

PRESENT TRUTH

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

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NO. 12



THE LAW OF LIFE.

THE FIRST COMMANDMENT.

(Continued.)

PREPARATION FOR CHRIST'S COMING.

THE keeping of this first commandment is the necessary preparation for the coming of the Lord. "We know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." We shall then see Him as He is, because we shall have already been changed into His image by beholding Him. Therefore to this end the message is proclaimed, "Behold your God!" No other god is to intervene to shut off the view. Because the hour of His Judgment is come, we are to "fear God, and give glory to Him" "and worship Him that made heaven, and earth, and the sea, and the fountains of waters." This, we see, is nothing more than the repetition of the first commandment. We

are to know Him only, and Christ came to declare Him. The commandment is life everlasting (John xii. 50), and it is eternal life to know God. John xvii. 3. Those who know Him will put their trust in Him, and when He appears will say, "Lo, this is our God."

THE ESSENCE OF HEATHENISM.

CHRIST said, "Be not therefore anxious, saying, What shall we eat? or what shall we drink? or, wherewithal shall we be clothed? for after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness, and all these things shall be added unto you." The word "Gentile" means heathen, and the characteristic of the heathen is to be anxious, and to worry about temporal affairs. And herein many professed Christians show that they have not been wholly emancipated from heathenism. "Times are hard; coals are dear; work is scarce; clothes are wearing

out, and we cannot see where the money is coming from to replace them." They forget that their heavenly Father knoweth that they have need of all these things. By such expressions of anxiety and doubt, they virtually say that the God whom they serve is no different from the gods of wood and stone that the heathen worship. "After all these things do the heathen seek," because they know that their gods cannot provide for them. They know that they must provide for themselves, so far as their gods are concerned. But "our God is in the heavens; He hath done whatsoever He hath pleased." Ps. cxv. 3. He is the Universal Provider. "He giveth to all life, and breath, and all things." To doubt that all things that we need will be supplied, because we cannot see how they are to come, is to be like the heathen, who do not believe in a god that they cannot see.

THE SIGN OF THE TRUE GOD.

AFTER Jesus had healed the man born blind, He found him and said to him, "Dost thou believe on the Son of God?" and the man said, "Who is He, that I might believe on Him?" In like manner, when the commandment "Thou shalt have no other gods before Me," is preached, men might say, Who is this God, that we may worship Him? God has provided beforehand the answer to this question. He says, "I gave them My Sabbaths, that they might know that I am the Lord that sanctify them;" and "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." The true God is the God who sanctifies, and delivers from the bondage of sin. He delivers and sanctifies by His creative power, which is made known through the Sabbath. For when He had made all things new, He rested, and when we are wholly passive in His hands, we rest in Him, having been made new.

The one great question of the ages is, "Who is God?" It was first introduced

when Satan said, "I will be like the Most High," attempting to put himself in the place of God. The same spirit he instilled into his angels, so that there are multitudes of false gods. Every one who follows Satan is filled with the same spirit, the spirit of self-seeking, self-exaltation. But it is not in this way that men know God, or become like Him. Christ, who is the manifestation of God, says, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." God reveals His divinity in the gift of His only begotten Son, who gives His life for the redemption of the world. By self-surrender, the complete denial of self, we become acquainted with God. Only by self-abasement are we lifted up into the high and holy place, to dwell with Him who inhabits eternity.

Satan has done everything that he could do to hide God and His power from men. The Sabbath, which is God's memorial, he has made the busiest day of the week, the day on which, humanly speaking, it seems most inconvenient to rest from labour. And right here is the strongest test as to whether men recognise and worship the true God. Is He able to give life? Can God clothe those who trust in Him? Can He give bread in the wilderness? How many fully convinced of their duty to keep the Sabbath, have come to this point and have wavered and turned back; and yet they profess to believe in God as the Saviour of their souls, the One who will keep them alive throughout eternity. But do they believe? Does one really trust God for his soul's eternal salvation, if he cannot trust Him for the support of his body for this short life, which is but for a moment?

The Psalmist said: "I made haste, and delayed not to keep Thy commandments." In this is shown true worship of God. There are many who come face to face with the Sabbath law, who say that they will keep it as soon as they can get their business into proper shape or can dispose of it. Some have debts, and think that they must continue their present employment which they regard as sure, until they get their debts paid. Then they will be prepared to keep the Sabbath. But that does not indicate such trust in God as must characterise one who worships Him only. There is really no difference between the one who waits till he can pay the debt of a hundred pounds, and the one who says, "I am a poor man, with nothing to live on; as soon as I have one hundred pounds in hand, then I can serve

the Lord without fear of coming to want." So when he does begin his supposed service, he is not really trusting God, but what he himself has done. All distrust of God, even to the slightest degree, is a violation of the commandment, "Thou shalt have no other gods before Me."

DELIVERANCE FROM EGYPT.

WHAT a grand thing it is to know that God is a holy God and that He has power to save. This is the sum of the whole matter, and we end where we began: "I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage." But some will say, "We have not been brought out of the land of Egypt, out of the house of bondage." Then it is time you were. Do not deceive yourselves with the thought, "We were never in bondage to any man;" for "whoso committeth sin is the servant of sin." One of the names of Egypt, the name which the Lord gave it, is Rahab, which means pride, boastfulness. See Isa. xxx. 7, R. V. Egypt is a synonym for self-exaltation and defiance of God. The king of Egypt said: "Who is the Lord that I should obey His voice? I know not the Lord." God makes Himself known to us when we are in the bondage of sin, and delivers us that we may serve Him. We cannot serve Him while we are the servants of sin. "Ye cannot serve God and Mammon."

When God brings us out of bondage, we find that the commandment which we thought was a grievous yoke is liberty itself. So far is it from being a yoke of bondage that only free men can keep it. It gives freedom; "for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Those who seek His precepts are sure to walk at liberty. And so the commandment, instead of being an arbitrary rule, is a glorious promise. Instead of telling us merely what we must or must not do, it gives to us and makes sure to us all the holiness that it would have us render. The power by which Rahab (Egypt) was broken (Isa. li. 9-11), and all the enemies of the Lord scattered, casts out from us all strange gods.

Compare Ex. xx. 1-3, which we have quoted so often, with Ps. lxxi. 8-10. We find that God, who delivers from bondage, says: "If thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange God." We listen to Him, and we are free, and henceforth sin shall have no

dominion over us. All other gods have held us in the most degrading bondage; they have made us to be hateful and unlovely. But God, who is altogether lovely, makes us free as Himself, that we may worship Him in the beauty of holiness. Then He says, "Thou shalt have no other gods before Me," and we delight in the assurance, for we know that He means, I am thy God and I have called thee by name; thou art Mine; henceforth I will defend you from every false god; I will be responsible for your freedom, so long as you listen to My words. I will protect you from the roaring lion, and from the sin that croucheth at the door. Nothing shall by any means hurt you; I will care for My own, and save you from the fury of the oppressor. And we in turn will say, "God is our Refuge and strength; a very present help in trouble." "Behold God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation."

THE BASIS OF CATHOLIC RELIGION.

THE *Church Times*, whose chief burden is to make the Church of England Catholic minus the Pope of Rome, derives great comfort and encouragement from the ceremonies that were observed in connection with the passing away of Her Majesty the Queen. It says:—

Large numbers of Churchpeople will have read with satisfaction what has been done at Osborne. They will remember that when the Duke of Clarence died at Sandringham a crucifix was prominent in the death chamber, and that even in a more churchly manner has the body of our late Sovereign been treated. They have felt that due reverence has been shown to the dead, in transforming the apartment in which her body has lain into a *Chapelle Ardente*, with its little *prie-dieu*, crucifix, lighted candles, and the reciting of offices. A few pious Protestants may find their souls vexed therewith, but Churchmen generally will rejoice, and the vast body of the public will think that if Royalty acts in this way it must be right, and the example ought to be copied. We may therefore expect that in future everything connected with death and burial will be conducted on more Catholic lines, and this will mean that Catholic truth about the intermediate state will have received a vast impetus.

"Catholic" means general,—that which is accepted by all. Of course, strictly speaking, there is no such thing as Catholicism, for there is nothing in which all people are agreed. Sin is the most Catholic thing on earth, but God has always had a "little flock" of faithful souls who have "loved righteousness and hated iniquity;" so that even sin is not universal. When it comes to matters of religion, it is evident that no one system, and no single doctrine, is universally adopted or practised. Heathenism is more nearly Catholic than any other form of religion.

But the spirit of Catholicism, as connected with professed Christianity, is identical with "the spirit which now worketh in the children of disobedience," whether they be open heathen, Mohammedan, or professedly infidel. It is the spirit of doing as the majority do, and of following the example set by those in places of authority and power. It never takes any account of what God's Word says, but always asks, "Have any of the rulers or of the Pharisees believed on Him?"

Lucifer was the highest created being, an angel of wondrous power and wisdom and glory, the one whose office it was to place the seal on perfection, yet his high position did not justify anybody in following him in sin. There will always be a majority on the side of evil, as long as this present evil world continues; yet the few who withstand the influence of numbers and great names, and steadfastly enquire for the word of the Lord, are the ones who indeed follow authority, for they trust in the "Name that is above every name."

A CHOSEN PEOPLE.



ISRAEL after the flesh gloried in the idea that they were the chosen people of God, but they made the fatal mistake of attributing the choice to their own worthiness,

and this led them to suppose that they were the only ones thus chosen. In his earnest appeal to those who were his kinsmen according to the flesh, Paul, in the ninth, tenth and eleventh chapters of the epistle to the Romans, sets forth the truth concerning election. God chooses all, and justifies whom He calls; but the Jews, ignorant of this, were vainly seeking to establish a righteousness of their own.

In lifting up one and casting down another, God was seeking but one end, "that He might have mercy upon all." Rom. xi. 32. This was the object of the severity shown to some; and the fact that Israel was still just as much of a chosen people as they ever were, though not outwardly appearing as such, is made plain by two questions which Paul raises, and to both of which he replies with an emphatic negative.

The first is, "Hath God cast away His people? God forbid." Rom. xi. 1. God never casts away any. The Jews had committed every sin that was possible to

men. They had rejected and crucified the Son of God, desiring rather that a murderer be granted unto them. But God remained faithful to them. He had chosen to save them, and He was true to His purpose. "For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts: though their land was filled with sin against the Holy One of Israel." Jer. li. 5.

As a nation, Israel had destroyed themselves, but then, as a nation, they never were holy. There had always been but a remnant of God's true people, and this remnant is still left. "There is a remnant according to the election of grace." Rom. xi. 5. "The rest were blinded." The veil of unbelief was over their hearts. When they should turn to the Lord, the veil would be taken away (2 Cor. iii. 14-16), and then "the rest" would take their place with the elect. The present and the impending troubles were designed to shake them out of their complacent self-righteousness in order that the veil might the sooner be taken away.

The second question raised by Paul is, "Have they stumbled that they should fall? God forbid." Rom. xi. 11. Men must needs stumble, but only that they might learn their inability to walk in their own strength, and give themselves into God's keeping. The stumbling-stone was not laid in Zion that men should fall over it and not rise again. "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Isa. viii. 13-15.

A religion that had no offence in it would be void of saving power, for men must be saved from themselves and receive power to overcome their own inclinations. The Gospel provides no scope for the works of the flesh. Shutting out emulation and variance, it gives no chance for personal distinction, and until the old man is crucified with Christ, the cross is an offence and a stumbling-stone. But sins are revealed that they may be forgiven, and weaknesses of character are not set before us to turn us back, but to lead us to the cross, where we find the offence changed to glory. "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." Matt. xxi. 44.

The cross of Christ condemns every sin. It was set before the Jews, and they found

it a stumblingstone. It was indeed designed to bring down their pride to the ground, that they might go on their way rejoicing, delivered from it. It was well with those who were taken in that snare and fell on that rock, for the snare set them free, and the rock on which they fell broken, built them up a spiritual house, an holy priesthood. 1 Peter ii. 4, 5. Simeon in the temple, filled with the Holy Ghost, foretold of Jesus. "This child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against; that the thoughts of many hearts may be revealed." Luke ii. 34, 35.

The position in which the Jews have been placed by their dispersion and sufferings is overruled by God to give them the most favourable opportunity of finding the way of life. As Gentiles who have learned of a Saviour through their fall, and been provided with an atoning Sacrifice through their guilt, we are to love them, as touching the election, for the father's sakes. "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that He might have mercy upon all." Rom. xi. 29-32.

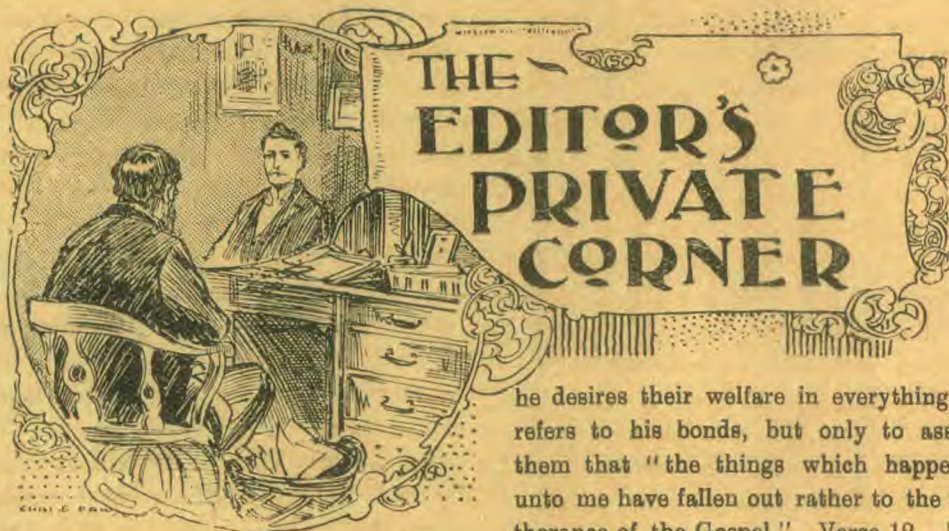
W. T. B.

PEACE WINS THE GREATEST VICTORIES.

IN a paper read before the Royal Geographical Society, some weeks ago, Major Gibbons, an African explorer of repute, said:—

"During the last ten years my routes, added to those of my colleagues, exceed 20,000 miles, beyond the reach of railroads, and mainly in the most remote parts of the Africa of to-day, yet no one of us has found it necessary to take a single human life, and, for my own part, I would have no compunction in travelling again unarmed over any part of those 20,000 miles."

There are very few of the so-called "savage" people of the earth, who will molest a stranger who comes among them peaceably. Indeed, hospitality is a prominent characteristic with most of them. It is only when it has been abused, that they seek to destroy the invader, just as "civilised" people do. When people carry arms, they are quite sure to find use for them, and "they that take the sword shall perish with the sword;" but the man who never uses a weapon, never finds himself in the situation where he feels the need of one.



DEPARTING AND BEING WITH CHRIST.

"I have heard a prayer by a minister, in reference to the death of our late Queen Victoria, in which he said that she is now reigning with Christ in heaven, in the highest sense of the term. I believe there is perfect harmony in Scripture, and although I have asked from a number of fellow-disciples an explanation of Luke xxiii. 43; Phil. i. 21-23; 2 Cor. v. 6-8, in the light that the dead are in a state of unconscious sleep, I have not as yet had it explained clearly. Can you help to remove the darkness? I shall be obliged if you can give an explanation of these passages."

[This question was inserted in No. 10, and in that and the following number the nature of man and the state of the dead were briefly considered.]

BEFORE we proceed to the consideration of Phil. i. 23, concerning which you asked, I hope you will carefully review the two talks that we have already had, on the nature of man, and the state of man between death and the resurrection. In them we have the principles which will enable anybody to understand the whole subject, and our further talk will be but a repetition of them.

The text now before us reads thus: "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."

If one had not from previous teaching imbibed the idea that men must die, in order to be with Christ, it would be impossible to imagine such a thing from this text, because it teaches exactly the opposite. No language could be conceived, which would make it plainer that death is not the way by which men go to be with Christ. This will appear, when we take into consideration the context.

The Apostle Paul was in Rome, in prison for the faith, but he had no complaints to make. After telling the Philippians how earnestly he prays for them, and how much

he desires their welfare in everything, he refers to his bonds, but only to assure them that "the things which happened unto me have fallen out rather to the furtherance of the Gospel." Verse 12. The Gospel and its advancement is the burden of his thought. He said that his bondage had made others bold to preach Christ, and that while some preached Him of love, knowing that the apostle was set for the defence of the Gospel, others preached Him from envy and strife; but that in whatever way it might be, Christ was preached, and in that he rejoiced, and would continue to rejoice.

Still dwelling on the one theme, he said that his earnest expectation and desire was that Christ should be magnified in his body, whether it was by life or by death. Verses 14-20. In all this we see that Paul had no thought for himself, except as he might be a factor in carrying on the work of Christ.

Then comes the statement, so often quoted and misquoted: "For to me to live is Christ, and to die is gain." Verse 21. Can you think for a moment, in view of the words immediately preceding, that Paul was here speaking of gain to himself? His sole desire was that Christ should be magnified in his body, whether by life, or by death. What was life to him?—A means of glorifying God. And what was death?—It was gain. To whom? Why, to Christ, of course. How incongruous, and opposed to all that goes before, to make Paul suddenly begin to speak about gain to himself. He was not longing for death, as a time when trouble would end; his only desire was for the advancement of the cause of Christ. If he lived, he knew that it would not be he, but Christ living in him. See Gal. ii. 20. And if he died, he knew that death would also be a gain to the cause of Christ, as it indeed was; for Paul did not die of a lingering disease, by which he was unfitted for labour, but by the axe of the executioner. He died as a martyr, a witness to the truth, and that was in accordance with his expectation and his hope.

What then were the two things by which Paul was pressed? They were life and death. He did not know which of them he should choose, if the choice were given him, because he did not know by which one of them he could better glorify the Lord; but there was a thing which he knew was, according to the Greek idiom, "very much more better" than either life or death. So much is very plain from the text. How anybody can think that the Apostle Paul could pen such nonsense as to say that he did not know which to choose, whether life or death, but that he chose death, is a marvel.

WHAT TO LONG FOR.

WHAT is the thing which Paul declared to be very much better than life on this earth, or death?—It was the departing and being with Christ. And what is that? Paul himself has told us more about this, than any other writer. Read again:—

"The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 16, 17.

Or take the words of Christ: "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John xiv. 3. These words, and many more that might be quoted, show that the departing and being with Christ is only at His coming. So it was for the coming of the Lord that the Apostle Paul longed.

Do you say that Paul knew that he could not live till the coming of Christ? We do not know whether he did or not; he certainly always classed himself with those who should be alive at the coming of the Lord; but in any case, it is no more strange that Paul should express a longing for the coming of the Lord, than for John, who wrote: "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. xxii. 20. The coming of the Lord has been the one blessed hope of the faithful in Christ in all ages, since the fall of man.

We see, therefore, that the words of Paul to the Philippians, instead of teaching that death takes men into the presence of the Lord, make it most emphatic that such is not the case. If it were as is popularly supposed, then we should have no ground

for hope in anything, because the Scriptures would contradict themselves. But such is not the case. The words of Scripture are one harmonious whole, and they are a sure foundation for our faith and hope.

All believers in Christ are kings and priests, and in the future life they will sit upon thrones, even though in this life they have been trodden upon. We may believe that Queen Victoria was a faithful servant of the Lord, according to all the light given to her, "ruling in the fear of God," and that therefore in the world to come she will occupy a throne infinitely higher than the throne of England; but for that honour she must wait till the coming of the Lord and the resurrection. We may not long for death, for we cannot tell whether or not it would glorify God, and it is cowardly to long for it as a release from earthly toil; but we may long for the coming of the Lord, "for every man that hath this hope in him, purifieth himself, even as He is pure." 1 John iii. 2, 3. Our intelligent longing for the coming of the Lord does not lead to idle dreaming, but to earnest action, that others may know the blessed hope, and rejoice in anticipation of the great salvation to be revealed at the appearing of Christ.

"ABSENT FROM THE BODY, AND PRESENT WITH THE LORD."

THESE words were also referred to in the question, and they fit so naturally with the text considered in the preceding article that we will give them a brief study in the same connection. As is always the case, the misunderstanding of them arises from not giving thought to the connection in which they stand. Let us avoid the mistake, and come to an understanding of the words, by reading what goes with them.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon that mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit. Therefore we are always confident, knowing that whilst we are at home in the

body, we are absent from the Lord (for we walk by faith, not by sight); we are confident, I say, and willing rather, to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of Him." 2 Cor. v. 1-9.

It is impossible fully to grasp the force of these words, and of the entire chapter in which they stand, without a study of the two preceding chapters; but for this we have not time at present. Our work now is more negative, to show what they do not teach; some other time we shall make a study of the grand truth, the statement of which begins in the second chapter, and continues without a break into the sixth.

You will see that in the verses quoted three states are presented, namely, "clothed," "unclothed," and "clothed upon." These are three different conditions, and one of them is so plainly defined that from it we can know the meaning of the other two.

"CLOTHED UPON"—"MORTALITY SWALLOWED UP OF LIFE."

IN verse four we learn that "clothed upon," is identical with "mortality swallowed up of life." This is called being "clothed upon with our house which is from heaven." Therefore our "building of God, an house not made with hands, eternal in the heavens," is the state of immortality, incorruptibility.

When is it that "this corruptible must put on incorruption, and this mortal must put on immortality"? 1 Cor. xv. 53. It is "at the last trump," when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Thus we see that here, as in the first chapter of Philippians, the Apostle Paul talks of the coming of the Lord as the thing to be desired above all others.

Since being clothed upon with the house which is from heaven is the swallowing up of mortality by life, it is evident that "our earthly house of this tabernacle" is mortality, our present mortal state. In it we groan, being burdened, for the whole creation groans under the weight of the curse; and although "Christ hath redeemed us from the curse," we still have to bear the burden of mortality; the flesh is not redeemed, but power is given us over it, until Christ shall come and exchange our fleshly bodies for spiritual bodies. Read 1 Cor. xv. 35-46.

"UNCLOTHED"—THE STATE OF DEATH.

WHAT then is the state of being "unclothed," "found naked," a condition which the Apostle Paul did not desire? Evidently it is death. He wished to be released from the burden of this present earthly tabernacle,—this mortal body, but only that he might immediately "be clothed upon" with the heavenly house, "that mortality might be swallowed up of life." He did not wish for any waiting in the grave, and no healthy mind can long for that place.

In this mortal state we are absent from the Lord, because "flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv. 50. If we were "absent from the body," we should also be absent from the Lord, unless we were "clothed upon;" for death is corruption, and the seeming triumph of it. What the apostle desired, therefore, was to be "absent from the body," but only in such a way as to be "present with the Lord," that is, to have mortality immediately "swallowed up of life."

MADE FOR IMMORTALITY.

ONE thing more, in order that we may not, by this partly negative treatment of the text, lose the whole of the blessedness of it. "He that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit." What is the selfsame thing for which God hath wrought us? The words immediately preceding show that it is "that mortality might be swallowed up of life." That is, God has made us for immortality, and He has given us the assurance of it in the gift of His Spirit, by which even now the lusts and infirmities of mortal flesh are controlled. In this we are confident, and so we give ourselves to the one end, namely, that, "whether present or absent, we may be accepted of Him," that is, that whether we live or die, we may be the Lord's. Rom. xiv.

"A PALEONTOLOGIST will pick up part of a skeleton embedded in the rocks, and from the study of a bone or two will tell you whether that creature was meant to swim, or to fly, or to walk; whether its element were sea, or sky, or land. Our destination for God is as plainly stamped on heart, mind, will, practical powers, as is the destination of such a creature deducible from its skeleton. 'Whose image and superscription hath it?' God's, stamped deep upon us all. Anything short of knowing Him and loving Him, serving Him, being filled and inspired by Him, is contrary to the destiny stamped upon us all."



THE BLUE ABOVE.

THERE was never a day so misty and grey
That the blue was not somewhere above it;
There is never a mountain-top ever so bleak
That some little flower does not love it.

There was never a night so dreary and dark,
That the stars were not somewhere shining;
There is never a cloud so heavy and black
That it has not a silvery lining.

There is never a waiting time, weary and long,
That will not sometime have an ending;
The most beautiful part of the landscape is where
The sunshine and shadows are blending.

Into every life some shadows must fall,
But heaven sends the sunshine of gladness;
There are rifts in the cloud, and we may, if we
will,
See the beautiful blue through the sadness.

Then let us hope on, though the way be long
And the darkness be gathering before us;
For the turn in the road is a little way on,
Where the home-lights will ever shine o'er us.

—Selected.

DIVINE HEALING IS IN THE
DIVINE WORD.

HE sent His word, and healed them." Ps. cvii. 20. The divine Word, in all its forms, has in it healing power, whether written in the Book, uttered in the skies, or written upon the fibres of muscle or nerve in the human frame. Wherever recognised, God's Word is a healing power. To obtain the healing which the divine Word brings, it is necessary that we should *receive the Word*; and in receiving the Word, we must bring our life into harmony with that life which is in the Word, even the life of Christ.

The healing power of the Word is not experienced in its fulness until we have received into our lives the One who is the source of this power. John i. 12. We must yield up to the Word—Christ—that which is to be healed; and thus put ourselves in contact with, and in obedience to, the Word and its divine Author. "Now ye are clean through the word which I have spoken unto you." John xv. 3. Wherever the Word of God goes forth, and is received, that is, received as it is indeed, there is healing. Without the Word there is no healing that is divine. "Wherewithal shall a young man cleanse his way? by tak-

ing heed thereto, according to thy word." Ps. cxix. 9. There is cleansing, saving, and healing power in the word of the divine Healer. As we conscientiously obey the life-giving principles of the Word, that is, make them a part of our character, we thus obtain the healing which is in the Word, and which is inseparable from the Word.

TO OPPOSE THE WORD IS TO REJECT
HEALING.

By compromising or antagonising the divine Word, we are arraying ourselves in opposition to divine healing; for the only way that God heals either soul or body is by the Word—by the light and truth and life that are in the Word. "The words that I speak unto you, they are spirit and they are life." John vi. 63. Disobedience to the Word of the Lord means separation from God. Separation from God means divorcement from the Fountain-head of life, and health, and healing; and so the man who knowingly persists in manifesting a spirit of disrespect for the teachings of the Word of God, cannot possibly be a special channel through which God will manifest His healing power on earth. God is the divine Healer, and the laws of God are a transcript of the character of the divine Healer.

Consequently, any man or woman who will compromise or antagonise the laws of God, either physically or spiritually, is fighting and opposing the very source and essence of divine healing.

It is not reasonable to expect that in manifesting Himself as the Healer, God will either deny His own character or place a special seal of approbation upon those who do so. But to hold that those who antagonise His word and knowingly trample upon His statutes are special channels of divine healing, would be nothing more nor less than a compromise of His divine character, as His character is manifested in His healing.

It is because God is love that He seeks to heal man from the wounds of sin. Therefore every one who is a channel of divine healing on earth must be, as far as he has light, obedient to the Word, and consistent with the character of the divine Healer in heaven. Man needs healing, because he is out of harmony with God and His laws. Can we expect God to do violence to His own laws, either physical or spiritual, in the manifestation of His power to heal a man, while the man is transgressing these laws?—Surely not.

PREACH THE WORD.

In the Gospel commission Christ enjoined the preaching of the Word, the teaching of truth, and said that signs and miracles would follow as a consequence. The Christian minister was never commissioned to preach miracles, wonders, signs, or divine healing *apart from the* DIVINE

WORD. The Word, the glorious Gospel, the everlasting Gospel, Christ Jesus, is to be the keynote of the Christian's message to a dying world. And it is this Gospel that has in it saving and healing power to all who accept it in faith. It is the disposition to be in harmony with God, and the sincere effort, by the help of divine grace, to obey His laws, that bring man into that attitude where it is consistent for God especially to manifest Himself as the Healer. It is by recognising God as our *Creator* and our *Redeemer*,—by recognising ourselves as His creatures, subject to His laws; as sinful, utterly unable to help ourselves, and wholly dependent upon Christ,—that we are prepared to recognise God as the divine Healer, as the giver of health to both soul and body.

To preach divine healing in a way to benefit those who hear, means nothing more nor less than to preach obedience to the divine Word, by faith—by the grace and faith that Jesus gives. God is the *Healer*, because He has power to *create*. And as healing is nothing more nor less than creating, God must first be recognised as *Creator* before He can be recognised as *Healer*. And yet to-day we find thousands who are trampling underfoot the Sabbath, the very institution the Lord gave to man to point to God as the *Creator*. "Moreover also I gave them my Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. xx. 12. And notwithstanding this antagonism to the laws of the *Creator* and to the institutions that point out God as *Creator*, these same persons are found preaching the wonders of "divine healing," and claiming to be centres of this power in the earth! "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

DAVID PAULSON, M.D.

THE MUSIC OF THE SANCTUARY.

MUSIC," said Martin Luther, "is one of the most magnificent gifts God has given us. I would gladly see all the arts, especially music, serving Him who has given them and made them what they are." This is referred to in an article on the above subject by a writer in the *Methodist Times*, who says:—

No one but the congregation can take the congregation's part. Choir singing, however ornate and beautiful, can never equal the grandeur of the volume of tone that should arise from a congregation. Let us have good and efficient choirs to lead and sustain the singing, but let all the people sing, each one taking his part according to the best of his ability.

Expression makes all the difference between a good rendering of a hymn and a bad one. Sometimes both the choir and

congregation will sing on and on through a hymn without fully realising the seriousness, the beauty or the helpfulness, of the words they utter. Well-known hymns especially are apt to get so familiar, that we say the words automatically almost, without realising their full import. Take, for instance, the most popular hymn ever written, for out of twenty-eight recently-published hymn-books, some one has taken the trouble to ascertain that the only hymn that was in every one of the twenty-eight was "Sun of my soul! Thou Saviour dear." Now, in the original, there are two verses preceding the one we commence with, and through the very unfamiliarity of these two verses, I must say I saw the real beauty of the hymn as I had never seen it before. The two verses are as follows:—

'Tis gone, that bright and orb'd blaze,
Fast fading from our wistful gaze,
Yon mantling cloud has hid from sight
The last faint pulse of quivering light.

In darkness and in weariness
The traveller on his way must press,
No gleam to watch on tree or tower,
Whiling away the lonesome hour.

Sun of my soul! Thou Saviour dear, etc.

"BE YE KIND ONE TO ANOTHER."

IN His life Christ has given an example of how we should treat one another. He went about "doing good," ministering to the suffering and teaching the ignorant. He did not come to this world to save the righteous; for there was none righteous. He came to save all who felt their need of a Saviour. For this end He worked untiringly, never thinking of Himself.

Christ laboured unceasingly to save men from delusion. To this end His servants must work. God has given to every man a measure of light, and he is to let this light shine forth to others. No Christian lives to himself. He who is devoted to self-serving has not yet learned of the divine Teacher, though he may profess to be a Christian. It is one thing to passively assent to the truth, and another to apply the truth to the practical life. There are many hearers, but few doers.

God is measuring the temple and the worshippers therein. There are those who in the providence of God have been placed in positions where they have opportunity to do much good with the blessings they have received. Upon these He places the responsibility of ministering to those who have few blessings and little encouragement. "Freely ye have received," He says; "freely give." Human beings in their suffering are crying to God, and their prayers are just as surely ascending before Him as did the blood of Abel. God is not indifferent to the needs of His children, wherever they may be; and His angels are waiting to see what testimony they can carry to the courts above regarding the

help which those who are highly privileged have given to these suffering ones.

God never forsakes His children. Jacob obtained his birthright by fraud, and then fled to escape his brother's wrath. He knew that he had sinned. Sad and despondent, he lay down to sleep. But God had not forsaken him. That night he saw a ladder reaching from heaven to earth, the base of it planted firmly on the earth, and the topmost round reaching to the highest heaven. And continually angels of shining brightness ascended and descended this ladder. Jacob understood the meaning of this dream, and he said: "This is none other but the house of God, and this is the gate of heaven." "Surely the Lord is in this place; and I knew it not."

There are in our Lord's discourses numerous places where He speaks of being personally injured by an injustice done to His followers. He is affected by all that befalls them; for He has identified Himself with them. He is never an indifferent spectator of the doings of men. He puts Himself in the place of His injured, oppressed children. His soul throbs with compassionate pain as the members of His body suffer; for He is the great sympathetic nerve of the church. All the suffering of the members is felt by Him. At the last great day He says to the selfish, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

In the "new commandment" Christ has laid down the rule we are to follow in dealing with our fellow-men. "A new commandment I give unto you," He said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." If we do not obey this command, we shall not glorify our Redeemer. It should be our ambition to excel in all that is noble and good and unselfish. Never should we do anything that will mar our representation of God's character. We are to hold the beginning of our confidence firm unto the end. The friends of the truth are friends of one another. By the golden links of love they are bound with one another and with Christ. Each one is to labour earnestly for the highest good of his brother.

We need as never before to pray with heart and voice for the indwelling of the Spirit, that we may be used in God's service. We are to unite with our fellow-workers in the upbuilding of God's kingdom. We are never to be satisfied with present attainments, but are ever to press upward and onward, seeking greater fervency and purer zeal. Our greatest desire should be to be found faithful to the Master.

Do you wish your heart to overflow with the love of God? Then cultivate grateful thanksgiving for the unspeakable privilege of knowing the truth. Lose sight of self by beholding Christ. Then you will be

changed from glory to glory into His image. Bridle your disposition. Then peace and contentment will fill your soul.

God desires His church to be firmly united in the bonds of Christian unity. The want of harmony is the result of the development of the root of bitterness. Unless every fibre of this is eradicated, many will be defiled.

James wrote to his brethren: "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

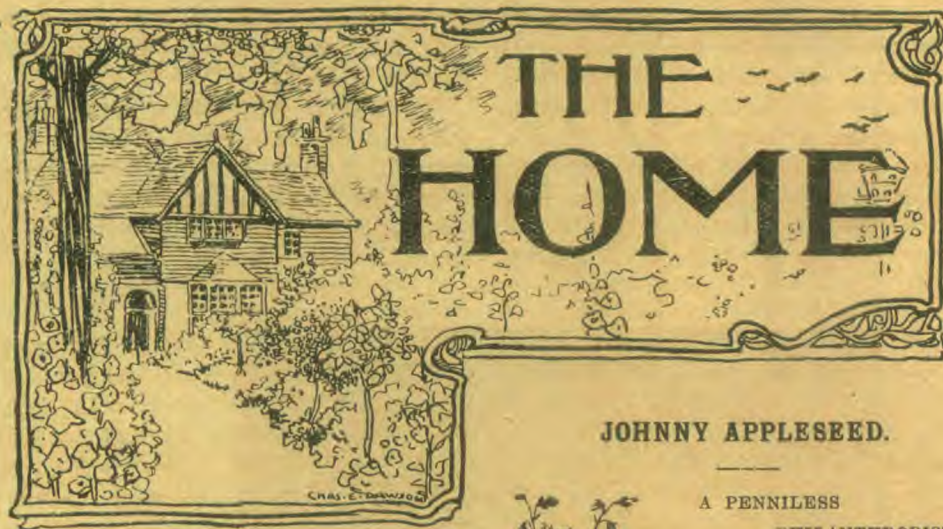
The spirituality of many is killed by their selfishness. Many cherish a spirit of self-sufficiency, which leads them to treat harshly the purchase of Christ's blood. Unless such are converted, they can never see the kingdom of heaven. God says: "Be kindly affectioned one to another with brotherly love; in honour preferring one another." "Bear ye one another's burdens, and so fulfil the law of Christ." "The Lord make you to increase and abound in love one toward another, and toward all men, . . . to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ."

MRS E. G. WHITE.

LOVE THE HIGHEST LAW.

THE lowest law in human affairs is force; that is the law of savage life. A step higher we come to self-interest. In this much improvement comes, but force and selfishness still bear a prominent part. Rising another step, reason asserts many things which neither self-interest nor force have sought or accomplished. Reason sets aside much that force would do, and modifies much which self-interest demands; but the highest and best results are still unattained. Above reason comes love. Love sets aside many conclusions upon which reason would rest, and does a thousand things that reason and self-interest and force would never require. But love has a higher side, which is revealed in the Gospel and in the teachings of Christ as nowhere else. This higher revelation of love is self-sacrifice. Self-interest is forgotten in self-sacrifice. Reason is ennobled in self-sacrifice, and thus the highest and best that can be conceived finds full expression in perfect self-sacrifice.

—Sabbath Recorder.



OUR BOY.

HIS CAPITAL.

Two small hands ever busy ; two small feet seldom still ;
 A tongue he finds so useful it rests but while he sleeps ;
 Two bright eyes opened widely, gathering in their fill ;
 A sturdy little body that daily upward creeps ;
 Two little keen ears listening to laughter, song, and sighs ;
 And in his inmost temple, linger the Sisters three—
 Faith, with a clasp firm, steady ; Hope, with the clear, bright eyes ;
 And she of the years eternal—tenderest Charity.

HIS POSITION.

Safe in the dear home-cloister, under love's sheltering wing,
 Tenderly watched and guarded, taught at a mother's knee,
 Nothing knows he of life's tempest, naught of its pain or sting,
 Pride and joy of the household, and heir of the kingdom, he ;
 "For unless," said the loving Master, in that day so long ago,
 His tender hand in blessing on the dark curls' clustering grace,
 "Ye shall become as children, trusting, and pure as snow,
 In my Father's heavenly kingdom ye shall not find a place."

HIS PEDIGREE.

Pedigree ? Well, what matter ? We tread one common soil ;
 Alike we shrink from darkness, and joy in the light of day ;
 And when this life is over, kings and the sons of toil,
 Treading one after another, we go the common way.
 Still, here is his Elder Brother's—His who once vanquished death—
 And this little lad's is like it, Prince of the Royal blood ;
 For as the Scripture readeth : "Which was the son of Seth,
 Which was the son of Adam, which was the son of God."

ELIZABETH ROSSER.

JOHNNY APPLESEED.

A PENNILESS

PHILANTHROPIST.



STATUE has recently been unveiled at Mansfield, Ohio, U. S. A., to the memory of old John Chapman, known throughout the state as "Johnny Appleseed," on account of his custom of carrying bags of apple seeds which

he planted wherever he could find a favourable location. An American daily gives the following account of his quaint and beautiful benevolence.

"Johnny Appleseed" might very properly be called an apple missionary. He believed that apples were good for people, and he undertook to supply apples to the pioneers. His plan was as simple as his life, and his life was almost as simple as that of a squirrel or an Indian. He had no home, no money, and not much in the way of clothes. He would either go on foot or in a birch bark canoe, where there were streams that made it possible to go by water, across the line into the older settlements of Pennsylvania, where there were orchards. The pioneers who came to Ohio were too poor, and it was too difficult to get themselves and their families into the new state, for them to bring any young apple trees, and few of them had the patience to plant the apple seeds and nurse them to the point where they could be transplanted to form orchards. So there was scarcely an orchard worthy the name in the whole state. The quaint apple missionary saw this and realised how many years it would be before the struggling pioneers had time to plant orchards, even supposing they were able to buy the trees to plant, and he devoted almost the whole of his life to giving orchards to the then scanty population of Ohio.

From the older portions of the older state of Pennsylvania he would bring back to Ohio bags filled with apple seeds. He got them at the cider mills of the Keystone state. Apple seeds were of no value to those who had apple trees, and in Pennsylvania no one thought of saving apple seeds. So "Johnny Appleseed" had no

trouble in getting all the seeds he could carry back through the wilderness to Ohio. When he got to a part of the state where there were no apple trees, he would plant the seeds he had brought. He had studied the matter until he was able to pick out the most favourable places to plant, so that they would be most protected from the winter blizzards, and get most of the sunshine that their rapid growth required.

When he found the right spot, he would clear away the trees and shrubs, plant as many seeds as he thought proper, and build a rude fence about his nursery in the wilderness. When he had done this, planting sufficient seed in each nursery to supply the farmers in that vicinity with young trees, he would go to another place and start another little grove. This he would continue until his supply of seeds was exhausted. Then he would either go back to Pennsylvania for more seeds, or, when the trees he had planted were large enough, begin to distribute the saplings. When they were grown a few feet above the ground they were ready to be transplanted into the orchards of the pioneers. Sometimes "Johnny" sold the young trees for clothes, old shoes, or something else he could wear or use. More often he gave the young trees away, presenting to each of the pioneers enough trees to make a fairly large orchard. In this way he started almost innumerable orchards.

He carried on the work for years, and there are still many thousands of apple trees in the state that grew either from little trees raised by "Johnny Appleseed" or else from older trees that he raised.

It is said of him that he lived a life of almost inconceivable simplicity and gentleness. Innumerable anecdotes of him are told. One chilly night in the woods, when he was huddled over a little fire he had built to keep himself warm, he noticed that insects were being attracted to the fire by the light and were falling into it. Never to harm a living creature was one of his principles, and when he noticed that his fire was causing the death of some of God's creatures, as he called everything that had life, he put out his fire and spent the remainder of the night in cold and darkness. His life was full of such acts as this. He crawled into a hollow log one night to sleep and when he found that there was a chipmunk and her family in the other end and that they were frightened by his presence, he went away, and slept in the snow because he could not find another hollow log.

Living in the woods as he did when he was making his trips to and from Pennsylvania, he came to be an adept in woodcraft, and this may have had something to do with the high esteem in which he was held by the Indians, who never molested him. As he came from the places where he got his apple seeds, he used to stop and

pay visits to the orchards he had created, seeming to have almost the regard for the trees that he would have for a pet animal.

He began his apple tree missionary work as early as 1802 or 1803. He was less than thirty years old then, and strong in limb. He was born in Massachusetts in 1775, and came West with his brother in the first years of the century. First he began his apple missionary work in western Pennsylvania, but that country was rather too well settled, and there were already too many apple orchards for his work to take just the beneficent character he aimed to give it. For twenty years he kept up this quaint work of philanthropy in Ohio, and then, this state having meanwhile been transformed from a wilderness to a farming country, he went on out West, and carried on his apple missionary enterprise in the still newer country.

His death was as quaintly pathetic as his life. He loved the trees he planted as he might have loved children of his own. The last of his life was passed in the neighbourhood of Fort Wayne, where, although a man of seventy-two, he still planted apple seeds and raised trees for the benefit of the settlers of that part of the country.

He heard that some cattle had demolished the fence of brushwood he had placed about a little cluster of trees he had planted, and although the place was twenty miles from where he lived, he started on foot to go to it and rebuild the fence.

All the score of miles to where his trees were he tramped. He worked for hours repairing the fence about the trees, so that

it should not be broken down again by cattle, and then started for his home. It was a cold, snowy day, and on the way back the old man became so weak that he was compelled to stop at a settler's house and ask to be allowed to rest there. It chanced that he went to the house of a man who had lived in Ohio, and who had known of "Johnny Appleseed" and his

his grave long ago rotted away, so that the exact location can only be guessed at.

But if it were left to him to choose, there is little doubt that "Johnny Appleseed" would have said that he wanted no better monument than the thousands of apple trees all over the state of Ohio that have sprung from the seeds he planted.



THE CRITICAL HABIT.

DO not drift into the critical habit," wrote Ruth Ashmore. "Have an opinion, and a sensible one, about everything; but when you come to judge people, remember that you see very little of what they really are, unless you winter and summer with them. Find the kindly, lovable nature of the man who knows little of books; look for the beautiful self-sacrifice made daily by some woman who knows nothing about pictures; and teach yourself, day in and day out, to look for the best in everything. It is the everyday joys and sorrows, my dear girl, that go to make up life. It is not the one great sorrow, nor the one intense joy, that constitutes living. It is the accumulation of the little joys and sorrows. Do not be critical of the little faults,

life work of giving the state apple trees. He was very warmly welcomed, but would accept nothing but some bread and milk and permission to sleep on the floor. The next morning he was delirious with pneumonia, the result of the fatigue and exposure of his trip to save the trees he had planted, and in a short time he was dead. He was buried near where he died, and the rude headboard that was placed over

and do be quick to find the little virtues and to praise them. So much that is good in people dies for want of encouragement. As I said before, have an opinion, and a well-thought-out one, about everything that comes into your life; but do not have too many opinions about people. Their hearts are not open books; and as you must be judged yourself some day, give them the kindest judgment now."



THE GREAT PHYSICIAN.



O you know what an "object lesson" is? O yes, you say, for no doubt you often have them in school, when you are taught from some object, something put before you that you can see.

All the way from Egypt to Canaan, God was giving object lessons to His people in the wilderness. He did mighty and wonderful works right before their eyes, to teach them of His power and love that were doing these same things for them all the time.

We have already seen that the pillar of cloud revealed Him who "stretcheth out the heavens like a curtain." The pillar of fire showed that it was He who has "set His glory upon the heavens," that they may declare it in all the earth. The dividing of the sea showed the power of the Creator, who holds the waters in His hand,

"And set bars and doors,
And said, Thus far shalt thou come, but no further;
And here shall thy proud waves be stayed."

And now the Lord had another precious lesson for them. He wanted them to learn that He, the Creator, is also the Redeemer, —the Healer and Restorer, the Great Physician who alone could heal all their diseases. And so He led them in the wilderness to a place where He could give them an object lesson that would teach them this.

But they did not like the way that He led them; they went on and on, and found no water. This was a great hardship in the hot, sandy desert. When they were very thirsty and hot, they forgot that God was with them and leading them, and they grumbled at Moses for bringing them into the wilderness. At last they found springs of water, and hastened with joy to quench their burning thirst. But when they had tasted the water, they found that they could not drink it, for it was bitter. This is why that place was called *Marah*, which means bitter.

In the earth as God first made it there was no bitter thing. It was filled with all things sweet and fair, "pleasant to the sight, and good for food." But the curse of sin has brought poison and bitterness, trials and tears, sickness, sorrow, pain and death. The Israelites knew something about this bitterness, for in the land of Egypt "their lives were made bitter with hard bondage." Now God wanted them to see His power to make sweet every bitter thing, to turn sorrow and mourning into joy, sickness into health, and death into life.

"And Moses cried unto the Lord, and the Lord showed him a tree, and he cast it into the waters, and the waters were made sweet." Then the Lord told the people that if they would listen to His voice and keep His commandments, He

would keep all the diseases of Egypt away from them, "for I am the Lord that healeth thee,"—"the Lord thy Physician."

There is a tree, we read about it in the beginning and the end of the Bible, that brings healing to all things. It is called "the Tree of Life." The leaves of this tree, we are told, "are for the healing of the nations."

The real Tree of Life is the Lord Jesus, for He is the source of life for all things. This is one of the lessons that the trees are to teach us, and you can think of it as you will soon see the life that is in them showing itself in bursting buds and fresh green leaves and bright blossoms. For just as the leaf, the stem, the branch, cannot live apart from the tree, so *nothing* can live apart from Christ. As the sap carries the life to all the branches of the tree, so the life of Jesus flows through the whole creation, and all the beauty and strength and sweetness that we see anywhere in nature are His alone.

All disease and decay are the working of *death*, and so the only thing that can heal is *life*. There could not be the healing of any disease, if life that is stronger than death were not given to take it away.

Think of this, for it is a sweet and solemn thought, which will make you love the Lord Jesus. Have you ever been ill? No matter how slight that illness, you could never have recovered from it, if Jesus had not given His life for you.

Do you ask how this can be? You know that He died for you upon the cross, but death had no power over Him, for He came forth from the grave a mighty Conqueror, having destroyed "him that had the power of death, that is the devil."

But in what Jesus did then He was showing what He had been doing from the



beginning, taking the curse of death upon Himself, and swallowing it up by the power of His endless life. "Himself took our infirmities and bare our sicknesses," and Matthew tells us that this is why He

could heal the people with a touch or a word.

Do you not see then that Jesus has really been bearing the cross from the beginning? But because His life overcame the death that it brought, He could still give out His life to all things. It is by the power of that life which has the victory over death, that anyone has ever recovered from any illness. So there can be the healing of disease only because of the Cross of Jesus Christ.

Then if Jesus had not died for you, you could never have got better from any illness you have ever had. And the same powerful life that heals you when you are ill keeps you in health day by day, so long as you obey His laws of life and health. So you are kept well, kept alive, by the Cross of Jesus Christ.

In healing the bitter waters, God taught the people that all the sweet, fresh, pure water that

they had was through the gift of His life to them. He showed them that nothing could by any means hurt them so long as they trusted in Jesus for everything, and that the life that He had given for them was stronger than anything that could do them harm.

We shall meet many bitter experiences in passing through this world, but Jesus can change all the bitterness into sweetness. He did not give the people other water, but He made the bitter water sweet. So if He lets troubles come to us, He can take away all their bitterness, and change the curse into a blessing.

"HERE see the Bread of Life; see waters flowing
Forth from the throne of God, pure from
above.

Come to the feast of love; come ever knowing
Earth has no sorrow but heaven can re-
move."

ON MAKING FACES.

IN looking at pictures of the various sorts of people who live in different parts of the world, you will, I am sure, have noticed that some of the faces, especially dark-coloured ones, have strange marks made on them. Some of the marks are beautifully drawn in regular geometri-

cal patterns, some are just as irregular. This system of making patterns on the face or body, is called "tattooing." The way it is generally done is by making a small puncture under the skin, and then inserting some colouring matter, but sometimes it is done by raising artificial scars. Tattooing has been common in all parts of the world except Europe. Of course, the purpose of these marks is to make the face, as they think, more beautiful. No doubt it is painful, but then, you know, a good deal of pain is cheerfully endured by many people who are by no means either black, or uncivilised, for the sake of appearance.

Suppose, now, some day a man came and stood before you with a sharp instrument in his hand, and said, very kindly, "Now, my child, don't be afraid, I really won't hurt you; but I am going to make a few marks on your face, just for the sake of appearance; you will never know until you look into a mirror; then, of course, you will see the full effect. I shall put two marks on your forehead, straight down



"I am the Lord thy Physician."

just over your nose; these will make you look as if you studied hard; then I shall put one straight across the full breadth of your forehead; this will give you the appearance of having had a good deal of care; then I shall put a few marks running from the corner of the eyes down to the cheeks; these are generally called 'crows'-feet,' they will give you the sign of age," and so on. Oh! wouldn't this be just horrible? The very thought of it makes one creep.

But what do you think? I saw a girl last night trying to practise this system of making lines, of her own free will, only she was not doing it with a sharp instrument but with a sharp temper. She did not wait for the man to come and do it for her, but took the matter into her own hands to do. She scarred her face with lines of temper.

It is the easiest thing in the world to make faces, that is, I mean, to spoil one's own face. Look what a difference there is in a face when a person is laughing or crying. The muscles pull it into altogether different shapes. Or look at the difference in a face when one smiles or looks cross. So you have only to repeat these things frequently to get the face more and more into the shape of one thing or the other. Smile, and the face is sweet; make it a rule of life to smile, and the face becomes set that way.

It is sometimes said that the face is an

index to one's life, and in a measure this is true. Like the wheels of a clock, which are so arranged that the hands on the dial tell the time, so, in the same way, the face tells the feelings which are at work behind the face. You cannot help it. If you are selfish, cross, or ill-tempered, you may be quite sure that you are ploughing deep furrows on a face which should have none.

You have seen sometimes great channels worn out by streams running down the mountain sides; the stronger the stream, or the longer continued, the deeper is the channel. So every feeling is working the face this way or that.

You must not imagine that you can be just as cross as you like at home, and then make it all up by putting on genteel manners and kindly behaviour, outside, to everybody else. It is nature which leaves its mark. You cannot put sweetness on a face as you can paint on an inferior piece of wood so as to make deal look like mahogany.

The very plainest face with a sweet spirit behind it is always attractive; somehow it shines through. And a good face is much better than a handsome face, only remember, you cannot take one off and put another on, as you can a mask. Then, I say, take care of the "tattooing."—*Church Family Newspaper.*

CHOOSING COMPANIONS.

ONE'S companions have much to do with making one's moral atmosphere. Perhaps more lives are ruined through the corruption which comes from evil companionship than from any other external cause. "Go with the wolves," says a Spanish proverb, "and you will learn to howl." "Go with mean people," says an English byword, "and you will find life mean." There are few actions in a boy's life more important than the choosing of his friends; yet this choice is too often left to the decision of circumstances or to the pleasant preferences of the hour.—*Our Young People.*

"I WILL not," said a little boy, stoutly, as I passed along. His tone struck me.

"What won't you do?" I stopped and asked.

"That boy wants me to 'make believe' something to mother, and I won't!" he said, in the same tone.

The little boy is on the right road. That is just one of the places to say "won't."—*Selected.*

* *

No one needs amusement so much as he who has most of it.—*Cunningham Geikie.*



FIRST BUTTERFLY OF THE YEAR.

PROBABLY no other butterfly attracts so much attention as the mourning-cloak (*Vanessa antiopa*), which appears in the sunny days of February. It is the first of those that hibernate in the winged form to venture forth from its winter quarters.

This beautiful butterfly, with its yellow-edged dark wings, is easily found in open groves in February or March on warm sunny days, and flits here and there, apparently as joyous as if spring had come. Its characteristic flight is two or three flutters of the wing in quick succession, then a sailing away as if floating on air in an irregular course for a short distance; then beating its wings again, it thus pursues its way. It lives among rocks, in hollow places in trees, in old buildings, and in similar places, venturing out in pleasant weather even in the midwinter months, but being very rarely seen before the middle of February. In the leafless woods it finds its chief food in the exuding sap of some injured place on a tree. The eggs are laid in early spring, and the caterpillars feed on the leaves of elms, willows, poplars, and some other trees.—*Selected.*

AN INSECT'S GIFT TO AMERICA.

THE Smyrna fig beats all rivals for size and flavour. California and the Southern States are fig-growers, but their figs failed to properly mature. Since 1881 the Department of Agriculture has been making experiments, and has just achieved a signal triumph, which will revolutionise the world's fig trade. It was found that an insect issues from the Smyrna wild figs (male) covered with pollen, with which it fertilises the flowers (female) of the cultivated figs. Without the pollen the seeds will not form, and the fig will not ripen. 14,000 cuttings of Smyrna fig-trees were introduced in 1881 by a San Francisco journalist. They came to little good. The United States Department of Agriculture then imported cuttings of the wild Capri pollen-producing fig. The insect was minus but the pollen was introduced into the Smyrna figs by quills with partially successful results. The next step was to capture the insect. In 1899 the Department imported overwintering Capri figs containing the insects from Algeria. The insects reproduced themselves in the Fresno fig orchards, and last August and September fifteen tons of magnifice-

"Smyrna figs" were harvested, unprejudiced experts declaring them to be superior to the imported fruit. Mr. L. O. Howard, who tells the story in *The Forum*, under the title of "A new Industry brought by an Insect," says that not only will America now grow the half-a-million dollars' worth of figs it has hitherto imported, but it will compete with the Mediterranean countries in the open markets of the world.

WONDERFUL INSECT VITALITY.

IT is a standing puzzle to the entomologists how such frail little insects as the mosquito and the butterfly order can brave the cold of an arctic winter, and yet retain their vitality. The larvae of the milkweed butterfly have been exposed to an artificial blast 68 degrees below zero. Taken out of range of this artificial blizzard and gradually "thawed out," this same worm was able to creep in less than half an hour afterward. Butterflies have been found flitting joyously about in the highest latitudes man has ever penetrated, and the mosquitos of Alaska and Greenland are known to be the healthiest specimens of that race of little pests.—*Selected.*



—The value of goods imported into this country in the first two months of 1901 was £40,000,000 in excess of that of exported goods.

—In London there are some 110,000 Jews, and of these about 100,000 live in the East End, 60,000 of them being foreigners by birth.

—The census returns show that the German Empire in December last had a population of 56,345,014, females being in the majority. Berlin has a population of 1,984,151.

—Old-age pensions have been adopted in Victoria, to begin at 10s. a week. It is now found that, whereas 6,000 applications were estimated for, 15,000 have come in, and the annual cost will be £400,000.

—It has been found in the Congo that the elephants are so destructive of telegraph wires, which they tear down, as well as uprooting the posts, that the Congo Government has decided on establishing a service of wireless telegraphy.

—The natural increase in the British population last year was little over a third of a million, being some 8,000 short of that of 1899 and 30,000 below the average during the previous five years. This result is said to have been entirely due to a decline of the birth-rate attributed to the greater age at which people now marry.

—A new remedy for foot-and-mouth disease has been discovered by Dr. V. Jarre, of Paris. It consists of the cauterisation of the sores with a concentrated solution of chromic acid. During the past two years 1,500 experiments have been made, and it is anticipated that this simple cure will lead to the complete eradication of the disease.

—A new hot spring was discovered last week at Carlsbad, yielding from 400 to 800 litres of boiling water per minute.

—The Holy Synod of the Greek Church has formally excommunicated Count Leo Tolstoi, and issued a circular dealing with his "heresies."

—Mr. Harrison, ex-President of the United States, died March 13, and was buried on Sunday, March 17, after lying in state at the Capitol.

—A boiler explosion took place at a steam laundry in Chicago, March 11, killing about a dozen persons, and injuring over twenty others.

—The Mud Mullah, against whom a joint British and Abyssinian force was proceeding in Northern Somaliland, is reported to have been completely defeated by the Abyssinians, with considerable loss on both sides.

—The Russian trappers in Siberia are busy capturing the tiny white creatures whose skins will be required for the ermine robes at the coronation of King Edward. About 400 skins of the ermine will be required to make one robe.

—The plague is developing seriously in Cape Town, and several deaths have been reported during the week. The malady is spreading to the better classes. Several thousand of the city Kafirs are being removed to a newly constructed location.

—During the week ending at midnight on Thursday 103 cases of smallpox were admitted to hospital in Glasgow; 122 persons were dismissed well, and twenty-three deaths occurred; 404 patients were under treatment in hospital. The total number of deaths up to that time was 181, and of admissions, 1,499.

—The census of Bombay city shows a population of 770,000, or a decrease of over 50,000 compared with ten years ago. The decrease is mainly due to the exodus on account of the plague. A decrease of 1,100,000 in the population of the Central Provinces of India is attributed to the ravages of famine.

—A hop warehouse at Bermondsey was destroyed by fire on the 9th inst. The bales of hops were swollen by the water poured into the building, and crushed out the walls, which shattered the house opposite, and buried some of the firemen in their fall. The firemen were rescued, but several were severely injured.

—At the annual meeting of the Edinburgh Asylum for the Insane, Dr. Clouston, the physician superintendent, in reporting that the admissions for the past year constituted a record, expressed the opinion that the excessive use of alcohol during times of brisk trade and high wages accounted to a large extent for the increase.

—According to the Newspaper Press Directory just published, 2,488 papers are published in the United Kingdom. Of these 456 are published in London, including thirty-three dailies; 1,488 in the provinces; 108 in Wales, of which seven are dailies; 216 in Scotland, including nineteen dailies; and 181 in Ireland, with twenty dailies.

—Dr. Sven Hedin, the Swedish explorer, has just made a very interesting discovery in Thibet. He has found a new salt sea like the Dead Sea of Palestine. It is very shallow, and contains even a greater percentage of salt than the Dead Sea. The whole bottom of it is covered with rough salt, and it is naturally as barren as the well-known sea in Palestine.

—A heat wave, accompanied by a rain of red sand, has passed over Sicily and Southern Italy. The sky was obscured by yellow clouds, the rain falling having the appearance of blood, and everything was covered with a reddish mud. Red and yellow snow fell in the Austrian Alps. Sand carried by the wind of the sirocco from the African desert is regarded as the cause of the phenomenon.

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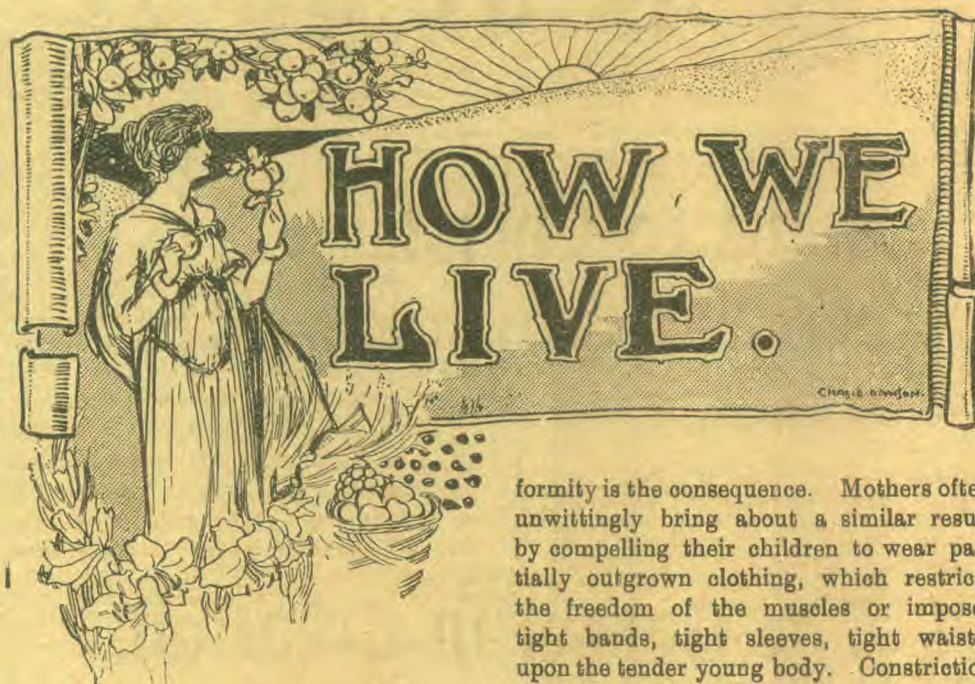
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CLOTHING FOR THE CHILDREN.



ONCERNING the rights of childhood much is said, and there is certainly no right to which every child is more surely entitled than that of good, sound health.

It should be one of the first considerations of all parents to secure for their children such conditions as will insure them sound bodies and perfect health. Mothers, even some who are themselves careful to dress in accord with hygienic principles, frequently sacrifice the welfare of their little ones in their ardour to make them charming and pretty.

GUARD AGAINST CONSTRICTION.

One of the first requirements of healthful clothing is that it allow unrestrained action of every organ of the body. This is absolutely essential to perfect development so long as the body is undergoing the process of growth. Many growing children are permanently injured by wearing ill-fitting garments of ready-made clothing. Such clothing, being cut in large quantities after the same fixed models, and graded according to age rather than size, is sure to be a misfit for the child either larger or smaller than the average for his years. Again, these garments as usually made, measure the same across both the back and chest; whereas, physiologically made, clothing should be fuller over the chest, to allow for proper expansion of the lungs. As a result of wearing such wrongly made garments the shoulders are constantly drawn forward, restricting the action of the lungs, and making correct breathing impossible. The body of the young child is easily moulded into wrong positions, and unless early remedied, a permanent de-

formity is the consequence. Mothers often unwittingly bring about a similar result by compelling their children to wear partially outgrown clothing, which restricts the freedom of the muscles or imposes tight bands, tight sleeves, tight waists, upon the tender young body. Constriction of any portion of the body through the wearing of clothing which has become tight because of the child's increased size, is quite as harmful as the wearing of tight garments purposely so constructed.

ALLOW FOR GROWTH.

The clothing of children should be so made that it can readily be enlarged to accommodate the growing form, and should never fit so closely as not to allow perfect freedom of movement to every organ. Mothers should particularly guard against this by frequent measurements of both the child and its clothing. Let the little one don its loose night robe, and test the breathing capacity by placing a tape measure around its waist, allowing it to take a full inspiration, noting the number of inches of expansion, and then adjust its clothing to correspond with the measure of the full inspiration, allowing an additional inch for growth. Measurements of chest, shoulders, and other portions of the body should also be taken, and the clothing changed to fit the child if there is variation.

The same care needs to be exercised with regard to the foot covering of the little ones. Much suffering is entailed upon children by cramping their little feet into shoes too short or too narrow for them. Cold feet are not infrequently the result of shoes laced or buttoned so tightly about the ankle that the circulation is impeded the same as when a tight ligature is worn about any other portion of the body. It is a mistaken notion that the ankles are really supported by being thus tightly encased in leather. Pedestrians and mountain climbers who endure best, wear low shoes.

Children's shoes, if not sufficiently loose when purchased, should have the buttons set forward until the finger can easily be inserted the entire length between the shoe and the ankle. Nature has provided the ankle with ample support in ordinary

cases, and a tightly laced or buttoned shoe not only does not aid nature, but, instead, frustrates her plan, and weakens the muscles which should become strong through freedom of exercise. High heels on children's shoes are objectionable, and wholly unnecessary.

PROVIDE FOR EQUAL WARMTH.

Equable warmth for all portions of the body is another essential principle for healthful clothing. There are few mothers in these days who do not recognise that a combination suit varying in warmth to suit the season is the proper first covering of the child's body, but the fact that this is worn is not always a guarantee that the child is equably clad; for it often happens that the garment is so shrunk by frequent laundering, is so outgrown, or for some reason so abridged in length as to reach but little below the elbows and knees, leaving a space between it and the top of the child's shoes covered only by the stocking. The fierce winds of autumn and winter chill the little feet and limbs quite as quickly through this less protected space as if the entire limbs were exposed. Care should be taken that undergarments completely encase the arms to the wrists, and that the legs be of ankle length. There should also be no variation of lengths with changes of garments, as often happens when care is not taken in the washing of flannels. The clothing over the limbs should provide as much warmth as for other portions of the body, if not more, since they are farthest from the source of vital heat. This supply of warmth cannot be obtained by the addition of flowing skirts reaching only to the knees, unless supplemented by thick and high leggings.

For out-of-door wear there is need of extra clothing for the limbs as well as for the trunk. No doubt many a serious illness has resulted from lack of care in this respect. Whatever degree of warmth is required for comfort for any portion of the body, is necessary for other parts as well, and children's out-of-door outfit should be such as will secure an equal additional increase of warmth to the entire body proportionate to the severity of the weather.

BEAUTY AND SIMPLICITY.

Many other points in addition to that of healthfulness require consideration in the question of clothing for children. No child ought to be subjected to an avoidable necessity of wearing unbecoming garments. Many a little one has been made self-conscious and unhappy by being obliged to wear some article of clothing so out of harmony with beauty or good taste as to make the wearer a target for comment or even ridicule. Healthful garments are not, as many seem to imagine, of necessity so peculiar in design as to be ungraceful or inartistic. God has clothed the flowers

of the field in beauty and loveliness, and it was certainly not intended that human flowers should be clad in ugliness; not that all the vagaries of fashion should be followed, but when purchasing or making children's clothing, the mother may aim to choose that which is adapted in every way to the peculiarities of the wearer, and so to combine harmony in colour and simplicity in style as to make an unobtrusive garment answering every hygienic requirement and satisfying the innate love of the beautiful.

To dress a child simply is always in good taste, and while all the clothing should be made neatly and well, for ordinary wear it should not be of such dainty material as to subject the little wearer to the slavery of constant care lest she spoil her shoes, crumple her ruffles, and soil her dress. Not only does such a bondage of care and thought concerning dress mar the happiness and curtail the freedom of the child's activity, but it so emphasises the subject to her mind that it is likely to foster vanity and a love of dress.

Children's attention should be called as little as possible to dress as an adornment. Teach them early in life that it is the clean, smiling face, ruddy cheeks, and upright, healthy frame that should be the chief attraction; that dress is simply the setting for the jewel; and that while it should always be whole and tidy, it should not be the thing in itself to attract admiration. Teach the principle that it is the sound body, the perfect poise, the near approach to God's ideal, that gives the charm, and not the ruffles and furbelows of a fashionable attire.

MRS. E. E. KELLOGG.

HOW TO TOAST BREAD.

THE Germans have an expressive term for toasted bread. They call it *zwieback*, which literally means twice-baked. To obtain the best results, use a rather slow oven, and cut the slices about half an inch thick. Each slice should be evenly toasted through its entire thickness, until it acquires a faint brown or straw colour. Thus prepared, it is crisp and sweet, and forms a delicious and exceedingly wholesome article of diet, that requires a certain amount of mastication before it can be swallowed. It is best when eaten warm from the oven, and when taken with fresh or stewed fruit forms a simple and appetising meal.

The popular method of burning the surfaces of bread, and making a sticky indigestible paste between, and then calling it toast, is a fraud and productive of many dyspeptic evils. Ordinary bread is more wholesome than such toast. And then, to make the product even more difficult of digestion, it is soaked with melted butter.

Properly prepared toast is more easily

digested and assimilated than soft bread, for the second baking changes a considerable portion of the starch to dextrine, an intermediate product between starch and sugar. This makes it sweet, and partially digests it. The extra mastication required for the hard bread is desirable. It gives exercise to the teeth, and will serve to preserve and strengthen them. The general use of soft, sloppy foods probably accounts to a large extent for the early decay of the teeth.

A. B. O.

DIETETIC HINTS.

TO appreciate the delights of a natural appetite, the following dietetic hints should be taken into consideration:—

Discard all condiments and eat food prepared as simply as possible.

Masticate the food thoroughly, allowing it to remain in the mouth until the delicate flavours of the food are developed.

In order to have perfect digestion, a large variety of foods should not be eaten at one meal.

Avoid, especially, combinations of fruit with vegetables, fruit with milk, sugar with milk.

Avoid the use of much fluid, especially cold fluid at meals. Many persons are better off to discard all drinks at meals.

Above all, don't bring your business into the dining-room. Throw off all care, and give yourself up to the enjoyment of your meal.—*The Family Doctor*.

THE MORAL SIGNIFICANCE OF HEALTH.

THE idea that it is morally wrong to eat things, to wear things, or to do things that will make one irritable, lazy, or even ill, is seldom suggested. But if we are to judge anything at all by penalties, the penalties for physical transgression are just as sure and just as heavy as those for any other sin. We reap what we sow.

The law of this world restrains us from pulling down our neighbours' houses, setting them on fire, breaking in the windows. The public safety even requires a statute prohibiting us from destroying our own dwellings, burning out the woodwork, demolishing plate glass. But we tear our bodies to pieces, burn them up with poisons, mar the windows of the soul, without a qualm. Civil law does not forbid this. The churches say little about it. But we read in the New Testament, "The temple of God is holy, which temple ye are." "If any man defile the temple of God, him shall God destroy." Our bodies, then, are regarded by the divine law as more than houses, private dwellings, or even public buildings. They are temples. We are not at liberty to destroy

them or defile them if we would. Is it not a far higher conception to look upon this body and to guard it as the dwelling of the Divine One, than to despise it, and chafe against it as the prison of the soul?

Even if we considered it merely as an instrument for our own use, would it not be madness, even crime, to dull its edges, clog its wheels, dislocate, crowd out of shape, cripple, and weaken the most delicate parts of its machinery, coarsely and roughly to destroy the costliest, rarest, most intricate and perfect visible work of the Creator? Regarding it in this way, which must be a reasonable and true way, does not even so small a thing as a tight dress or an indigestible meal assume a moral significance?—*Mary Henry Rossiter*.

MUSIC AS A SOPORIFIC.

THE musical guild of St. Cecilia, recently mentioned in these pages, has had some wonderful experiences among hospital patients. It seems that a patient suffering from insomnia had been sent to sleep twice by their music; but as some doubt about the fact was expressed by a physician in the hospital, the choir determined to try the effect of their charms upon a whole ward—and actually succeeded. They sent four patients out of fourteen into sound slumber, and rendered drowsy all the others, in the short space of twenty minutes. In another hospital a woman suffering from depression of spirits, which had deprived her of the desire to talk for many weeks, became interested and conversational under the influence of the music; while a man suffering from delirium tremens was soothed and quieted. The experiment is worth trying in hospital work.

THE best way to give the Gospel of health to the world is to live it out, and then people can copy from your life. Be well, and be healthy. Live healthfully, so that people will see your rosy cheeks and laughing eyes, and will want to know how you came into this desirable condition. Tell them it is by eating simple food and by careful attention to all of nature's laws, and they will begin to adopt and follow your recipe. People sometimes wonder why it is that disease is contagious and that health is not contagious; but, in reality, there is nothing so contagious as health.—*Good Health*.

* * *

"THOSE whose moral faculties are beclouded by disease, are not the ones rightly to represent the Christian life, to show forth the joys of salvation or the beauty of holiness. They are too often in the fire of fanaticism or the cold water of indifference or stolid gloom."

The Present Truth.

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OUR readers will notice that, according to the promise made in the Christmas number of *PRESENT TRUTH*, we have begun the publication of a series of articles on the ten commandments. The articles have been prepared with care, from a series of discourses by the editor. Each commandment will make two articles, and the second one of the first commandment appears this week. The commandment is "exceeding broad," and there are few things that do not naturally pass in review in the study of the law of life. May the Lord richly bless all who read. Cannot each reader do something to bring the matter before others?

The Law Cannot Justify.—"By the works of the law shall no flesh be justified." Shall we say, Then we will do away with the law? That is what every confirmed criminal thinks. Persistent law-breakers would gladly do away with the law which declares them guilty and will not say that wrong is right. But the law of God cannot be abolished, for it is the statement of the will of God. Rom. ii. 18. In very fact it is the life and character of God. "The law is holy, and the commandment holy, and just, and good." Rom. vii. 12. We read the written law, and find in it our duty made plain. But we have not done it; therefore we are guilty. "All have sinned, and come short of the glory of God." "There is none that doeth good, no, not one." Rom. iii. 23, 12.

MOREOVER, there is not one who has strength to do the law, its requirements are so great. Then it is very evident that no one can be justified by the works of the law, and it is equally evident that the fault is not in the law, but in the individual. Let the man get Christ in the heart by faith, and then the righteousness of the law will be there also, for Christ says, "I delight to do Thy will, O My God; yea, Thy law is within My heart."

Ps. xlv. 8. He who would throw away the law because it will not call evil good, would reject God because He will "by no means clear the guilty." Ex. xxxiv. 7. But God will remove the guilt, will make the sinner righteous, that is, in harmony with the law, and then the law which before condemned him will witness to his righteousness.

"STEER Law-giver, yet Thou dost wear
The Godhead's most benignant grace,
Nor know we anything more fair
Than is the smile upon Thy face.
Flowers laugh before thee on their beds
And fragrance in Thy footing treads;
Thou dost preserve the stars from wrong,
And the most ancient heavens through Thee
are fresh and strong."

The Giving of the Law.—Both the old and the new covenant require the keeping of the law; the great difference between the two is that the old covenant is man's promise to keep the law, while the new covenant is God's promise that we shall keep it. The essential feature of the new covenant is that in it God first gives to us all that He requires from us. In the eighth chapter of Hebrews, Paul, speaking of the new covenant, quotes thus from Jeremiah: "This is the covenant that I will make with the house of Israel, . . . I will put [literally, *give*] My laws into their mind, and write them in their hearts." God begins by giving,—giving His laws into our minds and hearts. How can He do this?—Only by giving Himself to be the life of our life. Therefore the new covenant is the promise of life, for it is "the Spirit of life in Christ Jesus" that puts His laws in our minds and hearts. And this life in Christ is everlasting life, for it enables us to meet all the requirements of God, and "he that doeth the will of God abideth for ever." So the new covenant is the promise of everlasting life.

God first gives the law to us, then asks us for it, and we can give it back to Him in a life of obedience to His commandments. He may ask us for never so much, if He gives it to us before He asks for it. No matter then what He requires, He can make no demands that we cannot meet. But if He should ask us for ever so little, without first supplying it, it would be in vain, for we have absolutely

nothing to give. In the making of the old covenant, the Jews purposed to give without receiving,—to keep the law of themselves, before it was given by God into their minds and hearts. Consequently they failed, as do we under those conditions. But whatever God asks, He gives; therefore receive first from Him, and then give. Take hold of the promise, receive the Spirit of life into the mind and heart, and give it back to Him in a life of loving obedience and service.

"VAIN REPETITIONS."

WE are commanded, when we pray, not to use vain repetitions, as the heathen do; and we should do well to carry out the injunction in all the affairs of Christian life. If we did, we should be faithful and true witnesses, and not mere retailers of what others have said. In a review of a new "Introduction to the New Testament," it is said that the author "loyally follows Harnack, and in matters of pure scholarship he could hardly do better. But his real master is Ritschl." The involuntary question is, "What is the use?" If one man has given testimony in court, such a thing would not be tolerated, as that another, having listened intently, and taken notes, should proceed to tell the same story. Yet this is what is being done continually in the most important case in the world. How can men be content to be mere copyists?

We do not mean that there should not be unity and agreement among Christians, or that people should seek to be different from others. Far from it. But unity is not slavish copying of one another. God has given to every man a mind, and if the mind be submitted to God, He will lead all into all truth, and there will be unity but not identity. "I am against the prophets, saith the Lord, that steal My words every one from his neighbour." Jer. xxiii. 30. How much more, then, will He be against those who steal from their neighbours words that are not His? "One is your Master, even Christ," "in whom are hid all the treasures of wisdom and knowledge." He who gives us an infinite variety of colour in sky and flowers, with always the same light, can give us His one truth in endless variety of forms, through all the different souls who absorb and reflect the light of life.