

PRESENT TRUTH

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

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THE TEST OF FAITH.

(Gen. xxii. 1-14)†



DOUTBLESS everybody who has read the history of Abraham and Isaac has thought that the test that Abraham was called upon to undergo was the severest that could possibly come to any man; yet few readers grasp all the details, and comprehend all that was involved in it. Let us briefly rehearse the facts.

Abraham was an old man, as men reckon, when he received the promise from God that he should have a son. He was seventy-five years old, and his wife was sixty-five. They had no child, and, humanly speaking, it was impossible for them to have one. Nevertheless God assured them that it should be as He said—that they should have a son of their own.

But not at once did God fulfil the promise. The promised son was to be His gift, received by faith, and it must be very apparent that it was wholly His gift; and also the faith of Abraham and Sarah must be so strengthened and purified that the deadness of their bodies would not in the least degree diminish their assurance that it would be even as God said.

Accordingly, they had to wait twenty-

five years for the birth of Isaac. It was thus that their faith became strong, purged from everything earthly and fleshly, and centred only in Christ. How different from men's ideas! People talk about faith getting weak through long waiting; and most of the joyous professions of "faith"—statements to the effect that "now I fully believe the Lord"—that

"I'll believe you when I see you do the thing."

It is not that kind of faith that justifies and gives peace with God. Abraham believed God when the promise was first made known to him; and, with the exception of one misstep, which resulted from uninstructed faith rather than absence of it, his faith grew stronger as the years of waiting passed. And "by faith even Sarah herself received power to conceive seed when she was past age, since she counted Him faithful who had promised" (Heb. xi. 11), although she had once laughed at the mention of such a thing. There is a great lesson for us in this; for only those who walk in the steps of our father Abraham can share the promise with him. "Blessed are they that have not seen, and yet have believed."

At last Isaac, the child of promise and of long expectation was born. The joy of Abraham and Sarah was more than ordinary joy when "a man is born into the world;" for the promise ran, "In thy seed shall all the families of the earth be blessed," and, "In Isaac shall thy seed be called." They well knew

that this meant the Messiah, Jesus, and that on the Seed that was to be born in Isaac's line depended their eternal salvation, and that of the whole world. No other person, save Mary of Nazareth, ever had such wondrous reason to rejoice over the birth of a son.

In this joy Abraham and Sarah lived for



one hears come as the result of a gift already received. In their joy over finding their desires fulfilled, people fancy that they have perfect faith in God; but that is not true faith. It is not the faith that comes by hearing the Word of God, but a manufactured faith. It is of the same nature as that expressed in the remark,

†International Sunday-school Lesson for Aug. 25.

twenty-five years, until Abraham was one hundred and twenty-five years old, and Sarah one hundred and fifteen. Isaac was twenty-five, in the full vigour of young manhood. Then came the supreme test: "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. xxii. 2.

CUTTING OFF THE MESSIAH.

FROM what we have already learned, we know that this meant literally the cutting off of the Messiah. The call tested not merely Abraham's fatherly love, but his faith in God's love, who "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16. He had believed that God would give him a son, through whom the Messiah should be born, and now he was called on to sacrifice that son, and, seemingly his hope of salvation, since another son was not in the question.

FAITH IN THE RESURRECTION.

BUT "by faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up even from the dead, from whence also he received him in a figure." Heb. xi. 17-19.

Abraham could offer up his only begotten son, because of his confidence that God had—not *would*, but *had*—already offered up His only begotten Son, and that by virtue of the death and resurrection of Christ Isaac would be raised from the dead. That is, the Messiah yet to be born of Isaac's line would raise Isaac from the dead in order that He might be born! (Yet in the face of this, men talk about the pre-existence of Christ as though it were a debatable question.) This was but a test of the faith by which Abraham first received Isaac; for the birth of Isaac was life from the dead. Abraham did not lose sight of the promise that in Isaac his seed should be called, and he knew that the same power that brought Isaac into the world would raise him from the dead.

A FIERY TRIAL.

HOWEVER, if anybody thinks that Abraham set about the execution of this order with a light heart, let him read the story

of Gethsemane. Although Christ knew that He came into the world for the express purpose of giving His life for it, and had repeatedly told His disciples that He should be crucified and should rise again the third day, the night of His betrayal was the trial of His life. Be sure that Satan whispered all sorts of doubts into Abraham's mind before he set out on his journey to the land of Moriah. It is no sin to be tempted; the sin comes only in yielding to the temptation; and Abraham let all the doubts that Satan could suggest be swallowed up in the promise of God.

A TYPE OF CHRIST.

ISAAC was a type of Christ. In him we see all the particulars of Christ's birth, life, and death pictured out. He was born of the Spirit, contrary to nature, as men understand it. On him rested the salvation of the world, because of the promise of God; and in his cutting off it looked to human understanding as though all hope was lost, even as to the disciples it seemed that everything perished when Christ was laid in the tomb. Yet that very cutting off was what was to beget a living hope in thousands; and so the offering of Isaac assured salvation, since it was the crowning act of faith, by which we are saved. Christ carried the cross on which He was to be offered, and Isaac carried the wood for the altar on which he was to be offered. Christ offered Himself voluntarily, although sent by the Father; and Isaac likewise meekly yielded himself to death; for he was young and strong, and his aged father could not have bound him to the altar without his consent.

THE CLIMAX OF FAITH.

"AND on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Gen. xxii. 4, 5.

Here we have the climax of faith. In those two verses we read Heb. xi. 17-19, which have already been quoted. Abraham knew that God was able to raise Isaac from the dead, and he expected that it would be done at once, so that they would come back together. For notice that his words to the young men were that they would both go to worship, and that both would return to them. There was no trace of doubt in this faith.

We do not need to follow the history farther, for we well know the result.

Now that Abraham had showed that his faith was perfect (See James ii. 22), and that he believed the simple word of God, that word was confirmed by an oath. Thus we see that the strongest assurances come as the result of faith, instead of faith depending on the fulfilment of something. Faith itself is "the evidence of things not seen." Heb. xi. 1. It was for our sakes that God confirmed the promise by an oath. Abraham did not need it; but in order that we who flee to Christ for refuge might have strong consolation, God gives us even stronger assurances than He did Abraham.

THE FRIEND OF GOD.

"AND he was called the friend of God." James ii. 23. That test brought Abraham and God very near together. They were bound together by mutual suffering and mutual sacrifice. In offering up his only begotten son, Abraham entered fully into the experience of God in offering up His only begotten Son. Abraham became the special friend of God, not because of any partiality on the part of God, but because no one who had not passed through that experience could possibly be so closely bound to Him. True friendship is not a matter of fancy, but the communion of souls that are bound together by a peculiar experience common to both, and by mutual understanding.

The honour of being friends of God may be ours as well as Abraham's, and we may each be received into as close fellowship, if we are willing to share His sacrifice and suffering. "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's suffering, that when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter iv. 12, 13.

WHEN a man is instructed on the kingdom of heaven, when a preacher or a man of great social standing has a revelation communicated to him, it is with the Divine intention that it should be passed on to the next man. I must not say that God has given me this, and I am going to keep it wholly to myself. I cannot. In all God's revelations I hear the great command, "Go ye into all the world, and preach the Gospel to every creature." It was meant for the next man, the next parish, until all the world has heard the music that was lavished on me.—*Dr. Joseph Parker.*



THE LAW OF LIFE.

THE LAW OF THE SPIRIT OF LIFE.



FOR four months we have been studying the ten commandments, taking each in detail, and considering a little of its breadth. Now we want a little glimpse of the law as a whole. It must be a very brief one, for so com-

prehensive a subject.

There is much misunderstanding about the law. Men have made so many difficulties that do not exist. The difficulties are not in the Bible, but in us. It is not because the sun is not shining every day, that the blind man cannot see it; the defect is in his eyes. The Bible itself has no difficulties; there are in it some things hard to be understood, but it is only the unstable and unlearned who wrest them to their own destruction. It is not the sun's fault that its rays do not penetrate a piece of clay. When the veil of unbelief is removed, and our hearts lose their opacity, things that have seemed dark will be found to be bright light. A child can understand where philosophers stumble.

I once heard a man who had himself been but a year out of the gutter, conduct a mission service. He read a chapter of the Bible that is thought very difficult, and which I myself had in times past had some difficulty with. He made some comments as he read, and I never heard the chapter set forth more clearly and simply in my life. He did not know of any difficulty there, and he made none; he simply read the Word, and understood it, unconscious of

the fact that theologians regarded it as a puzzle. It spoke to him, and he received it without any trouble.

The deep things of God are hidden from the wise and prudent, and revealed unto babes. The one who has the simplicity of a child to receive and to learn, will find that the so-called difficulties have vanished.

When we read something about the law, many people say, "Oh, but that is the ceremonial law!" thinking thus to avoid the duty. They forget that such a term as "ceremonial law" is not to be found in the Bible.

"But does not the Bible speak of two laws?" It speaks of more than two; but in this study we shall speak of only two distinct laws, as easy to distinguish as daylight from midnight darkness,—the law of the Spirit of life in Christ Jesus, and the law of sin and death.

In the third chapter of Romans the Apostle speaks of these two laws as the law of works and the law of faith, and sets forth the way of salvation. "By the law is the knowledge of sin." The law of works is bondage, "for as many as are of the works of the law are under the curse." The law of faith is life, for there is "no condemnation to them which are in Christ Jesus," for the law of the Spirit of life in Christ makes us free from the law of sin and death.

LETTER AND SPIRIT.

In the third chapter of second Corinthians these two laws are again set forth and contrasted. "The letter killeth, but the Spirit giveth life." If the ministration of death

written and engraven in stones was glorious, how much more shall the ministration of righteousness exceed in glory, etc.

Here we have the ministration of condemnation and death, and the ministration of righteousness and life. But the two came at the same time, and were both revealed at Mount Sinai. The ministration of death was that which was written and engraven in stones; the ministration of life flowed from the lips and heart of Christ before the tables of stone were made.

What! the ten commandments death? Yes, "for when we were in the flesh the motions of sins which were by the law did work in our members to bring forth fruit unto death." "The strength of sin is the law." And yet at the same time the commandments of God are life and peace; "for we know that the law is spiritual," and he in whom the law is in truth, has life and peace. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

A little study of the giving of the law will enable every soul to determine whether he is in the bondage of sin and death or in the freedom of the Spirit of life. God called Moses up into the mount, and said, "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now therefore if ye will obey My voice indeed, and keep My covenant, then shall ye be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation."

The point in this is that He brought them unto Himself. In the third chapter of first Peter we are told that "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." We are separated from God by our sins, and Christ suffered that He might bring us nigh to God. God was bringing the children of Israel to Himself; and Christ was the Leader who went before the armies of Israel in the pillar of fire, to accomplish this end. He is the Deliverer, and He it was who was carrying Israel and bringing them to God. They had seen how He was doing it; they had seen Christ set forth crucified among them.

This was God's promise: Ye shall be a kingdom of priests, if ye keep My covenant. Mark that God did not say, "If ye will perform My promise." He never expects anyone to perform His

promises, but He fulfils them Himself. Our part is simply to *keep*, to accept and hold fast to them, and then as He fulfils them we get all the blessedness of it. His covenant is His promise. "If ye will keep My promise, keep the faith, I will do all this for you." By His exceeding great and precious promises we are made partakers of the Divine nature, made kings and priests. God reminded them of what He had done: Ye have seen My way of working, now hold fast to My promise, and I will fulfil all My word to you.

GRASPING A SHADOW INSTEAD OF THE SUBSTANCE.

THREE days after sending the Israelites this message, God spoke the law, in the midst of such grandeur as will never be seen in this earth again until Christ comes and shakes not the earth only, but also heaven. The people were terrified, and said, "Let not God speak with us, lest we die." Moses told them not to be afraid, and he himself drew near to the thick darkness; but the people stood afar off. When he came down from the mount, his face shone so that the people were afraid to come near him, and he had to put a veil over his face for their sakes. So instead of receiving the glory, they shut it out. Instead of receiving the ministration of life, they received the ministration of death. Instead of receiving the substance, they got the shadow. Instead of becoming a kingdom of priests, only one tribe received the priesthood, and they were not priests indeed, for they served only the shadow. Instead of the real law of which the body is Christ, they got only "*the form of righteousness and of the truth in the law.*"

The boast of the Jews was the law; but the one who really knows the law will make his boast in God, for Christ is the perfect law of liberty. When the Apostle Peter says that we are a kingdom of priests, he says that when we come to Christ, the living Stone, we also become living stones, a house that *grows* into a holy temple. Christ is the Living Stone, and those who do not receive Him indeed, get the law on dead tables of stone that can do nothing for them but fall upon them and kill them. They get only form and ceremony.

DRINKING THE LAW IN THE LIVING ROCK.

A LIVING picture was before the children of Israel when the law was spoken, so that they need not have got mere form instead

of reality. The people had been famishing for water, and when Moses at the command of God struck the rock, water had gushed from it, and was even then flowing in the dry places like a river. God "turned the rock into a standing water, the flint into a fountain of waters." Ps. cxiv. 8. That solid rock became water, and yet existed there as rock nevertheless. Such is the infinite variety of the forms of God's life.

Christ stood on the rock, and He is the Rock, the Living Stone. The law is in His heart, and He came to magnify and make it honourable. In Him "the Word was made flesh, and dwelt among us." The Lord would have us know that the very mountain that burned with fire was pouring forth the word of life. The statutes and judgments were commanded in Horeb for the people, but the rock was there pouring out a stream of life for them. The fountain that it was death to touch, was sending forth rivers of life.

That mountain was the dwelling place of God for the time; it was His throne, and from the throne flows forth a pure river of water of life. Out of the throne also proceed thunders, lightnings, and voices. Rev. iv. 5. That same throne that burns with fire, and from which come thunders and lightnings, is the throne to which we are invited to come boldly.

THE LAW FROM THE CROSS.

You say, "We would rather come to the cross of Christ, and Him crucified." But this is Christ crucified. Have you never read, that when Christ was crucified there was an earthquake, and darkness and terror? But at the same time the stream flowed from His wounded side to convey life. At Sinai you have the law as both life and death, and you take which you will. At Calvary you have the law slaying the sinner, but life flowing from Christ, to wash the sin away. So in the midst of the throne is the slain Lamb, and the river of life proceeds from Him. But He is the living stone, and the law which is the foundation of God's throne is written upon Him. In receiving Him we drink of the Rock.

If Israel had believed this they would have had the law only in Christ, the living Stone, which sends forth fountains of water. They drank *of* the Rock, and the Rock was Christ. They drank not merely *from* the Rock, but *of* it, and we likewise must drink *of* the living Stone, only not faithlessly, as they did.

WATER THAT IS ALSO ROCK.

WATER is an emblem of instability: "Unstable as water." "He that wavereth is like a wave of the sea." Yet rock, the emblem of strength, can by the power of God become water. In drinking the water, they drank of the Rock. The water which we think so unstable the Lord has made use of to establish the earth, "For He hath founded it upon the seas, and established it upon the floods." The water of life is a solid rock foundation. Christ walked on the water just as one can on the solid rock.

This is coming to realities, and not forms. We drink of the Rock, Christ Jesus, and thus in Him receive the life of the law, the living law of liberty. He is made a quickening Spirit, and gives the water of life freely to every one who believes in Him. Coming by faith to the Lord Jesus and receiving the Spirit into our hearts, we receive the solid rock of God's eternal truth. It is thus that we receive power to witness to the truth, for the throne in which is the slain Lamb from whom proceeds the river of life, has seven lamps of fire burning before it, which are the seven Spirits of God sent forth into all the earth.

Remember this, that while for forty years Israel drank of the water that flowed from the rock in Horeb, which was turned into water, the rock was not diminished. Christ gives His life in an ever-flowing stream, yet He always has as much more to give.

"TAKE HEED HOW YE HEAR."

So you can take the law as moral or ceremonial, just as you will. Someone said to me, "You do not in your teaching make any distinction between the law and the Gospel." Certainly not. The Gospel is the life of God's living law, which is perfect, converting the soul. That was the only thing that God ever really gave to His people. But it depends on how we hear and how we see, whether we get life or death from it. There is nothing good that may not at the same time be ceremonial and formal, as well as spiritual; but not to the same person.

If we receive the law in Christ, every one of the commandments is a promise of God, that cleanses from sin. If we put a veil before our eyes we get nothing but death. When we see how real the blood, the life, of Christ is, remembering that the Spirit and the water and the blood agree in one, it is easy to drink in the righteousness of God. If our hearts are cleansed so that

we can see the stream of blood flowing, we can fill ourselves with His righteousness.

The woman who was dying from the loss of blood, came near to Christ, and established a connection with Him; she got into touch with Him, connected with the main stream, and so the blood of Christ, the water of life, flowed through her. We may have the pipes properly located in our houses, but if there is no connection with the main we get nothing. The woman's life supply was nearly exhausted, and she came where all fulness dwells and made the connection by her faith, and received that which she lacked. Christ is the means of connection between heaven and earth.

"Oh," you say, "if we had only lived in those days, and seen these wonderful miracles! What advantages the people then had, that we do not have."

Not a bit of it. The blood is the life, and we have blood in our arteries and veins at this moment. Will that stay there uncorrupted day after day and year after year for ever?—No; the whole body is undergoing change continually. Every moment, even every thought, destroys some of the matter of our bodies. The blood undergoes the most rapid change, and quick degeneration. It is completely changed every few days. New blood must continually be supplied.

You can very readily prove for yourselves that your blood does not continue. If you should eat nothing for a week, would you have as much blood as now? No; you would become weak and would show by the pallor of your cheeks that there was a lack of blood and nourishment. We live because we get fresh blood every day. There is a stream of blood flowing from the throne of God through every soul that lives, whether he knows it or not. The blood is constantly being used up, and continually being renewed.

"Oh, then, we make blood! No; God gives it to us in the air, light, and food, and it flows into us, and supplies our lack, and quickens us. Our bodies are supplied with life blood directly from the heart of Christ.

The reality of the cleansing accomplished by His blood is seen every day. Let the circulation stop, and there is poisoning and death. There must be continual circulation through us; and so the stream of life from God is flowing through us, and we are only little portions of the channel of life.

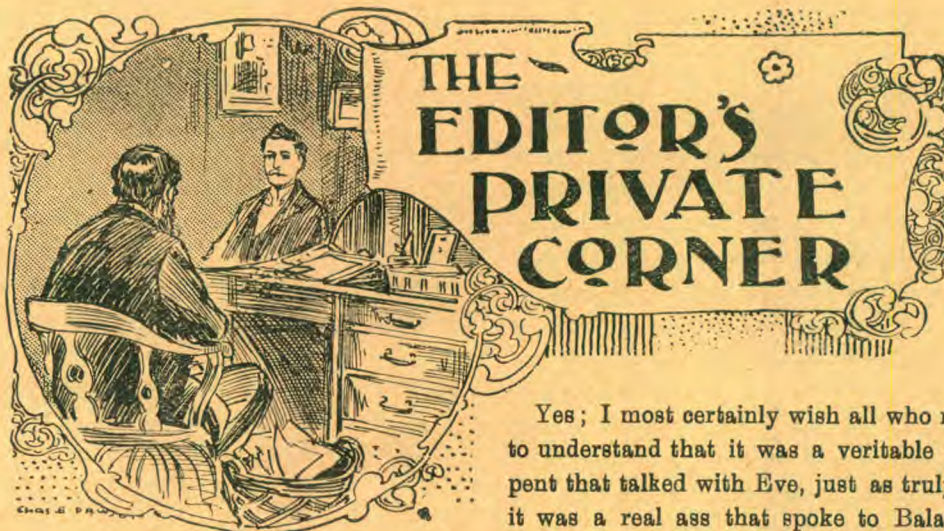
This shows us the reality of the blood of Christ that cleanses from all sin by putting

His own life of righteousness in us. He declares His righteousness for the sending away of sin. And so as God sends forth His life of righteousness, the blood of Christ, the stream flowing from the Rock, the living Stone, in which is the living law,—the law that gives life,—we receive the righteousness of the law as our daily life.

But even though it be coming into us, if we have not faith, we get only the form, which is death. How easy for us, if we would only believe it, to have the righteousness of God! Just as really as we can expand our lungs and have a draught of fresh air, just as we are refreshed from head to foot by a draught of water, so we can have the spiritual life come into us without any visible medium, and find ourselves refreshed.

To-day the Spirit of Christ is hovering over the face of all creation, to put life into it. We should stop and think, God is here, and He puts life into me. In the morning we can think of Him who has been keeping the stream of life flowing through us all the night. Thus we may escape the corruption that is in the world through lust.

The curse is simply the wrong side of a blessing. The pillar that separated the Israelites from the Egyptians was light to Israel and darkness to the Egyptians; it was life to some and death to others. So the law is life or death to us, according to our relation to it. If we transgress it,—go contrary to it,—it will cut us in pieces, grind us to powder and sweep us away; but if we walk in it, it will be in us a well of water refreshing us day by day, and springing up into everlasting life.



THE SCRIPTURE RECORDS LITERAL AND REAL.

"WITH reference to the International Sunday-school lesson for July 14, do you wish us to understand by your exposition that it was a real serpent which appeared to Eve and conversed with her in the garden of Eden? I can hardly believe it to have been so. If you think it was so, will you oblige me by stating what your reasons are for so thinking. I shall be very grateful if you can give me something to convince me, as I have some very grave doubts on the subject, and it has made me feel very miserable."

NO wonder, for that is the natural effect of doubt. Nobody can ever feel any other way than miserable, if he cherishes doubt, for doubt is the most unsatisfactory condition in the world. It is also the most foolish and unreasonable thing. A thing is either true, or it is not; if it is true, it is to be believed; if it is not true, it is not to be believed, and that is the end of the matter. But to doubt—neither to believe nor really to disbelieve—is to be nowhere.

Yes; I most certainly wish all who read to understand that it was a veritable serpent that talked with Eve, just as truly as it was a real ass that spoke to Balaam, and reproved him. "The dumb ass speaking with man's voice forbade the madness of the prophet" (2 Peter ii. 16), and the serpent speaking also with man's voice, or, rather, with Satan's voice, beguiled Eve.

Why do I believe that it was a real serpent?—Because I believe the Bible, of the truthfulness of which I have ample evidence. How can we help believing it? I believe that it was real, because I believe that there was a real garden of Eden, and a real man and woman in it; that there was a real tree in the midst of the garden, from which they were forbidden to eat; and that the sin committed in the garden was the beginning of all the sin and sorrow that has cursed this earth. I believe that the serpent was real, for the same reason that I believe the curse to be real.

The Apostle Paul wrote: "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. xi. 3. Was the Apostle, writing by inspiration of the Holy Ghost,

frightened at a shadow? for if it were no real serpent that beguiled Eve, then the whole story would be a myth.

Why should one doubt that the serpent was real, and still believe that the tree and the garden were real, and that the woman really ate and gave to her husband, and that they lost their purity and dominion? It is true that there are people who doubt all these things, and there are also people who doubt the entire Bible; but how anybody who professes to believe the Bible as a whole can single out as unreal a particular item, and that a leading one, in a narrative which he otherwise accepts, I cannot understand. The mystery of godliness is great; but the mystery of doubt—the mystery of iniquity—is more incomprehensible.

Why do I believe in the absolute truthfulness of the story of the deception by the serpent?—Because I believe the Gospel. You ask what that has to do with the Gospel. I will tell you in a few words. The Gospel is the good news of salvation from sin, and the sin from which we are to be saved is the sin that came into the world when the serpent beguiled Eve. Now the same book that tells of the fall, also makes known the way of redemption; but if I cannot implicitly believe one, I have no assurance of the other. Do you not see that it is not a light matter whether we believe or not? All truth is one; all parts are woven together, each part with every other; break one thread, and the whole fabric is ruined.

But we will not talk of ruin, so far as the truth is concerned; for it endures for ever. We cannot affect it in the least by any doubt or unbelief; but our doubts have an influence on ourselves, in the same proportion that faith does. The ruin is to us, if we allow ourselves to doubt a single word of God; for if we doubt one thing, the whole will have no power in us.

I might well ask you, why do you doubt the story of the serpent? but I will not, for I know it is not good to talk doubt, or to talk over doubts, much less to seek to manufacture a foundation for them. The best thing to do with doubt is to bury it under the everlasting mountains of truth. "I believed, therefore have I spoken," is a motto that we all do well to follow. Thank God, there is enough to believe to keep us employed throughout eternity.

"THE Lord is gracious, and full of compassion; slow to anger, and of great mercy." Ps. cxlv. 8.



FAITHFUL SERVICE.

NOT to be always wanting
Some other work to do,
But cheerfully to take the task
Which Christ has set for you,
And to bear the little crosses
Of humble daily life.
With that same dauntless courage
You meant for nobler strife.

And to share the yoke with Jesus,
Wherever He may lead—
Whether in pleasant pastures
His tender flocks to feed,
Or whether upon the mountains
His blood stains mark your way,
Only to follow Him meekly,
And to follow all the day.

So, soul, you'll be the winner
When this day's work is done,
And better fitted for labour
When to-morrow greets the sun.

—Silver Cross.

"SHOW US A SIGN FROM HEAVEN."

THE Pharisees also with the Sadducees came, and tempting, desired Him that He would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

The sign they asked was a miracle,—some wonderful token in the heavens to gratify their curiosity. Signs were frequently given by the prophets; and if He were the Messiah, they argued, He would give some evidence to prove it. Those miracles which included only the relief of human necessities, the healing of the woes of mankind, had no particular interest for them; for they looked upon suffering and distress with hard-hearted, unsympathetic indifference. In relieving the oppressed and suffering, Christ cast a reproach upon them, not only for their careless indifference toward the poor, but because they were themselves the direct cause of much of the misery that existed.

Well had the prophet declared of this people: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me. . . . Israel doth not know, My people doth not

consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . Everyone loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them." "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

Christ tried to present before the Pharisees their inconsistency. By certain indications in the heavens they professed themselves wise to foretell the weather. "When it is evening," He said, "ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" If these signs in the heavens are sufficient evidence on which to base your faith, why do you not believe the evidence given of My mission? "The works that I do, they testify of Me."

The relation of the Jewish nation to God has often been presented as a marriage relation,—God the husband, the nation the wife. Their separation from God by wicked works is called adultery. The Jews had been unfaithful to the covenant that God had made with them. Not only spiritually but literally they were transgressors of the law of God. Christ would work no miracle to satisfy the curiosity of the people. "A wicked and adulterous generation seeketh after a sign," He said, "and there shall no sign be given unto it, but the sign of the prophet Jonas."

It was not Christ's mission to exalt Himself as an astrologer. His work was with sinful human beings, whom He came to save from hopeless woe and misery. The angel that foretold His birth declared, "Thou shalt call His name Jesus; for He shall save His people from their sins." And more than six hundred years before, He Himself had declared: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." This was His mission.

Even the wicked Herod could perceive the greatness of the works of Christ; but the scribes and Pharisees could not be convinced. The works which they could

not explain away they charged to the agency of the devil. The Holy Spirit was sent down to bless this people, but they barred the door of their hearts against His influence.

Christ well knew that however strong and uncontrovertible the evidence He might give them, they would not receive it. Therefore He kept steadily at the work which had been planned in the councils of heaven, healing the sick and relieving the oppressed. He knew that in this work He was giving ample proof of His mission to those who were honest in heart. His heart was grieved by their obstinacy and determined resistance of light and truth.

"If I had not done among them the works which none other man did," He said, "they had not had sin: but now have they both seen and hated both Me and My Father."

Christ was God manifest in the flesh; in Him dwelt "all the fulness of the God-head bodily." All this glory He longed to pour upon the world, but men refused to receive it. They were given evidence upon evidence; but they bound themselves up in their stubborn unbelief and prejudice. Therefore they were without excuse.

We are to learn a lesson from the sin of this people. To-day there are many who have taken their position on the side of unbelief, as if it were a virtue, the sign of a great mind, to doubt. Because the works of God cannot be explained by finite minds, Satan brings his sophistry to bear upon them, and entangles them in the meshes of unbelief. If these doubting ones would come into close connection with God, He would make His purposes clear to their understanding.

The position of those who resist light is thus set forth by the Apostle Paul: "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the eyes of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." The operation of the Spirit is foolishness to the un-renewed heart; but to those who are humble, teachable, honest, childlike, and who desire to know the will of the Father, His Word is revealed as the power of God unto salvation. MRS. E. G. WHITE.

WON WITH A WORD.

I AM sometimes startled at the ease with which a soul can be won. And I am often humiliated when I think of the many times and the many opportunities in my life which I have wasted and not used for the winning of souls to Christ. I want to illustrate the ease with which a soul can be won. Not very long ago, in a strange city, as the cabman got down off his box and opened the door to let me out, I dropped a shilling in his hand, and as I did so I grasped his hand and said to him,

"Good night, I hope to meet you again in glory." I had often done that, and I thought nothing of it in this case.

I went into the house, met my host, and retired to my room for the night. About midnight my host knocked at my chamber door and said, "Chaplain, that cabman has come back and he says that he must see you to-night. I told him he had better wait until morning, but he said, 'No, sir, I must see him to-night, and I know that he will be willing to see me.'"

When the cabman came up, a broad-shouldered, rough-looking man, with a great whip in his hand, he stood there in my presence with the tears rolling down his cheeks like rain. Said he, "If I meet you in glory, I have got to turn around. I have come to ask you to pray with me."

What a privilege it was to pray with that man! What a privilege it was to point him to Jesus—and yet I never saw him before in all my life. There are ten thousand men in this country that have not had an invitation to come to God in all their lives.—Bishop McCabe.

COMFORTING ONE ANOTHER.

BLESSED be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Have you in some great affliction been comforted by the Father of mercies? For what purpose was it?—That you might be able to comfort someone who is passing through a like affliction, even as Abraham was blessed that he might be a blessing to others.

It is a fact that one who has passed through sorrow and affliction is more capable of choosing ways and words that are as balm to the sufferer; and the trials and afflictions that seem indeed hard to bear are often the Lord's means of making us efficient workers for Him in pointing souls to the only true source of comfort; thus some will be led to Him who could not be led in any other way.

Perhaps no other person ever passed through so many trials as Job did. Loss of his loved ones, loss of health, from wealth reduced to poverty,—all these afflictions seemed to crowd themselves in upon him at once; and having suffered all this, he certainly is the one to tell us what is most appreciated by one in trouble. Hear his words: "To him that is afflicted pity should be showed from his friend." Job vi. 14.

While upon earth, Jesus always sympathised with and comforted those who were suffering, and when about to leave the earth, forgetting His own suffering and death of shame, His pity for the sorrowing disciples was shown by the promise, "If I

depart, I will send Him [the Comforter] unto you."

The case of Paul, Titus, and the Corinthians shows us how the Lord uses consecrated human agents as a means of carrying comfort to others. The Corinthians having been a source of consolation to Titus, he, in turn, was sent by God to Paul, who was "troubled on every side," and caused him to rejoice. "For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more."

We are told that "whatsoever a man soweth, that shall he also reap," and "he which soweth sparingly, shall reap also sparingly." Who can say that this is not as true in this case as in any other? Can anyone sow comfort and consolation, thereby bringing joy and peace to others, without making himself better and happier?

Believing "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," and that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," comfort someone else with the same comfort wherewith you were comforted.—I. May Gotham.

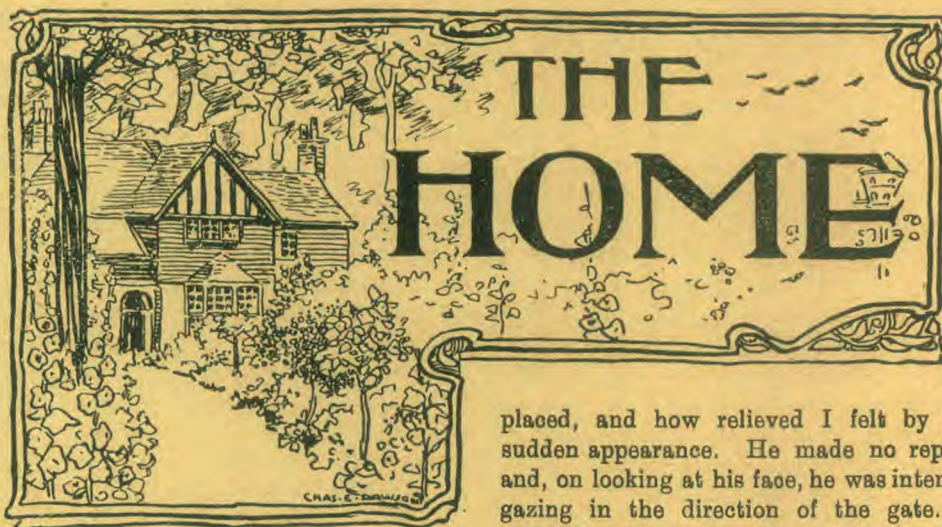
BUILDERS WITH CHRIST.

AS the Lord works He uses men to build with and to gather with. We are thrust out like hands from Him. We don't know why; we don't know when—suddenly we find ourselves picked up, as it were, and thrust out like a hand to do this work or that.

He chooses the weak things of the world to confound the things of the mighty, and the foolish things of the world to confound the wise, and things which are not to bring to naught the things that are.

And so there is no real difference in any office in the church of God; no real difference except the responsibility, and the greater punishment that will ensue for the failing to reach the responsibility. But in greatness there is no real difference at all between the highest and the lowest. We are all of us hands of Jesus Christ thrust out to do His work, one to do this part and one to do that.

And not only does He use men to build, but the building which He is building up in our midst is composed of living stones, a city of righteousness and purity and truth, raised up of living men and women, "like some tall palm the noiseless fabric springs."—Right Rev. Dr. Winnington-Ingram.



A REMARKABLE DELIVERANCE.



THE Lord sent His angel and delivered Daniel from the hungry lions, the three Hebrew worthies from the fiery furnace, and Peter from the cruel Herod's prison. Does He not still have the same care for His people, or has the angels' commission to encamp round about them that fear Him, and deliver them, been withdrawn? The following remarkable incident shows Him to be ever the same tender, loving Father.

The Rev. John Jones, a Welsh Calvinistic Methodist clergyman, was travelling alone on horseback through a desolate country in North Wales, to attend an annual meeting, and was carrying money which he had collected for building chapels. On his way he met a dangerous-looking tramp, armed with a sharp sickle, who, when he had passed, turned and followed him, trying to keep out of sight, yet hurrying toward a gate which Mr. Jones would be compelled to open and pass through. When the minister neared the gate, he discovered the tramp hiding near by in the bushes; and feared that he might be robbed and murdered. Stopping his horse, he offered a silent prayer. What followed is told in His own words:—

"At this juncture my horse, growing impatient at the delay, started off; when happening to turn my eye, I saw, to my utter astonishment, that I was not alone. There, on my right hand, I beheld a horseman in dark dress, mounted on a white steed. In intense amazement I gazed upon him. Where could he have come from? He appeared as suddenly as if he had sprung from the earth. He must have been riding behind, and overtaken me. And yet I had not heard the slightest sound; it was mysterious, inexplicable.

"I described to the stranger the dangerous position in which I had been

placed, and how relieved I felt by his sudden appearance. He made no reply; and, on looking at his face, he was intently gazing in the direction of the gate. I followed his gaze, and saw the reaper emerge from his concealment, and run across a field to our left. He had evidently seen that I was no longer alone, and had given up his intended attempt.

"All cause for alarm being now removed, I endeavoured to enter into conversation with my deliverer, but again without the slightest success. Not a word did he give me in reply. I continued talking, however, as we rode toward the gate, though I utterly failed to see any reason for, and indeed felt rather hurt at his silence. Only once did I hear his voice. Having watched the reaper disappear over the brow of a neighbouring hill, I turned to my companion and said, 'Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?' Then the horseman uttered the single word 'Amen.' Not another word did he give, though I continued endeavouring to get from him replies to my questions, both in English and in Welsh.

"We were now approaching the gate. I hurried on my horse for the purpose of opening it, and, having done so, waited for him to pass through; he came not. I turned my head to seek for him—he was gone. I was dumfounded; I looked back in the direction from which we had just been riding; he was not to be seen. He could not have gone through the gate, nor have made his horse leap the high hedges which on both sides shut in the road. Where was he? Could it be possible that I had seen no man or horse at all, and the vision was but a creature of my imagination? I tried hard to convince myself that this was the case, but in vain; for unless someone had been with me, why had the reaper with his murderous-looking sickle, hurried away? No; this horseman was no creature of mine. Who could he have been?

"I asked myself this question again and again, and then a feeling of profound awe began to creep over my soul. I remembered the singular manner in which he first appeared. I recollected his silence, and then again that the single word to which he had given utterance had been

elicited from him by mentioning the name of the Lord, and that this was the only occasion on which I had done so. What could I then believe?—But one thing, and that was, that my prayer had been heard, and that help had indeed been sent me at a time of peril. Full of this thought I dismounted, and throwing myself on my knees at the side of the road, offered up a prayer of thankfulness to Him who had so signally preserved me from danger.

"I then mounted my horse and continued my journey. Through the years that have elapsed since that memorable July day, I have never for an instant wavered in the belief that I had a special providential deliverance."—*Our Dumb Animals.*

"HOLD ME TIGHT, JOHN."

NOW, Nellie," said her mamma, as she tied the snowy white sun-bonnet over the yellow curls and dewy blue eyes of her three-year-old darling, "you may take dolly and sit upon the front steps in the sun; but remember, dear, you must not run away as you did, yesterday."

"I'll be dood, mamma, don' be 'fwald," was the self-reliant response of the little woman as she received the good-bye kiss, and with dolly hugged to her happy heart trotted down the staircase to the street door. She knew the penalty attached to running away, but forgot the temptation which had twice before assailed her in the shape of two goats tethered to a post in the far corner of a vacant sand-lot across the street. Nellie lived in a newly opened quarter of San Francisco. Scarcely was she seated and had begun her survey when the baa-baa of a young kid startled her.

"Yes, Goaty, I hears you a-tallin' me, but I tan't tum 'cause I mus'nt!" she shouted.

Nevertheless she stood on tiptoe and stretched out her little neck toward the spot from whence the sound proceeded. She could distinctly see the kid frisking around its mother, and in its gambols tossing up the light sand which fell back again in a light shower.

Adjoining Nellie's house was her papa's coal and wood-yard, in which, near the gateway, stood John, his man, sacking coal. She did not know that her mamma was watching her from a door in the rear: she only knew that without some help she could not "be dood" as she had promised.

Running up to John and seizing his blackened hand with one of her tiny white ones, while with the other she pointed to the goats, she said most earnestly—

"Don, Don, won't 'oo pease hold me tight so I tan't yun away?"

"Indeed I will," he said good-humouredly, as he lifted her upon the top of a high wood-pile, and left her laughing and delighted at the novelty of her position.

"What a lesson to us older children!" said the thankful and appreciative mother. "Did we, in the hour of temptation, mistrusting our own strength to resist it, but put our hands in that of the heavenly Father, and ask Him, with that loving confidence which my little Nellie has shown in John, to 'hold me tight,' He would not only keep us from running into forbidden paths, but lift us into new heights of enjoyment and safety."—*New Voice*.

CURIOSITY AND SCIENCE.

CURIOSITY, it may be safely said, is the handmaid of science. And to the men who have found something mysterious in the common occurrences of life, and whose curiosity has been sufficiently aroused to unravel the mystery, we owe much of the progress we have made along almost every line of thought. It is true that the explanation of the mystery may require an extraordinary logical power and an imagination with which not all of us are blessed. But, nevertheless, the process of reasoning which has led to the greatest discoveries may be largely attributed to the very human impulse of inquisitiveness.

No doubt many a man before the time of Columbus had remarked the exotic fruits and branches tossed up by the waves of the Atlantic on the shores of the Canary Islands. Such fruits had never been seen in the Old World; yet the islanders had picked them up from time immemorial with never a thought as to whence they might come. But the Genoese mariner had both curiosity and imagination. To him these strange gifts of the sea became messages sent from a land which no European ship had ever touched. It may be that he was mistaken in his conception of that land; but the fact remains, if the story can be credited, that then the voyage of exploration which culminated in the discovery of the New World was first planned.

Then we have Newton's apple. It matters little whether or no the apple did fall, or opportunely strike Newton while he was sitting in his garden. Things have fallen ever since the universe was created. And yet no man seems ever to have asked himself: Why?

Robert Mayer, a ship's surgeon, cruising in the East Indies, noticed that the venous blood of his patients seemed redder than that of people living in temperate climates. Doubtless other physicians had also noted the fact. Mayer pondered over this apparently insignificant difference in venous blood and reached the conclusion that the cause must be the lesser degree of oxidation required to keep up the body temperature in the torrid zone. And it was this conclusion which finally induced him to look upon the body as a machine driven by external forces. The thought led to the discovery of the mechanical theory of heat

and to the first comprehensive appreciation of the great law of the conservation of energy. Blood-letting is a practice which is now fallen out of favour. But an inquisitive and discerning physician deduced from its conclusions so marvellous that he has been called "the Galileo of the nineteenth century."

Chemists speak familiarly and learnedly now of the law of substitution by which they are enabled to explain so many of the eccentricities of carbon compounds. The discoverer of that law was a curious Frenchman named Dumas, who was once invited to a court ball given at the Tuileries. A strong and penetrating odour pervaded the royal ballroom. The guests coughed and sneezed. Dumas also coughed and sneezed, and wondered why. He tells us that he finally recognised the odour as that of hydrochloric acid, and found that the wax tapers by which the ballroom was illuminated had been bleached with chlorine. Experiments which this discovery subsequently induced him to make proved to him that for the hydrogen in organic compounds other elements could be substituted, atom for atom, and that every organic compound was, therefore, a step to every other organic compound. No generalisation has contributed more to the progress of organic chemistry than this law of substitution.

Such anecdotes can be told *ad infinitum*. Enough have been given to show clearly how simple things are often straws which have guided the current of scientific thought to epoch-making discoveries.—*Scientific American*.

THE HARP IN THE HURRICANE.

IN the Black Forest of Germany an old-time baron built a castle with two lofty towers. From one tower to the other he stretched several wires, which in calm weather were motionless and silent. When the wind began to blow, the wires began to play; and as the wind rose into a boisterous gale, the old baron sat in his castle, and heard his mighty hurricane harp ringing out grandly above the battlements!

So, while the skies are clear and our conditions prosperous many emotions of a Christian heart are never called out. As soon as the winds of adversity smite the chords, the heart begins to utter strains of submissive faith, and even of sublime exultation, which never had been heard in the calm seasons of sunny prosperity.

As the human heart is so extremely sensitive, it is to our reproach that we don't oftener touch that chord in the hearts of the sinful and the profligate which may respond to every syllable of kindness. It was the kind word and the cordial hand-grasp of Joel Stratton, the shoemaker of Worcester, that brought John B. Gough to

his reformation and his glorious career as the advocate of total abstinence. Jerry Macaulay has taught us that in the hardest heart there is a chord that will vibrate to the touch of love. Happy the Christian who can convert harp strings from curses to songs of praise! In heaven there will be a host of harpers harping with redeemed hearts; why should there not be more rehearsals here on earth for those celestial melodies?

"Hearts once filled with thoughts of heaven,
Hearts to generous actions dear,
Hearts redeemed, and sins forgiven,
Hearts where love has cast out fear
Hearts that would be ever raising
Loving thoughts for love untold,
Hearts on Jesus ever gazing,
Such hearts as these are harps of gold."

—Selected.

"ALL THINGS TO ENJOY."

IT was said of Sir Walter Scott that he enjoyed more in twenty-four hours than other men did in a week. It should be counted to him as a grace. The man who enjoys helps others to enjoy. He cannot keep his sunshine to himself. It is here that, turning from the imperfections of its followers, we see the Divine wholeness of the Master life. A Prophet of the invisible, Christ knew and loved the seen. The world of birds and flowers, of happy sunshine and human fellowships, was also His world. A Messenger from the Centre, He dwelt with gladness in the outer court, knowing it also was a part of the Father's house.—*J. B., in Christian World*.

"THE sin of uncleanness is one that blinds the understanding, sears the conscience and stultifies the brain, making the soul thus bound, deaf to the warning voice of God. This is one of the most successful ways Satan has of destroying the youth of all lands, both for a life of usefulness here and for eternal happiness. Parents that neglect to instruct and warn their children against this vice, are liable to be brought to shame when least expected, neither will they stand uncondemned before God in the Judgment."

* *

"FLOWERS are always preachers, speaking to the heart of God's great love; comforters, soothing us in our sorrows; friends, laying their soft petals against our cheeks, and bidding us hope and trust, for though sorrow may endure for a night, joy cometh in the morning."

* *

"THERE is no such advertisement for a black spot as a white background. A reputable man may go on doing a thousand good things without attracting attention. Let him do one bad thing and the world will ring with it."



PUT-OFF TOWN.

Did you ever go to Put-off Town,
Where the homes are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys named Linger and Late;
With unclean hands and tousled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little granddaughters Fret and Frown;
And Old Man Lazy lives all alone
Around the corner on Street Postpone.

Did you ever go to Put-off Town
To play with the little girls, Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for his boys to come to the gate—

To play all day in Tarry-street,
Leaving your errands for other feet?
To stop, or shirk, or linger, or frown,
Is the nearest way to this old town.

—Selected.

HOW TOGGLES THOUGHT IT OUT.

A TRUE INCIDENT.



TOGGLE'S Sabbath-school teacher had told him something he did not understand very well. As nearly as he could remember, she had said that some man had said that the whole world was like two great heaps, one of the

happy things and the other of the unhappy things; and every time we took something from the unhappy heap, and put it on the happy heap, we made the whole world

pleasanter and better. Then she had told them a story about how the man who said that, had made the world happier by giving a penny to a little girl who had lost hers, and was crying about it.

Toggles thought it very unlikely that he should ever do a thing like that, because, even if he should meet such a little girl, the chances were he wouldn't have any penny, and so he didn't know just what the teacher meant. If he had been at home with his own Sabbath-school teacher, he might have asked; but being at Grandpa's on a visit, and having a new teacher, he kept very quiet, and put the whole matter carefully away into the back of his head, to keep until he had time to think it over.

The time came the next afternoon when he was out by the barn, digging in the load of new, fresh sand that Grandpa had put there on purpose for him.

He made two great piles, as nearly of a size as he could, and the one by his left foot he called the happy pile, and the one by his right hand the unhappy pile; and then he would take a big trowelful of sand from the right-hand pile, and let it sift down on the left-foot pile, and rejoice to see the unhappy heap grow smaller, and the happy heap grow bigger.

All the time he was thinking how to tell it to Mabel, who was Toggles's little sister, and who hadn't been to Sabbath-school because she had torn a great hole in one of her new shoes, and the shoemaker had not mended it yet.

It was while he was very busy there, that mamma called him to come into the house. Grandpa had come back with the wagon, and was all ready to take him to the big factory where they made real milk, such as Toggles had to drink on the farm, into the thick, sticky milk that Toggles's mamma bought in tins at the grocer's shop. It was something Toggles was very much interested in; and he had asked so many questions about it that Grandpa had promised to take him to see it done.

They were just ready to start, and Grandpa had just said, "Gee up!" to Dobbin, when Mabel came running to the door.

"I want to go, too!" she called.

"Oh! no!" said mamma, "you have not any shoes to put on."

"I want to go!" repeated Mabel. "I want to see them make the thick, sticky milk."

"No," said mamma, "you may go some other time."

And then Mabel began to cry, for she was smaller than Toggles, and all of a sudden Toggles thought of his two heaps.

"I can go some other time," he said. "Mabel can wear my shoes."

And, sitting down on the steps, he began to unbutton them as fast as ever he could.

Grandpa and mamma did not say anything while Mabel, with a radiant smile shining through the tears, was pulling on the shoes Toggles had just taken off; but they looked at each other, and there were tears in mamma's eyes.

"Good-bye," called Mabel, as Grandpa gathered up the reins. "I wish you were going, too."

"Oh, never mind!" answered Toggles, "I can go some other time."

And then hurrying back to his piles, he fell to digging so hard that, long before Grandpa and Mabel returned, the unhappy heap was gone, and only the great, round, happy heap remained.—Frederic Hall, in the *Sunday School Times*.

A VICTORY IN SPELLING.

C-A-L-Y-P-T-R-A, calyptra," spelled Elizabeth quickly, casting an anxious glance toward the little schoolhouse across the field.

Mrs. Patterson stood in the doorway, a dust-cloth in one hand, and in the other Elizabeth's spelling-book. Elizabeth had hoped to get away this morning without this reviewing of the lesson; but just as she was tying on her sunbonnet, and calling out, rather hurriedly, "Good-bye, mamma!" Mrs. Patterson remembered that Elizabeth had not been able to spell several words correctly the evening before. Mr. Patterson always declared that his wife followed Elizabeth half-way to the schoolhouse with the spelling-book in her hand. And Mrs. Patterson admitted that she was proud of her little daughter's record as a "speller," and was always ready to hear her lessons—sometimes too ready, Elizabeth thought.

"Cantharis!"

"C-a-n-t-h-e—no c-a-n-t-h-a-r-i-s," the lesson proceeded; then Elizabeth interrupted: "I must go now, mamma. Here come Leslie and the boys."

"Well, remember caryatides and caryopsis, those two words you missed again this morning," her mother answered as she stooped to kiss her.

Elizabeth joined her schoolmates in a race across the field, and Mrs. Patterson returned to her dusting.

Just before the class in spelling was called, Elizabeth remembered her mother's advice, and looked over her lesson carefully.

"I am at the foot of the class to-day, but then I don't want to miss," she considered, "and I might have a chance to go up a little way."

The late afternoon sun glimmered through the uncurtained windows, and rested upon the little line drawn up for the spelling class—the last recitation of the day.

Elizabeth had stood for a term at the head, and this afternoon as she took her place at the foot of the class, she wondered where she would stand when the lesson was over. Most of the good spellers were near her, so she had little expectation of a misspelled word reaching her.

The lesson was rather hard, and there were many words misspelled, but they were all spelled correctly before they reached the foot of the class. Two or three of the hardest words came to the girl who stood by Elizabeth; but as they came to her in turn, and she spelled them correctly, there was no opportunity for Elizabeth to leave her place at the foot. This girl was a new scholar; and though she was a shy, timid child, and sometimes misspelled words through sheer nervousness, she was already gaining a reputation as one of the best spellers in the class.

"Caryatides!" the teacher gave out, and Elizabeth spelled the word over to herself as the boy at the head of the class tried and failed.

The word passed along down the line, and Elizabeth's heart beat quickly at the possibility of its reaching her.

"S'pose it should come to me, and I should spell down the whole class; but no, Annie will spell it—if she does not get too scared."

Annie, the new girl, grew more and more nervous as the word passed from pupil to pupil. When at last it came to her, she spelled it correctly, but in such a hesitating, confused manner that the teacher evidently misunderstood.

"Next!" she called.

Elizabeth hesitated a moment. Surely Annie had spelled the word correctly. And she repeated it, letter for letter, in a clear, distinct voice.

"Right!" exclaimed the teacher. "Well done, Elizabeth; you may take your place at the head."

"But—I spelled——" stammered Annie.

"What is it, Annie?" asked the teacher.

"N—nothing," she faltered, and began to cry.

"Never mind, Annie. Go to the head of the class, Elizabeth. Now, let us go on with the lesson."

Elizabeth looked troubled as she walked up the line. She had spelled the word correctly, and mamma would be so glad

to have her at the head of the class again. But, had not Annie spelled it just as she had? Well, the teacher must be right, and she must have misunderstood Annie. Anyway it was not her fault. She would not think any more about it.

The lesson was nearly over, the teacher pronounced the last word and shut the book. "S'pose Annie did spell the word right," Elizabeth's troubled thoughts ran on; "well, why didn't she say so? It is too late now, anyway, and it was not my fault. Was it?"

The troubled face cleared a little, and Elizabeth's voice spoke up bravely, if a little tremulously, "Miss Dean, I think Annie spelled that word correctly."

"What word, Elizabeth?" Miss Dean inquired, as she turned to dismiss the class. "Oh, do you mean the one you spelled?" she continued.

"Yes, Miss Dean."

Miss Dean looked from Elizabeth to Annie. "Will you spell 'caryatides' exactly as you did before, Annie? I do not think I misunderstood," she said, a little doubtfully.

"Caryatides," spelled Annie, in a low voice, but very distinctly.

"And you are sure that is just as you had it before?"

"Yes, indeed," returned Annie.

"You understood it so, Elizabeth?"

"Yes, Miss Dean. I should have spoken at once," Elizabeth replied, flushing painfully, "but I—I——"

"Yes, you should, and Annie should have made herself understood. I am glad that you spoke, Elizabeth," continued Miss Dean. "And I beg your pardon, Annie. You may exchange places."

Annie's eyes spoke her gratitude as the girls passed each other, and Elizabeth returned to her place at the foot of the class, but with a happy heart.—*M. Palmer Sweet, in Boys and Girls.*

THE PET FOX.

JULIUS and David set a trap to catch a fox which had been eating the chickens. They did not catch the old one, but one morning they found a young one in the trap.

"We won't kill him," said Julius, "we'll keep him in this barrel, and chain him, so he can't get away, and we'll teach him good manners."

"Yes," said David, "we'll train him up to behave well and not meddle with the chickens."

The boys were very kind to the baby fox. They fed him every day and played with him and taught him tricks, and by and by thought they could trust him out around the yard. For awhile all went well, but as the little fox grew larger and his sharp teeth came, he began to act out the fox nature. He was tempted to catch and eat

a chicken, and when he once got a taste, he made sad havoc in the barn-yard.

The boys were grieved, and their father said: "He must die. We'll shoot him. He is not a safe pet to have among the fowls."

We can't change the nature of an animal. A fox will be a fox, a pig will be a pig, a tiger will be a tiger, no matter how much pains you take to train them.

And what does this teach us? It teaches us that sin will always be sin, and God says we cannot of ourselves get sin out of our hearts. But God can change our sinful nature, and He will, if we will let Him. He sent His dear Son into the world to save us from sin. "Thou shalt call His name Jesus; for He shall save His people from their sins," said the angel when Christ was born. Yes, Jesus can take the sinful nature out, He can put His own Spirit within, and then we can live pure and holy lives.—*Selected.*

SUN ON THE NORTH SIDE.

I WENT, one cold, windy day last spring, to see a poor, young girl, kept at home by a lame hip. The room was on the north side of a bleak house. It was not a pleasant prospect without, nor was there much that was pleasant or cheerful within.

"Poor girl! what a cheerless life she has of it," I thought, as we went to see how she was situated; "what a pity that her room is on the north side of the house!"

"You never have any sun," I said; "not a ray comes in at these windows. That I call a misfortune. Sunshine is everything. I love the sun."

"Oh," she answered, with the sweetest smile I ever saw, "my sun pours in at every window, and even through the cracks."

I am sure I looked surprised.

"The Sun of Righteousness," she said, softly—"Jesus. He shines in here, and makes everything bright to me."

I could not doubt her. She looked happier than anyone I had seen for many a day.

Yes; Jesus shining in at the windows can make any spot beautiful, and any home happy.—*Selected.*

"My son, keep thy father's commandment, and forsake not the law of thy mother; bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk to thee."

* * *

"EVEN a child is known by his doings, whether his work be pure, and whether it be right."



AN OPEN PRISON.

A COUNTRY where the jail is every day thrown open that the prisoners may wander forth at their own sweet will is unique. Such a land is Montenegro. Here, according to a writer in the *Leisure Hour*, little stigma attaches to an enforced residence in the wretched prison that almost fronts the royal palace. There are few criminals except those who have committed murder instigated by vendetta. Thieving is almost unknown, and is punished by public flogging.

Those who commit blood offences are condemned to sleep for a longer or shorter period in the miserable prison. Restrictions disappear with the darkness, for at daybreak the doors are thrown open, and the prisoners are permitted to come forth and walk about the neighbourhood, and talk or smoke and chat with friends upon the green square which faces the building.

One of the principal distinctions between these criminals and their fellows is that they carry no arms, a deprivation that is the greatest disgrace to a Montenegrin. According to the gravity of their crime, they are fettered on one or both feet. This heavy iron chain they hook with careless nonchalance into their belts, and walk the green proudly, knowing that none of their friends will think the worse of them because of the deed which brought them there.

Although prisoners, they still wear the national costume, for in Montenegro all are garbed in much the same fashion, little distinction appearing between prince and peasant, soldier and scholar. For the matter of that, every man is a warrior, trained to battle. He takes his turn to serve for a few weeks in each year in barracks and as body-guard to the prince.

The universal dress is picturesque. Men and girls alike wear the *capa*, a head-dress they never doff. Married women cover their heads with a lace veil. The *capa* is a red cloth cap bordered with black silk. It is regarded as symbolical. On the men's the letters "N. I." are prominent. They stand for Nicholas I. In other respects the head-gear of men and women is alike. The red colour is supposed to be in memory of the blood shed for freedom; the black border is mourning for the lost Servian empire, and the golden half moon recalls the centuries elapsed since the empire fell.

Besides the cap, a red, double-breasted short jacket is part of the costume. It is richly embroidered in gold or black silk. A bright-coloured sash about the waist holds the weapons; full, baggy blue cloth

trousers reach to the knees, and white woollen gaiters, hooked on with innumerable gilt hooks and eyes, cover the rest of the legs. The feet are encased in slippers of untanned goat's hide, while a *cugna*, a sort of long gabardine, woven of white sheep's wool, homespun, serves as upper dress for the poorer people. The rich employ for the purpose a beautiful robin's egg, green broadcloth, embroidered with gold. This completes the masculine attire.

The women wear a woollen skirt with a long linen tunic beneath and the *cugna* of white wool or broadcloth above.

CHINESE CHARITY.

THE almost painful cleanliness in a Japanese house is a never-ending subject of comment by foreigners, and the heartiness with which the maids of all work rub and scrub and deluge with water every available bit of woodwork is a real revelation of the innate cleanliness of the "little brown man" and all his belongings. The result of all this persistent cleaning, writes Commander Webster, U.S.N., in the *National Geographical Magazine*, is that throughout the empire not an evil smell or a filthy spot can be found.

With the Chinaman all this is almost completely reversed. A Chinese house is built in the most substantial manner, of stone or tiles. It is, in fact, according to a trite proverb, intended to last for ever, and its condition, while neat, is not especially clean. The condition of the streets in a Chinese city literally staggers belief. The villainous smells rising from the nameless filth of a street in a populous city cannot be adequately described.

The charitable organisations among the dwellers in the Celestial Empire are the wonders of the Western observer. The altruism born of countless centuries of civilisation finds expression in charity as comprehensive in its methods as it is universal in its expression. In China there is scarcely a type of misery, of poverty, of sickness, of distress, without its corresponding charity among the more fortunate classes.

Not only are the distressed and sick assisted, but the coolie, the labourer on the bund, the bearer of burdens, is the object of care and charity, and close beside the streets crowded with porters, "pole coolies" and wheelbarrow carriers, huge earthenware jars of tea are set out, furnished with cups, for the use of those who have no season of rest save on the completion of the task in hand. It is a pleasant sight to see the smile with which a well-dressed Chinaman will hand a cup of tea to his ragged, sweating brother, burdened almost to exhaustion and parched with thirst.

In these charities, as in all other things,

the Chinaman is practical, and fine-spun theories give way to the actualities of every-day life.

In the eyes of the Chinaman the soldier is a man defiled with blood, and in the social scale the fighter finds a place in popular estimation with the butcher, the tanner, and the preparer of the dead for burial. It follows from this that the dependence of the empire for its defence is now, and has been for many centuries, the arts of the diplomat rather than the generalship of the soldier.

THE LAND OF DAWN BEAUTY.

THE Land of Dawn Beauty "is a name sometimes applied to Korea, that little peninsular that lies west to the Japan Sea, about which China and Japan were fighting such a short time ago. The name seems most appropriate just now, for the dawn of a glorious morning has indeed come to Korea. The Bible has reached her shores, and its Divine rays are illuminating the minds of her people. It is but sixteen years since the first missions were established there, and now the churches and communities where some knowledge of the Holy Word exists, can be counted by the thousands.

The Koreans, from what C. C. Vinton, M.D., says in the *Assembly Herald*, seem to have practically no religious belief of their own "to be cast out before Christianity can enter." And besides, unlike the Chinese, they are ready to welcome foreigners and to adopt foreign customs as superior to their own. If to a village comes a Bible, or a New Testament, or a Christian book, or even a leaflet, or some native who has learned a little of the story of Jesus, the liveliest interest is at once awakened, a school of inquiry is started, and soon a little band is found meeting together for worship and study; and when a clearer knowledge is obtained, they send out messengers, to carry the glad tidings of a Saviour's love to other towns. It is marvellous. It is more like Apostolic times, Mr. Vinton says, than anything the world has ever seen.

If a little community is not satisfied with what it can learn from the means at hand, it sends messengers to the missionaries, though they must travel on foot a weary journey of many days' duration. If no one can go back with these messengers, they remain until the truth can be learned. If a man is found who can return and become their teacher, they obligate themselves to support and "to obey all his instructions." Every Korean convert is expected to be able to tell the truth to others.

They do not wait for outside help or outside means. They build their own churches, support their own pastors,—where they have any,—and send out their own evangelists.—Mrs. S. Rowana Wince.



THE sanitary authorities have discovered fifty-one persons living in one house in a London slum, and nine persons occupying one bed.

MR. CARNEGIE has handed the Treasury £5,000 for the stamps necessary to make his deed of gift to the Scottish Universities a legal document. This is the largest amount ever paid as stamp duty.

SUCH news items as the following from Switzerland are grimly significant: "The town of Zurich, having recently become notorious for the number of undiscovered crimes, the authorities have decided to introduce bloodhounds for the tracking of criminals."

SOMETIMES figures give a rude shock to popular illusions. So skilful are Americans in self-advertising, that it seems to be quite generally taken for granted that everything new comes from the United States; yet as a matter of fact, of the 24,000 patents granted, the world over, in the last twelve months, 15,300 were to inventors in the United Kingdom, and 3,184 to inventors in the United States.

THE Japanese are coming to the front in the matter of education, and are equalling even Americans in enterprise. The late Professor Max Müller's library, containing 13,000 volumes and eighty-one Sanscrit MSS., has been purchased by Baron Iwasaki, for presentation to the University of Tokio. The books will have a building to themselves, to be known as the Max Müller Library, which will be "open to any student engaged in studies similar to those of Professor Müller."

QUITE a sensation was made by Dr. Koch, at the recent congress on tuberculosis, who claimed that there is no connection between the tuberculosis of cattle and that of man, and that the use of the flesh and milk of tuberculous animals does not tend to produce the disease in human beings. It is easy to convince people when their appetite coincides, and many who have hitherto indulged in unnatural food with more or less fear and trembling, will doubtless now fling caution to the winds; but it must be remembered that Dr. Koch's colleagues, fully as eminent as he, did not agree with him. The basis of his conclusion was certainly very weak. It was in short this, that large quantities of flesh and milk containing live tubercle bacilli are consumed in cities, and if they were inimical to man more people would die. But the fact is, people are dying of tuberculosis by the thousand, and to say that the eating of diseased food has no influence in producing disease is as absurd as to say that healthy food has no influence in promoting health and strength. In this connection it is worth while to note the statement of a dairyman and butcher, made in the *Daily Mail*, that certainly not less than sixty per cent. of the cows are tuberculous, and that he had never killed an animal that was free from disease.

THE recent suicide of two young actresses has called attention to the enormous amount of cocaine that is used. Several bottles that had contained it were found in the girls' apartments, and it is said that "it has been increasingly in demand by women of late years."

"The habit grows rapidly; a mild 10 per cent. solution obtained at a chemist's to cure a toothache has given many people a first taste of the joys and horrors of cocaine. The first effect of a dose is extreme exhilaration and mental brilliancy. The imagination becomes aflame. The after-effects—reaction, utter loss of moral responsibility, a blotched complexion, and the lunatic asylum or death."

The same longing for an artificial stimulant that leads people to use tea, coffee, tobacco, etc., leads to the use of cocaine. An unnatural mode of living demands an unnatural support, and the natural end is death.

SPEAKING at the British Congress on tuberculosis, Lord Lansdowne, former Minister for War, said: "We have lately been passing through all the anxiety and sorrow of a prolonged war. To how many homes has that war brought desolation and calamity. Yet I am not using the language of exaggeration when I say that no war that has ever been waged by the human race has brought with it anything like the burden of misfortune which tuberculosis has from time immemorial carried with it to the peoples of the world." Yet insidious as are its workings, it is an enemy against which every person has it within his own power successfully to defend himself. No disease ever comes where it is not invited; and it is every person's duty to be informed on the means necessary to employ to discourage the visits of such guests.

FROM the *Pall Mall Gazette* we learn that "there has lately been established in San Francisco the headquarters of a Japanese Buddhist Mission to America, which not only teaches Buddhism to the Japanese in California, but looks to make converts among Americans. Dr. John Fryer, of the University of California, in an article on the subject, in *Harper's*, says a director and four priests, all having received a good English education in Japan, have been sent out by the wealthy members of the 'Shin-shiu,' or True Sect of Buddhists, and are already actively at work. About 500 Japanese attend the regular services of this Oriental church, which are, of course, conducted in the Japanese language. The Young Men's Buddhist Association connected with it numbers over 200 members. Three branches are established at other cities of California. There is a separate service on Sundays in English." Thus we see that instead of Christianity sweeping the world before it, false religions are actually invading what is commonly supposed to be Christian territory. While this is a sad state of things, it is no cause for discouragement to the Christian. It is, in fact, just what the

student of the Bible would expect; because the Scriptures give no warrant for the supposition that the whole world, or even a large part of it, will ever be converted, nor for calling any country on earth Christian. The work of the Gospel is to call out from every country and people those who will accept the salvation of Jesus Christ; and there is no intimation that one nation will have a larger representation in the kingdom of God than another. In the eyes of God every nation on earth is heathen, but "in every nation he that feareth God and worketh righteousness is accepted with Him."

THE United Kingdom produced £121,653,000 worth of coal (225,181,000 tons) last year. Germany produced £48,199,000 worth and the United States £67,040,000 worth. Smaller quantities were produced by France and Belgium. The total for the five countries was nearly 700,000,000 tons.

SPEAKING on the Royal Declaration Bill in the House of Lords, the Archbishop of Canterbury, said that, although he did not like the exact form of it, he thought that "the House would do well to pass a Bill of this kind, because, the question having been raised, it was very important that no mistake should be made about the attitude of the country in regard to the matter. To have no Declaration at all after what had passed would be simply to indicate that they did not feel that there was any longer need for any such security. The security was required not on religious but solely on political grounds. This country was determined to govern itself, and it would not have any interference from any outside Power. The Roman Catholic body declared its allegiance to a supreme Power outside this country altogether, and as long as that body was hampered in that way it was of the greatest importance that the Sovereign should make it perfectly clear that to that body he did not belong."

It is remarkable to what lengths people will go to avoid believing the Bible and still keep up the appearance of belief, or, rather, still delude themselves with the idea that they believe it. A physician, discoursing on longevity, in the *Church Family Newspaper*, says:—

"Without being able to rival the great ages given in Biblical records, modern times can show some by no means poor examples of longevity. With regard, however, to Scriptural records of the longevity of the early inhabitants of the world, we believe there exists some doubt as to the ages there recorded representing the length of time we should at first sight be led to imagine. According to Hufeland, theologians have shown that the chronology of the early ages was not the same as that used at the present time. Hensler, he states, has proved that the year at the time of Abraham consisted of but three months, that it was afterwards extended to eight, and finally, in the time of Joseph, to twelve. . . . Supposing Hensler to be correct, it is not difficult to conceive of Methuselah attaining the age of 200 years, however difficult it may be to accept that of 900 years."

That is to say, that it is not difficult to believe the Bible if you only *suppose* that it doesn't mean what it says! People substitute their own fancies for Scripture statements, and accept those fancies, imagining that thus they are showing reverence for God's Word. They do not know that thus they are emulating the Pope of Rome. As to the question under consideration, it is no more difficult to see how a man who lived in harmony with the laws of life could live a thousand years, than to understand how one who transgresses them can live at all.



THE "LIGHT TREATMENT."



THE treatment of certain diseases of the skin by means of the concentrated chemical rays of electric light or sunlight, which was inaugurated by Professor Finsen, of Copenhagen, some three years ago, and which has since then been adopted in England with some amount of success, is deserving of some little consideration in these columns.

It has been a fact long known to mountaineers, that after a day spent on the snowfields during which the heat has been very far from excessive, there often follows, the next morning, severe symptoms of sunburn, with pain and swelling of those portions of the face which have not been exposed to the direct rays of the sun; but which have been reached by rays reflected from the snow.

Nearly half a century ago the great French scientist Charcot expressed the opinion that sunburn was due to the action upon the skin of the ultra-violet and violet chemical rays—those rays of the spectrum which, beginning at the green and ending beyond the violet, are known as actinic. Finsen has since shown that sunburn and the effects produced by snow-reflected sunlight are due to the action of these actinic rays, and not to the heat or light rays of the left half of the spectrum. It is these actinic or chemical rays of light which are utilised in the treatment of skin affections by Professor Finsen, the light falling upon the skin being freed from its heating and illuminating rays.

As is well known, it is the chemical rays which are of use to us in photography, and, in the same way, it has been found that chloride of silver placed in sealed glass tubes under the skin of animals, or silver chloride of photographic paper placed behind the lobe of an ear is easily blackened by these chemical rays of light passing through the skin, which is first of all rendered as far as possible bloodless by pressure, as the red blood has the power of absorbing the violet or chemical rays of light.

It is also, probably, well known that sunlight is capable of killing many micro-organisms, and this power has been found to be due not to the heat and light rays, but to the rays which give no heat and little light—the blue and violet rays. Bacioli, it was found, which are killed

only after nine hours' exposure to ordinary electric light, or one and a-half hours' exposure to bright sunlight, were killed by the concentrated chemical rays, as used by Professor Finsen, in a few seconds.

It was probably a consideration of the foregoing facts which first suggested the utility of these chemical rays in the treatment of those diseases of the skin which depend upon the presence and activity of bacteria. In applying the light, however, care had to be taken to exclude the heat and light-giving rays whilst concentrating upon the part affected the chemical rays, and, briefly, this is how it is managed.

The rays of light, whether derived from the sun or electric lamp, are concentrated upon the part to be influenced by means of lenses arranged in an apparatus after the style of a large telescope, and the heat rays are absorbed by means of water stained blue by sulphate of copper. In the case of sunlight the rays are gathered by means of a hollow plano-convex lens from eight to sixteen inches in diameter, containing a bright blue solution of copper sulphate; whilst at the other end of the tube or telescope they are focussed by a one-inch lens, through which cold water is constantly circulating in order to cool the rays of light, and also the skin against which the cool lens is pressed.

In the case of electric light an electric arc-lamp is used, the light from which is rich in chemical rays, and plain, unstained water is generally used to cool the lenses, as the blue solution is not so necessary as in the case of sunlight, electric light rays having much less heat effect.

The patient to be operated upon either reclines upon a couch, or sits in an easy chair, which can be tilted to any angle; the part to be dealt with is rendered as bloodless as possible by pressure, and is cleansed from all greasiness; the diseased area is ringed with an aniline blue pencil, a piece of damp lint, with a hole in its centre corresponding with the size of the blue ring, is placed on the surrounding skin, and the light is focussed on the central spot.

The spot of light which falls on the skin is roughly about the size of a sixpence, and it is found that the smaller the focus, if it can be borne, the greater is the effect. As a rule, the light gives the patient the sensation of moderate warmth.

The duration of each application is one hour, repeated daily, and the treatment is kept up with necessary intervals for an indefinite period, which depends upon the curative effects produced. In some cases the skin trouble is cured after a few days' application of the rays; in others, many months are required in order to make a satisfactory impression upon it.

After the application of the light, there usually results a variable amount of discomfort about the spot dealt with, which may show symptoms of blistering, redness,

soreness, tenderness and swelling. These symptoms may follow one application; but usually some four or five days elapse before they become marked. It is, however, found that the intensity of this reaction, as it is termed, bears a distinct relation to the amount of benefit derived, and that a "good reaction" is desirable in order to secure satisfactory results.

The disease which is most benefited by the light treatment appears, so far, to be that form of lupus known as *lupus vulgaris*—a slowly progressing, nodular ulceration of the skin and tissues of the face causing great disfigurement, whilst distinct and satisfactory results have been obtained in the case of rodent ulcer, another horribly disfiguring disease.

At the present time we have sufficient grounds for thinking that this form of treatment will be of considerable use in cases of ringworm, of local patches of baldness known as *alopecia* which is most difficult to cure, and various forms of skin trouble due to nutritional changes, whilst it is possible that further observation and use may show that the light treatment is not without use in such severe conditions as malignant growths and parasitic diseases of deep-seated organs.

It is characteristic of medical men, in their endeavours to find new ameliorative or curative methods, to be a little too sanguine; and, as past history has shown, our sanguine expectations are not always so fully realised as one could wish. Nevertheless, in the case of this treatment by the Finsen rays, we have a form of treatment which appears to be incapable of doing any harm, and which has already done considerable good. Its further development may, therefore, be prosecuted with hopeful pleasure, even though it may not in the end prove so extensively useful as some imagine it will become.

Just twelve months ago a "light department" was organised at the London Hospital, and the apparatus, the first of its kind to be used in England, was presented to the hospital by our present gracious Queen, the Princess of Wales. Both she and her sister, the Dowager Empress of Russia, have taken much interest in this matter, and we will hope that the treatment inaugurated in England and Russia under such august patronage may prove itself worthy of its supporters. —A Physician, in *The Church Family Newspaper*.

"LOOK not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

* * *

"BE not among winebibbers; among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags."

Who Are True Israelites?

What Country Was Promised to Them?

Who and Where are the Lost Tribes?

Will They Ever be Restored?

WHEN WILL THE JEWS RETURN TO THEIR OWN LAND?

How Will the Restoration be Accomplished?

How  Why Did God Harden Pharaoh's Heart?

WHY DID GOD ALLOW THE ISRAELITES TO SLAY THE CANAANITES?

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THE worst possible thing that can happen to any person in this world is to have his own way.

REMEMBER that nothing is too small and insignificant for the Lord to give His attention to, and that nothing is too great and too difficult for Him to do. The greatest thing is nothing to Him, and the smallest thing that affects one of His children is very great in His estimation.

IN commercial reports we frequently see the statement that "money is easy." A youth's paper incidentally throws a great deal of light on the term, by throwing in the explanation in the course of a story, that it was "easy to borrow, but just as hard as ever to pay back." "Easy" money is one of the greatest snares to the unwary, for it is very tempting, and the borrower is ever servant to the lender.

SUFFER THE CHILDREN TO COME.

THERE has been considerable discussion among the Methodists lately on the subject of baptism. In the *Methodist Times* of July 4, a "Layman" wrote: "As a Methodist parent I sincerely hope that ere long we may have some definite Scriptural doctrine on baptism. You seem to wish that we may go on in the future as in the past, holding a variety of views on the subject, but I respectfully submit that this is not a matter that we may interpret according to our personal wishes and views, but calls for definite Scriptural teaching."

That is the right position to take, but it is at the same time a humiliating confession of the present uncertain, unscriptural position of the Methodist body on a subject that lies at the very foundation of the Christian life.

Another writer, however, a man who writes "Rev." before his name, is not pleased with this confession, and wishes it

to be understood that Methodists have clear, Scriptural authority for infant baptism, and he boldly quotes it and italicises it thus: "Suffer little *children*, and forbid them not, to come unto Me; for of such is the kingdom of heaven."

How strange it is that none of those who use this text to support infant baptism, so-called, do not realise that it directly opposes such a practice, and that they interpret the command to *suffer* the children to come, and not to forbid them, into a command to *bring* them whether they will or not, and when they have no will whatever in the case. Certain it is that the Saviour's words imply that the children are to be left free to come of their own choice, and it is equally certain that if they have proper training, and are not *forbidden*—held back—by inconsistent lives of professed Christians, they will come soon enough. But a baby a few days or weeks or months old has no occasion to be either suffered or forbidden to come to Christ.

THE PROMISE OF AFFLICTION AND DELIVERANCE.

DID you think that you would have an easy time in this world, if you became a Christian? Did you suppose that all trouble would at once cease? If so, you did not read the Bible carefully; for God has never held out any such prospect to anybody.

When He called Paul to do a great work, He said, "I will show him how great things he must suffer for My name's sake." Acts ix. 16. And this He did before Paul began his labour, so that he was not disheartened when trouble came; for he said: "The Holy Ghost witnesseth in every city, saying that bonds and afflictions wait for me. But none of these things move me." Acts xx. 23, 24. So he wrote: "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. i. 29), and "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12.

In like manner the Apostle Peter wrote: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Such things are to be expected; trials and afflictions belong with the Christian life, and they always come in the way that is most difficult to bear, and usually where one least expects them. But with the

announcement that they are no strange thing comes the encouragement: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter iv. 12, 13. Only those will be glad with exceeding joy at the coming of Christ in glory, who now, because of their knowledge of Him, learn to rejoice in tribulation.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken." Ps. xxxiv. 19, 20. This is the sure promise of God: afflictions and deliverance. Do you wish to know the joy of salvation? then you must not refuse to endure affliction. You may possibly save yourself some trouble here, by compromising the truth or giving it up; by avoiding a disagreeable duty, or refusing to practice an unpopular truth, you may gain some ease, and escape some reproach; but by so doing you only bring upon yourself greater tribulation and anguish, because you lose the great salvation.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor. xv. 58.

EVERY man must become a little child, in order to enter the kingdom of heaven; in fact, since it is by a new birth that one becomes a Christian, it necessarily follows that he becomes a babe. But this does not mean that he should be a baby to begin with. Infant baptism has no shadow of warrant in the Scripture, yet it is certainly quite as allowable to baptize a baby six weeks old as one forty years of age.

SELF-CONTROL is that which marks the difference between a boy and a man. The child must be "under tutors and governors," because he is not competent to control himself. So when we see a person grown to the size of a man, who flies into a passion and storms and raves, if his will is crossed, we know that he is simply an overgrown baby. There are many people in society, in the church, and in State affairs, who frequently reveal by their actions the lack of faithful parental discipline in the early period of their lives.

WE herewith gratefully acknowledge the receipt of a Postal Order for 10s. from "A Constant Reader" of PRESENT TRUTH, to be used in missionary work.