emotions, but it also keeps a permanent, though everchanging, record of one's past history.

Every act, every word, every thought has its influence on one's character; and as these are repeated, the character becomes more fixed, the lines of the face more marked.

A homely face may be beautified by a noble character. The perfect outlines of a classic face may be rendered repulsive by a deformed character.

A beautiful soul will beautify the temple in which it dwells.—*Selected.*

THE TRUE HOME.

"Tis the story of his lifetime that the old man sings."

AND, listening in the stillness, glancing at the old man's face, we see among the wrinkles a smile that tells of certain recollections which can never be lost while memory remains. His song reminds him of his childhood home. He sees again the pictures on the walls. He tastes again the frugal, yet wholesome, fare. He hears again the kindly voice saying, "Be truthful, be trustful, be honest, be pure." He feels again the mother's caressing kiss, the father's manly handgrip. The morning and evening "calling upon God," begun in his boyhood there, has influenced his life. There may have been lapses, struggles, falls; but, see! as he sings, his smile tells of the holy beneficence of home.

There are, thank God, thousands and thousands of such homes as this, homes wherein children and parents live in loving amity; taking lively interest in one another's occupations and recreations; dwelling together in that fine friendship, that perfect love, by which fear is utterly cast out.

Parents, there, are neither above nor averse to advising with their children; children respect their parents, yet approach them, in joy and sorrow alike, without apprehension of *mis*-apprehension.

"Other people's children" are made welcome, especially the lad or lassie, the young man or young woman, who has left home behind to earn a livelihood elsewhere.

Blessed be that father who says, "My boy knows he may bring home 'the new fellow' at the shop, the counting-house, or the office."

Blessed be that mother who bids her daughter keep a keen outlook for "some-

body else's daughter" to whom the neighbourhood is new and may be dangerous.

There is no isolation more deadly than that experienced by a strange arrival in a strange locality, where every face is unfamiliar. We observe, perhaps, some young man or young woman at church or chapel; but there are only a few among us who smile at either one or the other; there are fewer still who invite either the one or the other to their "home."

To be "alone," to sleep, to feed, perhaps to work, in a lodging room, to feel that "nobody cares for me here." This it is which renders cheap, and sometimes nasty, forms of amusement attractive; which lends a fearful fascination to the brilliantly lighted bar-room; which, not infrequently, leads a wavering soul into more infamous directions still.

Through our Sunday-schools, our Bible Classes, our Mutual Improvement Meetings, our Guilds, we gain and retain some hold upon our men and young women. Our teachers may, when they can, make themselves intimately acquainted with individual pupils; our clergy also are often hard-worked all their time. It is to the main body of Christian people that I appeal; to open their firesides and their drawing-rooms—on certain fixed occasions if you will—to one or two young men, or one or two young women, or better still, to both.

Our own sons or daughters, if necessity or enterprise carry them away from hearth and home, should carry with them introductions to friendly hearths and homes elsewhere.

To set one's face flint-wise against immorality in every form is one's bounden duty; but infinitely better than this, is it to prevent the entrance of evil.—*Eric Hammond.*

THE GRIEF OF A CHILD.

"WHY, Phoebe, have you come so soon?
Where are your berries, child?
You surely can't have sold them all!
You had a basket piled."

"O mother, as I climbed the stile,
The nearest way to town,
My apron caught upon a nail,
And so I tumbled down!"

THE tale of distress in these familiar stanzas has made more than one childish heart ache in sympathy. The page where they were printed, in "Songs for Little Ones at Home," was tear-stained in the copy belonging to one little maiden, and she does not recall the story even now, in middle age, without a pang.

There is something inexpressibly tragic about the grief of a child over an accident for which he may be blamed. The older person may be cast down by a broken dish or a lost purse. But he shortly realises the misfortune as a partial one. Other blessings remain in life, although this one

is lost. Not so for the child. The heavens turn black, the green fields are a mere prison, and the best-loved diversion becomes a mookery.

A recent writer describes his encounter with a little lad who had been sent with sixpence to pay a debt, and had lost the money. His head was hidden in his arms against a tree trunk, and he was crying bitterly. He must have been there a long time, for he was almost exhausted, although he still had strength to suffer such misery as can hardly be described.

His parents were evidently very poor, but accustomed to act justly; and the little fellow was overwhelmed, not so much with fear of telling them his fault, as with despair at the actual injury he had done them. It was pitiful to see the sense of responsibility dominating the nature at so early an age—the frequent inheritance of honest poverty. To be able to heal so cruel a wound by a single sixpence was nothing short of a miracle—but there is no miracle which can wipe out the pain of the memory of such pain.

The compensation for childhood's bitter woes is found in childhood's easy joys. A dandelion is gold, a rag doll is a Parisian wonder, and a barrel hoop is the gift of a fairy prince when we are five years old. The market of the nursery pays a high price for even the smallest benefit. Blessed and thrice blessed is he who makes the children happy!—*Youth's Companion.*

TELL HIM.

"THE little, sharp vexations,
And the briars that catch and fret—
Why not take all to the Helper,
Who has never failed you yet?"

"Tell Him about the heartache,
And tell Him the longing, too;
Tell Him the baffled purpose,
When you scarce know what to do.

"Then leaving all your weakness
With the One divinely strong,
Forget that you bore the burden,
And carry away the song."

—*Selected.*

A FATHER'S LOVE.

A TOUCHING story is told of a sheep herder of France, whose only son, early in life, committed some wrong against his fellows, and was compelled therefore to flee from his native hills, and seek refuge in a distant country.

Many years past, and in course of time the lad's mother died. Then the father set forth, old, poor, and alone, but with strong love in his heart, to seek his son. He knew that the boy had gone to the United States; beyond this, he had no clue, save the knowledge that one whose early years are spent in caring for the sheep in the free

air of the hills, is very likely, in course of time, to find his way back to them again. So in his quest the old man sought the shepherd world of the far West. Here he found work to do; and here, as he watched his flock, or led it to new pastures, he asked unceasingly of those whom he met for news of his son.

But he knew that very likely if his son was to be found among those hills, he would not be known by his true name; so he did not stop with asking. Again and again he wrote upon the rocks the message, "Jean Baptiste, your father loves you." And with care he cut the same loving words upon the trunks of the pines,— "Jean Baptiste, your father loves you."

Seasons passed, months lengthened into years, and no response came to these messages of love. But still the father sought his son. At last, after many days of wandering and longing, he found him; and, like the father in the parable, ran to meet him, and fell upon his neck, and kissed him. And henceforth they dwelt together.

As this father wrote his message of love on rock and tree, that his erring son might see, so has our Father written the same word on the face of all nature. Every leaf and bud and flower, every lake and river and laughing brook, repeats the words: "My son, my daughter, your Father loves you." And again, in the innocent faces of little children, in the peaceful countenance of serene old age, in a thousand ways and places, is the tender message written, that all may read who will.—*Youth's Instructor.*

SELF-CONTROL.

"MOTHER, I don't have to cry when I fall down," said a little fellow whose brown eyes sparkled with the light of the new discovery. "I can make myself stop. I just say, 'stop that!' and then I make myself mind." The boy had indeed reached a great epoch in his life, and he had gained a great victory. Many fall in the battle of life because they never come to that self-mastery, where they can make themselves mind themselves.—*Selected.*

DR. SOLLY, F.R.S. (Lecture on "Paralysis").—"It is my business to point out to you the various and insidious causes of general paralysis, and smoking is one of them."

* * *

A SPONGE bath will often do more to quiet restless, feverish persons than an anodyne.—*Professor Clark.*

CHILDREN'S PAGE



DO YOUR BEST.

DEAR little boys and little girls,
Remember every day
To always do your very best,
For 'tis the wisest way.

If in your copy-book you write,
Or if you read or spell,
Or if you seam, or hem, or knit,
Be sure to do it well.

For if you always do your best,
Your best will better grow;
But if you shirk or slight your task,
Your worst you'll ever do.

What if your lessons should be hard!
You need not yield to sorrow,
For if your work's well done to-day,
You'll find it light to-morrow.

AUGUST ANDERSON.

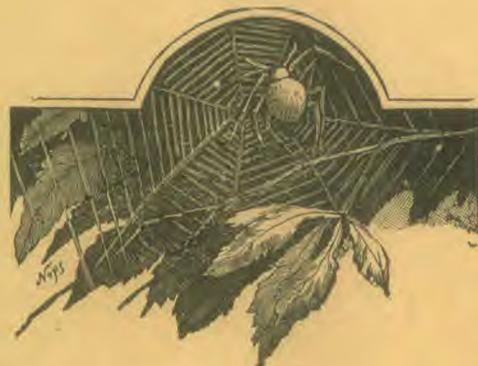
A LADDER UP TO HEAVEN.

AFTER receiving another blessing from Isaac his father, Jacob started on his journey. He expected to go and visit his Uncle Laban for a short time, then return home. He travelled on till night came, then, being weary, he took a stone, and using it for a pillow, lay down on the ground to rest.

"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." God stood at the top of the ladder and spoke to Jacob. Great promises were made to him. God said that the land upon which Jacob was lying should one day belong to him and his children. That his seed should be like the dust of the earth for number, and would be found in every part of the earth; and in him and his seed all the families of the earth were to be blessed.

"And God said, Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."

What a wonderful dream! How good God was to give it to Jacob! For Jacob had sinned against God. But God loved Jacob and wanted him to know how freely and fully his sins were forgiven. The ladder, resting upon the earth and reaching to heaven is Jesus, through whom we come to God; for Jesus gave Himself to



us, that He might bring us to God. And He gives His angels charge over us to keep us in all our ways. They are our servants, sent by God to preserve us and keep us from danger. If we would always remember how near God's angels are, we would not be afraid of Satan. "The angel of the Lord encampeth round about them that fear Him, and delivereth them" Ps. xxxiv. 7.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

Jacob had run away from his brother,

but he ran into the arms of God. Although he had done wrong God would not leave him, but met him in the way and made known His care and love for him.

When those whom we know do wrong, even if they say and do things to us that are wicked, we are to be like God who was kind to Jacob. In this way we can help sinners to see that God cares for them, and some of them will say, like Jacob, "Surely the Lord is in this place; and I knew it not."

Jacob never forgot the ladder that he saw in his dream, and step by step, all through his life, Jesus drew him nearer and nearer to his Father in heaven, until Jacob loved and trusted God with all his heart.

"EVERY LITTLE HELPS."

WHAT if the little rain should plead—
"So small a drop as I
Can ne'er refresh the thirsty mead;
I'll tarry in the sky?"

What if the shining beam of noon
Should in its fountain stay,
Because its feeble light alone
Cannot create a day?

Does not each raindrop help to form
The cool refreshing shower?
And every ray of light to warm
And beautify the flower?

—Little Friend.

THE HOUSE SPIDER.

DID you ever watch the spiders building their homes? It is truly interesting to watch one weave its web, which the prophet Job (Chap viii 14) calls "a spider's house." You have no doubt heard the saying, "If a spider breaks his thread twenty times, twenty times will he mend it."

The house of the geometric or house-spider is composed of tiny cords, or threads, woven into a net-work for the purpose of entangling its prey. These threads are exact and true, crossing each other in different directions, forming a beautiful lace-like structure. Some webs are of a close texture resembling fine cloth, but the geometric spider weaves in a circle, the lines coming close together.

This spider usually has eight eyes, some kinds have six, others four, and some only two. There are eight legs, each consisting of seven joints. There are four spinnerets under the body with which they draw the cords of their web.

The spider remains very quiet in the centre of the web with its head down, watching for its victims. There are several cords running from the centre of the web to the spider's den, which move or vibrate when a fly becomes entangled in the net. This informs the spider of its prisoner, and it swiftly rushes out and

pounces upon the poor victim. It seizes the prey by two pointed claws, and inserts a poisonous substance into the body of the insect, which causes it to become insensible. It is then dragged to the centre where it is eaten, or enclosed in a web and left, while the spider finishes its work if it is weaving a web. With the use of its mandibles, which are covered with fine hairs so that they look like tiny brushes, it keeps its house clean, for these little insects observe cleanliness as well as order in their homes.

H. E. S. HOPKINS.

HOW WILL WAS CURED.

I DON'T know what to do with my little boy," said Willie's mother. He hasn't been well, and the doctor told me to take him to the seashore, and let him play all day in the sand. But how am I going to make him play when he does not feel like it? He hides from the children, and sits and mopes by himself."

"I know a prescription much better than your doctor's," said a strange lady sitting by. "What is it?" asked Will's mother.

"Call him, and let me try it," said the stranger.

"Will! come here a minute," called his mother.

Will got up slowly, leaving his bucket and spade in the sand.

"They're just going to tease me about not playing," he grumbled to himself. "I wish everybody would let me alone."

But they didn't say a word to him about playing.

"Will," said the strange lady, brightly, "if you are not too busy, I wish you would help me a little."

Will pricked up his ears. It had been a long time since he had been allowed to help anybody but himself.

"You see that little yellow cottage away off there?" asked the lady. "It is about a mile up the beach. There is a lame boy in that cottage, and I want to send him an orange; will you take it?"

"Yes ma'am, certainly," said the boy.

"And, Will," she continued, "if you can do anything to amuse, or cheer him, it would be a good thing, you know; he can't get out of the house by himself, but he might with you to help him."

Will was done moping now. He forgot all about himself in doing things for lame Luclen. That strange lady's prescription worked wonders. If you ever feel dull, little readers, I advise you to try it.—*The Sunbeam*.

ONE GIRL'S SECRET.

MOTHER, may I go visiting this afternoon?" asked little Agnes Mayhew. "Yes, you may. You may go to see Ella or to see Louie, whichever you like."

"I'd rather go to Louie's," said Agnes quickly.

"Why?" asked Aunt Esther, who was sewing by the window. "Hasn't Ella a great many dolls and beautiful toys? And then there is her pony-cart."

"I know," said Agnes. "But it doesn't matter how many nice things she has, just as soon as we begin to play she begins to wish she had something different. But when I play with Louie, if we want anything that we haven't got, she can generally think of something else that will do as well, or else she says we can do without it very nicely. She's lots cheerfuller about doing without things than Ella is, and it is much more fun to play with her."

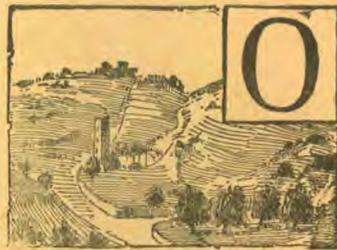
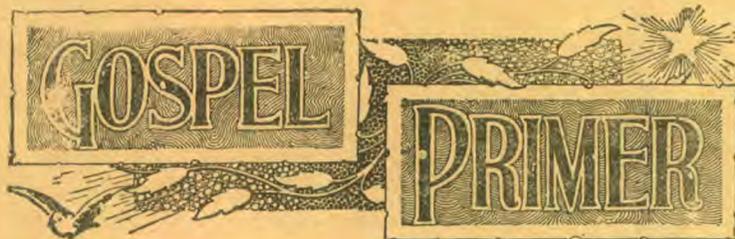
Aunt Esther looked across Agnes at her mother and smiled. "The same old truth,"

she said, "it's the spirit within that makes the world without fair or dark."

"What is spirit, mother?" asked Agnes, presently.

Her mother thought a minute. "Well, dear, it's the way we think in our hearts. If we have happy, thankful thoughts, they give us a contented spirit, and that makes the world bright for us. Nothing else can."

Agnes nodded her head very wisely. "Yes, mother, I believe that's just the truth. Louie's got a contented spirit, and she enjoys it a great deal more than Ella does all her dolls and her pony-cart and everything. Besides, it makes her just lovely company for us other girls to play with."—*Wellspring*.



O When Jesus was doing His work in this world He often had not where to lay His head. Many times when weary with His labours, and needing rest, He would go to the Mount of Olives. Often He spent the whole night there praying for the people, learning the will of God and receiving strength for His work. Sometimes His disciples followed Him. One day they came to Him when He was on the mountain, and asked Him to tell them about the signs of His coming and the end of the world. He told them that Satan would work with great power to turn people from God, but that all who stand firm to the end shall be saved. He promised to send the good news of His coming, and of His power to save to all the world, so that none need be lost. He said that when the last days should come He would put signs in the heavens to remind the people that He was coming. Already these have been seen. More than one hundred years ago there was a wonderful dark day. No light came from the sun, and when night came the moon looked like blood, and gave no light. Some years after the stars fell from heaven just as Jesus said they would.

On the same night that He was taken to be crucified, Jesus sang a hymn with His disciples on the Mount of Olives, and after He had risen from the dead He met them there again. As He talked with them "He was taken up and a cloud received Him out of their sight." As they watched Him go up to heaven, two angels stood by them, and said: "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven."

(Continued from page 647.)

To understand the terrible significance of these words, it is only necessary to glance at the experience of those who have been subject to the control of evil spirits. One of the multitude that came to Christ said: "Master, I have brought unto Thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth and gnasheth with his teeth, and pineth away, . . . and they brought him unto Him: and when he saw Him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming. And He asked his father, How long is it ago since this came unto him? And he said, Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if Thou canst do anything, have compassion on us, and help us." Mark ix. 17-22.

What a terrible existence it must have been for the child! Again we read, "When He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit. . . . And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." Mark v. 1-9.

Such scenes as this will be witnessed on every hand among those who receive the mark of the beast: "they have no rest day nor night." God has forewarned us of this terrible evil, that none may experience it. Even now in its present mild form, spiritualism shows what manner of fruit it will bear when it is fully developed.

The Rev. E. W. Moore, M.A., says:—

Spiritualism is to be avoided because of the disastrous consequences it often entails even in this life on those who indulge in it. The danger both to health and to morality is of the most alarming character. There is much that might be said on this point, but I will only say that I know, on the very best authority, of a recent victim of this system. A young person, only twenty-four years of age, surrendered herself to the teachings of Spiritualism, and coming completely under the control of a demoniacal influence became convinced that it was the will of God that she should commit suicide, which she accordingly did, dying a short time ago in Kimberly, South Africa. I know that experts in medical science will tell you that many—I will not say half, though in one case it was so said—of the cases in lunatic asylums could be traced to this source. Immorality, insanity, loss of health, and premature death, follow in the wake of the Spiritualist.

No doubt it suits the policy of Spiritualists to deny such statements, but they are too capable of proof. "Medlumship," writes the *Edinburgh Review*, July, 1868, "has supplied American asylums with thousands of lunatics."

Mr. G. H. Pember, M.A., says: "In the course of an interesting conversation which the writer had with the late Dr. Forbes Winslow, the latter expressed his conviction that a large proportion of the patients in our lunatic asylums are cases of possession, and not of madness."

"Five of my friends," writes a medium of eight years' standing, "destroyed themselves and I attempted it, by direct spiritual influence."—*Grant's Spiritualism Unveiled*, p. 40.

"For a long time," writes Dr. B. F. Hatch (quoted by Miles Grant, *Spiritualism Unveiled*, p. 38), "I was swallowed up in its whirlpool of excitement and comparatively paid but little attention to its evils, believing that much good might result from the opening up of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social and religious bearings, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma which would destroy both soul and body."

"For seven years," writes a spiritualist, "I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise gained my soul's confidence, and led me to the very brink of ruin."

The Apostle Paul writes that the second coming of Christ will be preceded by a great apostacy, "and that man of sin will be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. ii. 3, 4.

This prophecy has already met a partial fulfilment in the history of the Papacy, but it will be yet more terribly fulfilled when Satan takes complete possession of the bodies of men, which are the temples of the Holy Ghost, and sets himself forth as God and is worshipped. The kingdom of darkness and of sin will have a short career, for sin when it is finished bringeth forth death, but while it lasts it will be a veritable hell on earth, even though its king appear as an angel of light.

From such a fate, God would save His creatures, and He sends forth His everlasting Gospel into all the earth with great power, to save unto the uttermost all that will look unto Him and be saved.

AGE OF THE WORLD.

ACCORDING to Scripture chronology, this world, as inhabited by mankind, is about 6,000 years old. Sceptics have tried to refute the Bible record of time by claiming that the Chinese and Egyptian records show that men were upon this earth many thousands of years more than is shown by the sacred writers.

As to the Chinese records, we will quote from a work entitled, "Life Among the Chinese." The book was written by one Rev. McClay, who resided twelve years in China, during which time he was a missionary of the Methodist Church. Under the question "Are the ancient records of the Chinese authentic?" he says: "This question has now been thoroughly investi-

gated, and a unanimous verdict has been given by both the Chinese and foreigners, missionaries and diplomats. The substance of this verdict is that all the historic records of China, anterior to [before] Fuhí, supposed to be B.C. 2852, are utterly fabulous; that from Fuhí to the commencement of the Chau dynasty, about B.C. 1100, they are extremely vague and uncertain, and that it is not till you come to the times of the Chau dynasty, about B.C. 1100, that they become entirely reliable."—*Life Among the Chinese*, page 50.

This same author quotes Sir John Davis, as saying: "The period of authentic history may be considered as dating from the reign of Chau, in whose time Confucius himself lived; for though it might be going too far to condemn all that precedes that period as absolutely fabulous, it is still so mixed up with fable as hardly to deserve the name of history."

Again, he quotes the late Rev. Dr. Medhurst: "It has been generally supposed that the Chinese maintained an antiquity of myriads of years, and that their historical records, stretching far back into the vista of more than a thousand ages, are at such variance with the comparatively recent account of Moses as to oblige us either to question the one or the other. The fact is, however, that the Chinese, like most other heathen nations, have a mythological as well as chronological period; the one considered by themselves as fabulous, and the other as authentic; the one connected with the history of their gods, and the other with that of their men. In the former they speak of their celestial emperor, who reigned 45,000 years; their terrestrial emperor, who reigned 18,000 years; followed by their human emperor, who reigned as long; and all this without condescending to enlighten us as to the name, character, events, or circumstances of these wonderful individuals, or their still more extraordinary reigns—without even so much as telling us whether their dominions were established in heaven or on earth, or whether they referred exclusively to China, or included other nations. In short, the vague account they furnish us of these fabled emperors shows that they were merely the figment of imagination, introduced to supply a deficiency and to amuse the credulous. Indeed, so little credit is attached to these fabulous periods by the Chinese themselves, that one of their most trustworthy historians, Chu-fu-tsz, does not venture to allude to it; but, passing by these extravagant assumptions, commences his historical narrative at a much later period, when events and circumstances of a connected character stamp the record of the age with greater marks of credibility. Another Chinese historian waxed indignant over these absurd claims to antiquity, and declares they are contrary to all sense and reason."—*Life Among the Chinese*, pages 50, 51.

The claim of great antiquity for Egypt is based somewhat on a statement of *Diodorus*, vol 1, page 41, where he says, "Gods, and afterwards demi-gods or heroes, governed it [Egypt] successively, through a series of more than twenty thousand years."

Of this boastful claim the historian Rollin says: "The absurdity of this vain and fabulous claim is easily discovered. To gods and demi-gods, men succeeded as rulers or kings in Egypt, of whom Manetho has left us thirty dynasties or principalities. This Manetho was an Egyptian high priest, and keeper of the sacred archives of Egypt, and had been instructed in the Grecian learning. He wrote a history of Egypt, which he pretended to have extracted from the writings of Mercurius and other ancient memoirs, preserved in the archives of Egyptian temples. He drew up this history under the reign and at the command of Ptolemy Philadelphus. If his thirty dynasties are allowed to be successive, they make up a series of time more than 5,300 years, to the reign of Alexander the Great! But this is a manifest forgery. Besides, we find Eratosthenes, who was invited to Alexandria by Ptolemy Euergetes, giving a catalogue of thirty-eight kings of Thebes, all different from those of Manetho. The clearing up of these difficulties has put the learned to a great deal of trouble and labour. The most effectual way to reconcile such contradictions, is to suppose, with almost all the modern writers upon this subject, that the kings of these different dynasties did not reign successively after one another, but many of them at the same time, and in different countries of Egypt. There were, in Egypt, four principal dynasties; that of Thebes, of Thin, of Memphis, and of Tunis."—*Rollin's Ancient History*, vol. 1, page 17.

The reader will at once observe that to divide up the 5,300 years by four, and place the rulers for the time in four parts ruling simultaneously, would reduce the time of rule to about 1,400 years, not discordant with the facts of Bible history.

J. N. LOUGHBOROUGH.

Breathing—Enough cannot be said of full, deep breathing. It is no hobby or wild notion; and if you would prove its benefits practise it daily, and you will increase the circulation, purify the blood, and send it to warm the feet, make ruby lips, and plant roses on the cheeks. It will aid your digestion, and give you a clean, sweet breath, promote sleep, quiet the nervous system, strengthen the throat and vocal organs, and increase the chest capacity. It will also cure your asthma, catarrh, and bronchitis, and prevent lung trouble.—*Good Health*.

* *

"It is said that a healthy skin absorbs one-sixth as much oxygen as the lungs."



TWELVE snake's eggs were discovered in a cucumber frame in a garden near Newbury. A live snake about four inches long was found curled up in each egg.

GREAT interest has been aroused in Rome over promises which the pope is said to have made of visiting different places outside of Rome. If Pius X. carries these out, it will terminate the fiction by which the pope is styled, "The Prisoner of the Vatican."

THE Code of Amraphel, the contemporary of Abraham, shows that a very advanced method was adopted in fixing the remuneration of physicians. According to Professor Sayce, the doctors had a recognised fee when they were successful in their work, but the unskillful practitioner had to submit to punishment!

SIR ANDREW FRASER, the Lieutenant-Governor of Bengal, speaking at a recent meeting of the work done by missions, said: "I rejoice in these agencies for enabling us to live a Christian life in this land where there are so many temptations and difficulties. There is nothing that England can give to India, notwithstanding the many blessings she has given, to compare with the Gospel of Christ."

AN encouragement to the use of singing as a means of Christian work, is afforded by the *Christian's* report of the Torrey-Alexander Mission in Liverpool:—

Again and again, during the mission, the singing has been definitely blessed to the conversion of souls. Returning from one of the meetings, some young people were singing one of the songs, and as they passed a public-house, the publican said, "It is only a passing excitement." "Well," said one of his customers, "that may be, but I can't stand here drinking while my children are out there singing, 'Never lose sight of Jesus.'" He left his drink, went home, and next night was one of the first to come forward in the meeting to declare his acceptance of Christ; a non-churchgoer brought to Christ by the Gospel in song.

IN our "Editorial Chat," No. 37, of the present volume, we mentioned the violent removal of confessional boxes and images from a Brighton church. The account was taken from the daily press, but a gentleman who took part in the proceedings writes us that several of the statements are inaccurate, and we are glad to present his version of the matter to our readers. He writes: "It was not on a Sunday but on Tuesday, September 1st. The men did not break down the confessional boxes but, being expert carpenters, took them carefully apart with screwdrivers and, there being no axes used, no splinters flew. I saw the crucifix taken down, not torn down; the idols misrepresenting the Saviour, the Virgin Mary, St. Joseph, were not thrust into sacks but wrapped carefully. There was no violence used." Inasmuch as there

was no unseemly violence employed, our remarks concerning the unscriptural character of violent proceedings do not apply in this case.

PRESIDENT ROOSEVELT has accepted a Jewish national flag from the Zionists of Baltimore. This is said to be the first time that any ruler in the world has officially accepted the Jewish flag, and it implies the highest recognition of Zionism ever accorded by any Government.

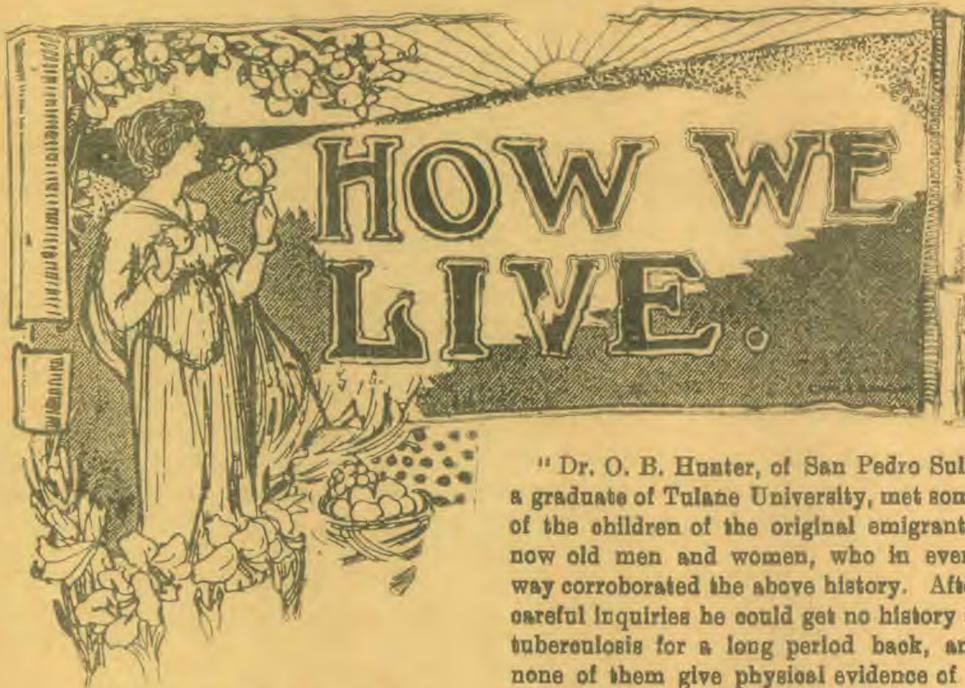
LEADING Russian journals are drawing attention to the fact that for some time there has been in the hospital at Tomsk a man who has lived for more than 200 years. Knowing that the public would not believe the story unless ample evidence of its truth were forthcoming, they state that they have carefully examined his birth and marriage certificates, and can testify that his married life lasted forty-seven years, and that he has been a widower 125 years. He has been bedridden for some time, but his brain is as clear as ever, and he likes to tell visitors how he once had the good fortune to see Peter the Great and Queen Catherine

THE latest annual report of the British and Foreign Bible Society shows a greatly increased output of Bibles, Testaments, and Scripture portions. The issues included 997,720 Bibles, 1,491,887 New Testaments, and 3,454,168 portions, making a total of 5,943,775 issues, as against 5,067,421 in 1901-2. It is an encouraging thing to see the Word of God going more and more into all parts of the earth. God has raised up and prospered this work. The time has come when the Gospel of the Kingdom is to be preached in all the world for a witness, and it is necessary that the Word should go before it that every nation may study the message in its own tongue.

A WRITER in the *Methodist Times*, writing on "Failure," speaks of the drawbacks to spirituality in these days of publicity and advertisement.

We know, most of us, why we fail; we have our eye where it ought not to be. The chief end of man is to glorify God and to enjoy Him for ever. To-day when a man is willing to do this, the newspapers of the Church immediately draw attention to the fact. We are invited to peep through the keyhole and watch him at his prayers. The good saint is distracted by whisperings on the other side of the door, and we stand in admiring ranks as he goes forth. It is hard enough, in all conscience, to battle down the devils within us, but the kindly tempters without are a harder matter to fight. When there was less publicity there were more saints. The world leaves the failures alone, and they have a chance, but when a great light arises and it begins to shine, is there not a possibility among us that it may be quenched by too much incense!

It is bad to trust in men for what God gives, bad for ourselves and bad for the men.



STAMPING OUT HEREDITY.

TUBERCULOSIS, while rarely directly transmissible by heredity, is a disease, the predisposition to which is in the highest degree hereditary. Out-of-door life with regular hygienic habits, irrespective of altitude or special climatic advantages, is capable of so aiding the natural powers of the body as to effect a cure of this formidable malady without the use of drugs of any sort.

In a short paper read before the American Congress of Tuberculosis held last year, Dr. Henry McHatton gave an interesting illustration of the stamping out of tubercular disease in a group of families who were threatened with extinction by this terrible plague.

"About 1790, there landed at Trujillo, on the Caribbean Sea, a party of Spanish emigrants. This party consisted of members of ten families of the Spanish nobility,—families who were so tuberculous that they decided to emigrate rather than become extinct. They worked their way in the course of time across Central America and settled on the Pacific slope, at an altitude of about twenty-five hundred feet, in probably one of the most even and healthful climates in the world. They have always been purely agricultural and pastoral. Even to-day there is not a road leading to this colony, and it is a journey of days to reach them from the nearest port. Their village is built in accordance with the climatic requirements. They hold themselves far above the surrounding Indians, and there has been practically no intermarriage between them and their neighbours.

"The Indians never fail to speak of them as the 'village of the whites,' and to extol the physique and endurance of the men as well as the beauty and virtue of the women, which opinion the few specimens that I saw, fully upheld.

"Dr. O. B. Hunter, of San Pedro Sula, a graduate of Tulane University, met some of the children of the original emigrants, now old men and women, who in every way corroborated the above history. After careful inquiries he could get no history of tuberculosis for a long period back, and none of them give physical evidence of it in any of its forms."—*Good Health*.

A WARNING TO DRUG USERS.

ONE of the saddest cases we ever saw came to our notice a few days ago. A woman of wealth, who had, for years, moved in the world's highest circles, was found on the street by one of the workers in a state of intoxication. She brought her to the home and we befriended her, and, for a time, had considerable hope of her reformation, but she finally fell, and came in one day a most loathsome sight; filthy, unkempt, and bedraggled in her finery—beastly drunk. She was taken to the police station and from there sentenced to the insane hospital; a poor degraded, disgusting wreck; lost to all sense of modesty and womanliness.

The beginning of this sad history was in the treatment of a sore throat with cocaine administered by a regular physician, until an uncontrollable drug habit was formed. This led to the use of morphine, whiskey, menthol, and kindred stimulants, until her ruin was complete.—*Pentecost Herald*.

THE TENDENCY OF CITY LIFE.

THE tendency of city life is to deteriorate physical and moral manhood. There is more refinement but less vigour in city life; more culture and grace, but less hardihood. The grit and pluck of the world have ever come from the country. The noises, unnaturalness, and perpetual excitement and undue stimulation of city life tend to impair the nervous system seriously. Many a city young man's health is totally wrecked, and his whole career dwarfed or hampered by these artificial conditions. This difference between urban and rural health is immeasurable, and, since success, happiness, and moral vigour

depend upon physical soundness and bodily vigour, a part of every year should be spent in the country. No one can afford to take the chances of personal deterioration which come from living constantly in a city. Think of breathing for a lifetime the air of a city, saturated with all sorts of gases and poisonous fumes, and of inhaling the smoke from factories, the unhealthy exhalations of a million human beings, and tens of thousands of animals! Compare this vitiated, lifeless, poisoned air with the crisp, tonic, invigorating atmosphere of the country, pure and fresh from the laboratory of the Great Chemist, untouched by disease, untainted by the breath of infection.—*Success*.

BOY SMOKERS.

DR. C. A. CLINTON, of the San Francisco Board of Education, has made a special study of the effects of cigarette smoking among the public school children of that city, and this is what he says about it:—

"A good deal has been said about the evil of cigarette smoking, but half the truth has never been told. I have watched this thing for a long time, and I calmly and deliberately say that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys.

"A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates, and then stupefies, the nerves. It sends boys into consumption. It gives them enlargement of the heart, and sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned into dunces, and straightforward, honest boys made into miserable cowards, by cigarette smoking. I am not exaggerating. I am speaking the truth,—the truth that every physician and nearly every teacher knows."

COFFEE BLINDNESS.

DR. SNAITKEN says: "It is well known that the Moors are inveterate coffee-drinkers, especially the merchants, who sit in their bazaars and drink coffee continually during the day. It has been noticed that almost invariably, when these coffee-drinkers reach the age of forty or forty-five, their eye-sight begins to fail, and by the time they get to be fifty years old they become blind. One is forcibly impressed by the number of blind men that are seen about the streets of the city Fez, the capital of Morocco. It is invariably attributed to the excessive use of coffee."

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OUR next issue will appear in a somewhat different form. New type will be used throughout, and the size of the page will be changed. We need not speak particularly of this, however, as our readers will see the changes for themselves next week. We will deal more fully with the matter in our next issue.

A FRIEND in Liverpool, who has received much blessing through the ministry of the Gospel by PRESENT TRUTH, sends £1 to help in increasing its circulation. We are grateful for this help, and believe that it will return in increased blessing to the giver. If the Lord puts it into the heart of any of our readers to help the PRESENT TRUTH to do its work, they can assist effectually by taking an extra copy to give away, or introducing it to their friends. The harvest is great, but the labourers are few.

THE example of Christ and the words of Scripture emphasise the necessity and power of prayer. When Christians become too busy to pray, their work will deteriorate, and when churches let their prayer-meetings die down, their spiritual life and usefulness will suffer. Mr. W. T. Stead, commenting on the figures of the recent Church Census points out that "the one notable result of the census is the discovery that prayer-meetings, which were once regarded as the vital breath of the Church, have almost ceased to exist. In the populous borough of Chelsea only thirty persons were found to be in attendance at prayer-meetings—thirty persons out of 70,000! Week-night services have also fallen into disuse." A church could better afford to drop a good many things, which are now regular features of church life, than its prayer-meeting. Prayer-meetings seem to be out of the spirit of the age, but for this reason they are all the more essential.

ALL weakness in the Christian shows a lack of appreciation of what is given to him in Christ. "Be strong in the Lord,

and in the strength of His might." When one man bids another, "Be strong," it means, Be as strong as you can, and so it means nothing. When the Lord says, "Be strong," faith will receive the strength according to His Word; and when He adds, "in the strength of His might," it means that He actually imparts the fulness of His own mighty strength. The Gospel brings the power of God to men. "All things are possible to him that believeth."

THE following paragraph appears in the *Manchester Guardian* :—

Dr. Maclaren, in a letter to Rev. Dr. Cuyler, which has just been published in the American papers, says: "We are greatly secularised in this country, and need the winnowing-fan in all our churches. I fear it is not much better with you. Many a time I am ready to thank God, when I see the deadness in the churches and the awful problems to be faced, that I am nearer the end than the beginning of my course."

"We pass this way but once,
Live nobly while you may;
Then rise above
Earth's grovelling love,
Seek realms of endless day.

"We pass this way but once,
Wage well thy warfare now;
Beyond the strife
Bright crowns of life
Await the victor's brow."

REJOICING IN TRIBULATION.

REJOICE always," says Paul. There have been those who have had the high ways of Zion in their hearts, who have been equal to the great feat and the high achievement of rejoicing always. God took Job through the valley of weeping. He lost his sons and daughters and worldly goods all in one day, but he turned the valley of weeping into a place of springs, and he said, "The Lord gave, the Lord hath taken away; blessed be the name of the Lord." He was singing in the cold, and the dark, and the snow.

God took the Lord Jesus Christ into the valley of weeping, into Gethsemane, the place of agony and bloody sweat. But He turned the valley of weeping into a place of springs, and He could say, "Nevertheless, not My will but Thine be done." There came an angel to strengthen Him, and He was able to sing in the dark, and the cold, and the snow.

Our Lord took Paul and Silas into the valley of weeping when they were cast into the inner prison with their backs bruised and bleeding, and their feet were made fast in the stocks. But Paul and Silas turned it into a place of springs, and at

midnight they sang praises to God. They were able to sing in the dark, and the cold, and the snow.

Samuel Rutherford was taken away from his loved ones, and from his devoted people, and was put into prison at Aberdeen, but he turned the valley of weeping into a place of springs. He said, "God's grace groweth better in winter." He was able to sing in the dark, and the cold, and the snow.

"It was good for me," wrote one of the psalmists, "to have been afflicted." Yes, the man in whose heart are the high ways to Zion can at all times say, "It is good at all times, even the valley is good." He is able to rejoice in tribulation, and to sing in the dark, and the snow, and the cold. He has the secret of perpetual joy. "Blessed are they that dwell in Thy house; they will still be praising Thee. Blessed is the man whose strength is in Thee; in whose heart are the highways to Zion. Passing through the valley of weeping they make it a place of springs; yea, the early rain covereth it with blessings."—*Rev. J. D. Jones.*

WE need not find fault with men for being ambitious; our only cause of complaint is that they are not sufficiently ambitious, and do not look far enough into the future—they limit their ambitions by the horizons of this world, and death puts an end to their hopes. There is a hope and an ambition that is infinitely more noble, transcending in power all the expectations of men; and that we are called upon to exhibit before all the world, to show to the principalities and powers in the heavenly places the manifold wisdom of God, who has called us out of darkness into His marvellous light, that we should be to the praise of the glory of God.—*Sol.*

FULFILMENT.

As the noon fulfils the dawn, as summer fulfils the spring, as manhood fulfils childhood, as the great artist fulfils the struggling ideal of the generality of men, in the poem, the statue, or the sonata, so does Jesus Christ gather up the highest ideals inspired by God's Spirit in men's hearts or engraven by His hand on tablets of stone. Wherever there is suggestion of eternal truth He realises it, and shows men the steps by which they may climb to its sublime height.—*F. B. Meyer.*

ABILITIES are doubled when dedicated to Christ. It has often been found true that the effect of real consecration on mere mental development has been obvious and surprising to all around. Yet it is only a confirmation of what we believe to be a great principle, that the Lord makes the most of whatever is universally surrendered to Him.—*Leaves of Light.*