

PRESENT TRUTH

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

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NO. 17

THE FIRE BY THE SEA.

THERE were seven fishers with nets in their hands,
And they walked and talked by the seaside sands;
Yet sweet as the sweet dew-fall
The words they spake, though they spake so low,
Across the long, dim centuries flow;
And ye know them one and all,—
Ay! know them and love them all.

The livelong night, till the moon went out,
In the drowning waters they beat about—
Beat slow through the fog their way;
And the sails drooped down with wringing wet,
And no man drew but an empty net;
And now 'twas the break of the day,—
The great, glad break of the day.

"Cast your nets on the other side!"
('Twas Jesus speaking across the tide)
And they cast, and were dragging hard;
But that disciple whom Jesus loved
Cried straightway out, for his heart was moved,
"It is our risen Lord!
Our Master and our Lord!"

Then Simon, girding his fisher's coat,
Went over the nets and out of the boat—
Ay! first of them all was he;
Repenting sore the denial past,
He feared no longer his heart to cast
Like an anchor into the sea,—
Down deep in the hungry sea.

And the others through the mists so dim
In a little ship came after him,
Dragging their nets through the tide;
And when they had gotten close to the land,
They saw a fire of coals on the sand,
And with arms of love so wide,
Jesus, the crucified!

'Tis long and long and long ago
Since the rosy lights began to flow
O'er the hills of Galilee;

And with eager eyes and with lifted hands
The seven fishers saw on the sands
The fire of coals by the sea—
On the wild, wet sands of the sea.

'Tis long ago, yet faith in our souls
Is kindled still by that fire of coals
That streamed o'er the mists of the sea,
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer, "Lovest thou Me?"
Thrice over, "Lovest thou Me?"

—Alice Carey.

ing that their work as fishers of men was finished, when it had not yet begun,—they had followed the suggestion of Peter, and returned to their former occupation. But success did not attend their toil. After a wearisome night with the net, with no result, Jesus had appeared on the shore and guided them to success, and now they had finished the meal which He had provided for them, when suddenly He put to Peter



THE TEST OF TRUE LOVE.

(John xxi. 15-22)*



It was the third time that Jesus had showed Himself to a company of His disciples after the resurrection. Suddenly cut off from association with Him on whom they had been accustomed to depend as children upon a parent, not knowing the meaning of what had taken place, and uncertain as to the future,—doubtless think-

* International Sunday-school Lesson for May 5.

the question, "Lovest thou Me more than these?"

What memories that question must have recalled to the mind of Peter! He could see himself in the garden, saying to Jesus, "Lord, I am ready to go with Thee, both into prison, and to death;" and, "Though all men shall be offended because of Thee, yet will I never be offended," and yet fleeing at the first assault, and afterwards denying the Lord with oaths. But he had learned the lesson of humility, and would no more compare himself with others, so he contented himself with saying, "Yea, Lord; Thou knowest that I love Thee."

The simple statement was as strong as words could make the truth.

"Jesus saith unto him, Feed My lambs." Most men would ask that one should do something for them, that he should do them a personal favour, in order to show love; but Jesus asks those who profess to love Him to show it by doing something for somebody else. The Apostle Paul said, "I am debtor, both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Why was he debtor to all men?—Because he had received so freely of the rich grace of God. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Now the love of God manifests itself in giving. "He gave Himself for us." "God so loved the world, that He gave His only begotten Son." "God was in Christ reconciling the world unto Himself." God changes not, and His love is ever the same; therefore when His love is shed abroad in the heart it must necessarily show itself in service for mankind. "Love is of God." It is only with the love of God—the love which He has for us—that we can love Him; therefore whoever loves the Lord must necessarily love and serve those for whom He gave Himself in love.

REAL LOVE IS SPONTANEOUS.

LET nobody, however, get the idea that the Lord asks us to do something to prove that we love Him. The tree does not bear apples in order to prove that it is an apple-tree, although it is indeed known by its fruit; but it bears apples because the fruit is in it and must necessarily come forth. Even so love is one of the first fruits of the Spirit, and love serves because that is its nature.

The fact that Jesus did not ask Peter to feed His sheep and lambs, in order to prove that he loved Him, is evident from the fact stated by Peter, "Thou knowest that I love Thee." He knows the state of our hearts better than we do, and He does not ask proof of our love, but He tells us what is pleasing to Him, that we may know how we may give our love exercise.

AN INSULT TO GOD.

WE often hear people mourning their lack of love for the Lord; but we never read any such pious cant in the Bible. There are many whose religion does not go much further than a confession of lack of love for the Lord, and a mournful expression of sorrow for it. Many people

who do really love the Lord are deceived into using the same cant phrases, thinking that it would be presumption for them to say unqualifiedly that they love God, and that they must, as a mark of humility, profess that they do not really love Him. For let it be understood that half love is not love. God is infinitely greater than we, and we can never comprehend Him, so as perfectly to appreciate all that we receive from Him; but each individual can easily love Him with all his heart and soul and strength, and that is all that is required, or that is possible.

NOBODY ever heard a little child mourning over its lack of love for its mother; it is never conscious of any such lack, for it has none. To be sure, it cannot do the labour that an older person would do, but it loves just as much, and its love is just as sweet to the mother. It simply loves, and does not worry about it. There is a great deal of unconscious hypocrisy among religious people, and in nothing is it more plainly manifest than in the complaint that they do not love the Lord enough. Such talk is sinful, and is an insult to the Lord. What would be thought if the Bible story told us that when Jesus asked Peter, "Lovest thou Me?" he had deliberated a few minutes and had said, "Well, I dare not say unqualifiedly that I do, for I know that I don't love you as I ought, but I am quite sure that I have a little love for you. However, I want to love you more, and I mourn every day over the fact that I love you so little. It is my chief complaint that my love's so weak and faint, but I long for grace to love Thee more." What a blow such a confession would have been to the Master.

You say, "But shouldn't one confess such a thing if it is true?" Let us not call it confession; it is rather denial of the Lord. If Peter had answered the Lord in that manner, it would have been a worse denial than when he denied Him with cursing; for Peter did really love the Lord even when sudden fear overcame him and led him to deny that he knew Him; while deliberately to talk about lack of love for the Lord is only to say that He is not lovable. We cannot help loving any person or thing that seems lovely to us. A lovable person draws our love spontaneously. So when people say that they do not love the Lord as much as they think it is their duty to, they acknowledge that they are under obligation to Him for favours received, but that He is to them so repulsive that they

cannot love Him. Let us not insult the Lord any more, but rather get acquainted with Him, and find that He is "the One altogether lovely," and love will come of itself. It cannot be forced.

LOVE NEEDS EXPRESSION.

WHY did the Lord ask Peter if he loved Him, when He knew it already?—Partly to test him, to see if he still retained his boastful spirit, and thus to help him to be on his guard against it. But be sure that this was not all. He would not have asked the question three times, if He had not wished to hear Peter say, "I love Thee." The Lord loves to hear expressions of love from those whom He loves. Peter's fall, after his boastful protestation of loyalty to the Master, would naturally cause him to be backward about speaking of his feelings; he would think that anything that he might say would be regarded with suspicion, and that he had forfeited his right to speak the sentiments of his heart; but Christ would draw him out, and let him understand that professions of love from him were most welcome.

IS IT ESTEEM, OR LOVE?

IT is unfortunate that our translation does not convey the fine distinction that is expressed in the questions and answers in this lesson. The word "love" in this passage is not from a single Greek word, but from two, which have altogether different shades of meaning. Peter used the same word throughout, but Christ used a different word the first and the second time that He asked, "Lovest thou Me?" The last time He used the stronger word. The word that Jesus first used is one that means, to regard, esteem, to cherish with reverence, to be content with. It is used of love as considered with reference to the tendency of the will. The word that He used the last time, and which Peter used throughout, signifies love in its tenderest form, as an emotion, a passion. Its root idea is that of embracing and kissing, while the first word never has any such signification. The one word indicates admiration for some good and sufficient reason, which may be given, but the other indicates spontaneous love.

Leaving technicalities aside, we may express the meaning of the text in this way: "Simon, son of John, do you like Me more than the others do?" Peter replied, "Yea, Lord; Thou knowest that I love Thee." Again Christ said: "Simon, son of John, do you esteem Me, and regard Me with

reverence?" Peter again replied, "Yea, Lord; Thou knowest that I love Thee." The third time Jesus used Peter's word, saying, "Simon, son of John, do you really love Me?" And then Peter, grieved that the Lord should seem to doubt his love, appealed to His own knowledge, saying, "Lord, Thou knowest all things; Thou knowest that I love Thee."

"MIND YOUR OWN BUSINESS."

Love means sacrifice, and Peter was given the assurance that he should find ample opportunity for demonstrating his love. He was told plainly "by what death he should glorify God," and then, turning round, he saw John following, and asked, "Lord, and what shall this man do?" He was curious to know what the other man's work would be; but Jesus did not gratify him. "If I will that he tarry till I come, what is that to thee? follow thou Me," was all the answer Peter got.

It will be well for us to take the answer to ourselves. It is none of our business what work God has for somebody else; if we attend to our own business, it is enough. Nobody can know for another. Each person may and should know for himself just what the Lord has for him to do, and how He would have it done, and be content to do that, allowing everybody else to answer for himself to the Master. Somebody else is unfaithful; "what is that to thee?" This one does not think it is necessary to keep the Sabbath of the fourth commandment; "what is that to thee? follow thou Me." Peter had said that he would follow the Lord even though all forsook Him; now the Lord tells him and us to follow Him, no matter what another may or may not do. No man is judge over another; no man can be conscience for another. To every man is given his work, according to his ability, and each one can best help the others to do their work, by doing his own faithfully.

"THERE is something impressive in the patient air of waiting which marks the trees and plants, which are overcharged with hidden vitality. But we know that no adverse conditions can affect the issue. Spring is coming, and in a few weeks the whole land will be a brilliant picture of beauty and life and song. So in human life there are times of adverse winds and frosts which keep the soul back, and seem to make its growth impossible. But if the "new life" is there, the issue is certain. Sooner or later the adverse conditions will give way, and the soul shall see of its travail, and be satisfied."



THE LAW OF LIFE.

THE FOURTH COMMANDMENT.



REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. xx. 8-11.

THE ORIGIN OF "DIFFICULTIES IN SCRIPTURE INTERPRETATION."

THIS commandment, like every other, is exceeding broad, and we can never exhaust it. Yet, with all its breadth and depth, it is exceedingly simple and easy to be understood. Nevertheless, it is very much misunderstood, and many professed Christians seem to find great difficulty in it. Because of the general perversion of this commandment, it is necessary to clear the ground of some misapprehensions, before we come to the consideration of the real teaching of it. The difficulties connected with this commandment, like those with any part of the Bible, are wholly in the minds of men, and not in the commandment itself. Perverted minds pervert the word. Whoever comes to the

study of the Bible, wholly free from prejudice or selfish motives, with a sincere desire that he may learn the will of God in order to do it, will never find any difficulty in it; for "if any man willeth to do His will, he shall know of the teaching." John vii. 17.

All the difficulties of "interpretation" lie in this: People come to the Bible with more or less fixed opinions of what is right. They take it for granted that the ideas and practices that they have received by tradition from their fathers, and which are common among men, must be right. But they find things in the Bible that do not sanction their course, and since their minds are not open to change, they feel it necessary to make the Bible harmonise with their practice. Bible study is very difficult under such conditions.

WHICH DAY?

ALTHOUGH the commandment states the case in the plainest language, there is a great deal of questioning as to which day is the Sabbath. Nothing could be more simple and direct than this: "The seventh day is the Sabbath of the Lord thy God;" but the majority of professed Christians observe the first day, calling it the Sabbath, and hence arises one of the difficulties to which we have just referred. It is true that many observers of Sunday have not found any difficulty over it, because they suppose that it is the seventh day spoken of in the commandment. Their attention has never been called to the matter, or else they would see the fallacy

of their supposition; for if you ask them why they observe Sunday, they will say that it is in honour of Christ's resurrection, which they know took place on the first day of the week. "The Sabbath day according to the commandment" is the day before the first day of the week. (See Luke xxiii. 56, and xxiv. 1.) Hence it is the seventh day of the week.

It is very plain, therefore, that the fourth commandment as given by the Lord from Mount Sinai requires the observance of the seventh day of the week, and that the observance of the first day of the week by professed Christians is not warranted by it. There is no revised edition of the commandment, for God's Word is settled in heaven for ever, and Christ said, "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v. 17, 18.

But some say, "It all depends on where you begin to count; if you begin to count with the second day, you make Sunday the seventh; or if you should begin with Wednesday, you would make the third day the seventh." The fallacy of this statement should be apparent to every one. If a man has seven sons, you cannot make the first-born the seventh by any process of counting. Call them what you please, the first-born is still the first son, and the last one born is the seventh. Calling black white does not make it white. Calling the

first day the seventh does not make it the Sabbath; it still remains the first day, and one of "the six working days." The same principle applies to the seventh day; no matter what men call it, or where they begin their count of days, it still remains the seventh day, which "is the Sabbath of the Lord thy God."

At the very time the law was spoken from Mount Sinai, when God said, "Re-

next day without spoiling, the extra portion given on the sixth day was sweet and good for use on the seventh. Nobody could change the day, or was free to choose for himself.

DO WE KNOW THE ORIGINAL SEVENTH DAY?

BUT some tell us that the reckoning of days has been lost, and since we cannot know which is the original seventh day, one day is as likely to be right as another. Such objectors forget that the Word of God "liveth and abideth for ever." The commandment speaks to us as directly as it did to the Israelites gathered about Mount Sinai. It is not four thousand years old, but is new every day. We have no more ground for saying that we cannot tell which is the Sabbath day according to the commandment, than the Israelites had when they heard it spoken. God does not command impossibilities, and the fact that He still speaks to us in His commandment, requiring the observance of the seventh day,

is evidence enough that it can be kept. But to take away every shade of doubt, and to show positively that the original Sabbath cannot possibly have been lost, we will briefly trace its history.

In the beginning God rested on the seventh day, and sanctified it (Gen. ii. 1-3); and this is given in the commandment as the reason why we should observe it. God makes no mistakes, and never gets confused in His reckoning, so we may know that the Israelites in the desert had

THE SON OF MAN IS LORD ALSO OF THE SABBATH,
THE SABBATH WAS REMEMBERED MADE FOR MAN.

THE SABBATH DAY

TO KEEP IT HOLY

SIX DAYS SHALT THOU LABOR AND DO ALL
THY WORK; BUT THE SEVENTH DAY IS THE SABBATH OF
THE LORD THY GOD. IN IT THOU SHALT NOT DO ANY
WORK, THOU, NOR THY SON, NOR THY DAUGHTER, THY MAN SERVANT,
NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS
WITHIN THY GATES: FOR IN SIX DAYS THE LORD
MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS.
AND RESTED THE SEVENTH DAY.
WHEREFORE THE LORD BLESSED THE SABBATH DAY:
AND HALLOWED IT.

member the Sabbath day," He was making it plain that the Sabbath is a definite day, and that it was not left to man to choose which day it should be, nor how it should be kept. The giving of the manna emphasised the sacredness of the day, and showed its definiteness. For forty years manna fell six days in the week; on the seventh day none fell, but the lack was made up by a double portion being given on the sixth day. While ordinarily the manna that fell one day could not be kept till the

the identical seventh day upon which God rested. During all their history they were in direct communication with God by means of prophets, and the fact that they never lost their reckoning of days is shown from the frequent reproofs God sent them for their violation of the Sabbath. Finally they were carried into captivity because of their transgression of the commandment; but God would not have punished them for disobedience if it had been impossible for them to know the truth. After their return from captivity they were very scrupulous in their observance of the Sabbath, at least outwardly. Then Christ came, God's Representative, and the Giver of the law. If the Jews had lost the reckoning, He would have set them right. But He recognised the day they were observing as the Sabbath day, and reproved them only because they made it a yoke of bondage, instead of the blessing that God designed it to be.

Shortly after Christ's ascension the Jews were dispersed, and ever since they have been found in every part of the world. But they have remained faithful to the tradition of Sabbath-keeping, and no matter how widely separated, they all still observe one and the same day. It is absolutely impossible that all should have lost the reckoning of days, and all made exactly the same mistake at the same time, so that nobody ever detected it. It is plain, therefore, that all that is required in order that one may know that he has the identical seventh day on which God rested, in regular succession from the creation, is the ability to count seven.

THE ESSENCE OF THE COMMANDMENT.

WHOEVER reads the Bible with care will notice that there is never any suggestion of the possibility of doubt as to which day is the Sabbath. The whole burden of the Scripture is as to its nature, and the manner of its observance. "Remember the Sabbath day, to keep it holy." We are not required to make it holy; God Himself did that in the beginning, to which the commandment refers us. When the heavens and the earth were finished, God "rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. ii. 2, 3. To sanctify is to make holy. The same word is used in the commandment as in Gen. ii. 3. The idea prevails quite generally that men can keep any day holy,

that they can make any day holy on which they choose to rest. This is a grave error. Only He who can create can make holy. For any man to claim that he can make a day holy, is to put himself in the place of God, claiming equal power with the Creator. When God says, "Hallow My Sabbaths," He does not ask us to do what He has already done, but to recognise it and conform to it.

It is not for the benefit of the Sabbath itself that we are required to keep it holy. "The Sabbath was made for man, and not man for the Sabbath." Mark ii. 28. Those who observe Sunday often bewail the little regard that is paid to it by the mass of people, saying, "We have no Sabbath;" and so they ask for laws to protect it. In these efforts to enforce Sunday observance by law, they disclaim any wish to make people religious by law, but say that they merely want *protection for the day*, as though people could injure a day by anything that they do on it. He who knows the true Sabbath day will never have any such thoughts about it. Our keeping it does not add any sacredness to the day, and our violating it does not make any difference in its sanctity. The Sabbath is not a fragile thing that must be kept in a case, lest it be broken to pieces by rough usage. It does not need to be protected: it itself is a protection for those who keep it. "His truth shall be thy shield and buckler." It is never true that we have no Sabbath. If every man on earth violated the Sabbath, it would still remain the same holy day. You cannot abolish the Sabbath day, any more than you can abolish God.

Recall the text quoted in our study of the first commandment: Joshua xxiv. 19: "Ye cannot serve the Lord: for He is a holy God." "God is Spirit, and they that worship Him must worship Him in Spirit and in truth." John iv. 24, R V., margin. The law is spiritual (Rom. vii. 14), and only those who are spiritual can keep it. John was keeping the Sabbath according to the commandment when he was "in the Spirit on the Lord's day." No one can serve God unless he is holy. We are to "worship the Lord in the beauty of holiness." Does that shut anybody off from serving Him? No; this is the blessing of the Sabbath day: "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." God gives us the Sabbath, to make us know and remember that He has the power to make us holy, so that we can serve Him acceptably. God sanctifies men by His creative power, in order that they may keep the whole law. To keep the Sabbath holy, therefore, is the sum of all commandment keeping.

(To be Continued.)

A CHRIST-LIKE PRAYER.

GIVE the king Thy judgments, O God, and Thy righteousness unto the king's son." Ps. lxxii. 1.

In this petition David gives another evidence that he is a man after God's own heart. He is content to receive the judgments of the Lord if only the righteousness which they inculcate (Isa. xxvi. 9) may not be lost upon his son.

Because David was a man of wars and bloodshed, Solomon, his son, whose name means Peaceable, had rest from his enemies, and was able to proceed without interruption in the building of the temple. It was because David was willing to thus sacrifice himself in the interests of others that the Psalms written by him and inspired by the Spirit of God (2 Sam. xxiii. 2), set forth so fully the sacrifice and work of Christ. David's lament over Absalom, his rebel son, breathed the same spirit that led Christ to give His life for a lost race.

Because Jesus has borne the judgments of the Lord, we can receive His righteousness. "In that He Himself hath suffered being tempted, He is able to succour them that are tempted." In bringing many sons unto glory, their leader was "made perfect through sufferings." Heb. ii. 10, 18. Every step that Christ took over the untrodden pathway to glory, became a guide for us and left a highway that way-faring men need not err in. Until He, like Deborah of old, arose, "the highways were unoccupied, and the travellers walked through crooked ways;" but He bridged the gulfs, brought down the high things that exalted themselves against the knowledge of God, and left a straight path for all lame feet that should follow, a new and living way out of sin and death into the life and immortality of God. Because He met and endured every trial, no temptation can come to us that does not bring its own way of escape.

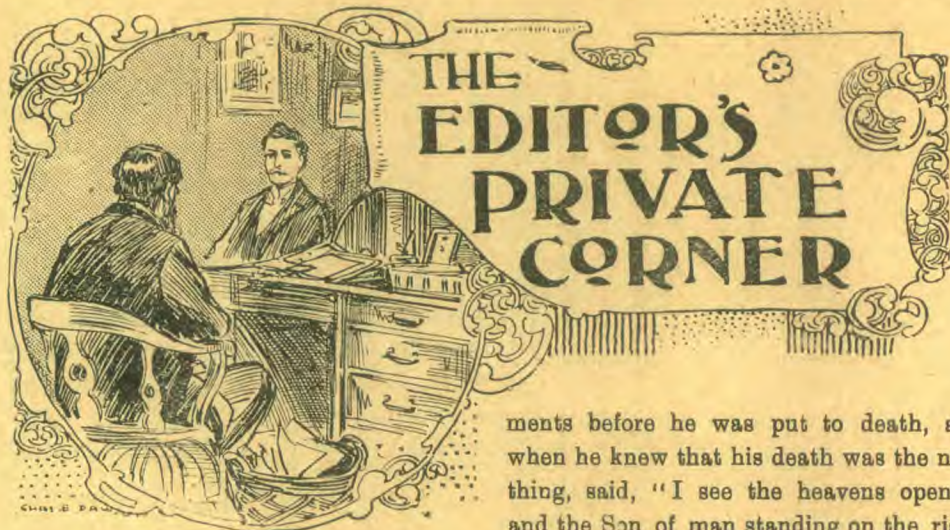
It is the privilege of Christians not only to believe on Christ but also to suffer for His sake. Phil. i. 29. Every trial rightly received, enables us to help others, and to this extent, our sufferings may make the struggle easier for some one else. Paul rejoiced in his suffering for others, and filled up that which was behind of the afflictions of Christ in his flesh for the sake of the church. Col. i. 24. We are not called to suffer for our own sakes. Christ has suffered for us, the just for the unjust, and by His stripes we are healed. But when we are thus healed, and receive His Spirit, we

will take up His cross that others may find "rest by His sorrow and life by His death." Paul writes, "Whether we be afflicted, it is for your consolation and salvation, . . . or whether we be comforted, it is for your consolation and salvation." 2 Cor. i. 6.

If parents would pray David's prayer, that God would let His judgments come upon them, that their children, while yet they could be helped by the steadfast faith

and godly example of their parents, might be established in righteousness and saved from the spirit of the world, instead of allowing the children to go their own way and trusting to God's judgments to turn them back to Him when they grow older, they would show more of the Spirit of Christ and would have more of His power and blessing in their families.

W. T. B.



CHANGED IN A MOMENT.

SOME who have read the articles that recently appeared in this "Corner," concerning death and the resurrection, have doubtless had in their minds a question that is frequently asked; and as the answer to it belongs with the matter already published, we give it here and now, without waiting for it to be formally put.

We are often asked, "How do you account for the statements of dying Christians, that they see Jesus coming, or standing with outstretched arms, to receive them? Is it all an illusion of the senses, or do they really see something which others cannot see? And if they do see the Lord, and expect to go at once to be with Him, would it not be a cruel disappointment to them to be obliged to lie in the grave for many years before entering heaven?"

This question cannot be answered by a simple "yes" or "no." While there can be no doubt but that people's training and education often influences their imagination, and some may be deceived even in the hour of death as well as in their previous life, it is equally certain that there have been authentic cases of people actually seeing the Lord just as they were about to die. We need cite no more than the case of Stephen, who, but a few mo-

ments before he was put to death, and when he knew that his death was the next thing, said, "I see the heavens opened, and the Son of man standing on the right hand of God." Acts vii. 56. When Christ ascended on high, He *sat down* at the right hand of God, and is so represented in many places in the Scripture; and when He has finished His work in the heavens, and has prepared a place for His people, He will *stand up* and come for them. It was in this position that Stephen saw Him. He was standing not merely *as if* waiting to receive His faithful servant, but actually welcoming him to His arms; and yet Stephen did not ascend into the heavens, but is still in the dust of the earth.

Is Stephen then disappointed? or will he be disappointed at the coming of the Lord at the last day?—By no means. He certainly has not been suffering disappointment through all these centuries, for he has been unconscious. "He fell asleep," and they who sleep the sleep of death "know not anything."

Nor will he or any other saint who has died with the vision of Christ before his eyes ever know a moment's disappointment. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For 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 that are alive, that are left, shall together with them be

caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 15-17, R.V. This is the truth with which mourners are to be comforted.

"Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52.

When Christ comes, it will be with all the glory of heaven. His glory will cover the heavens, and the light will be dazzling, above that of the sun. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. xxiv. 27.

Now when there is a lightning flash everybody involuntarily closes his eyes for an instant. That is, it makes us blink. Even so will it be when Christ's glory bursts upon the world. The sudden blaze of light will cause every eye to blink involuntarily, and in that instant every righteous person will be changed from mortal to immortal.

Even so will it be with the dead in Christ. Time to the unconscious is as though it were not. There is no lapse of time to the dead. They close their eyes in death, and the next instant (to them) they open them in immortality. They are changed in the twinkling—the winking of their eye. Stephen saw Christ standing to receive him to Himself; he fell asleep, but he will awake when the last trump sounds, and he will still see Christ standing to receive him, and will hear the words, which to him will be the same as though spoken when he stood in the midst of the murderous mob: "Come ye blessed of My Father." Although he has been asleep for nearly nineteen hundred years, it will all be included in that twinkling of an eye. He saw the Lord: he closed his eyes, he opens them as it were the next instant, and still sees the Lord; but meanwhile he has undergone a great change—the change from mortality to immortality.

Both dead and living undergo the same change. An age is compressed into the twinkling of an eye. The change from corruption to incorruption will be as great in the case of the living as in the case of those who have mouldered in the grave for hundreds of years, and the time will be to them just as long as to those that have been dead, and no longer. There is no want and disappointment to them that fear and trust the Lord.



MY DESIRE.

Just to help others along the way,
Sending out love-thoughts every day;
Cheering the sad with a trusting song,
This be my life as I pass along.

Seeing the beautiful, hearing the true,
Thoughts of the good in all that I do;
Living the life that the Master taught,
So with His mind and Spirit fraught.

Letting all questioning turn to faith,
Listening only to what He saith;
Dying to self as I rise to Him,
Heaven's light clearer, as earth's grows dim.

Taking the gifts His hand bestows,
Caring for nothing because He knows;
So may His sunshine light my way,
Brighter unto the "perfect day."

"Trusting and resting," keeping still,
Only desiring to do His will.
This is the life to which I aspire,
This is the sum of my heart's desire.
—Mary A. Newman.

A SAMPLE OF HINDU PHILOSOPHY.

THE teaching of so-called "Christian Science" as to the unreality of matter, is but a revival of the old Vedanta philosophy of Hinduism. It is difficult to speak of the philosophy of Hinduism, for, as has been well said, the religious writings of India "belong to the realm of myth-making and of poetising, rather than to that of philosophy."

There is a philosophy of a certain kind, however. It is very similar, in its avoidance of all that concerns practical life, to the systems of the fighting schoolmen of the Dark Ages, who left the people to perish in Europe while they discussed subtleties which only an unbalanced mind could compass. They learnedly reasoned about nothings, while at the same time the folk-lore stories of the former days, interwoven with legends of the saints, were serious literature. The epic sacred poems of the Hindus are on a level with the fairy tales of the childhood of Europe.

The one system of interpretation of their sacred literature that can assume to be a philosophy, holds that the universe is an illusion. On through mazy arguments it discusses the mysterious meaning of the words in the "Great Sentence," "Thou art That," and of the corresponding assertion, "That art Thou." Meanwhile the people perished, and knew nothing whatever of religion save as a system of charms and sacrifices to keep off evil spirits.

The idea is that Brahma is the great essence, and that all else is non-existent.

He is the magician who spins the non-existent matter out of himself. How Brahma can possibly find pleasure in producing illusions when there is nobody to be deluded by them but himself, is a hard question; but the system of philosophy maintains that "unreasonableness is no objection." How thoroughly this Hindu philosopher affects to do away with personality may be best shown by an illustration from one of the sacred books. One Nidagha is watching the arrival of a prince who is entering a city. A stranger approaches.

"Tell me," said the stranger, "which is here the king, and which is any other man."

"The king," he replied, "is he who is seated on the elephant; the others are his attendants."

"Tell me, venerable sir, which is the king and which is the elephant."

"The elephant," answered Nidagha, "is underneath; the king is above him."

"What is meant by underneath, and what is termed above?"

Upon this Nidagha, thinking doubtless to try a simpler form of argument with the stranger, jumped upon him, and said:—

"I am above, like the *rajah*; you are underneath, like the elephant."

"Very well," said the stranger, "tell me which of us two is *you*; which is *I*."

"When Nidagha heard these words," says the sacred book, "he immediately fell at the feet of the stranger, and said, 'Of a surety, thou art my saintly preceptor Ribhu; the mind of no other person is so fully imbued with the doctrine of unity as that of my teacher.'"

The man who argued after this fashion would usually be set down as a bit weak mentally. But this is the height of reason after the philosophy of the Vedanta. The old Sanscrit word for truth meant, "That which is." It is a good definition. Truth is the enduring reality. False systems of philosophy have ever been trying to deny that which is. Leaving the practical living of the life of God which is in every man, this kind of philosophy, often called theology, speculates and spins webs of reasonings so vain that the mind reels in trying to fix itself for the moment upon vacancy. The mental attitude best calculated to lead the mind into the understanding of these subtleties is abstraction. One way of inducing pure abstraction, fit state for the contemplation of nothing, is to look steadily at the crossed fingers or at the point of the nose, and think of nothing.

Christianity's joyful message brings something to think of, the practical reality of sin and salvation, life and death, and a judgment now at hand, a God-ordered work for these days, and a soon-coming Saviour.

Calcutta, India.

W. A. SPICER.

KEEP AT YOUR WORK.

HAS God given you work to do? Then keep at it. Others may disapprove and criticise you. Keep at your work. Obstacles may be cast in your way. Keep at your work. Men may ask you to surrender your work to other hands. Keep at your work. Persons may wish to co-operate till they co-operate everything out of your hands and into their own. Keep at your work. Men may threaten to hinder if you do not come under their rule—let them hinder, you keep at your work. If God has given you a work to do He will give you strength to do it, and will bless you in the doing of it. Many a good man has allowed his work to be taken from his hands, and wrecked by incompetent men who never could or would begin such work themselves, but seem on the watch to capture and control what others have begun. Many a man has idly wasted years of life and work by surrendering work which God had given him, into the hands of men whom God had neither called nor qualified to undertake it. Many a man has been obliged to stand by and see his work neglected or wrecked by men who were paid to attend to it; feeling that he could not regain and resume it without a struggle, which might result in trouble and defeat. Let the man of God beware in season. Let him receive his work and his charge from his Master, and let him do the work God has given him until that Master bids him rest from his labours. Let others object, suggest, propose or oppose, if they will, but "Thou, O man of God, keep at thy work."—*The Christian*.

A MODEL CHURCH.

Acts ix. 31.

1. *It was Peaceful.* "Then had the churches peace." (R.V.) Peace with God, peace with one another.

2. *It was Edified.* "And were edified." Built up in the faith, strengthened through the Word, rooted in love.

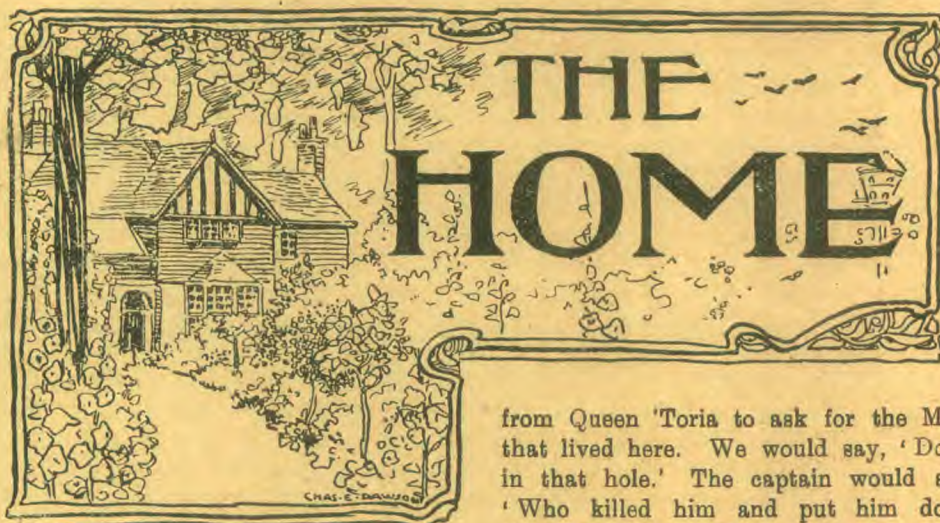
3. *It was Active.* "Walking." Not sleeping or speculating—walking by faith.

4. *It was Humble.* "Walking in the fear of the Lord." Not in the fear of man, not after the fashion of the world, nor with the ungodly.

5. *It was Happy.* "Walking . . . in the comfort of the Holy Ghost." Not in the comfort of material prosperity (Rev. iii. 17). Satisfied with spiritual things.

6. *It was Holy.* "Walking . . . in the Holy Ghost." In fellowship with God, seeking to please Him, not to please or amuse the men of the world.

7. *It was Multiplied.* It grows and increases, because the Holy One is in the midst. His Name is honoured, His Word believed, and His will done.—James Smith, in "*Handfuls of Purpose*."



SPRING.

Now she waves her wand. The crocus
Rises,—charming hocus-pocus!
And the robin's tuneful fancy
Flows,—delicious necromancy!
Wonder follows wonder fleetly,
Each enthralling us completely,
All in ravishing connection,
Sights and sounds of resurrection.
Look, Earth bursts her tomb asunder,
Clad in green,—the crowning wonder!

Deals she not in frightful
Marvels: hers are all delightful,
And she works them for us gratis.
Give your thanks before too late 'tis.
For she soon must say "Good-by" to
Us, and other lands must hie to;
But (where is thy sting, December?)
She will come again. Remember!
—Sanda Enos.

"JEHOVAH'S RAIN."



IN the story of his life in the New Hebrides, John G. Paton tells of the difficulties attending the digging of a well on Aniwa. The natives would not believe it possible to get fresh water—"rain-water," they called it—by digging in the ground.

They watched him as he began, lest in his madness he should attempt to take his life. By a liberal use of fish-hooks he secured help in carrying out the soil as he dug it, until one side caved in during the night, and then no one would go into the well.

The old chief and his best men now came around me more earnestly than ever, says Mr. Paton. He remonstrated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa!

"Now," said he, "had you been in that hole last night, you would have been buried, and a man-of-war would have come

from Queen Toria to ask for the Missi that lived here. We would say, 'Down in that hole.' The captain would ask, 'Who killed him and put him down there?' We would have to say, 'He went down there himself.' The captain would answer, 'Nonsense! who ever heard of a white man going down into the earth to bury himself? You killed him, you put him there; don't hide your bad conduct with lies!' Then he would bring out his big guns, and shoot us and destroy our island in revenge. You are making your own grave, Missi, and you will make ours too. Give up this mad freak, for no rain will be found by going downwards on Aniwa. Besides, all your fish-hooks cannot tempt my men again to enter that hole; they don't want to be buried with you. Will you not give it up now?"

I said all that I could to quiet his fears. Steeping my poor brains over the problem, I became an extemporised engineer. Two trees were searched for, with branches on opposite sides, capable of sustaining a cross-tree betwixt them. I sank them on each side firmly into the ground, passed the beam across them over the centre of the shaft, fastened thereon a rude, home-made pulley and block, passed a rope over the wheel, and swung my largest bucket to the end of it.

Thus equipped, I began once more sinking away at the well, but at so wide an angle that the sides might not again fall in. Not a native, however, would enter that hole, and I had to pick and dig away till I was utterly exhausted. But a teacher, in whom I had confidence, took charge above, managing to hire them with axes, knives, etc., to seize the end of the rope and walk along the ground pulling it till the bucket rose to the surface, and then he himself swung it aside, emptied it, and lowered it down again.

Thus I toiled on from day to day, my heart almost sinking sometimes with the sinking of the well, till we reached a depth of about thirty feet. And the phrase, "living water," "living water," kept chiming through my soul like music from God, as I dug and hammered away.

At this depth the earth and coral began to be soaked with damp. I felt that we were nearing water. My soul had a faith that God would open a spring for us, but

side by side with this faith was a strange terror that the water would be salt. So perplexing and mixed are even the highest experiences of the soul; the rose-flower of a perfect faith, set round and round with prickly thorns. One evening I said to the old chief, "I think that Jehovah God will give us water to-morrow from that hole!" The chief said, "No, Missi, you will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you! That will be the end of it; death to you and danger to us all."

I still answered, "Come to-morrow. I hope and believe that Jehovah God will send you the rain water up through the earth." At the moment I knew I was risking much, and probably incurring sorrowful consequences, had no water been given; but I had faith that the Lord was leading me on, and I knew that I sought His glory, not my own.

Next morning, I went down again at daybreak and sank a narrow hole in the centre about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb, when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the little "tinny" dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water! It was fresh water! It was living water from Jehovah's well! True, it was a little brackish, but nothing to speak of; and no spring in the desert, cooling the parched lips of a fevered pilgrim, ever appeared more worthy of being called a well of God than did that water to me.

The chiefs had assembled with their men near by. They waited on in eager expectancy. It was a rehearsal in a small way of the Israelites coming round, while Moses struck the rock and called for water. By and by when I had praised the Lord, and my excitement was a little calmed, the mud being also greatly settled, I filled a jug, which I had taken down empty in the sight of them all, and ascending to the top, called for them to come and see the rain which Jehovah God had given us through the well. They closed around me in haste, and gazed on it in superstitious fear. The old chief shook it to see if it would spill, and then touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it and shouted, "Rain! Rain! Yes, it is Rain! But how did you get it?"

I repeated, "Jehovah, my God, gave it out of His own earth in answer to our labours and prayers. Go and see it springing up for yourselves!"

Now, though every man there could climb the highest tree as swiftly and as

fearlessly as a squirrel or an opossum, not one of them had courage to walk to the side and gaze down into that well. To them this was miraculous! But they were not without a resource that met the emergency. They agreed to take firm hold of each other by the hand, to place themselves in a long line, the foremost man to lean cautiously forward, gaze into the well, and then pass to the rear, and so on till all had seen "Jehovah's rain" far below. It



A SOUTH SEA ISLAND SCENE.

was somewhat comical, yet far more pathetic, to stand by and watch their faces, as man after man peered down into the mystery, and then looked up at me in blank bewilderment.

(To be Continued.)

WHAT SHALL BE DONE WITH BABY'S CURLS?

I AM almost tempted to cut my little girl's hair close to her head, so that everybody will not be stimulating her pride and vanity by telling her how pretty she looks." The mother went on to explain that she actually saw her little girl standing before the glass admiring her golden curls. Possibly the course she suggested would be the wisest one for this mother to pursue, inasmuch as she had so long neglected to instil into the child's mind a great truth which would effectually have barred such vanity from securing a foothold.

The Lord made the baby's curls and the beautiful face and graceful form, and He made them for the purpose of representing in human flesh some of the remnants of Divine beauty that it is still the privilege of sinful humanity to possess. The child should have had it thoroughly fixed in her mind that she must not allow her face to become soiled, for it would not then be as perfect a reflection of Divine beauty as it might be; in short, she should have been taught that God wishes to illustrate through the beautiful curls and bright blue eyes a little of His own Divine beauty. She would soon begin to grasp the idea that she is to be here on earth a walking advertisement for God. When such a child is complimented because of her beautiful appearance, instead of feeling flattered, she feels thankful that she can represent a

fragment of the glory of God in her own person to a world which, at best, sees only a little of Divine things.

Some may reason that the child cannot comprehend such a truth; but experience teaches that it is not difficult for the little one to learn the devil's substitute for this truth,—the desire to display self at every opportunity. "Pride, fulness of bread, . . . abundance of idleness," and failure to help others, produce Sodom (Eze. xvi. 49), and pride heads the list.

When your little boy or girl comes home from school, and tells you that the teacher said he was the brightest child there, do you by a nod and a smile of approval, further stimulate the personal pride that the teacher has already implanted in his young soul? or do you read to him from

1 Cor. xii. 7 that God has put some gift of His Spirit into every child, so that he may give to others a sample of what God is? And then do you kneel by your child and together thank God that He has intrusted to him the gift of knowledge? When this is done, the child will have his soul fired with an ambition to study harder than ever before, so that he may have the privilege of representing a little more of that gift of knowledge to his classmates; and instead of despising them because he can excel them all, he will feel sorry for them, and a desire will be awakened in his breast to assist them in some way, so that they also may be able to represent more of God to others.

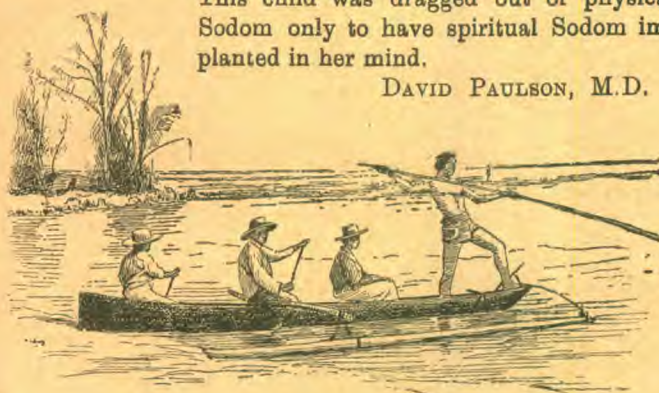
When new clothes have been procured for your children, do you suggest the thought to their minds that they are better dressed than any other children in town? or do you carefully impress upon them the sad story of how clothes came to be a necessity? And then do you show them how that particular garment, by its comfortable arrangement and durability, admirably meets the necessity? A beautiful piece of statuary might have some rags bound about it in such a way as absolutely to detract from its beauty, or it might be arrayed in such gaudy material as positively to obscure the sculptor's skill; but the true idea is to drape it so harmoniously that the true object of the sculptor's art shall be attained. It may take years for an adult's mind to grasp this idea with reference to the clothing of the human body; for we have so long thought in

wrong ways on these subjects that our ideas have become warped and deformed; but the average child can comprehend in a few minutes what it means to dress to the glory of God.

Those children who have had their minds fortified with truth will not so readily be contaminated with error. For "ye shall know the truth, and the truth shall make you free." John viii. 32. The best way to crowd out error is to let truth come in. If you do not feel that you can take the time to teach your child the grand truth that he is in the world to represent as far as possible an indwelling Saviour, even in his physical appearance, then you had better trim off the curls, and also allow the beautiful face to become disfigured (for the principle is the same in both cases), and even allow the graceful body to become deformed, and thus let him go into the kingdom of God halt, maimed, and blind, rather than be lost because Satan took advantage of your neglect. But suppose you do remove all these temptations, what assurance have you then that the child will be saved? He may be actually proud of his humility, and this is one of the most incurable forms of pride.

To illustrate the importance of laying hold of this truth, I will mention a case that came to my attention recently. One of our medical mission workers picked up a waif out of the very mire of Sodom. She was literally clothed in filth and rags. When she had been thoroughly cleansed and properly dressed, the idea was suggested to her mind that she had "a very pretty dress," and she immediately strutted out into the hall and found another girl, and assured her that she had the prettier dress of the two. This child was dragged out of physical Sodom only to have spiritual Sodom implanted in her mind.

DAVID PAULSON, M.D.



A NATIVE CANOE.

ANSWER YOUR CHILDREN.—The child who always asks an explanation of terms or phrases it cannot understand, who is never willing to repeat, parrot-like, that which is incomprehensible, will far outstrip in "education" the ordinary routine scholar.

"Education" goes on with children at home, at play,—everywhere. Do not refuse to answer their proper questions, then. Do not check this natural intelligence, for which books can never compensate.—Sel.



THE TWO GLASSES.

THERE stood two glasses filled to the brim
On a rich man's table, rim to rim;
One was ruddy and red as blood,
And one was as clear as the crystal flood.

Said the glass of wine to its paler brother,
"Let us tell the tales of the past to each other.
I can tell of a banquet and revel and mirth,
Till the proudest and grandest souls on earth
Fell under my touch as though struck by blight;
Then I was king, for I ruled in might.

"From the heads of kings I have torn the crown;
From the height of fame I have hurled men
down;

I have blasted many an honoured name;
I have taken virtue and given shame;
I have tempted the mouth with a sip, a taste,
That has made the future a barren waste.
Far greater than any king am I,
Or than any army beneath the sky.

"I have made the arm of the driver fail,
And sent the train from the iron rail;
I have made good ships go down at sea,
And the shrieks of the lost were sweet to me;
For they said, 'Behold, how great you be!
Fame, strength, wealth, genius before you fall,
And your might and power are over all.'

Ho! ho! pale brother," laughed the wine,
"Can you boast of deeds as great as mine?"

Said the water-glass, "I cannot boast
Of a king dethroned or a murdered host;
But I can tell of a heart once sad,
By my crystal drops made light and glad;
Of thirsts I've quenched and brows I've laved;
Of hands I have cooled and souls I have saved;
I have leapt through the valleys, dashed down
the mountain,
Sparkled and sprayed in the jubilant fountain;
Slept in the sunshine, and dropped from the
sky,
And everywhere gladdened the landscape and
eye.

"I have eased the hot forehead of fever and pain;
I have made the parched meadows grow fertile
with grain;

I can tell of the powerful wheel of the mill,
That ground out the flour and turned at my
will;

I can tell of manhood debased by you
That I have lifted and crowned anew.
I cheer, I help, I strengthen and aid;
I gladden the heart of man and maid;
I set the chained wine-captive free,
And all are better for knowing me."

These are the tales they told each other,
The glass of wine and its paler brother,
As they stood together, filled to the brim,
On the rich man's table, rim to rim.

—Selected.

THE SMITTEN ROCK.



DO you remember our
talk last week about the
Rock, and the water
that flowed from it?
Have you been thinking
of the smitten Rock, and can you tell the
reason why it had to be smitten before the
people could get the living water?

You will remember the text that we read:
"They drank of that spiritual Rock that
went with them,
and that Rock was
Christ."

Now d'o you
know that we, too,
drink of that same
spiritual Rock?
Water is life to us,
for without it we
should soon die.
But the only Foun-
tain—the un-
fathomable sea—of
life, is Jesus, so
everything that
brings life to us
must come from
Him.

Jesus, the spiri-
tual Rock, had to
be smitten, so that
His life might flow
out to all the
world, to give life
to all things. "He
was *wounded* for
our transgres-
sions; He was
bruised for our
iniquities;" and
"with His *stripes*
we are *healed.*"

Jesus died that we might live. He
poured out His life-blood, to free us from
our sins so that we might live for ever.
Sin is death, but when all sin is taken
away there is no longer anything to cause
death.

If Jesus had not died for us, and so
made it possible for us to be washed from
our sins and live for ever, we should never
have had even the present earthly life that
all people have. For if Jesus had not
taken upon Himself the curse that came
upon this world through sin, all things
must at once have perished.

So every living thing on this earth
should be a reminder to us of the Cross of
Jesus Christ. In the new leaves just
bursting forth on the trees and bushes, in
the springing vegetation everywhere, we
may read the story of the Cross and of
the resurrection. We may read in these
tokens, of the love of Him who suffered
death, to give life to His creatures, and of
the power of that life that has conquered
death, and so can keep us alive for ever-
more. For no living thing could grow in
this earth, except for the Cross of Christ.

The happy birds, just returned to their
summer home, joyful in the thought of the
new life soon to take form in their broods
of tiny nestlings, sing to us, if only our

ears are open to
hear, the same
sweet story of the
Cross. For they,
like ourselves and
all other created
things, live only
because of it.

When Moses
smote the Rock
with the rod of
God, it was an
object lesson to
the people, of Him
who was "smitten
of God and afflict-
ed," because "the
Lord hath laid
upon Him the ini-
quity of us all."
It was to show
them that their life,
and therefore
everything that
sustained their
life, came from
Jesus, who died
that they might
have it.

Remember that
God "turned the

Rock into water," and you will see that it
was to show them also that God is giving us
Himself in all His gifts, or, rather, that in
giving us *Himself*, He is giving us *all*
things. "He that spared not His own Son,
but delivered Him up for us all, *how shall*



he not with Him also freely give us *all things?*" for "in Him all things consist." Every blessing we have shows that God has given Himself for us.

It was to show them, too, that by drinking of that Rock, which was Christ, they might, by receiving His life, partake of the nature of the Rock of Ages, and so become "living stones," that should abide for ever.

O if only they had learned the lesson, as they drank "spiritual drink" from "that spiritual Rock," every draught of water from that time on would have brought them spiritual life. It would have taught them of Him who gives us "rest by His sorrow, and life by His death."

"Now all these things happened unto them for examples" to us, and are written so that we may learn the lessons that God was teaching them.

So as you see the life-giving water falling from the skies, or flowing through the land to carry life to all, remember that it comes from "the smitten Rock," and carries to us His life, poured out for us.

Then every drink of water with which you quench your thirst; indeed all the food that you take, for there could be none of it without water; even the air that you breathe, will keep you ever in mind of the Cross of Jesus Christ. For you could have had none of these things, you could never have been born into this world at all, if Jesus had not given His own life so that you might have life.

May you ever so drink by faith of the Rock of Ages, that you will become like the rock, steadfast and unmoveable, and abide for ever in His kingdom, when "all things that can be shaken" shall have passed away.

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water, and the blood,
From Thy wounded side which flowed,
Be of sin the perfect cure,
Save me from its guilt and power."

READ the story in our Home Department this week, "Jehovah's Rain." This will be continued next week, and will show how through God's gift of water, many poor heathen were led to worship Him.



A WISH.

SHINE, little sunbeams; blow, welcome breeze;
Drop from the clouds, gentle showers.
We're longing for rainbows and leaves on the trees,
And baby is watching for flowers.

—Anna M. Pratt.

THE STORY OF THE VIOLETS

ONE bright and sunny morning, there nestled close at the foot of an old tree in the woods a little bed of violets. It was very quiet and still there, for the violets were not yet awake. But the sun came along, and said, "What! not awake yet? Don't you know it is time to get up? I have been up and about my work this long time."

Immediately there was a rustling and moving among the violets, and one said, "What is the use of waking up? There is nothing for us to do in this dark place." And so, with murmurings, the little violets began to lift their heads, and look around. Now there was one violet, who, after washing her face in a tiny dewdrop, and giving herself a little shake, began to speak to her brothers and sisters,—

"For many days we have blossomed, and waited for something to happen. We know God has put us here for some good thing, and we must wait patiently for His time."

All the little violets nodded their heads, and said, "Yes, we must wait for the dear God's time to do the work He has sent us to do."

They had but just ceased speaking when there came through the woods a little boy, who, when he saw the bed of violets, with all their little faces turned toward him, exclaimed, "You pretty, pretty flowers, I will gather you and send you to my mother. She is far away from me, but when she sees you, she will know I am thinking of her and all she has told me about being a good boy. Tell her, pretty flowers, that I am trying to be good, and I will never forget her love for me."

So the little boy gathered the violets and sent them to his mother. Now, you see, the violets had begun their good work; for they had stirred in the boy's heart the desire to cheer his mother, had brought to his mind all she had said to him about

being good, and made him think of God, who gives these beautiful flowers to us. The mother's heart, when she saw the violets, was filled with tenderness for her boy, and a prayer went up for God to keep always in her boy's heart a sweet thought of her. The violets' work of good

was still going on; for the mother put some of them in a room where the little boy's face looked down upon them from the wall, where the father, coming home tired and weary, could see them and be cheered; some were sent in a letter, to comfort a discouraged friend; and some were given to a little boy in the hospital, whose eyes brightened at their loveliness, and who forgot his sufferings for awhile, as he listened to their story.

As the violets withered, and died, and finally closed their eyes for ever, they faintly murmured, "We have not bloomed in vain."—Selected.

FIGHT THE GOOD FIGHT.

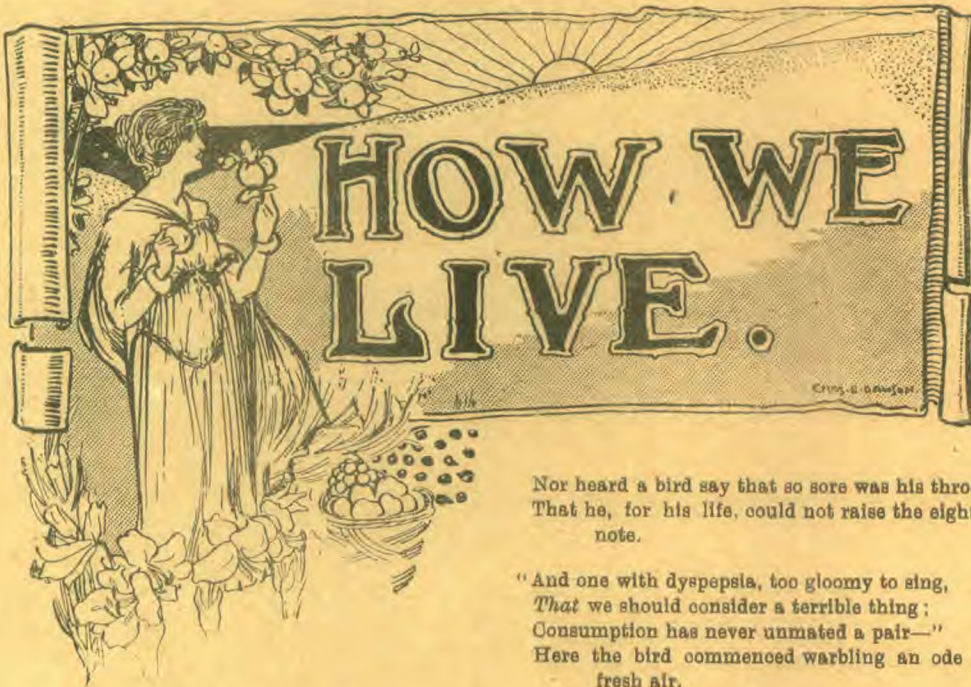
EXCUSES are too often on a boy's lips: "I cannot help it; I try, but I fail;" "If you lived where I do, you wouldn't be any better than I am;" "You don't know my temptations."

These excuses should never be made. You can help it, and have no reason for failing in your Christian life; for the Lord is always waiting to help you. Where you live does not make a particle of difference. The Lord will live with you, no matter where your home is, if you ask Him to do so. Your temptations are never greater than the strength the Lord will give you to battle with them.

Remember how our Saviour was tempted and resisted temptation; remember, too, that Satan did not say to Him, "I will cast Thee down," but "Cast Thyself down." That is what He says to you: "Cast thyself down." If he could do it himself, he would do so very quickly, without waiting for any words on the subject. There he is powerless, and he knows it. So he gives the command; and O, it is a command which is all too often obeyed!

If you would only realise two things—how helpless Satan really is, and how strong the Lord is, you would always conquer. Instead of that, I sometimes fear boys think the other way.

As for your surroundings, they are nothing; your surroundings have nothing to do with it. The Lord is able to keep you pure, no matter where your life is cast. Only pray and trust and watch. It is all in your hands, and your Saviour's.—Sel.



THE BIRD'S LECTURE.



I HEARD a bird
lecture one
morning this
spring.
And 'twas this that
he said almost
the first thing:
"I've been off for a
while where the
winters are
warm,
But now have
come back and
am preaching
reform."

"I have heard other
lecturers say I
would find
It a very hard
thing to en-
lighten the
mind,

But, nevertheless, my success I shall try
All over the country, wherever I fly."

And his musical voice through the old orchard
rang,
For the lecture I speak of, a little bird sang—
"Oh, do not feel hurt," this he said in his song,
"But I very much fear you have been brought up
wrong."

"Do open your windows and let in the air—
I know you'll feel better and look far more fair;
Now, just look at me, why, I never take cold,
And in excellent health I expect to grow old."

Then he stepped back and forth on the limb of
the tree,
But I knew all the while he was looking to see
If what he had said my attention had caught,
And made the impression upon me it ought.

And then he went on: "I have known in my
day
A great many birds all reared the same way;
Their cradles were rocked to and fro by the
breeze,
And the roofs of their houses were leaves of the
trees."

"But I never have known a birdling to droop,
Nor, old as I am, seen a case of the croup;

Nor heard a bird say that so sore was his throat
That he, for his life, could not raise the eighth
note.

"And one with dyspepsia, too gloomy to sing,
That we should consider a terrible thing;
Consumption has never unmated a pair—"
Here the bird commenced warbling an ode to
fresh air.

"Our habits are good, and our natures are quiet,
We hold but one error, and that's in our diet;
We love grain and fruit, but now and then eat
(I might as well own it) a titbit of meat.

"We lave in the brook, and we drink nothing
strong
(If I'd time I would sing you a 'cold water
song')
And when earth's great lamp has gone out in the
west,
You'll find our lays hushed and our bodies at
rest.

"We birds are so happy; but I must not stay,
For sev'ral appointments await me to-day."
Then he stepped back and forth on the limb of
the tree,
And flew out of sight wishing long life to me.

—Selected.

VALUE OF EXERCISE.

SYSTEMATIC exercise of some sort is
essential. The undue fatigue and
soreness which are produced, rapidly dis-
appear when exercise is taken systemati-
cally. By means of exercise nerves are
strengthened, and tissue changes are en-
couraged.

The muscles must be exercised to work
off the old man and create an appetite for
new material in the shape of food out of
which the new man is to be built. Exer-
cise must be carefully graduated and per-
fectly adapted to the individual's muscular
strength, and especially directed in such a
way as to develop the weak muscles and
correct deformities. For feeble persons
who are not able to exercise sufficiently to
obtain the physiological effects desired,
massage, Swedish movements, and me-
chanical exercises are employed. For
more robust persons, walking, horseback
riding, rowing, bicycle riding, and espe-
cially swimming are excellent.

Of particular value as a means of stimu-
lating the healing powers within the body
and building up strong, disease-resisting

tissues is out-of-door life and exposure
to the sun. Such exposure as results in
tanning or browning of the skin of the
whole surface of the body, or the greater
part of it, produces the best effects. This
is one of the great advantages of out-of-
door gymnasia, the sun bath, and of sea
bathing.

Breathing exercises before breakfast pre-
pare the stomach and liver for the digestion
of the coming meal. After-dinner exer-
cises aid the stomach in its digestive
work, relieving heaviness and other dis-
comforts. Persons who have very feeble
abdominal muscles or prolapsed viscera
should wear an abdominal supporter while
taking exercise, until the muscles have
developed. J. H. KELLOGG, M.D.

THE TREATMENT OF COLDS

PREVENTIVE.

THE normal body automatically re-
sists cold in any form, and we volun-
tarily take shelter from cold, or otherwise
instinctively attempt to protect the body
from it. By preventive measures a more
normal and healthful action of the reflex
centres is produced, and these are ever on
the alert to maintain an equilibrium of all
forces in the body.

Any measure that builds up the system
and increases the vital resistance will
increase the natural defences of the body
against cold in the same manner that any
disease is successfully defeated.

Sufficient refreshing sleep, wholesome
food, and an active condition of the
eliminative organs will ensure against
colds.

The most effective, inexpensive, easily
applied, within-the-reach-of-all measure
as a preventive against cold and for main-
taining the integrity of the skin, is the cold
plunge, or the cold sponge, or the shower
bath taken upon rising in the morning.
Of all tonics, medical or otherwise, this
one is unexcelled and unequalled. It can
be had without money and without price.
Just as the morning shower rejuvenates
and refreshes all nature, so the morning
bath invigorates the body. The morning
cold bath imparts a new fragrance, a de-
licious aroma to life, just as decidedly as
a cool shower intensifies the sweetness of
the flowers.

No elaborate appliance or costly shower
apparatus, not even a bath, is necessary
in order that one may enjoy this luxury.
A basin, a quart of cold water, and a rough
towel will give perfect results.

Those who systematically engage in this
form of "cutaneous gymnastics" will not
feel the necessity of burdening the body
with extra layers of garments as the cold
weather comes on.

GENERAL.

A cold should be taken in hand at once,
and summarily dealt with. It is no trivial

matter, that therefore can be neglected. It is very frequently the forerunner of tuberculosis, pneumonia, pleurisy, chronic catarrh, rheumatism, and other diseases.

When we speak of "breaking up a cold" we mean, physiologically, that the circulatory equilibrium of the blood must be re-established. But a cold cannot be "broken up" after twenty-four or thirty-six hours. It then runs a definite course, but may be mitigated in its results by proper treatment.

The various measures that may be employed in the beginning of a cold, to re-establish the disturbed circulation are the following, which may be adapted to the needs and surroundings of the patient:

a. Go to bed and remain there twenty-four hours; this is simple, but effectual. b. Take vigorous exercise, as a long walk, a bicycle ride, a run, or stand in the fresh air and take one hundred deep inspirations, rising on tiptoe each time. All these forms of exercise should be followed by a cold shower bath or a cold sponge with vigorous friction. c. If taken in time, a cold may be broken up by the copious drinking of either hot or cold water. Several glasses should be taken in succession. This treatment is re-enforced by going to bed. d. A very effectual way of dealing with a cold is to take a hot foot bath, apply fomentations to the spine, and a cold compress to the head and neck, continuing the treatment until free perspiration is induced. One must then be wrapped in a sheet and put to bed. This treatment may be made more thorough by preceding it with a thorough hot enema. e. The hot and cold spray with considerable pressure is also an excellent treatment. The cold wet-sheet pack continued to the point of perspiration or the hot blanket pack, are favourite measures for combating an inflammation of the mucous membrane.

LOCAL.

If the cold is in the head, the congestion may be relieved by applying cold compresses to the neck fifteen or twenty minutes at a time, with a cold compress on the head at the same time, or an ice-bag at the base of the brain. Dashes of cold water in the face give some relief.

If the cold is in the throat, the cold compress just referred to may be employed, alternating with fomentations once in two hours. A cold compress of cheese-cloth covered with flannel should be put on at night.

F. M. ROSSITER, M.D.

DRY FOODS.

DRY foods are, for the majority of gastric disorders, preferable to soft or fluid foods for the reason that they secure thorough mastication and insalivation, which are essential to good digestion. Soft foods are not retained in the mouth a sufficient length of time to call forth the

secretion of a sufficient amount of saliva. Experiments of the writer, made several years ago, show that moist foods and liquids stimulate the salivary glands very slightly or not at all, while dry foods cause an abundant flow of saliva, amounting to even twice the weight of the food chewed. It is not necessary that the food should be hard, but it must be dry. Zwieback, toasted granose cakes, toasted whole-wheat wafers, granose flakes, well-baked rolls, are especially to be commended as dry foods.—*Good Health.*

WHAT TO DO WITH CHEESE.

UNDER this head *Sanitary and Municipal Engineering* has the following true and sensible words concerning the eating of cheese, and the best thing to do with it:—

Those who insist upon eating cheese should take the precaution to cook it thoroughly before eating. It is for this reason that some people who are unable to eat raw cheese find themselves able to eat toasted cheese without difficulty. Toasting the cheese does not, however, increase its digestibility, but rather the reverse. Its beneficial effect, if any, is from the destruction of the virulent microbes which are present, and which are capable of giving rise to symptoms even more distressing than those of ordinary indigestion. The best method of dealing with cheese is to give it to the pigs, as it is nothing more or less than decayed milk, and is fit only for a scavenger diet.



—The census returns show that the population of France has decreased by 12,888 in five years.

—No fewer than nine expeditions, representing different countries, will start this year for the Arctic regions.

—Artificial legs and arms are henceforth to be supplied by the Government to those officers who have lost their limbs in war.

—Some workmen, while excavating at a depth of ten feet for a new hospital at Leith, are reported to have come upon a gold reef; the quartz shows the extraordinary richness of thirty ounces to the ton.

—An accident at the Croft Coal Pit, near Whitehaven, resulted in the death of four men who were engaged in the sinking of a new shaft. The side of the working gave way, and fell upon the platform where the miners were; four of them were buried, and three others had a narrow escape.

—The flower traffic from the Isles of Scilly has been unusually heavy this Spring. On one day thirty-three tons of flowers reached Penzance for the English markets.

—A rise in the Dead Sea has led to the formation of a broad lagoon on the northern side of the Delta of the Jordan. It is believed that Volcanic action raised the bed of the lake.

—Cardinal Logue has publicly advised the young men of Ireland to cease from enlisting in the British Army so long as the present form of the King's Oath remains unrepealed.

—The Imperial Palace at Peking, Count Von Waldersee's headquarters, has been destroyed by fire, thought to be the work of incendiaries. General Von Schwarzhoff perished in the flames.

—The reign of George III. was only three years shorter than that of Victoria, but in the former only six churches were built in London, whereas in the late Queen's reign more than 500 churches were erected.

—A widow has died at Gneeres, County Cork, at the extraordinary age of 118 years. She had lived in three centuries, and was the oldest inhabitant in the recent census returns. Her eldest daughter is 82.

—The Canadian geologist who has been employed by the Dominion Government to survey the coalfields in the Crow's Nest Pass, reports that they contain twenty-two thousand million tons of marketable coal.

—The plague is still claiming fresh victims at the Cape. The matron at the plague hospital has succumbed to a severe attack of the disease. One native case has been discovered at Port Elizabeth. A case is reported at Praal, forty-nine miles from Cape Town.

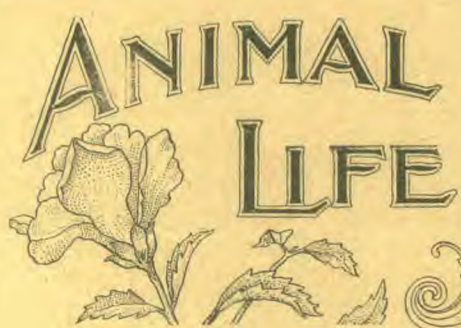
—The confirmation of the election of Dr. Winington-Ingram as Bishop of London took place at St. Mary-le-Bow Church, Cheapside, the proceedings being marked by disorderly scenes arising from protests against his election by Mr. John Kensit and others.

—A terrible battle has been fought in Central Arabia. The Skeikh of Roweyt recently conquered the Kingdom of Nejd and deposed its ruler, Rashid. The deposed ruler of Nejd subsequently lured the army of his supplanter into a narrow gorge, and there fell upon and destroyed it, 5,000 men being killed. Rashid has recovered his kingdom.

—At West Ham workhouse, Leytonstone, a new tank, containing 250 tons of water, erected on the top of a tower sixty feet high, burst in the early morning, demolishing the roof and flooding a dormitory in which twelve little girls were sleeping. Eleven of the children were injured, some seriously. Two iron plates, weighing four tons, fell into the apartment in which the little ones were sleeping.

—The census of the Indian Empire, which has just been brought to a conclusion, is perhaps the greatest statistical feat ever performed. During the night of March 1, the population of a tract as large as all Europe, Russia excepted, was ascertained, and a fortnight later the Government was able to summarise the same. The results show that the population of India has only risen in ten years from 287,000,000 to 294,000,000.

—The Chancellor of the Exchequer proposes to raise the income tax from 1s. to 1s. 2d., to impose a duty on refined sugar of 4s. 2d. per cwt., with a duty on raw sugar diminishing proportionally from that sum, 2s. per cwt. on molasses, including grocery syrups, and 1s. 8d. per cwt. on glucose; and to put a duty of 1s. per ton on exported coal. In anticipation of a duty on sugar, enormous quantities have reached this country from Germany and Holland.



THE BLOODLESS SPORTSMAN.

I go a-hunting, but take no gun;
I fish without a pole;
And I bag good game, and catch such fish
As suits a sportsman's soul;
For the chiefest game that the forest holds
And the best fish of the brook
Are never brought down by a rifle-shot,
And are never caught with a hook.

I bob for fish by the forest brook,
I hunt for game in the trees,
For bigger birds than wing the air,
Or fish that swim the seas.
A rodless Walton of the brooks,
A bloodless sportsman I;
I hunt for the thoughts that throng the woods,
The dreams that haunt the sky.

The woods are made for the hunters,
The brooks for the fishers of song;
To the hunters who hunt for the gunless game
The streams and the woods belong.
There are thoughts that moan from the soul of
the pine.
And thoughts in a flower bell curled;
And the thoughts that are blown with the scent
of the fern
Are as new and as old as the world.

—S. W. Foss.

HUMANITY TO BRUTES.

CENTURIES before our era—five or perhaps six—humanity to brutes was preached as the first duty of mankind. Two prophets made that the leading tenet of their new doctrine. Every one knows the teaching of Buddha: that of Zoroaster, as we call him, is by no means so familiar. There is a grand and beautiful passage, wherein the god who protects cattle—his name signifies "the Soul of the Ox"—appeals to Ahura-Mazda himself in the Council of Heaven, praying for a champion to defend his poor beasts on earth. The gods are all silent. At length Ahura-Mazda answers that he has commissioned his prophet Zoroaster to do what he can. Infinitely pathetic is the despairing reply:—"I asked for a champion brave and strong, who could protect my helpless creatures—thy prophet is weak and old, little heeded by ill-doers. But thou knowest best, O God." That striking scene was sketched not less than twenty-six centuries ago, perhaps much more. India is full of hospitals and refuges for sick and lost and worn-out beasts. The one at Surat, which has also a free dispensary for human beings, was founded by King Asoka 244 B.C., and is flourishing to this day,

supported by a voluntary tax upon bills of exchange paid by the local bankers. The Home of Rest for Horses is later still. In the neighbourhood of Bhurtpore, Grant-Duff observed a pleasant tract of woodland and savannah, which the native gentleman with him described as the Maharajah's preserve. "Is his Highness a great sportsman?" he asked. "Oh, no!" was the answer. "He never kills anything. But when he sees cattle overloaded, or an animal suffering, he buys it, and turns it loose here." And Sir James remembered a saying of Jehanghir's:—"A monarch should care even for the beasts of the field and the birds of heaven. He must answer for them before the throne." Decidedly, Christians have no ground for boasting in this matter.—*Selected.*

STARTING A HORSE.

A NEW YORK paper gives an amusing account of efforts made to get a horse to go in the chief street of that city the other day. It was an old white horse attached to an empty waggon, and it would not move. The driver tugged at the reins, and whipped it, and yelled to it at the top of his voice. Then a crowd collected, and gave all sorts of advice. One man took the horse by the ears, another pulled at the bridle, and two or three others tried pushing behind. Another said the horse ought to be blindfolded, and tied the driver's coat over its eyes. It is wonderful how silly people can be in such circumstances. Four or five policemen said "Move on;" but it was no use.

After three quarters of an hour the horse still stood there, and the street was blocked by the waggon and the crowd of people. Everybody was continuing to offer advice, but the horse had apparently taken up his abode there. At last a lady, who saw from a window what had happened, turned to a gentleman who was sitting near her, and said, "Go and start that horse. These men never can do it. They don't understand. How shall you do it? Simply take a halter, walk up to the horse quickly and hitch it on to his bit ring. Take the other end in your hand, speak to the horse gently but firmly, and lead him away."

The gentleman went out and borrowed a hitching-strap, and the crowd jeered him as he approached the balking horse. He

attached the strap to the bit ring as directed, patted the animal kindly on the neck, and took the end of the halter in his hand. With a word of command he started to lead the way, and the horse followed as promptly and obediently as if that were exactly what he had been waiting for all the while!

HOW ANIMALS BEAR PAIN.

ONE of the most pathetic things is the manner in which the animal kingdom endures suffering. Take horses, for instance, in battle. After the first shock of a wound they make no sound. They bear the pain with a mute, wondering endurance, and if at night you hear a wild groan from the battlefield, it comes from their loneliness, their loss of that human companionship which seems absolutely indispensable to the comfort of all domesticated animals.

The dog will carry a broken leg for days wistfully but uncomplainingly. The cat, struck with stick or stone, or caught in some trap from which it gnaws its way to freedom, crawls to some secret place and bears in silence, pain which we could not endure.

Sheep and cattle will meet the thrust of the butcher's knife without a sound, and even common poultry endure intense agony without complaint. The dove, shot unto death, flies to some far-off bough, and as it dies, the silence is unbroken, save by the patter of its own life-blood on the leaves.

The deer that has been wounded speeds to some thick brake, and in pitiful submission waits for death. The eagle, struck in mid air, fights to the last against the fatal summons. There is no moan or sound of pain, and the defiant look never fades from its eyes until the lids close over them never to uncover again.—*Temperance Caterer.*

THE USE OF ANIMALS.

WHAT are all the animals created for? asks the flesh-eater.

Bless your egotistic soul! to enjoy this beautiful earth, just like yourself. If you do not believe this, read some of the recently published works on the psychology of animals. Some animals even invent playthings for their children, just as you do. Think also for a moment what a cheerless world this would be without the sound of wings or melody in the air; without the shimmering beauty of the finny folks in the brooks and streams; without the busy hum of the "yellow breched philosopher" in the clover; without, in fact, the voices of field and wood, and the exquisite beauties of form and colouring, in which sentient life enters and clothes itself, not to mention our more intimate friends in fur and feathers!—*Vegetarian Magazine*

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OUR next issue will contain a continuation of the study of the Fourth Commandment, and also an article of great interest and value in the Editor's Corner, on "The Punishment of the Wicked." Questions have doubtless arisen in the minds of many of the readers of the articles on the nature of man, the state of the dead, and the resurrection, with reference to the ultimate fate of those who reject salvation. In answer to questions received, the abundant testimony of the Scriptures on this subject will be clearly presented in our next number.

LOSING ONE'S PLACE.

WHEN you see a man professedly studying a book, who is always obliged to mark the place where he leaves off, in order to be able to take up the subject later on at that same point, what do you think of his study?

When you see a boy weeding onions, who has to set a stake in the ground when he goes to dinner, so that when he comes back he may be able to find his place, what do you think of his work?

Do you not say in both cases that the individual in question really had no place? The man has no place in his book, for all places are alike to him; and the boy has no place in the field of onions. It is just the same as though he were not there.

This helps us to understand the case of the man employed in some business, or holding some position of responsibility, who is afraid of "losing his place." Such instances are very common. What is the trouble? The man really has no place. The man who is so closely connected with his work that he is a part of it, and whose work shows where he has been, is never troubled with fear that he will lose his place. He makes his own place, and he can never lose it as long as he lives.

In the book, "Up from Slavery," Mr. Booker T. Washington tells the story of his struggles to obtain an education for himself, and of the efforts, which have

finally been crowned with success, to give members of the coloured race in the United States a practical education. He certainly has had to contend with great difficulties, among the chief of which was the intense prejudice against the negro, but he says:—

"My experience is that there is something in human nature, which always makes an individual recognise and reward merit, no matter under what colour of skin merit is found."

So we repeat that the man who has a place in the work for the world, and who knows what it is, will never be afraid of losing it. The man who looks askance at some other person, suspicious that that other has designs upon his "place," thereby shows his own consciousness that he really has no place anywhere.

THE TIME AND THE PREPARATION.

WHEN the disciples of Jesus had, according to previous appointment, come together to Him after His resurrection, they said to Him, "Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me." Acts i. 6-8.

The kingdom shall be restored to Israel, for God has raised up Christ to sit on the throne of David (Acts ii. 30; Luke i. 32, 33) "and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." "But of that day and hour knoweth no man, no, not the angels of heaven; but My Father only." Matt. xxiv. 36. The Father hath put this matter, with many others, in His own power; and whoever presumes to be able to predict the date of the second coming of Christ, claims to be equal to God. One thing we may know, and that is that whatever time may be set for the coming of Christ, that will be the time when He will not come; "for the Son of man cometh at an hour when ye think not." Luke xii. 39.

There is a preparation for it, however, and that preparation is the surest sign of the end. The receiving of the power of the Spirit makes one capable of being a witness to Christ, that is, it puts the testimony of Jesus into one. The one who has the Spirit's full power will give the very same testimony that Jesus gave, both by His words and His life. People of that class will preach the Gospel of the kingdom in

all the world as a witness to all nations; and when that is done the end will come.

So the surest sign of the nearness of the second coming of Christ will be the presence of a people in the world, filled with the Spirit of God, and revealing the perfect life of Christ.

"The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke xvii. 20, 21. The revelation of Christ in the clouds of heaven will be but the culmination of His revelation in the lives of His disciples. The kingdom of God must be fully established on earth, in the hearts and lives of its faithful subjects, before the visible kingdom can appear. Therefore when we pray, "Thy kingdom come," we mean that God's will is to be done in the sinful, mortal bodies of men, even as it is done in the sinless, immortal bodies of the angels, or as it will be in the bodies of the redeemed. Then, when the glory of God shall be seen in and upon His church, it will soon be seen covering the heavens and filling the earth.

A FRIEND at Highbury sends us £1 to aid in the distribution of PRESENT TRUTH, and other missionary work. As no name is given, this is our only means of acknowledging the receipt and thanking the donor, which we do most heartily.

SERVICES are held every Sabbath day according to the commandment, in several districts in London, and in many of the principal cities and towns of the United Kingdom. Any who wish to attend Sabbath services can ascertain if there be any in their neighbourhood, and get the address of the nearest meeting place, from the PRESENT TRUTH Office, 451, Holloway Road, N.

As our readers must have noticed, PRESENT TRUTH is not in the habit of receiving miscellaneous advertisements, but we are glad to say we can heartily recommend the products of the International Health Association, whose announcement appears on the preceding page. It is true that these foods are excellent for the sick; they are also well adapted for daily use by the healthy and vigorous, and thus serve the still more noble end of preventing disease. We have no hesitation in recommending that our readers use this opportunity of becoming acquainted with the firm and its products.