

PRESENT TRUTH

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

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NO. 38.

"THOU visitest the earth, and waterest it,
Thou greatly enrichest it;
The river of God is full of water:
Thou providest them corn, when Thou hast so
prepared the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof:
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with Thy goodness;
And Thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the hills are girded with joy.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing."

THE TIME OF REAPING.

THE harvest is the crown of the year.
If that should fail, the ploughing
and sowing the seed, and caring for the
rising grain, would all be labour lost.

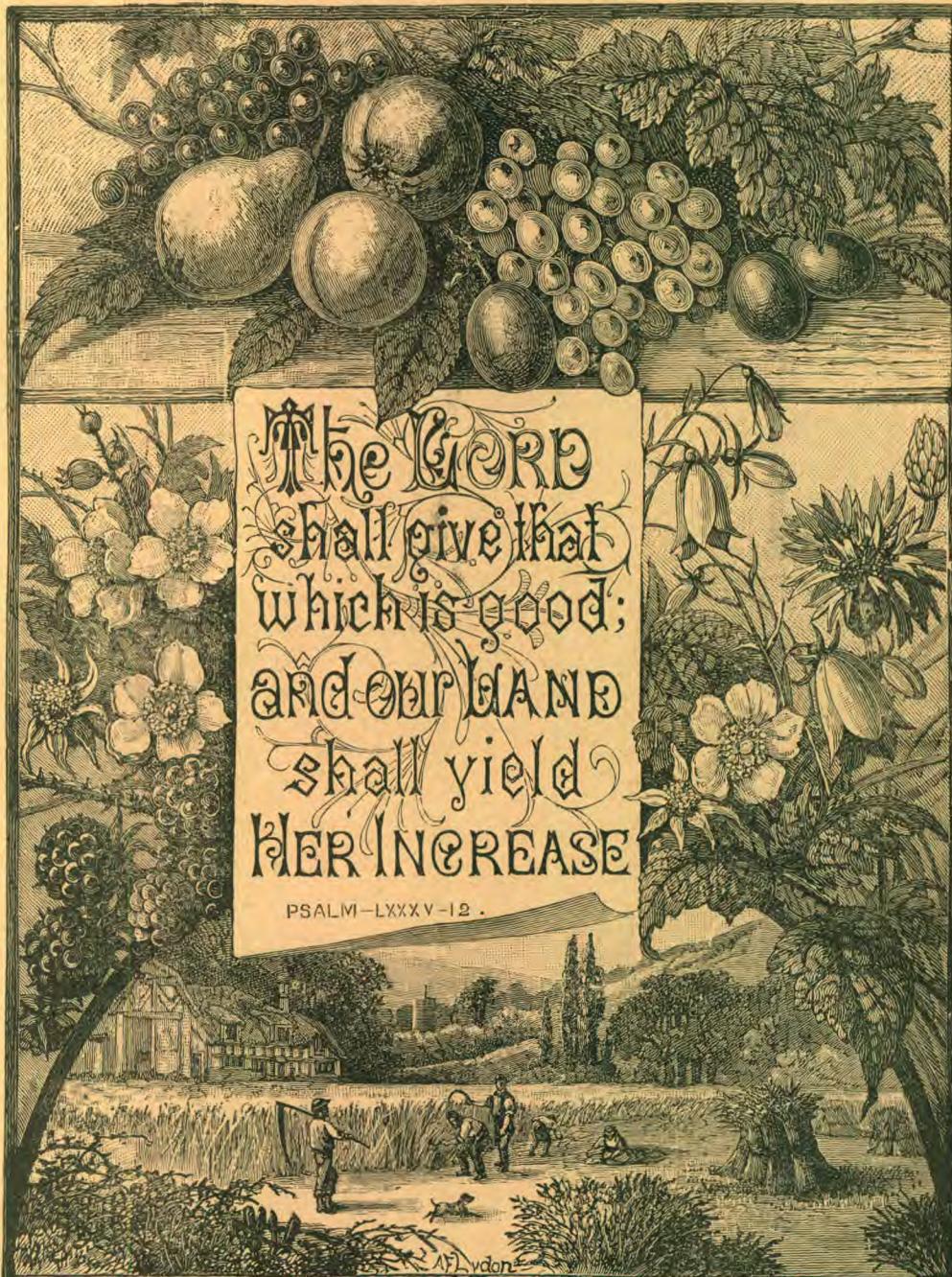
The harvest is the work of God, and
every year, when the reaping time comes
round, we ought to let our minds rest on
the great harvest that is soon coming:
"the harvest is the end of the world; and
the reapers are the angels." Matt. xiii. 39.
If that did not come, all the labour that
the heavenly Husbandman has bestowed
on His field would be lost. But the har-
vest will surely come. The tares will be
burned in the fire, and the wheat will be
gathered home.

While they were growing together, es-
pecially in their first stages, it was very
difficult to distinguish between the wheat
and the tares. To the ordinary eye, both
were the same. But the difference was
made manifest in the harvest. While the
wheat was bending with its weight of
grain, the tares bore nothing. They had
taken up as much space in the ground
had absorbed the sunshine and the dew,
but they gave nothing in return for the
blessings received. They cumbered the
ground that might have been filled to
better advantage. The lesson is that
when the angel reapers gather in God's
harvest, it is only those who bear fruit

that will be garnered. The rest are bound
in bundles for the fire.

The present year has not been a favourable
one, in many places, for a rich harvest.

By the breath of God ice is given:
And the bread of the waters is congealed.
Yea, He leadeth the thick cloud with moisture;
He spreadeth abroad the cloud of His lightning:
And it is turned round about by His guidance,



This fact should lead all to consider if God
is withholding His blessings for some good
reason. It is God who sends the sunshine
and the rain, which are so essential, in
proper measure, for a good harvest.

That they may do whatsoever He commandeth
them
Upon the face of the habitable world:
Whether it be for correction, or for His land,
Or for mercy, that He causeth it to come.
Job xxxvii. 10-13.

In the days of Israel, God gave them prosperity and abundance, but they did not recognise Him. "She said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink." "For she did not know that I gave her the corn, and the wine, and the oil, and multiplied unto her silver and gold, which they used for Baal. Therefore will I take back My corn in the time thereof, and My wine in the season thereof, and will pluck away My wool and My flax which should have covered her nakedness." Hosea ii. 5-9.

But God did not desire to withdraw His gifts any longer than was needed to teach Israel the lesson that their blessings came from Him, and not from their lovers, that led them into sin, and then enslaved them. Although Israel had to go into the wilderness again for a time, to learn the lesson, God would speak comfort to her in the wilderness. "And I will give her her vineyards from thence." Hosea ii. 15.

There is a great controversy in the land at present over the causes to which England owes her prosperity, and how she may retain it. Men are striving over preferential tariffs and free trade as though in these were the secret of prosperity, while God, who gives the fruits of the earth, is not mentioned. When Israel forgot God, He withdrew His gifts for a time, and if we now fail to recognise that our prosperity is due to Him, He may leave us to find out how much, or how little, the policies of statesmen can do for a country.

Let those who know God give Him the glory due unto His name. We can most truly serve our country, and secure its prosperity, not by political measures, but by personal obedience to God. "If ye walk in My statutes, and keep My commandments, and do them, then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely." Lev. xxvi. 3-5.

A NEWSPAPER correspondent once called on Mr. Finney at his home in Oberlin, Ohio, and said: "Well, Mr. Finney, I agree with you on most points, but I cannot think as you do about a personal devil." Quick as thought came the reply, "Resist him, and you will."

ACCORDING TO HIS RIGHTEOUSNESS.

AWAKE my soul, awake and raise
Your tribute to Jehovah's praise:
His glorious name adoring bless,
According to His righteousness.

High as the highest mountain's head
From the deep ocean's deepest bed,
For ever steadfast, strong, and sure—
So doth Thy righteousness endure.

Thine attributes are all divine;
All-perfect righteousness is Thine;
Oh, that I could my praise express
"According to Thy righteousness!"

Thy righteousness is "very high,"
Yet Thou, O Lord, hast brought it nigh;
And now with joy my lips confess
Jehovah as my Righteousness.

What though temptations strong assail—
He who is stronger shall prevail!
What though their waves as mountains rise—
My righteousness is in the skies!

Sing on, my soul, thy song of praise
Resound through time and endless days;
Nor cease when with Him thou shalt bless
"According to His righteousness."

—W. S. Warren Pond.

BISHOP RYLE ON THE RELIGIOUS OUTLOOK.

IT is quite the fashion nowadays to express highly optimistic views of the world's religious condition, and to hold out bright prospects of still better times in the near future. Unfortunately, the facts do not allow of such interpretation. A thoughtful student of the Word of God, who is also a diligent observer of the signs of the times, sees much to cause deep heart-sorrow in present-day tendencies. He cannot but realise that much of what passes for religion is the mere form and shadow of it, while absolute indifference to spiritual realities is the attitude of a very large and growing class.

The Gospel has not lost any of its power to transform and save, but men are wholly engrossed in worldly pursuits, and do not yield themselves to its divine, sanctifying influences. In an age of remarkable general enlightenment, and in which the fullest liberty of conscience is accorded to everyone, the progress of true Bible religion is lamentably slow, in striking contrast with the triumphant onward march of human invention and achievement. Of multitudes of men and women thronging the busy marts of our large cities, and frequenting its pleasure resorts, it may be truly though sadly said, "God is not in all their thoughts."

Such is the religious situation of the so-

called Christian world to-day, and it is about what one would be led to expect from studying the prophecies referring to the last days. Bishop Ryle, whose manifold activities and associations with people in all walks of life, gave him special opportunities of determining the trend of religious affairs, prepared some years before his death a statement of his beliefs regarding the present condition and future prospects of the world. His views in the main coincide perfectly with those which have been and are being advanced in PRESENT TRUTH, and we are glad to offer them for the thoughtful consideration of our readers. The paragraphs form a part of a preface to the book, "Coming Events, Present Duties," published in 1867, and they read as follows:

I. I believe that the world will never be completely converted to Christianity by any existing agency before the end comes. In spite of all that can be done by ministers, churches, schools, and missions, the wheat and the tares will grow together until the harvest. And when the end comes, it will find the earth in much the same state that it was when the flood came in the days of Noah. (Matt. xiii. 24-30, xxiv. 37-39.)

II. I believe that the wide-spread unbelief, indifference, formalism and wickedness, which are to be seen throughout Christendom, are only what we ought to expect from God's Word. Troublesome times, departures from the faith, evil men waxing worse and worse, love waxing cold, are things distinctly predicted. So far from making me doubt the truth of Christianity, they help to confirm my faith. Melancholy and sorrowful as the sight is, if I did not see it I should think the Bible was not true. (Matt. xxiv. 12; 1 Tim. iv. 1; 2 Tim. iii. 1, 13, 14.)

III. I believe that the grand purpose of the present dispensation is to gather out of the world an elect people, and not to convert all mankind. It does not surprise me at all to hear that the heathen are not all converted when missionaries preach, and that believers are a little flock in any congregation in my own land. It is precisely the state of things which I expect to find. . . . This is a dispensation of election, and not of universal conversion. (Acts xv. 14; Matt. xxiv. 13.)

IV. I believe that the second coming of the Lord Jesus Christ is the great event which will wind up the present dispensation, and for which we ought daily to long and pray. "Thy kingdom come," "Come, Lord Jesus," should be our daily prayer. We look backward, if we have faith, to Christ dying on the cross, and we ought to look forward no less, if we have hope, to Christ coming again. (John xiv. 3; 2 Tim. iv. 8; 2 Peter iii. 12.)

V. I believe that the second coming of

our Lord Jesus Christ will be a real, literal, personal, bodily coming; and that as He went away in the clouds of heaven with His body, before the eyes of men, so in like manner He will return. (Acts i. 11.)

VI. I believe that after our Lord Jesus Christ comes again the earth shall be renewed and the curse removed; the devil shall be bound; the godly shall be rewarded, the wicked shall be punished; and that before He comes there will be neither resurrection, judgment, nor millennium, and that not till after He comes shall the earth be filled with the knowledge of the glory of the Lord. (Acts iii. 21; Isa. xxv. 6-9; 1 Thess. iv. 14-18; Rev. xx., 1, etc.)

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

VIII. I believe that the literal sense of Old Testament prophecies has been far too much neglected by the churches, and is far too much neglected at the present day, and that under the mistaken system of spiritualising and accommodating Bible language, Christians have too often missed its meaning. (Luke xxiv. 25, 26.)

IX. I do not believe that the preterist scheme of interpreting the Apocalypse, which regards the book as entirely fulfilled, or the futurist scheme, which regards it as almost entirely unfulfilled, are either of them to be implicitly followed. The truth, I expect, will be found to be between the two.

X. I believe that the Roman Catholic Church is the great predicted apostasy from the faith, and is Babylon and Anti-christ, although I think it highly probable that a more complete development of Anti-christ will yet be exhibited to the world. (2 Thess. ii. 3-11; 1 Tim. iv. 1-6.)

XI. Finally, I believe that it is for the safety, happiness, and comfort of all true Christians to expect as little as possible from churches or Governments under the present dispensation, to hold themselves ready for tremendous convulsions and changes of all things established, and to expect their good things only from Christ's second advent.

I am well aware that the views I have laid down appear to many persons very gloomy and discouraging. The only answer I make to that charge is this: Are they Scriptural?

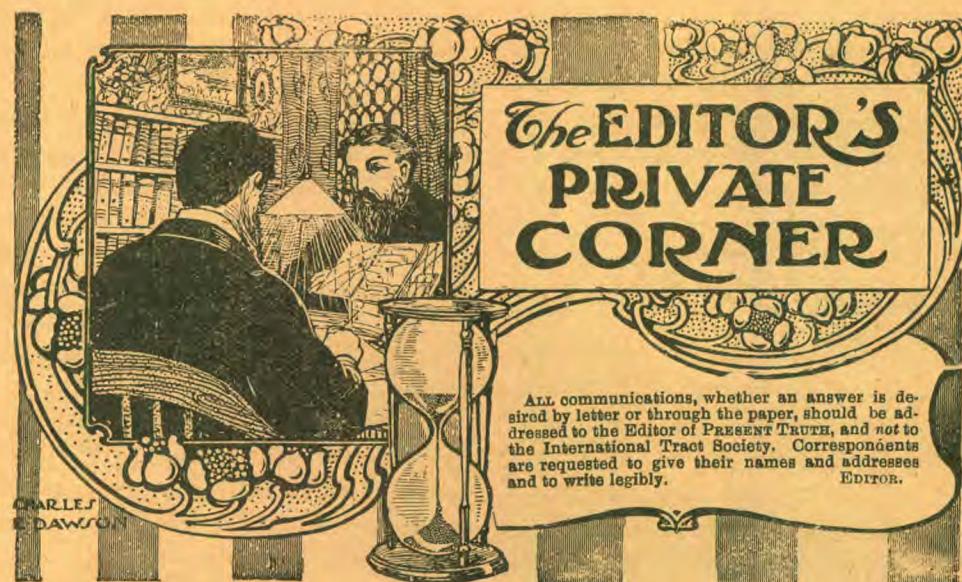
There is very little to criticise in this straightforward, manly statement of beliefs. Perhaps we should point out that the author, in paragraph VI., makes no reference to the thousand years reign of the saints in heaven, which intervenes between the second advent of Christ, and the final destruction of the wicked; but he says nothing to conflict with this clearly Scriptural teaching, and he is certainly

right in his contention that until Christ comes there can be "neither resurrection, judgment, nor millennium."

From the view expressed in paragraph VII., we must entirely dissent, because it is not Scriptural. The author has said enough in paragraphs I. and III. to set many a discerning reader on the path to a correct knowledge of this subject; for if the world is not to be converted but simply evangelised, it naturally follows that this is also

true of all the peoples and nations which, taken in the aggregate, make up the world. Otherwise, God would be a respecter of persons. However, since many earnest Christians have been misled by a wrong interpretation of certain prophecies to believe in the restoration of the literal Jews to Palestine and the subsequent conversion of the whole nation to Christ, we shall take up the question for fuller consideration in our next issue.

M. E. O.



LEARNING RIGHTEOUSNESS.

"WILL you tell me what is the meaning of the ninth to eleventh verses of the twenty-sixth chapter of Isaiah?"

LEAD us read the words first from the Revised Version.

"With my soul have I desired Thee in the night; yea, with my spirit within me will I seek Thee early; for when Thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favour be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of the Lord. Lord, Thy hand is lifted up, yet they see not; but they shall see Thy zeal for the people, and be ashamed; yea, fire shall devour Thine adversaries."

The judgments of God are a means of instruction to those who will learn. In them we see His ways, and by watching them in the light of His Word we may understand God's thoughts. God's judgments do not consist only of plagues and famines and sudden destruction. "All His works are truth, and His ways judgment." Dan. iv. 37. We may see His judgments in everything that He does, and learn righteousness from them.

The wicked do not recognise God's judgments unless they come in afflictions and punishments. They have no desire to learn His gentler lessons, and do not heed them. Hence God has to speak to them in some way that will arrest their attention. We read of the wicked, "All his thoughts are, There is no God. His ways are grievous at all times; Thy judgments are far above out of his sight." Ps. x. 4, 5. It is not so with the righteous. "I have kept the ways of the Lord, and have not wickedly departed from my God. For all His judgments were before me." Ps. xviii. 21, 22.

So the one who speaks in Isa. xxvi., says in verse 8: "Yea, in the way of Thy judgments, O Lord, have we waited for Thee." He had observed the judgments of God, found His way, and waited for God in that way, with the result that, "the way of the just is uprightness: Thou that art upright dost direct the path of the just." Verse 7.

It is not so with the wicked. He is not teachable, and he is not seeking instruction. Favour is thrown away on him, and simply confirms him in his wrong-doing. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of

men is emboldened to do evil." Eccles. viii. 11. Even if a wicked man were admitted to heaven, he would still sin. The beauty of character there would not affect him. He would still do wrongfully, and not regard the excellence of Jehovah.

That this is so, was seen from Christ's experience. He was on earth what God is in heaven, but those who loved wickedness saw no beauty that they should desire Him. They hated Him without a cause.

"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men;" but the wicked see not that God's hand is lifted up. Yet they will see God's zeal for His people, and if they still remain untouched and impenitent, they will at last see the judgment of God in the fire which devours them.

THE MYSTERY OF CREATION.—No. 2.

THE use of the word "creation" in this connection has no reference whatever to the handicraft of man, but to the bringing into being of the worlds. Men form objects with their *hands*, from material already provided, and by a process more or less tedious, which is open to the sight of all. But the Creator framed the worlds from unprovided material, and by a process which neither human sight nor logic has ever been able to discover. Indeed, even the bare facts of the world's creation can be received only through faith. By this, however, we are able to "understand that the worlds were framed by the Word of God, so that the things which are seen, were not made of things which do appear." Heb. xi. 3.

Another inspired testimony declares that: "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. xxxiii. 6. The only material here revealed by which the creation was accomplished, was the Word of God, expressed by the "breath of His mouth." God's breath, or life, took form, according to the tenor of His mind, and so, by its expressions, not only produced the worlds, but also the law by which they were to be governed in their courses. He simply spoke and it was; "He commanded and it stood fast." Ps. xxxiii. 9. Then, too, the Word once spoken, accomplished the work for all time, so that the variations of light and darkness, and the changing seasons, needed no repetition of the original command to produce their constant adjustment.

But these were not the only parts of

creation to receive benefit from a God-breathed energy. After being formed of material already created, the father of the human family was caused to live by the breath of life from God being breathed into his nostrils. Gen. ii. 7. The God-breathed pulse-beat of divine life,—God's own creative energy,—gave the moulded clay power to live and move, in obedience to the law of heaven's government.

Had Adam and his posterity remained in the image of their creation, the same energy which started the race in life would have kept it in life, by its guiding and controlling influence, just as fully as the same power which made all nature active, has constantly upheld it until now. It could not be otherwise, in fact; for, in the case of all nature outside of man, the power which produced it was made its governing force. Man being made to operate by the same impulse, as were the other elements of creation, it must have been designed for him also to be governed by the same virtue which placed him in being.

This reveals the thought that God designed to maintain His own image in man, by the indwelling of His own Being of life and power. In this case man would have been a true representative of the Unseen. His office would have been to reveal God to other parts of creation, over which he had been given dominion. Had he faithfully performed the part assigned him, all other portions of the creation would have been permitted to know somewhat of the Author of their existence, by beholding those made in the image of God. But man having failed in his part of the plan, it became necessary for Another to appear in the flesh, to reveal God to the one who had been at first commissioned to do this for the lower orders of created beings.

Seven hundred years before Christ was born in Bethlehem, His coming to earth was portrayed by the prophet as the springing up of "a tender plant, and as a root out of a dry ground." Isa. liii. 2. By this prophetic figure, Christ was foreshadowed as the visible Plant by which might be known the Root from whence He came. That coming was the mystery of a tender plant having power to push its way up through a dry, hard, and unsympathetic surface,—a point at which no outward indication of a living root was seen. His coming, however, not only revealed a living Root not before understood, but it displayed the secret love, and infinite power of that Root, as seen in the growth of the Plant. He was indeed the true "Vine," to which aliens from God might connect

themselves, and so form a *living union* with its mysterious source,—the unseen King of the universe.

Although wearing the garb of humanity, and satisfying hunger's craving as a man, He fed hungry thousands with bread created by Him for the occasion. Mark vi. 37-44. He wept in love over the death of a friend, like other men, yet had power to call the sleeping form to life again. John xi. 35, 43, 44. But for all this display of infinite power, many saw only the human form of Christ, and were not attracted by it. For them it had no comeliness.—no beauty to be desired. Had not their minds been blinded by sin, and prejudiced by education, they might have recognised in that human form the image of Divinity.

It is altogether likely that had man been true to the design of his creation, the mystery which has been "hid in God" from the "beginning of the world," would long since have been uncovered. This is implied, at least, in the statement of Christ concerning those who will finally reach "that world, and the resurrection from the dead." Of these He says: "Neither can they die any more; for they are equal unto the angels; and are the children of God." Luke xx. 36. To be children of God and *equal unto the angels*, is to enjoy the blessedness with them of beholding the face of their heavenly Father. Matt. xviii. 10. Indeed, the statement is positively made that the redeemed shall "see His face." Rev. xxii. 4. Then the mystery of God will be no more, and men will see "face to face," and know as they are known. 1 Cor. xlii. 12.

J. O. C.

CHRIST IN THE LAW, AND THE LAW IN CHRIST.

GREAT misapprehension exists in the minds of many as to the true relation existing between the Old and New Testaments, and between Christ and the law. The truths revealed in the Old Testament are the truths of the Gospel of Christ. Heavenly veins of truth lie beneath the surface of every page of Old Testament history. It is the prophecy of which the New is but the complement and fulfilment.

And so likewise it is with the law. Christ, in His teachings, repeatedly showed that the law of God contained something deeper than mere authoritative commands. The moral law contains the Gospel in principle. Beneath its commands lie the very essence of the Gospel. The fulness of its requirements was met only in the life of Christ. He lived the law. The

law of God was in His heart, the main-spring of His life. Ps. xl. 8.

Another has truly said, "The law and the Gospel are so blended that the truth cannot be presented as it is in Jesus without blending these subjects in perfect agreement. The law is the Gospel of Christ veiled; the Gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles."

This being a fact that the law and the Gospel are one in principle; that Christ was the law in life; and that the law being in His heart, His life was but a living expression of the law and its requirements, it is not strange that in the Bible the same things are said of Him that are said of the law, as shown in the following:—

CHRIST.

- Christ is "truth." John xiv. 6.
- Christ is "holy." Acts iv. 27.
- Christ is "perfect." Heb. v. 9.
- Christ is "righteousness." 1 Cor. i. 30.
- Christ is "light." John viii. 12.
- Christ "abideth ever." John viii. 35
- Christ in the heart. Eph. iii. 17.
- Freedom in Christ John viii. 36.
- Rejecting Christ brings wrath. John iii. 36
- To be judged by Christ's word. John xli. 48.

THE LAW.

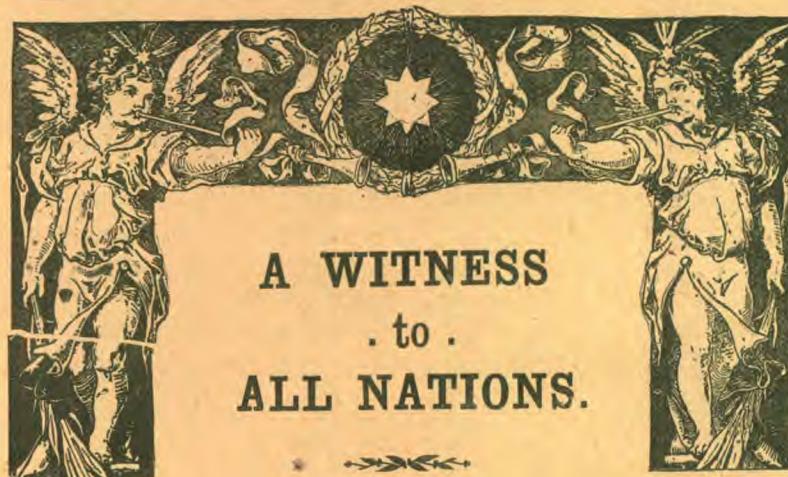
- The law is "truth." Ps. cxix. 142.
- The law is "holy." Rom. vii. 12.
- The law is "perfect." Ps. xli. 7.
- The law is "righteousness." Ps. cxix. 172.
- The law is "light." Prov. vi. 23.
- The law "stands fast for ever." Ps. cxi. 7, 8.
- The law in the heart. Heb. viii. 10.
- Liberty in obeying the law. Ps. cxli. 45.
- Breaking the law brings wrath. Neh. xiii. 18.
- To be judged by the law. James ii. 12.

Christ said, "I and My Father are one." John x. 30. This being so, and the law being the law of the Father, Christ and the law must be one. And so they are. To live the life of Christ is the duty and privilege of all, but this is simply living the life demanded by the law of God. Solomon, therefore, did not mistake when He said, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecol. xii. 13, 14. Man in himself cannot keep the commandments, but with Christ in his heart to strengthen him, he can. "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii. 3, 4.

W. A. COLDIRON.

THE service of Christ is the business of my life.
The will of Christ is the law of my life.
The presence of Christ is the joy of my life.
The glory of Christ is the crown of my life..

—Selected.



A WITNESS . to . ALL NATIONS.

THE JUDGMENT OF THE WICKED.

THE hour of God's judgment begins, as we saw last week, before the second coming of Christ, but it does not close then. All who are "accounted worthy" of a part in the first resurrection have passed the test, and the Saviour comes for them, His reward with Him, "to give every man according as his work shall be." Rev. xxii. 12. The duties of each one have been appointed in the investigative judgment, and Christ brings them the fitness for their future work. Those who have been faithful on earth over a few things are now made rulers over many things, and enter into the joy of their Lord in doing the Father's will.

JUDGING ANGELS.

THE cases of those whose names have been blotted out of the Lamb's book of life yet remain to be dealt with, and among these come the fallen angels. "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. These have sought in every way to overthrow the people of God. Their power and influence have been unsparingly used to make the pathway to heaven a bitter and dangerous one, but through the grace of God their efforts have been defeated, and now the saints who have so often felt their wrath are to sit in judgment upon them, and upon all those who have joined with them in rebellion. "Do ye not know that the saints shall judge the world?" "Know ye not that we shall judge angels?" 1 Cor. vi. 2, 3.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image,

neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. . . . This is the first resurrection." Rev. xx. 4, 5. Before that tribunal of glorified martyrs and overcomers are laid the life records of every sinner. Among them come the cases of their own persecutors, the very men who caused them to be beheaded for the witness of Jesus. Will they take full advantage of the change in the situation, and mete out a rich retribution to their tormentors, and everyone connected with their past sufferings?

There will be no vindictive feeling in that judgment. Those who sit there are men who gave their lives for others. When persecuted on earth, the Spirit of Christ enabled them to pray for those who spitefully used them and to love their enemies. Now, when the whole life history of the agents of Satan is unfolded before them, the saints can realise, as they could not before, that the man who wrongs another wrongs himself more deeply, that sin is death, and that the pleasures of sin mean but the torments of despair. They see that those who sell themselves to Satan thereby procure to themselves a harder fate than their worst enemies could wish them. From their own bright heavenly home, rejoicing in the love of the Saviour and the perfect bliss of the re-united family of God, the saints have no thought for the wicked but one of unutterable pity that the lost children should have forfeited so much, and have been so woefully deceived by the common enemy, Satan.

MERCIFUL JUDGES.

NONE sit in that judgment but those who have sacrificed everything to save the sinner from his fate. "Saviours shall come up on Mount Zion to judge the mount of Esau." Obad. 21. None will rule except those who have been faithful. The professing followers of Christ, who

have not shared His Spirit, and sought like Him to seek and to save that which was lost, will not be saved by their profession. They may have said, "Lord, Lord," they may have eaten and drunk in His presence, and have listened to His Word, and yet be unknown to Him who reads the heart. Luke xii. 24-27. While every possible plea for mercy will be urged at that merciful court, what plea can be made for those who knew their Lord's will and did it not? Their punishment will be the heaviest of all. They will be beaten with many stripes. Luke xii. 47, 48. It is more tolerable in that day for Sodom and Gomorrah than for them.

NO JUDGING NOW.

THE servants of Christ are not to judge now, but to leave all judgment till the time that God has appointed for it. "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. iv. 5. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccles. xii. 14. The judgment is not conducted according to human powers of forming decisions. It is written of Christ, that the Spirit of God should be His understanding and knowledge, "and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears. But with righteousness shall He judge the poor." Isa. xl. 3, 4. This word shows that judging after the sight of the eyes and the hearing of the ears is not righteousness. If it is unrighteous, and not put away by confession and repentance, such judging will bring him who does it before the tribunal which awards punishment to unrighteousness. It is evident, therefore, that if we would sit with the saints in judgment, we must not judge any now. Christ states this truth. "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged." Matt. vii. 1, 2. "For he shall have judgment without mercy, that hath showed no mercy." James ii. 13.

At the end of the thousand years the wicked are raised from the graves. "The rest of the dead lived not again till the thousand years were finished." Rev. xx. 5. They that have done evil come forth "unto the resurrection of damnation." John v. 29. They have no bright future before them, only "a certain fearful looking for of judgment and fiery indignation." "And I saw a great white throne and Him

that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and the grave delivered up the dead which were in them; and they were judged every man according to their works." Rev. xx. 11-13. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

The day is coming when every one will have to stand face to face with Jesus Christ to answer for himself. He will not be able to take comfort in being one among many. He will see no other. There will be no place to hide. Earth and heaven flee before the face of Him that sitteth on the throne. Seeing nothing but Him, the sinner has to stand in the light, naked and alone, to talk with his Redeemer. He may urge his excuses then, and plead his cause if he will, but he will be speechless. He has slighted divine love, and he is without excuse. He hears his sentence, and he feels that God is just.

A PERSONAL INTERVIEW.

MEN turn from Christ to-day and seek to forget Him. But every day that passes brings them nearer to that terrible interview with the King they will not serve. Then, if they could do it, how gladly would they recall the past. But their choice has been made, they have judged themselves unworthy of everlasting life, and they see, in that bright light where falsehood cannot come, that the blame is all their own. They confess that God has done all that an infinite God could do for them, but their stubborn hearts have thwarted His purposes of love.

Then will be seen the fulfilment of the words spoken by Paul of the Saviour: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 9-11.

Satan with all his angels, the nations of the lost, and the nations of them that are

saved, unite then in acknowledging Christ. If only the wicked would do it now, instead of waiting till it is too late; if they would let the love of God save them instead of resisting Him until the kindest thing He can do is to take from them the life which has become a curse to themselves and to others, how bright and glorious would be that day which, through their own stubbornness, must now end in the lake of fire.

For "whosoever was not found written in the book of life was cast into the lake of fire." "This is the second death."

The judgment is finished. "And there shall be no more curse." "The former things are passed away." "And He that sat upon the throne said, Behold, I make all things new."

I SHALL NOT PASS THIS WAY AGAIN.

ONLY the present hour is mine—
I may not have another
In which to speak a kindly word,
Or help a fallen brother.
The path of life leads straight ahead;
I can retrace it never.
The daily record which I make
Will stand unchanged for ever.

To cheer and comfort other souls,
And make their pathway brighter;
To lift the load from other hearts,
And make their burdens lighter;
This is the work we have to do;
It must not be neglected;
That we improve each passing hour,
Is of us all expected.

I shall not pass this way agaio.
Oh, then, with high endeavour,
May I my life and service give
To Him who reigns for ever.
Then will the failures of the past
No longer bring me sadness,
And His approving smile will fill
My heart with joy and gladness.
—The Burning Bush.

THE GREAT COMMANDMENTS †.

THE Pharisees were anxious to cause Jesus to speak that which they could use against Him. With this object they prevailed upon a certain learned scribe to question Jesus as to which of the ten precepts of the law was of the greatest importance.

The Pharisees had exalted the first four commandments, which point out the duty of man to his Maker, as of far greater consequence than the other six, which define man's duty to his fellow man. As the result they greatly failed of practical godliness. Jesus had shown the people their great deficiency, and had taught the necessity of good works, declaring that the tree is known by its fruits. For this reason He had been charged with exalting the last six commandments above the first four.

The lawyer approached Jesus with a direct question, "Which is the first commandment of all?" The answer of Christ
† International Sunday-school Lesson for Sept. 27.

is direct and forcible: "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." The second is like the first, said Christ; for it flows out of it, "Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." "On these two commandments hang all the law and the prophets."

The first four of the ten commandments are summed up in the one great precept, "Thou shalt love the Lord thy God with all thy heart." The last six are included in the other, "Thou shalt love thy neighbour as thyself." Both these commandments are an expression of the principle of love. The first cannot be kept and the second broken, nor can the second be kept while the first is broken. When God has His rightful place on the throne of the heart, the right place will be given to our neighbour. We shall love him as ourselves. And only as we love God supremely is it possible to love our neighbour impartially.

And since all the commandments are summed up in love to God and man, it follows that not one precept can be broken without violating this principle. Thus Christ taught His hearers that the law of God is not so many separate precepts, some of which are of great importance, while others are of small importance, and may with impunity be ignored. Our Lord presents the first four and the last six commandments as a divine whole, and teaches that love to God will be shown by obedience to all His commandments.

The scribe who had questioned Jesus was well read in the law, and he was astonished at His words. He did not expect Him to manifest so deep and thorough a knowledge of the Scriptures. He had gained a broader view of the principles underlying the sacred precepts. Before the assembled priests and rulers he honestly acknowledged that Christ had given the right interpretation to the law, saying:—

"Well, Master, Thou hast said the truth; for there is one God, and there is none other but He. And to love Him with all the heart, and with all the understanding, and with all the soul and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices."

The wisdom of Christ's answer had convicted the scribe. He knew that the Jewish religion consisted in outward ceremonies rather than inward piety. He had some sense of the worthlessness of mere ceremonial offerings, and the faithless shedding of blood for expiation of sin. Love and obedience to God, and unselfish regard for man, appeared to him of more value than all these rites. The readiness of this

man to acknowledge the correctness of Christ's reasoning, and his decided and prompt response before the people, manifested a spirit entirely different from that of the priests and rulers. The heart of Jesus went out in pity to the honest scribe who had dared to face the frowns of the priests and the threats of the rulers to speak the convictions of his heart. "And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God."

The scribe was near to the kingdom of God, in that he recognised deeds of righteousness as more acceptable to God than burnt offerings and sacrifices. But he needed to recognise the divine character of Christ, and through faith in Him receive power to do the works of righteousness. The ritual service was of no value, unless connected with Christ by living faith. Even the moral law fails of its purpose, unless it is understood in its relation to the Saviour. Christ had repeatedly shown that His Father's law contained something deeper than mere authoritative commands. In the law is embodied the same principle that is revealed in the Gospel. The law points out man's duty and shows him his guilt. To Christ he must look for pardon and for power to do what the law enjoins.

MRS E. G. WHITE.

A BURNING SHAME.

THE church of Christ, with forty millions of members in her Christian and Protestant communions, and with eight or ten millions of pounds sterling in the treasuries of British and American Christians alone, at the opening of the twentieth century of the Christian era, with all the couriers that God has put at her disposal, has not once yet carried the proclamation of her King to the ends of the earth; and there has not been one generation since Christ ascended, in which every human soul could be said to have had even one hearing of the Gospel message. I solemnly affirm before God that this is a burning shame to the Christian church—that we have no right to talk about having done our duty, that we have no ground for indulging in the language of self-gratulation, that we have no right to speak of our fidelities, to dwell on our successes, or to think of the generosity of our gifts. This is all a most contemptible and contemptuous treating of the Lord our God. There is not the slightest practical difficulty in reaching the whole world—the race that now exists on this globe, the very generation of which we are forming a part—with the Gospel, if the church would but awake to her duty.—A. T. Pierson, D.D.

It is almost as presumptuous to think you can do nothing as to think you can do everything.—Phillips Brooks

A NEW HEART.

A MAN has bought a farm, and he finds on that farm an old pump. He goes to the pump and begins to pump. And a person comes to him and says, "Look here, my friend, you ought not to use that water. The man that lived here before used that water, and it poisoned him and his wife and his children—the water did." "Is that so?" says the man. "Well, I will soon make it right, I will find a remedy." And he goes and gets some paint, and he paints up the pump, puttles up all the holes, and fills up the cracks in it, and has got a fine looking pump. And he says, "Now I am sure it is all right." You would say, "What a fool, to go and paint the pump when the water is bad!" But that is what the sinners are up to. They are trying to paint up the old pump when the water is bad. It was a new well he wanted. When he dug a new well it was all right. *Make a fountain good, and the stream will be good.* Instead of painting the pump and making new resolutions, stop it, and ask God to give you a new heart.—D. L. Moody.

HE WENT OUT TO PRAY.

THOU didst love the evening hours,
Saviour of the world and me,
And the closing of the flowers
Brought a welcome rest to Thee,
As the hireling gladly sees
The long shadows of the trees.

Ah! methinks I see Thee now,
Climbing late the mountain side;
Cool night breezes fan Thy brow,
Day's long cares in shadows hide:
Far below the Eastern steep
Salem lies in double sleep!

All day long those hands of Thine
Stretched in loving deeds have been;
All day long those eyes divine
Sights of want and woe have seen;
All day long those ears have heard
Many a harsh and sinful word.

Rest Thee, Saviour, rest Thee now!
Let Thy weary eyelids close;
On the lonely mountain brow
Nought shall break Thy calm repose;
Of Thy slumbers shall be born
Strength for toil with coming morn.

Nay, He rests not—see Him there,
Kneeling low upon the sod,
All the burden of His prayer
Pouring forth as man to God,
Far away from earthly jars,
In the clear, calm light of stars.

Saviour! let the evening hours
Dear to us, Thy children, be:
With clasped hands, as folded flowers,
Praying earnestly to Thee,
Let our vesper-worship rise
Incense-like before Thine eyes.

—C. L. Ford.

If we have received blessing, there is nothing strange in our being tested. This is no mark of divine displeasure. It is no sign of failure. It is no encouragement to give way. On the contrary, it is all in the divine order. It is the way which leads to further blessing.—J. Luce.



"WHO SHALL ROLL AWAY THE STONE?"

THAT which weeping ones were saying
Eighteen hundred years ago,
We the same weak faith betraying,
Say in our sad hours of woe—
Looking at some trouble lying
In the dark and dread unknown,
We too often ask with sighing,
"Who shall roll away the stone?"

Thus with care our spirits crushing,
When we might from care be free;
And in joyous song outgushing
Rise in rapture, Lord, to Thee;
For, before the day was ended,
Oft we've had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us,
Never comes to give us pain.
Ofttimes in the glad "to-morrow"
Sunshine comes, the cloud has flown!
Ask not, then, in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make a wiser, better choice;
Drink the wine of life with gladness,
God doth bid thee, man, "rejoice!"
In to-day's bright sunshine basking,
Leave to-morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

—Selected.

WHY NOT FIND HIM HERE?

NO T many years ago, a man in the employ of a large firm, who had but recently given his heart to the Lord, found himself alone in his office at the close of a very busy day. As he sat there, one of the teamsters, a naturally good-hearted boy, who had come in from the country (as so many boys unwise do), hustled into the office, swearing about something that had gone wrong.

Mr. Palmer objected to this kind of language in his inner man, and interrupted by saying:—

"Jack, what makes you swear this way? You didn't do this when you first began working here."

Jack ceased and began to think, and as he thought, he remembered some of the good counsels of his mother at home. His eyes were fast filling with tears.

Mr. Palmer, observing the Lord was working upon the young man's heart, continued:—

"Your association with the rough class of men at the stables is leading you to

ruin. You need the Lord to hold you and keep you in this wicked city."

"How shall I find Him?" broke in Jack.

"Well," suggested the man who had found the Lord, "down at the Baptist Church there is being held every night a revival service. It is on the corner of—"

"Oh, I can't go 'way down there to find the Lord," interrupted Jack; "what is the matter with our finding Him right here, now?"

This came as a surprise, and was something the Christian did not feel equal to undertaking. But thoughts rushed into his mind, "Have I not been asking the Lord to show me how I could do something for Him?" "Have I not given myself to Him to be used?" and "Am I not to be a witness for Him in every place?" and this was taken as a call to prayer. But where could they pray? The office was in plain view of the passers-by on the street. Yet here was a soul seeking God. No time was to be lost, so down on their knees they went, and prayed that God would rescue this poor young man from the snare of sin, and let the power of God keep him in the right way. God heard. Peace and pardon came while there upon their knees.

Jack stood the test. He began labouring for the men at the stables. He was at first ridiculed. They called him their preacher. But he laboured on and soon left the barns to continue work for other poor souls on the road to ruin. He became an active missionary, and later started and conducted a very successful mission in a great, wicked city, where many were won to Christ.

This resulted from a little definite, personal work for the Lord, and Jack, as well as his office friend, discovered that the Lord could be found right where they were, and then. T. E. BOWEN.

PAUL'S PANEGYRIC ON LOVE.

PAUL's first thought in his lofty celebration of love is that it is at once the crowning beauty and the productive root of all other excellences. It adds the last poignant savour to them all; and without it, character, whatever its attainments, is defective. He works out that thought in 1 Cor. xiii. 1-3. First he takes up the immediately preceding thread of thought,

and declares that "tongues" are no better than meaningless blarings and jinglings, unless it is love that speaks through them. That applies to much besides the gift of tongues in the early church. It brings in a new criterion by which to estimate eloquence, poetry, and all the floods of speech and writing that deluge the world. The supreme question for "criticism" of these is, Do they give voice to love? If they do, they are as sweet as harpers harping on their harps; if they do not, they are worth no more than the tuneless noise of braying trumpets, loud and strident, or the trivial tinklings of shrill cymbals. Loveless words are noise. When love speaks, there is music. Let us criticise our own utterances as well as those of others from that point of view.—Alexander McLaren, D.D., in *S. S. Times*.

DEFINITIONS OF HOME.

A WORLD of strife shut out, a world of love shut in.

Home is the blossom of which heaven is the fruit.

The place where the great are sometimes small, and the small often great.

The father's kingdom, the children's paradise, the mother's world.

Where you are treated best, and you grumble most.

The centre of our affections, around which our heart's best wishes twine.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances.—Selected.

INCIDENTALLY AN EXPERT.

In the year 1884 a Massachusetts clergyman who had broken down physically resolved to find amusement for spare hours and strength for his nerves in the culture of flowers. The sight of a hedge of sweet peas decided him to make the sweet pea his specialty.

At that time there were only a dozen varieties of this flower. It was easy to make a collection, and by attention and experiment the kinds increased and the collection grew until the minister had nineteen varieties. Thrifty, odorous, beautiful—missionary flowers, too, for one year he sold more than £20 worth of seeds for the benefit of the home mission fund of his church.

The next important development was a little book about sweet peas, which had a circulation of fifty thousand copies. Then the clergyman took a vacation trip abroad, and exchanged ideas with English florists. They had already heard of him, and in his own country he was becoming known as an authority. In 1894 he performed the important task of naming varieties—there were fifty by that time—for the Californian seed-growers.

Let it be noted that this clergyman did not neglect the demands of his profession, the main business of his life. That he is authority in another field, and therein could command an expert's remuneration, is due to the determination with which he began, "to know all that was to be known about this one flower."—*Youth's Companion*.

OUT OF DEEP POVERTY.

A TOUCHING incident happened during a recent tour in the Kolaba district in western India. At Poladpore there is a good leper asylum, with accommodations for about ninety lepers, conducted by the Mission to Lepers. When we arrived at this asylum, we found the lepers all seated on the ground, waiting for the meeting to begin. They sang some hymns, and then I spoke to them about the Bible Society's work.

I hardly liked to say anything about giving to the work, knowing how poor they were; but after a little hesitation I mentioned the subject in a general way. No sooner had I done speaking, than, to my surprise, the catechist, himself a leper, produced a brass plate, and round it went as quickly as possible, while on all sides coppers were poured in. Their bright, happy faces had perhaps just a tinge of mischievous delight depicted on them, as they realised that they had taken the Bible Society secretary by storm. I was so impressed that I hardly knew what to do or say, and when I took the money, it was with a curious lump in my throat, and tears in my eyes. I said, half under my breath, "May God bless them," but I could say no more.

The collection, although in coppers, amounted to five rupees. Where did this money come from? Let me tell you. Before the meeting, these lepers, of their own accord, went to the catechist, and asked if they might be allowed to give to the Bible Society. None of them had any money, but each one decided to give up a certain portion of his share of rice for the day, and asked that its value in money should be given into his hands instead. The request was granted, and each man brought his money to the meeting, and put it into the collection. How they put us to shame by their generous giving!—*The Indian Standard*.

SENT UP.

A RICH lady dreamed that she went to heaven and there saw a mansion being built. "Who is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage down on earth, with barely room enough for his family. He might live better, if he

did not give away so much to the miserable poor folks."

Farther on she saw a tiny cottage being built. "And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I should not know how to live in a cottage."

The words she heard in reply were full of meaning: "*The Master Builder is doing His best with the material that is being sent up.*"

Then she awoke, resolving to lay up treasure in heaven.—*Anon.*

THE SABBATH DAY.

'Tis Sabbath Day. Delightful thought!
This day may I by Christ be taught;
The glory of His light divine
Shall on my waiting spirit shine.

How shall it make my heart rejoice,
To hear once more that "still small voice,"
To pour my soul in pleading prayer
To Him who doth our burdens bear!

God's message from His sacred page
My heart shall blessedly engage:
How bright our heavenly visions seem,
As Christ is our unfailing theme!

As we, upon His fulness dwell
Our doubts and fears doth He dispel,
Till, finding Him our strength and stay,
We learn to trust Him all the way.

No Comforter like Him we find,
Who can renew the wounded mind,
The oil of joy for mourning give
And bid us in His sunshine live.

With gladsome voice our praises rise,
And, as we heavenward lift our eyes,
The sunbeams that around us play
With glory gild our Sabbath Day!

—Wm. Kitching.

THE HABIT OF WORK.

ALMOST all the common every-day practices of life are matters of habit. The time of rising in the morning, the time of going to bed, of going to sleep at night, the amount of food which people think is entirely regulated by their appetites and needs, are very much mere habits.

Persons may be capable of a great deal of work without forming the habit of work. Irregular spells of work are positively unfitting for steady, continued effort. It is very little use to spend a vast amount of energy for a day or two and be flaccid for a week. Many people can put on a spurt, but when the work becomes unexalting they slacken down. It is only those who have the habit of work who can keep up an even pace when times are dull. In a sudden rush of work it is essential to have someone who can be relied upon to keep a grip of affairs and a cool head while the

pressure is at its height, and this is precisely what is so difficult to those who have not the habit of work.

A weak body may be a hindrance to good work, but it is not such an obstacle as a disorderly mind. The capacity for putting on speed without being flurried, and for keeping threads of work in hand at once with perfect clearness, comes from the mental discipline of regular habits. The spasmodic worker finds it exceedingly difficult to pass quickly from subject to subject and retain the power of concentration.

Many clever people fall short of success through not having the habit of work. The demand comes at a moment when they are in the mood for play, and they have to make extraordinary efforts to fix their minds on the task before them. They are not used to working in the morning, and the work must be done then or never. The subject is distasteful, and they have not acquired the faculty of becoming interested in *any* subject that has to be undertaken—a mere matter of habit to the regular worker. It need hardly be said with what a far less expenditure of force work is accomplished when it has become a habit. Everyone who tries honestly can form the habit of work, but too many people think it quite enough if they "get through" the day. These are the people who are always in a rush, and whose occupations invariably overwhelm them.

It is noticeable that the people who have not the habit of work never have time for anything. If they are asked to write a letter, or make a call to forward some piece of work, they are always too busy until the occasion has passed.

The habit of work increases the capacity for work. Many persons who have no special talents come to be regarded—and with some justice—as individuals possessed of a large fund of knowledge and ideas, because they have acquired a habit of work which gives them a marked superiority over their fellows. The people with the habit of work understand business methods, and have a way of going straight to the point, so that when anything fresh is brought to their notice they are generally able to make a practical suggestion which strikes outsiders as an inspiration. The habit of work gives power, while the want of it makes people weak and ineffectual. The real rulers of society are the regular workers. They make for order and progress. To their steady, guiding hands the indifferent, the idle, the undisciplined yield sooner or later, and fall to the rear.—*Guardian*.

A Calamity.—"I believed it to be demonstrable," says Dr. J. G. Holland, "that no greater calamity could befall the human race than either the general loosening up or the entire destruction of faith in the Bible."



THE CHILDREN.

FOLLOW JESUS.

Our Saviour, Jesus, when on earth,
Did things so good and kind,
A better Man to copy from
No one can ever find.

To-day all those who follow Him,
And do the same as He,
Will have much joy the whole day long,
And always happy be. —H. W. Rose.

"THE FAITH OF JESUS."

WHEN the Son of God was on earth, He "went about doing good." He healed the sick, the lame, the blind. He caused the evil spirits to leave those whose minds they had destroyed. He even raised the dead to life in some cases. But He did not take credit to Himself. He did it all by faith in His heavenly Father. He said: "Of Mine own self I can do nothing;" "I seek not Mine own will, but the will of the Father which hath sent Me."

He had come in the Father's name, to do the works that the Father had given Him to do. So He worked by faith in His Father all the time; and trusted His Father for all that He needed. When He knew that His enemies were about to put Him to death, He did not fear; but He was very sorry for them, because they were rejecting salvation.

When suffering great sorrow, on the night when Judas betrayed Him, Jesus prayed to His Father, and said, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." He believed that His Father would raise Him from the dead. The Scriptures had said that He would.

Such was the faith of Jesus, and He wants us to have the same faith in Him. He says, "Ye believe in God, believe also in Me." Jesus also kept His Father's commandments, and He wants us to do the same. He wants His disciples to be like Him; to have His faith in God, and then they will have His spirit of obedience. When He comes to gather a people for His kingdom, He will choose those who "keep the commandments of God, and the faith of Jesus."

Jesus never once failed to obey, and His faith in God never failed. His obedience was perfect, and His faith was perfect; therefore His life was perfect. He did all His good works by faith in God. It is a great thing to have "the faith of Jesus." It will keep us through every trial, and

keep us from falling when we are tempted. It kept Him, and it will keep anyone else. —Our Little Friend.

BRANCHES.

IN some respects a tree is something like a person. All persons have upper limbs—arms, and lower limbs—legs. So trees and plants have two kinds of branches reaching out from their bodies or trunks. The upper ones are called limbs or branches, and the lower ones are called the roots, and grow down into the soil.



First, let us talk about the roots. They are of different kinds. Some are large and thick, like those of the carrot and parsnip; others are small, threadlike, and numerous, as those on the buttercup and nearly all kinds of grasses. Some trees, like the oak, have such great, strong roots that almost no storm or tempest can uproot them. It only drives their roots deeper into the ground.

When a seed begins to grow, it sends a root downward and a stem upward. The seed contains material to feed the young plant until the roots have grown enough to draw food from the ground for it.

After the stem or trunk of the plant or tree comes up, it begins to put forth branches. In a tree they are called limbs, which divide the branches. These divide and divide into smaller branches, called twigs. On these tiny branches or twigs grow

the leaves. The trunk of the tree draws up food and moisture in the form of juice or blood, which, in the tree, is called sap. The sap is to the tree what the blood is to us. It gives life. If the sap were taken out of the tree, the tree would die. The tree breathes air through the leaves, and the leaves are kept fresh and green by the sap which is carried to every twig and leaf.



The limbs on some trees reach upward, close to the body of the tree, as on the holly-hock and the poplar trees; others spread out almost straight, as on some oaks and elms; while still other branches hang down, as those of the birch and weeping-willow.

How useful the trees and plants are to us! They furnish beautiful flowers, luscious fruits, homes for the merry birds and the gay squirrels, and cool shade for man and beast. And the roots are just as useful as the branches, for they act as an anchor to hold the tree in place, and draw food and water from the ground to cause them to grow and bear fruit.

In the Bible Christ is called the Branch grown out of the root and stem of Jesse, the father of David. He is also called the True Vine, and we, His followers, are the branches. But unless we are joined to Him, we cannot bear fruit or do any good thing.

If we are not rooted and grounded in love—the love of Christ—we cannot understand God's love to us. The day is soon coming when all that do wickedly will be cut off, and burned. Let us be among the true branches of the Great Vine that bears only good fruit. —S. H. CARNAHAN.

GOD'S SHEEP.

THE Lord compares His people to sheep. This is because sheep are harmless animals, and very trustful. They will follow their shepherd, and they always know his voice. Jesus Christ is the good Shepherd, and His sheep hear His voice, and follow Him.

As sheep will not follow a stranger, so



the Lord's flock will not follow anyone that does not speak as Jesus spoke. The voice of Jesus is His Word, the Holy Bible; and His true people will not follow anyone who does not feed them on His Word.

It is a good thing to belong to the flock of the Lord. King David said: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake."

Are you one of the Lord's sheep? If so, remember these words every day: "O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand." —Our Little Friend.

GRANDMA'S ANGEL.

"MAMMA said: 'Little one, go and see If grandma's ready to come to tea. I knew I mustn't disturb her, so I stepped so gently along, tiptoe, And stood a moment to take a peep— And there was grandma fast asleep!"

"I went close up and I didn't speak One word, but gave her on her cheek The softest bit of a little kiss, Just in a whisper, and then said this: 'Grandma, dear, it's time for tea.' She opened her eyes and looked at me.

"And said: 'Why, Pet, I have just now dreamed Of a little angel who came and seemed To kiss me lovingly on my face, And she pointed right at the very place! I never told her 'twas only me; I took her hand and we went to tea.'"

—St. Nicholas.

JUST LOVED ME.

TWO little four-year-olds were at play on the lawn when the tiny girl slipped and fell. In a moment her small companion had helped her to her feet again, and stood with an arm about her until her sobs ceased.

"What did little cousin do for you when you were hurt?" asked the mother a few minutes later.

"Nuffin'; he just loved me," answered baby, the tears still standing in her blue eyes, but the comfort of the tenderness she had received shining through them. "He just loved me over it."

Oh, the divine wisdom of the treatment! There are so many falls and hurts where older people feel called upon to give reproof, advice, warning, wise-sounding platitudes, instead of the blessed love that would heal and strengthen. Many a weakness, many a slip, many a wound, grows into permanent scar and deformity for lack of the balm of sympathy and tenderness. Many a warped life and embittered heart might be saved if only there were someone

to "love it" over the hour of hurt and danger."—Selected.

TRUE WISDOM.

A PROVERB is a wise saying. There is a book in the Bible called "The Proverbs." It was written by Solomon, who was a very wise man. God gave him his wisdom, and he tried to give as much of it as he could to other people.

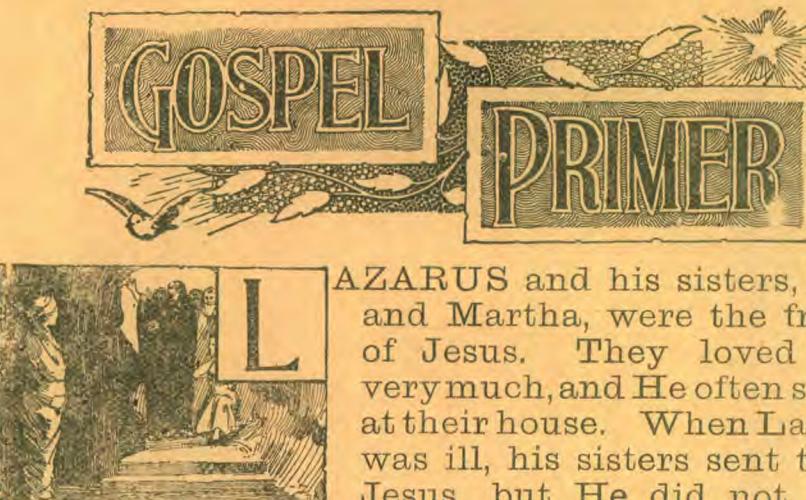
Why do we need to be wise?—To be able to live right. We shall not live long in this world. Life here is very short, but if we learn true wisdom here, the life after death will last for ever. If we love God

and do good here, we shall go into the next world with that same love in our hearts, and never die any more.

A great deal of sin and sorrow in this world come from strong drink. Many people grow to love it before they know that it is a dreadful poison.

When you have learned that alcohol is a poison, you will not want to touch it. You will not even want to look at it, for it is a poison which can kill both soul and body.

God says the path of the wicked is darkness. But the path of the good is a light, which shines more and more every day. Which of these paths will you choose?—Selected.



AZARUS and his sisters, Mary and Martha, were the friends of Jesus. They loved Him very much, and He often stayed at their house. When Lazarus was ill, his sisters sent to tell Jesus, but He did not go to them till He knew Lazarus was dead. When she knew He was coming, Martha went to meet Jesus, and said to Him, "Lord, if Thou hadst been here my brother had not died." Jesus said, "Thy brother shall rise again." Martha said, "I know he will rise again at the last day." Jesus said, "I am the rising again and the life."

When Jesus saw Mary and the people weeping, He was sad, and said, "Where have ye laid him?" They said, "Lord, come and see." Jesus wept, and the Jews said, "Behold, how He loved him."

The grave was a cave and a stone lay upon it. Jesus said, "Take ye away the stone." Martha said, "Lord, he has been dead four days," but Jesus replied, "If you will believe you shall see the glory of God."

Then they took away the stone. Jesus prayed, and cried with a loud voice, "Lazarus, come forth."

"And he that was dead came forth, bound hand and foot with grave clothes. Jesus said, "Loose him, and let him go."

How glad Mary and Martha were to have their dear brother again. They knew now that Jesus had waited till their brother was dead in order that He might show forth the glory of His Father, which could raise men from the dead.

Would you not like to be the friend of Jesus? You can be if you love and obey Him. And one day, if you die as Lazarus did, Jesus will say to you, "Come forth," and you will rise again, to die no more.



THE "CATHOLIC BIBLE"

THE English "Catholic Bible" proceeded from an English College in two places on French soil a hundred miles apart, the Old Testament in 1609 and the New in 1582. Like our Revision, the New Testament part preceded the Old.

During the two preceding centuries England had swarmed with English Bibles. There were Wycliff's manuscript editions of 1380 and 1384. Then came Tyndale's printed Testament about 1526, which he shrewdly permitted the Bishop of London to buy and burn, that with the money he might publish a more correct edition. Facing this fiery reception there quickly appeared Coverdale's Bible in 1535; Matthew's in 1537; Taverner's in 1539; and the Great or Cranmer's in 1540. It was copies of this last that were chained to pillars in the churches, to be surrounded by crowds of listeners to its reading.

The burning of cartloads of these various forms of the Scriptures only increased the number of the editions, copies, and readers. When, however, "Bloody Mary" took the throne, the Protestant reformers either were marched to the stake for burning or fled the land. Many found asylum in Geneva, where they spent their exile days in fashioning yet another English version, called, from its birthplace, "The Geneva." It was provided with marginal notes, like this on Rom. ix. 15:—

As the only will and purpose of God is the chief cause of election and reprobation, so His free mercy in Christ is an inferior cause of salvation and the hardening of the heart an inferior cause of damnation.

The Arminians, of course, took umbrage therat. It explained also that the locusts (in Rev. ix. 3) are "false teachers, heretics, and worldly, subtle prelates, with monks, friars, cardinals, patriarchs, archbishops, bishops, doctors, bachelors, and masters, which forsake Christ to maintain false doctrine."

This Geneva Bible of 1560 was the first to be divided into verses, and also paragraphed in bits. From its use of the word "breeches" in Gen. iii. 21, it is nicknamed the "Breeches Bible." It was immensely popular.

Then came the Bishop's Bible of 1568, under the favour of Protestant Queen Elizabeth. Like all its immediate predecessors, it abounded in notes and comments of a highly Protestant cast.

At Douay, France, was a college to train papal Englishmen as priests for England. Through a Huguenot riot in Douay in 1578 this was moved to Rheims. There certain

of these Catholic refugees from England decided that fire could not stop the spread of the English Bible, especially the obnoxious sort so rank with Protestant notes and reflections. They accordingly resolved boldly to neutralise this with a version of their own, with an antidote of Catholic notes and reflections, "for the discoverie of the corruptions of divers late translations, and for clearing the controversies in religion of these dates."

They professed to translate the "Vulgate," as the Latin Bible is generally called, then just "authorised" by their church. The New Testament portion appeared at Rheims in 1582, or two centuries after that of Wycliff. But before money could be raised for publishing the rest, the college returned to Douay, whence the Old Testament was issued in 1609, or just two years before the appearance of the King James, or Authorised Bible of 1611.

Resolved to pay the breeders of Protestant versions of the Bible in their own coin, the papal college at Rheims and Douay had made this version, crowding it with "notes and comments." Across the Channel it was hurled, being provided with a customary preface, which stated,—

that the Holy Scriptures, though truly and catholically translated into the vulgar tongue, yet may not be indifferently readde of al men, nor of any other than such as haue express licence theravnto of their lawful ordinaries, with good testimonie from their curates and confessors, that they be humble, discrete, and deuoute persons, and like to take much good, and no harm thereby.

We must not imagin that in the primitive church the translated Bibles in the vulgar tongues were in the hands of every husbandman, artificer, prentice, boles, girls, mistresse, maide, man; and of every prophane person and companie. No, in those better times men were neither so ill, nor so curious of themselves, as to abuse the blessed booke of Christ.

They were then in libraries, monasteries, colleges, churches, in bishops', priests', and some devout principal laymen's houses and handes; who vased them with feare and reverence, and especially such partes as pertained to good life and manners, not meddling, but in pulpit and schooles (and that moderately too), with the hard and high mysteries and places of greater difficultie. The poore ploughman could then, in labouring the ground, sing the hymns and psalmes either in knownen or unknownen languages, as they heard them in the holy church, though they could neither reade nor knowe the sense, meaning, and mysteries of the same.

They laid the odium on Protestants, of casting "the holy to dogges and pearles to hogges."

A direct answer was this preface to the defiance flung by pupil Tyndale and teacher Erasmus half a century before:—

If God spares my life, ere many years I will cause the boy who driveth the plow to know more of the Scriptures than you [priests] do. (Tyndale.)

I wish that the husbandman may sing them at his plow, that the weaver may warble them at his shuttle, that the traveller may with their narration beguile the weariness of the way. (Erasmus.)

—Wilbur Fletcher Steele, D.D., in the Christian Advocate.

MORE THAN A HUNDRED TIMES.

The late Mr. George Müller made it a rule to read his Bible through from beginning to end no less than four times annually. Altogether, according to a letter written by him to the British and Foreign Bible Society some time ago, he had read the great Book more than a hundred times. Besides his constant preaching in English, German, and French, he distributed over a quarter of a million of copies of the Bible, in addition to over 100,000,000 religious books and tracts. The orphan homes at Bristol cost £115,000 to build, while the yearly maintenance required a sum of £26,000. From year to year this wonderful man kept 2,000 orphan children without knowing how he was to get the money to do it. One of his rules was never to ask a man for a penny, but he always got the money, in answer, he insisted, to his prayers. During his career, Mr. Müller fed, clothed, and educated some 125,000 orphans, at a cost of about £1,395,800.

THE SECRET OF MOODY'S SUCCESS

MR. MOODY's success, as the greatest popular evangelist of this century, was due to the fact that he was peculiarly the "man of one book"—the Bible. Knowing nothing of critical learning, but saturated with this Book, and with its grand passion for righteousness in heart and conduct, he swayed more lives than any other religious teacher of his time. To say this is not to undervalue the learning that avoids the crudities by which he repelled some hearers, but to emphasise the warmth of ethical passion, by which Biblical learning needs to be made more effective than it is upon the multitudes.—*Ssl.*

BLIND GUIDES.

A LEARNED Oriental, having been to visit the library of a French convent, writes thus to his friend in Persia, concerning what had passed: "Father," said I to the librarian, "what are these huge volumes which fill the whole side of the library?" "These," said he, "are the interpreters of the Scriptures." "There is a prodigious number of them," replied I; "the Scriptures must have been very dark formerly, and be very clear at present. Do there still remain any doubts? Are there now any points contested?" "Are there!" answered he with surprise—"are there! There are almost as many as there are lines." "You astonish me," said I; "what then have all these authors been doing?" "These authors," returned he, "never searched the Scriptures for what ought to be believed, but for what they believed themselves. They did not consider them as a Book wherein were contained the doctrines which they ought to have received, but as a work which might be made to authorise their own ideas."—Selected.



THE Emperor of Russia is to pay a visit shortly to Rome, and while there will call upon the popes.

AN American firm, which undertakes to supply preachers with two original sermons a week for 8s., offers a special inducement: If a man sends a sample of his handwriting, the manuscripts of the sermons will be so like it that no one can detect the difference!

A PROMINENT scientist at San Francisco announces that he personally saw the fresh tracks of a mammoth on Unimak Island, in the Arctic regions, in his last journey. He gives minute details of the tracks, which sank four inches into the frozen earth. He hopes some time to search for the animal.

SOME doctors in Germany have formed an association for the suppression of piano-playing by children under the age of sixteen, which they consider most harmful. Children doing so before that age are subject, they say, to all kinds of nervous ills. Women who practise overmuch become hysterical, and men sensitive, odd, and impatient.

AN action has been commenced in America in which a young girl, through her guardian, is suing saloon-keepers and claiming £3,000 damages for the death of her father who was killed while under the influence of drink alleged to have been served by the defendants. A statute of the State provides that relatives of any person killed while in a state of intoxication shall have cause for action against the parties selling the liquor, and also the owners of the property on which the saloon is located.

AN enterprising American railway company has lately instituted a system of carriages reserved for children. The "nursery car" consists of dining, dressing, bath, and sleeping compartments, in the last named of which six beds are arranged. The floors are thickly carpeted and the walls padded, so that the children cannot injure themselves by falling. A nurse is provided at the company's expense to watch over the youthful passengers.

A RECENT writer on the *fakirs* of India says that while some of them are animated by their devotion to an erroneous religion, "the free and somewhat easy life in which many of them indulge is the chief attraction, that pure indolence, paucity gain, the opportunities for the use of intoxicating drugs, and even for indulgences of a yet more reprehensible character, are in a very great many cases the chief attractions to what should presumably be an ascetic life." He says that almost one-twentieth part of the whole population of India abandon their proper employments and live as religious mendicants.

SIR ROBERT GIFFEN estimates the aggregate income of the people of the United Kingdom at £1,750,000,000, and their aggregate wealth at about £15,000,000,000. France and Germany have each probably not more than a third or half of these figures. The waste in drink expenditure would go far to relieve the distress caused by famines in India. The forty-two millions of the United Kingdom consume, in food and drink alone, an amount equal to the whole income of the three hundred millions in India.

A PARLIAMENTARY Committee of Inquiry has been appointed to investigate the causes for the deterioration in the national physique. Of course, the principal motive is to provide for a sufficient supply of healthy young men for the Army, and so the Military Service is to be well represented on the Committee. It is to be hoped that this fact will drive home to some minds the conviction that there is some reason for paying attention to considerations of health. When Parliament recognises that there is a serious deterioration, it is evident that something more is necessary than to label those who call for reforms as pessimists and faddists. No one should be content without studying the matter for himself, and doing what is required to arrest any deterioration in his own family.

THE President of the British Association, in his opening address, dealt with the subject of education as it affected the prosperity of the nation. He held that our mental resources were being greatly neglected. "So little did the bulk of our statesmen know of the part science was playing in the modern world, and of the real basis of the nation's activities, that they imagined political and fiscal problems to be the only matters of importance. In the important discussions recently raised by Mr. Chamberlain, next to nothing had been said of the effect of the progress of science on prices. The whole course of the modern world was attributed to the presence or absence of taxes on certain commodities in certain countries. The vast increase in the world's wealth, in Free Trade and Protected countries alike, came merely, according to them, in response to some political shibboleth."

"We had fallen behind other nations in properly applying science to industry. What was wanted was a complete organisation of the resources of the nation, so as to enable it best to face all the new problems which the progress of science, combined with the ebb and flow of population, and other factors in international competition, were ever bringing before us. We were suffering because trade no longer followed the flag as in the old days, but because trade followed brains, and our manufacturers were too apt to be careless in securing them."

A FRESH attempt is to be made to reach the North Pole. Commander Perry will be in charge of the expedition, which is expected to take three years. The distinctive features of the plan are the use of sledges, with comparatively light loads, drawn by dogs, the adoption of Eskimo methods and customs, and the fullest possible utilisation of the Eskimos themselves.

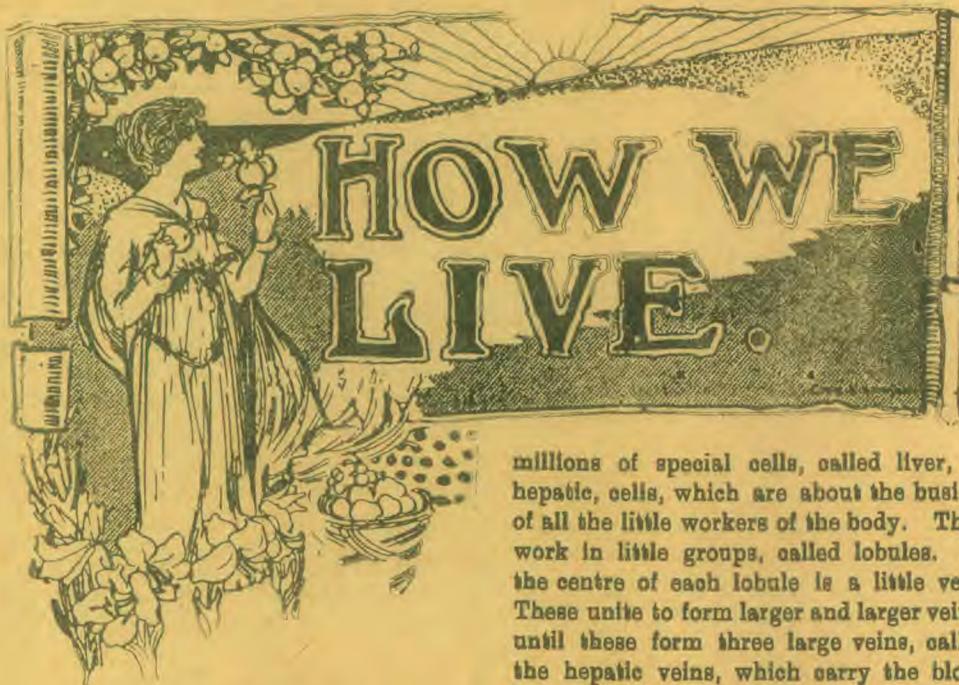
THERE is a grave crisis in Hungary, owing to the conflict between the Emperor and Parliament. No political leader will undertake the formation of a Cabinet until the Emperor makes certain concessions, placing the army under Parliamentary control. The Emperor refuses to do this. For four months the country has been in an illegal state, the administration going on without a Budget. No taxes are being paid.

HERE are some of the incomes of the larger missionary societies: Church M.S., £341,265; United Free Church of Scotland, £200,000; London M.S., £170,623; Wesleyan M.S., £155,273; S.P.G., £152,000; Baptist M.S., £86,600; China Inland, £72,066; Church of England Zenana, £42,549. To these might be added the British and Foreign Bible Society, £238,188; Religious Tract Society, £102,275; and the Scottish National Bible Society, £57,000.

AT the Trade Union Congress in Leicester, the President said, in his opening address: "To me force is not a remedy, whether applied by employers or by labour itself. The day has gone by (or should have gone by ere this) for brutal force to be applied in the settlement of disputes. It may be that in this I am somewhat idealistic, but, like many others in this Congress, I have seen something of the misery attending lock-outs and strikes, and am desirous of that kind of warfare ceasing."

THE Congress of Hygiene, meeting at Brussels, has been vigorously debating the theory of Dr. Koch that tuberculosis in animals is not transmissible to human beings. It was proved that the human disease could be communicated to cattle, and that the bacilli of both bovine and human tuberculosis were identical in their effects. The Congress declared that, although the controversy started by Dr. Koch was not yet settled, it was necessary to take all possible steps to remove the possibility of communicating animal tuberculosis to human beings. This means, at least, that all milk should be thoroughly sterilised before using.

AN extraordinary tribe has been discovered in British New Guinea. Owing to the marshy character of the section of the country in which they live, walking is almost impracticable. The land is too swampy, and the entangled tropical undergrowth in the wide stretches of shallow water renders canoeing almost impossible. The native dwellings are built in the trees above the water level. As the result of these conditions the natives are gradually losing the use of their lower limbs. They are unable to walk on hard ground without suffering from bleeding feet. Their bodies have developed enormously in the trunk, but the thighs, legs, and feet are diminutive. In figure and carriage they are apes-like. A scientific investigation into the habits and physical characteristics of the tribe is promised by the Government.



DANGERS IN MEAT.

MEAT owes its harmful properties chiefly to two things: First, the germs, or microbes, which may give rise to disease in the flesh which is eaten; and second, poisons which may naturally exist in the flesh, or which may have been produced in it by putrefaction. The germs are killed by cooking; but the poisonous substances found in meat are not destroyed by cooking.

All flesh contains these poisonous substances. Uric acid is present in beefsteak in a proportion of fourteen grains to the pound; nineteen grains of the poison are found in a pound of liver, and seventy grains in a pound of sweetbread. These poisonous substances gradually accumulate in the body and give rise to neurasthenia, Bright's disease, calculus, and numerous other maladies. The poisons produced by putrefaction are often very rapidly fatal. Meat far advanced in decay contains poisons which are deadly in very small doses, and the cooking of such substances, does not to any appreciable degree lessen their poisonous properties, as these poisons are not destroyed by heat.—*Good Health.*

THE LIVER.

MAN has been known to live for months after the removal of the stomach, for years after removing several feet of intestine, or one of the kidneys, but he only has one liver, and, when it fails, life goes with it.

The liver is the largest gland of the body, weighing three and one-half pounds in the adult. It has five lobes, separated by five fissures. It is held in place by five ligaments, and is permeated by five sets of vessels, and has at least five different functions.

The liver is made up of millions and

millions of special cells, called liver, or hepatic, cells, which are about the busiest of all the little workers of the body. They work in little groups, called lobules. In the centre of each lobule is a little vein. These unite to form larger and larger veins, until these form three large veins, called the hepatic veins, which carry the blood into a very large vein that goes to the right side of the heart.

The blood from the digestive organs laden with living material, is carried into larger veins, until they all unite to form one very large vein, called the portal vein. The portal vein enters the liver, and distributes the rich blood around to every lobule. As the blood soaks down between the liver cells, the food suitable for building is allowed to pass on, while the poisons and waste materials are destroyed, and are carried out through the bile ducts.

Bile is a yellowish-green fluid that is separated from the blood by the liver cells and is carried to the "gall sac" for keeping, or is poured into the small intestine at the same time that food is emptied from the stomach. Bile, while it is a waste product, is formed by the liver cells to aid in the process of digestion.

All food absorbed and carried to the liver does not pass at once into the blood. Starch, as such, is not found in the blood. It is absorbed as maltose, or sugar, and is carried to the liver, where it is again changed into starch, but this time it is called liver starch or glycogen. Glycogen is stored up in the liver, and when it is needed in the body it is changed again into sugar, and passed on into the blood. In the liver, in the muscles, and under the skin there is enough food stored to keep up all the functions of the body for many days. The liver acts as commissariat for the muscles. Every time a muscle contracts, the liver doles out to it a certain amount of liver starch, in the form of sugar. Hence, it is obvious that exercise is absolutely necessary to a healthy, active liver.

The liver is not only a storehouse, but also a skilful chemist on the lookout for poisons. The liver cells are on the alert for every substance that could injure or destroy the body. They do their best to keep it out of the body temple, or to break it up into substances less dangerous. The man who

smokes or chews tobacco is saved from death because these faithful little workers change as much of the nicotine as they can into other substances.

A drug injected under the skin passes directly to the brain and the heart as such, and hence produces a much more rapid and powerful action. The same drug given by mouth is much slower in action, and a large dose is required, for the liver will destroy a certain portion of it. The venom of a snake that would cause death within a minute if introduced through the skin, is harmless if swallowed, for it must pass to the liver, where it is destroyed.

However, there is a limit to the poison-destroying capacity of the liver. Most people eat more than is necessary; hence these faithful inspectors have more than they can do, and many things slip into the blood without being passed upon. Moreover, the liver becomes tired, from constant overwork, gets behind in its work, and finally completely discouraged. Then you are sick from the poisons in the blood. Some call this biliousness.

Eating much sugar, or large quantities of sugar with milk, makes the liver cells fairly groan under their burdens. The liver is so gorged with blood that the blood is held back in the stomach and intestine and spleen, causing dyspepsia. Overeating, and eating for pleasure, simply because things taste good, causes a great waste of strength and energy on the part of all the digestive organs.

As all the water taken into the body must pass through the liver, it is evident that free water drinking must exercise a wholesome influence upon this organ. It is very doubtful whether gall-stones would ever occur if each individual drank from two to four pints of water daily.

Patients frequently consult physicians in reference to their "inactive livers." A tired liver is very much like a tired horse. It needs rest. Its burdens should be lightened. Fast a day, or several days, and the liver will take up its duties again with renewed vigour.

The liver is in constant communication with the brain through the avenues of the nerves. As a rule we only think of sensations being communicated to the brain over the special nerves of smell, sight, taste, touch, and hearing. But when the vital organs are working normally, they give us sensations of well-being, and these sensations are constantly pouring into the brain. If, however, these organs are out of harmony, then opposite sensations pour into the brain, and we wonder why we feel so blue, and are so irritable. We feel then that everything is going wrong, and life is hardly worth living.

F. M. ROSSITER, M.D.

A LONDON coroner said that every few months he had a case where a small legacy proved the death of the recipient, the latter falling a victim to drink.

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THE means by which we obtain the gifts of God are the simplest possible. There are no hard secrets to be mastered. God has blessed us not only with every good and perfect gift that pertains to this life, but also with every spiritual blessing that pertains to heaven. Eph. i. 3. Our part is to receive.

JESUS was born into the world a helpless babe. "And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." Luke ii. 40. He learned of God and received His gifts as freely as they were given. It was His life work to reveal the Father, and when He began His public ministry, He declared to all the conditions on which God bestowed His precious gifts. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. vii. 7, 8.

SOME, when they heard, grasped the splendid simplicity of God's way; and so we read of men like the leper who came with the brief appeal, "Lord, if Thou wilt, Thou canst make me clean." To these simple requests, there was but one answer: "I will; be thou clean. And immediately his leprosy was cleansed." It did not matter what calls were made. Everyone that asked received.

BUT it was not everyone that asked. While Jesus was scattering far and near the wonderful gifts of healing and life and righteousness, some held aloof. Their position in religious life had been bought at much cost of time and labour and money,

They had striven to elevate themselves above the crowd, and they had no love for a God who gave simply because men asked. It was not their way. That which they had paid dearly for themselves, they doled out sparingly. The world was little the richer for them. Such men could not bring themselves to ask and receive. While others were getting blessing, these stood aside, and with envious spirit enquired, "How knoweth this Man letters?" "How can this Man give us His flesh to eat?" "How opened He thine eyes?" They might have had the joy of knowing the personal experience, but this was hid from the wise and prudent and revealed unto babes.

THE kingdom of God was opened and every man could press in. The violent were taking it by storm. Never before had men received so clear a call to ask of God what they needed, and get it. Many rejoiced in the opportunity. They received healing for themselves. Then they asked for their neighbours. They brought out their sick. If Jesus was in the house, and the people thronged the doors, off came the roof that the palsied man might be let down at the feet of Jesus. Everyone that asked received.

NOTICE that there was no qualification. It was not "Ask anything in reason and it shall be granted." God left out all limitations, and it is not for men to insert them. And it was not God's design that that glorious reign of grace should end when Jesus left the earth. His word to His disciples was, "Freely ye have received, freely give." If we would only receive more freely, we would give more freely.

AGAIN there is great need of faithful witnesses to reveal the Father. The evils that were present in Christ's day are here again. A professional ministry, and the traditions of the elders, have obscured the ways of God, and discouraged the hearts of men. But even if there is little pressing in at the doors of the kingdom of heaven, they are still open wide and the secret of power and forgiveness and healing is the same that Christ left with us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

EVERY blessing that God gives is turned by sinful man into a curse. That which is given for life is perverted into a means of death. This is illustrated in the speech of

the President of the British Association last week.

Every scientific advance was now, and would in the future be more and more, applied to war. Already it was not looking too far ahead to see that in a perfect State there would be a double use of each citizen—a peace use and a war use; and the more science advanced the more the old difference between the peaceful citizen and the man-at-arms would disappear.

If this is true it means that the greater the interest in scientific research, and the more God opens up to human understanding the treasures of His universe, the more will His gifts be devoted to slaying His creatures. A race that uses its increased knowledge to develop its destructiveness is not fit to be entrusted with knowledge. It seems only too likely, however, that Sir Norman Lockyer's prediction will be fulfilled, and that it will not be long before the peaceful citizen will disappear in the man-at-arms. Under such conditions, the citizen who wishes to remain peaceful will probably disappear also. Military rule cares little for conscientious scruples.

A GREAT deal has been written lately about the necessity of meeting the Rationalistic attacks on religion, and it has been stated in several of the religious papers that this work calls for men who are "up-to-date" in their views on the Bible. This has suggested a question to one of the laymen who asks:

"Bookman" says, the man who is to answer Haeckel must be "an up-to-date theologian." Are we to present an up-to-date theology to Haeckel and an out-of-date theology to our people?

THERE is a very significant expression in Christ's summary of the things that were written in the prophets concerning the Son of man: "He shall be delivered unto the Gentiles. The work which God had entrusted to Israel was to make Christ known to the Gentiles. But they would not receive Him themselves, so they could not make Him known to others. They rejected Christ and handed Him over to the Gentiles to be destroyed. In putting away Christ, they put away the hope of their nation and destroyed themselves. They made Him a present to the Gentiles. It was done in hatred, but the Gentiles received the gift, and stepped into the place which Israel thus vacated. Men cannot fight against God. Out of their hatred and rejection He makes a path for Himself. There is courage in this for God's servants. When they are rejected and thrust forth, their enemies are but opening up new doors before them, which shall more than make up for their own rejection of the message.