

PRESENT TRUTH

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

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NO. 40.

LIGHT FOR THE BLIND †

John xii. 37-50.

JESUS had finished His public preaching His last message was: "While ye have light, believe in the light, that ye may be the children of light." After this He departed, "and did hide Himself from them." The few hours that remained to Him were spent in instructing His disciples.

"But though He had done so many miracles before them, yet they believed not on Him." The words of Isaiah were now His own, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"

What was the matter with Israel? They had seen the glory of God as it had never been revealed before. Sickness and death and evil spirits had recognised the Lord of all and obeyed His voice, but His own children received Him not. He had spoken as never man spake, but His words fell on ears that did not hear. His life had revealed the glory as of the only-begotten of the Father, but Israel saw no beauty that they should desire Him. His words and deeds of love should have appealed to their hearts, but their hearts were gross and they understood Him not. The light had shone, and the night came on apace, but still His people were not healed.

Some believed on Him, but their very belief made their case more hopeless, for there was no life in their faith. "Among

the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." One glimpse of Him as He was would have set them free, but they only

and acknowledged Him, they were in no condition to appreciate His work. They had been willing to receive Him at first, and tried by force to make Him a king, but as it began to dawn upon them that His kingdom was not of this world, they drew back. They hated the light, and would not come to it because it laid open their sinful hearts. As they rejected light, they went farther into the darkness.

There was only one way to save Israel and God took that way. He blinded their eyes and hardened their hearts so that they could not believe. Their confidence had been in the arm of flesh, and God handed them over to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. 1 Cor. v. 5. They were led captive by Satan at his will, and, under his control, they crucified the Lord of life, and desired a murderer to be granted unto them. It was the hour of the power of darkness. Luke xxii. 53. Satan was entering into men. John xiii. 27. Under Satanic influence men became demons and thirsted for the blood of the Holy One. They heaped upon Him every insult and inflicted on Him every species of torture, until they killed Him.

Even if Israel had received the Lord, saw through selfish eyes. The murmur of human praise and blame was sounding in their ears, and it deadened the call of their Saviour. Their hearts were full of pride and ambition, and these kept out the influence of the meek and lowly One.

Then they could see what spirit they were of. They were convicted of their sin on the day of Pentecost, and the hearts that had been gross and heavy were pricked with an intolerable sense of guilty shame. They cried out in agony for forgiveness, and, humbled to the dust, crept for shelter to the cross their sin had



"A LIGHT UNTO THE WORLD."

† International Sunday-school Lesson for Oct. 11.

uplifted. When Israel lost all confidence in themselves, God's Spirit gave them sight and hearing that they never could have had with their own eyes and ears. These had deceived them, and every man who, like them, judges Christ and His work by his human eyes and ears and heart will be deceived as they were, and, like them, will crucify the Lord of glory.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Most people apply these words to the future world, but they are just as true in this life. Paul says that this is why the princes of this world crucified the Lord of glory, and declares that even now, although human senses are powerless to apprehend divine things, "God hath revealed them unto us by His Spirit."

"For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. ii. 8-12. In order that men may not place a mistaken confidence in human power to make known God, He has not chosen the wise after the flesh, the mighty and the noble, for His messengers, but He has chosen the foolish things of the world, the base, and the things which are despised among men, that there might be no room for any glorying in flesh. 1 Cor. i. 25-29.

The foolishness of God is wiser than men, and the weakness of God is stronger than men. It was when Christ was rejected and slain that He triumphed. As long as men were following Him, applauding His sayings, and His mighty works, desiring Him for their king, He seemed powerless to help them. They misunderstood all His teaching. When they had murdered Him, He had a new hold on them. He showed them at once both the greatness of His unconquerable love and the blackness of their own hearts. They saw with new eyes. At last they understood Him and they understood themselves.

It has been the same in the history of the church. What Christians have not been able to do by their toil and effort, they have accomplished by laying down their lives. The blood of the martyrs has been the seed of the church.

The weapons of our warfare are not carnal. By the cross Christ overcame, and the carnal indifference of men can

only be conquered by spiritual lives, revealing afresh the dying of the Lord Jesus. It is natural to crave for the outward tokens of success in Christian work, but God works in ways that are despised by men. The cross, which is the power of God to faith, is foolishness and a stumblingblock to the wise of this world.

We need not be deceived as Israel was. If we set Jesus Christ continually before us and seek for spiritual anointing, our eyes will be opened. While we receive His Word as a quickening power, our ears will not be heavy. But God's servant must be blind and deaf toward earth if his eyes and ears are to be open toward heaven. He must either be of the earth earthy, or of heaven, heavenly.

God is still sending forth His Word, His commandment, which is life everlasting, but it is falling again upon deaf ears and blinded eyes. Many see that God's Word rebukes their lives, that they are not keeping His spiritual Sabbath which teaches them to trust only in God, but honouring the works of the flesh in obeying rather the commandment of men. Many believe the Word in their hearts, but their eyes are on the synagogue out of which they will be thrust if they venture to differ from others, on the situation they fear to lose if they do not work on the seventh day. They have heard the commandment of God, but they are listening rather to the myriad human voices, the traditions of the elders, the theories of ministers, the counsels of worldly wisdom. They are treading again the path that Israel trod. Their feet are wandering from the way of life and drawing near the darkness where Satan has control of men. "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light believe in the light, that ye may be the children of light."

"The flesh profiteth nothing." Jesus said, "He that believeth on Me, believeth not on Me, but on Him that sent Me. And He that seeth Me, seeth Him that sent Me." God was in Christ, reconciling the world unto Himself. Christ knew the Father, and His one ambition was to be God's messenger, to give to others the word which God commanded Him to speak. That word was His own life, for He lived by every word which proceedeth out of the mouth of God, and He gave it to others, as life everlasting.

The Word would save everyone who received it, and those who rejected it must

answer to it at the last day. Christ was sent with the Word to save, not to judge, only to give light that men should not abide in the darkness. The man who rejects light has condemned himself to be in darkness.

When the rejecters of God's Word come to the judgment of the great day, it is the Word they have heard and despised that condemns them. They have forfeited eternal life, and when they long for it exceedingly, they see that it was they who cut themselves off from it by not receiving the Word that brought it to them as a free gift. The service of Christ, the joy of the redeemed, a home in heaven, the companionship of the angels, all appeal to them as they never thought they could, but all these they deliberately rejected when they turned from the Word of Christ. Now their portion is in the outer darkness where there is weeping and gnashing of teeth.

POSITIVE CHRISTIANITY.

ARE you a positive Christian? Are your talents of time, strength, and opportunity actively enlisted in the great warfare on behalf of righteousness and truth? Do you realise day by day that if your influence is not definitely on the right side, it will tell, by default, on the wrong side?

WHAT the world needs to-day is fighting Christians—men and women who are not ashamed of their colours, and who are fully awake to the fact that life is full of stern conflicts, long, tedious marches, and dearly-bought victories. Our Saviour is Captain of the Lord's host, and is at this very moment conducting a great campaign. We are members now of the church militant; the church triumphant is yet to come.

THE world is a battle-field. Strenuous activity is a law of life. We have no right to expect victories unless we are willing to fight. To accept Christ is to enlist under His banner, and strive earnestly to promote the interests of His kingdom. Fighting is something more than singing the good old hymn, "Am I a soldier of the Cross?" It involves hardships. Paul, himself a veteran fighter, admonished his son Timothy, "Thou therefore, my son, endure hardness as a good soldier of Jesus Christ."

THE soldier's first duty is implicit obedience to his commanding officer. This is a

phase of Christian life which is largely ignored at the present day. Prayerful study of the Word with a view of learning exactly what it says, and giving prompt, whole-souled obedience to its every requirement, seems to be sadly wanting. In fact, the tendency is to minimise the duties and responsibilities of the Christian life, and make it as like the world as possible. How little we hear of the Saviour's words: "Strive to enter in at the straight gate; for many shall seek to enter in, and shall not be able." "If any man will come after Me, let him deny himself, and take up his cross daily, and serve Me."

We firmly believe it is this looseness in Christian doctrine, the hazy ideas of what it really means to live the Christian life, that lies at the foundation of the lack of zeal and of real missionary activity which is noticeable amongst professing Christians. The remedy lies in earnest study of the Scriptures, under the tutelage of their Author, the Holy Spirit. The Bible is our campaign Book. It should be mastered, Old and New Testaments alike, and its every precept prayerfully woven into the daily life. M. E. O.

TEN THOUGHTS ON TITHING.

1. THE Christian church has fallen below even the Jewish low watermark of a single tithe.—George Sherwood Eddy.

2. To dedicate the tenth of what we have is mere duty; charity begins beyond it; freewill offerings and thank-offerings beyond that again.—Frances Ridley Havergal.

3. In the light of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support, and the Jews no world to evangelise.—George Sherwood Eddy.

4. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first-fruits, and not the dregs and leavings.—Rev. A. J. Gordon, D.D.

5. Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see His image and superscription on every shilling they possess.—Rev. T. L. Cuyler, D.D.

6. It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

7. The tithe is the Lord's, and not to pay it is robbing Him; and that is a sure way to bring down His displeasure.—Bailey.

8. We may safely take the tenth as a starting-point, for there are few who would

care to give less than the heathen and the Jews.—William H. Sallmon, M.A.

9. The man who prays, "Thy kingdom come," and does not give some just proportion of his income to promote the kingdom, is a conscious or unconscious hypocrite.—Rev. F. E. Clark, D.D.

10. Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—Frances Ridley Havergal.—Selected.

GOD'S PROMISES.

Lord, I believe! The cross of care
That crowds upon my tired heart,
I bring to Thee! No other love
Could lift the load, relieve the smart.
Strength for the day Thy promise gives;
Because Thou art, Thy servant lives.

Lord, I believe! The rain of tears
That dims these weeping eyes to-night,
Can never hide Thy rainbow arch,
Thy sign of love and life and light!
In mystic grandeur, calm and high,
It arches o'er my western sky.

Lord, I believe! The Babel sounds
That ring upon my weary ear,
Drown not the still, small voice that speaks
In steadfast accents, true and clear;
Lord, here I am! Thy will reveal,
As at Thy blessed feet I kneel.

Lord, I believe! Mine unbelief,
My weakness and my wrong forgive!
Tired, trembling, troubled, let me touch
Thy garment's hem, and I shall live;
For wounded, sinful, though I be,
God's promises are all for me.

—The Advance.

THE MYSTERY OF LOVE'S EXPRESSION—No. 4.

GOD'S love being "everlasting," into whatever His love enters, or whatever is founded on His love, must partake of the same nature as the love itself. When one asked Jesus to tell him which was the great commandment in the law, the answer given was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37-40.

Love being an eternal attribute of God's mind, the expression of His mind in His law could not fail to be that of love, and so that law must abide for ever. It was just this kind of law that was delivered to men in order that they might know the will of

God, and so become acquainted with Him. But that law being founded in love, obedience to it requires love, such as man, of himself, does not possess, he having lost through sin his primitive image of God's likeness. Without a supply of love from God, man's best effort to serve the King of heaven will be entirely fruitless, from lack of a proper motive. To attempt to do service to God simply from fear of being lost, is but to serve one's self. Such a motive could lead no further in duty than barely to discharge those obligations, which one persuades himself to believe will save him from being finally lost. However desirable salvation may seem to such minds, if certain requirements can, by any means, be made to appear unnecessary to salvation, they are quite sure to be left unfulfilled, however plainly the Lord's Word may present them.

But he whose only motive for service is love, be he in heaven or on earth, moves altogether on another plane. Angels in heaven do not wait upon God simply because His commandments require their service, although they "do His commandments, hearkening unto the voice of His Word." Ps. ciii. 20. But as sons of God (Job xxxviii. 4-6) they act from hearts full of love, which makes their service one of continuous joy. Man is asked to do the same, and to that end the Saviour has taught all to pray to God: "Thy will be done in earth, as it is in heaven." Matt. vi. 10.

The tendency of evil is ever degrading, because it is constantly multiplying by the weight of its own actions. The reason for this is that not being of divine origin, it has in itself no power, or influence by which to correct its downward tendency. Like the huge boulder loosened from its setting at the top of some steep hill, the first movement creates an impetus, that constantly increases in its descent until arrested by some opposing force. So with the exercise of moral faculties; the inclination of the will is constantly being strengthened in the direction of its exercise, whether toward good or evil. But while the indulgence of evil simply weakens the moral nature, and renders it less sensitive to discern moral things, the cultivation of love continually strengthens the moral faculties.

Sin of any degree, even though inherited, continually begets more and deeper sin in its possessor, thus proving itself an active force in opposition to God's offices of love, to the degradation and ultimate ruin of created intelligences. Rom. vii. 17. But

God cannot, though infinitely benevolent, permit this to remain in His subjects, because His love for them makes His interest in them as dear as His own life. For this reason He could not fail to oppose evil manifested in them, in whatever form, or place. But in order that God's attitude toward evil might be fully known to His creatures, some expression from Him on the point was necessary. His nature being absolutely moral, the expression of His mind must be the utterance of His moral will, forbidding His creatures to harbour evil, lest they separate themselves from His guiding love, on which His commandments are founded. The nature of God being what it is, and the tendency of evil being what it is, God could not be true to Himself and His creatures, had the expression of His will to them given license to a single sin, however trifling it might seem.

It is plain that such a law must not only be moral in nature, but also universal in application to moral subjects, whether they be men or angels. The nature of sin being to injure the moral nature of him who indulges in it, and through him to impart damage to those with whom he may associate, it follows that angels, as well as men, must be subject to the limitations of moral rule. Yet no one who has the love of God in his being, serves Him in the spirit of legality. That is to say, he does not refrain from evil *because* the moral law forbids it, nor does he serve the government of heaven *because* God directly commands it. But being actuated by the spirit of love, the essential element of God's nature, his mind is in harmony with the moral mind of Jehovah. This makes his service spontaneous, and one of privilege, rather than duty; a cause of joy, instead of mourning. His constant delight is to avoid that which displeases God, because his heart is in full accord with the ways of heaven.

So while such service is not *induced* by the precepts of the moral law, it must be in *perfect conformity to them*, in order to be in harmony with the mind of God, from which emanated that law. Thus while *love for man bestowed the law*, that man might know God's will, the *love of man for God* must be "the fulfilling of the law." Rom. xiii. 10. Therefore, any deviation from the requirements of the law, is so far an abandonment of the principles of love from which the law was generated.

The *least infraction* of the law is sin. 1 John iii. 4. The moral law must therefore be inexorable, not because it was *primarily necessary to visit its penalty on*

transgressors, but because God's love, of which it is the very essence, could but oppose the first trace of that which would mar the heavenly image in man. It will thus be seen that ignorance of the law cannot justify its transgression, since *the result upon the transgressor*, rather than his *lack of knowledge*, is the cause of his hopeless state. It is, however, true that ignorance leads one to hold false views of the Divine Being whom he attempts to serve, and so causes him to adopt misleading forms of worship, not acceptable to Jehovah, which of course, can return to the devotee no spiritual benefit.

From such a condition, as well as from that of actual depravity, there can be no means of redemption except through a

revelation of the moral attributes of God. The present imperfect state of creation is powerless to do this, else the heathen would know more of God than they do. Neither can precept alone convey a knowledge of divine character. A mere definition of love cannot possibly reveal its true nature, because *affinities and sympathies* enter into it, the power of which cannot be told to the ear, but must be rendered effective by open acts of sacrifice and self-denial. Love is therefore a living principle, which must *reveal itself to the heart*, as well as to the intellect, in order to be comprehended.

The living manifestation of this love in the flesh, will be the next study in this series.

J. O. C.



THE BEAST AND HIS MARK.

"AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." Rev. xlv. 9, 10.

THE message of the third angel follows that of the first and of the second, to all parts of the earth, and closes up the preaching of the everlasting Gospel. The next event in the prophecy is the coming of the Lord. Verse 14

The message of the second angel shows that Babylon has reached a high pinnacle of power, and the message following shows that there is a direct conflict at this time between Babylon and God.

Every man will be called on to decide whom he will serve. If he elects to obey God, he must be prepared to face the wrath of the dragon: if he decides to worship the beast, he must drink of the unmixed wrath of God.

Who is the beast, and what is his mark? Without going into the prophecy in detail,

we can ascertain sufficient to answer these questions.

In the twelfth chapter of Revelation, we read of the great dragon, and learn that he is Satan. Verse 9. In the thirteenth chapter we find a beast with great power and authority, which he receives from the dragon. In the eleventh verse we read of another power, lamb-like in appearance, but betraying his connection with the dragon as soon as he opens his mouth. This power so deceives the people of the earth that they are beguiled into doing again, themselves, what Satan had before done in making the first beast. They make an image to the beast.

Thus we have three powers closely connected. The dragon is the origin and father of the beast, and the image of the beast is, of course, exactly like the beast. As soon as the image receives life it reveals the characteristics of the beast. All work together in perfect unison.

Notice that while the dragon is the father of the beast, both work together during a long period of time. A certain number of years is mentioned as a time

when they especially oppress the church of God. In Rev. xii. 6, it is 1260 days; in verse 14, "a time and times and half a time"; in Rev. xiii. 5, "forty and two months." In the Jewish reckoning a time is a year. See Dan. xi. 13, margin; "at the end of times, even years." A time and times and half a time would be three and a half times, or years. This period is equal to forty-two months, or one thousand two hundred and sixty days, by the Jewish reckoning of thirty days to the month.

Now look at the seventh chapter of Daniel, and you will find the same power spoken of, doing the same work, and for the same length of time. This prophecy has been fulfilled most strikingly in the history of the Papacy.

But the prophecy shows that while the Papacy should at some time receive a deadly wound, this would be healed. The deadly wound has been inflicted, but to-day it is healing fast. Nor is this all. Not only will the beast recover from its wound, another beast of like nature will be formed, the very image of the first, and this will demand worship for itself upon pain of death.

We are living in solemn times. This last generation is to witness the final conflict, and those who would serve God and obey Him, must be prepared to look death in the face as our fathers have done many a time in the ages past.

What is the mark of the beast? At the very time that this mark is to be enforced, God is marking His own. The winds of strife are held until the servants of God are sealed in their foreheads with the seal of the living God. Rev. vii. 2, 3.

The conflict between the beast and the servants of God is no metaphysical hair-splitting. The issue is clear and definite. It is over the commandments of God. Commandment-keeping is the characteristic of God's servants. "The dragon was wroth, . . . and went to make war with the remnant . . . which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 17. Again, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12. On the other hand, the characteristic of the beast is an attack on the commandments of God. "He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle." Rev. xiii. 6. "And He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be

given into his hand until a time and times and the dividing of time." Dan. vii. 25.

But where is there any chance of a conflict over the law of God? Remember that the beast is professedly Christian. The conflict comes over the fourth commandment. God commands us to keep the seventh day holy. The beast has thought to change the law of God, and to make the first day sacred. The world has obeyed the beast, but the time has come to return to God, and obey Him only.

What does God say about His seal?—"Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. xxxi. 13.

What does the beast claim as its mark?—"The observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the [Roman Catholic] Church."

Sunday stands for the beast. It is a commandment of men, by which they think to make the commandment of God of none effect.

The Sabbath stands for the memorial of God's creative work, as manifested in making new creatures. More than that it stands for God's rest, into which only the believer can enter, when he ceases from his own works as God did from His. Heb. iv. 3, 4, 9, 10.

The Sunday is the mark of the Papacy, which puts man's work for God's. The Papacy gives us a woman as our chief intercessor in the place of Christ, traditions of the fathers instead of the Word of God, salvation from sin and purgatory by works and money and penance, a priest in the place of the Holy Spirit, and a rest-day appointed by men instead of the one appointed by God.

The Sabbath is the seal of God. True Sabbath-keeping means that man gives up his own way, and allows God to work in him; it means confidence in the power of God and not trusting in the flesh, obeying God's voice at any sacrifice, and following Him even if no one else does so.

When we see that Sunday stands so fitly and completely for the principles of the Papacy, we can understand the effort made by the image of the Papacy to compel everyone to receive the mark. He decrees "that no man might buy or sell, save he that had the mark."

Sunday-keeping does not become sinful until it is known to be the mark of the beast. Then it is treason to God to allow it longer to supersede His own commandment.

Even now, men who have no faith in God fear starvation if they should obey Him and keep His Sabbath. But the conditions will soon be harder still. Nevertheless there are many promises for the obedient, and God can care for His children, even in a desert.

While the conflict may centre around the Sabbath and the Sunday, it will embrace every principle represented by these. The Sabbath is the essence of a pure Gospel, justification by faith, and the righteousness of Christ revealed in human flesh: the Sunday is the essence of human perversion of the Word of God, the exaltation of the human above the Divine, and the labelling of hypocrisy and guilt with the titles of holiness and truth.

The strife will soon be here; the beast will seek to enforce its conditions upon us. Happy those who have made their choice, whose feet are treading the pathway of obedience to God, and who have learned that through trials and tests God's Word holds true. They will not quail before the threats of men. They will gain the victory over the beast and his image, and stand at length on the sea of glass, singing the song of Moses and the Lamb. Rev. xv. 2, 3.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

MY PRAYER.

I PRAYED one day: "Take Thou my care,
O Lord, it is so hard to bear;
I've borne it all the weary day
And all the night; take, Lord, I pray,
This grievous weight, and let me rest,
O Master, on Thy gentle breast."

'Tis thus I prayed, when to my soul
Thers came a voice so soft and still;
It whispered gently in my ear,
In tones of love, "My child, I will."

And yet the weight still pressed me sore;
I moaned and struggled more and more.
Again I prayed: "Didst Thou not say
Thou'dst bear my burden, yesterday?"
Again the voice so soft and still
Came sweetly whispering, "I will."

"But, Master, how? I cannot see
That Thou has verified to me
Thy promise, Lord; pray tell me how
Thou bearest not my burden now."

"My child, thou prayest, 'Take my care,'
But yieldest not thy load to Me;
And thou dost still the burdens bear
That I would gladly bear for thee.
How can I bear thy cares for thee
Till thou dost yield them up to Me?
When thou wilt cast them at My feet,
Then shall thy rest be calm and sweet."

—Mrs. L. D. Avery-Stuttie.



The EDITOR'S PRIVATE CORNER

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EDITOR.

THE LAST GENERATION.

WHAT is to be understood by the word "generation," as it is now nearly seventy years since the last of the signs mentioned in Matt. xxiv., the falling of the stars, occurred?

THE word generation in this chapter has the same meaning that is ordinarily attached to it. We speak sometimes of the average length of a generation, and this is about thirty years at the present time, but Christ was speaking of the generation itself, not of its average length.

There were to be signs in the sun and moon and stars. The first two were given in 1780, in New England, where they abundantly fulfilled their purpose. Men were convinced that the sign promised by Christ had been given, and believed that the judgment day was at hand. Scientific writers acknowledged that they could not account for the darkness by natural causes.

A great fall of stars was the third sign, and this was given in 1833. It was seen over a large part of the earth's surface. Concerning this sign, it is not necessary to say much. In November, 1899, scientists predicted that there would be another great fall. They stated that the stars fell in vast numbers every thirty-three years, and based the statement on the fact that most wonderful falls had been seen in 1833 and 1866. All will remember that for a few days in November, 1899, the newspapers had a great deal to say on the subject of falling stars, and large numbers sat up all night when the fall was due. It will also be in the memory of all that the stars did not fall that night, and thus it was made clear that the explanation of science was wrong, that the great fall of 1833 was not a regular occurrence, but was the sign promised by Christ. It had been so accepted in 1833, and the experience of 1899 confirmed it.

The next thing to take place will be the shaking of the powers of the heavens, and the appearance of the sign of the Son of man in heaven. Matt. xxiv. 30. These phenomena, however, will not be in the nature of signs. They belong to the event of which the signs give warning. Hence we may conclude that the tokens in the heavens promised by Christ, to serve as signs, were finished in 1833.

Now is the time to learn a parable of the fig tree. When its leaves are put forth, it is a sign that summer is at hand.

So when we have seen all these things, we may know that the coming of the Lord is near, even at the doors.

The people who are thus in a position to know that the end is near may be assured of one thing more, and that is that they have reached the generation which will not pass away until all things are fulfilled. That means that people who were alive in 1833 will be alive when the Lord comes.

In your question you call attention to the fact that it is seventy years since the last sign was given, and this fact shows that the end must now be very near. The last generation is seventy years old. When a man reaches that age, we say that he has not long to live. This is true of the world. Every year that passes brings nearer the end that cannot long be delayed.

People who read this chapter, Matt. xxiv. carelessly, will sometimes say: We cannot know anything about the end. Christ believed it was at hand in His day, for He said, "This generation shall not pass until all things are fulfilled." But Christ was not speaking of the generation then living. He spoke of the generation that should have seen the signs.

Some say that Christ's coming cannot be near, or He would have come before this, if we had entered on the last generation

seventy years ago. He does not come because His people are not ready for Him. He is at the door, but He tarries there in mercy. Those who profess His name would be destroyed if He came upon them and found them unready. His coming is death to those who obey not the Gospel. 2 Thess. 1:8

By lives of obedience and loving service we may hasten the coming of the Lord. 2 Peter 1:11-12 But if His people delay, He will not tarry always. His word has been pledged that He will come to the generation that was alive seventy years ago.

The world is laying its plans on the basis that all things will continue as they are. But it is time for all Christians to awake and watch, with their lamps trimmed and burning. There is a great work to be done. The Gospel of the kingdom must be preached in all the world for a witness. When Christ's people give themselves to Him to do His will and follow Him fully; when their means are withdrawn from selfish gratification and invested in the work of the Gospel, and their lives are devoted to His service, it will not be long before the glad message of the kingdom does its work, and Christ appears to crown His saints with everlasting life.

A TEACHER SENT FROM GOD.

"BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruit."

MEN oppose the truth with falsehood, and those who do not desire a knowledge of the truth listen eagerly to the fables presented to them. Their hearts are imbued with the same spirit of opposition to the truth that fills the hearts of the false teachers. They act as the Jews acted when they refused to accept the truths which Christ unfolded before them. Christ presented to them the prophecies of the Old Testament, showing them that by their rejection of Him they were fulfilling these prophecies. But they continued in their evil course, and followed to the end the works which stand registered against them in the books of heaven, which have brought eternal infamy upon them as a nation.

What accusation did the Jews bring against Christ?—He casteth out devils by the prince of devils. Eagerly they received the testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. They did everything that could be done to make themselves and others believe that He was a criminal. His every word and action was watched

and reported in a distorted light. Spies were constantly upon His track, saying, "Show us a sign. Work some miracle."

When Christ said to the sick of the palsy, "Be of good cheer; thy sins be forgiven thee," He gave His enemies a sign which they could not set aside. "And the scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" Knowing their unspoken thoughts, Jesus said, "What reason ye in your hearts? Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and glorified God, and were filled with fear, saying, We have seen strange things to-day."

Did this evidence that Jesus was the Son of God cause the scribes and Pharisees to believe in Him?—No; this demonstration of His power only exasperated them. It was not evidence that He was the Teacher sent from God that they wanted, but evidence that He was a deceiver. Their hearts were not open to conviction. They were filled with intense hatred and bitter prejudice, and they were ever seeking to find some occasion to manifest their wrath.

In Christ's mighty works there was sufficient evidence to convince anyone. But the Jewish rulers did not want the truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They were forced to acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this?—No; but they were so determined that the truth should not lead to their conversion that they charged the work of the Spirit of God to the devil. Thus they committed the sin against the Holy Ghost, which has no forgiveness in this world or in the world to come.

Every truth is invested by the God of heaven with an influence proportionate to its character and importance. The plan of redemption, which means everything to a lost and ruined world, was to be proclaimed, and the Spirit of God in Christ Jesus was brought into vital contact with the heart of the world. Light and truth vibrated through the universe. The plan of redemption was made known, which thrills the soul and prepares it for the great power of God. A truth so large, so deep, so full and complete, it could be the centre of all truth hitherto revealed.

By Christ the truth was proclaimed. The hearts of those who professed to be

the children of God were barricaded against it; but those who had not been so highly privileged, those who were not clothed with the garments of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity.

The cross stands as the great centre of the world, bearing a certain testimony which will be the condemnation of every transgressor of the law of God. To-day Satan endeavours to keep hidden from the world the great atoning Sacrifice which reveals the love of God and the binding claims of His law. He wars against the work of Christ. His evil angels unite with evil men in opposing this work. But while he is carrying on this work, heavenly intelligences are combining with God's human instrumentalities in the work of restoration.

The children of God are not to expect an easy time in this life. There are battles to be fought. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. We are not left alone to engage in this conflict. Jesus is the Captain of our salvation. He clothed His divinity with humanity, and took the field Himself, that He might teach us how to fight the battles of the Lord. He says: "Lo, I come, in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." MRS. E. G. WHITE.

WHAT IS IT TO ACCEPT CHRIST?

TO accept Christ is to accept His life, His love, His service, to accept His pardon and His forgiveness, to accept His cross and His power. It is to accept this simply, naturally, to accept it as a free gift, paying nothing for it. And then, because we honour Him and love Him, to follow Him, and try to do His work in His way. Salvation by faith means that we work for Him because He has saved us. If we try to buy peace and joy by working for them, we make a mistake. We are to take God's gifts as we take the sunlight and the air, and we are to live in His grace just as we live in the sunlight and the air.

Regeneration is new birth, new life. We cannot recreate ourselves. The birth from above must come from above, not from us. We are to leave all questions of new birth to God, take His gift of life, and live naturally and simply because He has given that gift to us.

Atonement is at-one-ment. It is reconciliation with God; it is being at one with Him. It has cost God something to make this atonement possible. That cost is represented to us by the suffering and death of Christ. It remains simply for us to be at one with Him, to make His will our will, by taking the gift which He freely

bestows upon us, and by living the life which through the life of Jesus Christ He has interpreted to us. Salvation, then, does not come by work; it is not given to us as wages because we have paid for it by service. It comes by the faith which accepts it, the faith which is shown in the obedience of love, by doing the work which Christ bids us to do, and living the life which He enables us to live, accepting the commission which He proffers to us in the words, "As the Father hath sent Me into the world, even so send I you into the world."—*Outlook*

THE SOURCE OF POWER.

THERE is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is throned on high.

But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus to the throne,
And moves the hand which moves the world,
To bring salvation down.

—*John Aikman Wallace.*

"CREATE a necessity by forming a bad habit, and you forge a chain which will some time cause you bitter regrets."

* *

"UNHEALTHFUL habits of eating are injuring thousands and tens of thousands."

* *

"MENTAL and moral power is dependent upon physical health."

"SONGS IN THE NIGHT."

"LORD, I am weary!" cried my soul. "The sun
Is fierce upon my path, and sore the weight
Of smarting burdens; ere the goal be won
I stink, unless Thou help, O Lord!" And
straight
My fainting heart rose bravely up, made
strong
To bear its cross; God granted me a
song!

"LORD, I am conquered! Ceaseless, night and
day,
A thousand cruel ills have hedged me round,
Till like a stag the hounds have brought to bay
My stricken heart lies bleeding on the
ground!"
When lo! with new-found life my soul,
made strong,
Spurned all its foes: God granted me a
song!
—*Stuart Sterns.*



THE BEST WE HAVE.

CHRIST wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest
of the wheat,
And still He asks His own with gentlest pleading
To lay their highest hopes and brightest talents
at His feet.
He'll not forget the feeblest service, humblest love.
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we
offer,
And fills them with His glorious beauty, joy,
and peace.

And in His service, as we're growing stronger,
The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heaven
above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us
remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross!
The Lord of hosts, by whom the worlds were made,
Through bitter grief and tears gave us
The best He had.

—Selected.

AN OPPORTUNITY.

WHEN Isaac Watts was a boy of eighteen, he went away from the services of a Sunday morning in the little Independent chapel, where his father was a deacon, dissatisfied with the character of the singing. The hymns employed were those of an early Congregational minister, William Barton by name, whose work is now almost forgotten, but is said by hymnologists to have been of considerable value in the introduction of hymns more rhythmical and melodious than the hard and unmetrical versions of the psalms then in use.

Young Isaac ventured to say that the hymns were not as good as they ought to be, and received the answer, intended to put him to silence, "Give us better hymns if you can, young man."

Such a rebuke, from a church official, would have silenced many a self-confident young worshipping of the time of Watts,

but Watts accepted it as an opportunity. When the congregation assembled in the afternoon it was invited to sing a new hymn composed by him that day, the first lines of which read:—

Behold the glories of the Lamb
Before His Father's throne;
Prepare new honours for His name,
And songs before unknown.

It was far from being his greatest hymn, but it was the beginning of his work as a hymn-writer. From that time on "songs before unknown" flowed from his pen almost every week, and were used, first in the church of which his father was a deacon, and later in that of which he was the minister.

No other man made such contributions to the riches of English hymnody; and excepting Charles Wesley, no one else has produced such a volume of songs that have survived through later generations. Lofty hymns of adoration, like "The heavens declare Thy glory, Lord!" rose from his reverent soul. Songs of heroic service, such as, "Am I a soldier of the cross?" summoned the hearts of men to action and self-denial. Songs full of inspiration and cheer, like "Come ye that love the Lord, and let your joys be known," made the religious life one of solemn pleasure. Songs of historic retrospect, like the common version of "O God, our help in ages past," established the confidence and trust of those who sang.

It may be hard for us to realise the comfort which millions of mourners received from "Why do we mourn departing friends?" The quaint tune "China," to which it was sung, is almost alone among surviving hymn-tunes of this period. But few can fail to appreciate the comfort of such hymns as, "There is a land of pure delight."

All these hymns, and hundreds more, came from the pen of the lad who accepted a rebuke as an opportunity. The courage with which he took up the task assigned he illustrated in the freedom with which he broke from past traditions and gave new power and dignity to the art of hymn-writing. Wherever the English language is spoken his name is loved, and his hymns have been translated into many of the tongues in which the Gospel is preached.

It is not to be supposed that none of these things would have happened had Watts failed to write his first hymn when the opportunity offered itself, nor are we free to say what occasion might later have

called out his slumbering power. We can measure the good that follows the opportunity accepted, but we can rarely determine the loss which comes from its neglect. With every opportunity in life might well be remembered this motto: "The future may offer to thee honourable service, but this choice comes but once."—*Youth's Companion*.

HER ONE TALENT.

MARGARET E. SANGSTER tells of a woman, neither beautiful, nor accomplished, who became a bride. She realised that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to talk whenever he looked up. The husband said, one day, "There's one talent you have, darling, beyond anyone else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife who had time to love him, to share his hopes, listen to his views, consult with him as to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find, in this hurrying world, a being who works with an air of repose; who can pause to listen to another's story; who has a heart to respond in pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sunday bent eagerly round her while she unfolded the lesson to them, and, upon stated occasions, she entertains the poor, pale, worn-out girls of the down-town factories, and keeps them from places of temptation, for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Altogether, when I think of the sick-beds this little woman sits by, the heart-aches she soothes, the confidences of which she is the trusted recipient, the happy home-life which is hers, and the good she is doing silently, I am quiet sure her talent is bearing interest for the Master.—*Sunday-School Lesson Illustrator*.

NEVER KNEW HIM.

A TOUCHING story is told of the child of a well-known French painter. The little girl lost her sight in infancy, and her blindness was supposed to be incurable. A famous oculist in Paris, however, performed an operation on her eyes, and restored her sight.

Her mother had long been dead, and her father had been her only friend and companion. When she was told that her blindness could be cured, her one thought was that she could see him; and when the cure was complete, and the bandages were removed, she ran to him, and tremblingly pored over his features, shutting her eyes now and then, and passing her fingers over his face, as if to make sure that it was he.

The father had a noble head and presence, and his every look and motion was watched by his daughter with the keenest delight. For the first time his constant tenderness and care seemed real to her. If he caressed her, or even looked upon her kindly, it brought tears to her eyes.

"To think," she cried, holding his hand close in hers, "that I had this father so many years, and never knew him!"

How many of us are like the little blind girl? The heavenly Father is so near in Jesus Christ, but our "eyes are holden."—*Selected.*

READ ONLY THE BEST BOOKS.

THERE is no use in thinking we can sow one kind of seed and reap another. I am glad that an old saying I used to hear once I do not often hear nowadays. They used to say, when they wanted to excuse someone who was not doing right. "He is only sowing his wild oats; he will come out all right." And somehow they gave me the impression he would be all the better for the wild oats he had sown. It was false! If you sow wild oats, you need not look for wheat in the harvest time.

I see so many girls frittering away their time in reading trash, and I feel that it would be folly to say, "Oh, when they are women they will choose better books." For the probability is they will do no such thing; they will have spoiled their minds for any other kind of reading. No, no! Let me tell you, they are spoiling their taste for good books; they will not relish the best books when they grow older.

I shall never forget a homely illustration of Mr. Moody's. Someone asked him if he had read a certain book. He replied, "No, I believe there is poison in it; at least I have heard so on good authority."

The friend said, "But wouldn't it be well for you to read it for yourself?"

"No," said Mr. Moody, "if I take poison into my stomach, the doctor has to come with a stomach-pump to take it out.

Why should I take poison into my mind? I might never be able to get it out." It is very easy to give the imagination a picture that in after years you would give anything if you could have removed; but there it stays on the walls of memory.

Dear girls! let me beseech you, read the books that will help you to the highest type of Christian womanhood. You cannot remain thoughtless girls. Womanhood will soon overtake you, and a simple thought I once read, or heard, has remained with me so many years: "Fifteen is the bud of what the flower will be at thirty."—*Margaret Bottoms.*

THE WELCOME BACK.

SWEET is the hour that brings us home,
Where all will spring to meet us;
Where hands are striving as we come,
To be the first to greet us.

When the world hath spent its frowns and wrath,
And care hath been sorely pressing;
'Tis sweet to turn from our roving path,
And find a fireside blessing.

Oh, joyfully dear is the homeward track,
If we are but sure of a welcome back.

What do we reck on a dreary way
Though lonely and benighted,
If we know there are lips to chide our stay
And eyes that will beam love-lighted?
What is the worth of your diamond ray,
To the glance that flashes pleasure;
When the words that welcome back betray,
We form a heart's chief treasure?

Oh, joyfully dear is our homeward track,
If we are but sure of a welcome back.

—*Eliza Cool.*

A SECRET FOR YOUNG MEN.

TWENTY clerks in a shop, twenty hands in a printing office, twenty apprentices in a shipyard, twenty young men in a village,—all want to get on in the world and expect to do so. One of the clerks will become a partner and make a fortune; one of the compositors will own a newspaper and become an influential citizen; one of the apprentices will become a master builder; one of the villagers will get a handsome farm and live like a patriarch, but which one is the lucky individual? Lucky! there is no luck about it. The thing is almost as certain as the rule of three. The young fellow who will distance his competitors is he who will master his business, who preserves his integrity, who lives cleanly and purely, who devotes his leisure to the acquisition of knowledge, who gains friends by deserving them, and who saves his spare money. There are some ways to fortune shorter than this old dusty highway; but the staunch men of the community, the men who achieve something really worth having, good fortune, good name, and serene old age, all go on this road.—*Moor's Rural New Yorker.*

GOD'S HEROES.

THERE is a yet harder and higher heroism to live well in the quiet routine of life; to fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little vocations; to accept uncomplainingly a low position; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness in a single regard to our Saviour's work. To do this for a lifetime is a greater effort, and he who does this is a greater hero than he who for one hour storms a breach, or for one day rushes onward undaunted in the flaming front of shot and shell. His works will follow him. He may not be a hero to the world; but he is one of God's heroes; and, though the builders of Nineveh and Babylon be forgotten and unknown, his memory shall live and be blessed.—*Canon Farrar.*

A COMFORTING WORD.

THE Bible speaks to us, it answers our questions, it comforts us with its sweet promises, it is a companion, a living friend into whose society we can go when we will, and find sympathy. The Bible is God's Word, and, when God speaks, it is as the ever-living and the omnipresent One. It is like a letter, everything in it is special, personal, meant for you, for me. It speaks so sweetly and clearly that a child can understand its blessed words of life. It tells us all we need to know of the great mystery of His providence and grace. It becomes our Bread of Life when we love, believe, obey. John vi. 35.—*Selected.*

GRAPES.

GRAPES can be eaten with absolute freedom by all persons. When converted into raisins, they have a food value second to none among the dried fruits. The percentage of sugar is so great that as an article of diet they should find a place on every table.

Stewed with prunes or figs, raisins impart a delicate flavour which is greatly liked by those who have tried it. Containing, as they do, upwards of thirty per cent. of sugar, we have, bulk for bulk, a greater concentration of nutrition in raisins than in any other food.—*Public Health Journal.*

"I CANNOT always trace the onward course
My ship must take;
But, looking backward, I behold afar
Its shining wake,
Illumed with God's light of love; and so
I onward go,
In perfect trust that He who holds the helm
The course must know."



A GREAT WIDE SEA TO PLAY WITH.

He's a great wide sea to play with,
Though only a tiny boy,
With a tiny spade and a bucket—
But the vast sea was his joy.
He had wee small hands and fingers,
And wee small feet and toes,
But he never thought of his smallness,
As the great tide round him rose.

The sand that he digged—how little !
The drops in his pail—how small !
How little he knew of oceans,
And why the seas rise and fall !
He was only himself a pebble,
Thrown up on Time's shore, yet he
Had the great wide sea to play with,
And was happy as boy could be.

And I thought of our Father's children,
By the side of our Father's sea,
The sea of His boundless mercy,
How happy our hearts should be !
We have only a little bucket,
We dig but a narrow space,
But we are His twice-born children,
And play by His sea of grace.

So let us not waste the moments,
Lamenting that we are small ;
But think of our Father's greatness,
And know that we have His all.
We know and can do but little ;
Self-measure will give no joy ;
But I have my Father's fulness,
And I am my Father's boy.

—Wm. Luff in *The Christian*.

A SELFISH BROTHER.

ESAU and Jacob were the two sons of Isaac. Esau was the elder son, and because of this the birthright belonged to him. This meant that he was the chief of his father's sons, and would receive a double portion of his father's property. Beside this, just before his death, the father gave to his eldest son a special blessing.

When the boys grew up Esau became a hunter. He was his father's favourite son. Jacob stayed at home and looked after the flocks. He was the favourite son of his mother.

One day Esau had been out hunting. He came home weary and faint with hunger. Jacob had been cooking a savoury stew made with lentils. It made Esau

feel more hungry still to smell it, and he asked Jacob to give him some to eat.

Now Jacob at that time was a very selfish man. His name means "Supplanter," or one who pushed others out of the way to get all he could for himself. So he told Esau he would give him some of his stew if Esau would sell him the birthright in exchange. It was unkind of Jacob to act in this way. Jesus says, "If thine enemy hunger feed him," but Jacob refused to feed his brother unless he was paid for it. Esau was thoughtless, and did not value his birthright. He forgot it was God's gift, and much to be prized. He only remembered how hungry he felt. So he said, "Behold I am going to die, and what good shall this birthright be to me?" So Esau despised his birthright.

Poor Esau wandered farther and farther from God, and when he was forty years old took for his wives two women who worshipped idols. This was a great grief to his father and mother.

Years passed, and Isaac had become an old man. His eyes were so dim that he could not see. He did not know how much longer he might have to live, and before he died he wished to give Esau the blessing which belonged to him.

So he sent for Esau and said, "I am very old, I shall soon die. Now therefore take thy quiver and thy bow, and go out to the field and take me some venison; and make me savoury meat such as I love, and bring it to me that I may eat, that my soul may bless thee before I die." And Esau went.

Now Rebekah heard all that Isaac said to Esau. She wanted Jacob to have the blessing because he was her favourite son. She also remembered that God had said, "The elder shall serve the younger." She told Jacob he must pretend to be Esau. She sent him into the field to fetch two young goats, and said she would make with them savoury meat such as Isaac loved, and that Jacob must take it to his father as though he were Esau come back from his hunt.

Jacob wanted the blessing, but was afraid to do as his mother wished. He

said, "Behold Esau my brother is a hairy man and I am a smooth man; my father will perhaps feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me and not a blessing." Rebekah answered, "Upon me be thy curse my son."

So Jacob fetched the goats, and his mother made savoury meat. Then she put the skins of the goats upon Jacob's hands, and upon the smooth part of his neck, made him dress in some of Esau's clothes, gave him the food she had prepared, and sent him in to his father. Jacob said, "I am Esau thy firstborn. Arise and eat of my venison that I have brought thee." Isaac felt sure it was the voice of Jacob, but when he felt the hairy skin of the goats on Jacob's hands and neck he said, "The voice is the voice of Jacob, but the hands are the hands of Esau." And he blessed Jacob.

Scarcely had Jacob gone out from his father when Esau came in, and Isaac found he had been deceived. He was greatly distressed, but he had given Jacob the blessing, and he could not take it back.

Esau was very angry. He said that as soon as his father was dead he would kill Jacob, and Rebekah heard him say it. She was alarmed, and made plans at once for Jacob to leave home. She had led her son into sin, now she must reap the fruits of what she had sown. She never saw Jacob again. Sin always brings trouble. If Rebekah had trusted God Jacob would have had the blessing, and there would have been no sorrow afterwards, for "the blessing of the Lord it maketh rich, and He addeth no sorrow with it." It is always best to do right.

Next week we will see how Jacob got on after he left home.

AN ADOPTED MOTHER.

ARTHUR ALLAN was a very tender-hearted little boy, and there were tears in his eyes when he came into the kitchen one morning, carrying in his arms a big brown hen, which had been run over by a big hay-waggon and killed.

"What will become of Brownie's little chickens, mamma?" he asked. "They are out under a currant-bush, all peeping for their mother."

Mrs. Allan went out in the garden with Arthur to look at the poor little chickens. There were thirteen of the yellow, fluffy little things, and they were only three days old.

"They mustn't die," said Arthur. "I'll take care of them myself."

He brought a basket, and put all the little chickens into it. Then he carried them off to an empty oat-bin in the barn, where there was plenty of room for them to run about.

The next morning, when Mrs. Allan

went out to the barn to tell Arthur to hunt for some eggs, she stopped at the oat-bin to look at the motherless little chickens.

There in one corner of the bin hung the big feather duster, and gathered under it were all the little chickens!

"I thought the duster could be a mother to them, mamma," said Arthur. So Mrs. Allan let the duster hang in the bin, and the thirteen little chickens gathered under it until they were old enough to roost on a bar — *Selected.*

"NO PLACE LIKE HOME."

"I HATE this little, low-roofed house,
This hill-bound valley home;
I long to see the glorious world,
And 'mid new scenes to roam!

"The sun just rises here, and sets,
The days are all the same;
There's nothing grand to do or see,
And everything is tame."

Years passed. The boy of restless heart
Had wandered far and wide,
Had tossed upon the ocean wave,
And climbed the Jungfrau's side;

Had journeyed through the Golden Gate
To storied Eastern lands,
And pitched his tent where Afric's streams
"Roll down their golden sands;"

Had glided through the Grand Canal,
'Neath soft Venetian skies,
And in strange northern lands had seen
The sun at midnight rise.

Through many cities grand and great
In wonder he had trod,
And on historic battle-fields
His feet had pressed the sod.

He roamed through galleries of art,
And palaces of kings,
And filled his memory with store
Of rare and wondrous things.

And then he came to that small vale,
Content no more to roam,
And said: "There's not in all the world
So sweet a place as home!"

—*Treasure Trove.*

SKIMMING IT.

IF you are going to give a pan of milk, don't skim it first," the old grandmother used to say, meaning: If you are going to do a favour, don't spoil it by an ungracious word or manner. Have you not noticed that much of this "skimming" goes on in ordinary family intercourse? asks the *Christian Uplook.*

"Another errand? I never can go down town without half-a-dozen commissions!" Robert complains, when his sister asks him to bring a book from the library. He never refuses to oblige her, he does not really count it an inconvenience, he only takes the cream off of his kindness.

"Those gloves ripped again!" Mary exclaims, when John wants her to take a

few stitches. "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby, and distressed if anyone thought her unwilling to render such offices; but she makes it a little unpleasant to ask the favour.

The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that "it is Tommy's turn." Thus all day long people who love one another, and who at heart are glad to serve one another, skim the sweetness from every service they render. — *Watchman.*

KINDNESS can lure the lion from his den;
(A moral lesson to the sons of men!)
His mighty heart in silken bands can draw,
And bend his nature to sweet pity's law.
Kindness can lure the eagle from her nest
Midst sunbeams placed, content with man to rest;
Can make the elephant, whose bulk supplies
The warrior's tower, compassionate and wise.
Kindness can habits, nay, the nature, change,
Of all that swim the deep, or forests range.
And for the mild domestic train who come—
The dog, the ass, the steed—to find a home,
Gladly they serve thee, serve thee better, too,
When only happy beings meet their view.
Ah! then, let gentler accents, gentler looks supply
The thunders of thy voice, the lightnings of thine
eye.
—*Pratt.*



NAZARETH was the city where Jesus lived when He was young. He lived there for many years till He had grown to be a man. All the people knew Him, but they did not know He was the Son of God.

Nazareth was a wicked place. It had a bad name, and one man said, "Can any good thing come out of Nazareth?" That is why God chose it for the home of His Son. He wanted everybody to know that no one is too bad for Jesus to save them and dwell in them.

When Jesus was a man, He left Nazareth for a time. On His return, He went to church as usual on the Sabbath. There were many people present. When He stood up to read, all eyes were turned on Him. He told the people that God had sent Him to teach and help them. But they said, "Is not this Joseph's son?" They would not believe He was the Son of God.

As they listened and doubted, Satan put an evil thought in their hearts, and soon they grew so angry that they pushed Him out of the church and drove Him out of the city. They led Him to the top of a steep place, to throw Him down the hill and kill Him. But they could not for God took care of Him, and saved His life.

With a heavy heart Jesus left them to go to another city. He could not teach them for they would not believe. How sad that they should send away their best friend! Do not let us send Jesus away as did the people of Nazareth, but let us say to Him,

"Come into my heart, Lord Jesus,
There is room in my heart for Thee."



"In the morning sow thy seed, and in the evening withhold not thy hand."

NEWS FROM THE FIELD.

FOLLOW THOU ME.

HAVE ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd see in the glistening
The print of My wounded feet.

Have ye folded home to your bosom,
The trembling, neglected lamb,
And taught to the little lost one
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them;
He had nowhere to lay His head.

Have ye stood by the sad and weary,
To smooth the pillow of death?
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door
And fitted across the shadows,
That I had been there before?

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told My fainting children
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the golden land?

—Selected.

AN INTERESTING BRAHMAN FAMILY.

ONE day after William Carey had been preaching to a crowd in one of the cities of India, he met a Brahman priest, carried on the shoulders of several men. Carey handed him a piece of paper with these words written upon it: "I am a sinner, Christ is my Saviour." Up to this time no one had ever dared to tell this Brahman priest that he was a sinner. He was regarded more as a God. He repeated these words again and again: "I am a

sinner: Christ is my Saviour;" and he finally said, "It is true. I am a sinner; Christ is my Saviour." He sought Mr. Carey, and said, as a test, "If this man is really true, and thinks Christ can save us, he will eat with us." On invitation, Mr. Carey gladly accepted, and ate his rice and dahl from the same dish. The Brahman priest laid aside his priestly robe, and in simple attire presented himself for baptism. This was the first Brahman to accept Christianity.

In a garden house, in the suburbs of Calcutta, lives the grandson of this Brahman priest, a white-haired man of over seventy years of age.

In another part of Calcutta lives his son, who has eleven bright boys and girls living with him. A few years ago one of our workers sold him a copy of "Patriarchs and Prophets," then a copy of "The Great Controversy," and later, one of "Daniel and the Revelation."

Morning, noon, and night he always gathers his family together, stopping the work in the printing-office to study the Word, and pray. These occasions he used in studying these books through with his family. By means of these books he became acquainted with one of our ministers, who was an instrument in the hands of God of bringing him into the full light of the everlasting Gospel.

This home is truly a training-school, and it is interesting to see all this family, fourteen in number,—including the son-in-law, who has lately given his heart to God and accepted present truth,—assemble for Bible study at noon. When the gun is fired in the city, giving the noonday hour, all work is dropped, and in their quiet, simple way they study the Bible, or whatever book they have chosen for that time. The oldest son of the family is a nurse at the sanitarium. It was good to hear him relate, the other day, how God had used him to bring Christ to a dying man who came to the sanitarium. He knew the patient must die, and he told him he could just ask forgiveness for his sins, and Jesus would accept him. As he repeated to him

some precious promises, the dying man grasped his hand and said, "You have done much for me." The young man said, "I have done nothing for you. Christ has done all." He asked for a song, and he sang to the man, "Safe in the arms of Jesus," and in a little while he passed away, leaving the assurance that he had found Jesus, though at the eleventh hour.

The grandfather learned the present truth from the books his son purchased, and accepted it, in the garden house, where so many for years have come and heard the Gospel; for his home is a mission home. They now hear the Gospel every Sabbath from this aged pilgrim. It is interesting to hear him tell what God has done for him, and what he has seen done here in India for missions in his time.

The light that Carey brought to this family has been handed down from father to son, father to son. Greater light has come as the years have come and gone. May the Gospel live in each heart, and may they all be as quick to accept the light as it comes, and to sacrifice position, rank, and worldly possessions as was their ancestor the Brahman priest.

Calcutta, India. MRS. J. L. SHAW.

A MODERN CALEB.

TWENTY years ago there came an old man of sixty years to the Healdsburg College to gain a preparation for missionary work. His snowy looks and bent form stood out in marked contrast with his youthful class mates. Some smiled, and others remarked, "What is the use of an old man in school?" Steadily and earnestly he studied his Bible. He had enlisted for service, and instead of exousing himself because of advanced years, sought for the darkest corner of the great mission field. Soon our brother was off alone, but not alone, to Honolulu, and later to Hong-kong. For the past seventeen years this faithful old brother has stuck to the field and laboured on, with the one purpose ever uppermost of honouring His Redeemer. He has circulated in his canvassing and ship mission work tons of literature all over the earth. For many years he was the only Sabbath-keeping missionary in all China. The news has recently come to us that he has passed to his rest. His example of activity and faithfulness should lead the old men to arouse and enlist for service in this last great work for the evangelisation of the world.—Selected.

TRACT DISTRIBUTION IN FIJI.

ONE of our ministers writes of an experience he had in Fiji while distributing literature, to show how it is appreciated by the natives. He says:—

"I once set out with a small sail boat,

with one native for a helper on the trip. We had a hard time with head winds, and had difficulty to reach the place to which we were going, but we were very much gratified to find how glad the Fijians were to receive us and to take our tracts and papers. We visited a number of towns, had pleasant talks with the people, and left supplies of literature. Going along the river one day we saw a large number of men working in a cane field. Some of them knew me, and asked for literature. Immediately it became known that we had leaflets and papers to distribute, there was

a wild rush for the boat in which we were sailing. Scores of them came into the water around the boat, until it fairly boiled. They grabbed the papers given out to them, and, putting them in their teeth, swam ashore. What disappointment when the supply ran out, and I could no longer give them what they so much desired! Some of these same tracts were taken to the interior of the island, and I afterward heard that there was an interest to hear the Word in that part. O what a need there is for our literature! Who will help us to feed the hungry souls with the Bread of Life?

To those who have studied the human organism and its requirements, it is a poor omen for the health of the people that sweet shops are multiplying so fast. There is probably nothing that causes so much fermentation in the stomach, and consequent dyspepsia, as the free use of sugar. The system needs sugar, but it can manufacture this for itself out of any starchy food that is thoroughly chewed. The sugar of commerce will not take the place of this, but interferes with the digestive processes.

LAST week the Great Assembly Hall, Mile End Road, celebrated a unique occasion—namely, the completion of ten thousand consecutive nights of Gospel work. During this time about 70,000 pledges had been taken, and a recent development of this department is the purchase of a temperance island, not far from London, where, as one of the speakers put it, "If a man wants a drink, he will have to swim four miles to get it." Great hopes are entertained of this scheme.

IAN MACLAREN (Dr. John Watson), addressing the students of Bristol Baptist College, said that unless God should send some great revival, the outlook was a dark one.

"No serious person, whether he be religious or non-religious, could look out upon society in our day without being depressed and alarmed. There was a general unsettlement both of belief and institutions; a weariness of the present and an uncertainty about the future—a lowering of ideals and a slackening of energy; an exhausted atmosphere in which it was difficult to breathe."

DR. CAMPBELL MORGAN thinks that the free air of the United States is not suited to the growth of Roman Catholicism. He has said that "the spirit of freedom has so permeated Roman Catholicism that he would not be surprised to see a complete rupture between the Roman Catholics of America and the great mother church. He had himself met a priest returning after a visit to Europe, and found the man broken-hearted at what he had seen, especially in Rome—wishing with all his heart that he had never come into contact with the actualities, and that Rome had remained to him an ideal." But the evil of the Papacy does not consist in the nominal subjection to Rome. It is in the principles of the Papacy, and if these shall culminate among American Catholics in a refusal to acknowledge any but an American pope, nothing of worth will be gained by such a step.

At the feast of St. Januarius in Naples, the customary miracle of liquefying the clotted blood of the saint was worked by the priests. There was some delay beyond the usual hour, "and a strong guard of city firemen and gendarmes had to be summoned into the sacred edifice to prevent St. Januarius from being maltreated by an impatient mob of fanatical devotees. When at length the matter inside the crystal vase began to bubble and foam to the neck of the vessel, hysterical shrieks of satisfaction broke forth from the bystanders."

The "miracle" and the mob were well matched. There is a day of reckoning coming for the priests who by such tricks gain control of superstitious minds. Then it will be they who will be in danger of being maltreated by an impatient mob. In France the Church of Rome sowed the wind, and in the days of the Revolution the clergy reaped the whirlwind.



ABORIGINES have been discovered on a little-known island off the coast of Queensland who do not even make rude huts, but shelter themselves behind heaps of grass; they wear no clothes, and, though they live by the sea, they cannot make canoes, but go fishing on rafts made of a couple of logs tied together with grass.

A NEW revolving electric flash light is to replace the present half-a-million candle-power light at the Cornish signalling station known as the Lizard Light. The present light sheds rays visible twenty-five miles at sea. The new light will have a million candle-power, and the rays will cover a distance of between forty and fifty miles.

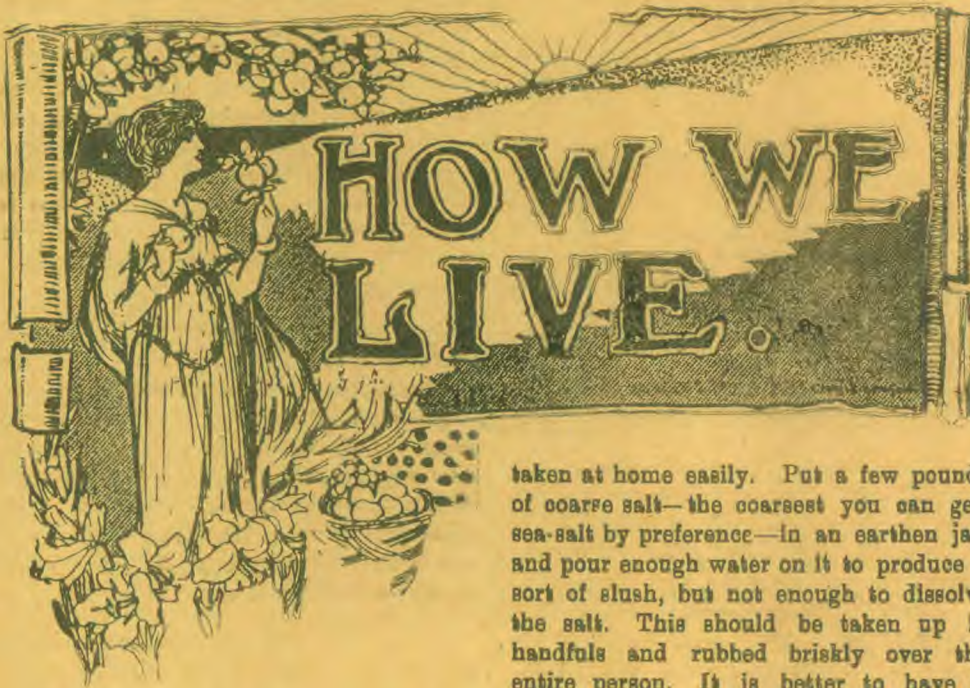
ONE of the largest concerns in the world has failed. Mr. Clergue has built up in Ontario, in connection with great water power works, pulp mills, the operation of nickel and iron ore mines, the building of docks, railways, and cities, also electro chemical works. He has been one of the giants in business enterprise and success. The investment of eight million pounds is lost, and 3,500 men are thrown out of employment.

IN a discourse on Christian preaching, Canon Henson said that it was a very solemn thing, both for preachers and hearers. Sermons, of course, might be solemn for neither, but sermons had no necessary connection with Christian preaching, and unless common report were more than commonly untrustworthy, most modern sermons were no more than speeches well or ill uttered in pulpits: there was nothing religious in their motive, nothing religious in their effect. Men were amused, instructed, annoyed, bored by them as the case might be, but they carried no message of God, and the issues were not made manifest in any consciences. When preachers themselves are confessing that preaching is so often an empty, unprofitable form, surely it is time that people began to study the Word for themselves, to learn the mind of God. Fortunately God's message is there written by Himself, and suited to the understanding of children, so that men need not walk in darkness even when the pulpit gives them no help.

THE pope has been guilty of "highly incorrect" conduct, so derogatory of the high-minded traditions of the Papacy that the Head Chamberlain, finding his entreaties and remonstrances in vain, "broke into loud sobbing and retired to his apartment, whilst a cardinal of noble extraction who happened to be calling at the Vatican drove off in a state of great irritation." The new pope, "defying all tradition, had invited his three sisters to dine at his own table." If only these cardinals, with such wonderful capacity for straining at gnats, would study the unclean records of the Pontificate in like spirit, they would find some occasion to break into "loud sobbing."

A SERGEANT in the German army has been sentenced to eight years' imprisonment and degradation to the ranks for cruelty to recruits extending over some years. It was proved that the number of separate cases of maltreatment exceeded 1,200. Of these fifteen were cases of shocking barbarity. In one case a recruit named Hill was driven to commit suicide, and in another case a recruit attempted suicide. At the trial a deep impression was made by the unwillingness of witnesses to give evidence against their superiors, their terror being painful to observe. Such are the materials out of which the glory of this world is constructed.

THE *Medical Press* calls attention to the common evil of giving little children an excess of sweets, and to a special danger connected with the cheap sugar which enters into their composition. It says, "The need of carbohydrates which exists in the human organism at an early period of life has been fully provided for by Nature, and yet fewer practices are more commonly seen, especially among the poor, than that of supplementing the natural supply by the entirely haphazard administration to infants of almost any sweet thing that can be obtained. . . . It is disgusting, therefore, to learn that there is a considerable quantity of chemically-manufactured and metallicallly-dressed sugar upon the market, some of which is contaminated with chloride of tin, and that this is consumed by large numbers of infants. . . ."



HOW TO STAND STRAIGHT.

ONE of the most admirable points in military discipline is the erectness of figure given by the drill exercise. A "soldierly" bearing is proverbially a fine one. The following rules, if strictly carried out, will give the civilian the benefit of such a carriage. Try them and see:—

Make it a rule to keep the back of the neck close to the back of the collar. Roll the shoulders backward and downward. Try to squeeze the shoulder-blades together many times a day. Stand erect at short intervals during the day—"head up, chin in, chest out, shoulders back."

Walk or stand with the hands clasped behind the head, and the elbows wide apart. Walk about, or even run upstairs, with from ten to forty pounds on top of the head. Try to look at the top of your high-out vest or necktie, using the swimming stroke while standing or walking. Fold the arms behind the back. Carry a cane or umbrella behind the small of the back or behind the neck.

Put the hands on the hips, and elbows back and fingers forward. Walk with the thumbs in the armholes of the vest. When walking, swing the arms and shoulders strongly backward. Stand now and then during the day with all the posterior part of the body, so far as possible, touching a vertical wall.

Look upward as you walk on the sunny side of the street.—*Selected.*

THE SALT RUB.

THE "salt-rub" is becoming so popular that some Turkish-bath establishments are advertising it as a special attraction. It is just as good for healthy people as for sick ones, and can be

taken at home easily. Put a few pounds of coarse salt—the coarsest you can get, sea-salt by preference—in an earthen jar, and pour enough water on it to produce a sort of slush, but not enough to dissolve the salt. This should be taken up in handfuls and rubbed briskly over the entire person. It is better to have it rubbed on by another person, but anyone in ordinary health can do it for herself or himself very satisfactorily. This being done, the next thing is a thorough douching of clear water, preferably cold, and a brisk rubbing with a dry towel. The effect in elation, freshness, and renewed life is felt immediately, and the satiny texture of the skin and increased clearness and brightness of the complexion, swell the testimony in favour of the salt-rub. For young children it is best to drain off the salt and add two tablespoonfuls of pure bay rum to a basinful of this salt water. Apply with a soft flannel, and dry with a soft Turkish towel. Care should be taken that there is not too much salt in the water, as it may irritate the tender skins of some children.—*Selected.*

CLOTHING FOR CHILDREN.

A VERY important part of the mother's duty is to clothe her children so as to keep their bodies in health. We see sickness and disease increasing with remarkable rapidity, which is due largely to the failure to understand the organisation of the body.

The proper way for each mother to do in making garments for her children, is to allow sufficient in seams and about the chest and waist, so that they can be made larger as the child grows. Frequent measurements of the chest and waist should be taken as the child grows in years, so that the mother can be sure that the clothing is not binding or hindering the growth of the body, or displacing any organs.

Great care should be taken also to have all parts of the body clothed evenly. If this is not done, the blood, on its way to the extremities and to the skin, is chilled by contact with the air, and is driven internally, congesting the digestive organs, also the lungs and other organs. The knees and legs being bare causes a great deal of disturbance in the throat and nose.

In the winter season and the autumn, the limbs should be clothed with two thicknesses of flannel or wool. Long combination undersuits reaching to the ankles and wrists, with woollen stockings reaching over the knees, will keep the hands and feet warm. If children have cold hands and feet, we are sure to see some disturbance of the digestion following.

No child ought to be subjected to the necessity of wearing unbecoming garments. Many a little one has been made self-conscious by being obliged to wear some article of clothing so out of harmony with beauty and good taste as to make the wearer a target for comment and even ridicule. God has clothed the flowers of the field in beauty and loveliness, and it was certainly not intended that human flowers should be clad in ugliness.

To dress a child simply is always in good taste, and while all the clothing should be made neat and well, it should not be of such dainty material as to subject the little wearer to the slavery of constant care lest she spoil her shoes, and soil her dress. Children's attention should be called as little as possible to dress as an adornment. Teach them early in life that it is the clean, smiling face, ruddy cheeks, and upright, healthy frame that should be the chief attraction, and not the frills and furbelows of a fashionable attire.

LAURETTA KRESS, M.D.

THE TEETH.

FOR several years I have worked in a large provincial hospital, providing relief for a populous city. Among the very many cases of malignant disease of the mouth, gums, lips, tongue, and jaw I had the opportunity of seeing, I very early made the clinical observation that they were invariably associated with offensively bad teeth, and further ascertained that the majority of these persons had never adopted the simple expedient of using a tooth-brush. . . . In any malignant disease absence of cleanliness favours enormously a "mixed infection" and the more rapid development of that fatal condition of malnutrition known as cancerous cachexia. . . . I suggest the advisability of adding some mild antiseptic to the morning dentifrice water.—*Dr. Francis Barton, in Daily Mail.*

In my opinion, the best physical performances can only be secured through absolute abstinence from alcohol and tobacco. This is my rule, and I find after three years of constant work at the oar, during which time I have rowed many notable match races, that I am better able to contend in a great race than when I commenced. In fact, I believe that the use of liquor and tobacco has a very injurious effect upon the system of an athlete.—*Hawlan, the Famous Oarsman.*

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IN the message that will prepare a people for the coming of the Lord, the glad tidings of full forgiveness must have a prominent place. The call is: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. xl. 2.

WHEN John the Baptist was raised up to do such a work, to prepare the way of the Lord, it was said of him: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God." Luke i. 76-78.

It is evident from these passages that preparation to meet the Lord consists in becoming acquainted with Him. It is because men do not know His salvation and His tender mercy that they do not love Him and long for His personal presence. If they knew Him, they would respond, like John, to the word, "Surely, I come quickly," by saying, "Even so, come, Lord Jesus." It is sin that separates man from God, and blinds the mind to His glory. But although men have set themselves against God, He has only "tender mercy" for them, and He charges His ambassadors to declare salvation to all and say that the iniquity is pardoned.

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. v. 19. The world does not know that it is reconciled unto God, and that its trespasses are not imputed unto it. But this is the message God sends to men by His witnesses. It is to be declared far and near, that all flesh may see the salvation of God. Luke iii. 6.

WHEN God forgives sin He puts His own righteousness in its place. The man who accepts the forgiveness gets the righteousness which displaces the sin, and is at one with God. We cannot fulfil God's righteousness or deliver ourselves from our sin, but we can accept the forgiveness that is freely offered, and thus allow God to reveal His salvation in us. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. v. 21.

A LETTER received from a PRESENT TRUTH reader at Singapore tells of discouragements placed in the way of mission workers by Europeans. While missionaries are teaching the true God, other Europeans are exalting the native religions. The *Straits Times*, of Aug. 8, says:—

The sacred books of the Sikhs have been translated into English by Mr. Macauliffe, who is going to Europe to see the work through the press. Before leaving India he delivered lectures on the Sikhs and their religion at Simla, and took the ground that the Government should encourage the Sikh religion because of the warlike spirit it imparts to its adherents.

Such expressions are eagerly seized by the natives as acknowledgments of the superiority of heathenism, but a Christian worker ought not to be discouraged when a false religion is recommended as suitable for strife and murder, either private or official.

DR. CAMPBELL MORGAN is a strong advocate for the personal study of the Word of God. He places this second to nothing in importance to the Christian. Speaking recently on "How to Study the Bible," he said:—

No man can study the Word of God until he has learned that he needs for every part of it the guidance of the great Author; while the law of advance in the study of Scripture is the law of obedience to all light already received. There must be willingness to learn and readiness to work. We can never know the Word of God save as we are prepared to put it into practice.

We must (1) read the Bible, (2) examine it, and (3) meditate upon it—not only think but bring the life into the light of the thing discovered. Let the student take a single book, read it again and again until he has got a clear idea of the argument, analyse and examine. Then each section should be taken more minutely in the same fashion; and lastly, the book must be taken word for word until the structure and purpose of each has been appreciated. Then there ought to follow prayerful meditation.

If this excellent instruction were heeded by Christians, it would vastly change the condition of the churches. Very little would be heard then of the "Higher Criticism," for the "Highest" would have taken its place. A "critic" is one who is skilled in

judging of merit, and such Bible study as this would reveal beauties in the Word that are little suspected now.

A GREAT superstructure of speculation has been built upon the theory of evolution, but it remains a theory still. Critics of the Bible have talked as though evolution were one of the foundation pillars of science, a solid fact which only the illiterate or the hopelessly bigoted could ignore. To retain faith in the Scripture record of man's creation, rather than swallow the theory of his gradual development from lower forms of life, was to confess oneself out of date. A large body of the ministry, to their disgrace both as thinking men and Christians, went hastily over to the side of the new "science."

WHILE the evolutionary theory was rife in conjecture, facts were lacking. In historic times no change of type had been noticed. Mummies of Egyptian animals, such as the dog, the cat and the ox, rather indicated permanence of species, when compared with such animals at the present day. French zoologists have been carefully investigating the mummies of ancient Egyptian animals, and a review of their work is quoted in the *Literary Digest*:—

The occasion and the circumstance are both unique; we shall not find them elsewhere. Nowhere else have we the authentic dated remains that Egypt furnishes us. Nowhere have we collections of animals that lived five or six thousand years ago, which we can compare with the same species living in the same region. The problem is to see whether the ancient fauna and the modern are the same; whether the species have altered or not in the course of five or six thousand years.

The conclusion that has been reached from this comparison is that there has been no transformation, whether we have to do with birds, fishes, mammals, or reptiles, we shall have no doubt, after reading the fine works of Messrs. Lortet and Gaillard, regarding the proper conclusion to adopt. It is that in the Egyptian environment, very uniform, very constant, very stable, animals have not varied for several thousand years.

The figures mentioned are incorrect, as they would go back before the flood, but, apart from this question, the evidence is clear that there has been no evolution in Egypt during the longest period covered by profane history.

The Bible stands every test. The works of God will never reveal any conflict with the Word of God. The Christian may know, and rest confidently in the knowledge, that when human theories conflict with the Bible, it is not the Bible that needs revision. When the clear facts come to light they agree with the Word.