

# PRESENT TRUTH

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

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NO. 15

## A WALK WITH JESUS.

(Luke xxiv. 13-35).\*

**I**T was afternoon of the day on which Jesus rose from the grave, and two of the disciples, perplexed and wearied by the events that had taken place, and the reports that they had heard, started to

walk from Jerusalem to their old home about eight miles distant. They had followed Jesus till His crucifixion, and had remained in Jerusalem over the Sabbath; but now that their hopes that He would redeem Israel were all shattered, they were sorrowfully about to go back to their former employment.

It is true that they had heard the testimony of the women who

went to the sepulchre in the morning and found it open, and occupied, not by the dead body of Jesus, but by the two living angels, who said that Christ was risen; but they had not seen Jesus themselves, and, sad and disheartened, they were leaving the place which they had thought, a few days before, would be the scene of their glorious triumph over the hated Romans. Ah, they did not know that the triumph, not over the Romans,

but over the enemies of all mankind, had been achieved, and that Jesus had spoiled principalities and powers, and had set free a multitude of captives.

All this disappointment and sorrow was due to unbelief. They were not worse than other men, and would doubtless have indignantly repudiated the charge that they did not believe the Bible; yet they were really infidels. They said to the stranger who joined them, to whom they told the subject of their mournful

they had finished the story of their hopes and disappointment: "O foolish men, and slow of heart to believe, after all that the prophets have spoken!" R.V., margin. They were not reprovéd because they believed a part only, but not all, that the prophets had spoken, but because after all that the prophets had said of the sufferings of Christ and the glory that should follow, they did not believe. The words of the prophets were plain; we can see clearly enough that they all bear witness

"that through His name whosoever believeth in Him shall receive remission of sins" (Acts x. 43); but they had a wrong idea so firmly fixed in their minds that the plainest words of truth meant nothing to them, or else seemed to them to confirm their views. Such is the power of prejudice.

They could say in defence of their erroneous ideas, "We have been



"JESUS HIMSELF DREW NEAR, AND WENT WITH THEM."

conversation, "To-day is the third day since these things were done." Jesus had told them more than once that He should be crucified, and that He should rise again the third day, and their own words ought to have reminded them of His, and to have convinced them that, since everything else had taken place just as He had foretold, He must be risen, according to His promise; but they were too stunned to grasp anything.

Note the words of Jesus to them, after

taught" that the prophecies refer to temporal dominion, just as many people nowadays think that the words, "I have been taught so" are sufficient reason for any belief or unbelief. But no matter what a man has been taught, he has no business to believe any teaching that is contrary to the plain Word of God; and each one to whom God has given a mind, ought to know when teaching is according to God's Word, and when it is not.

\* International Sunday-school Lesson for April 21.



## JESUS THE SILENT LISTENER.

"It came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him." But He was with them, listening to their conversation, before they saw Him. Did two men ever walk along together, that Jesus was not present with them, though invisible. We know that where two or three are gathered together in His name, He is in the midst of them; but "He is not far from every one of us." There is no conversation, whether by the way or in the house, that He does not hear. He knows even the thoughts of the man who is alone. "O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." Ps. cxxxix. 1-4.

"Fear thou not; for I am with thee" (Isa. xli. 10), Jesus says. When we see Him not, He is as really present as though we could see Him. If He wished, He could disclose Himself to our sight any minute. This is a lesson for all sad and discouraged souls. He did not ask what those two men were talking about because He did not know, but to draw them out to talk with Him, so that He might comfort them. Would you ever be discouraged if you knew that Jesus was by your side? Then why do you ever become disheartened? He is there with words to warm your heart. What matter if He does begin by telling you that you are a fool? Doubt is this world's wisdom, and it is foolishness with God; and before God can lift us up He must cast us down. You have no more cause for discouragement than those two men had, and they had none at all; for the things over which they were sorrowing were their everlasting joy and salvation. They had heard of the resurrection, but did not believe in it; therefore they were sad. If they had believed that Jesus was alive, they would have been glad. Well, we have also heard that Jesus is risen; but if we are sad and despondent, we show that we do not believe it. "He ever liveth," and that one fact is cause for continual rejoicing.

What if Jesus had made Himself known to the two disciples at first, and had then proceeded to unfold the Scriptures to them? Do you suppose they would have learned as much as they did? Certainly

they would not. They would have been too excited to listen. He could have convinced them immediately, by making Himself known; He could have shown them His hands and feet; but that would not have been best for them. He gave them the Word, and let that convince them. Then they were not only themselves fortified against any possible doubt, but they had the means of making others know the truth as well as they did; and Jesus reveals truth to us, not for our own sakes merely, but for others.

## THE WORD IS SPIRIT AND LIFE.

CHRIST is the Word, and the words which come to us in *written* form, yet *spoken* directly to us, convey to us the life, the personality, of the Lord. Therefore the disciples who saw Jesus in the flesh had no advantage over us. He says, "The flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." John vi. 63. We often wish that we could have seen Jesus on this earth, and perhaps we wish that we had the privilege now of going to Him personally, and asking Him to clear up some perplexity; but we can go to Him just as really as Peter, James, and John ever could; and if we could see Him we should not learn any more, or believe any quicker. In the words of inspiration we have the strongest possible ground for our faith.

New things are continually breaking forth from God's Word. The path of the just is as the shining light, "that shineth more and more unto the perfect day." The morning, the end of the world's night, is near at hand. "The night is far spent, the day is at hand" (Rom. xiii. 12), therefore the light is shining brighter and brighter. Never in the history of the world have such floods of light streamed upon the world as now; and still there is more to follow. Now, as never before, do the words of Jesus apply: "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

## KNOWN IN BREAKING BREAD.

It was in the breaking of bread that Jesus was made known to the two disciples. That is where everybody ought to be able to discern His body. See 1 Cor. xi. 24, 29. His Word—His own presence

—is with us, and He says: "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou wakest, it shall talk with thee." Prov. vi. 22. He walks with us by the way, and comes in to sup with us. There is not a meal at which He is not present, for the bread that we eat bears the sign of the cross. In it we have His broken body. It may be that when Jesus took up the loaf that evening at Emmaus, the two disciples for the first time noticed the wounds in His hands; but we, as well as they, may discern the wounds of Christ, at every meal to which we sit down, and we may find healing in them. Study the Word, having first received the anointing, that you may see (Rev. iii. 18), and then you will be able to go to your friends with burning, rejoicing hearts, and tell them what things were done in the way, and how the Lord was known of you in breaking of bread.

"Be known to us in breaking bread,  
And do not then depart;  
Saviour, abide with us, and spread  
Thy table in our heart."

## SWEET THOUGHTS.

I JOURNEY through a desert drear and wild,  
Yet is my heart by such sweet thoughts beguiled,

Of Him on whom I lean, my strength, my stay,  
I can forget the sorrows of the way.

Thoughts of His love—the root of every grace  
Which finds in this poor heart a dwelling-place,  
The sunshine of my soul, than day more bright,  
And my calm pillow of repose by night.

Thoughts of His sojourn in this vale of tears;—  
The tale of love unfolded in those years  
Of sinless suffering and patient grace,  
I love again, and yet again, to trace.

Thoughts of His glory,—on the Cross I gaze,  
And there behold its sad yet healing rays;  
Beacon of hope, which, lifted up on high,  
Illumes with heavenly light the tear-dimmed eye.

Thoughts of His coming,—for that joyful day,  
In patient hope I watch, and wait, and pray;  
The day draws nigh, the midnight shadows flee,  
Ah, what a sunrise will that advent be!

Thus while I journey on, my Lord to meet,  
My thoughts and meditations are so sweet,  
Of Him on whom I lean, my strength, my stay,  
I can forget the sorrows of the way.

—Selected.

I SHALL not live till I see God, and when I have seen Him I shall never die. . . . As he that fears God fears nothing else, so He that sees God sees everything else. When we shall see God as He is, we shall see all things, as they are.—  
*John Donne.*





## THE LAW OF LIFE.

### THE THIRD COMMANDMENT.



**T**HOU shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Ex. xx. 7.

We need not spend much time over the common idea of the violation of this commandment, that which is most obvious, and generally recognised. There are probably very few of those who read this who are guilty of what is ordinarily known as profane swearing. This is considered vulgar, and not in good taste, even by those who are not Christians. Most people think that they keep this commandment, even though they may realise that they are guilty in respect to some of the others. So the majority of what are called respectable people might conclude that they have no special need of this commandment. But it is here, in the midst of God's law, and is one of the commandments that stand fast for ever, and therefore it concerns every soul.

#### GOD HEARS THE THOUGHT.

THE Word of God is a discernor of the thoughts and intents of the heart. When we get that fact before us, there is probably not one of us that will not have to plead guilty to violating this commandment, both in spirit and in letter. We have already found that sin is not merely the thing done, but that within which impels

the deed. The Lord looketh not on the outward appearance, but on the heart, and on the thoughts and intents. "O Lord, Thou hast searched me and known me, . . . Thou understandest My thought afar off." The faintest thought sounds as distinctly in the ears of God as the loudest speech. There is encouragement for us in this truth, if we know the Lord. He understands the unspoken longing just as well as the most fervent prayer. It is not a thing to be dreaded, but a glorious comfort, to know that God understands the innermost thought of the soul.

#### THE ESSENCE OF PROFANITY.

PEOPLE who swear usually do so when they are irritated; thus they give vent to their passion. How many of us who do not use profane language have likewise been angry and irritated? We did not use the name of the Lord, but we had in us that which manifested itself in those who are accustomed to swearing. Now the outward manifestation is largely a matter of circumstance, training, and education. If we have been brought up in society where swearing is considered vulgar, and so have never fallen into the habit, or if we refrain from the use of profane words because the use of them might result in the loss of reputation, then our not swearing when we become angry is no virtue. Our angry feelings have every element of evil that there is in others, who add the expression of profane words. There is a thing that has been by some one called "wooden swearing,"

as when an angry person gives vent to his feelings by stamping on the floor, striking the table, kicking a chair, or slamming the door. While this is not technically a violation of the commandment, it is such in reality, as all will be able to see when they consider the breadth of this precept.

#### SUBSTITUTES FOR OATHS.

THERE are many words and expressions that are substituted for the actual name of deity, which are not more than one degree removed, if they are at all, from gross profanity. If you should, in reading this paper, come across the expression, "My goodness gracious!" or should hear a minister use it in his sermon, would you not be shocked? You would think it very much out of place, and that such a thing was unbecoming a preacher or teacher. But why should any of us at home, or in private, use words that would be out of place anywhere in the world? They are simply a substitute for the words which another man uses who has been brought up differently.

The Lord has proclaimed His name: "Merciful and gracious," "abundant in goodness and truth." Ex. xxxiv. 6, 7. These qualities are attributes of God, so that to use the words, mercy, gracious, goodness, and the like, as mere expletives, is literally to take the name of the Lord in vain. Whether there is any difference in the degree between the sin of using these words, and taking the ordinarily recognised titles of deity, God alone can tell; but there certainly is none in kind, and whether a person uses one or the other is largely a matter of habit. For every idle, unnecessary word we shall give account in the day of Judgment. Matt. xii. 36. "Let your communication be Yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. v. 37.

#### THOUGHTLESS HABITS.

"BUT I say these things without thinking," one says. Then think! God has given us minds, in order that we may think, and not do anything thoughtlessly. We should have a reason for everything we do, and for our habits. Though an act or word may come involuntarily, we should have a reason for the formation of the habit. Our habits must be formed by the Word and Spirit of God. The Holy Spirit, having created us new creatures, must dwell within us, speaking through us. When this is the case, there will be no fear



that we shall take the name of the Lord in vain. We all have need to pray, "Set a watch, O Lord, before my mouth, keep the door of my lips." Ps. cxli. 3.

Anybody can keep himself from the gross form of swearing, the obvious violation of the commandment, even though he have not the fear of God before his eyes. Almost every swearer knows that this is true, if he will but consider a moment, for all except those who are utterly abandoned abstain in certain society from the utterance of their common oaths. A young man once apologised to the writer for swearing at some provoking circumstance, saying that he could not help it. But he readily agreed that he could help it, when reminded that he would not have used the expression if ladies had been present. But, as we have already seen, the abstaining from what is ordinarily reckoned as vulgar swearing, does not meet the requirement of the commandment.

Only the Spirit of God can enable us fully to keep the law, because the law is spiritual. The Spirit, however, is abundantly able to keep us from every form of sin. So let nobody say of this or any other commandment, "I cannot keep it!" God has given us the power, for He has given us Himself. He made men to be kings, and though we have been slaves, He has through the Spirit proclaimed our emancipation, and for ever delivered us from the necessity of saying, "I can't." "I can't" means slavery. "Where the Spirit of the Lord is, there is liberty," and the Spirit is given to all. If we walk in the Spirit, we shall keep the commandments, and be at liberty.

#### ALL SIN IS BLASPHEMY.

THIS commandment forbids all unnecessary use of the Lord's name, even in prayer. It shuts off "vain repetitions," and cant phrases, which people get in the habit of using without any thought of their meaning. It teaches us that we should use the name of the Lord only with a definite purpose, and with a clear understanding of why we use it. That which one causes another to do, is counted as though he did it himself. Paul, addressing the Jews which were "instructed out of the law," and made their boast in the law, yet who through breaking it dishonoured God, said, "For the name of God is blasphemed among the Gentiles through you, as it is written." Rom. ii. 17-24.

In like manner the prophet Nathan said to David after his adultery and murder:

"By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. xii. 14. No man's sin can end with himself. It is impossible for a man to sin, even in secret, without influencing somebody else against the Lord. So here again we see the exceeding breadth of the commandment, and how impossible it is to violate this third commandment without breaking the whole law. And, on the other hand, we see how every sin is a violation of the third commandment. So when we read: "Thou shalt not take the name of the Lord thy God in vain," we may know that it is equivalent to, "Thou shalt do no evil." Remember this when we come to speak of the still broader meaning of the commandment.

The Apostle James, speaking of those who dishonour their Maker by reproaching the poor, says: "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name, by the which ye are called?" The church stands in the same relation to the Lord that the wife does to the husband. Christ is the Head of each individual Christian. The professor of Christianity takes His name, and should be absolutely one with Him, so that Christ's life is the only life seen. Now if God is not given the supreme place in the life, and the individual's sinful self is exhibited under the name of Christ, it is plainly seen that the Lord is dishonoured. Neighbours look at the professor, and say that there is no power in Christianity. They blaspheme the name of God, saying that He is not able to keep those who trust in Him. Thus people who have never taken an oath in their lives are guilty of breaking the third commandment. Many professed Christians are unconsciously taking the name of the Lord in vain.

#### A GRACIOUS PROMISE.

THIS thought naturally brings us to a wider and more glorious phase of the commandment than is usually comprehended. The third commandment is ordinarily regarded simply as a stern decree, as though God said, "Don't you dare use My name lightly, or else I will punish you." Men have robbed the commandment of all the love, all the joy, all the light, and peace, and comfort that it contains. It is even so with the whole law, which by many professed Christians is looked upon as a table of stern decrees, the justice of which they acknowledge, but which they regard as irksome.

The blessing of Moses, the man of God, in Deut. xxxiii., shows that the law was given in love, and that it is an expression of the love of God. "The Lord came from Sinai. . . . From His right hand went a fiery law for them. Yea, He loved the people." Verses 1-3. When received as it is given to us, in the hand of a Mediator, it conveys to us nothing of harshness, but everything pure, tender, gentle, sweet, and easy, and that tends to lift up, strengthen, and bless. It is a blessed promise, that if we hear, we shall be preserved from taking the name of the Lord in vain.

Every commandment of God is a promise. God has pledged Himself that every believer shall be kept from taking His name in vain,—that is, that every believer shall keep the whole law, doing nothing that can in any way dishonour God. "The Lord will not hold him guiltless that taketh His name in vain." This is a negative statement, the positive form of which would be, The Lord will hold him guiltless that does not take His name in vain. Is not that grand? The person who keeps the third commandment is counted guiltless before God. "Blessed is the man to whom the Lord does not impute sin;" and He does not impute sin to the man who does not take His name in vain.

(To be continued).

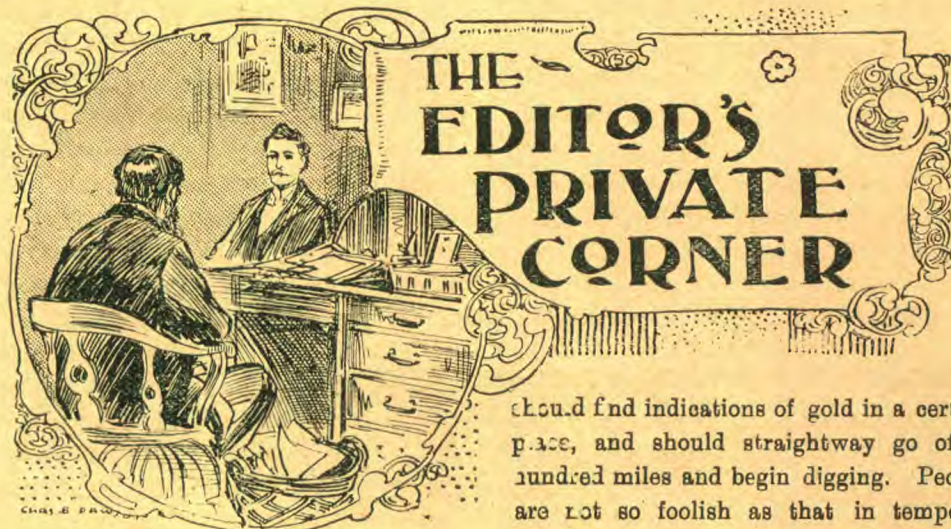
#### WHERE GOD HAS PLACED US.

THE place in which we find ourselves is the place in which the Master desires us to live our life—

Thou can'st not to thy place by accident;  
It is the very place God meant for thee.

There is no haphazard in this world. God leads every one of His children by the right way. He knows where and under what influences each particular life will ripen best. One tree grows best in the sheltered valley, another by the water's edge, another on the bleak mountain-top swept by storms. There is always adaptation in nature. Every tree or plant is found in the locality where the conditions of its growth exist; and does God give more thought to trees and plants than to His own children? He places us amid the circumstances and experiences in which our life will grow and ripen the best. The peculiar discipline to which we are each subjected is the discipline we severally need to bring out in us the beauties and graces of spiritual character. We are in the right school. We may think that we would ripen more quickly in a more easy and luxurious life, but God knows what is best; He makes no mistakes.—J. R. Miller, D.D.





### HOW TO STUDY THE BIBLE

I have read the article in this week's *PRESENT TRUTH* on the Inspiration of the Bible, and believe that the authority is to be found only in the Word itself. But my difficulty is that I do not know how to study the Bible, and I shall be very glad if you can give me some helpful suggestions.

Few people know how really to study the Bible. And this is not always because they do not know how to study at all, for very often those who are good students otherwise, are poor students of the Bible, even though they want to understand it. In Prov. ii. 1-5 we are told how to study the Bible so as to understand it. Let us read the passage:—

"My son, if thou wilt receive my words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."

#### DIGGING FOR HID TREASURE.

WHEN a man is convinced that there is rich silver or gold ore in a certain place, what does he do?—He goes right there and digs in *that very place*. But how do people generally do with the Bible? Why, as soon as they light upon a portion where there is special treasure,—and that means a place where there is special difficulty,—they immediately go off to some other place to dig. If they went to some other part of the Bible, it would not be so bad, for there is treasure everywhere in the Bible, and whoever finds it in one place will be better able to find it in another; but they generally go to a library and begin to dig among the commentators, or they ask their pastor or some friend what he thinks it means. It is as though a man

should find indications of gold in a certain place, and should straightway go off a hundred miles and begin digging. People are not so foolish as that in temporal matters.

Another point: When a man is digging for silver or gold, he carefully examines every portion of the soil where he is digging. Whoever has seen men washing out gold knows that every particle of the soil is carefully examined. No matter what the style of mining, everything is in some way closely scrutinised.

#### CONSIDER WHAT THE WORD SAYS.

HERE then we have the simple directions for studying the Bible. First go to the Bible itself, and to the particular passage which you wish to understand, and then give the most careful and patient attention to every sentence and every word. Let your mind dwell upon every word and every clause, noting its relation to what precedes and what follows, until you know for a certainty just *what it says*. Do not sit down to commit the passage to memory so that you can repeat it parrot-like. That is not study. But question the text, asking a question and letting the words of the text give the answer, until you cannot possibly think of it without thinking its very words.

When the student knows what the text says, then what? Here is the instruction: "Consider what I say; for the Lord shall give thee understanding in all things." 2 Tim. ii. 7, R.V. How will He give us the understanding?—By our considering what He says. That is, while we are diligently considering the text, the understanding of the text will come from the text itself. From what other place should we expect it to come? "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." Prov. ii. 6. The meaning of what the Lord says is in just the very words that He says.

#### DO NOT BE IMPATIENT.

How long must one consider the words before he can understand it? That depends upon several things. We must be prepared

to consider them for ten years, if need be, without getting impatient. We must have such confidence that wisdom and knowledge do come from the very words of the Lord that we shall be assured that they are really there, and that they are nowhere else. But much depends on the spirit in which we approach the study. The Spirit of God is the source whence the Bible comes; the Spirit is the life and power and wisdom of the Word. When we come with hearts submissive to the Spirit, we shall not have to wait so long as we otherwise would.

Remember that the righteousness of God is revealed to faith, and not to intellect. That does not put any discount upon intellect, but it simply exalts faith. God has given man talents of intellect, and expects him to use them, but not without faith. A very feeble intellect with faith will understand the Bible far more readily, and more perfectly, than a giant intellect without faith.

At the same time that one particular passage is being thus *studied*, do not neglect the reading and studying of other parts of the Bible. The Bible is a unit; one Spirit and one truth is in it all; and every part is thus directly connected with every other part. If the particular passage under special consideration is in the middle of a chapter, the student will find it necessary to extend his careful study back to the beginning of the chapter, and even to the beginning of the book; for no book in the Bible, unless it be Proverbs or Psalms, is made up of detached thoughts. A line of thought runs through each, and every text should be considered in its full connection. Then when it is used in the study of any special subject, it will not be misapplied.

When the mind thus gets accustomed to dwelling upon the Scriptures, it is wonderful how light will come. Almost anything may serve to cause the light to shine forth from the Word. While reading some other portion of the Bible, while listening to a discourse, in conversation even upon some other subject,—in short, in a thousand different ways,—the mind may be directed to the text that has been studied, and the light will shine forth. No one can tell in what way the Spirit will work, and what means it will use to lead the soul into the truth; only let it be remembered that in any case it is the Spirit that guides, and that the knowledge gained comes from the Word itself, and not from any other source.

"For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding."



## THE GOSPEL OUTLOOK.



THE Gospel is not abstract, but concrete. It is not a verbal statement of truth which demands an intellectual assent merely, but a revelation of truth in life, an experience of

Divine power which can only be known and appropriated by personal faith. The Gospel of Christ "is the power of God unto salvation to every one that believeth. . . .

For therein is the righteousness of God revealed from faith to faith." And this is based upon the fundamental truth that "the just shall live by faith." The righteousness of God revealed, not in a definition but in a person, to be appropriated as the life of the believer, fellowship with "that eternal life, which was with the Father, and was manifested,—this is the Gospel of Christ. What that life can do in and for humanity when "the faith which is through Him" accepts Him as the life, is the ever-present assurance of the reality of the outlook to faith's aspiring eye.

The eternal life was manifested in the flesh for a very definite purpose. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil: and

deliver them who through fear of death were all their lifetime subject to bondage."

"He was manifested to take away our sins." "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him;" "to bring in everlasting righteousness;" "to restore again the kingdom to Israel." Thus "the mystery of godliness, He who was manifested in the flesh," was revealed,

truth is the source and the substance of all real Gospel teaching, under whatsoever form it may be presented.

It is therefore clear that present deliverance from the power and dominion of sin through the "abundance of grace and the gift of righteousness" is the experience which is the pledge of the fulfilment of all promises for the future. Thus the sharing with the King in His kingly character in-

volves all the outward results which flow from such a life, as revealed in Him. This is the key to the understanding of all those promises which set forth the final and glorious triumphs of the Gospel. They are not the arbitrary gifts of a capricious monarch which will be bestowed upon certain favourites, but the simple outworking of the eternal principles of the Divine character, as shown by the results when "that eternal life" was manifested in the flesh of Jesus of Nazareth.

A brief consideration of one prophecy out of many will clearly establish the principle. The vision of Daniel the prophet, when he beheld, "and four great beasts came up from the sea, diverse one from an-

other," was briefly interpreted to him by "one of them that stood by:" "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." The further statement that "the fourth beast shall be the fourth kingdom upon earth" makes



"THE DAY IS AT HAND."

and the union of the Divine life with sinful flesh was accomplished, not simply to provide an all-sufficient sacrifice for sin, but to bring into humanity that power of righteousness which in it could defeat the devil, deliver from fear of death by saving from the dominion of sin, restore the image of God in the soul, and so restore the kingdom to the Israel of God. This great



clear the application of these symbols, and shows that the fourth beast represented Rome, the third beast Grecia, the second beast Medo-Persia, and the first beast Babylon.

Now it was through the direct providence of God that Babylon exercised a world-wide-sovereignty. "Thus saith the Lord of hosts, the God of Israel, . . . I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant." But within three-quarters of a century from the time of this proclamation, Babylon fell. On the very night when Belshazzar was celebrating the praises of his gods, "in that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." What the God of heaven gave to Babylon, it could not retain, and Darius "took the kingdom."

But what was the cause of this change in the dominion?—It was because Belshazzar failed to recognise God as over all, and himself simply as the servant of God, even after the most wonderful revelation of these truths to Nebuchadnezzar in God's dealings with him. "And thou his son, O Belshazzar, hast not humbled thine heart, though *thou knewest all this*; but hast lifted up thyself against the Lord of heaven; . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Failure to recognise God as his life, lost him his life, and consequently his kingdom. But what Medo-Persia took from Babylon, it could not retain, and in due course of time it passed over to Grecia. And in the same way and for the same reason the third kingdom could not maintain its sway, and so Rome took the control.

And yet after all this repeated failure of earth's mightiest powers, a most glorious triumph is predicted in the declaration that "*the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.*" What the rulers of Babylon, Medo-Persia, Grecia, and Rome, with all the power of armies and navies at their bidding, could not do, is accomplished through the power of a righteous character in the weakest child of God. "God hath chosen the weak things of the world to confound the things which

are mighty." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But the assurance of all this is found in the present cleansing from sin. "Unto Him that loved us, and washed us from our sins in His own blood, and [in so doing] hath made us kings." And of those it is said, "And they shall reign for ever and ever."

The present application of these principles ought to be perfectly plain. The five great powers of the earth, England, the United States, Russia, Germany, and France, are now dividing the territory of the world among themselves, each with much jealousy and distrust of all the others. Students of prophecy know that this is simply the preparation for the last final struggle between the world powers which will usher in "the battle of the great day of God Almighty." Even now the warning is being heard, which is to be given "mightily with a strong voice:" "Babylon the great is fallen, is fallen. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." And the very next event in the fulfilment of all the prophecies will be the coming of the Son of man "in His glory, and all the holy angels with Him," and "then shall He sit upon the throne of His glory. . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Then shall *the righteous* shine forth as the sun in the kingdom of their Father." W. W. PRESCOTT.

(To be Continued.)

### THE MORNING COMETH.



WATCHMAN, what of the night? The watchman said, "The morning cometh." Yet how few realise how near that eternal morn is, when He who is the bright and Morning Star will appear the second time without sin unto salvation. Truly, blessed will be the servant who, when his Master cometh, shall be found so doing. But, alas, to those who are unprepared, it will be a day of gloominess, of clouds, and desolation. Yet none need be overtaken unawares. The Lord has given signs by which we may know that the end is at hand: He said there would be wars, plagues, famines, pestilences, earthquakes, and distress of nations.

1 Everybody living in these days can see how rapidly the war-fever is getting

hold of the whole world, scarcely are we out of one bloody affray when we are plunged into another.

2. As to the rapid increase of plague, pestilence, famine and earthquakes the columns of our daily papers testify.

3. Jesus said also that when the Gospel of the kingdom should be preached as a witness to all, then the end would come. In our day we have seen missions sounding the message of the Word to nearly all peoples. The Bible has been translated into over 350 languages. Verily the day is at hand.

4. And in the same 24th of Matthew, in which these signs are given, the Lord said that the last days were to be as the days of Noah. How went the world then? It was a time of eating and drinking and pleasure-seeking and money-making, and they knew not till the flood came and took them all away.

Do we not find the same conditions now? We know it is so. The perilous times have come, when men generally are lovers of pleasures more than lovers of God. The author of evil is every day devising new ways of serving sin.

Knowing the calamity that overtook the world in the days of the flood, ought not men now to be watchful, lest they be drawn into the mad whirl of last-day pleasure-seeking. These things happened unto the antediluvians for ensamples, and the story is written for our admonition upon whom the ends of the world are come. 1 Cor. x. 11. Let us, then, cast off the works of darkness, and put on the armour of light.

Come, for time is quickly fleeting,  
Come, without more hesitating,  
Come, accept the proffered blessing,  
Be at rest.

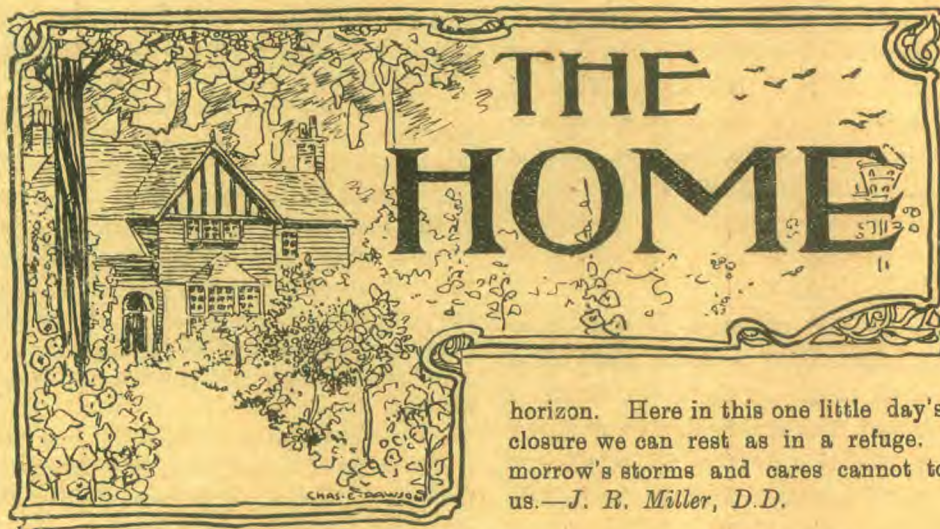
GEO. GWYTHER.

### THE POWER OF PRAYER.

ARE you in sorrow? Prayer can make your affliction sweet and strengthening. Are you in gladness? Prayer can add to your joy a celestial perfume. Are you in extreme danger, whether from outward or inward enemies? Prayer can set at your right hand an angel whose touch "could shatter a millstone into smaller dust than the flour it grinds," and whose glance could lay an enemy low. . . . What will prayer do for you? I answer, All that God can do for you. When He bids us pray it is as though He said to us, "Ask what I shall give thee." We toil and moil and scrape, and make ourselves anxious about the dust and dross of earth, and all the while God is holding forth to us in vain the crown of immortality, and the golden keys of the treasures of heaven!—*Dean Farrar.*

If I long to improve my brother, the first step towards doing so is to improve myself.





## ONE DAY AT A TIME.

ONE day at a time! That's all it can be;  
No faster than that is the hardest fate;  
And days have their limits, however we  
Begin them too early and stretch them too late.

One day at a time!  
'Tis a wholesome rhyme,  
A good one to live by—  
A day at a time.

One day at a time! Every heart that aches  
Knows only too well how long that can seem;  
But 'tis never to-day which the spirit breaks:  
'Tis the darkened future without a gleam.

One day at a time!  
'Tis a wholesome rhyme,  
A good one to live by—  
A day at a time.

One day at a time! When joy's at its height,—  
Such joy as the heart can never forget,—  
And pulses are throbbing with wild delight,  
How hard to remember that suns must set!

One day at a time!  
'Tis a wholesome rhyme,  
A good one to live by—  
A day at a time.

One day at a time—but a single day,  
Whatever its load, whatever its length;  
And there's a bit of precious Scripture to say,  
That according to each shall be our strength.

One day at a time!  
'Tis a wholesome rhyme,  
A good one to live by—  
A day at a time.

—Helen Hunt Jackson.

ALL along our earthly life we are shut in with God, as it were, in little spaces. We must live a day at a time. The mornings are little hill-tops from which we can look down into the narrow valley of one little day. What lies over the next hill we cannot tell. Perhaps, when we come to it, it may reveal to us a lovely garden through which our path shall go on. Or it may show us a vale of shadows, or a path amid briars. No matter; we have but the one little valley of the day now in sight. Evening is our

horizon. Here in this one little day's enclosure we can rest as in a refuge. Tomorrow's storms and cares cannot touch us.—J. R. Miller, D.D.

## A COMMON MISTAKE.



UNDER a sunny sky, in a pleasant land, surrounded by grazing herds, two men walk together, engaged in earnest conversation. Both are wealthy, and their flocks and herds have grown until it seems impossible that they can continue to live together. Their servants too have been quarrelling, and both are agreed that they, as worshippers of the God of heaven, must not set an example of family strife before the heathen peoples among whom they dwell; so that on the whole it will be best for them to separate for the present. The elder is speaking: "Is not the whole land before thee? If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

The younger man does not reply at once. His eyes are taking in the surrounding country. Over to the east is a well-watered plain, fertile and lovely. Hitherto they have always avoided that district, and he knows his uncle's reason. For all its natural beauty and smiling plenty, the place is a very sink of iniquity, notorious even in that heathen country for shameless vice and general pollution. But then, one does not need to have anything to do with the inhabitants. And because Abraham does not think it right to mix with such people is no reason why he should not take advantage of the splendid pasturage around the city, especially now that he and his uncle are about to separate. He is well able to look after himself. So the young man makes his choice. "And Lot dwelled in the cities of the plain, and pitched his tent toward Sodom."

\* \*

Many years have passed. Lot's dwelling is now inside Sodom. His children

have grown up, and his worldly affairs have prospered, but he is not happy. His soul is vexed every day with the sights and sounds that meet him on every hand. If he had thought that his moving into Sodom would have raised the tone of the place a little, he is now undeceived on this point. He had not meant to have much to do with the people. He only wanted to enjoy the business advantages of the place. But his girls have discarded some of his old-fashioned notions, and see no harm in the young men of the city. Some of them have married and settled in Sodom. His wife, too, likes the place, and thinks it vastly superior to the old wandering life with all its discomforts. In Sodom one has opportunity to know what the world is doing, inspect the latest productions of Shinar and Egypt, and enjoy luxuries that they never heard of when they dwelt in tents. She and the girls talk sometimes of old uncle Abraham, and laugh at his queer ways, so very different from the manners of Sodom; but Lot cannot help wishing that he was out on the hills again, with the pure works of God around him, and the old blissful confidence in his heart that God was ordering his life, and preparing for him a city. The ribald mirth, the drunken rioting and the lawless violence of Sodom were very different from the peace and harmony of Abraham's camp, in which he had been brought up.

Besides, it was not always feasting in Sodom. The East sent them other visitors than merchants' caravans. One year it was a raid that drove the army of Sodom into the mountains, looted the city and took Lot captive. He might have been flayed alive for the amusement of Chedorlaomer's courtiers if it had not been that Abraham heard of his capture and rescued him. And how differently Abraham valued the riches of Sodom to Lot. He scorned to take them from its king, refusing to accept the value of a thread from the wicked city. Sodom could not tempt Abraham, for the truth had made him free, and he was free indeed. It was a warning and an appeal to Lot to get free too, but for years he had been tying himself more and more to Sodom, and though its wickedness grieved him, back to it he went, "as a bird hasteth to the snare, and knoweth not that it is for his life."

\* \*

A miserable man, lonely and wretched in a premature old age, overwhelmed by the loss of all that the heart holds dear, Lot stands by a silent sea. What has become of his home, his riches, his wife and children? The home and the wealth, the fruit of a life's toil, lie far beneath the steaming surface of the water, swallowed up in the destruction that overthrew Sodom and its neighbour cities. His wife stands somewhere by the deserted shore, turned to a pillar of salt, a fearful warning



to all who set their affection on earthly things, and slight the voice of heaven. His children, all but two, perished in the fiery deluge, and the two that escaped had better have perished with the rest than lived to bring upon themselves and him an unutterable shame, and beget two heathen nations that should receive at length the doom their mothers had escaped. "Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and saltpits, and a perpetual desolation." Zeph. ii. 9.

What had Lot gained after all by his worldly choice?—The loss of all things. Too late, he learned that to build for this world is to throw away everything. It is only the treasure laid up in the heavens that faileth not.

The Dead Sea is, on a small scale, a type of what the lake of fire will be to all who yield to the attractions of this world, and jeopardise their own souls and those of their children for earthly gain. The experience of Lot proved for all time the folly of seeking to combine the worship of God with the service of Mammon, and the fire that rained destruction from heaven on Lot's possessions, lights up with unmistakable significance the Saviour's words, "Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." W. T. B.

### THE LAND OF SILENCE.

**W**HEN the fever left Margaret Hanson so weak and feeble that it was an effort to turn her head on the pillow, her first sign of interest in the life coming back to her again was wonder at the intense stillness. The nurse moved as if shod with velvet, no one spoke aloud in the room, and the window that had creaked so annoyingly all through the first irritable stages of her sickness moved back and forth without a sound.

As she watched it she remembered that she had wanted some one to fasten it, but with the unreasonableness of the sick she had said to herself that if they did not care enough for her comfort to see that it worried her without being told, she would never tell them. Some one must have noticed it and padded it in some way, for here it was, moving back and forth in the same old way, but without a sound.

"How very ill I have been!" she thought, as she glanced at her thin, white hands, which she felt no inclination to lift from the bed. That must be the reason every one is so still, and no one speaks to me."

Then she slept and awakened, ate a little, and slept again with the knowledge

that life and strength were coming back to her, but still the dreadful quiet that shut her in puzzled and perplexed her. She seemed to be an actor in a pantomime that grew more and more oppressive.

"I must ask the doctor how long it is necessary for me to lie here with no one to talk to. I must ask him at his next visit. I am certainly better and stronger this bright spring morning."

She was lying with her face turned to the creaking window, which had been opened to let in the fresh air. The branches of an apple-tree full of pink, unopened buds almost filled it. She thought of the chattering wrens that had a nest in the branches the year before, and hoped they would come back.

"They were such noisy company in the mornings, but what a relief their shrill songs would be now! They always treated me to a perfect carnival of song at day-break, no matter how badly I wanted to sleep."

She raised herself in the bed with a look of horror. On the nearest branch she saw a bird, who with open mouth was evidently singing with a perfect abandon of ecstasy. And she could not hear him!

This, then, was the life she had come back to and been so grateful to have. The doctor, who tried to comfort her, told her that as her strength returned she might regain her hearing in some degree, but she turned away and refused to be comforted. The spring days lengthened and health returned, and with it strength to endure, but Margaret withdrew from all kindness and sympathy.

So one by one her friends withdrew. She seldom left her home, and invited no one to visit her. There were many who pitied her, but knew of no way to reach her, and as the years passed by they forgot her, even as she wished to be forgotten.

It was another day in early spring, five years later, when Margaret walked down the street of the village, and noticed the swelling buds on the lilacs, the tender green of the newly-springing grass, and with a pang the pink buds on the apple-trees. These buds were so associated with her memory of the day when she first learned of her deafness that she almost wished they would not bloom where she must see them.

Margaret passed on down the street. Near the end of it stood a house, small and shabby, and she remembered that just the day before there had been a poor little funeral from it.

"Some one who was needed and will be missed," she thought, "while I live on."

"Will you come in here a little while?" It was the doctor who spoke.

She was glad to have him speak to her. He was one of the very few people she could hear without much effort. She turned in at the gate with him. He led her to a baby's crib in the corner of the one room.

"I want you to take him and care for him. He has no one in the wide world."

"How can I?" she protested. "I could not hear him if he cried or called. You cannot be in earnest."

"His lungs are sound. I think you could hear him."

As if in proof of the doctor's assertion, the baby raised his voice in a loud wail.

"I can hear him indeed," she said, with a laugh. "I will take him a few days until you can do better for him."

"I might do better for him, possibly, but I do not know any way of doing better for her," thought the doctor.

The next morning she did not have time to think, as she always did, "One more day to get through as best I may!" The baby must be washed and fed, and by her own hands, for, with the sweet tyranny of babyhood, he would go to no one else. She even sang to him as he nestled against her to sleep, and Margaret's old house-keeper smiled to herself as she went about her work.

"I will watch and help her where she cannot hear," she thought, "but it is best for her to have the care of him. It's like old times to hear her singing like that again."

"Are you tired of him?" asked the doctor, a few weeks later. "I have a chance to place him in a good home now."

"It would break my heart to give him up," she answered. "I do not think I lived at all before I had him."

"Well, I won't take him by force. The world is full of little ones needing help."

"And full of grown-up people needing to give it," said Margaret, softly.

I wish I could tell how much the baby did for her. Almost before she realised it she was taking up her life where she had dropped it. Much as she loved the baby, she found that love alone would not do. Its little ailments were matters of vital importance, and must be discussed with some one who knew how to advise her.

One by one old friends who had long been shut out came back at her call. Margaret forgot her deafness, her sensitiveness and loneliness, as she hung over the baby's crib. She forgot her old fear that people might speak to her and annoy her as she wheeled the boy in the sunshiny streets.

"The Lord has not forgotten me," she said, long afterward. "Though I dwell in the land of silence for ever, it shall be a land of hopefulness and love."—*Youth's Companion*.

"God answers prayer; sometimes, when hearts are weak,

He gives the very gift believers seek;

But often faith must learn a deeper rest,

And trust God's silence when He does not speak;

For He, whose name is Love, will send the best.

Stars may burn out, nor mountain walls endure,

But God is true, His promises are sure

To those who seek."





## THE MIRROR OF LIFE.

Do you wish for a kindness?—Be kind;  
Do you ask for truth?—Be true.  
What you give of yourself, you find;  
Your world is a reflex of you.

For life is a mirror. You smile,  
And a smile is your sure return.  
Bear hate in your heart, and erewhile  
All your world with hatred will burn.

Set love against love. Every deed  
Shall, armed as a fate, recoil;  
You shall gather your fruit from the seed  
That you cast yourself in the soil.

Each act is a separate link  
In the chain of your weal or your woe;  
Cups you offer another to drink,  
The taste of their dregs ye shall know.

Look without. What you are, doubt it not,  
You will see, you will feel in another.  
Be your charity stainless of blot,  
And how loving the heart of your brother!  
—Luella Clark, in *Young Peoples' Union*.

## LESSONS FROM THE MANNA.

## GATHERING WHAT GOD GIVES.



WHEN God rained down bread from heaven in the wilderness, the people had to go out and "gather a certain rate every day." All that anyone can do to get food is simply to gather what God gives. Of the animals and birds, we are told in the 104th Psalm:—

"These wait all upon Thee,  
That Thou mayest give them their meat in due season.  
That Thou givest them, they gather:  
Thou openest Thine hand, they are filled with good."

And this is just as true of all mankind. People often forget this, and think that they "make a living" for themselves, but this is not possible. God gives us our life, and the means of sustaining it, and all that anyone does "for a living," is for the purpose of gathering what God has provided.

"We plough the fields and scatter  
The good seed on the land,  
But it is fed and watered  
By God's almighty hand;  
He sends the snow in winter,  
The warmth to swell the grain,  
The breezes and the sunshine,  
And soft refreshing rain."

No matter who may sow, or plant, or reap, "God giveth the increase," and we are fed daily from His table, just as much as were the Children of Israel in the desert, when they gathered every morning a fresh portion of manna.

Look at our picture and compare it with the one that we had last week, and you will see that they both really represent the same thing, gathering the bread that God has rained down from heaven.

## THE DEW AND RAIN.

Did you notice, in reading over the story, that the manna came *with the dew*? It is the dew that brings fruitfulness and food. In the beginning, before a drop of rain had fallen from the sky, "there went up a mist from the earth, and watered the whole face of the ground," to make the whole land verdant and fruitful.

Since the flood, rain has also fallen from the clouds, and it is through this moisture, the dew and the rain, that God sends us our food.

You will perhaps remember what the prophet Elijah said to the wicked king Ahab: "There shall not be dew nor rain these years, but according to my word." And the result was that "there was a sore famine in Samaria," no food for the hungry people to gather.

Moses told the Children of Israel that the land to which God was leading them was a land that the Lord's eyes were always upon, a land "that drinketh water of the rain of heaven," "that thou mayest gather in thy corn, and wine, and oil."

## APRIL SHOWERS.

We are told also in the Psalms that the Lord visits the earth and waters it, and because of this "the valleys are covered over with corn." So to us, as to Israel of old, the bread that God sends comes with the dew and rain of heaven. So we must be glad to see the "April showers," and thank the Lord for them, for this "early rain" is to provide for the gathering of the bread in the Autumn harvest.

The dew is used in Scripture to represent the Holy Spirit. It is the gentle dew of the Spirit which God sends upon us from above that brings Jesus, the true Manna, to feed our souls, and to make us strong and happy.

## "AN EQUALITY."

Have you ever noticed that although in gathering the manna, some were not able to gather so much as others, yet when they measured the quantity gathered, "he that had gathered much had nothing over, and he that had gathered little had no lack"?

Paul explains how this was brought about; he says: "I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality: as it is written, he that had gathered much had nothing over, and he that had gathered little had no lack."

When one is able to gather more of the good gifts of God than he needs for his own use, he is not to hoard it up. Notice what happened to the manna when it was



so kept. It began to decay, and became a curse instead of a blessing.

When one has more than he needs, it is to be given to one who has less than he needs. So your abundance may be a supply for the lack of some one else; and when you have not enough, the abundance of another will supply your lack, and there will be "an equality."

This is God's plan, and when it was followed by the early Christians, no man said "that ought of the things that he had was his own," but they "had all things common." And as God gives abundance for all, when this was done every one had plenty.

Some people are too lazy to gather for themselves, and some waste what their Heavenly Father gives them, as did the Prodigal Son, until "he began to be in want."

But usually, when there is anyone in want, it is because some one else has more than his share, for God has provided enough so that if there be "an equality," every one will have sufficient.





THE CHILDREN.

THERE are little black children on Africa's sand,  
And yellow-skinned babes in the Flowery Land,  
And brown in the isles of the sea,  
And brown ones, and white in this land we call ours;  
But they all love the birds, and the trees, and the flowers,  
And play the same games as do we.

When Jesus, the Saviour, was here upon earth,  
He blessed little children, and taught their true worth—

How precious these little souls be?  
"Suffer the children," the dear Saviour said—  
And He didn't say yellow, white, black, brown,  
or red,  
But the children—"to come unto Me."

In the streets of the City of cities so fair,  
Where sorrow and sin never taint the pure air,  
The children will play, large and small.  
They'll come from the yellow, red, brown, black,  
and white,  
For they all are alike in His heart-searching sight,  
And He equally loveth them all.

ELIZABETH ROSSER.

## SLEEP FOR THE CHILDREN.

COME, Charlie, dear, put away your book now; it is time to go to bed."

"Oh, mamma, just let me look at this picture a little longer. It is such a pretty one."

"All right, Charlie, and now tell me what do you go to sleep for?"

"Why, because I am tired, I suppose."

"Yes, just because you are tired, and all the little muscles in your body are worn out with the day's exercise, and all the little particles of strength are used up, and so you feel tired."

"Well, then, mamma, how is it we feel all right the next day?"

"Ah, Charlie, that is just the wonder. When we are all worn out and tired with our day's work, we go to sleep, and then nature begins to work. She builds up all the worn-out tissues, and purifies the blood, and makes the muscles strong and firm, all ready to begin work next day."

"And all this while we are asleep?"

"Yes, dear; and now you see the reason why I put you to bed early, so that nature will have plenty of time to do all this

work, and you will be fresh and strong next day."

"And how do we know when we have had enough sleep?"

"Why, in the morning, when the light begins to stream through the window, and the birds begin to sing, then you wake up, for nature has finished her night's work; you rub your eyes, and get up bright, and fresh, and happy for the day."

"I see, mamma; I will tell sister Minnie, and we will both grow strong and happy children, won't we?"

"Yes, dear, come, say 'good-night,' and off to bed."

E. PARKINSON.

## AN ANIMAL ALPHABET.

A stands for animals,—all kinds in one,—  
B easts, birds, and fish; all that swim, fly, and run.

C stands for cat, cautious and sly;  
D stands for dog, who for duty will die.  
E is for elephant, with clumsy away;  
F is for fox, who will steal night or day.  
G stands for goat, full of mischief and fight;  
H for hyena, who slinks from the light.  
I stands for ibex, so wild, fleet, and pale;  
J stands for jay, and jackass, and jackal.  
K's kangaroo, with his legs low and high;  
L is for lion, whose roar shakes the sky.  
M stands for mastodon, of ancient days;



N is for nightingale, singing God's praise.  
O is opossum, so cunning and sleek;  
P stands for piggy, who speaks in a squeak.  
Q is for quail, with its soft, plaintive cry;  
R is for rat, with his bright, vicious eye.  
S is for sturgeon, with no backbone;  
T stands for tiger, the biggest cat known.  
U is for unicorn, known only in story;  
V is for vulture, with beak sharp and gory;  
W stands for walrus, who lives to be hoary.  
X is for xenurin, seen in the zoo;  
Z stands for zebra. Small friends, adieu.

—Pets and Animals.

## THE GIRAFFE.

THE giraffe is a native of Africa. It is of singular shape and size, and bears some resemblance both to the camel and the deer. The mouth is small; the eyes are full and brilliant; the tongue is rough, very long, and ending in a point.

The neck is long and slender, and from the shoulder to the top of the head, it measures between seven and eight feet; from the ground to the top of the shoulder, is commonly ten or eleven feet; so that the height of a full-grown giraffe is seven-teen or eighteen feet.

The hair is of a deep brown colour in the male, and of a light or yellowish brown in the female. The skin is beautifully diversified with white spots. They have short, blunt horns, and hoofs like those of the ox. In their wild state they feed on the leaves of a gum-bearing tree peculiar to warm climates.

The giraffe, like the horse and other hoofed animals, defends itself by kicking; and its hinder limbs are so light, and its blows so rapid, that the eye cannot follow them. They are sufficient for its defence against the lion. It never employs its horns in resisting the attack of an enemy. Its disposition is gentle, and it flees to its native forest upon the least alarm.—*Sel.*

## THE SEED MULTIPLIED.

A GENTLEMAN visited a Sunday-school in America, early one spring-time, and gave to each child (250 in number) six grains of corn.

"Plant them," said he, "and see how many grains you can bring me in the autumn when the harvest is over."

So they all went home and tried their best; the elder children took care to get rich, good soil, and they all watched and watered and tended the grain with every possible care.

In the autumn there was a missionary meeting in the church, at which the scholars brought all their wheat. When it was all put together it made a total of five barrels full, and this was sold for about £5, and given to the Missionary Fund.

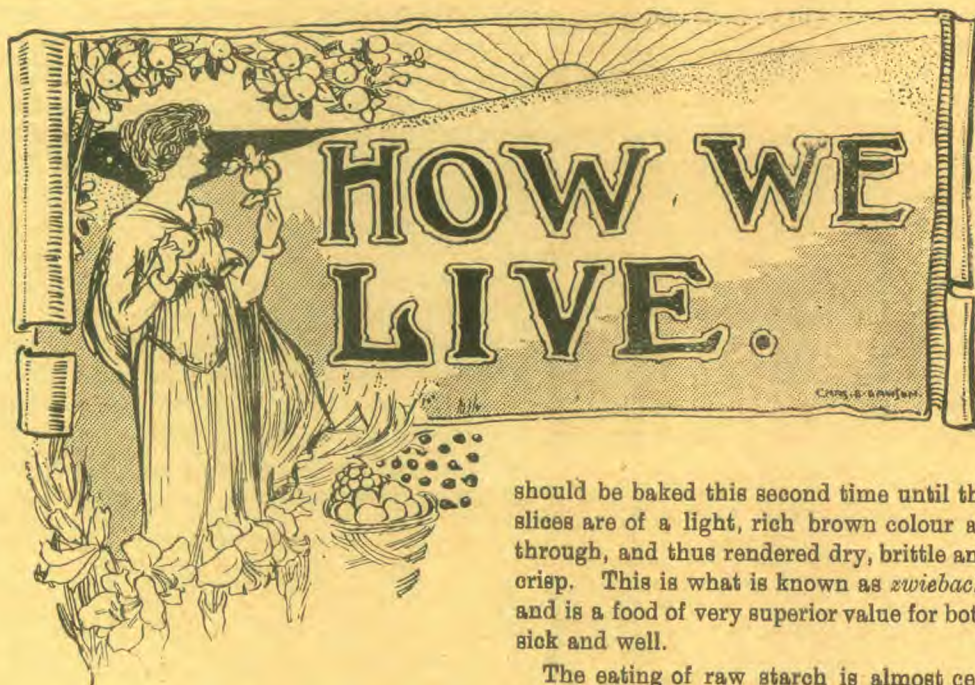
THE interrogation mark, or "point" (?), was originally a "q" and "o," the latter placed under the former. They were simply the first and last letters of the Latin word "quæstio." So, too, with the sign of exclamation, or interjection (!). In its original purity it was a combination of "i" and "o," the latter underneath, as in the question mark. The two stood for "io," the exclamation of joy. The paragraph (§) is a Greek "p," the initial of the word "paragraph." The early printers employed a dagger (†) to show that a word or sentence was objectionable, and should be cut out.—*Selected.*

## LITTLE THINGS.

LITTLE people and little things have often been used to do great good. This big world is made up of little grains of sand. The great sea is composed of small drops of water. The little bee, which you no doubt have watched humming about the flowers in your garden, little by little gathers much honey.

So do not be discouraged, children, because you are little. Little Christians may do a great deal of good in the world.—*Sel.*





### THE COOKING OF FOOD.

**I**N the cooking of food the chief object that should be kept in view is the preparation of the food substances for the ready and successful action of the digestive fluids. Of all vegetable food-substances, starch requires the most careful consideration in cooking. The only use the system has for starch is to convert it into *levulose*, or fruit-sugar. But the digestive agents cannot convert raw starch into this invaluable commodity. This condition can only be secured by subjecting the starch to a temperature of heat not less than 300° F. for a sufficient time. But this degree of heat cannot be secured by boiling, as the boiling point of water is only 212° F. It is therefore necessary to resort to dry heat, and for this purpose nothing is equal, for home use, to the oven of a good cooking stove, or range. All preparations of food that are made from any of the cereals should be subjected to dry heat of a temperature from 300° to 800 F., for a sufficient length of time to give a light-brown colour to the entire preparation. If this is not done, the starch must be eaten in a comparatively raw state, and if so the system will get little or no value from it, as the digestive fluids cannot prepare it for absorption.

The starch that is in ordinary wheat bread is only partially cooked, except that in the outer portion, or crust. The reason of this is that while the loaf was in the oven the large amount of moisture on the inside of the loaf prevented the temperature from rising much above the boiling point. If this same bread be cut in slices, when it is from one to three days old, and put into a hot oven for an hour or more, its food value will be far more than doubled. It

should be baked this second time until the slices are of a light, rich brown colour all through, and thus rendered dry, brittle and crisp. This is what is known as *zwieback*, and is a food of very superior value for both sick and well.

The eating of raw starch is almost certain to be followed by harmful results. It cannot be digested, and as it must remain in the alimentary canal for a considerable length of time, fermentation is sure to follow. This fermentation, or souring, will generate poisons that work mischief of a serious character. If the individual is sufficiently robust, and his digestive powers quite vigorous, he may go on for several months, or even years, without being aware that he is being injured. But ere long a crisis will come, and he will have a "bilious attack," and this may be the beginning of a long and serious period of illness.

The fermentation of raw starch or other material in any portion of the alimentary canal produces intoxication, which is just as harmful, *as far as it goes*, as the intoxication that is produced by drinking alcohol.

If porridges, made from the popular breakfast foods, or from any cereal preparations, are to be used, they should be cooked for not less than five hours with heat at the boiling point. This will result in a tolerably fair conversion of the starch into such a quality of dextrin that the digestive fluids can operate upon it to fairly good advantage. But no amount of boiling will cook starch as effectually as will dry heat at a temperature of from 400° to 800° F. For this reason, vegetables, and especially potatoes, can be far better cooked by baking than by boiling. Then again, when vegetables are cooked by boiling a very material loss is sustained by the dissolving of the various salts which are thus lost. These salts are of particular value to the human economy, and are saved if the articles are cooked by baking.

Nuts are of very superior value as an article of diet, and with persons of fairly good digestive capacities, most kinds may be eaten in an uncooked state. Nuts supply the choicest and most concentrated nutriment of all food-substances, and they are very rich in albumen and fats. The

fatty portion of nuts is in such a state of emulsion that it is readily digested. Many nuts are materially improved by cooking, but unlike cereals and vegetables, the best manner of cooking them is by boiling instead of by baking. The reason of this is that their principal constituents are albumen and fats. In baking any substance that contains a considerable proportion of fat, the fat is certain to become more or less scorched, and scorched fat is very unhealthful.

If those who desire to live upon a temperance diet would procure a reliable hygienic cookery book and prepare their food accordingly, they would receive benefit beyond estimate.

G. W. MORSE.

### TABLE THOUGHTS.

**W**E sit down to the table, and, instead of inquiring seriously what food will make the best blood, bones, brains, muscles, and tissues, or "What best fits my dietetic needs?" the question is, "How can I have a good time while eating? How can I play on this physiological harp so as to make the most music out of it?" We use our bodies as a sort of violin, or banjo, or drum, and we try to bring the most pleasant music out of it, but we do not stop to think that this harp of a million strings that God has made and given us was made for a different purpose altogether; it was not made simply that we might have a good time in the world; it was not made simply for us to strike and thrum upon as we please, and whenever we like to do so, and to get out of it all the pleasant tunes we can. But the majority of people imagine that all they exist for is to get all the pleasant sensations out of their bodies that it is possible for them to secure in one way or another; for instance, they sit down to the table and ask themselves how they can get the most gustatory pleasure out of food.—Dr. J. H. Kellogg.

### ALCOHOLIC DRINKS IN THE BOER ARMY

**T**HE fighting Boer has always discouraged whisky drinking, and the present war is no exception to the rule, as the following, by Fitz v. d. Straaten, in the *Süd-Afrikanische Korrespondenz*, shows:—

"In the Boer army, liquor drinking has been prohibited from the beginning, and smuggling prevented as much as possible. The rule has worked well. Our men have been in the saddle hundreds of miles at a stretch and in all sorts of weather, yet none 'caved in.' We had no hygienic uniforms, many had not even warm overcoats; yet the cold nights and hot days did not hurt



the men. I have asked many medical men about the matter, and nearly all attributed the remarkable physical endurance of the Boers to their abstemiousness. It has been said that liquor will assist one in bearing fatigue. Not a word of it is true. Once during the campaign on the Tugela, I, with a few comrades, reached an abandoned farm. The sun was sinking. We had been in the saddle since daybreak, without food or drink. Nothing eatable was in the house, but one of the men found a bottle of Cape brandy. Every one shared the find except an old cattle Boer. And the result?—All who took a drink were in a raging fever half an hour after. Despite all the hunger and thirst I had experienced, I never felt so bad during the whole campaign. Had we met any Britishers when we continued our ride, the old Boer who refused to drink would have been the only one able to fight. It is absolutely false that liquor raises the courage. The only result it has is to make men more careless. This may have been of some value in the old days of hand-to-hand fighting; but what is wanted to-day is iron nerve, a clear eye, quick decision. I will only add that the Europeans, on the Boers' side, felt no bad effects from being deprived of liquor."—*Literary Digest*.

### WHEN TO DRINK.

THERE is a time to eat, and a time to drink, but both should not come together. Food should be made moist with saliva, and not with a mouthful of tea, coffee, chocolate, cocoa, or water, for when either of the above is used while we eat, the salivary glands do not secrete the proper amount of saliva, and the saliva that is secreted is so diluted that no strength remains in it to aid in the digestion of starch, or to influence the stomach in secreting gastric juice. We should drink about half an hour before and about two hours after each meal, then drink frequently between the times mentioned, till we have drunk from three to five pints of water in each twenty-four hours.

A large majority of the people do not drink water enough; when it is considered that the body is made up very largely of water, it can readily be understood how important to health is a constant supply of this pure fluid. Many people have a notion that the drinking of water in any amount beyond that actually necessary to quench thirst is injurious, and, acting on this belief, they endeavour to drink as little as possible. The notion, however, is wide of the truth. Drinking freely of pure water is a most efficacious means not only of preserving health, but often of restoring it when failing.

All the tissues of the body need water, and water in abundance is necessary also for the proper performance of every vital

function. Cleanliness of the tissues *within the body* is as necessary to the health and comfort as cleanliness of the skin, and water tends to insure the one as truly as it does the other. It dissolves the waste material which would otherwise collect in the body, and removes it in the various excretions.

These waste materials are often actual poisons, and many headaches, many rheumatic pains, many sleepless nights and listless days, and many attacks of the "blues," are due solely to the circulation in the blood or deposit in the tissues of these waste materials which cannot be got rid of because of an insufficient supply of water.

B. F. RICHARDS.



—China has sent Russia a formal refusal to sign the Manchuria Agreement in view of the opposition of the other Powers.

—About 30,000 colliers are on strike in Lanarkshire in consequence of the refusal of the Federated Coalmasters' Association to concede an eight hours' working day.

—Lord Kitchener has granted permission for a certain number of companies to restart mining on the Rand on condition that the miners receive a maximum of 5s. a day with rations.

—Several shipping disasters resulted from the recent rough weather. Nine lives were lost off the coast of Northumberland, only one man escaping out of the steamship *Paris*'s crew of ten men.

—An explosion of two magazines caused the death of forty wives of the chief Kabba on the Gambia. The chief himself has since been defeated and killed, which brings the Gambia expedition to an end.

—According to letters from St. Petersburg, six students were killed, fifty-eight severely wounded, and over a thousand arrested in connection with the recent agitation. Count Tolstoy has been ordered to leave Moscow.

—The total revenue collected in the United Kingdom during the national financial year just ended amounted to £140,018,624, and, as compared with the return for the preceding financial year, shows a net increase of £10,261,894.

—The total number of plague cases reported up to April 3 is 315, and the number of deaths 107, including twenty-two Europeans. The growing tendency to conceal cases is shown by the discovery lately of several corpses in streets and houses.

—Reports from the south of Russia describe the famine and distress in Kherson and Bessarabia as assuming serious proportions. Not only is food lacking, but the supply of it is impossible, communication with those provinces being interrupted. The roads are impassable owing to the melting of the snow. The loss of cattle has added to the distress caused by cold and famine.

—Sir John Stainer, the well-known musician, died on Sunday, March 31st, at Verona.

—Three hundred men of the West African Regiment have arrived at Cape Coast Castle from Kumassi, having deserted on account of alleged non-fulfilment of promises. One hundred and twenty troops have been sent overland from Accra.

—While the Sultan was holding a reception in his palace at Constantinople, in connection with the Feast of Bairam, a panic was caused by an earthquake shock. The Sultan left his throne, but soon re-seated himself, and ordered the ceremony to proceed. Slight shocks were also felt in Italy.

—Five architects, representing England, Scotland, and Ireland, have been selected to send in designs for the Queen Victoria Memorial, which is to enshrine Mr. Brock's statue of the late Queen. It is to be erected on the open space in front of Buckingham Palace.

—The past month was the coldest March for over half a century. The temperature on the 28th was the lowest recorded so late in the season for thirty years. Snow fell heavily, and drifts from eight to ten feet in depth blocked the roads in Scotland. Tramway traffic was suspended in several English towns.

—That Canada as a whole is prospering is clear from the trade returns for the fiscal year, which show an increase of upwards of \$50,000,000, exports and imports taken together, over the returns for 1899, which previously held the record. The greater portion of this increase is no doubt due to the manufactures of the eastern provinces.

—The largest ship in the world was successfully launched on Thursday, the 4th inst., from the yard of Messrs. Harland and Wolff, Belfast. The *Celtic* was built for the White Star Line Company, and is destined for the Anglo-American trade. She is 700ft. long, her beam is 75ft., and her depth 49ft., and there is accommodation for 2,859 passengers.

—Since Mr. Chamberlain's speech urging extensive female emigration to South Africa, large numbers of women from all parts of the kingdom have been appealing to the United British Women's Emigration Association for particulars and advice. Intending emigrants are urged to obtain instruction in various departments of practical life, such as cooking, dairying, poultry-keeping, bread-making, laundry work, needlework, cutting-out, gardening, fruit-packing, bee-keeping, and nursing.

—The Census of the United Kingdom was taken on Monday, April 1. The population of the United Kingdom, when the last census was taken in 1891, was found to be as follows:—England and Wales, 29,002,525; Scotland, 4,025,647; Ireland, 4,704,750; Islands, 147,842; Army, Navy, and merchant seamen abroad, 224,211; total, 38,104,975. The Census returns will be issued sometime within five months. The Registrar-General estimates the population of our islands, with the Army, Navy, and Mercantile Marine, to be about 41,250,000.

—On Saturday, March 30, the St. Ives fishermen refused to allow the captain of a Lowestoft smack to land his load of mackerel, because he had been a Sunday fisher. Although the Mayor told the captain that there was no law to prevent him landing his fish, and the police were there to assist him, the crowd declared their intention of throwing the cargo into the water if any attempt were made to put it ashore. The fish in question had not been caught on a Sunday, but the fishermen declare that they will not allow fish to be landed by boats that do not remain in port on Saturday and Sunday nights.





## BIRDS AND LILIES.

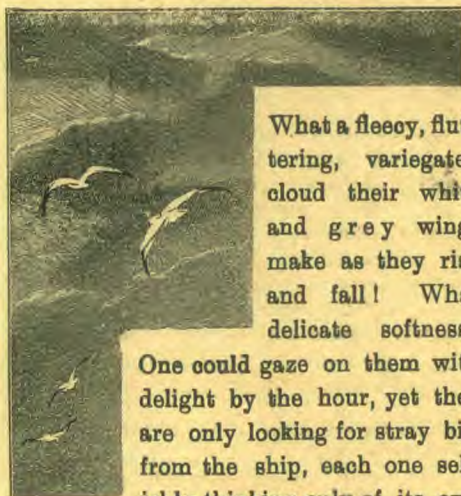
ONE of the sweet old chapters,  
After a day like this,  
The day brought tears and trouble,  
The evening brings no kiss;  
No rest in the arms I long for—  
Rest, and refuge, and home,  
But weary and heavy laden  
Unto Thy Book I come.

One of the sweet old chapters,  
The loving that blossoms through;  
The care of birds and lilies,  
Out in the meadow dew;  
This evening lies softly round them,  
Their faith is simply to be;  
Let me learn the tender lesson,  
My God, let me trust in Thee.

—Selected.

## BEING AND DOING.

LOOK at that flock of sea-gulls.  
Yes; are they not beautiful?



What a fleecy, fluttering, variegated cloud their white and grey wings make as they rise and fall! What delicate softness!

One could gaze on them with delight by the hour, yet they are only looking for stray bits from the ship, each one selfishly thinking only of its own

wants.

What are they good for? They have no song, only a single note, harsh as the croak of a raven. They do nothing except look for food to perpetuate their life.

True; but they do all that God made them to do. They live, and are beautiful to look at, as He designed them to be. They delight the eyes of men, and doubtless of God too, and that is no small thing. And they teach us a most important lesson.

What is that?

It is that *to be* is more than *to do*. God does great things, but it is because *He is*; and because *He is*, He commands us to be, and gives us the power to be; for "in

Him we live, and move, and have our being." He says, "Be ye holy, for I am holy." Simply to be what He makes us, is the sum of all duty. This does not mean simple vegetation, much less does it mean absence of progress; for "the inward man is renewed day by day," and to be a man, that is, a real man, a man of God, is to be more than mortal mind can ask or think. Therefore let none worry because they can do so little; rather give diligence to "be to the praise of the glory of His grace," and He will say, "Well done."

Who knows the joy a bird knows  
When it goes fleetly?  
Who knows the joy a flower knows  
When it blows sweetly?  
Bird wing and flower stem,  
Break them who would?  
Bird wing and flower stem,  
Make them who could?

—Selected.

## A PET SEA-GULL.

BIRDS do not become tame nearly as readily as some other animals, but I noticed an exception when living in the coast country. Looking over my neighbour's fence one day, I was surprised to see on his doorstep a beautiful white sea-gull and a pet cat, sitting quietly together, apparently the best of friends.

Becoming interested, I asked my neighbour about his feathered pet, and he told me how some cruel boys had shot the gull a few days before, breaking its wing. As they were passing his house, he noticed the suffering bird and bought it from them. Then he carefully bandaged the broken wing; and the gull, seeming to understand his kind intentions, became quite tame, and nestled its pretty head against his hand.

Jones entertained me by showing how "Sir Gull" usually took his meals. Bringing a plate of oysters and a fork, he called, "Goosey, Goosey, Goosey," and the bird came running to him. Then he held out an oyster on the fork, and Sir Gull seized it quickly with his pretty yellow bill, and

ate the oyster as demurely as if he had been so served all his days.

The oddest thing was one day when my neighbour gave the gull some small pieces of meat for dinner. He placed the meat on the ground; but Sir Gull, espying a pan of water near by, deliberately took the meat, piece by piece, and dropped it into the water. Then, true to his nature, he began the fishing for his dinner, and, picking the pieces from the water, swallowed them, apparently with the greatest relish. It was really an amusing sight to see that wild sea-gull in my neighbour's yard, fishing in the pan of water for his dinner.

It is my neighbour's intention, as soon as the gull's broken wing is healed, to take it back to its native ocean beach, and leave it there to rejoin its wild companions, that it may go once more sailing over the beautiful foam-flecked ocean, free and unfettered.—*Vincent S. Stevens.*

## SOME BIRD ACQUAINTANCES.

I HAVE found that one of the surest ways to win the affection and confidence of birds is to put out near my door bits of thread and string and strips of old lace, with which they can build their nests, and then, watching them carry these away, evince great interest in their work.

I tried this with a wild blue jay, and after she had got her nest built, I fixed near by a box in which I placed food for her.

I attached a string to the branch of the tree on which she nested; thus I could pull the branch down and put food in the box. She became very much attached, not only to me, but to my entire family, and seemed proud and pleased to have us draw down the branch and look at her and talk to her. She used to hop off her nest and show us her eggs, and after they were hatched, I never knew her to manifest the least fear.

I also won the confidence of a quail in a rather curious way. The lane in which she had her nest was grass-grown and was mowed each year. Shortly before mowing time, I had the turf on which the quail had her beautiful nest of eggs dug about with a spade, and then removed a few feet out of the path of the mowers. The quail, notwithstanding its natural timidity, never objected in the least to this,—after her first removal,—but seemed thoroughly to understand that the act was done in kindness. Each year, when I removed her, she showed more than a speaking acquaintance with me, my thoughtful act having apparently won her entire love. The strange thing was that she did not learn to build her nest in a safe place, but had to be moved each year.—*Jennie E. T. Dowe, in Youth's Companion.*



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GOD redeems before He enjoins; and only the redeemed can truly keep His commandments. He delivered His people from Egypt "that they might observe His statutes, and keep His laws." Ps. cv. 45. We do not get life by keeping the commandments, but God gives us life in order that we may keep them.

**The Anointing which Teacheth All Things.**—The reason why the disciples mourned and wept and were sad after the crucifixion of Jesus is given in John xx. 9: "For as yet they knew not the Scripture, that He must rise again from the dead." This evidently does not mean that they were not familiar with the words of that Scripture, for "the voices of the prophets" were "read in their synagogue every Sabbath day;" and the sacred writings were the chief study of every Jew. Yet notwithstanding this, "they *knew not* the Scripture."

WHEN, on the road to Emmaus, Jesus "expounded unto them in all the Scriptures the things concerning Himself," their hearts burned within them, and their sorrow gave place to joy as He opened to them the Scriptures. But not yet did they truly *know* the Scriptures. They were still in the condition of the Ethiopian eunuch who, in response to Philip's question, "Understandest thou what thou readest?" said, "How can I, except some man should guide me?" One has no need of a guide in territory that one knows.

A DEEPER and richer experience was theirs a little later, when Jesus "opened their understanding that they might understand the Scriptures." No further need then that any should guide them; for "the anointing which ye have received of Him abideth in you: and ye need not that any man teach you: but the same anointing teacheth you of all things." "Ye have an unction from the Holy One, and ye *know* all things" (1 John ii. 20, 27), and it is only thus that anything can be really

known. This anointing, the divine enlightenment of the Holy Spirit, the indwelling of the Spirit of Truth to guide into all truth, is for every believer, for John wrote these words to the whole church, and Paul prayed that all might receive "the Spirit of wisdom and revelation in the knowledge of Him." "Have ye received the Holy Ghost since ye believed?" Do you *know* the Scriptures? "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

### STAY NOT.

ARE there kindly words to say?  
Oh, say them!  
Good impulses to obey?  
Obey them!  
Are there paths you should pursue?  
Pursue them!  
Are there loving deeds to do?  
Then do them!  
Lift the sorrows burdensome—  
Oh, stay not!  
Active hands will soon be numb,  
Speaking lips will soon be dumb,  
Day is hastening, night will come;  
Delay not!  
—Mrs. Frank A. Breck.

It is said of Enoch, that "before his translation he had this testimony, that he pleased God."

WHAT higher testimonial of good conduct could anybody wish than that? To please the Judge of all the earth, who is of purer eyes than to behold iniquity, is the highest attainment possible to man or angel.

WHY is it that all Christians are not perfectly satisfied with this testimony from the Lord? for notice that Enoch had this testimony before he was translated; the Lord did not withhold the expression of His gratification, as men often do, but let Enoch know that he pleased Him; and everybody who labours in true faith may have the same assurance.

SOMEONE will ask, Is not everybody satisfied with that assurance?—Not by any means. There are many sincere Christians, who know that they are in the place where God has set them, and doing the work He has given them to do, who are downcast when their fellow-men withhold expressions of approval, and are in the depths of despondency when they are sharply criticised. This shows that they are seeking to please

men, as well as the Lord; and sometimes it indicates that they depend upon the testimony of their fellows as the sole evidence that they please God. In reality they put men in the place of God.

THIS is self-evident, and from it we can see how true are the words of the Apostle Paul: "If I yet pleased men, I should not be the servant of Christ." Gal. i. 10. It matters not who the men are; they may be Christians, but if we think of pleasing them, we cannot please God. This terrible alternative ought to be sufficient to guard us all against the sin of "eye-service, as men-pleasers." If God is pleased, what can we care about who else may be displeased? Let each one who has any service to perform, say to the Lord: "O Lord, I am Thy servant, and not the servant of men; help me to remember this continually, that I may please Thee, and not be cast down by adverse criticism, nor elated by any expression of approbation by men."

WHEN this is the case, when a man's first and only thought is to please God, regardless of what men may think, he will have far less trouble with men, than when he is seeking to please men; for "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. xvi. 7. They may not be pleased with him, but they can find no fault with him. Then "sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread."

WHEN one comes in contact with some of one's fellow-creatures, and sees their grossness and corruption, their low sensuality, their sordid selfishness, and the petty meanness and fiendish cruelty of which they are capable, one blushes for the human race, and is almost ashamed of being a man, especially when one remembers that no man commits any sin that is not common to all human flesh.

But when, still looking at fallen man, "we see Jesus" bearing all this load of shameful sin and pitiable weakness, yet remaining "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," and grasp the thought that "He lifteth the poor out of the dust," even out of the mire and filth of the pit, to set them among princes, and that this exalted Being is "the Man," we cannot but rejoice in the thought of being associated with Him, and glory in the cross of Christ, which creates us men indeed.