

PRESENT TRUTH

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

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THE FOURTH COMMANDMENT.

Continued.

THE NEW CREATION.

THE Sabbath was instituted at the close of creation. It is the memorial of God's creative power. "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious; and His righteousness endureth for ever. He hath made His wonderful works to be remembered." Ps. cxi. 2-4. This last statement would be better rendered, "He hath made a memorial for His wonderful works." In the "song for the Sabbath day," the Psalmist says, "I will triumph in the works of Thy hands." God alone works righteousness. "The Lord is righteous in all His ways, and holy in all His works." Ps. cxlv. 87. "We are His workmanship, created in Christ Jesus for good works which God afore prepared that we should walk in them." Eph. ii. 10, R.V.

The Gospel is "the power of God unto salvation," and His everlasting power is seen in all the things that He has made. Therefore the power of the Gospel is to create, to make new. "If any man is in Christ there is a new creation: the old things are passed away; behold they are become new. But all things are of God." 2 Cor. v. 18, 19, R.V., margin. In Christ "is our redemption" because "in Him were all things created." Col. i. 14, 16. He is Redeemer because He is Creator, and redemption is creation. It is a complete and perfect work. Christ's last words on the cross were, "It is finished!" The cross of Christ brings those who accept it into the condition in which man was at the close of the sixth day of creation, when God saw everything that He had made, "and behold it was very good." Therefore, since the Sabbath

is the mark or seal of a perfect new creation, it is the seal of the Gospel, the sign of the cross, the pledge of the complete redemption of all things.

ment merely requires them to remember it on Friday, so as to be able to get their work out of the way, and be ready to sit down and rest at the setting of the sun.



"REMEMBER."

"REMEMBER the Sabbath day, to keep it holy." When shall we remember it? Many seem to think that the command-

This is well, but it is infinitely below what the commandment says. The word is absolute and unlimited. We are to remember it all the time, everyday in the

week. We are always to remember the sanctifying power which it reveals, in order that we may continually worship God "in the beauty of holiness," "lifting up holy hands without wrath and doubting." Knowing that only those who are holy can truly worship a holy God and keep a holy day, we must remember the Sabbath which makes known God the Sanctifier, and then when the Sabbath day comes to us, we shall be ready for it. It comes bringing a blessing; for God "blessed the seventh day." It is frequently said, with a view to avoiding the force of the commandment, that we may have a blessing at any time. Some say, "I keep every day holy." Now we not only may, but should, experience the blessing of God every day. But a blessing upon us, is not the same as a blessing upon the day. As we have already seen, we cannot keep any day holy except the one which God has made holy. Our action or condition has no effect upon it; but the day is given to us to affect us. Do not forget that "the Sabbath was made for man, and not man for the Sabbath." No man's holiness can impart holiness to any day; but the Sabbath was given that we might partake of the holiness of God, and be kept holy every day. While God blesses us every day, there is a special blessing on the seventh day, even the blessing of the Sabbath, and this blessing assures to us all the blessings that we may have on any other day.

THE BLESSING OF EDEN.

THE Sabbath is a fragment of Eden that comes down to us untouched by the curse. It is the bridge by which men may pass from Eden lost to Eden restored, freed from the intervening curse. It is the rest to which Christ calls all who labour and are heavy laden. By it we become sharers of His burden, which is light, for He lays upon us only a "weight of glory." So the Sabbath, when kept in the Spirit, brings to us the glory of that new creation when "the morning stars sang together, and all the sons of God shouted for joy," and is the pledge of the time when all the earth shall be filled with the knowledge of the glory of the Lord. Although Eden has been taken from the earth, that it might not suffer the effects of the curse, the reality of it is left us in the Sabbath, that we may come back to the beginning, and find in the beginning the end, "even the salvation of our souls." 1 Peter i. 9. The reason why now, at this time, we have the Sabbath made clear as never before in this

world's history, is because Eden is about to be restored, and we must be made ready for the change. When Christ comes, He appears not as a stranger, but as one with whom we are well acquainted, and He will conduct us to Eden, not a strange country, but a familiar home. To this end God has given us the Sabbath, the essential part of Eden. There is to be a change now day by day, through the sanctifying power that the Sabbath makes us know and remember, so that at last when we get to Eden we shall not have to get used to our surroundings. Before the last day comes, we shall have drunk of the river of Eden, and eaten of the hidden manna. "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures," or, literally, "the river of Thy Eden." Ps. xxxvi. 8.

REST NOT A BURDEN.

SOMETIMES when we talk about Sabbath-keeping, people will say, as though they were telling something new, "Oh, but keeping the Sabbath will not save us; we are saved by faith, not by works." Exactly; and that is what the Sabbath teaches us. We keep the Sabbath, not in order to be saved, but because we are saved. Sabbath-keeping is rest in God, the assurance of His finished work. "This is the work of God, that ye believe on Him whom He hath sent." By believing, we receive the perfect works which God Himself has prepared for us to walk in. These works were finished from the foundation of the world. Therefore whoever receives them must find perfect rest, because when the work is done and well done, rest must necessarily follow. "There remaineth therefore a rest to the people of God." Note, it is the people of God who have the rest. "We which believe do enter into rest," and they which do not believe, cannot rest. There can be no perfect Sabbath-keeping without perfect faith in God, which means perfect righteousness, because we are justified by faith. So the Sabbath means pre-eminently justification by faith. Although there are many believers in Christ who observe Sunday, thinking it to be the Sabbath, it is nevertheless a fact that Sunday-keeping stands as a sign of attempted justification by works. It is the attempt of man to do the work which only God can do, namely, sanctify a day; for God never sanctified any day except the seventh day, so that all the sanctity Sunday has is what man has put upon it. He who

can sanctify one thing can sanctify anything, because he must have the sanctifying power in himself. So the idea that man can make any day holy, involves the idea that he can make himself holy, that is, justify himself by his own works; its principle is that man has holiness in himself. Sunday-keeping is therefore the sign of the man of sin who "exalteth himself against God."

The Sabbath is rest; that is the meaning of the word. The word "Sabbath" is the untranslated Hebrew word for "rest." It would be well if it had been translated into our language, instead of transferred. The word "sabbath" conveys to the Hebrew mind exactly what the English word "rest" does to ours. So we may read: "Remember the rest day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the rest of the Lord thy God; in it thou shalt not do any work." How can anybody call this a burden? Rest is not a burden; to cease from labour is not wearisome; rest, absolute, perfect rest, the rest that cannot be disturbed by anything on earth, is the sum of all blessings. He who knows the Sabbath indeed can never count it a burden to keep it. Such an one will never say: "I could not make a living if I should keep the Sabbath," because the Sabbath reveals God, in whom "we live, and move, and have our being." It reveals Him who delivers us from the power of darkness, and the curse and burdens and perplexities of this present evil world, and translates us into the kingdom of His dear Son, making known to us the power and the joy of the world to come. Then remember it, and keep it, that you may know the sweetness of rest in the bosom of the Father, and delight yourself in the Lord.

PLEASING GOD.

WOULD you like to please God?

Many have never given it a thought, and many, alas, would much rather displease Him; but there are many who reply to the question, "Yes, indeed; who would not be unspeakably happy to be able to do something that would actually give pleasure to the Almighty Creator, something that would make Him smile for joy! But oh, how can I hope to do it?"

It is not only possible, but is really one of the easiest things in the world. Listen, and I will read you something about it.

"By faith Enoch was translated, that he should not see death, and was not

found, because God took him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Note the facts: It was by faith that Enoch was translated, and he was translated because he pleased God; it is evident, therefore, that faith is the one essential to pleasing God. Without faith it is impossible to please God; but faith makes it not only a possibility, but an accomplished fact.

Note further: "Without faith it is impossible to please Him; for he that cometh to God must believe that He is." That is to say, that faith consists in believing that God is. That is all. Whoever believes that God is, has faith, and pleases God. A simple thing, is it not?

You say, "Yes; everybody does that; at least all Christian people, and many more who make no profession of religion; I have never doubted the existence of God, yet I have never, at least not for any length of time, had the assurance that I pleased God."

Ah, you don't seem to comprehend what it is to believe in the existence of God—to believe that He is. It is much more than to believe that somewhere in the universe there is a Being who has charge of it in a general way. Faith brings Christ, whose name is Emmanuel—God with us—to dwell in our hearts as a recognised Presence. Eph. iii. 17. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John i. 12.

"Do you mean that whoever does not recognise and welcome the presence of God in his heart does not believe in God's existence? does not believe that He is?"

Exactly that. The man who does not know that God dwells in him, does not know God, and does not really believe that He exists, however much he may talk about Him; and so of course he cannot please Him. You cannot expect to please one in whose very existence you do not believe, can you?

God is infinite. "Do not I fill heaven and earth? saith the Lord?" His everlasting power and divinity are plainly to be seen in everything that He has made, even in man, for there is no motion or existence apart from Him. Therefore whoever has a conception of a single spot where God is not, does not believe that He is.

Well, when God's presence in us is con-

stantly recognised and welcomed, what then? Just this, that we shall please Him. It must be so, for He is "living and active," always working, and "it is God which worketh in you, both to will and to do of His good pleasure." Phil. ii. 14. Whoever recognises God's presence in him, will give Him full control; for nobody would be so presumptuous as to attempt to manage his own body when its Maker is present; and when God works unhindered, it must be that He pleases Himself. Is it not plain enough?

THE GREAT COMMISSION.

(Matt xxviii 16-20)†

BEFORE His crucifixion Jesus had told His disciples that after He had risen He would go before them into Galilee (Matt. xxvi. 32); and when the disciples went to the tomb, on the morning of the third day, they found the angel of the Lord there, who said to them, "Go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee." Matt. xxviii. 7. For a short time, at least eight or nine days, the disciples remained in Jerusalem after the resurrection, and "then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him; but some doubted."

SOME ADVICE TO DOUBTERS.

WHETHER it was some of the eleven that doubted, or some others besides the eleven, does not seem to be made clear; but that need not concern us. It is evident that if there were others present on that occasion, they were some who, like the eleven, went there to keep the appointment which Jesus had made; yet some doubted! Is it not most astonishing? They doubted even at the time of worship, when the evidence that Jesus had risen was overwhelming and incontrovertible. They were all familiar with His person; how could they doubt that it was really He, and that He had risen from the dead.

Now, as in the days of Job, the sons of God do not come together without Satan coming also. He comes to sow doubt of the truth. He makes people doubt even when they see the Lord. Who is not familiar with the expression, "Yes; I see

that this is all true, but"—? and with that word the faith that was coming through the Word fled. How sad that people will not always walk only in the light, refusing even to look at darkness. Nobody can see all the truth at once, and therefore everybody who accepts truth must do so with many things still unexplained, and some that are apparently unexplainable; but whoever firmly lays hold of every bit of truth that he sees, and refuses to give it up at the bidding of doubt, will surely come into possession of still greater treasures.

There is no blessing in doubt; doubt is of the devil. It is the poorest sort of husks to feed on. Doubt, denial, negation, is emptiness; it is the absence of anything; and whoever feeds on it will have nothing, but leanness of soul. No one should ever talk doubt, nor tell what he does not believe. Be positive, not negative. Talk what you know, and not what you do not know. There is enough truth that every man may perceive, to keep the most active mind busy, so that there will be no time to talk or think about doubts. He who truly believes the Word of the Lord may be very positive, for he has no room for doubt. If there is a thing in the Bible that you cannot see clearly, and which seems to contradict some other truth, fix your mind steadfastly upon the truth which you do know, and are assured of, and go a little farther into that than you ever did before. You have not yet exhausted it, and when you have seen more in it than you ever did before, then to your surprise you will see the truth in that other thing that troubled you; for all truth is one.

ALL SEEING AND BELIEVING THE SAME THING.

OFTEN we hear these words: "We can't all see alike, you know;" or, "It takes much more evidence to convince some than others;" and it is not uncommon to hear even professed Christians say that they are so constituted by nature that they cannot believe. If this last were true, then the thing to do would be to get a new constitution by grace; but it is not true. There is nobody who cannot believe. All men are created equal, in that all have an equal chance for salvation, which is by faith. And, moreover, no more evidence is really needed to convince one person than to convince another. That which is evidence enough for one is enough for all who do not allow something to blind their minds to it. It takes more evidence to convince some than it does to convince

† International Sunday-school Lesson for May 12.

others, because some hold it off as long as they possibly can. It is no credit to a man, that he is slow to accept evidence; for nothing is evidence except the truth, and the truth is that which is, which really exists. So the man is simply confessing that he is blind, and cannot readily discern facts. The smallest bit of evidence in any case should be sufficient to convince anybody, for if there be any real evidence at all in favour of a given case, there cannot be any evidence against it. So it is that faith as a grain of mustard seed is sufficient to remove mountains.

ALL can see alike, if they have eyesight, and if they have not that, they should anoint their eyes with the eyesalve which God provides, in order that they may see. All that were present in that mountain in Galilee saw Jesus, and He presented Himself in exactly the same manner to all. They all saw the same thing, yet all did not believe. In the future kingdom of God there will be no complaints that all cannot see alike; God will not look like the Almighty Creator, the loving Father, to some, and like the devil to others. "We shall see Him as He is;" and we may "behold the beauty of the Lord" now as well as at some future time. Everybody can see and know if there is a desire to.

WHO SHALL BE BAPTIZED?

IN this commission, the Lord defined the work of His servants. They are to go preaching and teaching the Gospel; and they are to baptize those whom they teach, and none others. But teaching implies somebody to be taught, and that somebody capable of understanding. It matters not how young a person may be: if he can be taught the truth of the Gospel, and can understand it, he is old enough to be baptized; but not otherwise. A babe so young that it cannot be taught the truths of the Gospel, is too young to be baptized. It is true enough that the commission provides for the teaching of all nations, and the baptizing must be as extensive as the teaching; but those who cannot possibly learn, cannot possibly be taught, until they come to years of understanding; and so there is no warrant for baptizing them. Since they do not know enough to comprehend the truth, they do not know what sin is; and so they are not in condemnation, and do not need any baptism for the remission of sins.

BAPTIZED INTO THE NAME.

THE Revised Version, literally rendering the Greek, has verse 19: "baptizing them

into the name of the Father and of the Son and of the Holy Ghost." Oh, it is a blessed thing to know the name of the Lord,—to know its length and breadth and depth and height, its tenderness, and its power,—for it is a strong tower of safety (Prov. xviii. 10), and they that know it will put their trust in God. Ps. ix. 10. "Whosoever shall call upon the name of the Lord shall be saved." Rom. x. 13. The name of the Lord is the Lord Himself—His personality. This is shown by the inspired words of Peter, concerning the lame man that had been healed: "In the name of Jesus Christ of Nazareth, whom ye crucified, even in Him, doth this man stand here before you whole." Acts iv. 10, R.V. The name of Christ is not a mere charm, to conjure with, as the Jewish exorcists found to their cost (Acts xix. 18-16), nor is it simply a sound, a title: it is the Lord Jesus Himself: it is His everlasting life.

THE word "baptize" means "immerse," "dip." It is a purely Greek word, not translated, but transferred, into English. The German and Scandinavian Bibles have it translated, so that the people who read those languages have it, "dipping them into the name." There can be no more question about the mode of baptism than about the mode of dipping, for that is what baptism is. The ancient as well as the modern Greek, used the word in his daily talk. The smith *baptized* the hot iron into the tub of water to cool it, or to temper it; the housewife *baptized* her dishes into the water, to cleanse them; and both, when they had finished their toil, would *baptize* their hands into water, to wash them. The school boy would *baptize* himself in the swimming pool, when he took a header.

You say that this was not Christian baptism; of course it is not; for Christian baptism means *immersion into Christ*. Note that the difference is not in the act, but in the object into which one is baptized. We are to recognise the life that is manifested,—the life that pervades the universe, filling all space and everything,—and consciously yield ourselves to be swallowed up and lost to sight in it. For let it be understood that when we are baptized into Christ we do not rise up again out of Him, but *in Him*. Rom. vi. 3-5. We "put on Christ." Gal. iii. 27. It is the death of the old man, the body of sin,—the laying off of the old way of living,—and the receiving of new life, the eternal, sinless life in Christ. Here is the whole thing in a word: "I am crucified with Christ; never-

theless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20. We are baptized into His death (Rom. vi. 3); but He ever liveth, although slain, and "in Him is no sin;" so "our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." It is a glorious thing, and there are glorious and infinite possibilities in it.

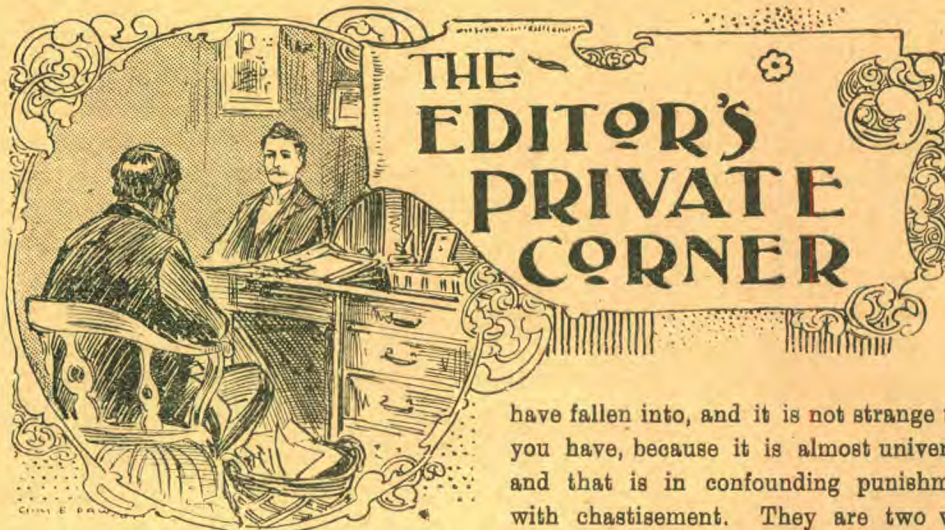
"GO YE THEREFORE."

JESUS commanded His disciples, and He speaks to us as directly as to any people who ever lived, to go into all the world, and preach the Gospel to every creature. He says: "Go ye therefore, and teach." Why "therefore?" Because of His saying, "All power is given unto Me in heaven and in earth." And what of that? How can the fact that somebody else has power, be a reason why I should take up a work, and an encouragement in it? When the puny man sees Sandow lift heavy weights as though they were feathers, he becomes discouraged, and says, "It is no use for me to try." But the fact that Jesus has all the power that there is in heaven and in earth, is our encouragement in the work.

Why?—Because He is with us. We are to go in His name: it is not we, but Christ in us doing the work. He goes not merely by our side, but fills us and transforms us. His name is Emmanuel, God with us. He who is our refuge is also our strength. Ps. xli. 1. "The Lord Jehovah is my strength and my song; He also is become my salvation." Isa. xii. 2. Oh, what power God has given to men, in giving them Himself! All power means all might. He who has Christ, then, who has all might, has the power of the Almighty. "Strengthened with all might according to His glorious power." Col. i. 11. Just think of it! the man of God becomes almighty! "All things are possible to him that believeth."

"I AM."

"I AM with you." His name is I AM. From everlasting to everlasting He is. The goings forth of Christ have been "from of old, from the days of eternity" (Micah v. 2), and "He ever liveth." He "is in the bosom of the Father," and God inhabits eternity. Isa. lvii. 15. The Eternal One, the One who embraces eternity and infinity, is I AM. That is, in God we have all eternity condensed into every moment. He in whom God dwells by faith, has "the power of an endless life." May we not therefore gladly go in this our might?



THE PUNISHMENT OF THE WICKED.

"I CANNOT believe in hell, at least not the hell I very often hear preached. I can fully understand hell as a place of remedial punishment, but as an everlasting punishment, or even a punishment that ends in annihilation, I cannot accept. If Christ has died for the world, the ransom has been paid, and all are out of condemnation. Jesus Christ is the same yesterday and to-day and for ever. Christ is the Saviour, and according to the foregoing text, is always the Saviour. Therefore if any soul in the future looks to Him, Christ must (I say it reverently) of necessity save him. Then Timothy [not Timothy, but Paul writing to Timothy. Ed. P. T.] tells us of God 'who is the Saviour of all men, especially of them that believe.' This statement makes believing not necessary to salvation. It makes it necessary to a knowledge of it, I admit, but that is not the point. To my mind all Scripture and reason seem to point to a restoration of all things, that Christ may be all and in all. The only point I cannot explain is the story of the rich man and Lazarus. Perhaps you can help me."

I can at least present some of the abundant testimony which the Scriptures give on this subject. It is most clear and explicit.

In the first place, let me assure you that you are not specially required to believe in hell; you are to believe in the Lord Jesus Christ, for an intelligent faith in Him explains everything that we need to know.

In the second place, we are to remember that the Scriptures are for the purpose of enlightening our understanding, of giving us understanding. When we cannot understand a thing, we are to find out what the Bible says, and believe it, and then we shall have understanding. It is the easiest thing in the world to understand, when we know and believe what the Bible says; and we have no right or reason to understand anything else. In fact, there is no understanding aside from the Word of God; everything else is but imagination and speculation.

Now there is a grave error that you

have fallen into, and it is not strange that you have, because it is almost universal, and that is in confounding punishment with chastisement. They are two very distinct things. Chastisement is remedial, but punishment is not. God chastens us now, but punishment is not being administered now, and never will be to those who profit by chastisement. Even the angels that kept not their first estate, "but left their own habitation," are not now being punished, but are "reserved in everlasting chains under darkness unto the Judgment of the great day." Jude 6. And in like manner those who wilfully and deliberately reject the mercy of God, have nothing left for them but "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. x. 26, 27.

CHASTISEMENT NOT PUNISHMENT.

Read Heb. xii. 5-11. There we learn that chastisement is a proof that we are sons of God, and that He loves us. He chastens us for a short time, for our profit, "that we might be partakers of His holiness." "Now no chastisement for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." David said, "Before I was afflicted I went astray; but now have I kept Thy Word." "It is good for me that I have been afflicted; that I might learn Thy statutes." Ps. cxix. 67, 71.

But it is possible for people not to be "exercised" by chastisement; they will not profit by correction, and they despise and reject reproof. For them nothing but punishment remains. "For that they hated knowledge, and did not choose the fear of the Lord; they would none of My counsel; they despised all My reproof; therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."

Prov. i. 29-32. "He that, being often re-proved, hardeneth his neck; shall suddenly be cut off, and that without remedy." Prov. xxix. 1.

Here we see that there is a marked difference between chastisement and punishment. From the very nature of the case chastisement is only for a season, while punishment is as necessarily everlasting. Read the facts: "These shall go away into everlasting punishment, but the righteous into life eternal." Matt. xxv. 46. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints." 2 Thess. i. 7-10.

Now for the evidence that this punishment of the wicked must from the very nature of the case be everlasting. We have already seen that those who despise the chastisement of the Lord, shall "eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them." From what do these foolish ones turn away?—From God. They refuse to be subject to Him. They reject His life. They wish to live independently of Him, and will not acknowledge that He has any claims on them. They do not wish to be in His presence. But He fills all things, and Christ "who is our life," has "ascended up far above all heavens, that He might fill all things." Now when these people who wish to live by themselves, away from God, are given their own choice, what must necessarily become of them?—It is evident that they must go out of the universe, out of existence; for there will be no place that Christ will not fill. So "yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. xxxvii. 10.

Cut off from God, the only source of life,—taken at last at their own word, that they do not wish to have anything to do with Him,—there is nothing left for the finally impenitent but death,—death with no hope of a resurrection, because the only salvation has been rejected. "The wages of sin is death" (Rom. vi. 23), and it is the wages which the wicked work for and lay up for themselves. Rom. ii. 5.

But this is not eternal torment, and tor-

ture to all eternity. To claim that men have in themselves a life which God Himself cannot take away, and that the wicked will be kept in a place of torture, which will make them increase in wickedness, and thus increase their torment, is to deny the power of Christ's salvation. It is to deny that He is able to accomplish the purpose for which He ascended above all heavens, namely, "that He might fill all things." Eph. iv. 10. It is to say that there is a place that He will not fill.

MAKING AN END OF SIN.

ON the other hand, to say that God will not punish the ungodly, that He will not extirpate sin from the universe, together with those who refuse to be separated from it, is equally to deny the efficacy of the sacrifice of Christ, who appeared "to put away sin by the sacrifice of Himself." It is to say that He cannot do that which He came to do. The death of Christ means the death of all who will not accept His sacrifice, just as surely as it means everlasting life to those who believe, inasmuch as it shows the fate of the guilty. It shows how God regards sin. Sin is so odious in God's sight, that He would not spare even His own Son when sin rested upon Him.

Christ is indeed the Saviour of all men, especially of them that believe, but this does not show that the reprobate will not be punished. "The free gift" has actually come "upon all men unto justification of life" (Rom. v. 18), but there are many who thrust it from them. Yea, all men are reconciled to God by the death of Christ, since "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19); but after that is done it still remains necessary for us to be "saved by His life" (Rom. v. 10), which means the acceptance of His life in the place of ours. He gives all men life; but it is not enough that we take it and use it only to the extent that most people do; we must "have it more abundantly." John x. 10. The Judgment will show that God is clear, in that He has given His life to every man; but the fact that so many have rejected the precious gift will be their everlasting condemnation.

Jesus is able "to save them to the uttermost that come unto God by Him, seeing He ever liveth;" but when, as He Himself says to some, "ye will not come to Me, that ye might have life,"—

such refuse the salvation that is provided for them. He saves none against their will, but like the most indulgent Father that He is, He allows every one to have just what he desires.

With these facts before you, it will not be necessary to say anything about the parable of the rich man and Lazarus, for you can see that it is perfectly in harmony with the rest of the Scriptures. It simply shows that everybody will find his true place at the last.

Before closing, let us recur for a moment to the first thought, namely, the distinction between chastisement and punishment. It is most highly dishonouring to God, to conceive of Him as watching only for faults in men, and to consider that every affliction is a punishment from Him. How often we hear one say, "What have I done, that I should suffer in this way?" They should rather say, "What has the Lord for me to do, seeing He is subjecting me to this discipline?" Job suffered greatly, yet God was not punishing him, but fitting him for a much greater and better work than he had previously done. God is revealed only in the cross; it is impossible to know God, except as we see Him in the cross; therefore He brings us to the cross, in order that we may become acquainted with Him, and find fullness of joy in His presence.

THE RESTORATION OF ALL THINGS.

THERE will be a restoration of all things to the original, Eden state, the desert shall rejoice, and blossom as the rose; but that will not be until the thorns and briars have been burned up. See Heb. vi. 7, 8; Matt. xiii. 37-43; Mal. iv. 1-3. Thorns never become fruit, neither do tares ever become wheat. When the distinction is clearly made, which will be in the harvest, when both kinds have fully developed, the final separation will be made.

"Whosoever shall call upon the name of the Lord shall be saved;" but those who now reject and despise the name of the Lord would continue to blaspheme it if they should have their probation lengthened through thousands of years; for God has no greater power by which to save men than that which is revealed in the Gospel. Therefore "seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

THE CONFLICT.

NONE who will have truth and life
Can be conquered in the strife;
All who choose the right and good
Find sufficient help in God;
Angels, nature, earth, and sky,
Needed, to their rescue fly.
Though all evil them withstand,
Naught can pluck them from God's hand.
Courage, brother! Dost thou choose
Life to gain and death to lose?
Then be strong; all wisdom, might,
Promise to defend the right.

Heaven will vindicate thy name,
Shift thy poverty and shame,
Give thee love and life and rest
And all good—God knoweth best.
Onward, brother, toward the light,
In His wisdom, in His might.
Upward, then, and heaven prove.
Thou hast life, and thou hast love.
J. W. STEIN.

THE DAYS OF NOAH.



AS the days of Noah were,
so shall also the coming
of the Son of man be.
For as in the days that
were before the flood they
were eating and drink-
ing, marrying and giving
in marriage, until the day
that Noah entered the

ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Instead of showing gratitude to God for His blessings, the antediluvians used His blessings as a means of separation from Him. They did not seek to honour and glorify their Creator. The gold and silver which He entrusted to them they used for self-gratification. Violence filled the land. Appetite and passion bore sway. Men spent their time in dissipation and amusement and in enriching themselves. The earth was polluted under the inhabitants thereof, and God said, "The end of all flesh is come before Me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." He declared that by a flood He would cleanse the earth from its pollution.

To Noah was given the work of warning the people of the coming flood. For one hundred and twenty years the faithful preacher of righteousness sounded the warning. In obedience to God's command he built an ark, that in the day of destruction those who believed his message might find a refuge. By his works as well as by his words, he warned the world. Every blow struck on the ark was a note of warning.

At that time the world showed scarcely the first signs of decay. Everything in nature was beautiful and lovely. The

lofty trees, the towering mountains, the signs that God had hung in the heavens, appeared so great and grand to the people that they refused to believe that the earth was to be destroyed.

The antediluvians had abundant opportunity to learn in regard to the flood, but they would not learn. The warning was given; but they closed their eyes that they should not see, and their ears that they should not hear, the evidence of coming doom. Deception, violence, pride, and iniquity prevailed. The people went on as before, eating and drinking, marrying and giving in marriage. These things are not in themselves unlawful, but they were carried to excess. The minds of the people were so engrossed by them that they forgot their God.

Does not a similar state of things exist to-day? Are not our daily papers filled with records of crime, murder, and iniquity of every kind? Do they not testify that as it was in the days of Noah, so it is to-day?

The antediluvians were warned, but the record states that they knew not until the flood came and took them all away. "We cannot believe your message," they said to Noah. "Everything about us is so firm, so enduring. Look at the beautiful earth. It knows nothing of decay, neither will it for thousands of years."

To the people Noah's course seemed inconsistent. Together they talked about the foolishness of building an ark on dry ground, and the unbelief of one was strengthened by the unbelief of another.

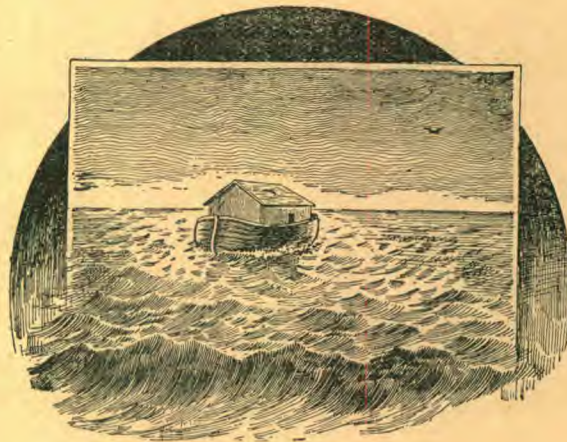
But Noah believed that God would do as He had said, and he acted in accordance with his belief. While the people laughed and mocked and jeered, he kept steadily on with his work, teaching and building. He did not stop to listen to their false reports, to contradict the slander thrown to him. To him had been committed the work of warning the world and preparing a refuge for those who would receive his word, and he allowed nothing to turn him from this work.

The time came for the word of God to be fulfilled. Still the people went on in their own way, irrespective of the warning. Still they allowed their minds to be engrossed by the things of the world.

The ark is finished, and the people see animals coming from the forest, and of their own accord entering the ark. Soon they see that the heavens are black with birds, and the inquiry is made, "Where can they be going?" Lo, they are flying toward the ark, and two by two they pass into it. With curious interest the people watch the strange sight. They cannot understand what it means. They are alarmed; but they try to find some reason for the occurrence, and soon make light of it.

Could not the people see from this that the building of the ark was the work of God? Did they not know that animals and birds would not enter the ark in perfect order and of their own accord without the guidance of a Divine hand? They might have known; but for a hundred and twenty years they had been hardening their hearts. For a hundred and twenty years they had been training themselves to reject the message of truth. Now, when unmistakable evidence was given them, their hearts were so hard that they laughed it away.

Presently they saw Noah and his wife and their sons and their wives passing into the ark; and the door was closed upon them. Only eight persons entered that refuge from the storm, and for a week they waited for the rain to come. Can we imagine the trial that this waiting brought to Noah's faith? During this time the enemy suggested doubts, while outside the



people laughed at the crazy old man who with his family had shut himself in an ark. Daily the sun rose and set in a clear sky, and daily there came to Noah the temptation to doubt. But the Lord had said that the flood was coming, and Noah rested in this word.

At the end of seven days clouds began to gather. This was a new sight; for the people had never seen clouds. Previous to this time no rain had fallen; the earth had been watered by a mist. Thicker and thicker gathered the clouds, and soon rain began to fall. Still the people tried to think that this was nothing very alarming. But soon it seemed as if the windows of heaven had been opened; for the rain poured down in torrents. For a time the ground drank up the rain; but soon the water began to rise, and day by day it rose higher and higher. Each morning as the people found the rain still falling they looked at one another in despair, and each night they repeated the words, "Raining still!" Thus it was, morning and evening.

For forty days and forty nights the rain poured down. The water entered the houses and drove the people to the temples

which they had erected for their idolatrous worship. But the temples were swept away. The crust of the earth was broken, and the water that had been concealed in its bowels burst forth. Large stones were thrown into the air.

Everywhere could be seen human beings fleeing in search of a refuge. The time had come when they would have been only too glad to accept an invitation to enter the ark. Filled with anguish they cried, "O for a place of safety!" Some shrieked to Noah, pleading for admission into the ark. But amid the furious blast of the tempest their voices were unheard. Some clung to the ark till they were washed away by the dashing waves. God had shut in those who believed His word, and no others could enter.

Parents with their children sought the highest branches of the trees yet standing; but no sooner had they reached this refuge than the wind flung tree and people into the foaming, seething water. Terrified animals and terrified human beings climbed the highest mountains, only to be swept together into the angry flood.

Where was now the ark and those at whom the people had jeered and mocked?—Preserved by the power of God, the immense boat was riding safely upon the waters, and Noah and his family were safe inside.

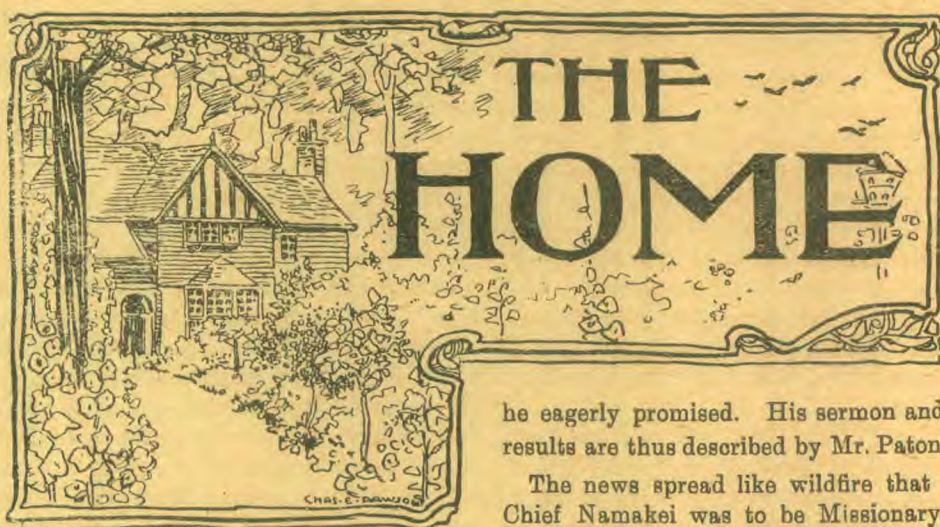
MRS. E. G. WHITE.

WILL IT SUIT?

WHEN a certain portion of the truth is brought before a child of God, the flesh enquires, "How will this affect my position among men? If I obey this truth, will it entail self-denial and reproach?"

It is to be feared that these considerations often determine a believer to have nothing at all to do with certain clearly-revealed truths of Scripture. The question with them is not, "Does God say I am to do this?" but, "Will it *suit me* to do this?" When subjection to the Lord thus becomes a matter of mere personal convenience with us, we may rest assured that we are entrenching ourselves in our own self-will, and know little of subjection to the Lord Jesus Christ. If our supreme object is to please Him, we shall be ready to say, "Speak, Lord, for Thy servant heareth." And, like the Psalmist, we shall be found declaring, "I made haste, and delayed not, to keep Thy commandments."—*The Believers' Treasury*.

THERE are two ways of taking a thing easy; You can take and leave it alone—or you can take and do it!—Mrs. A. D. T. Whitney.



LIFE IN NATURE.

I REVEL in the odours sweet,
Hidden in blossoms at my feet;
But while their beauty charms me so,
A mystery I cannot know
Is folded in the buds that bloom,
Which, plucked at morn, lie dead at noon.

O life! In God's own hand concealed,
To mortal man all unrevealed;
The hills and trees, from recent death,
Are clothed with verdure by thy breath,
And all the landscape seems to sing
His praises, with returning spring.

I look at self, but cannot know
The life currents that through me flow.
God is the architect who planned,
And gave me this existence grand.
More of His love I long to know,
And grow for Him as lilies grow.

—Mrs. P. Alderman.

"JEHOVAH'S RAIN."

(Concluded.)

WHEN the Apostle Paul sought to turn the heathen people of Lycaonia from the vain gods which they worshipped, he said that God "left not Himself without witness, in that He did good and gave us rain from heaven." "Are there any among the vanities of the Gentiles that can cause rain?" asked the Lord through the prophet, centuries before.

When Mr. Paton, through the digging of his well, enabled the people of Aniwa to get the rain water from the earth, the old Chief exclaimed: "Missi, wonderful, wonderful is the work of your Jehovah God! No god of Aniwa ever helped us in this way." He asked if he might be allowed to help Mr. Paton by preaching a sermon on the well. "Yes," the missionary replied, "if you will try to bring all the people to hear you." "Missi, I will try,"

he eagerly promised. His sermon and its results are thus described by Mr. Paton:—

The news spread like wildfire that the Chief Namakei was to be Missionary on the next day for the Worship, and the people, under great expectancy, urged each other to come and hear what he had to say.

Sabbath came round. Aniwa assembled in what was for that island a great crowd. Namakei appeared dressed in shirt and kilt. He was so excited, and flourished his tomahawk about at such a rate, that it was rather lively work to be near him. I conducted short opening devotions, and then called upon Namakei. He rose at once, with eye flashing wildly, and his limbs twitching with emotion. He spoke to the following effect, swinging his tomahawk to enforce every eloquent gesticulation:—

"Friends of Namakei, men and women and children of Aniwa, listen to my words! Since Missi came here he has talked many strange things we could not understand—things all too wonderful; and we said regarding many of them that they must be lies. White people might believe such nonsense, but we said that the black fellow knew better than to receive it. But of all his wonderful stories, we thought the strangest was about sinking down through the earth to get rain! Then we said to each other, The man's head is turned; he's gone mad. But the Missi prayed on and wrought on, telling us that Jehovah God heard and saw, and that his God would give him rain. Was he mad? Has he not got the rain deep down in the earth? We mocked at him; but the water was there all the same. We have laughed at other things which the Missi told us, because we could not see them. But from this day I believe that all he tells us about his Jehovah God is true. Some day our eyes will see it. For to-day we have seen the rain from the earth."

Then rising to a climax, first the one foot and then the other making the broken coral on the floor fly behind like a war-horse pawing the ground, he cried with great eloquence—

"My people, the people of Aniwa, the world is turned upside down since the word of Jehovah came to this land! Who ever expected to see rain coming up through the earth? It has always come

from the clouds! Wonderful is the work of this Jehovah God. No god of Aniwa ever answered prayers as the Missi's God has done. Friends of Namakei, all the powers of the world could not have forced us to believe that rain could be given from the depths of the earth, if we had not seen it with our eyes, felt it and tasted it as we here do. Now, by the help of Jehovah God the Missi brought that invisible rain to view, which we never before heard of or saw, and"—(beating his hand on his breast, he exclaimed)—

"Something here in my heart tells me that the Jehovah God does exist, the Invisible One, whom we never heard of nor saw till the Missi brought Him to our knowledge. The coral has been removed, the land has been cleared away, and lo! the water rises. Invisible till this day, yet all the same it was there, though our eyes were too weak. So I, your Chief, do now firmly believe that when the bits of coral and the heaps of dust are removed which now blind my old eyes, I shall then see the Invisible Jehovah God with my soul, as Missi tells me, not less surely than I have seen the rain from the earth below. From this day, my people, I must worship the God who has opened for us the well, and who fills us with rain from below. The gods of Aniwa cannot hear, cannot help us, like the God of Missi. Henceforth I am a follower of Jehovah God. Let every man that thinks with me go now and fetch the idols of Aniwa, the gods which our fathers feared, and cast them down at Missi's feet. Let us burn and bury and destroy these things of wood and stone, and let us be taught by the Missi how to serve the God who can hear, the Jehovah who gave us the well, and who will give us every other blessing, for He sent His Son Jesus to die for us and bring us to Heaven. This is what the Missi has been telling us every day since he landed on Aniwa. We laughed at him, but now we believe him. The Jehovah God has sent us rain from the earth. Why should He not also send us His Son from Heaven? Namakei stands up for Jehovah!"

This address, and the sinking of the well, broke the back of heathenism on Aniwa. That very afternoon, the old Chief and several of his people brought their idols and cast them down at my feet beside the door of our house. Oh, the intense excitement of the weeks that followed! Company after company came to the spot, loaded with their gods of wood and stone, and piled them up in heaps, amid the tears and sobs of some, and the shoutings of others, in which was heard the oft-repeated word, "Jehovah! Jehovah!" What could be burned, we cast into the flames; others we buried in pits twelve or fifteen feet deep; and some few, more likely than the rest to feed or awaken superstition, we sank far out into the deep sea. Let no heathen eyes ever gaze on them again!

NOVEL KILLED.

SOME years ago a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand younger friends were coming to Christ. But there she stood at the very threshold of the kingdom, wistfully looking over, as if her feet were chained. She made no advance.

Her pastor and friends were equally puzzled. Prayer was offered for her, and the plainest instructions given; but she remained unmoved excepting to regret that she could not become a Christian. At last, after three months' labour and anxiety, her pastor said: "I can do nothing with Sophia L.; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the Gospel."

"What is the trouble? Can you not discover the obstacle in her way?" was asked.

"I find she is an inveterate novel reader, and I have come to the conclusion that this will keep her out of the kingdom."

"Can she not be persuaded to give up her novels?"

"That is not the point entirely. She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue in that of unworthiness and injustice, that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated, and I fear hopelessly so."—*Cynosure*.

ANSWER TO PRAYER.

WASHINGTON ALLSTON, the celebrated artist and poet, gives us an interesting account of an occurrence in his own life which he regarded as an instance of especial aid from a Divine source.

Having married a sister of the eminent Dr. Channing, he made his second visit to Europe, and settled in London as an artist. He met with little success, and for a time was at a loss for the means of procuring the necessaries of life. Reflecting one day, with a feeling of almost desperation, upon his condition, he found himself all at once filled with the hope that God would help him if he only asked His help. So he locked his door, withdrew to a corner of his room, and falling on his knees prayed earnestly for help from on high.

While thus kneeling in supplication he was aroused by some one knocking at the door. He opened it to a stranger, who announced himself as the Marquis of Stafford, and inquired if his painting of the angel Uriel was sold. Receiving a negative reply, the nobleman paid him four hundred

pounds for the beautiful production, and was so pleased that he introduced the poor artist to the leading nobility and gentry, and thus to both fame and fortune. Allston never looked upon this as a mere happy coincidence; but the feeling that led him to prayer, and the immediate relief which followed, he always regarded as the direct interposition of God in his behalf in the hour of his need. As the result he was led to a Christian life, and fixed devotional habits became predominant traits in his character to the end of his life.—*Brotherhood Star*.

SOMETHING EACH DAY.

SOMETHING each day—a smile,
It is not much to give,
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a word—
We cannot know its power;
It grows in fruitfulness
As grows the gentle flower.
What comfort it may bring
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.

—Selected.

THE WORK THAT IS NEVER DONE.

IF things would only stay done—if I could look back over the day and see one thing accomplished that will not have to be done over again to-morrow, I should not get so tired of it or feel so discouraged!"

How many millions of wives and mothers have made some such comment as this on the monotony of household tasks! It is not alone the deadly sameness, the constant repetition of little duties; it is even more the feeling of futility, the apparent failure to accomplish any enduring results. The bread that was baked this morning will be gone to-morrow. The dishes are washed and put away only to be used and washed again. The linen fresh from the ironing-table will be back in the laundry by the end of the week. The rooms swept clean the other day already need sweeping again. The children call for endless sympathy and attention.

A man's work may be ever so hard; it is less often clouded by this sense of unproductiveness. It usually brings a definite reward in the feeling of something accomplished, some tangible result achieved. The architect points to the finished building and says, "I designed it." The carpenter and the mason who see the structure growing under their hands know that it will stand for years, an unimpeachable witness to their industry and faithfulness.

But the things which are tangible are not always those which are most real or most useful. There are other noble works besides fine buildings. The young man who goes out into the world healthy and clean-minded, strong in principles which he acquired at home, and firm in the belief that there is no other woman in the world quite so good as his mother—he is a nobler work even than a Parthenon or a Taj Mahal. And the daughter who has grown to womanhood with a pure heart, and hands trained to perpetuate in a new home the deeds of usefulness and comfort learned in the old—is she less to the world than brick and marble?

"Do not think that nothing is happening because you do not see yourself grow or hear the whir of the machinery," says Henry Drummond. "All great things grow noiselessly. You can see a mushroom grow, but never a child."—*Selected*.

THEY DO NOT DIE THAT WAY.

A DEVOUT coloured preacher, whose heart was aglow with missionary zeal, gave notice to his congregation that in the evening an offertory would be taken for missions, and asked for liberal gifts. A selfish, well-to-do man in his congregation said to him before the service: "Yer gwine to kill dis church if yer goes on saying, 'Give! Give!' No church can stan' it. Yer gwine to kill it." After the sermon the coloured minister said to the people: "Brother Jones told me I was gwine to kill dis here church ef I keep asking yer to give; but, my brethren, churches doesn't die dat way. Ef anybody knows of a church dat died 'cause of its giving too much to de Lord, I'll be very much obliged ef my brother will tell me whar dat church is; for I'se gwine to visit it, and I'll climb up on de walls of dat church, under de light of de moon, and cry, 'Blessed am de dead dat die in de Lord.'"—*Selected*.

God wishes to bless us first,—to give into our hearts the blessing He would impart to others through us. We are not channels in the sense in which an earthen or a leaden pipe is when it conveys water, and yet does not drink it in. We are channels in the way that the branch is. The sap of the vine, before it goes through it to form fruit, first enters to be its life, to give it new wood and strength, and then passes on into the grape.—*Andrew Murray*.

* *

"To bring forward the bad actions of others to excuse our own, is like washing ourselves in mud."

* *

"If our hearts were hungrier, our ears would be keener."



GRANDPA.

My grandpa says that he was once
A little boy like me.
I s'pose he was; and yet it does
Seem queer to think that he
Could ever get my jacket on,
Or shoes, or like to play
With games and toys, and race with Duke,
As I do every day.

He's come to visit us, you see,
Nurse says I must be good
And mind my manners, as a child
With such a grandpa should.
For grandpapa is straight and tall,
And very dignified;
He knows most all there is to know,
And other things beside.

So though my grandpa knows so much,
I thought that maybe boys
Were things he hadn't studied,
They make such awful noise.
But when I asked at dinner for
Another place of pie,
I thought I saw a twinkle in
The corner of his eye.

So yesterday when they went out
And left us two alone,
I was not quite so much surprised
To find how nice he'd grown.
You should have seen us romp and run!
My! now I almost see
That p'raps he was, long, long ago,
A little boy like me.

—Gertrude Morton Cannon.

GIVING THE VICTORY.



WHEN came Amalek and fought with Israel in Rephidim," the place where God first gave His people the water from the Rock that we have learned about.

While they were still encamped there the Amalekites came and attacked them. Moses told Joshua to take some men and fight with Amalek, but he would stand on the mountain with the rod of God in his hand.

"And it came to pass that when Moses held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed."

The rod is the symbol of power and authority. The sceptre in the hands of kings and queens is the sign of their right and power to rule. When Moses held over the Children of Israel "the rod of God," it was the sign that God was their King and Captain, that God was ruling over them and fighting for them.

The Bible tells us that "Christ is the power of God," so this was another object lesson, to teach them, like all the rest, of Christ, and His power to save.

Jesus has "all power in heaven and in earth." Where He is allowed to rule, there can be no defeat, but there will always be victory. If Christ is over us, and for us, we shall surely prevail.

We must first let Jesus conquer all the enemies in our own hearts. What some of these are you will see in the little story, "Fighting Giants." But Jesus, if we let Him rule, will give us power over all the power of the enemy.

Of Jesus God the Father said: "The Lord shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies." God has given to Christ the power to rule over all His enemies. He says to Him, "Sit Thou on My right hand, until I make Thy foes Thy footstool."

In one of his psalms, David tells what it is that gives Christ this power: "The sceptre of Thy kingdom is a right sceptre." When Paul quoted this text to the Hebrews, He said, "A sceptre of righteousness is the sceptre of Thy kingdom."

It is the perfect righteousness of Christ, His purity and holiness, that gives Him the victory over all His enemies, and lifts Him up on high, so that they are all under His feet. So "the rod of His strength" is His goodness.

We may open our hearts to Jesus, for He is ever knocking, waiting to come in and rule there, but He will not unless we invite Him, although it is His rightful place.

Shall we not open the door and say, "Come in, Lord Jesus, and rule in the

midst of Thine enemies"? If we do this, He will lift up in our hearts the rod of His righteousness, and all the giants of evil that have had a place there will fall down before Him. He will bring in His "everlasting righteousness" and this will "make an end of sin."

"The last enemy that shall be destroyed is death." It is sin that brings death, so when sin is made an end of, death loses its power. Then we can sing: "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me."

What was it that gained the victory over the Amalekites? Was it the hard and valiant fighting of Joshua and the host of Israel?

Ah, they might have thought so, if Moses' hands had not become so weary that he had to let them drop. Then they saw what it was, for "Amalek prevailed," until the rod was raised again. This showed that it was all by the power of God, and not at all by their own might or skill.

The Lord could have destroyed their enemies just as well if they had never taken the sword at all, and no doubt they needed to learn this lesson, so that they might put no trust in themselves, and in what they could do, but lean altogether on the mighty arm of the living God.

It may be that the Lord wanted to teach them then, what He said years afterwards to His people when they had been a long time settled in Canaan, and a great host came against them:

"The battle is not yours, but God's. . . Ye shall not need to fight in this battle. Set yourselves; stand ye still; and see the salvation of the Lord with you."

"Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ."

FIGHTING GIANTS.

GEORGE had been studying his Sabbath-school lesson about David and Goliath.

"I wish there were giants to fight nowadays," said he to his mother.

"Are you sure there are none?" was the quiet reply.

"Now, mother, you are not in earnest," said George. "You know there is no war or fighting, much less giants twelve feet high. Just think of it! Goliath's coat of mail weighed one hundred and ninety pounds, and the head of his spear more than twenty pounds. Don't I wish I'd been David! Wasn't he brave to go out

and fight with a man whose head would reach nearly to the roof of our cottage."

"Yes, I certainly think he had courage and faith; but I think there are giants in this country, and right where we live, who ought to be killed, and who will do as much harm as Goliath."

"Now, mother, what do you mean?"

"Just this, my son; there is a giant called Appetite. He brings suffering and death everywhere, and yet, strange to say, people don't seem to think of fighting him, but they let him make them slaves without the least resistance. He tells boys that they will never be men unless they use tobacco and say bad words. He gets them to form bad habits, to eat and drink harmful things. I wish we had more Davids, who would gain victories over him in the name of Lord."

"Then there is the giant Anger. He has a scowling face, and he makes boys think it is manly to be cross, to fight, and stand up for their rights. He likes to have slaves who will say angry words and lose their self-control. Shall I tell you what a wise king once said?"

"Yes, please do," answered George.

"He said, 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.' No matter how small you are, if you can speak kindly when you feel cross, and say no angry words no matter how provoked you may be, you are better than the biggest giant that ever lived. And if you can control yourself, doing right because it is right, it is a greater victory than though



you conquered a whole city full of giants. But did David fight in his own strength?"

"No, he said the battle was the Lord's."

"Yes, and so we must fight these giants in His name, and go in His strength. If we do, we shall gain the victory as surely as did David. There are other giants, such as Pride, Indolence, Disorder—a whole troop of them, which I have not time to tell you about. So, you see, instead of having one to fight there are many. I hope you may have the courage and trust which David had, and then you will surely overcome them all."

V. J. FARNSWORTH.

WHAT THE BUNNIES FOUND.

THERE were five little bunnies, who found while at play.

A nest in the bushes, one bright summer day,
With three tiny, speckled eggs cuddled up there—
A mother bird's treasures, a father bird's care.

What do you suppose these bunnies did then—
Take the eggs from the nest and run home again?
That is just what five little bunnies first thought
They wanted to do, till they asked if they ought
To rob the dear birds of their treasures, for fun—
And there were not enough to give each bunny one.

Cousin Jack who was older, and looked very wise,
Said: "Leave them alone and we'll have a surprise."

Just take a sly peep at the eggs as they lie
In their snug little home, and then by and by
We will come here again, and may find instead
A nestful of baby-birds snuggled in bed."

One day the five bunnies with
their Cousin Jack

Had a stroll and a picnic,
and when they came back,
They heard the same home-
birds singing close by
With three little baby-birds
learning to fly.

Now was not this better than
robbing the nest?

The bunnies were glad and—
the birds sang the rest.

—John H. Jewett.



ENOUGH FOR ALL.

PINKIE sat up in the little white bed, and rubbed her eyes. She had never slept in that little bed before, nor in that room, and she was not quite sure where she was. So she rubbed her eyes again, and stuck one little fat forefinger into her mouth, and looked around. Then she remembered that last night she came from her home among the brick walls of the city, to visit her auntie, in the country. So she pulled her finger out of her mouth, and said, "Oh, my! I'm so glad!" For near her bed was a window, and outside the window was a tree, and again Pinkie said, "I'm so glad!" Trees did not grow by her window at home, and never in all her little life had she wakened in such a pretty place.

Then she spoke up a little louder, and said to the tree, "Are you a cherry tree?" and the branches of the tree nodded and beckoned and said, softly, "Come and see!" So she scrambled out of bed, and ran with little, pink bare feet, and climbed up into the broad window-sill, and tucking her pink toes into her white gown, she was ready to talk with the tree. The tree had whispered, "Come and see!" So she said, "Now, Mr. Tree, tell me, are you a cherry tree?" The tree nodded with his dark, green, mossy leaves, and said, "Look sharp! What do you see?" She looked

again, and there they were, ever and ever so many beautiful red cherries. She was so glad that she almost jumped out of the window for joy. And she wanted the cherries so, that she almost cried. But she was brave, if she was little, and she said, "I will not cry; I will wait till auntie picks them for me."

A papa bird hopped out on the branch of the tree near her, and began to sing a sweet song. He sang:

"Beautiful day, beautiful day!
Little girl, little girl,
God, our Father, God our Father,
He is good, He is good!"

Pinkie caught her breath, and sang, too, very softly, "God, our Father, He is good!" Birdie sang so sweetly she wished

he would sing all day. But he stopped, and hopping down the branch, began to eat the cherries.

"Oh, dear!" cried Pinkie, "He is eating up the cherries, and my auntie won't have any left to give to me." Then birdie stopped, and, cocking his head on one side, sang again:—

"Plenty! plenty-e!
Plenty! plenty-e!"

"Are you sure there's plenty?" almost sobbed Pinkie. "Is there enough for you and me?" "Enough for all! enough for all!" trilled birdie.

"Enough for you,
Enough for me!
Enough for my wife,
And babies three!
Enough for all, all, all, all, all, all, all!
Twitter, twitter, twitter, twitter,
Trall, trall, trall!"

"Oh, where's your wife and babies three?" cried Pinkie, quite comforted. Birdie stopped singing and fluttered over to another branch with a cherry in his bill. There Pinkie saw him feed the dear mamma bird with the cherry, and fly back and forth with more. Then they both went to work busily to feed their babies.

Pinkie could keep still no longer, but jumping down, ran to her auntie's bed, and awakening her, called, "Auntie, auntie, come and see the birdies in the cherry tree!"

Auntie ran softly with her to the window, and they watched them eat their breakfast. They sat very still and only whispered, for they would not, for anything, frighten their dear little friends. Then auntie and Pinkie dressed and went to their breakfast, and the little girl told her cousins all that the papa bird had said.

"Yes," said auntie, "that is true. There always has been enough for all. Your mamma and I used to eat cherries from that tree when we were little girls. Johnnie is now up in the tree picking cherries for us. We will soon have some."

"Let us go now!" said all the little folks. So auntie brought a bowl for Johnnie to pour the cherries into, and she gave some to all the little ones.—*The Kindergarten.*



THROUGH THE SHADOWS.

He has taught me through the shadows
What I never could have learned
Had my pathway been all sunshine
And the joy-light ever burned.

He has taught me through the shadows
Of the days of weary pain
That partakers of His suffering
Share with Him His blessed reign.

He has taught me through the shadows
That the discipline and trial
Were to "stablish, strengthen, settle,"
And were only for a while.

He has taught me that the shadows
Of the partings often known
Are the links to bind me closer
To the Lord I love and own.

He has taught me through the shadows
That when darkness reigns above
'Tis the outcome of His mercy
The expression of His love.
—Charlotte F. Tippet, in the *Christian*.

WHAT THE RAINBOW REVEALS.

THE bow that God has set in the clouds as the token of His covenant with man that He will not again destroy the earth by a flood of waters, is formed by the refraction and reflection of rays of light. The light thus reflected is the glory of God which He has put upon the heavens (see Ps. xix. and viii.). The rainbow, therefore, is a revelation of the glory of God, the unfolding of the beauty of the Lord, which by reason of its own fulness and perfection is veiled in the light.

God said to Noah, "I do set *My* bow in the cloud." He dwells "in light which no man can approach unto," His glory veiled in excess of light; but in the bow which encircles His throne (See Eze. i. 27, 28), He has revealed something of His hidden glory and beauty. In it the different elements which unite to form the light are separated, elaborated, and their loveliness made manifest.

God appears just what He is. The outward manifestation of His glory is but the shining forth of the perfection of His right-

eousness. He "covereth Himself with light, as with a garment," because He "is light, and in Him is no darkness at all."

The glory which the heavens declare and the rainbow reveals, is that which the Lord caused to pass before Moses in answer to his prayer: "I beseech Thee show me Thy glory!" God passed by before him, and proclaimed the name of the Lord: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

In setting His bow in the cloud which He brings over the earth, God is still proclaiming to man in the hour of his need the same glorious Name as the only ground of hope and confidence. God Himself, that which He is, is the token of the covenant. In giving this pledge when He swore to Noah that the waters should not again cover the earth, God in reality "interposed Himself with an oath." If there should be any failure in the covenant, the throne of His glory would be disgraced.

The name of the Lord, "I am that (which) I am," is written in every rainbow, traced there by the light, which is the outshining of that which He is. So every bow that appears in the cloud in the day of rain, proclaims the plenteousness of His mercy, and His long-suffering, forgiving love.

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and will break
In blessings o'er your head."

Not only so, but wherever there is any colour we have a partial revealing of that which is manifested in the rainbow, the beauty of the holiness of God which shines forth in the light. "Truly the light is sweet," and "the whole earth is full of His glory." "O Lord, our Lord, how excellent is Thy name in all the earth."

"ALL things praise Thee—high and low,
Rain, and dew, and seven-hued bow,
Crimson sunset, fleecy cloud,
Rippling stream, and tempest loud,
Summer, winter, all to Thee
Glory render. Lord, may we,"

ABOUT RAINBOWS.



OME of the interesting and beautiful phenomena connected with rainbows are described by Mr. Turner Morton in *Pearson's Magazine*.

Rainbows are so fleeting in their movements that the chances are strongly against the photographer being prepared with a camera ready focussed when the bow is set in the sky,—and unless he thus makes ready beforehand, the spectacle will probably vanish before he can slip a plate in position. When the camera is applied to any natural phenomenon it nearly always reveals some peculiarity that human eyes have failed to note. That has been the case with photographs of rainbows. These photographs show that the sky inside a bright bow is a shade *lighter* than the sky around,—a fact which probably few have noticed who have seen hundreds of bows.

It is a fact not always realised that no two persons can ever see the same rainbow. The bow that you see in the sky is produced by one set of falling raindrops,—the bow seen by the friend at your side is produced by a totally different set.

To explain this more fully, the conditions required for the appearance of the rainbow must be stated. First, drops of water must be present; second, the sun must be shining; and third, the observer must be between the sun and the rain, with his back to the sun.

Each drop of water on which the sun's rays fall acts as a prism and decomposes the light. When a ray of light impinges on a drop, part of the ray is reflected off the surface, and part is reflected into the drop. Following the part which passes in, it arrives at the inner opposite surface of the drop, whence it is reflected back; and in emerging, it again undergoes refraction.

During this process the light has become decomposed, when refracted by the tiny natural prisms, and now presents all the colours of the spectrum arranged in the regular order: violet, indigo, blue, green, yellow, orange, and red. But each colour possesses a different degree of refrangibility, the angle of refraction increasing from red to violet. Supposing that the red ray from a bright drop is reflected back to the observer's eyes the other rays from the same drop are travelling all at different angles, and therefore cannot reach the eye also: but at the same time that the red ray from one drop enters the eye, the violet ray from another drop at a lower elevation in the air, may be visible. The drops between those which emit the violet and red rays, reflect the intermediate colours of the spectrum.

And thus it comes about that when a bright sun shines upon a rainstorm op

posite it in the heavens, the observer between the sun and the rain will see a circular band in which the colours will blend in the order given,—violet being inside, and red outside. In the inconceivably short space of time in which a drop of water falls through those parts of the sky which form the proper angle with the sun's rays and the observer's eyes, the light is refracted upon entering the drop, is reflected inside, is again refracted, and has reached the eye.

The rainbow will be visible as long as the sun shines and the drops of water continue to fall in the same region, so that the arch appears permanent. In reality, of course, fresh drops of water are incessantly causing fresh rainbows.

A secondary arch is often seen in which the colours appear in inverse order, for the reason that it is formed by the sun's rays which are twice reflected inside the drop. The colours are, of course, of a very much paler shade, for with each reflection the intensity of the light is much diminished, part of the ray being lost by refraction. The space between the two arches is generally darker than the rest of the sky, since it receives no reflected light, but the space inside the primary and outside the secondary arch is sometimes illuminated with faint one, two, or three colour bows, especially if the sunlight is very powerful, and the raindrops small. As many as three of these "supernumerary" bows, as they are called, have been observed within the primary bow; the first, red; the second, blue, green, and red; and the third, dark red.

Sometimes a tertiary arch is visible, and, no doubt, more are often produced by the sunlight, with colours, however, usually so faint that the eye cannot distinguish them.

If a smooth piece of water reflect the sunlight towards a rainstorm, a rainbow is formed, which may interfere, with beautiful effect, with the rainbow caused by the direct sun rays; or a complete circle may be produced from this cause. If the upper part of the circle should become invisible, the strange sight will be seen of a rainbow upside down. Another beautiful rainbow effect is produced when sunlight falls on the spray thrown up by fast-moving vessels.

An inverted rainbow has been observed

on grass, caused by the dew on spiders' webs. Resembling the ground rainbow in nature is a singular iridescent phenomenon occasionally noticed on some of the English lakes, due, it is said, to a thin layer of dust on the water. The surface then becomes covered with brilliant prismatic colours, appearing like inverted sky rainbows when seen from certain positions.

Red rainbows are occasionally seen, when from some cause the other rays, which are more refrangible, are prevented from reaching the eye. White bows may often be seen on thick fogs. They are locally known as "fog-eaters," since they indicate that the fog will soon be dissolved by the sun's heat.

In Ceylon, a most remarkable fog-bow is to be seen. At the season of the south-west monsoon—from June to November—vast clouds of dense mist are driven across the Newera Ellia mountains. The clouds terminate so suddenly at a mountain called Hackgalla, or the Iron Rock, that the



saturated traveller emerges from the rain-mist into dazzling sunshine and dusty roads, with a cloudless sky overhead. The sun, shining brightly from the east, spreads a perpetual rainbow upon the wall of the cloud, which seems to forbid the advance of the monsoon.

"All behind is dark and stormy," writes Sir Samuel Baker, "the wind is howling, the forests are groaning, the rain is pelting upon the hills. The change appears impossible, but there it is; ever the same, season after season, year after year, the rugged top of Hackgalla struggles with the storms, and, ever victorious, the cliffs smile in the sunshine on the eastern side; the rainbow reappears with the monsoon, and its vivid circle remains like the guardian spirit of the valley."

In this case the height of the mountains enables the spectator to gain a perfect view of the rainbow in its entirety. More than a semicircle of a rainbow is never visible, except from a high elevation.

Rainbows are never to be seen when the

sun is at a greater elevation than about forty degrees, as its highest part would then be below the horizon. This accounts for the fact that rainbows are seldom seen at mid-day.

Rainbows are sometimes produced by the moon. As a rule, however, the faintness of the light prevents any colour from being distinguished, although faintly coloured moon-bows are not unknown.

PRISMATIC COLOURS.

MRS. OPIE, the widow of the great portrait-painter, never, even in her old age, lost her love of bright colours. A little girl, afterwards known in literature as Emma Marshall, visited her one day and experienced a rare pleasure. She says:

On a screen in her drawing-room were hung a number of prisms, which were suspended from chandeliers before the

bell-shaped globes came into fashion. I sat on a stool at my mother's feet, wondering what those long bits of glass could mean. Presently the brilliant rays of the western sunshine filled the room.

"Now," said Mrs. Opie, "thou mayest run over to that screen and give it a shake."

I did as I was bidden. "Be

gentle," said my mother in a warning voice, but I gave the screen a vigorous shake.

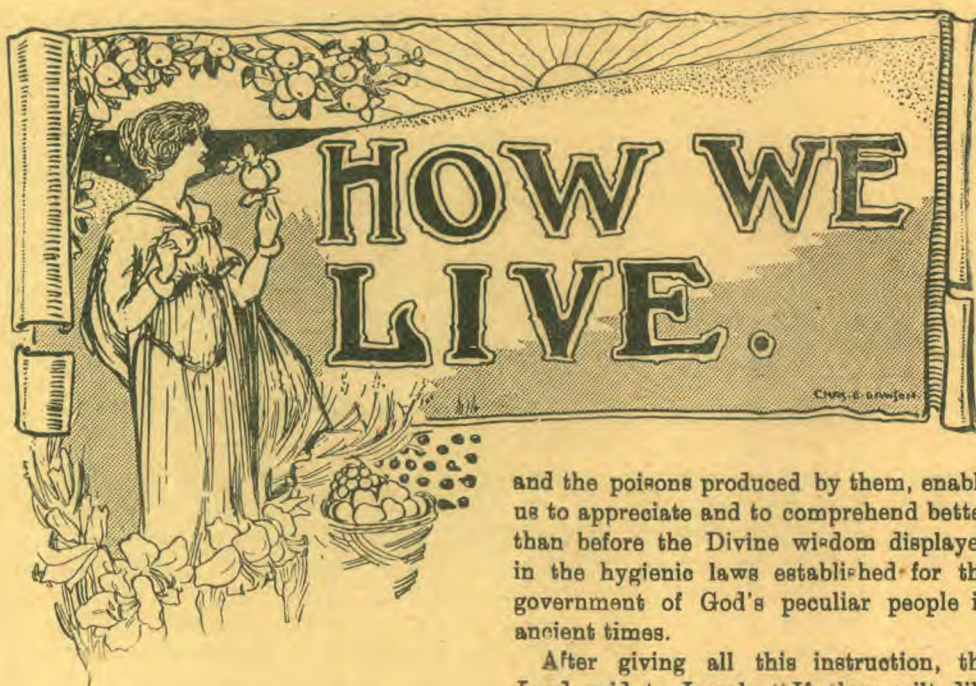
Emerald, ruby and violet rays danced on the walls and ceiling and delighted me so intensely that I kept repeating the process. Then my mother, afraid of mischief resulting, came and drew me back to her side. Mrs. Opie looked at me and said:

"If thou lovest bright colours, thee will never see anything more beautiful than the rainbow God sets in the sky."—*Sel.*

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die.

—Wordsworth.

"THERE was a rainbow round about the throne, in sight like unto an emerald."



THE CODE OF HEALTH.

THE laws which relate to individual health may be concisely summed up as follows:—

1. Breathe only pure air.
2. Drink only pure water.
3. Eat only pure food.
4. Take sufficient muscular exercise.
5. Preserve proper attitudes.
6. Discipline the mind by proper mental exercise.
7. Take proper rest and recreation, and sufficient sleep.
8. Restrain the passions and govern the emotions.
9. Give attention to personal cleanliness.
10. Be temperate in all things.

To the man who will carefully and conscientiously observe all of those laws which relate to his physical health, nature vouchsafes, barring accidents, a long, comfortable life, free from a great share of the ills which come upon a large portion of mankind. A great share of the sicknesses, and even a large proportion of deaths, are unquestionably due to the violation of some of the plainest principles of health morality, and are wholly preventable.

It is interesting to note that directly following the giving of the law at Sinai, and in direct connection with it, the Lord gave to the children of Israel, through Moses, a complete sanitary code, which entered so minutely into the practical details of daily life in matters pertaining to health, that it has from that time to this constituted the basis of sanitary laws and regulations for all enlightened and civilised people. It is, in fact, only until a comparatively recent period that such civilised nations have come to fully recognise the value and importance of the regulations enforced by the Mosaic code respecting contagious diseases and other sources of infection. The recent wonderful discoveries relating to germs

and the poisons produced by them, enable us to appreciate and to comprehend better than before the Divine wisdom displayed in the hygienic laws established for the government of God's peculiar people in ancient times.

After giving all this instruction, the Lord said to Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex xv 26 Here was a promise to Israel that they should enjoy physical health as the reward of obedience to the requirements of God.

J. H. KELLOGG, M.D.

THE COLD FULL BATH.

FOR persons enjoying fairly good health a dip into a tub full of cold water is an excellent morning bath. It creates an appetite, accelerates the circulation, arouses the nervous system, and produces decidedly exhilarating effects in those who become accustomed to its use. When employed for this purpose, the duration of the immersion should not be more than from three to fifteen seconds. The bath should be sufficiently full to allow complete and instantaneous submergence of the body, except the head. The bather should rub himself vigorously while in the bath, and should dry himself quickly with vigorous rubbing after the bath. He should then take moderately active exercise for fifteen or twenty minutes. The daily use of the cold full bath in the manner suggested is one of the most effective means of fortifying the system against disease.

The author does not recommend the practice of plunging into rivers and lakes in the winter through a hole in the ice, so highly lauded by certain writers and undertaken by many to their sorrow a quarter of a century ago. Such a measure is dangerous and quite unnecessarily heroic, as all the good effects obtainable from the cold bath may be secured by its judicious use in a more rational and convenient way.

The cold bath should not be used for young children or for very aged persons. It should be avoided in febrile conditions due to acute inflammation of some internal organ, as in acute peritonitis, gastritis, enteritis, and other inflammations.

Surgeon McGregor, formerly superintendent surgeon of the English army in Egypt, once had charge of the "Blues," a famous old regiment then located at Canterbury, when an epidemic of typhus fever, generally complicated with pneumonia, broke out. The disease developed so rapidly that in a short time one-fifth of his regiment were on the sick list, and there were thirty-three cases of fever, with daily accessions to the number. At this juncture it occurred to McGregor that the cold bath might be used as a preventive of the disease. Accordingly, to use his own words, "At my earnest recommendation, all the regiment out of the hospital were marched three times a day to the riverside, and every man was made to bathe. The good effects of this were speedy and manifest, the number of new fever cases decreased daily, and those that did appear wore a milder aspect. Many, indeed, yielded to the common treatment. In some cases an emetic, in others the cold bath, at once cut short the disease. It was evident to all that after the general bathing of the regiment, the contagion stopped."

It is well known that intoxicated sailors are often suddenly sobered by falling into the sea. The excitant effect of the contact of the cold sea water with the temperature nerves of the skin reacts upon the brain and spinal cord with such intensity as to arouse to activity the alcohol-narcotised centres. The writer has long been familiar with this fact, and has made frequent use of it in overcoming acute effects of alcohol poisoning.

J. H. KELLOGG, M.D.

MILES THE BLOOD TRAVELS.

THE milage of the blood circulation reveals some astonishing facts in our personal history. Thus it has been calculated that, assuming the heart to beat 69 times a minute at ordinary heart pressure, the blood goes at the rate of 207 yards in the minute, or 7 miles per hour, 168 miles per day, and 61 320 miles per year. If a man 84 years of age could have one single blood corpuscle floating in his blood all his life, it would have travelled in that same time 5,150 880 miles.

"THOUSANDS of people are sowing the seeds of ill-health day after day. Because they do not reap an immediate harvest of disease, they flatter themselves that the immutable laws of nature do not apply in their cases. Be not deceived. Nature suffers long, and is kind; but every transgression brings in time its own recompense of physical suffering."



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A Noteworthy Occurrence.—The annual report of a Welsh Cottage Hospital not long since contained the following remarkable statement: "Notwithstanding the large amount of money expended for medicine and medical attendance, there were but few deaths during the year." No explanation of so unexpected a result was offered.

At the recent united Conference of the Baptists and Congregationalists, Dr. Glover stated that the churches "were dying of self-edification," and that the great lesson for the Church to day was "*Go out!*" Concerning the work that they were to go out to do, he said:—

The faith of the world was a very dismal thing—that all life was to be swallowed up in mortality, while their message was that mortality was to be swallowed up in life. For cultivated Englishmen, as well as for the heathen in his darkness, there was the choice of only two creeds—life and death. They could impart the treasure of the Gospel by proclaiming it, and they must not shrink from the task set before them. They were able to enrich mankind by uttering this truth, and the scope of their work was unlimited.

The Gospel reveals the law in Christ—the Word made flesh—as the way of life; for "sin is the transgression of the law," and "sin when it is finished bringeth forth death." "Blessed are they that do His commandments, that they may have right to the tree of life." Therefore "if thou wouldst enter into life, keep the commandments."

Sinning Against Sinners.—There seems to be a prevalent and growing idea, that it is quite harmless, if not a positive virtue, to do and say evil against a bad man. Many "good" people are becoming possessed with the idea that it is allowable and even necessary to use violence against evil men. They think that it is wicked to kill good men, but proper and right to kill members of the vicious class. On this principle, or, rather, lack of principle, professed Christians evidently regard it as no

crime to lie about the Turks. Any story, however incredible, is eagerly seized upon, if it be to the detriment of that race.

It was recently alleged and widely published, that a village had been burned in a district in Macedonia, and that three Bulgarian families were massacred by Mohammedans. It now transpires, however, that it was the Bulgarians who murdered four Mohammedans in that district. Very little publicity will be given to this, however. The "Christian" policy is to crush the Turk, and this end can be compassed most easily by adding to the bad name he has already.

It is sad to see so many really Christian people giving currency to these lying reports about the Turks; for it is undoubtedly the case that fully three-fourths, if not more, of the stories circulated to the discredit of the Turks are pure fabrications. The Turks are not Christians, it is true, nor do they profess to be; but they are certainly no worse than the majority of people who are classed in the census as Christian. It is wrong for Turks to kill people; but that does not mean that "Christians" are to have a monopoly in taking human life; yet the most of the killing that has been done in the past two or three years has been done by professed Christian people. Let us not forget that an injury to a bad man is just as sinful as the same thing done to a good man.

CONVICTION, NOT CONDEMNATION.

A FRIEND who writes expressing his appreciation of the paper, thinks that we are too mild, and that we should be more vigorous in our denunciation of error, saying that "PRESENT TRUTH should attack present falsehood with a naked sword." This latter statement is true; but it must be remembered that the "naked sword" is the Word of God, and that it will pierce "even to the dividing asunder of soul and spirit, and of the joints and marrow," if it but be given free course.

We, like Christ, are sent into the world, that we should witness to the truth; but a faithful witness in court does not have to attack a false swearer, and charge him with lying, in order to convict him of perjury; he needs only to tell the plain truth, and hold to it. "God sent not His Son into the world, to condemn the world; but that the world through Him might be saved." "This is the condemnation, that light is

come into the world, "and men loved darkness rather than light, because their deeds were evil. A godly life convicts a sinner far more than the most vigorous and persistent denunciation; and it is conviction of sin, and not condemnation of the sinner, that we are to labour for. The truth that convicts is the truth that sanctifies; but condemnation is not conviction nor sanctification.

In connection with the foregoing the following from an address by Rev. Roland Allen, on how missionaries should and should not behave in China, is very pertinent:—

Missionaries should avoid violating the conscience of the Chinese. Never should young, unmarried women or girls be sent about the country without a proper escort of elderly Chinese women, so as to observe the proprieties. There should be no over-zealous resistance to native superstitions; and missionaries made a great mistake in showing wanton disregard and disrespect to places, persons, or objects that are sacred in the eyes of the Chinese. Nor should they attack native customs, like foot-binding, as such. Plant the Gospel and there inevitably followed the exaltation of women and the abolition of customs out of harmony with Christ's teaching.

The consciences, even of the heathen, are not to be violated and shocked, but enlightened and instructed. Denunciation makes men either fierce or fanatical, or both; instruction in righteousness tends to make them faithful followers of Christ.

THE Chinese ambassador to the United States of America has shown himself to be a gentleman of more than ordinary good sense and judgment. In a recent address to the members of the University of Chicago, he said: "The people of the West may know more than the Chinese about the building of railways, the floating of foreign loans, the combination of capital, the development of resources, and the like. All this is granted. But the Chinese naturally feel that they are in a better position to judge what is best for their own interest and welfare than any outsider can be." And why not? Why should not the Chinese decide for themselves what they will do, and manage their own affairs, as well as the Germans, the English, or the American? They certainly would be left to themselves, if it were merely a question of their own welfare; but the Western nations are seeking to "develop" China purely for their own commercial interest. The love of money is the root of all the evil that is done to any nation by another.