

# PRESENT TRUTH

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

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NO. 24

## A NEW HEAVEN AND NEW EARTH.

(Rev. xxi. 1-7, 22-27)\*

AND I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne, saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God; and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write: for these words are faithful and true. And He said unto me, They are come to

pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the

water of life freely. He that overcometh shall inherit all things; and I will be His God, and he shall be My son."

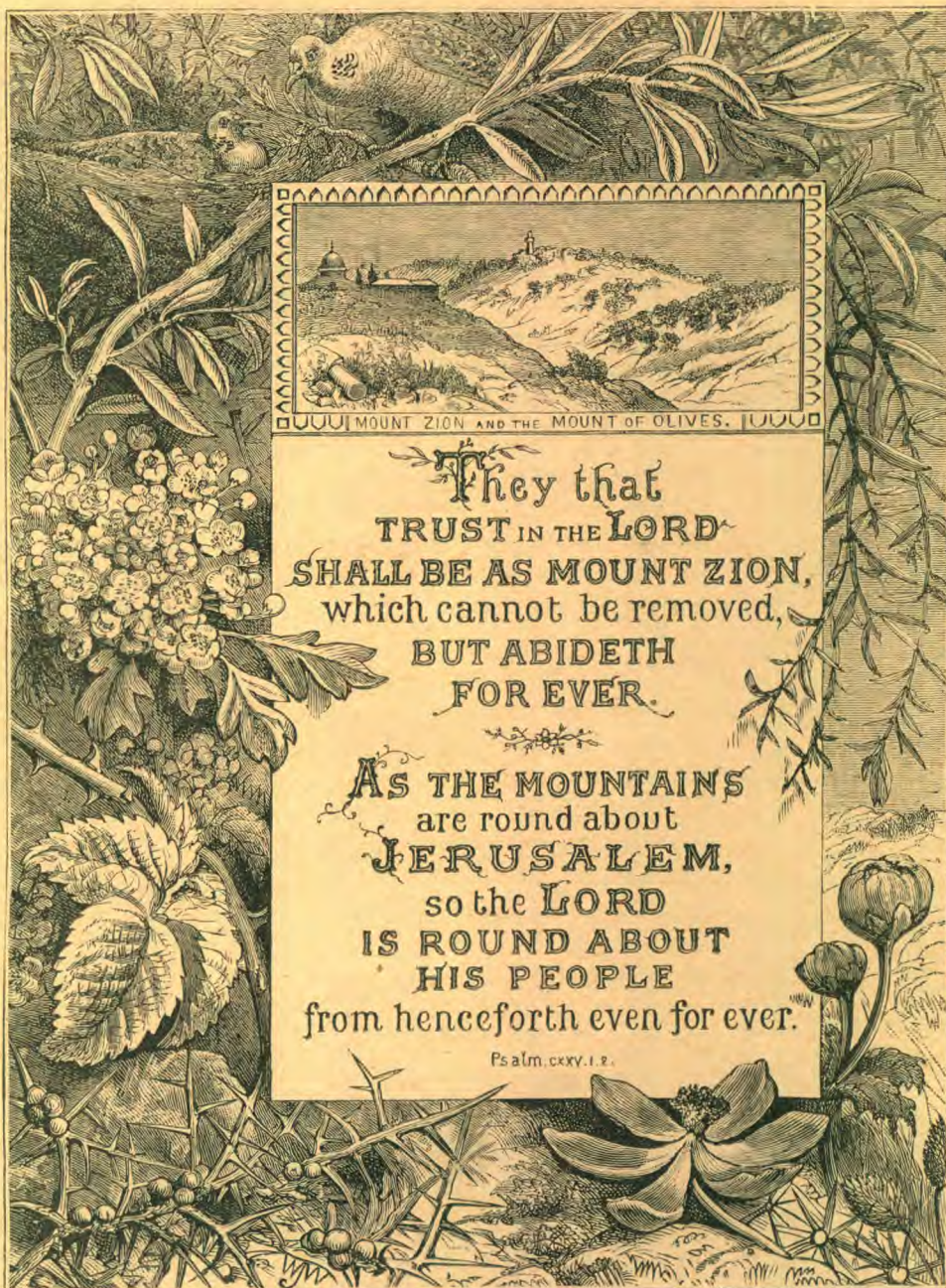
"And I saw no temple therein; for the

lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof; and the kings of the earth do bring their glory into it. And

the gates thereof shall in no wise be shut by day (for there shall be no night there); and they shall bring the glory and honour of the nations into it; and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they which are written in the Lamb's book of life." R.V.

If one will but take the marginal references and read some of the parallel passages in the Old Testament, where the prophets speak of the glory of Jerusalem, it will be sufficient to clear away all the fog that has clouded the mind with reference to "the return of the Jews" and the restoration of Jerusalem. For instance, in the sixtieth chapter of Isaiah we have exactly the same language that we find here. Read especially verses 11, 19, 20.

This one passage is sufficient to prove conclusively that the references to Jerusalem, in the Old Testament, and to its restoration and adornment, mean the



They that  
TRUST IN THE LORD  
SHALL BE AS MOUNT ZION,  
which cannot be removed,  
BUT ABIDETH  
FOR EVER.

AS THE MOUNTAINS  
are round about  
JERUSALEM,  
so the LORD  
IS ROUND ABOUT  
HIS PEOPLE  
from henceforth even for ever.

Psalm. cxxv. 1, 2.

Lord God the Almighty, and the Lamb, are the temple thereof. And the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did

\* International Sunday-school Lesson for June 23



making of it entirely new, and the making of a new heaven and a new earth at the same time.

DID you ever hear of the restoration of a city that had been burned down? Well, that is just what will be done at Jerusalem; only in this case the city will be rebuilt in another place, and will be moved bodily to the present and permanent site. Christ is now in heaven, building the new city. "When the Lord shall build up Zion, He shall appear in His glory." Ps. cii. 16. Jerusalem which now is, "is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all." Gal. iv. 25, 26. Compare also verse 27 with Isa. liv. 1. In Zech. xiv. 1-11 we have the account of the circumstances attending the coming down of the New Jerusalem from heaven. It will stand upon exactly the same spot that the present city does, only it will be vastly larger. "For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have after thou hast lost the other, shall say again in thine ears. The place is too strait for me; give place to me that I may dwell." Isa. xlix. 19, 20. These children will be the city's bridal ornaments. Compare Isa. xlix. 18 and Rev. xxi. 2.

THERE can be no question but that the city mentioned in the Revelation is identical with that mentioned by the prophet Isaiah. It is to be inhabited by the children of Israel. See Rev. xxi. 12. The new city has twelve gates, three in each side, and on these three gates are the names of the twelve tribes of the children of Israel. As when God brought them out of Egypt they camped about the sanctuary, three tribes on each side (Num. ii.) so it will be in the new earth. But no one can enter the city except through a gate having on it the name of one of the twelve tribes of Israel, showing that all "the nations of them that are saved" will be branches of the family of Israel. See Eph. ii. 11, 12, 19, 20. When God saves a man, no matter of what nationality, He makes Him "an Israelite indeed, in whom is no guile."

ONLY overcomers will inhabit that city, nor will there be any others on the earth. "He that overcometh shall inherit all

things." Then will the meek inherit the earth, and delight themselves for ever in the abundance of peace. The Lord says to Jerusalem, in anticipation of its restoration, "Thy people also shall all be righteous; they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified." Isa. lx. 21. Why should anybody, in the face of the Scriptures, insist that all the promises are to be fulfilled in old Jerusalem, marred by the curse? Why should anybody wish to have it that the restoration means only what men can do, when God says that He will build up Zion, and when the best work that men can do is but a heap of ruins compared with the work of the Lord? Far better cease trying to do the Lord's work for Him, and hasten the time of the restoration by placing ourselves, soul and body, unreservedly in His hands, that He may make us entirely new, so that we may be fitted to inherit all new things.

ALL this glory of which we read is the work of the cross of Christ. By its power the new creation is effected. And the proof, the demonstration, of the fact that all things will be made new for the inheritance of the saints, is the fact that God is now at work creating new men to dwell in the new heaven and the new earth. "If any man be in Christ, he is a new creature [or, there is a new creation]; old things are passed away; behold, all things are become new. And all things are of God." 2 Cor. v. 17, 18. Compare Rev. xxi. 4, 5. The man who has himself become a new creature in Christ, and who experiences the working of the Divine life in himself, accomplishing even in his mortal, sinful flesh that which before was impossible, can have no doubt of the reality of the new heaven and the new earth. And, on the other hand, all the power required to make all things new—new heaven and new earth—is for us now, with which to live godly in Christ Jesus. "His Divine power hath given unto us all things that pertain unto life and godliness." 2 Peter i. 3.

THIS is "the power that worketh in us." Eph. iii. 20. When the new heaven and the new earth appear, when sin and sinners have been destroyed with the curse, and all the inhabitants of the land are righteous, it will be said, "Behold, the tabernacle of God is with men, and He will dwell with them." There will then be none

in whom He will not dwell. But so far as individuals are concerned, it is true now, and may be true of all; for "the Word was made flesh and dwelt [tabernacled] among us." Solomon's question, "Will God in very deed dwell with men on the earth?" (2 Chron. vi. 18) is answered. He will, and He does; for Christ is with us, even in human flesh, and His name is Emmanuel, God with us. Men, human beings, are the true tabernacle of God. Of Christ it is said, "He shall build the temple of the Lord" (Zech. vi. 12, 13), and this He did when He rose from the dead. John ii. 19-21. So it is by the resurrection of the dead that the temple is presented perfect and complete. Individuals may and must now be the cleansed and glorified temple of God; but all the saints together are required to make the house of God complete. Then no one will be able to see any temple in the city, because each one will be a part of it, according to that which is written, "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God." Rev. iii. 12.

A CITY is built up by the increase of the people. It is the people that constitute the real glory of the New Jerusalem. The joy of heaven will not be the buildings and palaces, glorious as they are, but the presence of God in His people. In His presence there is fulness of joy. Consequently the joy of heaven is for every soul now, who receives the fulness of God's presence in the Spirit. Thus heaven begins here on this earth, and everyone may breathe the atmosphere of heaven if he will. By the power of the new lives that Christians lead,—new lives physically as well as spiritually,—and by that alone, can the world learn of the reality of the world to come, and be drawn to it.

THE prison statistics of Scotland show that there were 60,508 committals during 1900—39,795 males and 20,708 females—the largest number of persons imprisoned in a single year. Allowing for recommittals, it is estimated that the convictions represented the offences and crimes of only about 41,600 persons, some of whom had been sent to prison fifty times and upwards.





## THE LAW OF LIFE.

### THE SEVENTH COMMANDMENT.

(Concluded.)



**T**HOU shalt not commit adultery."

When all the animals were brought before Adam, for him to name them, he could not find among them a help fit for him, but when God brought Eve to him he recognised her as his complement (complete-ment). Suppose now that out of the thousands of women that a man may see, he chooses for himself one that was not made for him, who cannot fill out that which is lacking in his life, and who is not a help fitted for him. Is it not plain that the mistake which he makes is of the same kind, though less in degree, that Adam would have made if he had chosen one of the creatures that first passed before him, instead of waiting for the one whom God made for him? This is the reason why there is so much of the animal, and so little of the spiritual in many marriages.

I would that I could speak confidentially and personally to every young person whose life is all before him, and who has it in his power to accept happiness at the hands of God, or to make shipwreck of it. There are infinite possibilities before every one, when God is allowed to order the life. Contrast, for example, the uncertainties, the doubt, the uneasiness, the misunderstandings, the heart-burnings and jealousies, the fear that one may be mistaken, the wonder if the other is sincere and con-

stant, with the calm inexpressible joy, and quiet restful peace that comes when God's choice is recognised. The two will know that God has brought them together as surely as they know that He is their Creator. It is a common saying that the course of true love never runs smooth; but when two persons love in the Lord, their trust in each other is the same as their trust in God, and the certainty of their mutual love is the same as their certainty of sins forgiven.

#### THE HIDDEN WORKING OF GOD.

From the microscopic world we may learn a wonderful lesson. The careful and patient observer sees under his glass hundreds of simple cells, either of plants or animals, all in constant motion. There is as much definiteness in their movements as there is in those of the thousands of men that we see passing and repassing in the streets. Watch one of them, and you may see it in its course approach very closely to another one, but instead of touching they separate instantly, as when two similar magnetic poles are brought together. But watch it further, and you will see it come close to another, and these two by common impulse will join and become one.

Is this accidental? If it were, why did not the first two join when they were so close together that they had to change their course in order to keep apart? No; these simple cells have no mind of their own, but God's mind directs them. In them we see God at work in His secret place; and can it be that He who guides

in the union of the lowest forms of life, in bodies so small that their universe is a drop of water, will not as certainly direct in the higher creation, in beings whom He has made to rule the worlds? If in this complex being the will of the Lord is as fully done as in the simple atom, then the work will be perfect, never to be undone, for "whatsoever God doeth, it shall be for ever; nothing can be put to it nor anything taken from it; and God doeth it that men should fear before Him."

#### WORKING CONTRARY TO GOD'S PLAN.

CHRIST, referring to the beginning when God brought Eve to Adam, said, "What God hath joined together, let not man put asunder." Man's attempt to put asunder that which God has joined is, according to Christ's words, the committing of adultery. Suppose then, having in view the exceeding breadth of the law, we carry this matter back to the beginning. If a man does not wait God's time to bring to him the woman whom He has designed as his counterpart, we have, if not the putting asunder of what God has joined together, the keeping asunder of that which God has designed to join, as well as the joining of that which God did not purpose should be joined. What else can this be but adultery? And this is one of the commonest causes of that which man recognises as adultery. God's commandments are not directed merely against the culmination, the final act of sin, but against its inception, against everything that could possibly lead to the end. "His commandment is life everlasting," and cannot possibly have any connection whatever with death, or with anything that can end in death.

#### FAITHFULNESS TO GOD THE SAFE-GUARD AGAINST ADULTERY.

ALTHOUGH we are God's offspring, He says, "I am married to you." Eve was Adam's offspring, yet she was married to him. So we are to recognise ourselves as united to God, channels for the stream of life from God, and are to give diligence to preserve that stream uncontaminated. The committing of adultery, the perversion of that life, is primarily a sin against God, so much so that any injury to any person is eclipsed by it. David, referring to his sin, not only in taking the wife of Uriah, but in causing him to be killed, said, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." Joseph, when tempted by Potiphar's wife, reminded her of how much confidence his master re-



posed in him, having given him absolute control of his household; and then, instead of saying, as one might expect, that he could not commit such a crime against his master, he said, "How then can I do this great wickedness, and sin against God?" We have therefore only to keep God before our eyes continually, and to be loyal to Him, allowing His life to flow through us, and there will be no danger of our doing any injury to any person on earth.

#### THE FLESH AGAINST THE SPIRIT.

IT is true in the fullest sense that we are God's offspring, for there can be no life except from Him. "In Him we live, and move, and have our being." It is evident, therefore, that God ought by right to have the prime control in the bringing of every new creature into existence. Otherwise there is a violation of the commandment. This is plain from the following Scripture: "Ye adulteresses, know ye not that the friendship of the world is enmity with God?" "If any man love the world, the love of the Father is not in him." Love of the world, union with the world, is therefore the very essence of adultery, and as such is forbidden by the commandment. Now we read that "the lust of the flesh" is of the world. Therefore it follows that whatever is the result of carnal desire, and not the working of God's Spirit, is adultery.

#### INSTRUMENTS OF GOD.

SOMEONE will doubtless say: How can it be otherwise, so long as we are in the flesh? Very easily, if God is allowed to have His own way. He has given Christ power over all flesh, and "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." We are to recognise our bodies as the dwelling-place of God, and all our members instruments of His righteousness. He is to be allowed to work in us both to will and to do. The unrighteous man is to forsake his thoughts, but only that God may think His thoughts in him, and he is to forsake his ways, that God may reveal His ways in him, "casting down . . . every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." It is not simply on the Sabbath day, but all the time, that we are not to do our own ways, nor find our own pleasure. Even now, in individuals, God's kingdom is to come and His will be done on earth as it is in heaven, in order that at last it may be so all over the earth.

Now it is evident that a child born of parents living thus fully joined to the Lord, would be born not of the will of the flesh, nor of the will of man, but of God. That this is possible is seen in the birth of John the Baptist; his parents were "both righteous before God, walking in all the commandments and ordinances of the law blameless." And he was "filled with the Holy Ghost, even from his mother's womb." Read also Gal. iv. 22, 23. "It is written that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bond-woman was born after the flesh, but he of the freewoman was by promise." And again, verse 29: "He that was born of the flesh persecuted him that was born of the Spirit."

Here we see a direct contrast: one child born of the flesh, another born of the Spirit; and since all who are Christ's are Abraham's seed, and in Isaac is his seed called, it is plain that just such a birth as Isaac had is the right of every child, and is to be expected of every Christian parent. We might mention the case of Jeremiah, who was ordained a prophet of God before he was born, and others as well, to show that the cases cited are not mere unique specimens.

#### THE POWER OF THE NEW BIRTH.

IF any say, "This is too high; we cannot attain to it," or, recognising its possibility, mourn over their grievous failures, let them be comforted with the knowledge that God is able to make all grace abound, and that He does not remember the sins of our youth, but puts them away from us as far as the east is from the west. It is possible for a man to be born again, even when he is old, so that all may be heirs of God, and of Him only. By the new birth we are delivered from all the evil inherited in the first birth, and this is the comfort that parents may have, not simply for themselves, when they think of their sinful heritage, but for the children who through their ignorance or self-will, may have been born after the flesh.

The commandments of God are not mere negative precepts, but positive assurances: "Thou shalt not commit adultery." This is a promise that the stream of God's life, if we but yield to it, will flow through us undefiled, making us in all our ways perfect even as our Father in heaven is perfect. This is the fountain opened for sin and uncleanness. Given free course through us, it cleanses us from all filthiness of the flesh and spirit, itself remaining

undefiled. For by the power of the incarnation and the resurrection of Christ, His life will, if we believe, work mightily in us to swallow up death in victory. We may then rejoice in this commandment more than in all riches, and, submitting to the everlasting life, may begin a new life, fresh and clean, and find even in this sin-cursed earth, an Eden of joy.

#### THE HOPE OF ETERNITY.

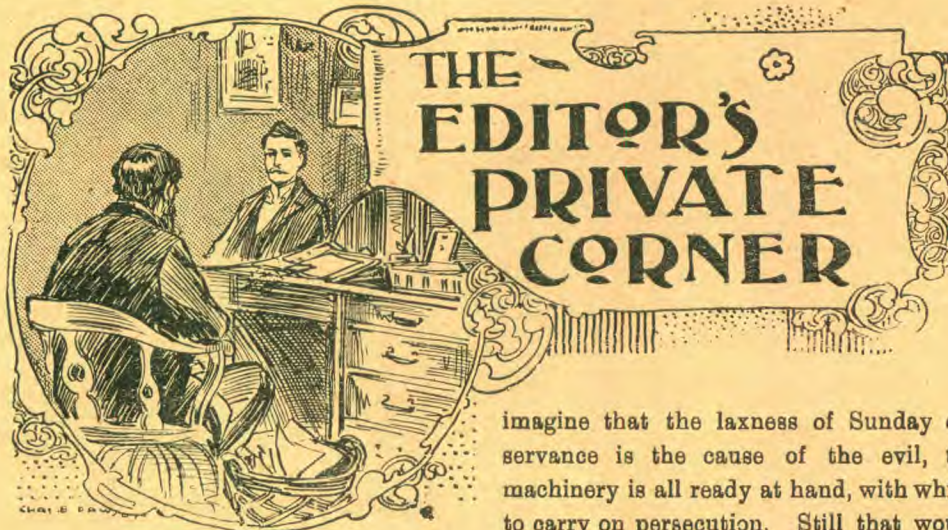
A MAN makes his own surroundings, so to him who is a new creature, "old things are passed away, behold all things are become new." Now God says: "As the new heavens and the new earth which I will make shall remain before Me, so shall your seed and your name remain." So God expects and provides that every child of truly Christian parents shall also be Christian, and shall live for ever. It is the same as with those whose union has been brought about by Him. "They shall not labour in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."

**A Son of Belial.**—The "wisdom of the East" is proverbial, and the practical good sense of the Chinese ambassador to the United States shows that the New West may still learn from the Old East. With the simple freedom of the Orient, the ambassador asked a reporter what his salary was, and the reply was one hundred and fifty dollars (£30) a week. The ambassador bluntly said: "That is too much; you are not worth more than twenty-five dollars." Soon afterwards he learned that the reporter actually received fifty dollars a week, but had said one hundred and fifty in order to make an impression.

The next time that the reporter visited the Legation for news, the ambassador refused to tell him anything, saying, "You lied about your salary, and you would misrepresent what I might tell you." Then he added, "I wish to revise my former estimate: I said you were worth twenty-five dollars a week; but you are not worth anything."

This is exactly the Scripture estimate of the man who departs from the truth. A wicked person is called "a son of Belial." Now "Belial" is not the name of a person, but is a Hebrew term meaning worthless, good-for-nothing. The expression is equivalent to saying that he is a good-for-nothing fellow. No matter how clever a man may be, if he knows not the Lord, who is "the Truth," he is good for nothing.





### FREEDOM OF WORSHIP.

In your issue of March 28, this statement is made: "There is no land on earth where people of all sorts of religion, have more absolute freedom in the practice of their religion than in England." That *was* tenable, but I cannot endorse its present correctness, for although I believe no country in the world was more bigoted than Chile against all creeds, other than the Roman Catholic religion, yet for many years now, all creeds are free there. If Turks or others of the same persuasion come there, they can keep Friday as their sanctified day; so can Jews keep the seventh day, the true Sabbath according to the commandment of God; so also can professing Christians keep either the first or the seventh day as their Sabbath; but one day out of every seven must be kept, then they are free, without molestation!

**T**HE PRESENT TRUTH does not hold a brief for any country on earth; for the best government in the hands of man is imperfect, and no law made and executed by men can fail to work injustice to somebody. God alone is just, and He alone can govern so that every soul shall receive equal and exact justice, and every soul shall have absolute liberty. Therefore it is to us a matter of very little concern whether England or Chile has the freer government. As a matter of fact, however, you have not made it appear that there is less freedom in England than formerly; for the Sunday laws to which you refer, are not something new, but have been on the statute books for centuries; and whereas they were once strictly enforced, now they are practically a dead letter. It is an extremely rare thing to hear of a prosecution in England for any Sunday labour, and when there is one, the "offender" is usually let off with the smallest possible fine, or a word of judicial advice.

The fact that the laws exist, although not enforced, does indeed constitute a menace for the future, since if some calamity should come, as there certainly will, and narrow-minded zealots should

imagine that the laxness of Sunday observance is the cause of the evil, the machinery is all ready at hand, with which to carry on persecution. Still that would not make much difference, since everything depends upon the disposition of the people: if they are imbued with the spirit of liberty, they will not curtail any person's freedom, even though all the means be within their grasp; and if they are filled with bigotry and demoniac frenzy, they can easily enact laws to suit their desires, or can even make it appear that their persecuting course is according to laws which forbid it. It is never difficult for people to find or make a "reason" for anything they are determined to do.

But all this is of secondary importance. The point in your letter which chiefly shows a misapprehension of the merits of the case is in these words: "One day out of every seven must be kept, then they are free."

Now this reveals the fact that Chile, no matter how greatly it has progressed, has not yet attained to a knowledge of what constitutes personal liberty. As long as a person is not left free not only to keep any day he wishes, but also to keep none at all, without molestation, there is no real freedom of worship in a country. It is recognised as unjust to compel a man to observe the first day of the week, when he believes only in the seventh day; but it is equally unjust to compel a person to observe any day whatever, when he does not believe in the sacredness of any day. The man who does not believe in God has the same right in this world that the man has who believes the whole truth, and should be left just as free to follow his lack of convictions as the other is to follow his convictions, and to abide by the consequences. God does not compel anybody to serve Him, or to profess to do so; and for men to step in and do so is to exalt themselves above God. Therefore those who seek to compel others to worship God are opposers of Him equally with those who deny His existence.

It should always be remembered that the sinner injures himself more than anybody else. If a man refuses to worship God, he himself is the loser; his refusal does not hinder anybody else from worshipping. And it does no good to the man, to try to compel him to worship; for the essence and sum of true religion is love, and love cannot be forced. When God bears so long with transgressors, we can certainly afford to deal kindly with them. Surely God has no need of our championship, and as for that which concerns us, "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

### GOD'S CREATURES.

Your answer to the question on 1 Tim. iv. 1-3, might seem correct if the text stopped there; but do not verses 4 and 5 put a different light on the subject? Can we call fruits, grains, and nuts "creatures"? If not, would it not seem that the writer of the epistle had in mind creatures (animals) slain for food? I should be very glad to have more light on this through your valuable paper.

**F**OR the benefit of any new readers, I will give a brief summary of the talk entitled, "Meats Created to be Received with Thanksgiving," in the issue of May 30.

1. The word "meats" is not in itself specific, but signifies *food*, no matter of what kind. It is only in modern times that the word "meat" has been considered as synonymous with *flesh*. In the Bible it is almost, if not quite, invariably used to designate food in general; when animal food is referred to, it is called "flesh," or "flesh meat," to distinguish it from ordinary meat. In the ancient sacrifices, the "meat-offering" consisted of fine flour. Lev. ii. 1.

2. The text refers us to creation, in that it speaks of "meats which God hath created to be received with thanksgiving." So we turn to the account of creation, to find out what sort of meat it was that God created for the use of man, and we read: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. i. 29. This shows that fruits and seeds are the meats which God created to be received with thanksgiving. Even the beasts and the birds did not in the beginning have the flesh of other animals given them to eat; for we read further: "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth,



wherein there is life, I have given every green herb for meat." Verse 30.

These two points are sufficient to clear away the misunderstanding concerning the text. Now what about the word "creature"; does it necessarily mean a living thing—an animal?—Not by any means. Take any English dictionary, and you will find the first definition to be, "anything created," "a thing," or some similar term. The Greek word rendered "creature" in the text is applied to anything created, or to the act of creation. It means anything established, and so it, or a kindred word, is rendered "ordinance" in 1 Peter ii. 13, and "building" in Heb. ix. 11.

"Every creature [created thing] of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. iv. 4, 5. Of course this must be read in connection with what precedes, and understood as referring to every created thing that God designed for food. Everything that the Word of God has sanctified, *i.e.*, set apart, for food, is to be received with thanksgiving. Asceticism does not enter into God's plan for men.

If any one should say that "every creature," every created thing, as used in this text, must necessarily include animals, and that therefore they are to be received and eaten with thanksgiving, it is sufficient to remind him that the term "every creature" standing alone includes stones as well as animals; but no one would contend that God made stones to be eaten. Because stones were not made to be eaten, we know that they are excluded in the consideration of creatures—created things—set apart by the Word of God to be eaten with thanksgiving; and for the same reason we know that animals also are not included in this consideration.

ALL the existing metal works of South Russia are to be combined into an enormous steel and iron trust. The management says that the advantages of such a trust are obvious, as the prices of raw products will come down, the different branches of manufacture will be specialised, and the prices of manufactured iron and steel will be raised, as all competition will be done away with. When asked what benefit the trust would bring to the consumer, he shrugged his shoulders. All these things are a part of the rush to heap up treasures for the last days.

"ONLY in Christ is the true ideal of manliness realised."



#### LABOUR IS LIFE.

LABOUR is life! 'Tis the still water falleth;  
Idleness ever despaireth, bewaileth;  
Keep the watch wound, for the dark rust as-  
saileth;

Flowers droop and die in the stillness of noon.  
Labour is glory! The flying cloud lightens;  
Only the waving wing changes and brightens!  
Idle hearts only the dark future frightens.

Play the sweet keys wouldst thou keep them in  
tune.

Labour is rest from the sorrows that greet us;  
Rest from all petty vexations that meet us;  
Rest from sin promptings that ever entreat us;  
Rest from the world-sirens that lure us to ill;  
Work, and pure slumbers shall wait on thy pillow;  
Work, thou shalt ride over Care's coming billow;  
Lie not down wearied 'neath Woe's weeping  
willow!

Work with a stout heart and resolute will!

—Frances S. Osgood.

#### GOD'S GIFT IN CREATION AND REDEMPTION.

EVERYTHING that has life has received that life from God through His dear Son. Creation was but a wondrous gift of life,—one great, grand work of giving. The vitalising energy that is in the sun is but a part of the life of God, placed there by the Creator. All the life that is in the earth, in the mould of the eternal valleys and the soil of the everlasting hills, came forth from God, the Life-giver. The strength of the munitions of the rocks is His also. And the life that is stored up in ocean, river, lake, and laughing stream flows into each from God, the Eternal Spring. The majesty of the giant trees of the forests is a majesty born of life,—of life begotten of God. So, too, every rustling leaf on modest bush and shrub is whispering to the gentle breezes, as they pass by, the song of the life it enjoys from God. And the beautiful flowers catch up the strain, and mingle their glad voices in praise to Him to whom they owe their being. "There is no speech nor language where their voice is not heard."

It is God's life that every being in the created universe uses. Whether we use it for weal or for woe, for good or for evil, whether to the joy or to the sorrow of the giver, it is God's own life just the same. "Thou hast made Me to serve with thy sins," He plaintively says through the prophet Isaiah. When the thief puts forth

his hand to steal, he uses the power—the life—of God. When the oppressor uses his brain to plan the ruin of the fatherless and the widow, he employs the power of God to accomplish his foul purpose. God could withdraw from the thief the power to steal, and from the oppressor the ability to oppress. But to do this would be to withdraw from each his life, his chance for eternity. And in the loving hope that some day their hearts may change, and the life currents of their souls set in an opposite course, God leaves His life, His power, with them.

All the life that man enjoys is a gift from God. Every vital breath he draws is an inhalation of the Divine. Though he knows it not, he is atmospherised in God's life all the time. To the Athenians the Apostle Paul said: "In Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring." There is a spring of life constantly flowing from God to all His creatures.

As much life as there is in the universe, God has given. The Creator has put that much of Himself into His works. "His strength setteth fast the mountains," "The sea is His, and He made it." He gave His strength to the mountains; He expended His power, His life, upon the sea. How beautifully has Solomon, speaking of Christ and creation, told all this:—

"The Lord formed me as the first of His way,  
The first of His works of old.  
I was set up from everlasting, from the beginning,  
Or ever the earth was.  
When there were no depths, I was brought forth;  
When there were no fountains abounding with water.  
Before the mountains were settled,  
Before the hills was I brought forth:  
While as yet He had not made the earth, nor the fields,  
Nor the beginning of the dust of the world.  
When He established the heavens, I was there:  
When He set a circle upon the face of the deep:  
When He made firm the skies above:  
When the fountains of the deep became strong:  
When He gave to the sea its bound,  
That the waters should not transgress His commandment:  
When He marked out the foundations of the earth:  
Then I was by Him, as a master workman;  
And I was daily His delight,  
Rejoicing always before Him;  
Rejoicing in His habitable earth;  
And My delight was with the sons of men.  
Now therefore, My sons, hearken unto Me;  
For blessed are they that keep My ways.  
Hear instruction, and be wise,  
And refuse it not.  
Blessed is the man that heareth Me,  
Watching daily at My gates,  
Watching at the posts of My doors,  
For whoso findeth Me findeth life,  
And shall obtain favour of the Lord.  
But he that sinneth against me ["miseth me,"  
margin] wrongeth his own soul;  
All they that hate me love death."

God's life went into the heavens when



He "established them." It was the vital power, or life, of the Creator that "made firm the skies above." The Master Workman gave just so much of Himself,—He freely gave of His life to His created works. And when one thinks of all that is around him in this way, how easy it is to see God in everything and everywhere.

Christians often talk about having given up the world for Christ. But in a deeper, truer sense this is not so. To become a Christian is to become more capable of enjoying all God's life, and power, and joy that is in the created works around us. The one who lives apart from Christ—that is, the one who does not recognise Him, and voluntarily accord to Him His proper place in his life—loses all that is purest and best in life. "He that sinneth against me [miseth Me," margin] wrongeth his own soul." He who sins against Christ, miseth Christ. He fails to receive the most precious gift of life. He miseth something, and consequently he "wrongeth his own soul." He deprives his soul of its life, for "all that hate Me love death." To receive Christ is to receive life,—life to flesh and blood and bone, as well as life to soul and spirit. And to sin is to miss this wondrous gift. It is to hate the Saviour. It is to love death.

Viewed in this light, the work of redemption was but the grand sequel of the work of creation. The former was a manifestation of the law of love, imparting life. The latter was an exhibition of the law of "self-renouncing love." It was a continuation of the former work. "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Speaking of Jesus, the prophet Isaiah said: "And He shall divide the spoil with the strong; because He hath poured out His soul unto death."

P. T. MAGAN.

### ASK AND RECEIVE.

WOULDN'T you think a child was foolish who came asking his mother for something, and never put out his hand to take it when she offered it to him? I can see him now, the silly little thing, with his eyes tight shut and his palms tight closed, begging, while his mother holds what he wants in her lap, and longs to give it to him; only he won't take it.

Why, you say, the child must be a simpleton! Yet aren't we doing something very like it perhaps, you and I who are trying to lead lives that will please the Lord Jesus, and who ask for the help He has promised to give on that very condition of asking, and yet make so often a sad failure?

You see, in the first place, it cannot be His fault. He has promised, and it is impossible for God to lie. So it must be

something wrong with us; and I believe the trouble is often simply that *we do not take the help held out to us.* We pray and pray for help, and never trust Him. What did you do when you took Jesus for your Saviour? Asked Him to forgive your sins, and believed that He did so, did you not? Then why not do the same way about the every-day help you need from Him? He loves you, He is present with you, He wants you to lean on Him. Oh, open your closed eyes and your clenched hands wide, and see the loving Lord Jesus, standing near you all the time with help that He longs to give you when you will take it, when you will trust Him!—*Selected.*

### PASSION AND PATIENCE.

I SAW moreover in my dream that the Interpreter took him by the hand, and led him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontent; but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The Governor of them would have him stay for his best things till the beginning of the next year; but he will have all now; but Patience is willing to wait.

"Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet, the which he took up and rejoiced therein; and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

"Then said Christian to the Interpreter, Expound this matter more fully to me.

"So he said, These two lads are figures: Passion, of the men of this world; Patience, of the men of that which is to come; for as thou here seest, Passion will have all now, this year, that is to say, in this world; so are the men of this world: they must have all their good things now, they cannot stay till next year, that is, until the next world, for their portion of good. That proverb, *A Bird in the Hand is worth two in the Bush*, is of more authority with them than are all the Divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of the world.

"Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his when the other has nothing but rags."

"Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. There-

fore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for *first* must give place to *last*; because *last* must have his time to come: but *last* gives place to nothing; for there is not another to succeed. He therefore that hath his portion *first*, must needs have a time to spend it; but he that hath his portion *last*, must have it lastingly; therefore it is said of Dives, In thy lifetime thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

"Then I perceive 'tis not best to covet things that are now, but to wait for things to come."

"You say truth: For the things which are seen are temporal; but the things that are not seen are eternal."—*Bunyan.*

### CHRISTIAN LIVING.

THE part that it is the privilege of the Christian to act is forcibly set forth in the *Christian Endeavour World*. Do not lay the words aside after you have read them once, but read them again, ponder them, ask yourself what they mean to you, and then pray that *your* life may always, in every place, show forth the indwelling presence of Christ:—

"Every Christian is a possible revival. Write that sentence on your soul. 'But I can't preach,' Then please don't try. 'And I can't testify.' Then don't do that, either. 'I can't sing a note.' It is well that you realise it. 'I don't understand Christian evidences, nor how to argue.' Very good; what of it? 'Then I can't do anything to win souls.' That is Satan talking through you, and chuckling as he talks. Oh, this can't, can't, can't! It is the worst can't of all, the biggest hypocrisy. For—

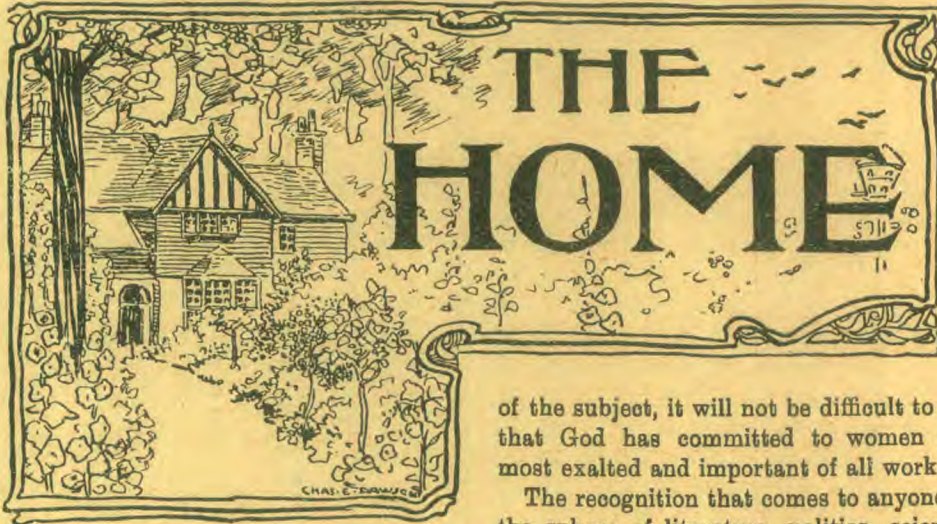
"Every Christian must live a life. He cannot help it. Twenty-four hours of life every day.

"If a Christian is a Christian, for him to live is Christ. Christ abides in him. The Branch, the Vine.

"The Christian's life, then, is Christ. His talk is, his work is, his play is. Not in the things the man can't do, but in the things he *can* do, and can't help doing.

"Every Christian is a possible revival, because Christ dwells in him. The Christian does not dare plan it; Christ chooses to do that. The Christian does not know whether souls will be won through a letter he writes, or a word he speaks, or a pressure of his hand, or a shilling he gives, or a book he sends. He knows that Christ knows, and that is enough. Christ is the revival, because He is the life of men; and if Christ dwells in a man, that man becomes a revival just in proportion as he yields himself, gladly, fully, courageously, to that indwelling life."





### NO HOUSE FOR A BOY.

In the house of "Too Much Trouble"  
Lived a lonely little boy;  
He was eager for a playmate,  
He was hungry for a toy;  
But 'twas always too much bother,  
Too much dirt and too much noise,  
For the house of "Too Much Trouble"  
Wasn't meant for little boys.

And sometimes the little fellow  
Left a book upon the floor,  
Or forgot and laughed too loudly,  
Or he failed to close the door.  
In a house of "Too Much Trouble"  
Things must be precise and trim—  
In the house of "Too Much Trouble"  
There was little room for him.

He must never scatter playthings,  
He must never romp and play;  
Every room must be in order  
And kept quiet all the day.  
He had never had companions,  
He had never owned a pet—  
In the house of "Too Much Trouble"  
All is trim and quiet yet.

Every room is set in order,  
Every book is in its place;  
And the lonely little fellow  
Wears a smile upon his face.  
In the house of "Too Much Trouble"  
He is silent and at rest—  
In the house of "Too Much Trouble"  
With a lily on his breast.

### THE WEAKER VESSEL.



THE strength of a vessel does not necessarily determine its usefulness or its value. The most costly and oftentimes the most useful vessels are those that are delicate and easily broken.

Because woman is spoken of as the weaker vessel, many have been inclined to disparage her position and responsibilities.

But from a careful and unbiased study

of the subject, it will not be difficult to see that God has committed to women the most exalted and important of all work.

The recognition that comes to anyone in the sphere of literature, politics, science, or art is generally evanescent. Almost any achievement in this world is ephemeral. But who can determine the influence exerted by the lives of those children who, through a mother's patient care, have attained characters modelled after the Divine pattern? And again, the influence of such characters upon their children, and they in turn, upon their children, is inestimable. Such work not only continues to exert an ever-widening influence in this world, but its results will be seen through ceaseless ages of eternity.

That mother makes a great mistake who thinks that any calling is more important than the proper training of her children. Whenever a great man is asked the secret of his success, he invariably points to his mother's influence and training as the most potent factor in making him what he is. But many mothers have endeavoured to free themselves from their God-appointed work, thinking that other work is of a more exalted nature. And the results are evident to every one.

The little ark of bulrushes floating on the placid waters of the River Nile contained God's answer to the moans and cries for deliverance that had been rising from the Israelitish people for nearly four hundred years. Yet what would the life of Moses have attained without the influence of his mother? His life and influence would have been buried in Egyptian darkness, never to be heard of in the pages of history, if his mother had deserted him or failed to do her duty. As he lay in his floating cradle, what did he know of the truth of God or His teachings? He was too young to know anything about the God of Israel. Yet from that basket he was taken and carried right into the palace of the king of Egypt, where heathenism reigned supreme.

There is a growing sentiment that children are a burden, and anything that will arrest their attention, and keep them from "bothering" the mother is hailed with delight. Mothers will leave their children with strangers, without stopping to notice the surrounding influences, to go out for pleasure and amusement. But how differ-

ent was the devotion of the mother of Moses to her child! She was willing to spend her life in the interests of her child. By God's help she patiently and persistently taught Moses the truth, and by it crowded out the error. We read that he, when "come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt." So thoroughly and successfully had his mother done her work, that amid all the trials and temptations of Egyptian darkness, and the trying ordeals of his later career, Moses remained loyal to his God. "Train up a child in the way he should go: and when he is old, he will not depart from it."

Is the training of our children rendering them proof against temptation? When they "come to years," do the positions and allurements of the world mean more to them than the reproach that comes from uniting their interests with God's people?

Moses was offered the highest position that was attainable in his day. Over against this position, it was his privilege to unite his interests with a band of unthankful and unappreciative slaves. On the one hand, the world offered him the inducement of sitting upon the throne of Egypt, ruling over the greatest nation in existence, surrounded with all the grandeur that such a position would naturally involve. On the other hand, God called him to unite his interests with a despised nation of slaves.

What choice would we make? I expect we should say that we would do as Moses did. But do we do so in minor matters? When God asks us to sacrifice anything for Him in our humble sphere, are we willing and ready to do it? And if we cannot sacrifice a small matter for Him, would we give up a throne for God?

Moses had learned the lesson of implicit trust and obedience so thoroughly that he preferred to place his interests where God's interests were. Are our children growing up with such strength of character that they will be capable of making the decision that Moses made? Who knows the possibilities bound up in the children in our homes? Are we willing to spend our life in the interests of our children? Who knows but that your child may be a Moses to lead the people of God on to victory in the final great struggle? We are journeying to the heavenly Canaan, and are beset with greater temptations than were those travelling toward the earthly Canaan. Even if you cannot make a Moses out of your child, will not your labour for him be well spent if you can make a humble worker for Christ out of him? The saving of your child for the kingdom will pay you over and over again for all your prayerful endeavours.

CHAS. T. EVERSEN.



## A CHILD'S HEART.

THE other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down on a kerb-stone to rest.

A group of three little ones, the oldest about nine, stopped in front of the old woman, saying never a word, but watching her face. She smiled. Suddenly the smile faded, and a corner of the old calico apron went up to wipe away a tear. Then the eldest child asked:—

"Are you sorry because you haven't any children?"

"I—I had children once, but they are all dead," whispered the woman, with a sob in her throat.

"I'm sorry," said the little girl, as her chin quivered. "I'd give you one of my little brothers, but I haven't got but two, and I don't believe I would like to spare one."

"God bless you, child—bless you for ever," sobbed the old woman, and for a minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Ben isn't afraid, you may kiss him four times, for he's just as sweet as candy."

Pedestrians, who saw three well-dressed children put their arms round that strange old woman's neck and kiss her, were greatly puzzled. They didn't understand the hearts of the children, and they didn't hear the woman's words as she rose to go.

"Oh, children, I'm only a poor old woman, believing I'd nothing to live for; but you've given me a lighter heart than I've had for ten long years."—*The Christian Guardian*.

## HOBBIES.

HORACE GREELEY during the strain of great political crisis used to escape from New York for a day, and go to his farm to work like any ploughman.

A friend found him one day, in shirt-sleeves, hot and perspiring, chopping down a huge tree. "I like it!" he cried in his thrill voice. "This is my hobby. A man draws in vitality from his hobby. If he has none, his part in the world will be soon played!"

Dr. Oliver Wendell Holmes had the same theory. In his leisure moments he took photographs or worked with a turning lathe.

The venerable actor, Joseph Jefferson, lately pointed to his own pictures on the walls of his studio. "They may be good or they may be bad," he said. "But they have saved my reason and my life, when both were threatened by the monotony of my professional work."

Another shrewd observer of human

nature declares that a hobby in a man's life is like the led horse which goes with the cavalry officer into battle. "The rider changes his mount now and then, and goes on with fresh vigour to victory."

Many centuries ago a young Italian of high birth was called of God to give his life to the succour of lepers and the homeless poor. He was so much in earnest in his obedience that he asked no help from the church or from man, even stripping off his rich garments and throwing them down before the altar, "taking up God's work naked and penniless, and trusting to Him only to clothe and feed him." Yet he kept his violin, and in some lonely place every day, resting from his terrible task, comforted his soul with it.

The overworked need such relief for body and mind. Let them remember that the true use of recreation is re-creation.—*Youths' Companion*.

## HEREAFTER.

WHAT though my home be a cot below,  
And through its chinks the cold winds blow;  
Though it boasts no richly panelled door,  
And rough and poor are its walls and floor?  
I ponder o'er the Sacred Page,  
Written by prophet, seer, and sage,  
And it tells of a home prepared for me  
By the beautiful shore of the Crystal Sea.

What though my garments be thin and plain,  
A slight defence 'gainst the wind and rain;  
Though trials may fill my earthly years,  
And my eyes be often dimmed with tears?  
I read with delight in the Blessed Book,  
And up to the Holy Hill I look,  
Where robe and crown are kept for me  
Till I stand with the saints on the Crystal Sea.

And though the world holds naught for me  
But the scanty loaf of poverty;  
And though I may drink a bitter cup,—  
Still, my soul looks up in faith and hope;  
For I read in the Book,—the Book Divine,—  
Whose pages with rich jewels shine,  
Of the Wedding Supper that shall be  
In the City of the Crystal Sea.

ELIZABETH ROSSER.

## PREPARING FOR THE BEST.

THE girl was eager and impatient; eagerness and impatience are so large a part of girlhood. "I want things now!" she cried rebelliously. "I don't want to wait and wait till—when they come, if they ever do—I'm too old to enjoy them. I'm so tired waiting! I want them now, this very minute!"

"Are you sure that you are ready for them now, this very minute?" the older girl asked, quietly.

The girl looked puzzled. "Why, of course," she answered, but her tone was so dubious that she had to laugh in spite of herself. "You might as well tell me,"

she said, resignedly. "I can see something trembling on the tip of your tongue, and it's sure to be good for me, even if I don't like it—and probably I sha'n't. But I'll go home and think it over in the dark, and in about a week I'll acknowledge that you're right. That's the way it always happens; though I don't know why I'm telling you, when you knew it beforehand."

The friend smiled. "You were speaking the other day of Emily Ross," she said. "Do you know how long we have been friends?"

"Why, three years; you told me yourself."

"Do you know how long we might have been?"

"No," the girl replied, wonderingly.

"Fifteen years. There were twelve years that I might have had if I had been ready for them."

The girl drew a long breath. "Oh, so much lost!" she cried pitifully, but the older woman shook her head.

"That wasn't it. There is all eternity for the friendship; it would wrong it to grieve. But when I want a thing now, the way that you want things, I always think of my twelve years, and instead of praying for the thing so much, I pray that I may be made worthy of it and ready for it when it comes. Such beautiful things God has waiting for us just as soon as we grow up to them!"

"All our lives?" the girl questioned, wonderingly. "Do you mean that they keep on coming?" She was young, and it seemed to her as if all joy of living must end when one became twenty-five.

Her friend's face lit with laughter. "Child, you haven't begun yet," she answered, lovingly.

The girl was silent a moment; then, "It makes life large," she said.

The woman repeated the words, and her voice was full of joy: "Yes, it makes life large."—*Margaret Threadwell*.

MIRTH is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.—*Addison*.

\* \*

BE glad! Make life a jubilate, not  
A dirge. In storm, as in sunshine, sing!  
The clouds hide, in their sombre folds, the smile  
Of God. Trust, sing, and wait! The mists will  
turn

To gold; the angry winds be still; and peace  
Brood like a gentle spirit o'er thy life.

—*Mettie Crane Newton, in Examiner*.

\* \*

HAVE a heart that never hardens, a temper that never tires, and a touch that never hurts.—*Charles Dickens*,





## For The Children.

### THINKING OF HIM.

My first thought shall be of Jesus,  
To greet the rising day;  
My last thought shall be of Jesus,  
When twilight fades away.

I'm thinking of Him at dawning,  
For He is my soul's delight;  
I'm thinking of Him at evening,  
I'm thinking of Him at night.

I think of His love with wonder,  
That He should die for me;  
I think of His life with longing,  
That I like Him may be.

—F. E. Belden.

### THE KING'S GARDEN.

#### FORGET-ME-NOT.



HERE is the little flower that is sure to follow the snow-drop, and bloom with it in the King's Garden,—sweet Forget-me-not, emblem of faithfulness. Do you remember the seed from which comes "the beauty of holiness," of which the snowdrop teaches us? "Thou shalt have no other gods before Me." The Word which follows this is the seed from which comes the beautiful flower of Faithfulness and constant remembrance of God.

"Thou shalt not make unto thee any graven image, nor any likeness of anything. . . . Thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God."

You know that people who love each other often give love-tokens one to another to keep the loved one constantly in mind. Have you not given little keepsakes to your friends? something that they were to keep for your sake, and the sight of which was to remind them constantly of you, so that no one else should take your place in their heart. Perhaps the best thing, and the one most often given, is a likeness, an image of the loved one.

Now God wants to have and to keep always our whole hearts. He says He is "a jealous God." He knows what a sad thing it would be for us if we should choose to have any other God beside Him,

so He is jealous, for our sake, to keep our whole hearts to Himself.

And so that we may be constantly reminded of Him, He gives us for a keepsake and love-token a wonderful mirror, into which we may look and see the reflection of His glory and beauty. We cannot have an image of God; He is infinite, and it is not possible that His perfections can ever be fully known. But in this mirror we can catch gleams from the shining of His glory, we can behold as in a glass the glory of the Lord, and thus we may get some of the "light of the knowledge of the glory of God," as it shines from the face of Jesus Christ.

Are you not glad that you have such a mirror in which you may see something of the King in His beauty? Perhaps you did not know that He had given you this, and so you have never used it for the purpose of seeing Him. Is that so? Then let me tell you at once what it is, so that you may begin now to use it to make you acquainted with Him.

"The means, therefore, which unto us is lent Him to behold is on His works to look, Which He hath made in beauty excellent, And in the same, as in a brazen book, To read enregistered in every nook His goodness, which His beauty doth declare; For all that's good is beautiful and fair.

"These unto all He daily does display, And show Himself in the image of His grace, As in a looking-glass, through which He may Be seen of all His creatures, vile and base, That are unable else to see His face, His glorious face, which glistereth else so bright, That th'angels' selves cannot endure His sight."

—Spenser's "Hymn of Heavenly Beauty."

Do you want to see the King in His beauty? You could not now bear the sight of His full glory, but all of it that you can endure is reflected in the works of His great creation. There you may see His glory in the heavens, His smile in the glad sunshine, His power in the

ocean and the mountains, His wisdom, beauty and faithfulness, His eternal power and Godhead, in all the things that He has made.

The mirror is not now so bright and clear as in the beginning when God first gave it to mankind, for sin has dimmed it, and clouded our eyes. Yet even now in it you may "behold your God," and so learn to know Him more and more, as you see Him by faith more and more clearly. And at last the veil that hides Him will be altogether withdrawn, and "thine eyes shall see the King in His beauty."

Who could look into this mirror, and see the glory of the Lord, and then make an image, and worship the works of his own hands, the likeness of something that he had seen?—Not one. It is only when people look at all these things without seeing the glory of God reflected in them, that they begin to worship the things themselves, and make images of them.

There is something that always goes before the making of images that can be seen, and what that is Paul tells us in these words:—

"When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations." It was because

of this that they "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

The image must always be in the mind, before it is made so that it can be seen. But ah, how many there are who set up an image in the mind and heart, though these "vain imaginations" never take outward shape! Yet they are bowed down to and worshipped, just as much as the gods that the more ignorant heathen make.

But when we really see God, we shall love Him with our whole hearts and mind. There is no room for any images in the King's Garden, for it is all to be filled with the reflection of His own loveliness.

Once the ark of God was carried into the house of Dagon, the graven image that the Philistines worshipped. Inside the ark were the tables of stone on which these words were written: "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven

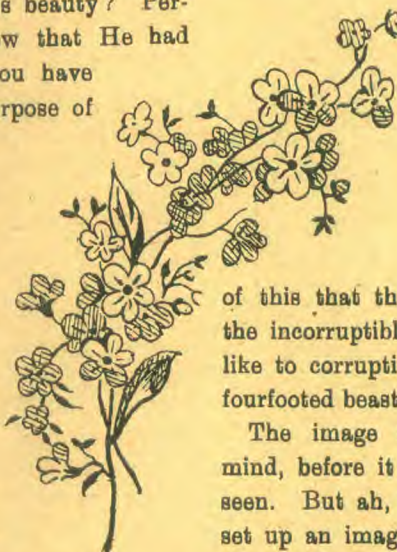




image." And before the power of this Word of God, Dagon fell down from his high place, and crumbled to pieces.

So when that same Word comes into our hearts, not on tables of stone, but as a living seed, a precious promise of God, with power to work out its own fulfilment in us, all vain imaginations will be cast down and rooted out, and the Lord alone will have the whole heart garden, and everything in it shall be but the reflection of His glorious beauty.

And among His fair flowers the faithful little Forget-me-not, will bloom. In this sweet little flower, as in every other, God's voice is speaking to you. He from whom all its beauty comes is calling to you to keep Him always in remembrance, saying, "Forget-me-not!" Then is it not a precious little keepsake from the Lord, to keep Him in your mind?

And when this sweet flower of faithfulness to the one true God blooms ever in the King's Garden, keeping out every "vain imagination," through it the King's voice will be heard by those who see it there, and they, too will be reminded of their Creator as He calls to them through you, "Forget-me-not!"



### THE "LUCK-FLOWER."

AN ALLEGORY.

ONCE there was a poor man (so the story runs) who was wandering all alone upon the side of a rugged mountain, when he came to a tiny trickling stream of water, flowing from the rocks. He followed its course, and it led him into a wooded glen, where the fresh green grass was growing. On the banks of the stream he found a tiny blue flower. It was so long since he had seen a flower, that he eagerly gathered it, and tied it to the head of his staff.

Just as he turned to go on his way, he saw an opening in the rock, which led him into a large cave filled with gold and silver and jewels and precious stones. He threw down the "luck flower" that had brought him this good fortune, and filled his pockets and his arms with all that he could carry of the treasure that he had found.

But as he was leaving the cave, he heard a sweet voice crying, "Forget-me-not! Forget-me-not!" However, he paid no heed to it, for he could not take the flower

with him without leaving some of the treasure behind, so he hastened out of the cave without it. As he did so, the door closed behind him with a crash, and immediately he found himself again on the dreary mountain-side. The treasure that he had collected vanished, and not even his staff with the "luck-flower" on it remained to him.

He sought in vain for the "luck-flower" that had gained him an entrance to the cave, but he never succeeded in finding it again.

You will, I think, see the meaning of this little fable without any explanation. The little stream whose course he followed shows how God guided the poor man in his want and loneliness, to the place where he would find an abundance.

Then the finding of the "luck-flower," as he called it, which gave him entrance to the cave, showed how God opened the way for him to get wealth. Did you ever hear anyone talk about "luck" or "chance"? Did you ever think yourself, when any good fortune came to you, that it was "a piece of good luck"? There is no such thing. All things are ordered for us, and every good thing comes to us from God.

Then when he forgot his benefactor in his eager, greedy grasping after the treasure it had brought him, he was an example of what so many do,—forget God and leave Him altogether out of their reckoning, in seeking to fill their hands with the riches that He Himself has bestowed. Take care, dear children, that you are not so taken up with the good things God has given you, that you forget the Giver of "every good and perfect gift."

Many think that it is all their own skill and wisdom that brings their good fortune, and to such God says, "Beware lest thou forget the Lord thy God, . . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; then thine heart be lifted up and thou forget the Lord thy God, . . . and thou say in thine heart, My power and the might of mine hand that gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."

From all His works His sweet voice cries to us continually, "Forget Me-not! Remember Me, the Giver of every good and perfect gift, for My hand made all things." It is for our sakes that He thus calls to us, for He knows what

must be the end if we do forget Him. We shall at last find ourselves shut out from His presence, with all the things that we have allowed to take His place faded from our grasp. We shall be left desolate and empty-handed, like the poor man on the bleak mountain-side.

How much better it is, then, to have God, to remember and love Him, even though we have no earthly treasure, than to have all the riches of earth, and forget the Source from which it all comes. For "what shall it profit a man, if he gain the whole world, and lose his own soul?"

"The wicked shall be turned into hell [the grave, the land of forgetfulness], with all the nations that forget God." But "seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

### THE FLOWER'S MISSION.

WE cannot see the beauty of the light that shines; indeed, we cannot see the light at all, although we see by it. Its beautiful colours must be separated and reflected before we can see their loveliness. The flower gathers from the colourless light its tints and hues and matchless colours, and so reveals the beauty of the Lord, for the light is the shining of His glory.

We cannot smell the fragrance of the air, which is perfumed with the breath of the Lord. It seems to us scentless, until the flower gathers from it its sweet odours, and sheds their delicious fragrance all around.

We do not know the possibilities of beauty hidden in the cold, dark earth, until the unfolding flower transforms it into a vision of grace and loveliness.

Has not the flower a beautiful mission?

What a wonderful privilege is yours, then, dear children, whose hearts are the flower gardens of the Lord. As He shines upon them with the light of His holy face, breathes the sweet breath of His love into them, and sheds upon them the dew of His Holy Spirit to soften the hard ground, the flowers that bloom there shall reveal His beauty, distil His fragrance, and unfold His perfections, to the praise of His glory. Then those who do not know Him, seeing His fair image reflected, will learn to love and trust Him also, and their hearts too shall be made into the King's Gardens, where He shall "cause righteousness and praise to spring forth."

Be noble—that is more than wealth:

Do right—that's more than place:

Then in the spirit there is health,

And gladness in the face;

Then thou art with thyself at one,

And, no man hating, fearest none.

—George Macdonald.





### SENSE OF BEAUTY IN BIRDS.



HE more we study the works of God, the more we become convinced that He has made nothing without a purpose.

"He hath made everything beautiful in its time" (Ecc. iii. 11), and it is evident that all beauty is not solely for man's pleasure, but that birds, at least, have as keen an eye for beauty as man has. The nearer we come to God, and the better acquainted we become with Him, the more we realise the fact that, as the offspring of God, we have kinship with all creation. Then we shall no longer look upon the creatures less highly endowed than we, as formed to be servants to man, or to be served up in in dainty dishes to tickle his palate, but as companions, and even as teachers. See Job xii. 7-10.

God has given them the same sensibilities and the same emotions that He has to us, only in smaller degree, and, considering their limitations, they often reveal His working in a more marked manner than men do. Among the creatures that rival human beings in the love of adornment, are the Bower Birds of Australia, so called because their nests are veritable harbours, as seen in the cut on this page. The following description is from *Chambers's Journal* :—

At the courting season, beautiful and curious objects are collected together in these bowers, which are often elaborate structures, and built upon the ground, the nests being in trees. The whole account reads somewhat like a description of the crockery, bead, and tinsel houses which rustic children spread out for themselves on a dry grassy knoll on a pleasant summer day.

One of these Bower Birds takes most readily to the arranging and re-arranging of brightly coloured feathers, bleached bones, and shells. Another likes to carry round stones, even from a great distance, and assort them with shells. A third species makes use of blackberries, fresh leaves, and pink buds.

At the courting season the males dance through their glittering halls, exhibiting the most grotesque antics. In an aviary

in New South Wales the male would sometimes chase the female, picking up a gay feather or large leaf, and uttering a low whistling note.

The Great Bower Bird has been seen amusing itself flying backwards and forwards, taking a shell alternately from each side, and carrying it through the archway in its bill. The bower of the fawn-breasted species is raised on a platform of sticks, and is nearly four feet in length. The quantity of gay objects in all cases surprises the observer.

Since the habits of the Australian Bower Birds have been narrated, Dr. Beccari, an Italian traveller, has described a new one, which he found in New Guinea, called the Gardener Bower Bird. This bird chooses a flat surface beside a small tree, round the trunk of which it builds a conical hut nearly three feet in diameter at the base. The hut is formed of the twigs of a parasitical hanging orchid, whose leaves, keeping fresh for a long time, add to the beauty of the bower.

Within the hut, a quantity of moss is arranged round the trunk of the tree. There is a meadow of moss, weeded of grass and stones, and kept scrupulously clean, before the cottage door. Gay flowers, glossy fruit, fungi, as well as bright insects, captured and killed, are placed on this green turf so as to form a pretty garden. Hence the bird's name of 'gardener,' which is also its native name. When the objects fade, they are removed out of sight, and fresh ones supplied.



### THE HAMMERHEAD.

MR. LAYARD'S description of the Hammerkop, literally, Hammerhead, also named the Umbrette, is equally interesting. Specimens, of late, have been occasionally secured for our Zoological Gardens. It is somewhat like a heron or stork, has a melancholy gait, lives on fish and frogs, and is considered in Africa a bird of evil omen. It is found in Cape Colony, some other parts of Africa, and in Madagascar. Under its quiet appearance, it nourishes æsthetic tastes. When it casts off its sober demeanour, it indulges in a fantastic dance. In a state of nature, two or three join in the dance, skipping round each other, opening and closing their wings. They breed on trees or on rocky ledges, forming a huge structure of sticks. These nests are so solid that they will bear the weight

of a heavy man on the domed roof without collapsing. The entrance is a small hole, placed in the least accessible side.

In a lonely rocky glen, Mr. Layard once counted half-a-dozen of their nests, some almost inaccessible placed on ledges of rocks. One nest contained at least a large cart-load of sticks. They occupy the same nest year after year, repairing it as required. The female is credited with the joiner-work, and the male is the decorator. On the platform outside the inner portion he spreads out all kinds of objects of *vertu*, brass and bone buttons, bits of crockery, and bleached bones.

If a knife, pin, or tinder-box were lost within some miles, the loser made a point of examining the Hammerkops' nests. Indeed, were it not that hyenas, leopards, and jackals ranged in their vicinity, it is highly probable man's curiosity or resentment would have often extirpated these interesting artists, or at least destroyed habits founded on leisure and immunity from persecution.

After such well-authenticated instances of birds showing a taste for ornament, one

is less credulous of the statement that the Baya Bird of Asia decorates its elaborately constructed nest with fireflies, much as the Creoles in the West Indies adorn their hair with them for a dance or assembly.

We have the high authority of Mr. Gould for the fact that certain hummingbirds decorate the outside of their nests with the utmost taste, fasten-

ing thereon beautiful pieces of flat lichen, the larger pieces in the middle, and now and then a pretty feather, intertwined or fastened to the outer sides, always so placed that the feather stands out beyond the surface.

The nest of our long-tailed titmouse, which some authorities tell us is a variety peculiar to the British Isles, combines beauty of appearance with security and warmth. A favourite building-place is in the midst of a clump of almost inaccessible black-thorns. The outside of the nest sparkles with silver-coloured lichens, adhering to a firm texture of moss and wool. The female is known to be the nest-maker, and it takes her nearly three weeks to complete her habitation.

### PERSONAL ADORNMENT.

INTO the question of the personal beauty of birds, insects, etc., we have not space to enter. One fact is rather striking—namely,



that these ornaments seem as if they were meant for display. They are either found on conspicuous parts, or on parts that can easily be rendered conspicuous at the will of the animal. We never find the colours which adorn the crests, the eyes, the necks, and the tails of birds hid away, for instance, on the under part of the wing, where they cannot be readily noticed. Indeed, as Mr. Poulton has pointed out, the wings of these species of humming-birds and insects which vibrate so rapidly that they are invisible, lack ornament, whereas the slower-moving wings of many insects and birds retain it.

On the other hand, almost all night-birds are either white or very sombre. Brilliant birds have the habit of congregating and waltzing, dancing, or displaying their charms. Plain birds flit into the bush, or, if they charm each other, they betake themselves to song.

Our most beautiful domesticated bird, the peacock, is so vain that its shadow on a glass door or a polished stone, or the presence of a dog in the court, is sufficient to induce it to show off.

Were it not that the magpie is so much persecuted, its taste for collecting bright objects would be more marked, as also its remarkable gatherings known as "magpie marriages." Indeed, as if to make the analogy between human and animal dandies more complete, birds always have on their finest plumes at the courting season.

Physiologists inform us that the eyes of birds are constructed so as to enable them readily to discern every shade of colour. We may now consider that it was somewhat rash in the poet to tell us that flowers were ever born to blush unseen, or thoroughly waste their fragrance, since it is well known that colour and fragrance are as advertisements to insects that sip the nectar or make use of the pollen of the flowers, and, by their visits, assist in cross-fertilisation.

It is more pleasant to believe that birds enjoy their own songs, are each delighted with the other's beauty, and take a pride in personal appearance, than to regard them as dull and apathetic to those amenities interwoven with the sweetness and grace of life.

"GAVEST thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? . . . Doth the hawk fly by thy wisdom, and stretch her wings toward the south? Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place."

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."



IN excavating for an electric tramway in Lisbon, an old house has been discovered, which was buried in the earthquake of 1755.

RINDERPEST has again broken out in South Africa. After men have exhausted their strength in warring for a country, plague and pestilence and famine, the natural companions of war, will make it not worth possession by the victor.

THE lack of spring rain in various parts of the world makes the crop prospects for this year anything but favourable. In South Russia and parts of the Balkan States the corn harvest is reported as "practically ruined," while the result of the unfavourable weather in Hungary is that rust has begun to spread rapidly in the lower blades of the wheat.

THE report of the Commission appointed by the Prussian National Economic Board to inquire into the critical state of agriculture, owing to the bad winter, states that the loss in Prussia in the wheat and rye crops amounts to over 286,500,000 marks. The distress caused by the failure is described as unexampled in the history of Prussian agriculture.

Two Russian engineers have succeeded in building a boat which combines the properties of a submarine and an ordinary warship or merchantman. It develops a speed of sixty knots an hour on the surface, and of thirty knots an hour under water. It is claimed that the passage across the Atlantic could be made by this boat in two and one-half days. Such a boat must certainly prove a most powerful factor in war.

THE bubonic plague seems to be increasing in virulence, the death rate being very high. According to a telegram from the Governor of Hong-kong to the Colonial Office, there were 215 cases of plague for the week ending June 1, and 207 deaths. Out of 920 cases in the first five months of the present year, 896 have died, a death rate of ninety-eight and one-half per cent. This is certainly not far removed from the "noisome and grievous sore" of Rev. xvi. 2.

OF late there have been strong evidences that the Swiss people are preparing for war in times and in a country of peace. The fever of imperialism has without a doubt coursed hotly through their veins during the past few months. They have a great military strength, and fine fighting blood, and they know their power. Military manoeuvres are growing daily more complex, more exacting. Every national interest is subordinated to the craze for militarism. The number of their modern implements for deadly warfare is greater than those who have not followed the rapid efficiency of their great democratic army can guess, and their knowledge of warfare may soon surprise the world. Switzerland is ambitious, and Switzerland has enemies. It is a very natural inquiry: "Is Switzerland preparing to conquer Europe?" Facts seem to point to an affirmative answer.—*J. D. Miller, in the Metropolitan Magazine.*

It is stated in connection with the building of a new style of ship for the Russian Navy, that since 1860, forty-three per cent. of all the new men-of-war types have been of Russian origin.

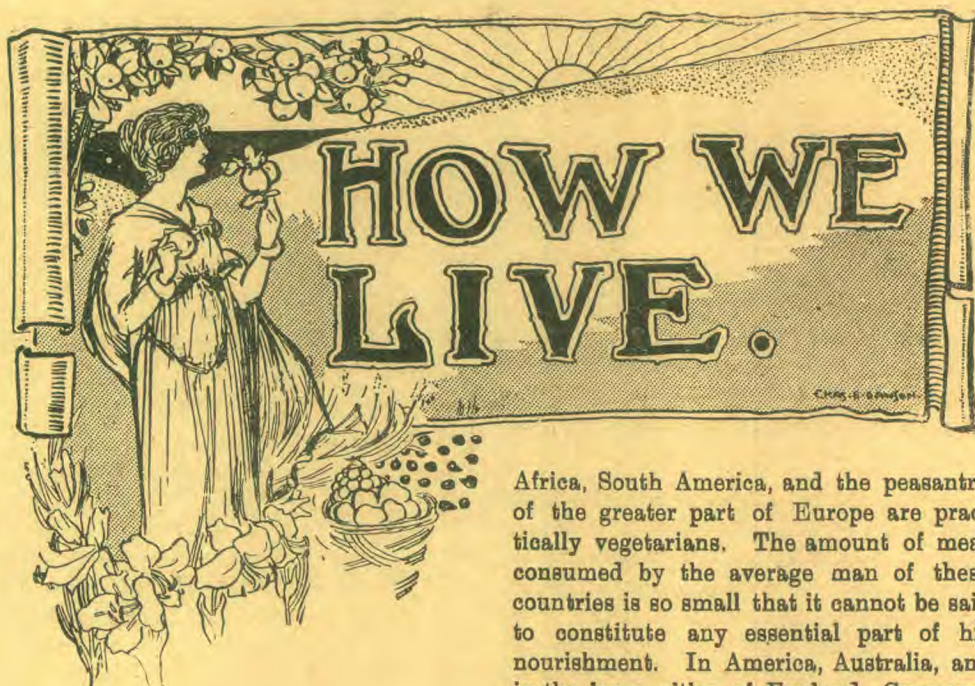
EXPERIMENTS have recently been conducted by the postal engineers between London and Glasgow, with an invention by a French engineer named Mecadier, by means of which it is possible to send twenty-four separate messages at one time over a single wire. The experiments are said to have been fairly successful, and their completion waits only on some repairs to the apparatus. The adoption of this device, when perfected, ought to mean cheap telegraphic messages.

THERE is a severe epidemic of typhoid fever in Canning Town and the neighbouring districts of East London, and the medical officer of health for West Ham has issued a notice warning the people against eating ice-cream, and advising them also to discontinue patronising the "hokey-pokey vendor." There can be no doubt that ice-cream and oysters are two prolific causes of typhoid fever, yet the fear of disease very rarely induces anybody to forego that which appeals to a perverted appetite. The only thing that is efficient in keeping people temperate in eating and drinking, and thus healthy, is a sense of responsibility to God, as it is recognised that the body, as well as the life that animates it, belongs to Him.

"ALTOGETHER a nice little, tight little boat," is the satisfied comment of the *Church Family Newspaper* upon the cruiser *Euryalus*, which has just been launched, and which combines the speed of a cruiser with almost the fighting power of a battleship. "She is 440 feet long, 69½ feet broad, and draws only 26 feet 8 inches, so that she can enter every harbour very easily. Her bunkers hold 1,600 tons of coal. She has 31 guns, which vary from the 28-ton weapon, firing a 380lb. shot, to the terrible Maxim, with its power to fire hundreds of shots effective up to three miles' range. Her speed will be twenty-one knots, and she carries four funnels and two masts." Perfectly adapted to the work she is to do, but a gruesome thing, to be shuddered at, and not to be rejoiced over. War is devilish, and all the instruments of destruction are cruel and horrible.

THE papers are now crowded with statements of the increase of American trade, and the extent to which it is supplanting British commerce, and it may safely be taken for granted that a good many American dollars are invested in these newspaper reports, on the election campaign principle that the candidate who appears to have the most votes will draw the more to him. It is a fact that American trade is increasing by leaps and bounds, but Great Britain is by no means declining. Comparing last year with 1891, it appears that the total volume of British trade has increased from 744 millions in the year to 878 millions. In proportion to its population, the United Kingdom is a long way ahead of either Germany or the United States, and almost equal to the two combined. German exports last year were at the rate of £3 16s. 7d. per head, and American at the rate of £3 15s., while those of the United Kingdom were at the rate of £7 2s. 6d. This, however, is not a cause for boasting; "a man's life consisteth not in the abundance of the things which he possesseth," and it is even so with a nation. The vast accumulation of wealth among any people is always the precursor of degeneration and ruin.





### MAN'S NATURAL DIET: WHAT IS IT?

THIS question is commanding considerable attention at present. That man is naturally neither carnivorous nor omnivorous, but instead, frugivorous, has been maintained by leading naturalists from Cuvier and Humboldt down. The scientific argument may be briefly summed up as follows:—

Man's anatomical structure is that of animals which eat nuts, fruits, and grains in the milk stage, such as the gorilla, the chimpanzee, and the orang-outang. The human teeth, stomach, and intestines are identical in structure with those of these animals, and are quite unlike those of carnivorous animals. Carnivorous animals take their food in a raw state, and are provided with means for killing and tearing animals, which man does not naturally possess.

#### HISTORICAL ARGUMENTS.

The earliest historians of all ancient nations describe the primitive people as living wholly upon the products of the earth. Meat-eating came into vogue along with other luxuries, and marked the beginning of physical and moral degeneration. Both the Greeks and the Romans acquired the supremacy of the earth while living upon the simple products of the earth, but lost it after becoming consumers of flesh. The Bible account of the first men who peopled the earth represents them as living upon the fruit of trees and the seeds of herbs. See Gen. i. 29.

#### THE ARGUMENT FROM EXPERIENCE.

At least nine-tenths of the human race have from the earliest times subsisted upon a non-flesh dietary. This is true even at the present time. The natives of China, Japan, India, Persia, Burmah, Central

Africa, South America, and the peasantry of the greater part of Europe are practically vegetarians. The amount of meat consumed by the average man of these countries is so small that it cannot be said to constitute any essential part of his nourishment. In America, Australia, and in the large cities of England, Germany, and France, large quantities of meat are eaten, but there is no evidence that it is in any way beneficial to the users. The amount of meat consumed per capita in England has increased four hundred per cent. within the last hundred years. During the same length of time, longevity has decreased, while cancer, idiocy, insanity, imbecility, epilepsy, inebriety, and various other degenerations have enormously increased. There is good reason for attributing this physical decline to the use of flesh, as the evidences of race decay are much less apparent among nations consuming little flesh food than among those which use it in large quantities, other things being equal.

To-day there are to be found in the United States alone at least ten thousand persons who have discarded the use of flesh as food, though accustomed to use it freely. The general testimony of these persons is that they have been benefited by the change in diet, and have been in no way injured.

Numerous experiments have been made in feeding so-called carnivorous animals upon a special dietary consisting largely of nuts, or of foods containing a considerable admixture of nuts. The result has been to demonstrate that even such carnivorous animals as the wolf, the cat, the dog, the badger, and the fox can be readily accustomed to a non-flesh diet, and are well satisfied and well nourished by a dietary of purely vegetable origin, when the proper proportions of nitrogenous elements of fat are provided. It is a well-known fact that hunters and dog-trainers withhold meat entirely or almost entirely from the dietary of their dogs. Hunters declare that meat spoils the wind of dogs, and trainers insist that it makes the animals stupid and quarrelsome.

The conclusion is apparent: If a so-called carnivorous animal, a dog, for instance, is made a better dog by being

denied flesh foods, certainly man, who is not naturally carnivorous, ought to be made a better man by exchanging this unnatural dietary for a natural bill of fare.

J. H. KELLOGG, M.D.

### LIFE PRESERVERS.

THE following excellent prescription for every-day use contains a number of rules, which, if carried out, will make them indeed preservers of life:—

"Don't worry. 'Seek peace, and pursue it.'

"Don't hurry. 'Too swift arrives as tardy as too slow.'

"Sleep and rest abundantly. 'The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman.'

"Spend less nervous energy each day than you make. 'Work like a man; but don't be worked to death.'

"Be cheerful. 'A light heart lives long.'

"Think only helpful thoughts. 'As he thinketh in his heart, so is he.'

"Avoid passion and excitement. 'A moment's anger may be fatal.'

"Associate with healthy people. 'Health is contagious, as well as disease.'

"Don't carry the whole world on your shoulders, far less the universe. 'Trust in the good Lord.'

"Never despair. 'Lost hope is a fatal disease.'"

### WHY SHE LIVED SO LONG.

A FRENCH lady who recently died at Fontainebleau at the age of ninety years, left a clause in her will which very much disturbed her heirs. It read thus: "I leave to my physician, whose intelligent care and wise prescriptions have insured me such long life, the contents of the old oaken box, which stands in my dressing-room, the key to which will be found under the hair mattress of my bed." When the box was opened, it was found to contain all the drugs, powders, and medicines of various sorts which the physician had prescribed for the lady during the last twenty years of her life, and which she had carefully preserved instead of taking.—*Home Magazine*.

TOBACCO is more deadly than alcohol; the latter is doing a greater injury to the innocent portion of the public, but the former is more deadly on its own victims. While the fire of alcohol burns with a mighty blaze, tobacco burns long and deep in the fountain of life. The one soon exhausts itself; the other stealthily eats away by imperceptible degrees the cords of life of its victim, until in time he dies in his sleep or falls dead in the street.—*Dr. Cole*.



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"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust." What a blessed thing it is to have a sure refuge, a safe dwelling place—a place where one can enjoy perfect liberty! The King's Declaration and Oath may be abolished without "the religious liberty which we have so long enjoyed" being in any wise "imperilled or curtailed," as so many fear. He who has made the Most High his habitation "shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord."

THE Sabbath—the very day which ancient Israel kept, and for neglecting which they were punished—was for the purpose of revealing God. He says: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. xx. 12. And again: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Verse 12. God never does anything in vain; therefore since He gave the Sabbath to men in order that by it they might know Him, it is evident that they who disregard it deprive themselves of the highest knowledge and closest acquaintanceship with Him.

"A WISE man will hear, and will increase learning." Prov. i. 5. Since the way to add to learning is to hear, that is the way to begin the acquisition of it. To what shall we listen?—To the Word of God; "for the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. ii. 6. Absolute knowledge can be gained only by hearing and heeding the Word of God; for in Him "are hid all the treasures of wisdom and knowledge." The tendency of man is to push out for himself—to carry on "independent investigations," and to

"create thought"; but "the Lord knoweth the thoughts of the wise, that they are vain." Nothing is knowledge, unless it is true, and truth is known only through the revelation of Him who is "the way, and the truth, and the life."

THE expression, "As rich as Cræsus" is now out of date and meaningless, for recent discoveries have established the fact that the Lydian monarch's fortune was less than two million pounds sterling, which is a mere bagatelle, compared with the wealth owned by some modern millionaires. Last week there was a reception at the American Embassy, to the American business men who have been paying a visit to the London Chamber of Commerce, and the wealth represented was estimated at five hundred million pounds sterling. There are men to-day whose yearly income is several times as much as the entire possessions of Cræsus. These are the days of wealth—and degeneration.

WHAT is called a "promising and practical scheme for promoting temperance" has been inaugurated by Earl Grey, in the establishment of a Public-house Trust Company in Northumberland. The idea is to eliminate as far as possible the element of private profit from the retail sale of intoxicating liquors. The company seeks to lease or purchase existing public-houses, and to acquire licenses where new ones are to be granted, and to furnish tea, coffee, and temperance drinks as readily, when called for, as beer or spirits. It is proposed to establish similar companies in every county in England, Wales, and Scotland; and "it is hoped that this arrangement will aid in deposing intoxicants from the objectionable prominence into which, from motives of profit, they are pushed in the ordinary public-house." It is a project of doubtful value. Alcoholic liquors will intoxicate the man who drinks them, regardless of who makes the profit on them, or whether it be little or much.

It is stated by those who have visited the place, that the Casino at Monte Carlo is completely unventilated. "Not a breath of fresh air is admitted, and the atmosphere is stifling." It is said that there is a purpose in this, the foul air tending to make the minds of the gamblers less acute, while at the same time the poison promotes the gambling frenzy. One says of those present, "Everybody was deadly pale, and looked more or less dazed."

Satan knows in what condition to keep a house devoted to his service; it is a sad thing that too often Christian people allow him to control the ventilation of the house of God. Satan's object is to intoxicate and stupefy; God is best served by men in the fullest possession of their senses, and to this end an abundance of His life-giving breath is necessary.

THE question of the use of tobacco by women is receiving considerable attention at present, and it appears that smoking by women is greatly on the increase. The *Daily Mail* has been publishing correspondence on the subject, and not a few women have boldly championed the filthy and poisonous habit. It is said that "a lady of fashion no longer apologises to her guests for lighting a cigarette after dinner," but it must of course be understood that there are many exceptions.

"Four of the leading physicians in Paris have recently joined the French Anti-Tobacco League, and one of them, Dr. Legrix, when approached on the subject, condemned the fashionable vice in the most emphatic terms.

"He said that the habit of smoking is not confined to one class of women, but is becoming common among all ranks, and is indulged in by both young and old.

"Asked as to the cause of this, he said it was due to lack of occupation among women of the world, to imitation in others, to feebleness of will, and to ignorance of its effects. But the consequence in nearly every case is the same. They quickly become slaves to the vice, and the result is general social decadence."

This also is a factor in the hastening of the end of the world, since its effect must inevitably be detrimental to the race. Children have hitherto been born with diminished physical stamina, on account of the use of tobacco by men; but when its use by women becomes prevalent the evil effects will be multiplied. The Lord must come ere long, else vice and ignorance of the laws of life will exterminate the human race.

"MANY are suffering in consequence of the transgressions of their parents. They cannot be censured for their parents' sins, but it is nevertheless their duty to ascertain wherein their parents violated the laws of their being; and wherein their parents' habits were wrong, they should change their own course, and place themselves, by correct habits, in a better relation to health."