

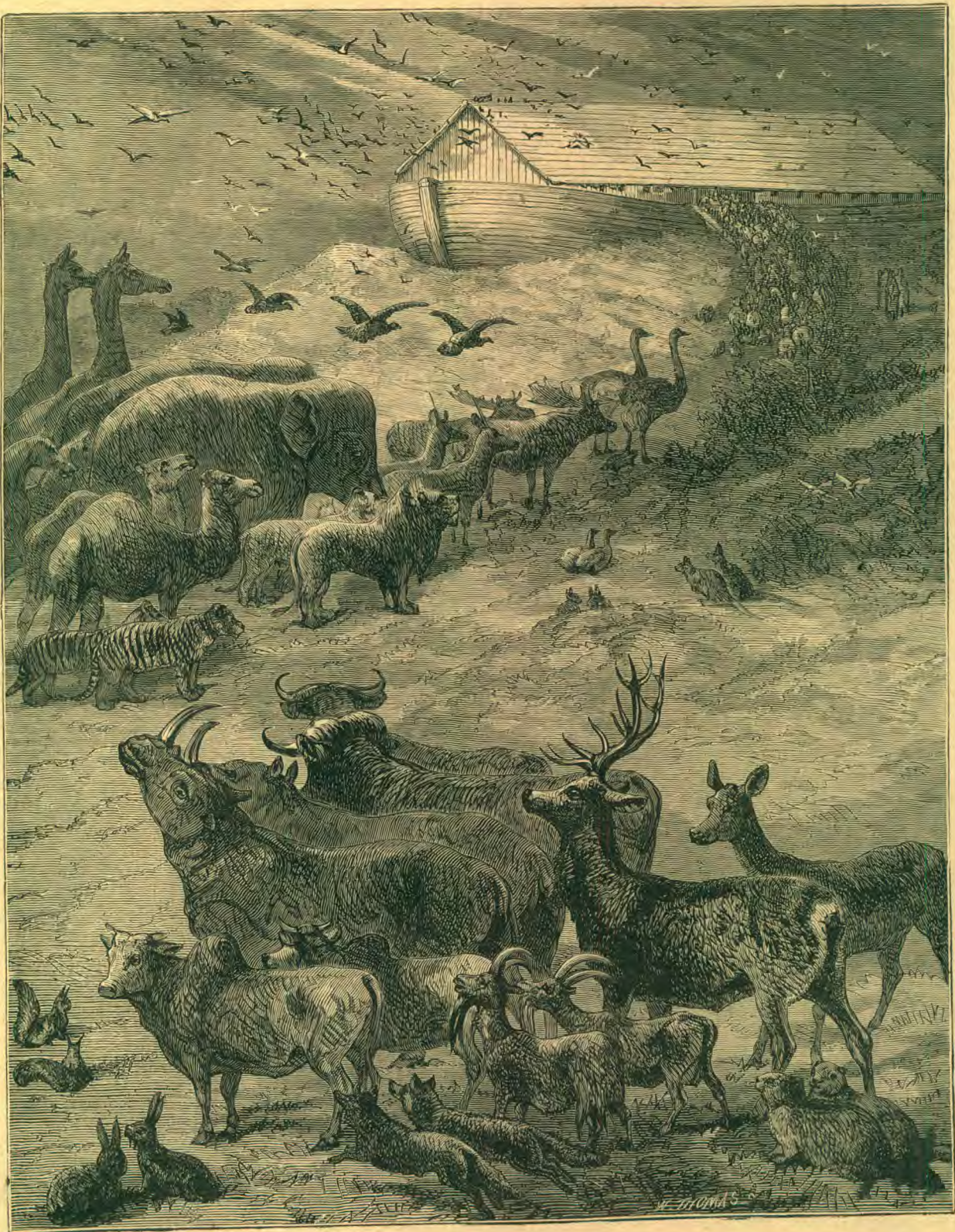
PRESENT TRUTH

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

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NO. 28.



COMING TO THE ARK AT GOD'S CALL.

SAVED IN THE ARK.

(Gen. viii. 1-22)*



THE title of the lesson for this week is "Noah Saved in the Ark," but the Scripture cited, namely, the eighth chapter of Genesis, does not correspond thereto, inasmuch as it tells us only of the closing scenes. We shall therefore have a brief study of the flood in general, without regard to the text referred to in the lesson outline.

UNBELIEF AND BLINDNESS.

EVERYONE will have heard of the doubts that have been cast upon the Scripture record of the flood. Not only avowed infidels, but many professed ministers of the Gospel, do not believe that there ever was a general flood, covering the whole earth. The same cause of unbelief exists in this case, as in that of the story of creation. Satan has instilled doubts of that in the minds of men, in order that they might become blinded to the power of the Gospel, and especially to the Sabbath, the sign of the cross, which creates new men. As disbelief of the story of creation hides the beginnings of this world, so disbelief of the story of the flood hides the view of the end; for the days of Noah are referred to by the Saviour as a parallel to the days of the coming of the Son of man. See Matt. xxiv. 37-39. The adversary of God and man would be glad to have all men ignorant concerning the coming of the Lord; and that is the cause of the disbelief in the record of the flood.

WILLING IGNORANCE.

STILL further: We are told that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Peter iii. 3, 4. How is it that these scoffers thus throw discredit upon the promise of the Lord's coming, and declare that there is no evidence of any such thing? The answer follows:—

"For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water, and in the water; whereby the world that then was, being overflowed

with water, perished, but the heavens and the earth, which are now, by the same Word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." Verses 5-7. Further on we are told that "the elements shall melt with fervent heat," and that "all these things shall be dissolved." At the day of Judgment there will be a sea of fire overwhelming the earth, just as the waters covered and destroyed the earth in the days of Noah.

From the margin of our Bible, together with the reading of the Revised Version, we can get a more clear idea of the text than we now have. We know that when the earth was created it was a watery mass. "Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Then the waters were separated, some remaining on the surface of the earth, and the larger portion of it being stored up in the earth. These are called "the water under the earth." Ex. xx. 4. That is, in the beginning, "of old," the earth was "compacted out of water and amidst water," or "consisting of water," a large portion of which was stored up in the earth.

Now by this water "the world that then was perished." After Noah went into the ark, "all the fountains of the great deep were broken up, and the windows of heaven were opened." Gen. vii. 11. The very material out of which the earth was composed, and which was stored up in it, was made the agent of its destruction.

If men were not willingly ignorant of this fact, they would not be blind to the coming of the Lord, and the approaching destruction of the world by fire. The flood reduced the earth almost if not quite to its original chaos. At that time all the changes took place, which by unbelievers are attributed to the lapse of ages. Whole forests of huge trees were buried deep in the earth. These have since turned to coal, which has generated large amounts of oil and gas. As a consequence, there is a vast amount of fire stored in the earth, reserved till the flood of fire that is to overwhelm it. As in the time of the flood the water out of the depths of the earth united with that which poured forth from the open windows of heaven, so in the last day the fires in the interior of the earth will unite with that which comes down from God out of heaven, to destroy the earth. All things have *not* continued as they were from the beginning of creation. Once was the world destroyed by the very elements

out of which it was composed, and all the agencies are ready for its second destruction, which, instead of leaving it more curse-marked than before, as was the case with the flood, will cleanse it from the curse, so that there will be a new earth, as in the beginning.

THE texts already quoted prove that the flood was universal. It was as extensive as the fires of the last day will be. To deny this is to deny the writings of the apostles, and thus to undermine the Gospel. The third chapter of Second Peter mentions three worlds—the world that was "of old," from the creation; another, the one that now is, since the flood; and the third, the new earth, which will emerge from the fires of the day of the Lord. The three worlds are the same world in three different stages of existence. The universality of the flood is denied only by those who do not credit the prediction that the earth is to be destroyed again, this time more completely than before, by fire.

"SAVED BY WATER."

IN 1 Peter iii. 18-21 there is reference to the flood, which sometimes puzzles the reader. The first portion of the text tells us that by the same Spirit by which Christ was raised from the dead, He went in the days of Noah, "while the ark was a preparing," and "preached unto the spirits in prison," that is, to the captives of sin, shut up under the law. The long-suffering of God waited one hundred and twenty years, while Noah was building the ark, "wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

Just a word about the expression, "saved by water." In the margin of the Revision we have this reading: "Few, that is, eight souls, were brought safely through water." The Greek word is the same as that in Acts xxiii. 24, where we read that the two centurions were commanded to provide beasts for Paul, whereby they might "bring him safe" to the governor; and a close parallel to the one in Peter is found in Acts xxvii. 43, 44, where we read of Paul's escape from shipwreck, together with his travelling companions. Some on boards, and some on broken pieces of the ship, "they *escaped all safe to land.*" By means of the boards

* International Sunday-school Lesson for July 21.

and broken pieces of the ship the people who were with Paul were all conveyed through the water to a place of safety; and by the ark Noah and his family were brought safely through the water. So here we see that the ark, and not the water of the flood, is referred to as the means of salvation.

"BAPTISM DOETH NOW SAVE US."

"THE like figure whereunto baptism doth also now save us." How does baptism save us?—"By the resurrection of Jesus Christ." "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 3, 4. "As many of you as have been baptized into Jesus Christ have put on Christ." Gal. iii. 27. Baptism means being enclosed in the life of Christ as really as Noah was shut up in the ark. Only in the ark could he find safety, and only in Christ is there salvation for any man.

Baptism saves us, but not if it is only a form. It is not the washing of the body in water, but the answer of a good conscience toward God; it is the cleansing of the conscience by the water of the life of Christ.

RIDING ON A SEA OF FIRE.

BUT there is a still further parallel. When the waters overflowed the earth, destroying it, Noah and his family, safe in the ark, rode upon the sea. That which covered up the corrupt earth with its wicked inhabitants, bore righteous Noah in safety. Even so it will be in the last days, the day of Judgment and perdition of ungodly men. Before the final act of Judgment, the holy city, the New Jerusalem, will come down from God out of heaven, and will take its place upon the earth. We know that it comes down upon this old earth, before it is made new, because we read in Rev. xx. that at the close of the thousand years during which the earth will lie desolate, the second resurrection—the resurrection of the wicked—will take place, and that Satan will then go forth among them to deceive them, and to gather them together to battle. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." After that the new heaven and the new earth are seen.

And where will the New Jerusalem be all the time that the flames are devouring the earth with its wicked inhabitants? It will be riding on the lake of fire as securely as the ark rode on the billows of the flood. The saints of God inside of it will be saved through the fire. They will be able to dwell with the devouring fire, and with everlasting burnings. Isa. xxxiii. 14, 15.

THE ARK OF SAFETY.

It is just that great salvation that is secured by baptism into Christ, by being hidden in Him. "We have a strong city;

salvation will God appoint for walls and bulwarks." Isa. xxvi. 1. Its walls shall be called Salvation, and its gates Praise (Isa. lx. 18), because "God is in the midst of her; she shall not be moved." Its strength is simply the strength of the everlasting God, our refuge. The safety of the saints in the city, as it rides on the billows of fire that will rise literally "mountains high," will be only the safety that everyone now finds, who is hidden in the Rock of Ages.

"Not rocks nor hills could guard so well,
Fair Salem's happy ground,
As those eternal arms of love,
That every saint surround."



THE LAW OF LIFE.

THE NINTH COMMANDMENT.



THOU shalt not bear false witness against thy neighbour."

IF we were to attempt to enumerate and discuss all the ways in which this commandment may be and is broken, a whole volume of the PRESENT TRUTH would not be sufficient. But that is not necessary. We do not need to know all the ways of error, in order to keep in the right way. The man who is in search of treasure does not care to know the roads that lead away from it; all that he desires is to know the one road that will bring him to the right place. There are many wrong ways, but only one right way; and if we spend our time exploring all the devious paths of error, we shall never know the way of truth.

Yet in the present condition of things, it is really necessary to call attention sharply to some particular sins, while presenting the commandment of truth; because many people are so fixed in a wrong course that scarcely anything less than an earthquake will move them. They will listen to the commandment which forbids what they are doing, and will think that it commends their actions. One must put his finger upon the particular act, and say, "That is sin," before they will have any sense of wrong-doing. Thousands of people read the fourth commandment every week, and honestly think that they are obeying it in keeping Sunday; and many people take the name of the Lord in vain in various ways, without any consciousness of so doing.

"POLITE LYING."

CUSTOM lies at the foundation of a large amount of the violation of the command-

ments, the ninth no less than the others. What "everybody does" is supposed to be justifiable. The custom of the people is responsible for a great deal of what is known as "polite lying." God forbid that any of us should be any less courteous than we are; we certainly do not need to cultivate rudeness; but there is a false standard of politeness, and it is the one too often followed. The sort of politeness that depends upon falsehood is evidently not true courtesy; for "no lie is of the truth," and truth cannot come from lying. The same Scriptures that command us not to bear false witness, also tell us to "be pitiful, be courteous" (1 Peter iii. 18); therefore we know that the most perfect courtesy is compatible with perfect truthfulness, and cannot exist without it.

☞ Laziness and cowardice are at the bottom of a great deal of this "polite lying." It comes so easy for even Christians themselves to follow the universal custom of saying things to please people, and lightly to make promises that they do not expect ever to perform. The customer wishes the goods delivered immediately, and the professed Christian tradesman will promise to send them, well knowing that he cannot do so for hours; yet he will not think that he has lied. He did not do so deliberately, but it was so easy to please the customer by making the promise, and then trust to some excuse to pacify him if he afterwards complained.

"THE ACCUSER OF THE BRETHREN."

SATAN, who is a liar and the father of it, is also called "the accuser of the brethren." Rev. xii. 10. He accuses them before God day and night. Now Satan would know better than to try to make the Lord believe that a person has committed a sin of which he is not guilty. He well knows that no act escapes the eye of the Lord, and that it is useless to try to make Him believe that He has overlooked some fault. Therefore it follows that in accusing the brethren before God, Satan confines himself to the things that they have actually done. Where then is the wrong? Just here: "It is God that justifieth," and whoever lays anything to the charge of God's elect brings false witness against God as well as against the brethren. When God has forgiven a man, it is a grievous sin to accuse that man of sin. Whoever brings up that fault and talks about it to the man's detriment, is doing the devil's work. There is no meaner way of serving the devil than to charge against a person the sin that he

has confessed. As soon as a person confesses his sin, God calls him righteous; to call him guilty then is to bear false witness against both man and God.

LOSING CONFIDENCE.

How many there are who cruelly suspect a person, and always treat him as untrustworthy, because of some sin or sins in the past. It matters not that he has confessed his fault, he is still held under suspicion. Some will say, "We know that he has fallen once, and he may again." Yes; and so may the critic. Just as though no man in this world is guilty, except the one whose sin has become public property! The fact that a man has fallen into any kind of sin is no evidence whatever in itself that he will do the same thing again. On the contrary, if he has voluntarily, under the influence of the Spirit of God, confessed his sin (and no one ever voluntarily confesses a fault unless he is prompted by the Spirit), that is the best possible evidence that he will be on his guard. If a man has lied to me, and of his own free will comes to me and confesses it, I can have more confidence in him than ever before. When a sin has been confessed, we must beware of bearing false witness by our condemnation. It is a terrible thing to condemn where God justifies.

This applies when the sinner is ourselves, just as much as when it is somebody else. When we have confessed our sin to the Lord, He has forgiven it, and we have no right to go on condemning ourselves. We are not our own; we belong to the Lord: and, leaving ourselves out of the question, we must not dare think that He has not forgiven, when He says that He has. How many there are who would place the most implicit trust in the word of a neighbour, but who do not regard it as a sin to contradict the Word of God, thus charging Him falsely.

TAKING THE RISK OF LYING.

IF we ever repeat any story about anybody, we are never safe from the possibility of having lied. In the first place, there is always the possibility of being mistaken: our informant may not have known all the facts, and it may be that the person talked about has done nothing amiss. And in the second place, even if he were guilty, he may have confessed it to God, and been forgiven, before the story reached the ears of any other person. We may say that we certainly would not repeat

anything against a person, if we knew that that person had repented; but as long as we do not know that he has not, we are assuming all the risk of lying, both against God and man, when we take up a reproach against our neighbour.

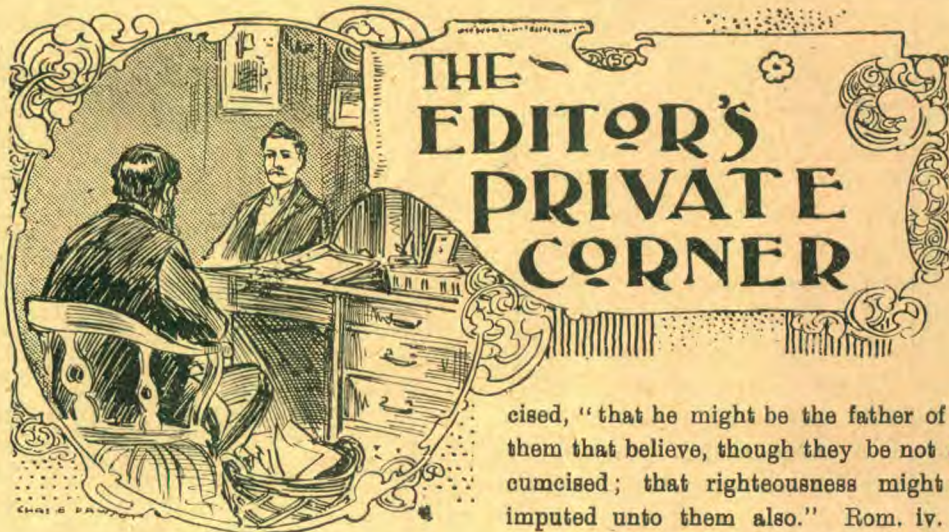
TALE-BEARING.

MANY people seem to think that any amount of gossip is justified, provided one does not tell wilful lies. But the Bible says that the one who shall abide in the holy hill of the Lord is he who "backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Ps. xv. 3. That is as much as to say that he who does take up a reproach against his neighbour, will not dwell in the tabernacle of God. Aside from any other reason, it is a fact that it is next to impossible, if not quite, to talk about another's doings or sayings, and speak the exact truth. If we go so far as to tell his sentiments, or to judge his motives, then it is absolutely certain that we shall be guilty of falsehood; for nobody can state another person's belief, or tell what somebody else thinks. We shall at least tell that which we do not certainly know; and whoever does that is to all intents and purposes a liar. If we tell the truth on any such occasion, it is only by accident. The love of making a sensation is so strong that we are often willing to run the risk of telling an untruth, rather than miss the chance of being the first to tell the news.

If we were called upon to testify in court, we should not be allowed to repeat what we had only heard. We must confine ourselves to what has come under our own observation. Even then it is difficult enough to tell the exact truth. Shall we dare be any less particular as God's witnesses than we are required to be as witnesses for the State?

(To be Continued.)

THE *Christian* says that G. Campbell Morgan, who is now conducting the evangelical work in Moody's Bible schools, was rejected as a candidate for the Wesleyan ministry, because of an adverse report on his "trial sermon." They would doubtless not reject him now, but we trust that he now knows better than to consent to preach a "trial sermon" for anybody. It was all right, however; for anybody who will put himself and the Gospel on exhibition, as one shows off the paces of a horse that is for sale, ought to be rejected.



HOW GOD HARDENED PHARAOH'S HEART.

"In the seventh chapter of Exodus, third verse, and part of the fourth, and in several places in the following chapters, we read that God hardened Pharaoh's heart, that he would not let the Israelites go; and in the fourth verse of the fourteenth chapter it is recorded that God said: 'I will harden Pharaoh's heart, to follow after them.' Why did God adopt a means of escape for the children of Israel, and then harden Pharaoh's heart while ten plagues were sent, and the first-born slain, and finally harden his heart to follow them, to his destruction?"

THIS is a frequently-recurring question, and the answer is found in the perception of the method by which it was done. This we find in the narrative itself. In answering this question, we cannot do better than we have done in "The Everlasting Covenant;" so we will turn to that book and read a few pages together:—

PREACHING TO PHARAOH.

IT is a truth that "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts x. 34, 35. This was not a new truth in the days of Peter, but has ever been true, for God is always the same. The fact that men have usually been slow to perceive it, makes no difference with the fact. Men may fail to recognise the power of God, but that does not make Him any the less powerful; so the fact that the great mass of God's professed followers have usually failed to recognise that He is perfectly impartial, and have supposed that He loved them to the exclusion of other people, has not narrowed His character.

THE PROMISE TO ABRAHAM INCLUDED THE EGYPTIANS.

THE promise was to Abraham and his seed. But the promise and the blessing came to Abraham before he was circum-

cised, "that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also." Rom. iv. 11. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 28, 29. Therefore the promise embraced even the Egyptians, as well as the Israelites, provided they believed. And it did not embrace unbelieving Israelites any more than it did unbelieving Egyptians. Abraham is the father of those who are circumcised, but only of those who "are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." If the uncircumcision keep the righteousness of the law, their uncircumcision is counted for circumcision. (See Rom. ii. 25-29.)

GOD'S LONGSUFFERING.

IT should not be forgotten that God did not begin at once to send the plagues upon Pharaoh and his people. He did not propose to deliver the Israelites by killing their oppressors, but rather by converting them, if it were possible. God is "not willing that any should perish, but that all should come to repentance." 2 Peter iii. 9. He "will have all men to be saved, and to come to the knowledge of the truth." 1 Tim. ii. 4. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. xxxiii. 11. All men are God's creatures, and His children, and His great heart of love embraces them all, without respect to race or nationality.

Accordingly, at the first, the simple demand was made upon Pharaoh to let God's people go free. But he impudently and haughtily replied, "Who is the Lord, that I should obey His voice, to let Israel go? I know not the Lord, neither will I let Israel go?" Ex. v. 2. Then miracles were wrought before him. These were not at

the first judgments, but simply manifestations of God's power. But the magicians of Pharaoh, the servants of Satan, counterfeited these miracles, and Pharaoh's heart became harder than before. Yet the careful reader will see that even in the miracles that were counterfeited by the magicians, the superior power of the Lord was manifested.

PHARAOH'S HEART HARDENED.

WHEN mild measures failed to cause Pharaoh to acknowledge the power of God, judgments were sent. God, who knows the end from the beginning, had said that Pharaoh's heart would be hardened, and even that He Himself would harden it; and so it was. Yet it must not be supposed that God set about deliberately to harden Pharaoh's heart against his will, so that he could not have relented if he had wished. God sends strong delusion, that men should believe a lie, only upon those who have rejected the truth, and who love a lie. (See 2 Thess. ii. 10-12.) Every one has just what he most desires. If any man wishes to do the will of God, he shall know of the doctrine; but to him who rejects truth, there is nothing left but darkness and deception. (See John vii. 17.)

HARDENED BY MERCY.

IT is well to note that it was the manifestation of the mercy of God that hardened Pharaoh's heart. The simple request of the Lord was scornfully denied. Then the plagues began to come, yet not immediately, but with interval enough to allow Pharaoh to think. But as long as the power of the magicians appeared to be as great as that exercised by Moses and Aaron, Pharaoh would not yield. Soon it became manifest that there was a power greater than that with his magicians. They brought frogs upon the land, but they could not drive them away. "Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that He may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord." Ex. viii. 8. He had already learned enough of the Lord to call Him by His name.

"And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord because of the frogs which He had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps; and the land stank. But when Pharaoh saw

that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said." Ex. viii. 12-15.

"Let favour be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. xxvi. 10. Thus it was with Pharaoh. The judgment of God caused his haughty purpose to weaken; but "when he saw that there was respite, he hardened his heart."

Again there came swarms of flies, at the command of the Lord, and Pharaoh said, "I will let you go, that you may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away; entreat for me. And Moses said, Behold I go out from thee, and I will entreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, to-morrow; but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord. And Moses went out from Pharaoh, and entreated the Lord. And the Lord did according to the word of Moses; and He removed the swarms of flies from Pharaoh, and from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go." Ex. viii. 28-32.

And so it went on throughout the plagues. All the steps in each case are not recorded, but we see that it was the longsuffering and mercy of God that hardened Pharaoh's heart. The same preaching that comforted the hearts of many in the days of Jesus, made others more bitter against Him. The raising of Lazarus from the dead fixed the determination in the hearts of the unbelieving Jews to kill Him. The Judgment will reveal the fact that every one who has in hardness of heart rejected the Lord, has done so in the face of the revelation of His mercy.

GOD'S PURPOSE WITH PHARAOH.

"AND the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord, the God of the Hebrews, Let My people go, that they may serve Me. For I will this time send all My plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like Me in all the earth. For now I had put forth My hand, and smitten thee and thy people with pestilence, and thou hadst been cut off from the earth;

but in very deed for this cause have I made thee to stand, for to show thee My power, and that My name may be declared throughout all the earth." Ex. ix. 13-16, R.V.

The still more literal rendering of the Hebrew by Dr. Kalish, reads thus: "For now I might have stretched out My hand, and might have smitten thee and thy people with pestilence; and thou wouldst have been cut off from the earth. But only for this cause have I let thee exist, in order to show thee My power, and that My name may be acknowledged throughout all the earth." A close comparison will show that this idea is expressed in the Revised Version, as quoted above, but not so clearly.

It is not the case, as is too often lightly supposed, that God brought Pharaoh into existence for the express purpose of wreaking His vengeance upon him. Such an idea is most dishonouring to the character of the Lord. But the true idea is that God might have cut Pharaoh off at the very first, and so have delivered His people without any delay. That, however, would not have been in keeping with the Lord's invariable course, which is to give every man ample opportunity to repent. God had borne long with Pharaoh's stubbornness, and now proposed to send severer judgments; yet He gives him fair warning, that even yet he may turn from his wickedness.

God had kept Pharaoh alive, and had delayed to send His severest judgments upon him, in order that He might show unto him His power. But the power of God was being manifested at that time for the salvation of His people, and the power of God unto salvation is the Gospel. Therefore God was keeping Pharaoh alive, in spite of his stubbornness, to give him ample opportunity to learn the Gospel. That Gospel was as powerful to save Pharaoh as it was to save the Israelites.

The revised renderings have been used because they are clearer than those of the common version, and not because the same truth is not set forth in each. Take the common rendering, "In very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be declared throughout all the earth" (Ex. ix. 16), and grant that it refers to the bringing of Pharaoh to the throne. Even then it is far from showing that God raised him up for the purpose of plaguing and killing him. The text says that it was for the purpose of showing God's power, and causing His name to be known throughout

all the earth. To infer that God can show His power and make known His name only by the destruction of men, is dishonouring to Him, and contrary to the Gospel. "His mercy endureth for ever." 1 Chron. xvi. 34.

TO DECLARE THE NAME OF THE LORD.

God's purpose was that His name should be declared throughout all the earth. This is what was done, for we read that forty years later the people of Canaan were terrified at the approach of the Israelites, because they remembered what God had done in delivering them from Egypt. But the purpose of God would have been accomplished just the same if Pharaoh had yielded to the wishes of the Lord. Suppose that Pharaoh had acknowledged the Lord, and had accepted the Gospel that was preached to him: what would have been the result? He would have done as Moses did, and have exchanged the throne of Egypt for the reproach of Christ, and a place in the everlasting inheritance. And so he would have been a most powerful agent in declaring the name of the Lord throughout all the earth. The very fact of the acceptance of the Gospel by a mighty king, would have made known the power of the Lord as effectually as did the plagues. And Pharaoh himself, from being a persecutor of God's people, might, like Paul, have become a preacher of the faith. Sad to say, he did not know the day of his visitation.

THE BETTING MANIA OFFICIALLY ENCOURAGED.

ONE of the Paris correspondents of the *Daily Chronicle* gives the "sporting" news from that city, and incidentally lets us see the madness and misery resulting from horse-racing. The worst of all is the fact that the Government is a party to the destruction of morals and happiness. The writer says:—

"Few outside France realise the extent to which racing goes on here. It has become a passion, a habit, a daily necessity with thousands of Parisians. The whole year through, with the exception of six weeks in winter, the afternoon diversion, or rather business, is immediately after déjeuner, to rush off to Auteuil, or Saint-Ouen, or Maisons-Laffitte, or Colombes, or Enghien, or Vincennes, or Longchamps. These places are just outside the walls of Paris. Fortunes are made, and more often unmade, in the fashionable paddock, or *pesage*, with its 20f. admittance. Its frequenters, however, are the wealthy, the idle, and the dissipated.

"But it is in the field, in the *pelouse*, where all may enter at the modest outlay of 3*fr.* or 1*fr.*, that the real mischief is done. Here, every day, are thousands of the humbler sort—the garcon, the concierge, the butcher boy, the employé, old women, young wives—drawn irresistibly to that vortex, the *pari-mutuel*.

"The thing is made so easy for them; there are no dealings with doubtful book-makers; all is plain sailing, and the system, horrible as it may seem, is under the protection of the public authority. Just a simple 5*fr.* piece is sufficient to begin with, presented at the little counter, with a ticket in exchange bearing the number of the horse. The result, giving the sum won, is posted up in a prominent place immediately after the race. The lucky individual draws his money at once, at the rear of the said counter. The fever takes possession, the savings of years are swallowed up, work is neglected, until finally the poor wretch becomes a beggar, a thief, or a suicide.

"The State allows this to go on, on the principle that it brings in money to the Assistance Publique, and thus substantially relieves distress. The Assistance Publique receives seven per cent. of the takings of the *pari-mutuel*. A blind policy, for the racing about Paris creates more poverty and misery than the funds thus acquired can ever hope to assuage."

"THE PLEASURES OF SIN."

OF Moses it is said that he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. The pleasures of sin at the best are but "for a season;" for "the world passeth away, and the lust thereof;" but this is not all; for such is "the deceitfulness of sin" that it often makes its devotees wear out their lives with toil and anxiety over what is grimly called "sport." A visitor to the gambling rooms at Monte Carlo gives the following description of the appearance of the players there:—

"These rooms are open from noon till midnight. As I went after dinner, I found the rooms very full. Every table was surrounded by gamblers, three deep. The front row were all seated close to one another. The other two rows stood peering eagerly over the shoulders of those who were seated and as occasion required thrusting forward their trembling arms to place money on the tables or to grab at money which they had won. As soon as a seat was vacated, one of those who were standing took it, and almost invariably some one else came up and stood in the outside row.

"Here let me say at once that nothing in this place impressed me so much as the

extreme melancholy of everybody. The Monte Carlo gamblers are without exception the most wretched lot of foolish sinners upon whom I have ever set my eyes. The pleasures of sin, I know, are but for a moment; but most sins do bring their moments of sinful pleasure. But here was none at all. A deadly silence, broken only by the *croupier* as he announced the course of events, reigned over these gilded, close, melancholy rooms. No one laughed or smiled. There was not a trace of life or brightness. They looked as miserable as if they all were waiting to have their back teeth extracted without the relief of gas. I never saw such depressed wretches, and I pitied them from the bottom of my heart. This is, beyond doubt, the most melancholy form of 'enjoyment' the devil has ever invented."



CONSIDER YOUR WAYS.

HAGGAI I. 5.

THOSE who are watching for the Lord's coming, must not forget that they are servants, who will have to give an account of their stewardship. Those intrusted with but one talent, must be ever on the watch, being most exposed to the temptation to conceal it. Those who can do but one thing often do nothing.

Our talents lie in the line of our natural ability. What we can do best is our talent, given us by God, and must be consecrated to His service. Let us bear in mind that we shall have to stand before the judgment seat of Christ, and be judged according to our works, and hear the King give His awards. The closing verses of the twenty-fifth chapter of Matthew are of vital importance.

The Lord will not accept polluted offerings, the blind, the halt, the lame, the things which are no longer of any use to us, but which we spue out of our houses as worthless to us, but good enough for the brethren of Christ. We are expected to give our best to Christ, thereby to show our love for Him who died for us. I am quite aware that the number of those who live a life of self-denial is small compared with the mass. Last year I came across a Cambridgeshire minister, who has received in his house a blind Christian lady, and also adopted a child; I heard a professing Christian ask him if he did not find her a great bore.

In all classes we find afflicted and homeless children of God, who have passed through deep waters. I believe the Lord

has placed them in that position to try the faith of His stewards, as He did that of Abraham; and if they are obedient, the reward is sure to follow. Have you not a place in your heart for Jesus, rooms in your mansions and houses, or are you going to wait for the great day to reveal to you your irreparable loss?

Why should not churches and chapels earnestly take up the cause of the friendless brethren of Christ? It is not to take people out of the social position to which they are accustomed; but, from the mansion to the cottage, they could have a share of the love and comfort that once was theirs. Then, and only then can we expect a mighty downpouring from above, and thus hasten the coming of our Lord.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi iii. 10.

MRS. C. RAVENNES.

LIFE'S POSSIBILITIES.

NO life ever has left out of it the struggle between good and evil, the power of pure affection, the possibility of knowing the Eternal, the opportunity to grow upward—and where these exist, life can be a triumphant thing. Narrow conditions are relative, after all; for a narrow life that is high includes quite as much cubic space as a wide life that rises no higher than its owner's head. Epictetus was a slave, but he was the teacher of an emperor, and Marcus Aurelius, great as he was, did not equal the elder thinker. Probably he felt this himself, when he wrote, with that sigh one can still feel in the words, "Even in a palace, life may be lived well." For those of us who yearn for palaces, that "even" should have its weight and its warning. Perhaps we might find that our best chance to live well is in the quiet lot and the few distractions that we possess. At any rate, it will do us no harm to meditate awhile upon the elements of life, and our skill—or lack of it—in recognising and using them; and wherever our lot is cast, we may be sure of one thing, that

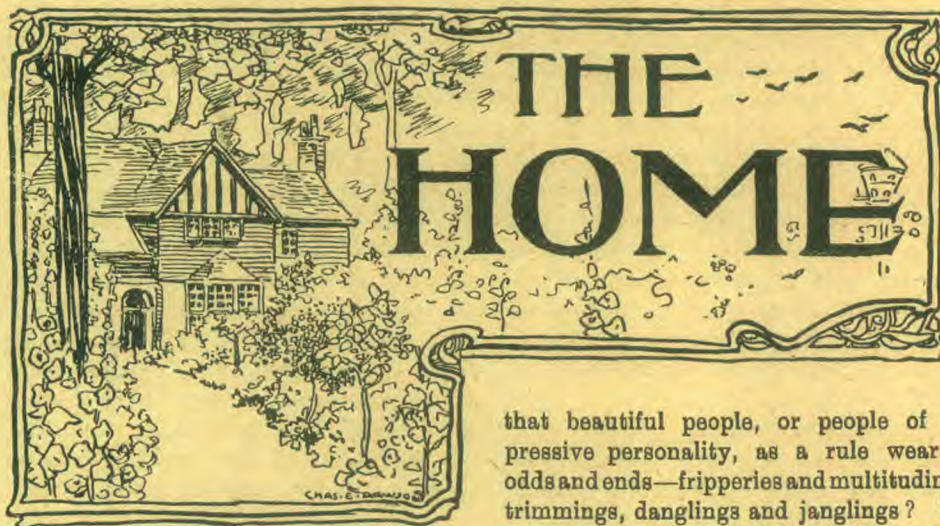
"There's no field but has a star above it."

—Selected.

IF there's a cross for thee, thou wilt come to it in the right time. Then take it up, and carry it as a good man should. But don't go out of thy way to find a cross,—that's as bad as going out of it to escape one.—*Amelia E. Barr.*

* * *

A HOLY life has a voice. It speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton.*



LESS SCISSORS AND THREAD.



ONCE knew a lady who said the less of needle and scissors used in clothes, the better the effect, and it is true from an esthetic standpoint; also, I believe, from a utilitarian standpoint.

Why do we torture our lengths of cloth, cut and shirr and seam them? Do you really believe they fit us better, or is it because we do not stop to consider?

We might learn much from the Orientals. They can do wonderful things with a big square of cloth, with two of plain lengths. Did any woman in a tea gown, with plaits and fancy sleeves and much lace and ribbons, ever look so well as the Hindu in her softly folded draperies? Very likely many think so, but there is where the artist who has kept uncontaminated his method of appreciation for the majesty of simplicity would always disagree. The Hindu woman can be beautiful; the tea-gown woman at the best pretty, unless she is superlatively majestic, for it takes that to triumph over a tea-gown.

Draperies reveal beauty, fal-fals disguise and hide it. If there are reasons for disguise and hiding of defects, the radical wrong is, then, of course, not clothes, but what our systems of physical culture and practical hygiene are doing all they can to conquer.

And just here it occurs to me as strange that we do not have more cloths woven in sizes and shapes to require less cutting and fitting. But the trouble is, we do not want to be simple; we are restless and feverish because we do not give our energies to the most important things, which a greater simplicity in material directions would allow us to do, and therefore, to occupy our improperly neglected energies, we continually make variety in unimportant matters.

However, what if we became convinced that simplicity was, after all, the greatest beauty? As it is, have you never noticed

that beautiful people, or people of impressive personality, as a rule wear no odds and ends—fronteries and multitudinous trimmings, dangleings and jangleings? The first, from some instinct that they need few enhancements; the second, because their attention is given to more momentous things that put at once all petty ones out of accord with their feelings, as also out of their notice.

The beautiful woman is foolish who wears smart bow ends or aigrettes in her hair or at her throat. A gorgeous feather, worn by the right person, in the right way, is fine, barbaric, and interesting, and if only the right people wore them, and in the right way, there would not be enough birds killed to necessitate an Audubon Society. But when we do that, we may be poetic enough to wear an ornament only for its accord with our personalities, and we would not then kill birds only to wear their plumage, which to my mind is not worse than to eat them, however; but we are still hopelessly savage.

Of course, all this is arrant reform, but the only way the "happy mediums" of reform are reached is by each one having his little say on subjects. At present I am only advocating greater simplicity, less worry and fuss. If it can be got also with more beauty, let us women save ourselves. We are healthier, happier, and better looking for dress reform, as far as it has gone; but this temerity will take away the breath of the dress reformers. I do not think it has gone far enough. It has not become simplified enough yet.

And here comes the utilitarian side of taking Oriental models of garments. It is possible to argue that we could not do business or keep house in draperies. No, we could not, conveniently. But the East has workers. I am not arguing only voluminous draperies, even draperies at all, always, but I am arguing for simpler patterns, and for their superior beauty. The clothes of the Orientals, no matter how scantily made, as in the case of the working people, to be out of the way, fall in graceful folds, of which the whole secret is the simplicity of cut and putting together. If the knowledge of a few simple ways sufficed for the making of all our garments, and of making them so that we looked beautiful in them,—for that is the object, isn't it? that and comfort, not that the clothes alone

should be gorgeous,—what a saving of trouble there would be, with no thought about changes of fashion. Some of us enjoy these constant novelties, but to many others they seem only stupid and idle.

Here is a point to remember, though; there is always more variety, more effective expression of individuality, obtainable from a simple garment than from an elaborate one. Even if all people wore garments of the same style, *provided the garments were simple enough*, the individuality of each person would be more apparent than with any other ordering of fashions. This does not hold good with all kinds of uniforms, though it does with some, as many, especially army and navy uniforms, have too many artificial accessories for making a man seem up to a standard of physical appearance which he may not reach at all.

As for the laundering of garments after Oriental modes, it would be simplicity itself. I have often wondered why we are willing to wear heavy skirt-waists, with interlinings, facings, and bindings, perfect catch-alls for dust. Except for outer garments, coats, and wraps, it seems to me we are still an untidy and unhygienic people to wear dark woollens and cloths that "don't show dust," and that cannot be cleansed as underclothing is cleansed. Even outer wraps should be cleaned oftener than as a rule they are, and made so that dust lodging between goods and lining could be easily removed. It is strange we are ever willing to wear in our houses gowns we have worn through the dusty or muddy streets.

I have nothing to say about the disgusting fashion of wearing long and trailing skirts in the streets. It says itself. It seemed women, supposed to be the daintiest of creatures, were coming to their senses, but even their daintiness is in abeyance to the weaver and modiste. Long skirts are beautiful in the house, a matter for the health board outside.

As to the Oriental laundering, the Japanese have brought it to a perfection of ease. Their clothes—all made in straight pieces—they baste together in the first place, and when washing time comes, simply unbaste them, wash the strips, and stretch them smoothly on boards in the sun to dry, and there they are all ironed of themselves, and ready to be basted together again. All intricate sewing on their garments is put into embroidery, and that seems to me legitimate embellishment of dress—poetic, delicate, and allowing characteristic expression of the wearer; but we cannot yet hope to compete with the Japanese in the poetics of simple living.

There is room for further dress reform. Why not let Paris alone for awhile; also, except for a few kinds of dress, stop imitating our brothers, and see what we can evolve from some Eastern dress models? We can find garments for ease

for exercise, for beauty, for utility, all from a few simple principles, allowing a great variety of use and adjustment. For house use, at least, many beautiful designs can be made, and I know appropriate and elegant street garments could be made from these principles much more simple than those at present worn, and without seeming startling and conspicuous innovations. Indeed, elegance, appropriateness, and beauty are never unpleasant innovations. Also, if we find one pattern beautiful and suited to its use, why change it every year?

Why not "less scissors and thread," and more time and energy?—*Anna Throop, in the Gentlewoman.*

KEEP YOUR TEMPER.

THE cool man is the strong man, the popular man, and the great man. We always associate coolness with bravery, and we cannot imagine a truly courageous man in a high state of excitement, roaring out what he is going to do. There may be persons who are boasters and fighters at the same time, but the combination is certainly rare.

Perhaps you remember reading about the French soldier who jocularly spoke of the shower of sand cast by a cannon ball on the dispatch he had written, as his "blotting paper." If you did, you must have admired his coolness as much as did Napoleon, who stood by.

It is not alone in war that good temper is requisite. The cool, self-balanced man is always the successful man in business. To act on impulse is to act wrongly nine times out of ten. It rarely takes more than a few minutes to inquire into details, and look at all sides of a question before coming to a decision, and, as a rule, it saves hours and perhaps days of after vexation.

The man who loses his temper is not always in the wrong, but to the onlooker he always appears to be wrong.

When two persons engage in an argument or debate, the one who keeps his temper will invariably get the best of it.

Why do the utterances of a judge have so much weight with a jury?—Because he keeps his temper. The lawyers may be ever so vehement, pathetic, or angry, but the judge must be calm and cool, or he is not fit to be a judge.

Boys and girls are men and women in miniature, and youth is the time to form the habits of after life.

"Think twice before you speak once" is an excellent rule for your guidance. To keep your temper, you cannot afford to speak hastily.

If for no other reason, you should keep your temper on the score of good health. Choleric people are rarely long-lived. People have been known to die in a fit of

anger, while none ever heard of a death caused by being too placid.

Nothing will preserve good looks to old age like a good temper. The irritable, quarrelsome person is always wrinkled and distorted in visage as well as mind, and the only way to avoid these terrors of old age is to keep your temper.—*Golden Days.*

FORBEARANCE.

NAY, let it pass,
T'was but a hasty word,
Unthinking uttered as unwilling heard;
Although upon my ear it strangely jarred,
A lifelong friendship shall not thus be marred;
Nay, let it pass.

Nay, let it pass.
I will not answer so,
Lest words on words to greater difference grow;
Unguarded moments come to all—to me
Oft needs the trust of loving charity;
Then let it pass.

Then let it pass,
And not a thought remain
To pain my heart or give another's pain;
Let hearts be true, and let the friendship end
That bears not with the failings of a friend.
Yes, let it pass.

—*Chambers' Journal.*

OIL YOURSELF A LITTLE.

ONCE upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, and yet he was not happy; and when things did not go as he wished, he was very cross. At last his servants left him. Quite out of temper, he went to a neighbour with the story of his distresses.

"It seems to me," said the neighbour, sagaciously, "'twould be well for you to 'oil yourself a little.'"

"To oil myself?"

"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbour. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a supply of this precious oil; for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—*Selected.*

ANGULAR PEOPLE.

ONCE upon a time there was a wise woman in a village—not a witch—who had an infallible recipe for bad tempers. One day a neighbour came to her, complaining bitterly of her husband's unkindness to her. The wise woman at once filled a phial with some colourless liquid, and advised the poor, ill-used wife, whenever her 'guid-man' flew into a passion and spoke angry words, to fill her own mouth with some of the potent medicine, and to keep it there until he should be tired of rating at her. She took the prescription, and the result was that before long they became a most peaceable and united couple! The moral of the tale is so evident as to need no comment. There are not a few cases where this remedy might be applied with great advantage.

"Dr. Arnold, when in his earlier years he lived at Laleham, one day lost his patience with a very dull pupil. The boy looked up reproachfully at him, and asked, 'Why do you speak so angrily to me, sir? Indeed, I am doing my best.' Years after Dr. Arnold used to tell the story to his children, and say, 'I never felt so ashamed of myself in my life. That look and that speech I have never forgotten.' Had he not conquered that irritability of speech, and gained a more complete mastery over himself, he could never have become that wise, strong, and loving ruler of boys, and that power for good, not only in Rugby, but wherever his work, his writings, and his character, are still remembered and venerated.

"We will take another example of this from a man in much humbler circumstances. Some years ago a churlish farmer found a neighbour's horse straying on the road, and, instead of quietly speaking about it, he put it at once in the village pound. Meeting the owner soon afterwards, he told him what he had done, and added, 'If ever in future I find it on the road, I'll do the same again.' 'Neighbour,' calmly replied the other, 'not long since, as I looked out of my window on a moon-lit night, I saw your cattle feeding in my meadow. I drove them out, and shut them up in your yard. I'll do it again.'

"This kind and sensible answer so softened the angular man's temper that he at once liberated the horse, and paid the charges on it. This is no doubt generally the best way to deal with such ill-conditioned people. It is the old fable of the Boy and the Echo reduced to practice. The silly lad had been irritated by hearing his own voice reverberated by the hills; but he soon found that when he lowered his tones, the clamour ceased. So it is in life. 'Speak civilly to the echo, and the echo will speak civilly to you.'—*Selected.*

SHOULD we cultivate ambition in children?—No; only the ambition of doing more good to-day than yesterday.



THE KING'S GARDEN.

SELF-SACRIFICE.

THIS is a peculiar flower, is it not? But many of you will recognise this at once as the plant that we call "Love-lies-bleeding." Do you think that a strange plant to grow in the King's Garden? We have taken it to stand for the beautiful flower that grows from the seed of the Word, "Thou shalt not kill."

You think it a very dreadful thing to take the life of another, and so it is. But Jesus said that to be angry with another without cause is the same as to take his life. "Whosoever hateth his brother, is a murderer."

What was it that caused the first murder? It was anger and hatred. Cain was angry with Abel, and that led him to kill his only brother. He did not mean to do it, for he did not know what death was; he had never seen a human being cold and still, with the breath gone from the body, and the heart-beat stopped.

You see, then, that Cain's sin was in being angry, and hating his brother; for the taking of Abel's life was an accident which happened because of his anger.

Think of this, when any bitter feelings of anger or hatred towards anyone rise up in your hearts. Think of the dreadful sin of murder, and of the words of God that "Whosoever hateth his brother is a murderer," and ask Him to root out this bad

weed from your heart garden, and make the sweet flowers of love to bloom there instead.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." This is what God tells us to do, and then He adds, "That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

In sending the sunshine and the rain, God is giving out His own life to us. But we have learned already that He can only give life to sinners through His Cross.

God does not take our lives because we are sinners and enemies, but He gives up His own life to save us. He pours out His own life-blood upon the Cross to reconcile us to Him, to make us His friends instead of His enemies.

Think of the Cross of Jesus Christ, and how Love lay bleed-

ing upon it to save His enemies, and there you will learn the meaning of this commandment, "Thou shalt not kill." You will learn what it is to be a true child of your Heavenly Father; for "Beloved, if God so loved us, we ought also to love one another."

And "hereby perceive we the love of God; because He laid down His life for

us." So as we are to love one another as He has loved us, "we ought also to lay down our lives for the brethren."

This does not always mean that we should die for them, but that we should live for others. We should give up our lives to serve others, doing all the good we can to all the people we can,—not to our friends only, and those who love us, but even to those who hate and are unkind to us.

"If thine enemy hunger, feed him; if he thirst, give him drink." Thus you may "overcome evil with good," and turn your enemies into friends. Read the story of Elisha and his enemies on the next page, and you will see how he did this.

Jesus "went about doing good." His life was laid down long before He died on Calvary. From the beginning of the world He had been giving His life, that all His creatures might have life. And He can give His life to sinful beings, as are all in this world, only through His own death.

How different is God's way from the way of this world! Men fight and kill their enemies, and think that they do no wrong, or even that they are doing good and serving God. But God does not take the life of His enemies; He gives His own life to save them.

You must have noticed on the flags of Great Britain, the figure of the Cross, many times repeated. This is used as an ensign when the armies of England do battle with their enemies. Do not be deceived by this form, but always remember that the Cross of Jesus stands for life laid down for enemies. If we

truly follow it, it will not lead us to kill, but to seek to save the lives of others, even though it be by the giving of our own.

"Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth His love toward us, in that, while we were yet sinners Christ died for us." "When we



were enemies, we were reconciled to God by the death of His Son."

You have heard of the "Crusades," the Wars of the Cross, as they were called, which lasted for many years, and in which much blood was shed, and many lives were lost. But these wars had really nothing to do with the Cross of Jesus, for when the Son of God goes forth to war, all the blood that He sheds is *His own*, which He pours out to *save* His enemies.

This lovely and wonderful flower of Love and self-sacrifice grows not in the gardens of this world. It is of heavenly growth, and is found only in the King's Garden. The seed of it comes from the King's own heart of love, and "he that loveth not, knoweth not God; for God is love."

When God says to us, "Thou shalt not kill," He is sowing in our hearts the precious seed of His own loving self-sacrifice, that by His grace given to us we may be willing to lay down our lives to save the lives of others. May this seed grow and flourish in your hearts, that your lives may glorify the King by revealing His goodness.

CONQUERED BY KINDNESS

ELISHA was a prophet of the God of Israel. The king of Syria fought against Israel, but God showed his servant Elisha all the plans of the king of Syria, and he told them to the king of Israel. So the king was able to escape from his enemy, and did not fall into the traps that were laid for him.

When this had happened many times, the king of Syria thought there must surely be a traitor among his servants, who told the king of Israel his plans, and he asked them to show him who it was. Then one of the servants said:

"None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed chamber."

Then the king said, "Go and spy where he is, that I may send and fetch him." And it was told him that he was in Dothan. So he sent a great host, with horses and chariots, to take Elisha captive.

When Elisha's servant saw the hosts of Syria, he was very much afraid, but Elisha was not, for he knew that God was with him. He prayed that God would open his servant's eyes, and then the young man saw that there were horses and chariots of fire all round about Elisha.

Then Elisha prayed that God would smite the army of the king of Syria with

blindness. So God smote them with blindness.

Then Elisha said to them, "Follow me, and I will bring you to the man whom ye seek." But he led them to Samaria, where the king of Israel's army was. Then the Lord opened their eyes, and they saw that they were in the midst of their enemies.

Now it was their turn to be frightened, and no doubt they were, for they thought that they were caught in a trap, and would surely all be slain. The king of Israel thought so too, and he said to Elisha, "My father, shall I smite them? shall I smite them?" as though he were eager to begin.

But Elisha knew a better way of conquering his enemies than by killing them. He knew God's way, and he had read the words of the wise King Solomon: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." When he prayed that God would smite them with blindness, it was only that he might have the opportunity to do them good.

So Elisha said to the king of Israel, "Thou shalt not smite them: set bread and water before them, that they may eat and drink, and go to their master." And he prepared great provision for them, and when they had eaten and drank, he sent them away, and they went to their master.

We may be sure that the king of Syria was very much surprised to hear that they had been so mildly and kindly treated. Elisha's kindness quite conquered the enemies of Israel, and there was no more trouble with them, for we are told that "the bands of Syria came no more into the land of Israel."

HOW EDWARD CONQUERED.

EDWARD NORTON was a good, obedient boy. He was industrious in his studies, kind to his playfellows, and usually gentle in his manners; but he had one great fault—a very quick, fiery temper. He would fly into a passion in a moment, and when he was angry he did not seem to know or care what he did. This made his mother very uneasy. She sometimes trembled when she thought of what might happen some day if her dear boy did not learn to control his temper, and get the victory over himself. She told him about the professor in a medical college, who got angry with a gentleman he was talking with, struck him a blow, and killed him on the spot. He was put in prison; tried, condemned, and hung as a murderer. And she used to say that if that gentleman's mother had only taught him to control his

temper when a boy, he never would have become a murderer.

Edward was very fond of reading about the great generals and conquerors of the world. His mother tried to teach him that the greatest and best of all heroes was the one who conquered himself. And in order to fix this lesson on his mind, she made him repeat every morning for a week the thirty-second verse of the sixteenth chapter of Proverbs, where Solomon says, "He that ruleth his spirit is better than he that taketh a city." And every day as she did this, she taught him to pray that God would help him to control his temper, and give him the victory over himself.

At the close of this week, Edward was playing with some of his companions. Presently a difficulty arose. He said something about it, when one of the boys began to laugh at him. Edward grew very red in the face. His eyes were flashing with anger; he was doubling up his fist, and just going to strike the boy, when—suddenly he stopped. His hand was unclenched. His half-raised arm fell by his side. The boys did not know what it meant. But the thing that stopped him was the thought of Solomon's words, which he had been repeating all that week. As he remembered them, he offered a silent prayer,—"Lord, help me." He tried to keep down his arm, and not speak the angry words. God heard his prayer, and helped him. He gained a splendid victory over himself. His fiery temper met with a Waterloo defeat that day.

Edward could not play any more then. He made an excuse for leaving the boys. He ran home to his mother. As he entered the house, he said, "I did it, mother; I did it. God helped me, and I did it;" and he burst into tears.—*Dr. Newton.*

THE BLESSING OF LIMITATIONS.

THE little boy in the orchard said: "I wish I was tall enough to reach that ripe apple." The apple was fully fifteen feet above his head, and that would have been his height if his wish had been granted. I said to him: "Why, Johnnie, if you were tall enough to pick that apple, you would be too tall to go into your home to-night without getting down on your hands and knees. Your bed would not be half long enough to hold you, and you would have to throw away all your clothes and get new ones that would cost four times as much. That would be paying a pretty big price for an apple, wouldn't it?"

"Yes," said Johnnie. "I didn't think how foolish I was."

We have plenty to learn, plenty to do, and plenty to enjoy in the sphere in which God has placed us; and if we are faithful in that sphere, it will expand, as our spirits expand, throughout a limitless future.—*Herald and Presbyter.*



THE Marconi wireless telegraphy system is now fitted on thirty-seven ships in the British Navy.

OVER 20,000 acres of land in Western Australia have been given by the Colonial Government to the Salvation Army, to be used for its "oversea colony."

"THE eye is not satisfied with seeing." Although the coronation of King Edward is a year distant, seats "for pageant day only, or for Coronation week" are already being advertised for sale to the highest bidder.

CORRESPONDENCE from Naples says that the crater of Vesuvius has been crumbling for some time, and that the whole mountain has altered in appearance, the height of the crater having been already reduced by more than 1,200ft. It is said that this phenomenon is always present just before an eruption.

ST. PETERSBURG despatches say that news of an alarming character continues to be received from the province of Saratoff, where, owing to the continuance of heat and drought, the crops are withering and the grass is being scorched. The prices of corn are rising considerably, and a period of scarcity, as terrible as that of about ten years ago, is feared in the province and in the neighbouring Volga districts.

COMBINATIONS, confederacies, are the order of the day. The latest is a "lead trust," with a capital of twenty million dollars (over £4,000,000), to control the output of the lead-fields in the south-eastern districts of Missouri, U.S.A. Most people see in these combinations the oppression of the poor by capitalists, but the danger does not lie in that direction. They rather tend to hasten the grand catastrophe that be the ruin of the moneyed men, since there must inevitably be a reaction from such interferences with the natural progress of trade.

THE eastern portion of the United States has been suffering intensely from heat. From reports received, the *Chronicle* of July 4, said that "New York is like a city stricken by a plague," and one cannot read the accounts without thinking of the fourth of the seven last plagues, when the vial of wrath was poured out upon the sun, "and power was given him to scorch men with fire, and men were scorched with great heat." Rev. xvi. 8, 9. Up to July 3, the deaths from heat alone reached a total of more than 500, more than half of which had occurred within twenty-four hours. As high as 120 degrees have been registered by the thermometer in some places, and both men and beasts fall in the street. It is comparatively easy to fortify a country against assaults by land or sea; but there are unseen enemies and weapons which cannot be guarded against, and which can very quickly lay the pride of man in the dust.

It is reported from Copenhagen that the Commission directed last year in Crete by Dr. Ehlers for testing the spread of leprosy has just sent in its report to Prince George, who initiated the Commission. Dr. Ehlers was able to testify to the existence of 399 lepers, but put down the total at about 600.

IN imposing a fine upon an East Ham tradesman for selling margarine as butter, and who pleaded that it was an assistant's mistake, the magistrate very pertinently replied that "it is curious that the mistake is always in favour of the tradesman," and that one never hears of butter being sold as margarine. There is a sermon in that.

THE art of man has not yet succeeded in successfully competing with natural locomotion, in point of speed. Some pigeons were recently let loose in Burgos, Spain, and one of them flew to its home in Brussels, a distance of 700 miles, in just fourteen hours. No machine has yet been invented that will keep up a rate of fifty miles an hour for fourteen consecutive hours.

A WHOLE volume could not set forth the true character of war any better than it is done in a single sentence in a book entitled, "The Diary of the Wife of an Imperial Yeomanry officer during the Boer War," by Lady Maud Rolleston. She is one of the women who did valuable work as a nurse, and she says that when she got her patients pulled round, and sent off to the front again, "It made me feel as if I were a farmer's wife feeding chickens to be killed."

THE drink bill of New South Wales, Australia, was nearly half a million pounds more last year than in 1899, nearly £5,000,000 having been expended for liquor in that time. This makes an average of 70s. per head of the population, which is enormous when we consider that there are certainly many people there who do not drink. Of 24,000 convictions for drunkenness, one-sixth were women, the number of convictions against women being nearly double that of the previous year. Such a sudden, marked increase is indeed alarming.

SPEAKING on the Marriage Laws of England at a meeting of the members of the English Church Union, the Rev. R. R. Dolling quoted the remark of one of the Bishops, to the intent that "when this question came to be fought out, the Bishops would be found in their places," and said that he was one of those who thought that "the House of Lords was not the finest place for our Bishops." That was well, though very mildly, put. Elders, which is another term for Bishop (see Titus i. 5-8), are especially charged against "being lords over God's heritage" (1 Peter v. 1-3) and therefore are sadly out of place in the House of Lords.

THE adherents of the cult misnamed "Christian Science" evidently have no sense of humour. The leading article in their creed is that there is no such thing as disease; yet Mrs. Eddy, who is declared to be the woman of Rev. xii., and who is called "our revered mother," sent her latest revelation by post, her absence being explained on the ground that she was "too ill to attend"! No amount of absurdity and incongruity is too great for those who substitute human speculation for the plain teaching of the Bible.

IN a speech at one of the meetings in connection with the Bicentenary of the Society for the Propagation of the Gospel, the Bishop of Calcutta dwelt specially on "the supreme difficulty of the work of conversion in such a country as India. He frankly owned that if he himself had realised it at all, he doubted whether he should have gone out to Calcutta, and that what had impressed him most was not the fewness of the converts, but that there should be any converts at all." Yet since the "great multitude" of the saved will come from "all nations, and kindreds, and people, and tongues" (Rev. vii. 9), it is certain that there will be some from every one of the nations of India, and there are not wanting men who, filled with the Spirit of the Chief Shepherd are willing and glad to go into the wilderness to find even one sheep that is gone astray.

THE Rev. Arthur Sowerby, of the China Inland Mission makes a strong plea, in the *Baptist Times and Freeman*, in defence of the claims which the missionaries have made for indemnity from the Chinese Government for property destroyed in the recent outbreak. From the ordinary citizen's point of view his argument for "restitution, rather than compensation" is sound. He says:—

Why do we missionaries so strenuously press that these claims should be advanced? The reason is this: our brethren and sisters have been killed as criminals, and charged with the grossest crimes. The Chinese Government justified its outrage on the missionaries by denouncing them as monsters of wickedness, guilty of inhuman deeds. In its procedure the Chinese Government was itself acting brutally and illegally. We desire an open declaration on the part of the Government that its action was illegal, and the murder and outrage an injustice. This we can get in no other way. Hence we claim, not so much compensation, still less punishment on the *lex talionis* method, as that the mission shall be restored, as far as possible, to the position it held before the outrages were committed.

This however was not the attitude of the Christians of former days, who "took joyfully the spoiling" of their goods (Heb. x. 34), and who, when "made as the filth of the world, the offscouring of all things," could say, "Being reviled, we bless; being persecuted, we suffer it." 1 Cor. iv. 11-13. Neither is it the spirit in which the China Inland Mission was started, and it is to be regretted because it shows retrogression. The spirit that makes converts is that which suffers uncomplainingly, as Christ did, and not that which asks for compensation. We are therefore glad to find the *Church Times* saying: "Christian missions have nothing to do with indemnity claims. It is, or should be, their chief glory to suffer everything without complaint." Some of the church missionaries have, to their honour, refused any compensation for losses sustained through the Boxer rising. The Christians at home have, however, a plain duty in this matter.

ALL lovers of mercy will rejoice to know that the Royal buck-hounds have been abolished, and that royalty will no longer countenance the worrying of tame stags by hounds. The late Queen was not in favour of stag-hunting, but the abolition of the buck-hounds could not be accomplished except through Parliament, and that would have brought up the whole Civil List; but when the List had to be discussed, on the King's accession, His Majesty was the first to propose it. The Rev. J. Stratton, who did so much to enlist public opinion against the cruel "sport," has received a testimonial from the Humanitarian League, and he is now going on to enlist support for the Bishop of Hereford's Bill for the prevention of cruelty to wild animals. He has asked the principals of colleges and the head masters of public schools and grammar schools to sign a declaration that "the time has come for suppressing by law such sports as hunting park-deer, rabbit coursing, and shooting birds from traps," and already many signatures have been obtained.

In an interview last week, Mr. James Wilson, United States Secretary for Agriculture said: "In a few months Americans will be producing everything that goes on their tables, or upon their backs. We will then be industrially and commercially independent of all other nations. Whenever we get ready we can come pretty near starving any other country. An effective combination against us will be absolutely impossible." We are forcibly reminded of the fate of a man who said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." The history of nations shows that the height of their prosperity has always been the time of their downfall. The Babylonian Empire ceased to be in a single night, where it had in itself, and even in its capital city, all the necessities for independent existence. People either do not read these things, or else they imagine that the same fate will not overtake them, that has befallen all their predecessors. It is only he that is down, that needs fear no fall.

THE letter sent by the University of Glasgow to Pope Leo XIII. is so significant that we herewith publish a translation of it in full, as it appeared in the *Catholic Times* :—

"To the Sovereign Pontiff Leo XIII., most holy, most revered, most learned, the whole University of Glasgow, the Chancellor, Rector, Professors, Graduates and Students, Health.

"Amidst the great joy of the secular celebrations we are about to hold, it is a special pleasure to us to remember that this great University, now equipped with all the resources of talent and skill, which has been handed down to us by our ancestors, was started by the Apostolic See itself and established with the most hearty approval of the Sovereign Pontiff.

"For that devoted Pontiff Nicholas V., himself distinguished for his mental endowments and his acquaintance with the liberal arts, giving proof of his great love for those arts and for the Scottish people, in the year 1451 decided that a General Study should be provided here and that our teachers, masters, and students should have and enjoy all the liberties granted to the similar institution in his own State of Bologna.

"Grateful for such a benefit as a dutiful daughter towards a beloved mother, we think it fitting to entertain the hope that your Holiness will join in our joy, and to return deserved thanks to the Apostolic See for so great a service.

"We pray, therefore that you will deign by your authority to fill up the cup of our happiness; and if, owing to the evil times and so many difficulties of sea and land, your Holiness cannot come to take part in the celebrations, we earnestly desire that you will at least, through a representative,

express your good will towards us, and that, as one most learned and a most elegant Latinist, you will in your kindness be good enough to dilate upon and recommend to ages still to come this our University, which was founded by the learned Nicholas, fostered by James, King of the Scots, cared for and defended by William Bishop of Glasgow, and furthered by numerous benefactions at the hands of many of our Kings.

"Given at Glasgow on the 15th May, 1901.

"THE PREFECT AND VICE-CHANCELLOR.

When such a letter comes from Presbyterian Scotland, the Pope may well imagine that the old days are returning. Such blasphemous adulation could scarcely be exceeded by Roman Catholics themselves. How long will it be before all the world will worship the beast? See Rev. xiii. Prophecy is rapidly fulfilling.



WHERE ARTIST'S COLOURS COME FROM.

THERE are seven primary colours, and at least seven hundred secondary and tertiary. Unprofessional people are frequently astonished to read of a new colour with an odd name, such as London smoke, or subdued mouse, and some of these fanciful shades are merely old friends in new faces. But there are enough legitimate shades to provoke an enquiry into the sources from which they are derived. Every quarter of the globe is ransacked for the materials employed in the manufacture of colours, and the animal, vegetable, and mineral kingdoms yield up their secrets to enrich the artist's paint-box.

From the cochineal insect is obtained the gorgeous carmine, as well as the crimson, scarlet, and purple lakes. Of the blacks, lampblack is soot from certain resinous substances; ivory black and bone black are made out of ivory chips, and sepia is the inky fluid discharged by the cuttlefish, to render the water opaque for its own concealment when attacked. Blue-black is from the charcoal of the vine stalk. Prussian blue was discovered by an accident, and is made by fusing horses' hoofs and other refuse animal matter with impure potassium carbonate.

In the vegetable kingdom are included the lakes, extracted from roots, barks, and gums. The madder plant, which grows in Hindoostan, yields the famous Turkey red. Gamboge comes from the yellow sap of a tree, which the natives of Siam catch in cocoanut shells. Raw sienna is the natural earth from the neighbourhood of Sienna, Italy, and raw umber comes from Umbria. When these two substances are burned, they become burnt sienna and burnt umber. Indian ink is supposed to be made from burnt

camphor. The Chinese, who alone can produce it, will not reveal the secret of its composition. Mastic is from the gum of the mastic tree, indigenous to the Grecian Archipelago. Bistre is the soot of wood ashes.

Ultramarine belongs to the mineral kingdom, and is obtained from the precious *lapis lazuli*, and commands a fabulous price. As may be anticipated, there is very little real ultramarine in the market. Chinese white is simply zinc. Scarlet is iodide of mercury, and cinnabar, or native vermilion, is obtained from quicksilver ore.—*Golden Days*.

WHERE THE GOLDFISH COME FROM.

THE largest goldfish farm in the world is located in Shelby County, Indiana, U. S. A., about thirty miles from Indianapolis. Here there are two farms, several miles apart, both of which are required to advance the different branches of the industry. They constitute the Spring Lake Fishery. In the various ponds there are more than two hundred thousand fish.

Each farm has a number of small ponds, some of them hardly more than ten feet square. These are connected by little channels so that water and fish can be conveyed from one to the other without much difficulty.

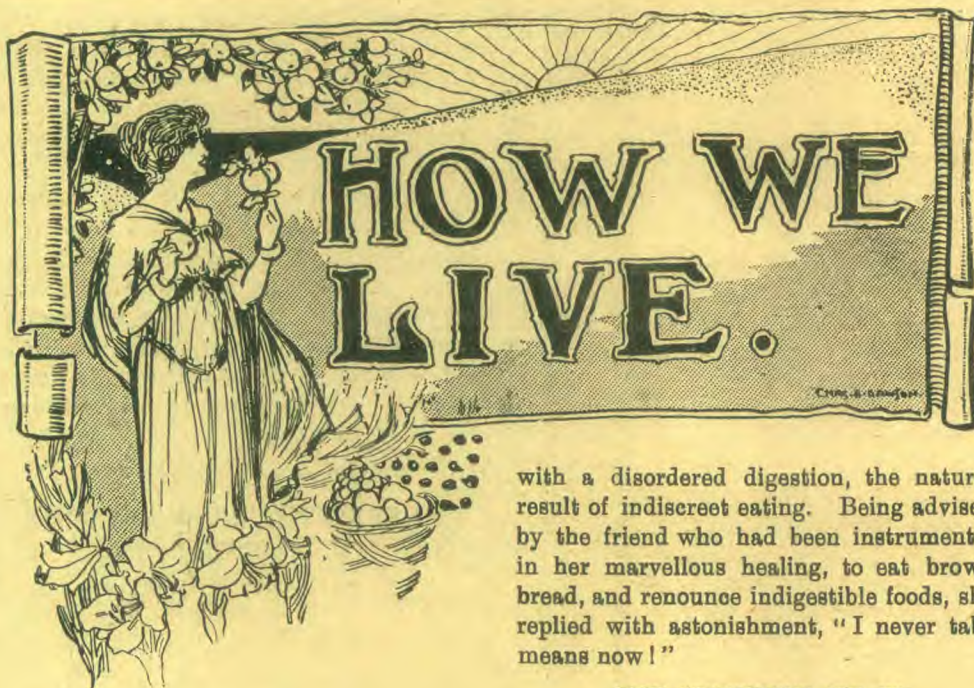
The breeding ponds, which are the most important, are protected from wind and cold by high embankments round the edges. This is all the protection necessary for the fish, even in winter. While goldfish are very delicate, and quickly succumb to over-handling, they are much more hardy than is generally supposed.

The New York *Herald* describes the young goldfish as very much like any other young fish. Even an expert could hardly tell it from the minnows that frequent the streams. It is of a whitish, silvery colour, and gives no hint of the beautiful hues it will later assume. In some instances it never does change to the reddish colour, but retains its silvery white complexion until several years old.

Ordinarily the golden shades appear in less than a year. First the fish begins to grow dark, becoming almost black. The dark colour changes to a reddish brown, and finally the fish comes out in all its glory. Sometimes, instead of acquiring a solid colour, it becomes spotted with red blotches irregularly from head to tail.

The fish are all fed on the same kind of food—toasted bread given two or three times a week. Nothing else is given them. The sun does the rest.

THE best corks come from Algeria. There are two million five hundred thousand acres of cork forests in that country.



"LET Christ, descending from above,
Become incarnate in thy love:
The inward tils and wrong subdue,
And make thy fallen nature new;
Let the Great Healer make thee free
From sin's corroding malady;
And then the life that's in the soul
Shall make the suffering body whole."

—Thomas C. Upham

OUR DAILY BREAD.

"FOR no man ever yet hated his own flesh; but nourisheth and cherisheth it; even as the Lord the church. For we are members of His body, of His flesh, and of His bones." Eph. v. 29, 30.

"Know ye not that your body is a temple of the Holy Ghost, which is in you? . . . Glorify God, therefore, in your body." 1 Cor. vi. 19, 20.

"I beseech you, . . . by the mercies of God, to present your bodies a living sacrifice, holy, well-pleasing to God, your spiritual worship." Rom. xii. 1, 2, R.V., Margin.

"Therefore, whether ye eat, or drink, or whatsoever ye do, do all for the glory of God," i.e., that the glory of God may be manifested to men. 1 Cor. x. 31.

SINCE we are commanded by the Word of the Lord to eat and drink to the glory of God, it is evident that we ought to seek wisdom from God in order that we may be instructed how to live according to the Divine will in the matter of our daily eating and drinking.

Holy Scripture is not silent on this theme; consequently our search will not be in vain if we seek teaching and guidance in this from the written Word. It is also expedient for us that we allow our minds to be open to receive useful knowledge from other reliable sources, which may help us to treat our bodies in a proper way.

A poor afflicted woman, who had received no education in her early days, looked unto God in faith, and He healed her instantaneously of an incurable physical malady. A few weeks afterwards she was troubled

with a disordered digestion, the natural result of indiscreet eating. Being advised by the friend who had been instrumental in her marvellous healing, to eat brown bread, and renounce indigestible foods, she replied with astonishment, "I never take means now!"

FOOD CONVENIENT FOR US

builds up the body, whilst the drugs which are usually administered to the sick, often produce evil results. Consequently they are not prescribed for people who are out of health, by the pure Word of God.

Our God desires us to cherish and nourish our bodies, which are His; therefore we ought to learn how to feed, and use, and work our bodies. We ought also to act conscientiously according to knowledge. "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin" (James iv. 17), is just as true of bodily habits as it is of the thoughts and intents of the heart.

Refusing to heed and obey the promptings of the Spirit concerning daily food is a source of many minor sicknesses among Christian people, which cannot be removed through prayer—being the natural consequence of unforsaken sin—until the disobedience which is the source of the malady is humbly acknowledged unto God, confessed, and renounced.—*Mrs. Bainbridge, in Tongues of Fire.*

MIND AND BODY.

IN an article entitled, "The Perfect Man," Dr. Wm. G. Anderson, director of the Yale University gymnasiums, makes the following clear statement the relation between the brain and the rest of the body:—

The healthy brain is found only in a body whose physical integrity is beyond doubt. No perfect brain ever crowned a sickly body. Is the statement too strong? Think a minute.

The brain uses up in its activity an immense amount of pure or arterial blood. We are told that as much as one-ninth of all the blood in the body is demanded for brain work, and that the quality of the work done by the encephalon depends upon the quality of this fluid. It must be

oxygenised, or pure; it must contain the ingredients that will make energy. This means that the food, from which blood is made, must not only be good, but must be well digested and assimilated. This in turn requires splendid digestive machinery. Furthermore, there must be plenty of lung space, that this fluid tissue may get its oxygen; and when all of this is done, the pump which sends the fluid to the brain—the heart—must be strong, and its conduits must be free from obstruction. Hence brain work, or mental activity, depends to a very great extent on three important things—good respiration, good circulation, and good digestion. Let one of the three functions be interfered with, and our complete man drops from the category.

THE NEED OF REST.

PROF. EUSTACE H. MILES, formerly lecturer at Cambridge University, and the head authority on athletics in that institution, contributed to a recent *Saturday Evening Post* a leading article on "Fallacies about Training." In the course of it, he writes:—

"A serious evil in the modern training system is the constant tension of the nerves and muscles. At Cambridge I used to watch my athletic pupils, and none of them seemed to have acquired the power of repose. They were always on the stretch. When the time came near, for instance, for the University boat race or the football match, the tension reached an extreme, and the men seemed quite unable to be at their ease.

"It is strange that, while the trainers perpetually teach their men to exercise, and try to teach them how to exercise, they never teach them to rest. The whole of nature seems to work on the principle of alternations; first work, then rest. We see it in day and night; in breathing out and breathing in. I need not give other instances, many of which can be found in one of Emerson's Essays.

"What I wish to insist on here is that, while we teach men to exert themselves, and to strive, and to tie themselves up into knots, we seldom or never teach them to relax, to be at rest, and to undo their nerves and muscles.

"If the business man were to give only three minutes each day to standing with his knees bent, his arms and hands hanging down quite loose and limp, with a contented smile on his face, and with his mind as empty as possible, the difference in his state of feeling during the day would be almost beyond belief."

"THE man who has no time for the care of his body will have a shorter time for attention to business."—*Dr. Anderson.*

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THE man who has a definite message from the Lord, for the people, will never be found picking flaws, or railing at his neighbours. It is the truth, and that alone, that makes men free.

JESUS said, "The Son of man is not come to destroy men's lives, but to save them." He came to pick men up, not to knock them down. Let all who would be His followers remember this. "The Lord upholdeth all that fall, and raiseth up all those that be bowed down." Then let us beware of trying to overthrow a fellow-man, and especially one who is himself labouring, even in an awkward manner, to lift somebody else up.

PRAYING for His disciples, and not only for those who then believed on Him, but also for all who should believe on Him, through their word, Jesus said: "For their sakes I sanctify Myself, that they also might be sanctified through the truth," or, "truly sanctified." John xvii. 19. This is also to be the case with His followers. Our efforts are not to be for ourselves, but for others. We struggle against sin, and gain victories, not in order that we may be "saved at last," but in order that we may be strong to help somebody else. We need have no fear that we shall not be saved if we do this instead of worrying about our own salvation; for only as we help to save others, and forget ourselves, can we really know the joy of Christ's salvation.

Comfort for the Oppressed.—Here is comfort for every one oppressed by the temptations of the enemy: "When the wicked spring as the grass, and all the workers of iniquity do flourish, it is that they shall be destroyed for ever." Ps. xcii. 7. The Polychrome Version renders this and the preceding verse thus: "It is not discerned by a dullard, nor understood by a fool, that the wicked shoot up like the grass, and all evil-doers bud forth,—only

to be rooted out for ever." On the other hand, those who trust the Lord may say: "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah vii. 8. "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with His hand" (Ps. xxxvii. 24); for "the Lord upholdeth all that fall, and raiseth up all those that be bowed down." Ps. cxlv. 14. Satan's agents flourish to their destruction, while the Lord's agents are oppressed to their salvation.

"THE TWO RACES."

THEY which run in a race run all, but one receiveth the prize." In every human contest, only one can receive the prize, no matter how many engage in it; and so whoever wins does so at the expense of others. No one can win the prize without depriving somebody else of it. Each man is for himself, and anxious to defeat his fellow.

Herein lies the evil of all such tests. They engender emulation and strife, envy, jealousy, and even hatred. Their entire basis is selfishness, which is developed by them.

How different it is with the Christian race! There all run, and all may win. There is no room for heart-burnings and jealousies; for the law of the race is, "in honour preferring one another." Instead of depriving somebody else of the prize, the winner helps all the rest. Indeed, nobody can win except by helping others to win.

This is real life; and so, from the fact that in this real race each runner helps himself only by assisting somebody else, it follows that whoever in anything seeks to injure or disparage another, or to advance himself at another's expense, really sets himself back and does himself an injury. "So run that ye may obtain."

A SHORT time since we stated that Bunyan's "Pilgrim's Progress" is almost an unknown book to the young people of to-day. We have just read that at a recent gathering of nearly a thousand young people, when the speaker asked all present who had read the "Pilgrim's Progress" to raise their hands, only four hands were held up. It is to be feared that those young people will never know what they have lost. Nothing can make up for the failure to read that wonderful book in

childhood. We hope that all readers of PRESENT TRUTH, who have not already done so, will put it into the hands of their children, and have them read it. If they are too young to be able to read, read it to them, along with the Bible.

THE word "Christian" is sadly abused, in that it is used to cover all sorts of beliefs—and unbeliefs. A paper which has the word as a part of its title does not hesitate to give place to a letter protesting against a Sunday-school hymn which refers to

... the Lamb
Who for our ransom died.

The ground of the protest is that the hymn enshrines a "dogmatic theology," "because it lays down as indisputable what is known as the vicarious sacrifice of Christ." The writer continues: "How far this theory, which has aroused the bitterest controversy amongst theologians for ages, can be spoken as an 'historic fact,' I must leave to impartial judges, but I decline to teach it as such to any children." The Scriptures, however, warn us of these times, saying that false teachers shall bring in damnable heresies, "even denying the Lord that bought them." 2 Peter ii. 1. It is sad that people who call themselves by the name of Christ should deny His redemption, and thus "bring upon themselves swift destruction," involving others also in their ruin.

"THE righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord, shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." Ps. xcii. 12-14.

WHAT is the fatness of the cedar and the palm, or of any tree?—It is its fruit. It is not obesity,—not the result of the accumulation of waste matter, which simply increases the bulk, but does not add to the strength. Far from it. There is no tree that has more fatness than the olive, yet it is lean and unsightly in appearance. Its fruit reveals its fatness. So the fatness of the Christian, even down to old age, is not corpulency, but ability to work. By long observation of swine, people in this world have gained a false idea of fatness as applied to men. The two classes of creatures are not to be judged by the same standard.