

# PRESENT TRUTH

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

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NO. 37.

## THE LORD'S VINEYARD.

### THE JEWISH NATION.

THERE was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country."

The husbandman chooses a piece of land from the wilderness; he fences, clears, and tills it, and plants it with choice vines, expecting a rich harvest. This plot of ground, in its superiority to the uncultivated waste, he expects to do him honour by showing the results of his care and toil in its cultivation. So God had chosen a people from the world to be trained and educated by Christ. The prophet says, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." Isa. v. 7. Upon this people God had bestowed great privileges blessing them richly from His abundant goodness. He looked for them to honour Him by yielding fruit. They were to reveal the principles of His kingdom. In the midst of a fallen, wicked world they were to represent the character of God.

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light

† International Sunday-school Lesson for Sept. 20.

to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with

representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service He required of them, and they robbed their fellow men of religious

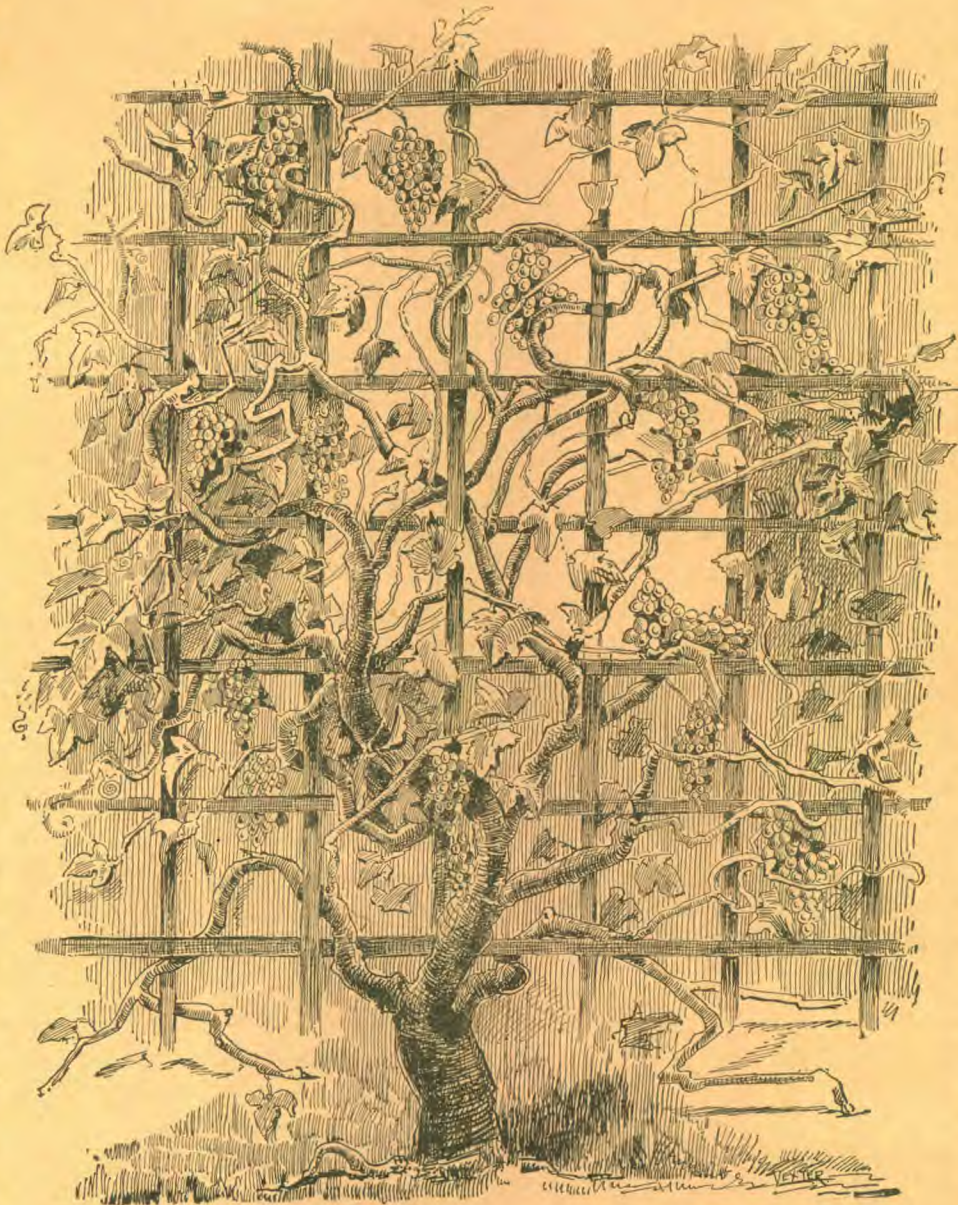
guidance and a holy example. Like the inhabitants of the antediluvian world, they followed out every imagination of their evil hearts. Thus they made sacred things appear a farce, saying, "The temple of the Lord, the temple of the Lord, are these" (Jer. vii. 4), while at the same time they were misrepresenting God's character, dishonouring His name, and polluting His sanctuary.

The husbandmen who had been placed in charge of the Lord's vineyard were untrue to their trust. The priests and teachers were not faithful instructors of the people. They did not keep before them the goodness and mercy of God and His claim to their love and service. These husbandmen sought their own glory. They desired to appropriate the fruits of the vineyard. It was their study to attract attention and homage to themselves.

With a father's heart, God bore with His people. He pleaded with them by mercies given and mercies withdrawn. Patiently He set their sins before them, and in forbearance waited for their acknowledgment. Prophets and messengers were

Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man.

But the Jewish people forgot God, and lost sight of their high privilege as His



sent to urge God's claim upon the husbandmen; but instead of being welcomed, they were treated as enemies. The husbandmen persecuted and killed them. God sent still other messengers, but they received the same treatment as the first, only that the husbandmen showed still more determined hatred.

As a last resource, God sent His Son, saying, "They will reverence My Son." But their resistance had made them vindictive, and they said among themselves, "This is the heir; come, let us kill Him, and let us seize on His inheritance." We shall then be left to enjoy the vineyard, and to do as we please with the fruit.

The Jewish rulers did not love God; therefore they cut themselves away from Him, and rejected all His overtures for a just settlement. Christ, the Beloved of God, came to assert the claims of the Owner of the vineyard; but the husbandmen treated Him with marked contempt, saying, We will not have this Man to rule over us. They envied Christ's beauty of character. His manner of teaching was far superior to theirs, and they dreaded His success. He remonstrated with them, un veiling their hypocrisy, and showing them the sure results of their course of action. This stirred them to madness. They smarted under the rebukes they could not silence. They hated the high standard of righteousness which Christ continually presented. They saw that His teaching was placing them where their selfishness would be unloaked, and they determined to kill Him. They hated His example of truthfulness and piety and the elevated spirituality revealed in all He did. His whole life was a reproof to their selfishness, and when the final test came, the test which meant obedience unto eternal life or disobedience unto eternal death, they rejected the Holy One of Israel. When they were asked to choose between Christ and Barabbas, they cried out, "Release unto us Barabbas!" And when Pilate asked, "What shall I do then with Jesus?" they cried fiercely, "Let Him be crucified." "Shall I crucify your King?" Pilate asked, and from the priests and rulers came the answer, "We have no king but Cæsar." When Pilate washed his hands, saying, "I am innocent of the blood of this just person," the priests joined with the ignorant mob in declaring passionately, "His blood be on us, and on our children." Luke xxiii. 18; Matt xxvii. 22; John xix 15; Matt. xxvii. 24, 25.

In the parable of the vineyard, after Christ had portrayed before the priests their crowning act of wickedness, He put to them the question, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The priests had been following the narrative with deep interest, and without considering the relation of the subject to themselves they joined with the people in answering,

"He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Unwittingly they pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, "God forbid!"

Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and henceforth their lives were surrounded with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation. Their own fierce passions, uncontrolled, wrought their ruin. In their blind rage they destroyed one another. Their rebellious, stubborn pride brought upon them the wrath of their Roman conquerors. Jerusalem was destroyed, the temple laid in ruins, and its site ploughed as a field. The children of Judah perished by the most horrible forms of death. Millions were sold, to serve as bondmen in heathen lands.

As a people the Jews had failed of fulfilling God's purpose, and the vineyard was taken from them. The privileges they had abused, the work they had slighted, were entrusted to others.

MRS. E. G. WHITE.

#### THE WAY TO SUCCESS.

ONE day, while conversing with the one-time noted evangelist, Mr B Fay Mills, who is now a Unitarian pastor, the topic of Mr. Moody's success and its reason came up. Mr. Mills said that Mr. Moody was a man calculated to attain success in whatever he undertook, for he allowed nothing to stand in his way.

To illustrate this statement he went on to relate an incident that happened the first time he met Mr. Moody. He said: "There is a wealthy little church in a seaport town on the Atlantic coast that because of its wealth generally succeeds in getting the leading ministers in the country to come and preach for them. I preached there one Sunday and after the sermon I was asked to remain till the following Sunday to meet Mr. Moody who was to preach there.

"It was customary for the minister that preached for this church to speak on Saturday night to the fishermen, of whom there were many in that place. This service was held in a large flat building that had a sheet-iron roof. It was here that I met Mr. Moody. There was a large audience composed of rough and sturdy

fishermen. But just as the service commenced it began to rain, and it came down in torrents so that it sounded almost like thunder on that sheet-iron roof. Although no one in the room, except a very few in front, could hear anything, yet Mr. Moody preached for about an hour at the top of his voice, until his collar wilted and he was all in a perspiration. When he had finished speaking he announced to the congregation, 'After we sing a song, Mr. Mills will speak.'

"I told him that it was no good to speak with such a storm in progress. But he reaffirmed that Mr. Mills would speak. Then while the congregation was singing I said to Mr. Moody, 'Tell the congregation that Mr. Mills will not speak, and then call those to the front who are especially interested and deal with them directly.' 'No,' said Mr. Moody, 'Mr. Mills is going to speak.' So I got up and 'sawed the air' for about three-quarters of an hour, and by the time that I had finished speaking the storm had ceased. Then Mr. Moody got up and preached a regular sermon to the congregation uninterrupted by the storm, and had a very successful meeting." Mr. Mills concluded with the statement, "Now a man that will wear out a storm to gain his object is bound to succeed."

This ability to hold on until success is assured in whatever we undertake, is recognised in the Bible in many places as one of the most necessary qualifications for success. It is not he that begins, but "he that endureth unto the end," that shall be saved. The enduring quality is the one that is necessary to success also in prayer, as we note from the parables of Jesus on "the importunate widow" and the man that came at midnight to ask bread for a friend. One has said, "We let go of the arm of the Lord too soon." The ability to endure in prayer as "seeing Him who is invisible" and the quality to hold on in work until we make something move, will bring success to even the apparently untalented. Success comes, not to the specially talented, but to the persevering, who, like Wesley, value time more than money, and are more careful how they spend the former than the latter.

CHAS. T. EVERSON.

THERE is a great movement among Non-conformists to secure that Free Church laymen, who will work for the abolition of the Education Act, shall be put up as candidates everywhere at the next General Election. It seems as though religious bodies are more and more getting mixed up with politics, and resting their hopes on Parliamentary action. In its best days, the church leaned only on its Divine Head. It asked nothing of earthly

governments, and sought only to declare the Gospel to rulers. Have politics become so pure and Christ-like that the church can fitly use them for its noble aims? Hear what a politician says:—

I am utterly unable to see how ten millions of years of organising men into hostile bands for the purpose of making warfare on each other with the end to be sought the capture of the offices of government, in order that they may be run for the benefit of the "party in power," is to give us anything but a continuance of the failure to secure those conditions of political peace and social justice for which all patriots are earnestly striving and all partisans, as such, are seeking to make impossible.

### A PURIFYING HOPE.

I CANNOT understand how any man can even desire to be holy who does not believe in the second coming of the Lord. I cannot think that any man will have sufficient stimulus unless he is day by day, yea, hour by hour, face to face with the thought, "My God is coming; He will soon be here; and if He comes—well, 'what will it be when the King comes?'" What will it be? It will be this—"We shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself even as He is pure" (1 John iii. 2, 3). In other words, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii. 4). And it will be glory that will make the angels marvel.

Take up the First Epistle to the Thessalonians, and there see what kind of men came of an Apostolic mission of one month's duration. You observe throughout that one idea was put before the people as the ambition and prospect which was to lie before their souls: "They turned from idols to serve the living God, and to wait for His Son." Again, the Apostle says, "What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming"—at His *parousia*, the visible manifestation and presence of the Lord.

Read on, and note the apostle's prayer that the hearts of the believers may be "established unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints." And further, that they might not be as men without hope, he pointed them to the coming of Christ: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or precede] them which are asleep"; and he asks them to comfort one another with the words in which he told them of how the Lord would come to take them to Himself. Once more—"The very God of peace sanctify you wholly; and I pray God your

whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. i. 9, 10; ii. 19; iii. 13; iv. 15 seq.; v. 23)

Let us imagine men who a month ago were openly serving idols, as was the custom in the Roman Empire, suddenly brought in a few weeks to know God as their Creator, Jesus Christ as their Lord, and the Holy Ghost as their Sanctifier, and enabled to live with one ambition, one thought burning itself into their lives and actions: "The coming of the Lord draweth nigh. I must be ready to go out and meet Him; and when He comes I shall desire

nothing but to gaze upon Him—to 'see Him as He is.'" When such is the goal to which a man sets his face, we may expect results in the life; with such a hope one is purified, "even as He is pure." I believe that this alone will lead to the practical holiness of which the apostle speaks. If we were living on the right side, instead of on the wrong side, of such a text as, "Love not the world, neither the things that are in the world," we should not be found, as many of us are, cherishing, nourishing, and caring for, the trifles which, at best, are only for a day.—*Rev. H. W. Webb Peck, in the Christian.*



### The EDITOR'S PRIVATE CORNER

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EDITOR.

### PREDESTINATION.

I SHOULD be pleased to receive some help on the doctrine of "final perseverance," or "once in grace always in grace," also concerning predestination.

WE will consider predestination first. The Scriptures are clear on this subject, and there is great comfort to be gleaned from them for every one. God has "chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself" "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Eph i. 4, 5, 11

So you see, if you have given your heart to Jesus Christ, you have connected yourself with something that goes back to a time before Adam fell, or the earth was created. You must not look at yourself, and think, Now I have just given myself to the Lord, I wonder if I can stand the trial of my faith, and whether I shall be holding on still six months from now.

When you fall on the Rock, coming to Him as unto a living stone, you are built into the living foundation, which is Christ Jesus, and partake of its solidity and strength. That foundation has stood the fiercest storms that can come, and for thousands of years it has been steadfast and unmovable. In Christ you have the same standing, you have a life that has not wavered since the days of eternity.

It was not you that chose Christ, He chose you. John xv. 16. It was not because of your will that you were born again. It was because of God's will. John i. 13, James i. 18. When you knew that God had chosen you, you were willing to be His. You surrendered to His will, that He might work in you to will and to do of His good pleasure. When you are tempted to think that you are too frail and vacillating to endure to the end, remember that that which has made you a Christian has not wavered once, in all the past, that the life you receive by faith is an everlasting life, and that He who has begun the good work is able to carry it forward to the glorious end.

Although God has willed our salvation

and predestinated us to eternal life, there is perfect freedom with Him, and no one is compelled to take what God provides. We have a will of our own, but the best use we can make of it is to will that we will accept God's will. Our little will, like the little switch, has power to connect us with God or break the connection. We may have very little will power, but it only takes a very small switch to make the connection. When our life is thus willingly connected with God, the current flows through us, and we have the everlasting life, and learn that the Gospel is the power of God.

God has made known our predestination to us, because He is willing "to show unto the heirs of promise the immutability of His counsel." We partake of the root as well as of the fatness of the olive tree. Rom. xi. 17.

But this assurance is not for a few only. Those of whom Paul speaks in the Epistle to the Ephesians were not specially deserving of being predestinated to sonship and inheritance. It was when they were "dead in sins" that they were quickened together with Christ. Eph. ii. 1, 5. Who then can be counted out of God's predestination? Not one.

"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son." Rom. viii. 30. Some hold an entirely erroneous view of predestination, which is opposed to the Scripture. They believe that God foreordained some to be lost, and some to be saved. Now God could not predestinate some to be lost without knowing which they were, but the text we have just read states emphatically that everyone whom God knew of beforehand was predestined to be conformed to the image of His Son. This proves that God had no thought whatever of condemning any to be lost. Such a thing did not enter His mind.

If you will look through the passages that speak of election, you will find that every one of them speaks of election to salvation. "He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." Rom. ix. 15. Notice that it is mercy and compassion that God is determined on, not mercy on some and wrath on others.

Even Pharaoh is quoted as an instance of this. God raised him up to make him a witness, and that the name of God might be declared through him in all the earth. Pharaoh resisted God's gracious purpose, but it was carried out nevertheless. It

might have been done through Pharaoh as a willing instrument, but since he would not yield, it was done through him against his will. His very effort to defeat God's plan was the means by which the plan was carried out.

In Pharaoh's case, we see how it is that some will be lost, although God has predestinated them to life. They resist the gracious purpose of God, and in so doing they harden themselves. They will not be pliable in God's hands, as the clay is in the hands of the potter. They become stiff, so that while God in mercy is dealing with them, seeking to mould them aright, they break in His hands, as Pharaoh did. Their lives are spoiled and wasted, and they fail of the design that God planned for them.

If they had been passive in God's hands, His eternal purpose would have been fulfilled in them. God does all that He can do to make His predestination effective. "Whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." God does all that He can for every man. "O houses of Israel, are not My ways equal?" Ezek. xviii. 29.

The question may be asked, "Why are not all saved?" God asks that question, too. There is no reason that any man will dare to offer when he stands before the great white throne. No deficiency will be alleged there so far as God is concerned.

#### "ONCE IN GRACE, ALWAYS IN GRACE."

On this point, little needs to be said. There is no reason why men should not always be in grace. "Where sin abounded, grace did much more abound." Rom. v. 20. The great difficulty usually is to get men to believe at all in the grace of God, and we would not say a word to lessen anyone's courage in the Lord's power to take care of their past, present, and future.

Here is the test by which we may know if we are in grace or not. "Sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. vi. 14. This is the work that grace does. I have met men who have perverted this truth, and say, "I have once been in grace, therefore I cannot be lost." That is wrong. As long as sin does not have dominion over them they will not be lost.

Sometimes a man will learn that the seventh day is the Sabbath, and he sees that he ought to keep it, but he is afraid to face the consequences. He will say, It does not make any difference to my

salvation whether I obey God in this matter or not. I have been "in grace" once, and so I am sure of being saved at last, even if I do not keep the Sabbath. Such a man shows that he does not know what grace is. He is no Christian at all. Jesus saves His people from their sins, and the man who makes Christ's work a reason for his remaining in sin, is putting a cruel dishonour upon the Saviour.

As long as a man abides in Christ he is saved from sin and is under grace. When he walks in sin he is not abiding in Christ, "for he that saith he abideth in Him, ought himself also so to walk, even as He walked." 1 John ii. 6.

#### THE TRUE LIGHT.

"I am the Light of the World."

Light of the world! for ever, ever shining,  
There is no change in Thee;  
True light of life, all joy and health enshrining,  
Thou canst not fade nor flee.

Thou hast arisen; but Thou descendest never—  
To-day shines as the past;  
All that Thou wast Thou art, and shalt be ever—  
Brightness from first to last!

Night visits not Thy sky, nor storm, nor sadness;  
Day fills up all its blue;  
Unfalling beauty and unflinching gladness,  
And love for ever new!

Light of the world! undimming and unsetting,  
Oh, shine each mist away!  
Banish the fear, the falsehood and the fretting—  
Be our unchanging day!

—Selected.

#### THE MYSTERY OF THE UNSEEN.— NO. 1.

WITHOUT some divine revelation concerning the origin and growth of matter, the human mind would be enveloped in dense darkness on the subject. Even under present favourable conditions, to the natural mind, the entire universe is full of deep mystery. This is not only true of the more profound wonders of earth, sea, and sky. Some of the substances most familiar to men through daily association, when considered technically, and apart from divine revelation, assume a distant reserve which checks every advance toward their hidden spring of existence.

Take, for instance, the ability of the tiny plant to absorb earth's moisture, and convert it into stalk, leaf, and flower; the process by which such productions of nature promote life and growth in the animal system; the power of the brain to think, reason, and calculate; all these, with

many other points of inquiry, have, to a great extent, eluded the research of scientific investigation. In fact, no system of philosophic principles has ever mastered the secrets of nature's invested energy. At some point in the line of inquiry there has invariably been met an intervening obstacle to bar the way.

Failing to explain natural phenomena which abound on every hand, it could not well be expected that scientific research would be able to point out the design and destiny of the earth itself. This is not because it exists without some definite object; for its every appointment of detail testifies that it had this from its very beginning. Its methodical daily revolutions, so uniformly separating light from darkness; its annual movements, producing the varied seasons; the ability of its various orders of inhabitants to communicate thought, in order to concert of action; these are a few of the evidences that intelligence and wisdom ordered the fashion, and appointed every ordinance of the material world.

Thus do the heavens declare the glory of their Designer, and even the earth itself bears unmistakable testimony to His infinite wisdom, displayed in every constituent element of the universe. But while the harmonious movements of the visible world reveal boundless discernment and the deepest sagacity of arrangement, these alone cannot discover to finite beings the accurate intention of their appointment, nor the origin of their existence. The reason for this is not far to seek; for the human mind measures values only by comparison of *material* things. Outside of what these appear to sight and sense, is beyond the realm of its comparison, and is therefore imperceptible to the understanding.

The question was asked long ago: "Canst thou by searching find out God?" Job ii. 7. Many devices have been sought out, and numberless theories advanced by which to solve the problem involved in this tremendous question, but when all these have been thoroughly studied and well analysed; when the intellect has traversed the visible works of creation to the fullest extent of its ability, and gathered by the way every available item of information, it has then to admit that on, and away beyond its point of vantage, there yet extends a limitless expanse of unexplored region, before which it halts to exclaim with reverential awe, "Behold, God is great, and we know Him not, neither can the number of His years be searched out."

True, no man at any time has actually beheld God. John i. 18. But His honourable position in the universe has ever been loudly proclaimed by the countless heavenly bodies which bestud the firmament. Ps. xix. 1. The well-defined movements of all these in their ceaseless courses show them to be subject to a universal law, which could not possibly be maintained by any other than an infinite, and eternal Ruler. Since, from the very nature of matter, all things must be subject to some general, governing power, the uniform obedience of these heavenly constellations to unvarying rule, shows them to be under the control of a universal Governor, whose glory of infinite power they daily reveal.

Not only do the movements of these heavenly bodies disclose the absolute power of their Manager, but they also make known the *stability* of that power. This is but another form of the word "truth." To state a *truth*, is to affirm that which will not fade under criticism, but will continue *steadfast* to the end. Such statements are truth, only because they are steadfast and immovable. The Ruler of the heavens is called "a God of truth." Deut. xxxii. 4; Ps. xxxi. 5. But He is such only because He is ever the same and His Word cannot fail. This constitutes Him the eternal foundation upon which all truth, or stability rests.

Therefore, whatever is not upheld by Him must be infirm, vacillating, and uncertain. So all continuing elements must certainly be upheld by "the word of His power." Heb. i. 3.

This very fact, then, of the heavenly bodies having been operated in perfect conjunction with each other since being set in order by the Word of Jehovah, is a universal testimony to the faithfulness and stability of God's "counsels of old." Isa. xxv. 1. They have been silent witnesses of the "eternal power and Godhead" of Him whose law is perfect in all its appointments. Rom. i. 20. They have done more than that: By their faithful service to earth's dwellers, under the direction of the law of Jehovah, they have told over and over again, to every beholder, that they are members of that one, all-reaching empire, of which every part was designed to contribute to the good of all.

It matters not that among men is seen diversity of opinions, and clashing of interests. This condition is but the disclosure of counter elements, which have been brought in for the purpose of disturbing the application of the law of universal

harmony. The fact that men envy others for their control of things which they themselves do not have, and attempt to overthrow the influence of others in order to maintain their own power, is a testimony to their knowledge of a higher power, and that they are ready to do anything possible to secure a major portion of it for themselves. But further; this unsatisfied ambition for human elevation clearly reveals a purpose to gain control of the movements of others, in order to oblige them to harmonise with their own dominant will. This is but another testimony to the knowledge of a supreme governing power, which is being coveted by a fallen race.

In view of these considerations, it may well be concluded that but one Being can possibly lay just claim to the honour of being Ruler of the universe,—He who created it, and appointed its varied operations. But of this creative power we will study in a following article. J. O. C.

### "BROKEN CISTERNS."

ONE charge which God brings against His children is that they have forsaken Him, the Fountain of living waters, and have hewn out for themselves broken cisterns that can hold no water. They have turned from the joy of the Holy Spirit, and seek to fill the void with the hollow laughter of human folly. And under that semblance of mirth lie the dark depths of despairing tragedy.

A few weeks ago a chorus girl in one of the liveliest and most popular of summer operas committed suicide at her lodgings because she had been discharged the night before by the manager on the ground that she was "not sprightly enough."

It is still a question among professing Christians whether it is right to go to the theatre. The very question condemns the one who asks it, because it thinks only of personal safety and pleasure. It takes no account of the lives that go to waste behind the scenes, of the souls for whom Christ died given over to madness and folly, who must simulate for them the joyousness of life, because of the fear of death.

"WHILE place we seek or place we shun,  
The soul finds happiness in none;  
But with a God to guide our way  
'Tis equal joy to go or stay.

"Could I be cast where Thou art not,  
That were indeed a dreadful lot;  
But regions none remote I call,  
Secure of finding God in all."



**A WITNESS  
to  
ALL NATIONS.**

**THE HOUR OF JUDGMENT.**

**I**N the final proclamation of the everlasting Gospel to all the earth, there is one new feature. It is not a new truth, which is then revealed for the first time, but it is the re-statement of an old truth, with the added emphasis that the time has come when it is to be fulfilled. "Fear God, and give glory to Him: for the hour of His judgment is come." Rev. xiv. 6. The whole earth is concerned in this solemn event, and it is to be made known to every nation, and kindred, and tongue, and people. This is to be a leading thought in the last message. A work of judgment begins in heaven at the same time that a special preaching of the Gospel begins on earth, and the work on earth derives a special significance from the work of judgment that is carried on in heaven.

**NO SECRET FROM MEN.**

"SURELY the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos iii. 7. God does not hide His work from men. He dwells in the light, and it is not His fault if men are found in darkness, so that God's dealings take them by surprise. When the time is at hand for the hour of His judgment, God takes care that everyone shall know about it. He sends a special message to everybody concerned, and in the message He gives full and clear information as to the judgment, the standard, the witnesses, the Judge, and every other point in which the subjects of the judgment are interested. He states clearly what is expected of men, and how they may be prepared for the test.

The standard of holiness is the law of God. If a man fails to meet this standard in his life, he is a sinner, but "the doers of the law shall be justified." Every transgression is condemned by the law of God. "I had not known sin but by the

law." Rom. vii. 7. "Whosoever committeth sin transgresseth also the law." 1 John iii. 4. This law is the test in the judgment. If a man's life record reveals obedience to God's law, and a love of its principles, he will not be condemned. "For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law; in the day when God shall judge the secrets of men by Jesus Christ." Rom. ii. 12, 16.

**THE JUDGE A MAN.**

JESUS CHRIST is the Judge. It is a Man who judges men. God does not sit in judgment on men, but leaves it to One who has Himself met the temptations that beset men, and knows what it is to be human. "The Father judgeth no man, but hath committed all judgment unto the Son." "And hath given Him authority to execute judgment also, because He is the Son of man." John v. 22, 27. It is the law as revealed in the life of the Man Christ Jesus that is the standard of the judgment.

**THE DIVINE STANDARD.**

It is for this reason that God is now calling attention to the fact that, although His law is unchangeable, a human ordinance has been substituted for the fourth commandment, teaching men to honour a day which God has not set apart, and leading them to dishonour the rest day divinely appointed. Sabbath-keeping was a prominent feature in the life of Christ, and now that men are to be judged by that life, the true standard is to be lifted up that none may be deceived by human alterations. Some are receiving God's correction; others are fighting against it. They hate the human instruments through whom God has brought before them the reform for which He is calling. If they could only realise that the hour of God's

judgment is come, and that their lives are being tested by the law of God, they would value the light that comes, and turn from every commandment of men to be fashioned after the Divine Pattern.

**THE JUDGMENT IS GLAD TIDINGS.**

NOTICE that the declaration of the judgment is a part of the everlasting glad tidings. Men tremble at the thought of judgment to come, but it is a necessary part of the Gospel. Paul says that "God shall judge the secrets of men by Jesus Christ according to my Gospel." Rom. ii. 16. Peter, when preaching the Gospel to Cornelius, said: "He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." Acts x. 42. "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth." Ps. xvi. 11-13.

That the judgment is a necessary part of the Gospel is seen when we consider that, without the judgment, there would be no second coming of the Lord, or resurrection from the dead. The judgment is the separating of the wheat from the tares, the sheep from the goats, it is the making up of God's treasure, and the conclusion of Christ's work in behalf of His people. It is the time when the kingdoms of this world become the kingdoms of our Lord and of His Christ. The time when the dead are judged is the time "that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great, and shouldest destroy them which destroy the earth." Rev. xi. 15-18. If it were not for the judgment, the present state of things would go on for ever. Wrong would always trample down the right, the rich would oppress the poor, Satan would continue to be the god of this world, and God's people would never enter into their inheritance. For it is only those that are "accounted worthy" who obtain the world to come, and the resurrection from the dead. Luke xx. 35. It is in the judgment that men are "accounted worthy." When the hour of God's judgment has come, the solemn moment has arrived when the books are opened (Dan. vii. 9-14), and the dead are judged accord-

ing to the things that are written in the books.

Judgment begins at the house of God. 1 Peter iv. 17. The closed up records of lives that have long been forgotten among men are brought forth. They have not been forgotten in heaven. "Precious in the sight of the Lord is the death of His saints," and He does not forget any that have committed the keeping of their souls to Him. Loving memories stir afresh in angel hearts as familiar names are called from the book of life. The record of their lives is read: it is seen that on earth they endured the cross, despising the shame, and they are accounted worthy of a part in the glory. Name after name is called, and for every one that Christ acknowledges, called and chosen and faithful, there is joy among the angels over a soul snatched from Satan's power, and saved for the Redeemer's kingdom.

#### DENIED BY CHRIST.

BUT what of those who heard the call, and girded on the armour, who fought the good fight a while, and then made peace with the enemy, and returned to his yoke? "Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. x. 33. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. iii. 5.

The list of names of the overcomers is a long one, glory to God, "a great multitude that no man could number," but there comes a time when the last of the sleeping saints is passed, and none are left but those who are alive on the earth. These will not know it, but as they go about their daily work, an hour will come when their name is called above, their record is read, and their destiny sealed for ever. This is the moment of which we read in Rev. xxii. 11. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." The following verse (v. 12), shows that these words, so fraught with life or death to every soul, are spoken before the coming of the Lord. Death arrests the development of character, and fixes man's destiny. As the tree falls so it lies. The same stop comes then to living men, but they do not know that the fateful word has been spoken, the division has been made, the choice has gone for ever. "Take heed to

yourself, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke xxi. 34, 35.

#### THE POWER OF THE GOSPEL.

GREAT as will be the need of those who serve God in such a time, the grace will be even greater. As Christ calls men to such an experience as Enoch and Elijah had, His Gospel furnishes the power and salvation that will fulfil the same work in every believer. The everlasting Gospel is no empty form. It is the living power of God. It consumes sin as fire consumes stubble. It fills the believer with spiritual power, "according to the measure of the gift of Christ." Its first fruit is an all-absorbing love that forgets self in service for others, and knows no fear in the hour of judgment. 1 John iv. 17, 18. As the message of the everlasting Gospel is received, it does its work. Once more the days of the apostles will be seen, the church of Christ, revived by the latter rain, will take up its long neglected work, and carry a pure Gospel to earth's remotest bound, while the sentence that comes from heaven, where the judgment sits, is, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12.

#### CHRIST JUDGED BY MEN.

As God's people take up this work, they reveal what spirit they are of. It is seen that the effect of the Gospel is to put into men the spirit that was in Christ, "who went about doing good, and healing all that were oppressed of the devil; for God was with Him." Christ will be admired in all them that believe. Men can find nothing then to say against Him, for His life is only good. The Lord has been judged by His people. Their unfaithfulness has brought dishonour upon Him. Now He is vindicated. The hour of His judgment is come, and His faithful witnesses bear true testimony to His wonderful love and great salvation. Henceforth none but His enemies, who hate Him simply because He is good, can speak a word against Him. As the church of Christ comes into harmony with His own life, He is free to work with power. In the past, he has been bound because His people have been unlike Him, and He could not work mightily through them without seeming to counten-

ance their evil ways. Now there is nothing to hinder His full co-operation with His church, and the full tide of divine life flows with mighty power through His people. They go forth upon their work conquering and to conquer.

#### VINDICATING THE SAVIOUR.

It is in this clearing of Christ from the misjudgment of men, and setting Him before the world in His true light, that Christians will meet the issues of the hour of judgment. They cannot be present in the courts above, except as they commit themselves to Christ, the Advocate. He cannot be present on the earth, where He is being judged, except as He can find ambassadors here who will represent Him. If we will confess His name here, and bring honour to His name among men, He undertakes to speak for us in heaven, and procure glory for us there. Matt. x. 32. So that it is here, and not in heaven, that we have to meet the test of the judgment. The decision is in our own hands. We are not to be in fear and trembling, waiting for the moment when the judgment may pass from the dead to the living. If we do not know yet that our interests are secure in heaven, we can make them so at once, and put the matter beyond question, by becoming whole-hearted, blood-bought witnesses for Jesus Christ, who follow Him fully. Whatever others may say or do, we can take our stand boldly in the place where the angelic verdict of the judgment approvingly descends: "Here are they that keep the commandments of God, and the faith of Jesus."

#### TRUSTWORTHY SERVANTS.

OF a certain government official, high in authority, it is said that his time is wholly occupied in signing State documents, of whose contents he is entirely ignorant. For this he must rely implicitly upon the faithfulness and honesty of his assistants, although he, not they, would be held responsible for possible errors.

We are ambassadors for Christ, required in every word, thought, and act, to represent His kingdom upon earth. How important, then, that our lives shall so faithfully portray the principles of God's government that men may be brought to a knowledge of His love. This is the confidence which Christ reposes in us.

T C O

"If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer Thee."



#### DAILY VICTORIES.

"I ASKED the Lord to let me do  
Some mighty work for Him;  
To fight amidst His battle hosts,  
Then sing the victor's hymn;  
I longed my ardent love to show,  
But Jesus would not have it so.

"For quietly the answer came:  
'My child, I hear thy cry;  
Think not that mighty deeds alone  
Will bring the victory;  
The battle has been planned by Me;  
Let daily life thy conquests see.'"

#### HOME INFLUENCES.

THE Christian home permeated with an atmosphere of love and mutual affection is the nearest approach to heaven that one sees upon this earth. In fact, it affords a foretaste of the joys of heaven. It is an oasis with fruitful palms and wells of running water in the midst of a parched, barren wilderness. It is like Noah's ark, tossed on life's tempestuous billows, yet affording its inmates perfect safety and protection. Such a home will exert a hallowing influence upon all who go out from it, and will be ever bound up with their fondest recollections and highest aspirations.

A beautiful home life is the peculiar product of Christianity. Heathenism may boast of its eloquent philosophers, its magnificent temples and imposing ritual; but it stops lamentably short of creating pure, happy, wholesome homes. The stream can not rise higher than its source. It requires the transforming grace of God to perfect the family life, and make the home a little heaven upon earth.

We have spoken of this as an accomplished thing, and so it is in the purpose of God. He would make every Christian home a very haven of rest from earth's wearing cares and burdens, a place where love and gentleness bear sway, where no harsh words are spoken, where all is peace and abiding content. But oftentimes the gracious offer is refused, and the home which should have been a heaven upon earth, becomes a dark and cheerless abode, merely a convenient place for eating, and sleeping, and nothing more.

A Christian home presided over by God-fearing parents is one of the most powerful

agencies for good that this world possesses. Hence the fierce onslaughts made upon it by the enemy of souls. The government of a home, rooted in love and exercised with all gentleness, mingled with firmness, is an almost perfect example of how God governs the universe. "Like as a father pitieth his children," writes the psalmist, "so the Lord pitieth them that fear Him." It is the fatherhood of God that appeals most strongly to the hearts of men.

Manifestly the home life presents infinite possibilities for good. What can we do individually to realise these possibilities? How can we make our homes much more representative of God's loving care for His children? We can each be thoughtful of the other's comfort and enjoyment, thus "in honour preferring one another." We can cultivate Christlike sympathy, bearing with one another in faults and failings, and seeking to give encouragement and help wherever possible. Children can show reverence to their parents, and by their cheerful, loving obedience lighten the cares of those who have done so much for them.

We can all cultivate home religion—not that cold, lifeless variety which consists merely in rigid observance of the outward forms of worship, but a real laying hold of God by the means He has provided. Secret prayer and systematic study of the Word should occupy a part of each day, and should not be crowded out by other things. The spiritual life must be nourished as well as the physical.

Let us make our religion intelligible and attractive to the little ones. It may prove our own salvation, for are we not told: "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven"? Practically speaking, most adult Christians read this Scripture just the other way.

Family prayers may be made so interesting that the smallest child will look forward with joy to this part of the daily programme, and while parents are spending time in selecting suitable passages of Scripture, and unfolding the beauties of revelation to the minds of their children, they are doing a work which will tell for all eternity. The child's mind is more susceptible to such teaching than most parents think. Oftentimes serious religious instruction is postponed, with the idea that spiritual truths cannot be comprehended,

until the mind has been pre-occupied by worldly ideas and motives.

The Sabbath may be made interesting and helpful to the children if all unite together in the effort. The Sabbath-school lesson would be studied with greater joy, and more thoroughly, if it were made something of a family affair.

Little things such matters may seem, but they often make all the difference between a truly happy Christian home and one where religion has by neglect degenerated into a mere form, and the daily associations are almost entirely wanting in that loving affection which so glorifies the ideal Christian home. M. E. O.

#### MOTHER'S PRAYER ANSWERED.

A COMPANY of young men who had escaped a terrific charge from the enemy in one of the fiercest battles of the Civil War, were picking their way across the blood-drenched and death-strewn field to rejoin their company. All about lay the dead, and from every side came the heart-rending cries and groans from the wounded and dying.

One noble-faced young fellow, whose life was fast ebbing away from a great wound in his side, particularly attracted the attention of the party. The dying boy, too weak to call out, had lifted himself upon one arm, and was feebly beckoning the passers-by to come to him.

Thinking possibly the poor fellow wanted water, or desired to send some message home, one went over to him. Bending down and putting his ear close to the parched lips, he heard these words: "Pray for me; oh, pray for me; I am dying."

"And then," said the writer, "as I knelt there among the dead and dying on that awful battle-field, it almost broke my heart to be compelled to refuse this last request of a dying soldier. I could give no ray of light to that soul struggling for help, for I had no light of my own, and I had not yet found Him who is the Light of the world.

"Sadly and in tears I was compelled to say, 'Comrade, I can't pray; you must pray for yourself.'

"He looked hopeless and sad for a moment. Then he closed his eyes and his lips moved in prayer.

"I bent closer to catch his words. As I did so, I heard this wonderful prayer, the most touching and eloquent, it seems to me, I have ever heard:—

"O God, hear mother's prayer; O God, answer mother's prayer.'

"A moment later, a look of sweetest peace came over his face. He opened his eyes once more, seeming to thank me for staying by him, and then closed them for the last time.

"This was more than thirty years ago, yet it seems as only an hour since that



dying boy helped me to find that Light by which a Christian mother helped her boy along the dark pathway of death into the light of hope."—*Ram's Horn*.

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#### OUT OF TOUCH.

ONLY a smile, yes, only a smile  
That a woman o'erburdened with grief  
Expected from you; 'twould have given relief,  
For her heart ached sore the while;  
But weary and cheerless she went away,  
Because, as it happened, that very day  
You were "out of touch" with your Lord.

Only a word, yes, only a word,  
That the Spirit's small voice whispered. "speak;"  
But the workers passed onward unblessed and  
weak,

When you were meant to have stirred  
To courage, devotion, and love anew,  
Because when the messenger came to you,  
You were "out of touch" with your Lord.

Only a note, yes, only a note  
To a friend in a distant land;  
The Spirit said "write," but then you had planned  
Some different work, and you thought  
It mattered little. You did not know  
'Twould have saved a soul from sin and woe;  
You were "out of touch" with your Lord.

Only a song, yes, only a song,  
That the Spirit said "sing to-night,  
Thy voice is thy Master's by purchased right";  
But you thought, "Mid this motley throng  
I care not to sing of the city of gold"—  
And the heart that your words might have reached,  
grew cold,  
You were "out of touch" with your Lord.

Only a day, yes, only a day!  
But oh, can you guess, my friend,  
Where the influence reaches, and where it will  
end,  
Of the hours that you frittered away?  
The Master's command is "Abide in Me";  
And fruitless and vain will your service be  
If "out of touch" with your Lord.

—*Jean H. Watson.*

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#### BOWERY IKE.

IT was "Rummy" who first called Mr. Hadley's attention to Bowery Ike. That was in September, 1884. Ike was one of the most alert thieves in New York. He made it his "specialty" to go into buildings where carpenters were at work, and steal the watches from their coats when these were hanging up. In describing his prowess, Rummy said: "Why, I have known him to swipe eight watches at a time! Yesterday he got pinched. 'Twas too bad, for he had a number one gold ficker in his pocket he was going away with."

The outcome of the interview was, that Mr. Hadley, the "friend of the wicked," went to the gaol next morning, and persuaded the judge to give the thief only six months. Mr. Hadley visited the boy

many times, and began to like him very much. He interested his wife in his newly found protégé, and she began to pray for the bad boy's redemption.

Many people thought that she might as well pray for the moon, for Ike was born a thief. He had been arrested many times, and often imprisoned. His only education had been received in the New York Juvenile Asylum, from whence he escaped.

When Ike was released, Mr. Hadley got him work. He did well, was trusted, and rose to a place of responsibility, where larger or smaller amounts of money passed through his hands. In this place he did not steal, but the monotony of such a life became intolerable to his active temperament, and one day he disappeared.

Some time passed before he came to the surface again—as suddenly as he had vanished. He presented himself to Mr. Hadley, asked him for work, and began at the bottom once more. At one time a business rival of Mr. Hadley hired Ike. But Ike stole his clothes, his watch, his money, and would have stolen his store if he could. Detectives were employed to hunt him down. Six months after that he came to Mr. Hadley again.

"Ike, why did you rob that man?" was the first question.

"Oh," he said, "I had to. He watched me."

A great love had sprung up in Mr. Hadley's heart for this poor criminal. He determined to save him if love and prayer could do it.

While serving time for his last offense, Ike promised his benefactor that he would forsake his vicious ways, and lead an honest life. He kept his promise. Mr. and Mrs. Hadley had their reward, after the hopes and prayers of years.

The redeemed thief gave convincing evidence of a changed purpose in life, and he did not withhold his public testimony. His old chums would drop in at the Water Street Mission to make sure if it was Bowery Ike who spoke there, and if he had really stopped stealing. The habit of truth-telling came hard to the new convert, and when he transgressed, his deep remorse would cause him to get up in meeting and openly call himself a liar, and then to fully state the truth. But he never stole again, and his life continued clean, although his old companions not infrequently urged him to return to the excitements of his former life.

He was finally sent to the Moody Bible School in Chicago, where he developed an unusual knowledge of the Bible. He had charge for eighteen months of an out-of-door mission in that city. Just as he was ready to return East, to his Water Street Mission, he suddenly died of heart-disease.

Bowery Ike's conversion has been considered an unusual case. It took ten years of faithful and prayerful effort, under the most discouraging conditions, to lead this apparently hopeless thief into the higher,

better life. It was as much of a miracle as the turning of water into wine, but to call it "unusual" is a mistake. Such miracles of transformation are going on constantly all around us. There is no life that has ever been lived, or ever will be lived, too vile to be made pure by allegiance to the Divine Teacher, to whom poor Ike was led to give his love and the faithful service of a contrite heart.—*Youth's Companion*.

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#### WHAT A TRUE WOMAN IS.

A TRUE woman will not believe unkind things about her dearest friend.

A true woman will go to a friend and tell her her failings and mistakes in a spirit of love, rather than talk about them and find fault behind her back.

A true woman will always look for the good points in a person's character, and will dilate on these, if she has anything to say about her. There are always enough women to pick flaws even in saintly characters.

A true woman is gracious to everyone. The shabbily clad and those low in social scale receive as much attention from her as their more fortunate sisters.

A true woman is entirely unselfish. She rejoices with others in their joys, and weeps with them in their sorrows.

She does not envy those more fortunate than herself, and is the first to offer congratulations on good fortune.

A true woman is broad-minded and tolerant. She listens patiently to the arguments of others, and seeks to find the good in what they propose.

She recognises the possibility of two sides to every question, and seeks the truth with earnestness. She never scorns opinions which may be in direct opposition to her own, but gives them an impartial hearing.—*Selected*.

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#### A SMILE.

Who can tell the value of a smile? It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest paths with gems of sunlight.

A smile on the brow betrays a kind heart, an affectionate brother, a dutiful son, a happy husband. It adds a charm to beauty, it decorates the face of the deformed, and makes a lovely woman resemble an angel in Paradise.—*Record*.

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"YOUTH is the season for forming those habits of observation and wise activity which bring far profounder and more solid amusements in maturity and old age."



## THE CHILDREN.

### CONFESSING CHRIST.

SHALL Thy little soldier blush to own Thy name,  
Blush to show Thy banner and Thy love proclaim?  
Shall Thy little servant shrink from telling wide  
That I long to follow at my Master's side?  
Jesus, gentle Jesus, shall Thy little one  
Ever prove a traitor to God's holy Son?

Christ, my Lord, forbid it; 'mid the morning  
beams,  
Onward I'll be marching, where Thy standard  
gleams;  
Openly and bravely, in the sight of all,  
I will choose my portion where Thy blessings fall.  
Let me not deny Thee; let me boldly say,  
Jesus is my Master and my King for ay.

Thou dost surely promise, all who follow Thee  
Shall behold Thy glory, and Thy kingdom see.  
Those who now confess Thee, and Thy Word obey,  
Thou wilt own for ever, at the last great day.  
Then, O loving Saviour, may Thy face outshine;  
Put Thy hand upon me, whisper, "Thou art  
Mine."  
—*Child's Companion.*

### THE TWO WAYS

ABEL was the first in the world to lose his life for Christ's sake. Cain killed Abel because "his own works were evil and his brother's righteous." Satan hates the followers of Jesus and seeks to destroy them. And when he saw that Abel chose to follow the Lord, he stirred up Cain's anger against his brother. When Adam and Eve saw this they began to understand what God meant when He said, "I will put enmity between thee and the woman, and between thy seed and her seed."

In his work as a shepherd boy, Abel learned day by day of God's love. In the beginning all the animals were as gentle as lambs. But when sin came many of them changed and became fierce and wild. And Abel, as he watched his flocks to guard them from danger, thought of God's care for His children, how He watches night and day that Satan, the roaring lion, may not hurt them. He knew he was safe in God's keeping, but that he could do nothing to save himself.

He loved the sheep and lambs of his flock very tenderly. The more he did for them the more he loved them. Every time he took a little lamb to offer as a sin offering he felt how terrible a thing sin is; and he thought how great the love of God must be that He should be willing to give His only Son to die like a lamb for the sins of the world.

So Abel believed God's word, and let it rule his life. He listened to every word

that God spoke. That was why he was able to offer a more excellent sacrifice than Cain. He did what God told him to do. We please God too when we do what He says. It is good to know that little children can make God and the angels rejoice. How glad Abel must have felt when he knew that he pleased God, and how sorry he was for Cain.

Perhaps you think it strange that God did not protect Abel, so that Cain could not kill him.

But just as Abel's life was a lesson for you and me, so is his death too. God says that "he being dead yet speaketh." That is, his death helps us to see the truth more than his living would have done.

If God had not let us see what terrible things sin leads to, we should think it did not matter whether we sinned or not.

So we have Cain's life, which shows us that the first sin leads on to worse and worse, till the heart is filled with hatred. Abel was full of love because he let the Spirit of God rule his heart. He loved his brother so much that rather than quarrel and fight with him, he let Cain kill him.

But when Jesus comes God will raise him from the dead, and give him a crown of life.

Boys and girls which way are you choosing? The way of life as Abel did, or the way of death as did Cain?

### HE IS LOOKING FOR YOU.

A LITTLE child stood by the roadside, crying. A rough-looking teamster, who was driving on the road, noticed it, and called out:—

"What is the matter, little stranger? Why do you stand there crying?"

"I am lost. I can't find my father," sobbed the child.

"Is he a big man, with a long, white beard?"

"Yes, that's my father."

"It's all right, then, because he is looking for you. Keep right along, and if you don't find him, he'll find you."

And the child dried his tears and sprang into the road, for if his father was looking for him, of course he could not fail to be in his arms again before long.

Dear boy, dear girl, if you are trying to come to Christ, and the way seems dark, and the path difficult, take courage. He is looking for you, too; and if you

only keep right on the way, you are sure to meet Him, and to hear His loving voice saying, "Come unto Me."—*Selected.*

### SING IT.

WHEN I was a little boy I used to play with my brother and sister under the window where mother sat knitting. She rarely looked out, but the moment we got angry she always seemed to know, and her voice would come through the window, saying: "Sing it, children, sing it!"

Once, I remember, we were playing marbles, and I shouted out to my brother:—

"You cheated!"

"I didn't!"

"You did!"

"Sing it, children, sing it!"

We were silent. We couldn't sing it.

We began to feel ashamed.

Then came the sweet voice, the sweetest but one I ever heard, singing to the tune of "Oh, how I love Jesus!" the words:—

"O Wille, you cheated!

O Wille, you cheated!

O Wille, you cheated!

But I didn't cheat you!"

It sounded so ridiculous that we all burst out laughing.

You cannot sing when you are angry; you cannot sing when you are mean; you cannot sing when you are wicked. In other words, you cannot sing unless you feel, in some degree, faith, or hope, or charity.—*Selected.*

### HOW OLD ARE YOU?

ONE day there came to the court of a king a grey-haired professor who amused the king greatly. He told the monarch a number of things he never knew before, and the king was delighted. But finally it came to a point where the ruler wanted to know the age of the professor; so he thought of a mathematical problem.

"Ahem!" said the king, "I have an interesting sum for you; it is a trial in mental arithmetic. Think of the number of the month of your birth." Now, the professor was sixty years old, and had been born two days before Christmas, so he thought of twelve, December being the twelfth month.

"Yes," said the professor.

"Multiply it by two," said the king.

"Yes."

"Add five."

"Yes," answered the professor, doing so.

"Now multiply by fifty."

"Yes."

"Add your age."

"Yes."

"Subtract three hundred and sixty-five."

"Yes."

"Add one hundred and fifteen."

"Yes."

"And now," said the king, "might I ask what the result is?"

"Twelve hundred and sixty," replied the professor, wonderingly.

"Thank you," said the king. "So you were born in December, sixty years ago, eh?"

"Why, how in the world do you know?" cried the professor.

"Why," retorted the king, "from your answer—twelve hundred and sixty. The month of your birth was the twelfth, and the last two figures give your age."

"Ha, ha, ha!" laughed the professor. "Capital idea! I'll try it on the next person. It's a polite way of finding out people's ages."—*Watchman.*

#### IN ABSENCE.

"God lead thee, dear!" The sunrise light  
Steals softly through the grey,  
The dreams and darkness of the night  
Are lost in perfect day.  
I smile, and whisper tenderly,  
"God lead thee, dear, away!"

"God help thee, dear!" The noontide hour  
Is golden, glad, and gay;  
The world smiles upward like a flower,  
To meet the sun's warm ray.  
I pause and whisper earnestly,  
"God help thee, dear, away!"

"God keep thee, dear!" The sunset flush  
Kisses the dreaming day,  
And in the wondrous, holy hush,  
The whole world seems to pray.  
I kneel and whisper lovingly,  
"God keep thee, dear, away!"

—*Alice E. Allen.*

#### MEAN LITTLE GIRLS.

HERE comes mamma," said Janie.  
"O mamma, must I save some of my nuts for Grace?"

"I think a good little sister would."

"But Grace did not give me any of hers yesterday."

"Did she not? How did you like that?"

"I did not like it at all. And I want to make her not like it, too. Because I think she was mean."

"So mamma is going to have two mean little girls, is she?"

Janie looked at her mother, and then was quiet a minute. Then she ran and threw her arms around her neck, and said:—

"No, no, mamma dear! You shall not have any mean girls at all. It may be Grace forgot; and I will go and give her some of my nuts now, so that she will not ever forget again."

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad that I am to have two kind little girls."—*Exchange.*

#### A CONTENTED GIRL.

EDITH is only a little schoolgirl, but she has some of the wisdom that is better than any to be got from books. She does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the seashore?" asked Margaret. "I would like to go," said Edith, "but I'm glad I'm going to grandpa's. I always have a good time there."

"Wouldn't you like to have a new dress, like Mary's?" said Jessie. "Yes, but I like mine just as well," was the answer.

Edith has "the little sprig of content," which gives a rich flavour to everything.—*Pearls for Little Ones.*

—♦♦♦—  
"JUST a little moment,  
Passing on its way;  
Tell me what the little moments say,  
'While I'm passing, use me;  
Surely don't abuse me.'  
Swift the little moments fly away."

\* \* \*

"SLIGHTEST actions often meet the sorest needs  
For the world wants daily little kindly deeds;  
Oh, what care and sorrow you may help remove  
With your song and courage, sympathy and love."



Many of the children of Israel had pride in their hearts. Korah thought he ought to be the leader of Israel instead of Moses. He forgot that God had given each of them his work, and that without God's help he could not even

do his own work right.

Satan had put the evil thought into Korah's heart, and instead of asking God to take it away, Korah allowed it to grow. So he thought more and more of himself. Soon he was saying evil things about Moses and Aaron to the rest of the people, and many of them listened and believed.

Moses felt very sad when he found out what was going on. He asked the Lord to help him, and God promised to let everybody know whom He had chosen.

The next day Korah and his friends were to burn incense before the Lord. God had said that only his fire was to be used for burning incense. Any other was called "Strange fire," so that if Korah's company really loved God, they would have said "We cannot burn incense unless God gives us fire."

But they thought their fire was as good as God's, and they came with their censers and the incense burning upon them.

Then the Lord caused the earth to open and Korah and his chief friends were swallowed up.

Do not let us be like Korah, full of pride and unwilling to do the little things. If we let Him, Jesus will make us meek and lowly like Himself. Then by-and-by He will say to us, "Well done."



### TWO HARD QUESTIONS.

**H**OW do birds soar without moving their wings? How do birds sink at will under water, without moving their wings or feet? These two questions are discussed by Mr. Gätke in his work upon the birds of Heligoland.

As a striking and indisputable example of soaring without wing-strokes and without the help of a favouring wind, he cites an observation upon a common buzzard, which, when the observation began, was at an elevation of about two hundred feet.

"I intentionally confined my attention to one individual. Without any motion of its wings, this bird mounted higher and higher. When it had reached an elevation of about four hundred feet, it made two or three strokes with its wings, and then soared upward without further wing movement.

"There was a very light wind—in fact, almost a calm—and a light stratum of white cirrus clouds, miles high, covered the sky. Without changing the direction of the axis of its body, or even its horizontal position, the bird soared vertically upward, and in the course of a minute reached a height of at least a thousand feet; and still continuing in its upward course, finally disappeared from view in the noonday sky, in company with twenty or thirty other birds of the same species."

Equally difficult of explanation, as Mr. Gätke thinks, is the power possessed by loons, grebes, cormorants, and similar birds, of immersing themselves gradually in water without diving. All these birds, whether alive or dead, float upon the water so lightly as to make but a slight depression in it. How, then, are they able to sink at will?

Ordinarily the bird sinks to avoid an enemy, but Mr. Gätke once saw a cormorant in the Zoological Gardens at Hamburg exercise the power for another purpose.

To catch some of the swallows that were skimming over the pond, the cormorant immersed itself till only its head remained above the surface. The swallows, suspecting nothing, frequently came close to it, and when the cormorant thought it could reach one of them, it protruded its neck

and made a snap at it. After four or five unsuccessful attempts, it actually caught one of the birds, and swallowed it after giving it a few shakes in the water. Then it immersed its body as before, and continued its hunt.—*Youth's Companion*.

### PIGEONS IN VENICE.

**A**NYONE who has paid a visit to beautiful Venice cannot fail to be struck with the number of pigeons which fly and walk in all directions about the Piazza of St. Mark's, and they must notice the effect that kindness has had upon these birds. Their fearlessness is perfectly wonderful; they have never known unkindness, and because of it are perfectly tame, flying and perching on the hand, hat, or going even in the coat pocket to get the grain they are accustomed to receive from an admiring crowd.

A man is seen daily in the Piazza selling paper bags full of grain for the sum of a halfpenny each, and many are his customers of various ages and nationalities, for it is the fashion of visitors to feed the pigeons at least once, and many do it daily during their brief stay in Venice.

The question arises, When and how did these birds originally settle in this corner of Venice? According to tradition, Admiral Dandolo, whilst besieging Candia at the beginning of the thirteenth century, received intelligence by means of carrier pigeons, which greatly helped its conquest. He afterwards sent the birds back to Venice with news of his success, and since that time the descendants of these pigeons have been tended and highly revered by the Venetians. Some say they are the descendants of the pigeons which are set free from St. Mark's every Palm Sunday. The government, I believe, provided for their maintenance in the past, but now they depend entirely on the bounty of the public, which they seem thoroughly to appreciate.

When they want to drink, they fly to the steps bordering the canals and take their water unmolested. When evening comes, they fly in all directions to seek a shelter in the crannies of the surrounding buildings, and many of them take refuge in the facade of St. Mark's.—*Animal World*.

### "BOBSEY."

**T**HE call to our pigeons for breakfast is the signal for Robin to perch himself on a rosebush close by, and with his head knowingly perked on one side he watches with his bright eyes to see if there is anything for him. I point to my bedroom window and say, "Go for your breakfast, Bobsey." It is astonishing how soon he understands; there is a soft whirr of wings round my head, and Robin is off. He knows his little blue plate of oatmeal quite well, and visits it many times in the day, and almost always when I go to the window there is the gleam of his red breast somewhere near. After meals he perches himself on the rail of the bedstead and carols his grace; sweet little Bobsey, he is in no hurry to be gone, he has perfect confidence now in my love. Once in his flights round the room he alighted on an Oxford frame enclosing the text, "Let my prayer come before Thee as incense." And, with his head slightly turned on one side, he began the most exquisite little song; it was more like the warble of a lark in the far distance, and until I noticed his little throat rise and swell, I could scarcely believe the song was Robin's, but that of some songster outside. Some of the notes were so soft, one had to listen intently to catch them, and he looked like a dream bird as he sat motionless giving out the tenderest small ripples and trills. Robin was, however, rarely pensive, but mostly all alive and on the alert.—*Selected*.

### A MOTHER HUMMING BIRD.

**I**T is very hard to make acquaintance with humming birds, they are so very shy and fleet of wing. A gentleman who had a good chance to watch a mother bird and her tiny nest that was built near his room, tells this little story:—

"One day when there was a heavy shower coming up, just as the first drops fell, the mother came flying home, seized a large leaf which grew on the tree near her nest, drew it over the nest in a way to entirely cover it, and went back to whatever work she was about when the coming storm disturbed her. The watchers at the window wondered why the leaf did not blow away; but they found that it was hooked to a tiny stick just inside the nest. When the storm was over, the mother came home, unhooked the green leaf curtain she had so perfectly put up, and found her babies all dry."—*Christian Statesman*.

"WHILE over the world is silence deep,  
In the twilight of early dawning,  
The robins begin to twitter and peep,  
As if they were talking in their sleep,  
At three o'clock in the morning."



It is anticipated that the coming harvest in New South Wales will be the heaviest ever experienced.

A MYSTERIOUS plague has broken out in Cuba, beginning among some iron miners. It resembles bubonic plague, but is swifter and even more deadly. The bodies of the victims turn yellow.

A WITNESS in a Newcastle County Court produced a Testament from his pocket and was sworn on his own book. The judge commended his caution, and said that he himself would not kiss one of the Testaments used in the court for £1,000.

MAHUTA, who recently renounced his nominal sovereignty as Maori King, has taken the pledge. He has publicly promised to carry his card of teetotalism on all occasions in his coat pocket, and whenever any friend invites him to come and have a drink, he will take it out and display it as his only reply. His example has been followed by several of his chiefs.

THE Colombian Senate has rejected the Panama Canal treaty, because the members think that the United States was trying to drive too hard a bargain with them. The portion of Colombia which adjoins the Canal route is rising in revolution against the Senate, being very desirous that the Treaty shall go through. The Government forces at Panama are reported to be friendly to the Revolution, being very badly paid.

THE biggest Bible class in the world is connected with a Sheffield church. It has a membership of over 2,000. But the success of a Bible class cannot be gauged by its numbers, and where the numbers are so unwieldy it is impossible to make a Bible class what it ought to be. If the Sheffield class could be converted into 200 classes, it would be possible to deal personally with each, and make sure, by questions and answers, that the lesson was made plain to every one.

ONE of the latest developments in tourist circles is a "Missionary Tour Round the World." The idea is for those forming the party to get into "living touch with missionary work," so that "when the travellers have returned home they would become centres of missionary zeal and information, and be able to lecture and give addresses upon missionary subjects." The secretaries of the principal missionary societies have rendered assistance in compiling the programme, which includes visits to the chief mission centres of all denominations. The tour is planned to start on October 8, and lasts till April 16 next. It seems a pity, however, that people who have means and time enough for such a tour, and are so much interested in missionary work, should not be themselves engaged in active missionary work among the heathen.

THE annual railway report shows that 1,188,219,000 people went by train last year, exclusive of an immense number of season-ticket holders. This is an increase of 16,000,000 on the year before. The total net earnings of the railways were £41,629,000.

MACEDONIA ought naturally to be one of the richest corners of Europe, but the villagers are sunk in hopeless poverty. The average peasant household produces about £25 per annum. Of this £3 10s. goes to the tax-collector, £1 10s. to the resident brigand or village policeman, and £10 with an unspecified amount of unpaid labour to the Turkish landowner, leaving £10 for the wretched peasant's subsistence.

SANGUINARY conflicts have occurred in Persia between the Nestorians and the Kurds. The Nestorians have been supplied with arms by the Persian authorities, but they are much in the minority. There is a demand that the Russian Consul shall exert himself in favour of the Christian population threatened by the Mohammedan mountaineers. Thousands of discontented Turkoman families in Tabriz, Astrabad, and the surrounding districts are petitioning to be permitted to become Russian subjects.

A REMARKABLE illustration of how difficulties may be overcome is reported from Berlin, where for the first time in the history of German universities a deaf mute has succeeded in obtaining a doctor's degree. The thesis which gained him the degree is regarded as one of the best in recent years. If a man who can neither hear nor speak can accomplish so much, it is an indication of how much more, in one direction or another, a man ought to attain to who possesses both hearing and speech.

A SYNDICATE exists for the purpose of utilising the Victoria Falls, on the Zambesi, for the generation of electric current. The height of the Falls is 400 feet—more than twice as high as the Niagara Falls. The amount of horse power running to waste at Niagara is reckoned to be 7,000,000, while at the Victoria Falls it is about 35,000,000. The syndicate hopes to find large markets for power among the manufacturing and mining industries which will spring up in the vicinity, and also expects to find a large customer in the Rhodesian railway. The district round the Falls is more richly endowed than any place in the world with gold, copper, iron, coal and other minerals. A belt of copper, about fifty miles wide, has been traced for a distance of 100 miles, some 250 miles north of the Falls, and this is likely to constitute one of the foremost copperfields of the world. In America, current is being conveyed a distance of 270 miles.

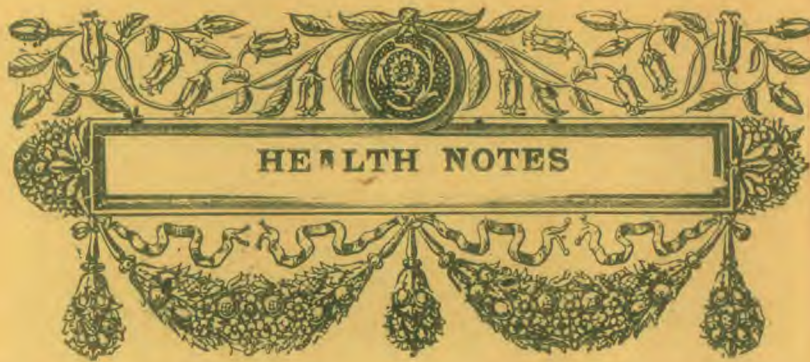
In spite of the expulsion of religious orders from France, the pope is not likely to quarrel with the French Government. If the State should withhold its financial support, the Church would have to find some thirty-seven million francs for the maintenance of the parish priests.

ALTHOUGH Mr. Spurgeon has been dead more than ten years, the demand for the weekly issue of his sermons keeps up to the average of past years. The clergy are amongst the largest purchasers. The publishers have still sufficient sermons in hand to provide for the weekly publication for another seven years.

THE Medical Missionary Association, which was established twenty-five years ago, to raise the spiritual tone of the profession, and promote medical missions, is growing in strength and usefulness. Of the nearly 37,000 English-trained medical practitioners at home and abroad, 328 are now labouring as missionaries in foreign fields. The Association is not run on denominational lines, but it has been utilised principally by the Church Missionary Society. The medical missionary can do far more than one who lacks such qualifications. Doors soon open to him everywhere. Christ was a healer as well as a preacher, and He left with His church power to heal the sick.

IN the presence of a great gathering of Catholic dignitaries, Cardinal Ferrari has restored to Milan what it has been deprived of for 700 years. Now that it has been restored, the clerical journals predict prosperity for Milan. The treasure consists of a portion of the remains of the three Magi, the kings who came from the East to Bethlehem at the birth of Christ. There is a thigh-bone of Melchior, a piece of Balthasar's shin-bone, and one of Gaspar's teeth. It must be a marvel to the angels that men to whom the quickening Spirit of God is offered freely should prefer to honour a few old bones.

AN extraordinary scene has been enacted at a Brighton church. A petition had been laid before the Chancellor of the diocese to order the removal of certain images, pictures, and crucifixes. The petition was granted, and the petitioner was authorised to see to it if the vicar did not remove them. The vicar, having refused to remove anything, the petitioner appeared in the church last Sunday with forty men, who lost no time in carrying out their task. They broke down three confessionals with axes and hammers, the force employed being so great that pieces of wood flew as far as the centre of the aisle of the church. They tore down the crucifix from the chancel screen, making a great rent in the screen, and took down the statues of the Saviour and the Virgin Mary from their pedestals, thrust them into sacks, and carried them out into the street, where a large covered van was waiting. The affair has awakened great excitement in Brighton, and it is extremely likely that the effect will be to cause sympathy with the vicar and strengthen the cause of Ritualism and the use of images and confessionals. Wrong as such use may be, God's truth is never helped by violence. It will yet be seen that those who adopt such unscriptural methods are only playing into the hands of the evil they are trying to suppress. "The weapons of our warfare are not carnal."



### HOW TO DRINK WATER.

**W**ATER-DRINKING in summer may be either a source of health or illness. Large draughts of ice-cold fluids check digestion often, if one is over-heated, in a dangerous way. As reaction is sure to follow, a rise of temperature after a brief spell is inevitable.

A distinguished scientist declares that sipping a liquid is a powerful stimulation to the circulation, which ordinary drinking is not. He continues: "During the action of sipping, the action of the nerve that slows the beating of the heart is much loosened. As a consequence, that organ contracts much more rapidly, the pulse beats more quickly, and the circulation is increased. In addition, the pressure under which the bile is secreted is raised by the sipping of fluid."

It follows that the slow sipping of a glass of cold water not only serves as a stimulant to pulse action, it enters into the general circulation without depressing the digestion, and allays thirst much more effectually than the gulping down of double the quantity at one draught. Try it, fathers and mothers, and induce your children to drink slowly. When they come, heated and weary, from the street or from play, show them how to sip a tumbler of cool—not ice-cold—water, as rational beings ought,—not like animals. Otherwise the tone of the stomach, in time, will be permanently lowered.—*Good House-keeping.*

### BODILY UPRIGHTNESS.

**W**HEN "God made man upright," the first pair were upright, not only because they did not sin morally, but because their bodies were erect, and they had correct physical habits. We can scarcely imagine either of them ever taking a position in standing, walking or sitting such as we almost invariably see people take nowadays. They walked erect, their heads lifted, and feasted their eyes upon the wonderful, beautiful world in which they were placed.

But the working position now is too often the opposite. The head is carried forward, the chest is flat, all the front muscles are relaxed, and the whole body is just the

reverse of upright; it is deformed. The body in such a position cannot be healthy. Our delicate bodily machinery will not work properly in such narrow, cramped quarters. The stomach requires more room, that it may digest the food. The heart, which has to work continuously, must not be restricted. The lungs, which have to do double duty, supplying fresh air and removing waste products, must be allowed to expand completely.

When the work of this vital machinery is only half done, the individual life becomes stagnant. In such a case, the faulty positions should be corrected. If the muscles of the back and shoulders are weak, the following exercises, taken daily, will strengthen them.

1. Raise the arms forward, shoulder high; then fling them sideways, turning the palms downwards. Return forward and slap the shoulders, as men warm their hands on a cold day. Do this vigorously, trying each time to swing the arms a little farther than before.

2. Raise the arms sideways, keeping the arms back of the shoulders, make small circles, about a foot in diameter, forward, backward, upward and downward.

3. Raise the arms forward. With the palms facing in and the elbows straight, fling the arms upward. Return, then fling the arms sideways; alternate the flinging, first upward, then sideways.

4. Lying on the bed, face down and arms by the sides, take in a deep breath, then raise the head, and the upper part of the body; count four while raising the head; hold the position while counting four, and then return to rest.

J. W. HOPKINS.

### THE HYGIENIC VALUE OF SINGING.

SINGING has a distinct value as a hygienic measure as well as a source of pleasure. Dr. Barth, a German physician, says that singers have the soundest lungs because they exercise them more than other people. The average German takes into his lungs 3,200 cubic centimetres of air at a breath, while professional singers take in 4,000 or 5,000. The tenor Gurn was able to fill his lungs at one gasp with air enough to suffice for the whole of Schumann's song, "The Rose, the Lily," and one of the old Italian

sopranists was able to trill up and down the chromatic scale two octaves in one breath.

A singer not only supplies his lungs with more vitalising oxygen than other persons do, but he subjects the muscles of his breathing apparatus for several hours a day to a course of most beneficial gymnastics.

J. H. KELLOGG, M.D.

**The Efficacy of Lemon Juice**—The discovery that lemon juice is an absolutely effective preventative of typhoid infection is announced by responsible medical men. Dr. Ferguson, of London, made the discovery, and the Chicago health department has tested its value, and it confirms the statement made by Dr. Ferguson, and proves that a teaspoonful of juice to a half glass of water destroys almost instantly the bacilli of typhoid. Dr. Ferguson's discovery is said to have been accidental. It has long been known that certain acids would kill the bacilli, but their effect was also to kill human beings. The harmless acid in lemons was entirely overlooked until Dr. Ferguson chanced to drop a little lemon juice into a culture tube containing typhoid germs. To his amazement he discovered that they died almost immediately, and he at once began further experiments, which resulted in the announcement of the discovery.—*Selected.*

MONTAIGNE says it was an Egyptian law that the physician for the first three days should take charge of his patient at the patient's own peril, but afterward at his own, and mentions that, in his time, physicians gave their pills in odd numbers, appointed remarkable days in the year for taking medicine, gathered their samples at certain hours, assumed austere and even severe looks, and prescribed among their choice drugs the left foot of a tortoise, the liver of a mole, and blood drawn from under the wing of a white pigeon.—*Health.*

**The Deadly Cigarette.**—One of the largest life insurance companies refuses to take risks upon the lives of persons who have been habitual smokers of cigarettes between the ages of eight and eighteen. Shopkeepers and business men are discovering that the usefulness of boys who smoke cigarettes is so rapidly impaired that they are likely to prove of little service, and hence decline to employ them.

\* \* \*

PROFESSOR BUJWID found twenty-one thousand disease-producing germs in a melted hailstone.

\* \* \*

"THE inner side of every cloud  
Is bright and shining;  
I therefore turn my clouds about  
And always wear them inside out  
To show the lining."

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THERE is a great field for Christian effort in getting Bible truth before the people. Infidel writings are being pushed everywhere at low prices. The *Methodist Times* says, "To-day the railway book-stall, and the small paper shop are flooded with works antagonistic to Jesus Christ." Plans are being laid to issue cheap publications, which shall defend the Scriptures. But the Scriptures are their own defence. When they are allowed to speak for themselves, they are invincible. The Bible student knows that the sure Word of prophecy has been too often fulfilled, to leave any room for doubt as to the inspiration of the Scriptures. At this office we publish a number of books and pamphlets, setting forth fulfilled prophecy and Bible teaching on various points. Any of our agents can supply a price list. No one who will read such literature, in which the Bible is made its own interpreter, can help realising that the Scriptures are indeed given by inspiration of God. Infidel and rationalistic conjectures will not shake the faith of one who knows the Bible as a living Word.

It is hardly to be expected that missionaries among the heathen will make very rapid progress in converting them to Christianity, while they spend their time in pointing out the excellencies of native heathen writings. Dr. Oldfield has been criticising missionaries in India because they are often ignorant of the religion they seek to displace, and Professor Armitage answers the charge. He declares that

the missionaries do study the Sacred Books of Buddhism in a thoroughly sympathetic spirit, and India is to-day receiving from Christian students, rather than giving to them, a critical knowledge of the texts and the tenets of its own saints and philosophers. The revived interest which the Hindus themselves are to-day taking in the Sacred Books is largely a reflection of the interest which European and Christian scholars take in them.

This may promote the study of literature, but it is difficult to see how such missionary work is going to advance the cause of Christ in India. Missionaries who simply create among the Hindus a revived interest in their own "Sacred Books" had better stay at home.

THE man who gets victory over temptation, and is not continually falling into sin, is the one who allows God to keep him. We cannot, by our own precautions and efforts, preserve ourselves. In the very effort our minds are fixed on ourselves. "Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee." Isa. xxvi. 3. "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." Ps. cxvi. 8. "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. cxli. 3. "O Lord open Thou my lips; and my mouth shall show forth Thy praise." Ps. li. 15. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30.

We often hear it said that God's law has been abolished. But when men say that divine law does not exist, that moment they deny the existence of sin. Paul says, "I had not known sin but by the law." Rom. vii. 7.

That some are beginning to deny the existence of sin is shown by Professor George A. Coe, of Northwestern University, U.S.A., in his book entitled, "The Religion of a Mature Mind." He says:—

From the days of Paul until now the Christian conception of life has been to a remarkable extent dominated by the thought of deliverance from sin. . . . A reaction has already set in against formerly prevalent views. The sense of sin has declined because it arose from conceptions of human depravity which no longer exist.

But if our conceptions do not recognise the sense of sin, the next step must be the rejection of Christ as a Saviour. He was to be called Jesus, "for He shall save His people from their sins." Matt. i. 21.

The logical outcome of teaching that God's law is abolished is to do away with feeling the need of a Saviour, and Professor Coe's book is evidence that professing Christianity is well on the road to this end.

THE *Methodist Times* sounds a note of caution in view of the agitation for a Non-conformist political campaign and the election of members of the Free Churches to Parliament. Speaking of the kind of man that is wanted, it says:—

It is more than everything necessary that he should exemplify the spiritual life in his private and public conduct. Many a man is all on fire for religious equality and very cool on religion. We want godly men, otherwise we may carry our measures and lose our power, gain the world and lose our soul.

This is worth remembering. Even if the Free Churches attain political power, there is danger that they will only get it

by the sacrifice of spirituality, which is infinitely more valuable. The same writer says:—

We believe that the greatest influence for good which the Free Churches can exercise over the nation will be achieved by confining their action as churches as carefully as possible to the direct nourishment of the spiritual life of men and of the nation.

A CHRISTIAN church where the Saviour is not preached is a woeful anomaly, but it is a sad fact that there are such. A minister of the Gospel writes in the *Christian*:—

The majority of us no doubt profess to preach Christ; but do we? During these holidays I have been longing to know more of Him, not as a theme for speculation, but as a saving power in my life and in the life of others; but so far I have hardly heard a reference to Him in the pulpits of the churches I have attended.

What will the ministers of such churches say when they stand at the judgment seat of Christ to give account of themselves? If they have adopted the ministry simply as a respectable profession, by which to earn a living, and not that they might be witnesses to the Saviour, they will realise then that it would have been better for them to starve to death, than have been blind leaders of the blind. The fate of the unfaithful watchmen will be a terrible one.

### A WAY OF ESCAPE FOR SINNERS.

THE Lord is "not willing that any should perish, but that all should come to repentance." When Moses came down from the mount, and found Israel worshipping the golden calf as the god that brought them out of Egypt, he stood in the gate of the camp, and said, "Who is on the Lord's side? let him come unto me." Ex. xxxii. 26.

If only Israel had been swift to hear, they would have recognised in this call an opportunity to discard their sin and renounce it. The call was not, "Whoever has not worshipped this golden calf, come to me." Whosoever would might come. If Israel had only risen as one man and said: "We have sinned, but we want to be on the Lord's side. Just as we are, we come:" how differently that day would have ended. There would have been no need for the sons of Levi to draw the sword and smite their brethren.

God's call is still to sinners, "Who is on the Lord's side? let him come unto Me." Naked, as Israel was then, caught red-handed in sin, with death overhanging their guilty heads, they may come to God and find immediate acceptance and full salvation.