

PRESENT TRUTH

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

VOL. 17.

LONDON, THURSDAY, MARCH 14, 1901.

NO. 11

THE REVELATION OF GOD.

THE things of nature upon which we look to-day give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master-artist. In this book of nature opened to us—in the beautiful scented flowers, with their varied and delicate colouring,—God gives to us an unmistakable expression of His love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or He might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate colour and perfume of the flowers,

we may learn that God still loves us, that His mercy is not withdrawn from the earth.

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature cannot teach the lesson of the great and marvellous love of

light of the knowledge of the glory of God in the face of Jesus Christ."

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook or refuse to acknowledge the continual working of God in nature. The voice of nature testifies of God, but nature is not God. As His created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has in itself no power but that which God supplies. God is the superintendent as well as the Creator of all things. The Divine Being is engaged in upholding the things which He has created. The same hand that holds the mountains and balances them in position, guides the worlds in their mysterious march around the sun.

There is scarcely an operation of nature to which we may not find reference in the Word of God. The Word declares that "He

maketh the sun to rise, and the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: He scattereth the hoar frost



"Truth shall spring out of the earth; and righteousness shall look down from heaven."



God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was "the true light which lighteth every man that cometh into the world." We are to behold "the

like ashes. He casteth forth His ice like morsels; . . . He sendeth out His word and melteth them; He causeth His winds to blow, and the waters flow." "He maketh lightnings with rain, and bringeth forth the wind out of His treasures."

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out His plans. He employs His agencies, that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth and spread its carpet over the earth, that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws which He has instituted, but they are only the servants through which He effects results. It is through the immediate agency of God that every tiny seed breaks through the earth and springs into life. Every leaf grows, every flower blooms, by the power of God.

The physical organism of man is under the supervision of God, but it is not like a clock, which is set in operation and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry; ye are God's building." In God we live, and move, and have our being. Each heart beat, each breath, is the inspiration of that God who breathed into the nostrils of Adam the breath of life,—the inspiration of the ever-present God, the great I AM.

Those who think they can obtain a knowledge of God aside from His Representative, who the Word declares is "the express image of His person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone, for nature itself is imperfect. In its imperfection it cannot represent God; it cannot reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour He ascended on high, and He will come again as He ascended to heaven,—a personal Saviour. He is the express image of the Father's person. "In Him dwelleth all the fulness of the Godhead bodily."

Mrs. E. G. WHITE.

CHRIST CRUCIFIED.

(Luke xxiii. 35-53.)



AND when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My Spirit; and having said this He gave up the ghost."

"Jesus Christ and Him crucified" is all that any Christian needs to know on this earth; it is all that any sinner needs to know, in order that he may become a Christian; it comprehends all truth, all that there is really to know, for that which is not the truth cannot in the strictest sense be known. To "know" that which is not so is not knowledge, but vain imagination.

The Lord, through the prophet Jeremiah, said that no one should glory, save in the fact that he knew God; and the Spirit of God moved the Apostle Paul to exclaim, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Is there any disagreement? Impossible. Then what is the necessary conclusion? Just this, that God cannot be known, except in the cross of Christ.

Look at the two texts again, and consider the statements carefully, remembering that the same Spirit of truth speaks in each. God says that nobody is to glory in wisdom, power, or riches,—the noblest things that this world knows,—but sololy in the fact that he knows Him. Paul, by the Spirit of God, earnestly desires to glory in nothing, save the cross of Christ. Then the conclusion is inevitable, that the cross is the revelation of God, and that all that may be known of God is to be found in the cross. In the cross of Christ, in Jesus Christ and Him crucified, and nowhere else, can men find God. It is there that God finds men.

This brings us face to face with the truth that creation means the cross. Thus: God can be known only in the cross, and all that can be known of Him is to be seen in the cross, and nowhere else; but God says of men: "That which may be known of God is manifest in them; for God hath manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and Divinity."

†International Sunday-school Lesson for March 24.
A portion of this Scripture will be found treated of in the "Editor's Private Corner."

Rom. i. 19, 20. The cross reveals God and His glory, and the things that He has made reveal Him, and declare His glory; therefore it follows that all things were created by the power of the cross, and that all creation exists only in the cross. Thus it is that "if any man be in Christ there is a new creation."

Let us go one step further. God says: "Hallow My Sabbaths: and they shall be a sign between Me and you, that ye may know that I am God." Eze. xx. 20. The Sabbath makes God known to those who accept it, because it is the sign of His perfect creation. But, as we have so clearly seen, it is the cross that reveals God and His glory, and makes us know Him. Therefore it is as clear as God's sunlight, that the Sabbath is in the cross—the perfection of it. It is in the cross of Christ that we find perfect rest; but the cross must be to us something more than an empty sound, a figure of speech; for we cannot rest upon nothing. The cross is vivid reality; just as much so now as when Christ was crucified; for there is nothing worth having or knowing that is not in it, or that can be found outside of it.

THE cross means death—Christ crucified. Christ merely extended upon the cross, and then taken down before He gave up His life, would mean nothing to us, no matter how much He suffered in the process. The sum of the whole matter is contained in the words, "He gave up the ghost," as they are given in our version. But the words, "He gave up the ghost" are a most clumsy circumlocution for a very simple statement. It is all in one Greek word signifying "He expired." The simplest, most literal, and most natural, as well as most expressive rendering of the Greek is, "He breathed out." It, or its equivalent borrowed from the Latin, "He expired," is a most familiar term, yet how little it is thought of as applied to God. A few minutes upon it now may give us food for hours of thought which may have a transforming effect upon our lives.

Christ "breathed out" His life. Why did He do it?—In order that we might breathe it in. It is by His death that we live; "by His stripes we are healed."

We are continually "breathing out," but we do not die, because we "breathe in" again. That is *expiration* and *inspiration*. How is it that after each expiration, after each breathing out, we inspire—breathe in again?—Because God ever lives, and is continually breathing the

breath of life into our nostrils, as in the beginning. Gen. ii. 7. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4. "In Him we live, and move, and have our being." "He giveth to all, life, and breath, and all things." If we expire, breathe out, in Him, we shall be sure to breathe in again; we keep on breathing, because God has not taken to Himself His breath, but continually breathes it out to us.

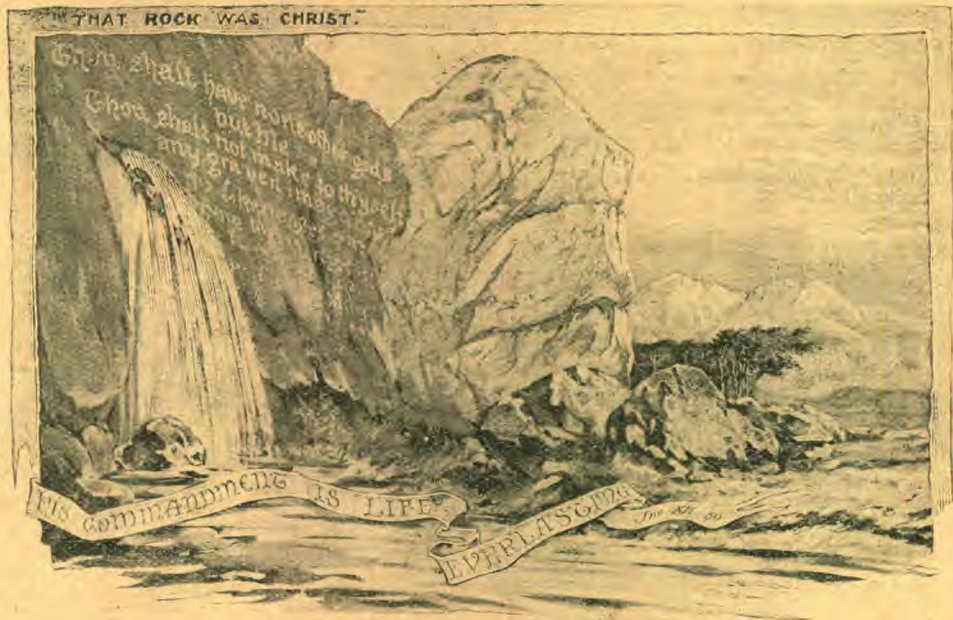
THE CROSS THE SOURCE OF LIFE.

The cross of Christ on Calvary is therefore simply the revelation of "the eternal God;" it is the visible manifestation of the offering which Christ makes "through the eternal Spirit." The cross gives only another view of that which God did in the beginning, and which He has been doing "from of old, from the days of eternity."

"It pleased the Father that in Him should all fulness dwell," even "all the fulness of the Godhead." Col. i. 19; ii. 9. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." John v. 26. Therefore He can continually be "breathing out" life to us, without exhausting the supply; and it is because He does this, that we live.

Moreover this is our pledge of future, eternal life. If we take the breath that comes to us moment by moment for just what it is, the life given us through the cross, we have the Son indeed, and having Him we have eternal life. How simple, yet how glorious! It is simply glorious, and gloriously simple. We live in the presence of the cross, and the power of it—the power of God to salvation—is assured to us with every breath we breathe. The breeze that fans our cheek, and that inflates our lungs, comes to us from the ever-present cross, from Christ and Him crucified.

How grand to know only Christ and Him crucified! It is to know life. Each moment we draw in a fresh supply of grace and truth and strength from the Crucified One. Every one who knows this, and who lives with it in mind, cannot but be righteous. He will be of "quick understanding in the fear of the Lord" (Isa. xi. 3), or, literally, as the margin indicates, the Spirit of God in Him, recognised and acknowledged, will make him scent the fear of the Lord. As Christ breathes out His righteous life, we shall breathe in righteousness. Therefore "let everything that hath breath praise the Lord."



THE FIRST COMMANDMENT.

"AND God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me."

This is the first and greatest commandment, and the one which comprehends all others. It is the summing up of the whole law, for we read that the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii. 37. The second one is, "Thou shalt love thy neighbour as thyself," but it is "like unto it." It is not separate from the first, but is included in it, since "love is of God," and only as the love of God is shed abroad in one's heart can one love his neighbour as himself. So to love the Lord with all the heart, with all the soul, with all the strength, and with all the mind,—that is, to have no other gods before Him,—is the sum of human duty. "There is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things, and we in Him." 1 Cor. viii. 4-6. Therefore it is that we are to love the Lord "with all our heart, and with all our soul, and with all our might." Deut. vi. 4, 5.

THE LAW NOT OUT OF DATE.

In these days the commandments are thought by many to be out of date. They are regarded generally as a relic of a past age and an inferior civilisation. People

think that Christianity has outgrown them, and has brought in larger and more perfect views of truth and duty. It is even sometimes said by ministers of the Gospel that Christians who have not got beyond what is required in the ten commandments have a very narrow experience. Those who hold such views need to pray the prayer of the Psalmist: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." It is their minds that are narrow, and not the commandment, for the "commandment is exceeding broad." Ps. cxix. 96. Therefore it is, as God said of Ephraim, "I have written to him the great things of My law, but they were counted as a strange thing." Hosea viii. 12. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether." Ps. xix. 7-9. Therefore the one who regards the law as a strange thing, must be a stranger to conversion, righteousness, purity, and perfection.

No soul, either in this world or in the world to come, whether man or angel, can get beyond this one precept, "Thou shalt have no other gods before Me," or its other form, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." It is obvious that to get beyond this commandment would be to break it, since it would be having other gods before the true God.

As there are so many who think that the commandments are out of date, it is not

surprising that they regard this one at least as not necessary. Of course they will admit that it is necessary to preach it in India and China and other lands where false gods are worshipped; but while not consciously disparaging it, they think that we stand in no need of it, since we do not worship other gods. This is a great mistake; there is not a Christian in any country who cannot say with Isaiah: "O Lord our God, other lords beside Thee have had dominion over us." Isaiah xxvi. 18.

WORSHIP IS SERVICE.

WHEN Jesus repelled the temptation of Satan, He said to him, "Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. iv. 10. So the Apostle Paul said to the ship's company with whom he sailed, "There stood by me this night the angel of God, whose I am, and whom I serve." Acts xxvii. 23. The distinguishing characteristic of the one who recognises the Lord as his God, is service. Therefore the commandment, Thou shalt have no other gods before Me, is simply, Thou shalt serve Me only. And so, as we have seen, it means that we shall love Him only, love Him with all the heart, mind, soul, and strength. Just to the extent that this is not done, has one other gods before Him. When we see the commandment in this light, we shall be forced to conclude that the proportion of people who violate it cannot be much greater in Africa or India than in Europe.

WHO CAN KEEP THE COMMANDMENTS?

JUST before Joshua died, he gathered all the people and the leaders of Israel together, and recounted to them what God had done for them, saying, "Now therefore, fear the Lord, and serve Him in sincerity and in truth, and put away the gods that your fathers served on the other side of the flood [the river], and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; whether the gods that your fathers worshipped, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell." And the people said, "God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, He it is that brought us up and our fathers out of the land of Egypt, from the house of bondage. . . . therefore will we also serve the Lord; for He is our God." Joshua xxiv. 14-18. That certainly was a

good declaration, but Joshua immediately replied to them, "Ye cannot serve the Lord; for He is a holy God." How this must have dashed the spirits of those Israelites; and yet it is true of us as of them, and it contains a wonderful promise, if we will but take it. It does not mean that God cannot be served, for Joshua had just said, "As for me and my house, we will serve the Lord." Paul declared that he served the Lord. But it does mean that only holy people can serve a holy God; and since God says to us, Thou shalt worship the Lord thy God, and Him only shalt thou serve, we may take it as the assurance that He will sanctify us if we will yield to Him, so that it will be possible for us to serve Him perfectly. The Lord "shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. iii. 3. This shows how we may keep the commandments. We do not keep them in order to be righteous, but God makes us righteous,—frees us from the bondage of sin,—in order that we may keep them. Only when God has cleansed the heart, and driven out every idol, can this first and great commandment be kept.

LOVE MEANS GIVING.

ALL this shows the supreme importance of this commandment to everybody, everywhere, and at all times. "Love is the fulfilling of the law," and love means giving. "God so loved the world, that He gave His only begotten Son." "He loved me, and gave Himself for me." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." God showed His love for us in giving Himself for us. Therefore we can show our love to Him only by giving ourselves to Him, and acknowledging His right to have sole control of us.

When Paul said that he served God, he said also, "whose I am." Therefore the commandment, Thou shalt have no other gods before Me, or its fuller expression, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," means that we must give to the Lord our whole heart, our whole life, and every faculty of mind and body. "With all thy strength," means not only all the strength that we now have, but all that we ought to have, all that it is possible for God to exert through our bodies.

It makes a vast difference who handles an instrument. A very good instrument may do very poor work in untrained hands; but when the master takes hold of it, the result is different. So while we are weak, and we have made ourselves unnaturally weak through our failure to serve God, we are to yield our members as instruments of righteousness unto God, that He may not merely receive from us the poor strength of which we are conscious, but that He may do through us exceeding abundantly above all that we ask or think, according to the power which worketh in us. Those who believe, will know the exceeding greatness of His power, according to the working of His mighty power which He wrought in Christ; and although we are now without strength, yet when in loving loyalty we yield ourselves to Him for service, His own mighty power in us will be counted to us as service which we have rendered.

HOLINESS—WHOLE SERVICE.

HEREBY may we readily know whether or not we have other gods before Him. If we are not ready to every good work, if there is any organ of our body or any portion of our mind not controlled by Him; if in any degree our will has not been completely yielded to Him; if we are servants of our own flesh; if any sinful propensity has dominion over us to any degree, just to that extent are we violating the first commandment. And so we see that the keeping of this commandment means health, for there are many people who with sorrow say that they cannot serve the Lord as they would like to, because of their feeble condition. They are loaded down with divers diseases, but God says, "I am the Lord that healeth thee," or "the Lord thy Physician." He requires us to serve Him with our *whole life*, with our *whole strength*, and this means that He expects us to be whole, in order that we may serve Him perfectly. A whole person is a holy person, and since, as we have learned, only a holy person can serve a holy God, we have the assurance that if we will yield our bodies to His life, He will heal us so that we may give to Him whole service. If we do not do this, if we continue to violate the laws of life, thus weakening our bodies or any member of our bodies, we are worshipping other gods beside Him.

Day by day we pray, or ought to, "Thy kingdom come; Thy will be done on earth as it is in heaven." Christ said, "The

kingdom of God is within you." God is King over all the earth, for "the earth is the Lord's and the fulness thereof," although His right to rule is not acknowledged in the earth. Even so we are His rightful kingdom, although He has not been allowed to rule in our hearts. So when we pray the Lord's prayer understandingly, we are saying to the Lord, "I belong to Thee; rule Thou in the midst of Thine enemies, pulling down strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

We are a people for God's own possession. But evil cannot dwell with Him; therefore if there is filthiness of the flesh or spirit, He is crowded out from His rightful dominion, and other gods are put in His place. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God and they shall be My people." 2 Cor. vi. 16.

How many can say to the Lord, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee"? To many this seems a fearful cutting off of all the pleasure of life, but that is only because they do not know Him, and that in His presence is fulness of joy. In Him all things consist, and without Him we have really nothing, for "all the gods of the heathen are idols [nothing]." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

(To be continued).

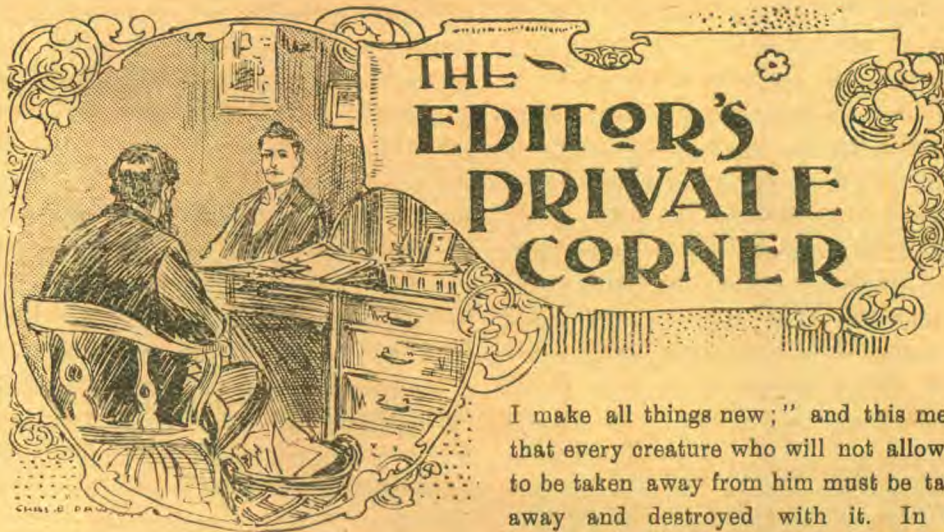
I KNOW.

I KNOW the crimson stain of sin,
Defiling all without, within;
But now rejoicingly I know
That He has washed me white as snow;
I praise Him for the crimson tide,
Because I know that Jesus died.

I know the helpless, helpless plaint,
"The whole head sick, the whole heart faint;"
But now I trust His touch of grace,
That meets so perfectly my case—
So tenderly, so truly deals,
Because I know that Jesus heals.

—Frances Ridley Havergal.

"MEN often think they are getting the earth, when, in fact, the earth is getting them, like the drunken man who thinks the earth is flying up into his face, when, instead, his face has fallen against the ground."



FROM DEATH TO THE RESURRECTION.

LAST week we learned from the Scriptures that sin is death, and that just as there is no righteousness apart from Christ, so there is no life apart from Him. To claim the possession of life, even for a single moment, other than that of Christ, is to claim to be sinless in one's self,—that one's own ways are perfect,—in short, that one is God.

NO IMMORTALITY FOR SINNERS.

THIS makes it apparent that there is no immortality for any sinner. Christ came "to put away sin by the sacrifice of Himself," and to say that sin will not be completely put away, out of the universe, is to say that the object of His coming to earth has failed, that His sacrifice of Himself is insufficient. If the monstrous and diabolical doctrine of an ever-burning hell were true, where lost sinners are condemned to perpetual and never-ending tortures which only the ingenuity of a devil could invent, and the constantly multiplying blasphemies of the victims only augment the sentence to be executed upon them, that would not simply be a blot on God's universe, but would be a standing witness to the weakness of His Government, and the failure of His attempt to purge His kingdom of rebellion.

No ranting infidel ever conceived so positive a denial of the atonement as is the doctrine of hell, which is so jealously cherished by so many professed Christians. The Gospel demands the utter extinction of sin, not merely from some of the inhabitants of the earth, but from the earth itself, and from every part of God's creation, so that God can say, "Behold,

I make all things new;" and this means that every creature who will not allow sin to be taken away from him must be taken away and destroyed with it. In the Gospel "the righteousness of God is revealed from faith to faith; as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i. 16-18.

WHERE ONLY ETERNITY CAN BE SPENT.

EVIDENCE might be multiplied, but this is sufficient to show that so far as the time after the Judgment is concerned, the wicked must cease to be. "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; their reward shall return upon their own head. For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been." Obadiah 15, 16. In mission halls we often see the question, "Where will you spend eternity?" but there is only one place where it can be spent, and that is in the bosom of God. He only is "our dwelling place in all generations." "Mark the perfect man, and behold the upright; for the end of that man is peace." Ps. xxxvii. 37. The word "end" here is from the Hebrew word meaning *future, after time*. The future of the upright shall be peace. But the next verse continues: "But the transgressors shall be destroyed together; the future of the wicked shall be cut off." It is only to the righteous, that God gives a future, and He gives it to them because they abide in Him, who is from everlasting to everlasting.

DEATH IS SEPARATION FROM GOD.

JESUS said to the unbelieving Jews, "I go My way and ye shall seek Me, and shall die in your sins; whither I go ye cannot come." John viii. 21. A little while afterwards He said to His believing disciples: "Little children, yet a little while I am

with you. Ye shall seek Me; and as I said unto the Jews, whither I go, ye cannot come; so now I say to you." John xiii. 33.

Death is separation from God; the withdrawal of His life; but although we should all die, and become "as water spilt on the ground, which cannot be gathered up again," "yet doth He devise means, that His banished be not expelled from Him." 2 Sam. xiv. 14. What are the means that He has devised? Jesus has told us, in the words of comfort which He spoke to the disciples, who were sorrowing because He had told them that He was going away from them and that they could not go with Him. "Let not your hearts be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John xiv. 1-3.

This assurance is repeated by the Spirit through the Apostle Paul, in writing to those who were sorrowing for dead friends. "This we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 15-18. From these texts we see that death does not take us to be with the Lord, but that His coming and the resurrection is the only means by which we can be with Him.

Job said, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change comes. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." Job xiv. 14, 15. "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father." Job xvii. 13, 14. This testimony concerning waiting in the grave, in corruption, till the Lord calls and the change comes, exactly coincides with that by the Apostle Paul: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound,

and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on *incorruption*, and this mortal must put on immortality." 1 Cor. xv. 51-53.

DEATH IS NOT CONSCIOUS EXISTENCE.

It is evident that there is no being present with the Lord between death and the resurrection, even for the righteous; let us then consider the necessary condition of the dead during that interval. This ought not to call for any consideration, and it would not if pagan philosophy and papal theology had not put darkness for light, and light for darkness, and robbed plain words of their meaning.

Death is the opposite of life; it is opposed to life in every particular. Think of all the characteristics of life, all the signs that indicate it, and you have the statement of what death is. To speak of consciousness in death is a contradiction of terms, as much so as to speak of alert wakefulness in deep sleep. There may be life without consciousness, but there can be no consciousness without life. When it is said that a man is conscious, it is not necessary to say that he is alive; so to say that a man has a conscious existence between death and the resurrection, is equivalent to saying that between death and the resurrection he is not dead. In short, to talk about conscious existence in death is nonsense. There can be no possible contradiction of terms that has less meaning.

CHRIST'S COMING IN HIS KINGDOM.

WITHIN three days of His crucifixion, Jesus said to His disciples: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all the nations." Matt. xxv. 31, 32. That time has not yet come. We still look for the second coming of Christ "in power and great glory," when He returns "having received the kingdom;" because now He has gone into a far country "to receive for Himself a kingdom, and to return." Luke xix. 11, 12.

It was not until the day of Pentecost, however, fifty days after the resurrection, that the disciples grasped the correct idea of the kingdom of Christ. When He was betrayed, and they saw that He suffered Himself to be bound and led away by a band of armed men, they all "forsook Him, and fled." Even after they had heard of His resurrection, they did not believe it,

and thought that all hope of His ever having a kingdom was destroyed, saying mournfully: "We trusted that it had been He which should have redeemed Israel."

THE CRUCIFIED THIEF'S REQUEST.

Is it any wonder, then, that one strong expression of faith, breaking forth like a gleam of light amid this darkness of unbelief, should have a prominent place in the sacred narrative. This poor Jew, condemned as a malefactor at the same time that Jesus was, saw the rejection of Jesus, and all the despicable usage to which He was subjected. All this had been foretold in prophecy, but none of those whose business it was to teach the Scriptures, not even those who had been with Jesus, saw in it the fulfilment of God's word, and the proof that Jesus was the Christ. But to the heart of this poor outcast criminal the Holy Spirit spoke. The patience of Jesus when He was beaten and spit upon, His meekness under the grossest insult, His gentle, fervent prayer that His murderers might be forgiven, all revealed the presence of the King, and he cried out, "Lord, remember me when Thou comest into Thy kingdom!" Luke xxiii. 43.

WHAT CHRIST PROMISED.

GREATER faith than this is rarely seen. He did not believe that this was the end of all; his faith grew out of that which discouraged more favoured ones. But what was it that he asked for?—To be remembered at the second coming of Christ, when He shall come in His glory, sitting on the throne of His glory. And his faith was not in vain; hanging on the cross, which was for the time being His throne, the outcast King said, according to the reading in our version: "Verily I say unto thee, To-day shalt thou be with Me in Paradise."

Did the thief go to be with Jesus in Paradise that day?—Assuredly not; for Jesus Himself did not go there. The tree of life, before the throne of God, "is in the midst of the Paradise of God" (Rev. xxii. 1, 2; ii. 7), so that whoever goes to Paradise goes into the presence of God. Yet the third day after the crucifixion, after Jesus had risen from the dead, He said to Mary: "Touch Me not; for I am not yet ascended to My Father; but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." John xx. 17. Later in that same day He allowed the disciples to touch Him, showing that in the meantime He had ascended to heaven,

and received from the Father the assurance that His sacrifice was accepted, and had returned.

Did Jesus disappoint the penitent thief? Not by any means, for he did not ask to be received into heaven that day, neither did Jesus promise that he should be with Him that day. What Jesus did assure him was that he certainly should yet be with Him in Paradise, and we may be sure that this promise will be fulfilled at the very time to which the thief looked forward, namely at the coming of Christ in glory.

I hear you say, "But the text says that Jesus told him that he should be with Him that day." To this I reply that Jesus cannot deny Himself; and when He says that He did not go to Paradise that day, we are bound to believe Him; and the more so, that it is contrary to nature and the Scripture for anybody to enter Paradise at death.

These words of Jesus to the thief are the stronghold of the doctrine that men go to heaven at death; yet the whole argument hangs on the punctuation, which is not a matter of inspiration, and is of comparatively recent date. In the Greek text, as written, there was no punctuation whatever and when it was inserted it was according to men's idea of the sense. Believing the pagan doctrine that there is really no death, those who put the marks into the text of the Bible, inserted a comma between "thee" and "to-day," so as to make it seem to agree with their notion. They did this, without doubt, in all sincerity, supposing that Jesus meant to tell the thief that he should meet Him in Paradise that day. But if they had known the truth, they would rather have inserted it after "to-day," thus making the sentence harmonise with all the circumstances in the case.

Again you say, "But in that case it would make the words of Jesus a question, and not a promise; thus: Verily I say unto thee to-day, Shalt thou be with Me in Paradise? and that would be nonsense."

I must remind you that in the Greek, as in other ancient languages, the subject of a verb, when it is a personal pronoun, is not usually expressed, but is indicated by the *form* of the verb. Jesus did not ask a question, but made a direct, emphatic statement, thus: "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." When?—At the very time that the thief asked to be remembered: when Christ comes into His kingdom. This does not change a single letter of the

text, and makes the Scriptures perfectly harmonious.

Do you ask why it was necessary for Jesus to use the adverb "to-day"? The answer is obvious, when we consider the situation. The priests were mocking and reviling Him. They taunted Him, saying, "If Thou be the Christ, come down from the cross, and we will believe on Thee;" "He saved others, Himself He cannot save." The other thief joined in the railing and said, "If Thou be the Christ, save Thyself and us." There was "none so poor to do Him reverence;" everything seemed to indicate that He was an imposter, or at least self-deceived. It looked as though God Himself had forsaken Jesus, yet He was not cast down, and did not lose faith in His mission. His sublime faith answered to that of the suppliant, and He declared, "Verily I say unto thee to-day, even to-day, in spite of the seemingly hopeless outlook, thou shalt have thy request, thou shalt be with Me in Paradise." If He had meant what people commonly suppose He meant, He would have said, "Thou shalt be with Me in Paradise to-day;" but He did not mean that, and so did not say that.

Just a moment, before we close, let us contemplate this wondrous assurance. It is a sad fact that it has been so perverted, and that people do not derive the comfort from it that it was designed to convey to us. Since Jesus, even when He hung on the cross, despised and disowned, could so confidently assure a penitent sinner that he should be saved, what surpassing confidence we may have, when we come to Him as He is "highly exalted," sitting at the right hand of the throne of the Majesty in the heavens. We know beyond the shadow of the possibility of a doubt, that He will not cast out the poorest and most despised who comes to Him, and that "He is able to save them to the uttermost, who come unto God by Him."

[Next week, God willing, we shall consider one or both of the other texts referred to in the question last week. While on this subject, we shall also give some attention to the subject of Spiritualism.]

A WORSE THING.

SHALL I give you a parable? Once upon a time there was a man walking on the highway, and he fell. No doubt it was partly his own carelessness. He, however, insisted that it was an accident.

But the trouble was, that when he was down, he stayed there, and spent all his time in telling everybody who would listen how it happened. Some shook their heads doubtfully, and that made him angry. Some sympathised with him, and that made him sad. At last there came a simple man who asked, "How long have you been here?" It was ten, twelve, fifteen years or more. The simple man shook his head. "I am sorry, very sorry."

"Yes," said he who was down, "it is a terrible thing to tumble down."

"That may be," said the simple man, "but there's something a thousand times worse."

"What is that?"

"Why, not getting up again."—*Mark Guy Pearse.*

WHY?

Why carry thine own burden
Day by day?
Why through the thickest shadows
Take thy way?
A Saviour is beside thee,
A loving Friend would guide thee;
Therefore, pray.

Why art thou made so hopeless
By thy sin?
The Lamb of God has borne it:
Let Him win
Thy faith in His salvation,
Thy trust in His oblation,
Peace within.

Why are the days so shadowed
By thy care?
Why do thy fears pursue thee
Everywhere?
The dread of each to-morrow,
The pressure of all sorrow,
Let Christ bear.

Why art thou so forgetful
Of His might?
Hast thou not learnt love's lesson
Of delight?
Thy sin and care and sadness
Will vanish in the gladness
Of His light.

—*Marianne Farningham.*

ON a recent Sunday evening a church and public-house census was taken in Dewsbury, with the result that 4,654 people were found in churches, chapels, and mission rooms, and 4,421 in public-houses. The churches, it will be noticed were 233 ahead of the public-houses; but the number of *men* in public-houses exceeded the number of those at places of worship by 2,178. The aggregate majority for churches and chapels was made up by women and children; yet 175 boys and 170 girls were found in the places where liquor was sold,



"Go speak to Jesus first—
Then to the child. Ask for His mind,
Whose patience bore the burden of the world;
Ask trustingly, the promise is to thee,
Thou shalt receive. Then meet the child
As one for whom the Saviour died.
That ransomed soul: God knows
It may be given thee to lift
The little fledgling to an angel's seat.
O, touch not heedlessly the chords that thrill
To gladness or to woe,
Lay gentle hands on things that tell
The tale in other worlds.
Go speak to Jesus; wait His answering word,
Then to the trusting child like one who comes
Transfigured from the Mount of God."

THE BLESSING OF PURITY.

WHILE we look into our own hearts and remember the essential demand of God for the pure heart, let us safeguard our children. "Whoso shall cast a stumbling-block in the way of one

of these little ones that believe in Me, it were better that a mill-stone were hanged round his neck and that he were thrown into the sea." Why? Because it robs the child of the rain-

bow. Because that subtle suggestion, that careless talk, that stumbling-block placed in the way, dims the child's view of Heaven, where its angels always behold the face of our Father, which is in Heaven. I pray you, then, my brethren, safeguard the rainbow for your children as well as for yourselves.

Many careful writers—among others, the Headmaster of Haileybury, whose book, "Training the Young," I commend to parents—recommend as a great safeguard of purity that parents should teach their children, before knowledge is conveyed to them from impure sources, the simple facts of life. "They are innocent,"

says the writer, "they are innocent of impurity, indescribably eager for wholesome knowledge, perfectly trustful of their parents, and, though self-absorbed, are capable of being easily trained to a tone of mind to which sympathy is congenial and cruelty abhorrent."

Such a description is literally true of the great majority of quite young children, and we believe that qualities such as these illustrate the Christian saying, "Of such is the kingdom of heaven." He goes on to show that such a trustful, innocent frame of mind is the very frame of mind to receive from the father or the mother those simple instructions in the facts of life, which would save many a fall and many a misery in the days to come. "And so far," he says, "from sully the child's mind, people sometimes speak of the indescribable beauty of the children's innocence. But I will venture to say that no one quite knows what it is, who has foregone the privilege of being the first to set before them the true meaning of life and birth, and the mystery of their being. Not only do we fail to build up sound knowledge in them, but we put away from ourselves the chance of learning something that must be divine."—*Bishop of Stepney.*

CURFEW BELLS.

THE curfew, a signal such as the tolling of a bell to warn the people to extinguish their fires and lights and to retire, was a common practice throughout Europe during the Middle Ages. When the fire was placed in a hole in the middle of the floor under an opening in the roof for the escape of the smoke, the curfew or *couvre-feu* (cover-fire) was a necessary precaution. It was enforced in England by William the Conqueror, who by obliging people to retire at the ringing of the curfew bell at eight o'clock in the evening, prevented the English from meeting in secret to formulate schemes of rebellion against their Norman conquerors. This regulation was enforced until 1100, when it was abolished by Henry I.

The practice of ringing a bell at a fixed hour in the evening, though not enforced by law, survives in some places, where still, according to Gray's *Elegy*,

"The curfew tolls the knell of parting day."

In some parts of the United States the curfew bell is rung each evening at nine o'clock, as a signal for all children unaccompanied by adults to retire within doors for the night. The W. C. T. Union is agitating the matter, and pleading with the authorities that "curfew bells be rung each night," in all parts of the States, as a means of safe-guarding the young from the dangers of the streets at night. In a leaflet issued by the Women's Temperance Publishing Association, Charlotte Pittee says:—

Many of the children are motherless, with fathers addicted to the drink habit; some are orphans indeed, and not a few mere babes, with no father to protect, nor mother, when the day is done, to sing them lullaby songs. Others have parents on pleasure bent, or too busy to consider for a moment the danger to their now good children; and others, alas! have parents of such easy virtue, if not pronounced bad morals, as to preclude any hope at all of home training or restraint. We cannot afford, as a matter of economics merely, to let these neglected ones grow up as a menace to our homes, our city, our commonwealth, under these conditions. It is the sheerest folly to imagine that a child habitually upon the streets at night, witnessing sights its young life should never dream of, can develop into pure maturity and honourable citizenship.

A life once defiled by sights and sounds, is never quite the same white life it was before. The bloom of fruit once removed cannot be replaced by any known art. So the charming ingenuousness of childhood is lost irretrievably in the *habitué* of the street. The alarming crimes of the last few years have aroused thought to the necessity of some immediate preventive measures. It seems to have focussed in this sentiment, "Let curfew bells be rung at night."

The consensus of opinion seems to be universal, that the insidious teachings of vice, whose outposts are the streets at night time, should be forestalled by the restraints of the home; that the appalling crimes of recent date are directly traceable, through a succession of sins, to clandestine meetings in, perhaps, early evening hours upon our thoroughfares, and that preventive measures of some kind are imperative. Can you, friends, fathers, think of anything better to do, in a public way, at this crisis, than that a signal upon a bell be given at nine o'clock in the evening for children unaccompanied by chaperons to go to their homes for the night? Will you unite with us in pleading with the authorities that *curfew bells be rung each night?*

"So long as there are mothers here
No child can be quite motherless,"

SYMPATHETIC TO THE FINGER-TIPS.

WHEN we are full of sympathy for those whom we desire to help, a very small action will often produce a great result. Here is an illustration. Mrs. Elizabeth Fry was in the habit of seeing and talking with female prisoners sentenced to penal servitude just before their departure to Australia. Fearing a "lecture," one of the women tried to shirk an interview with the prison reformer. Mrs. Fry, however, found her out, and acted as the woman described in the following words: "Looking at me in a very solemn sort of way, she laid her hands upon my shoulders, and her very fingers seemed to have a feeling of kindness towards me. But it was no lecture she gave me; all she said was, 'Let not thine eyes covet.' No other words passed her lips; but then her words were low and awful—kind as a mother, yet like a judge.

"Well, when I got to the colony, I went on right enough for a time: but one day I was looking into a work-box belonging to my mistress, and a gold thimble tempted me. It was on my finger and in my pocket in an instant; but, just as I was going to shut down the box-lid, as sure as I am telling you, I felt Mrs. Fry's thumbs on my shoulders—the gentle pleading touch of her fingers—and I gave one look about me, threw back the thimble, and trembled with terror to find I was alone in the room."

THEY might not need me—
Yet they might;
I'll let my heart be
Just in sight;
A smile as small
As mine, might be
Precisely their
Necessity.

—Emily Dickinson.

A SWEEPING EXAMINATION.

NOT long after freedom came to the slaves of the South, Booker Washington, then a mere child, was put to work in a salt-furnace, afterward working in a coal-mine. One never-to-be-forgotten day while he was at work in the latter place, he overheard two miners talking about a school for coloured people, where poor students could by their own work pay their expenses of board and tuition. A great longing arose in the boy's mind to go to this school. "I resolved at once to go to that school," he says, "although I had no idea where it was, or how many miles away, or how I was going to reach it. I remembered only that I was on fire constantly with one ambition—to go to Hampton. This thought was with me day and night."

A few months after this the wife of the owner of the mine wanted a boy to work for her. Although she had the reputation of being very strict with her servants, young Booker Washington thought he would rather serve her than work in the coal-mine.

"I had heard so much about Mrs. Ruffner's severity," he says, in a late number of the *Outlook*, "that I was almost afraid to see her, and trembled when I went into her presence. I had not lived with her many weeks, however, before I learned to understand her. I soon began to learn that she wanted everything kept clean about her, and that she wanted things done promptly and systematically. Nothing must be slovenly or slipshod; every door, every fence, must be kept in repair."

But although he had now a comfortable situation, and a few school privileges, the boy who was to do so great a work for his people was not satisfied. He did not give up the thought of going to Hampton, and after about two years he set out for that place, with a small bag containing all his clothes, and a very few dollars in money.

It was a long and difficult journey,—walking, riding when he could, sleeping by the sidewalks, with insufficient food,—but he says that the first sight of the large three-story school building seemed to reward him for all that he had undergone to reach the place.

Of course he lost no time in applying for admission into the school; but his appearance was against him, and he was obliged to wait while others who did not look so much like tramps were admitted. It was a trying time. He says:—

"After some hours had passed, the head teacher said to me: 'The adjoining recitation-room needs sweeping. Take this broom and sweep it.'"

"Here was my chance. Never did I receive an order with more delight. I knew that I could sweep; for Mrs. Ruffner had thoroughly taught me that when I was with her

"I swept the recitation-room three times. Then I got a dusting-cloth and dusted it four times. All the woodwork around the walls, every bench, table, and desk, I went over four times with my dusting-cloth. Besides, every piece of furniture had been moved, and every corner in the room had been thoroughly cleaned. I had the feeling that in a large measure my future depended upon the impression I made upon the teacher in the cleaning of that room. When I had finished, I reported to the head teacher. She was a Yankee woman, who knew just where to look for dirt. She went into the room, and inspected the floor and corners; then she took her handkerchief, and rubbed it on the woodwork about the walls, and over the tables and benches. When she was unable to find one bit of dirt on the floor, or a particle of dust on

any of the furniture, she quietly remarked, 'I guess you will do to enter this institution.'

"I was one of the happiest souls on earth. The sweeping of that room was my college examination, and never did any youth pass an examination for entrance into Harvard or Yale that gave him more genuine satisfaction."

Of late years Mr. Washington often refers to this experience as his "Sweeping Examination," and has expressed more than once his appreciation of the strict training he received in the home of Mrs. Ruffner. "The lessons I learned in the home of Mrs. Ruffner," he says, "were as valuable to me as any education I have ever obtained anywhere since. Even to this day I never see bits of paper scattered around a house or in the street that I do not want to pick them up at once. I never see a filthy yard that I do not want to clean it; a paling off a fence that I do not want to put it on; an unpainted or unwhite-washed house that I do not want to paint or whitewash it; or a button off any one's clothes, that I do not want to call attention to it."

The experience of this boy is the experience of every boy who must make his own way in the world,—the faithful performance of the present duty not only brings a feeling of satisfaction for work well done, but is an earnest of the future.—*Youth's Instructor*.

TOO GOOD TO BE TRUE.

INTO the midst of a famine-stricken people, where there was no bread, and no hope of any, where dying people had tried to eat the very dirt at their feet, and had found it would not satisfy hunger, came a messenger of hope.

"Come with me," he said; "I have only to open this door,—see, here is the key,—and within the king's palace you will find a feast spread for you all, enough and to spare. No price is demanded; it is free. Your king gives it to you out of his loving-kindness." And what answer do you think they made? They said, "It is too good to be true;" and turned away to die.

Were they mad men? Ah, dear readers! into a company of dying souls a preacher went one day last week, offering them the Bread of Life. Their need was pressing; the offer was lovingly made; but most of them turned away, saying, "A beautiful story, but it is too good to be true."

Oh, believe the gracious promises of the Lord of heaven and earth! "Taste and see that the Lord is good."—*Selected*.

It is not the last step that causeth weariness; it only declares it. All days march towards death, only the last comes to it.—*Thales*.



THE DIVIDING OF THE WATERS.



PERHAPS when you saw our picture last week, the waters divided by

the power of God to make a path for His people to pass through, some of our little readers wished that they could have been there to see the wonder, to march through the midst of the sea, on dry land with the host of Israel, and to stand on the shore and see the meeting of the divided waters sweep away the proud legions of Pharaoh.

You may be surprised when I tell you that God is now doing for you just what He did for the Israelites, dividing the waters and holding them back by His power, that you may have a place to dwell on the dry land. If it were not for

this, if His power should for one moment fail, if He who "holds the waters in the hollow of His hand" should faint or grow weary, we should all be overwhelmed with a mightier flood than the returning waters of the Red Sea, like that which swept everything from the face of the earth in the days of Noah.

This was what God was teaching the Israelites when He led them through the divided waters. He wanted them to know of the constant working of His power to preserve them. And in the perishing of the Egyptians when the waters met, He was showing them what would be the result if He should forget them for one moment.

In order that you may see that this is so, read what God said on the second day

of creation: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And the third day "God said, Let the waters under the firmament be gathered together unto one place, and let the dry land appear: and it was so."

That which divided the waters in the beginning was the firmament that God spread out between them. The Hebrew word that is used means something spread out, an expanse, or space. We call the firmament the *sky*, but you know that when you look up into the sky, the blue depths, or heights, of the *air*. This, then, is what God called the firmament, by which He divided the waters. You will remember that God said the birds were to fly in "the open firmament of heaven," but you know that they fly in the air, so you see that the firmament is the air.

But what is the air?—It is the life-giving breath of God, which carries His life to all His creatures. So you see how God divided the waters and how He still



"He gathereth the waters of the sea together as an heap."

holds them apart: He *breathed* between the waters, and they were divided, and a space was thus spread out for us to dwell in, filled with His life-giving breath. "He stretcheth out the heavens like a curtain, and spreadeth them out as a tent to dwell in."

Away up in the air, in what we call the sky, float the great masses of watery vapour that we call the clouds. They seem to sail so lightly in the great ocean of air, that we hardly realise their great weight. But sometimes there is what is called a "cloud-burst," when one of the clouds is rent, and pours its flood of waters upon the earth, sweeping away houses and trees and rocks and everything that comes in its way. Then we can see what would happen

to us if God should no longer hold back the divided waters.

"Who shut up the sea with doors
When it brake forth . . .
When I made the cloud the garment thereof?"

Now let us read how God divided the waters of the Red Sea before Israel. "And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided." The wind is simply the air in motion. When we say, "The wind blows," we mean that the air is moving quickly, and the more quickly it moves, the stronger is the wind.

But we have seen that the air is the breath of the Lord, and so He divided the waters of the Red Sea just as He divided the waters in the beginning,—He breathed between them, and thus made a space for His people to pass through. This is just what Moses sang in the song of victory after they had reached the shore, and the Egyptians were slain: "With the blast of Thy nostrils the waters were gathered together, the floods stood upright as an heap."

Now you see, do you not, that when God divided the sea and made a new way for His people, He was not doing a new thing, but was showing what He had been doing from the beginning, and what He is still doing for us to-day.

This does not mean only that God is still holding apart, by means

of the air, the waters which He first divided by it. If you think for a moment you will see that this cannot be so. For the clouds that you see in the sky will not remain there always; they are even now hastening to the place where God is sending them, to pour out the water of life upon the earth.

"Yea, He ladeth the thick cloud with moisture, . . .
And it is turned round about by His guidance,
That they may do whatsoever He commandeth them
Upon the face of the habitable world."

But although the clouds are constantly pouring out their waters upon the earth, there is still an abundance of water above the firmament. How is this?—It is because God is continuing the work that He

began on the second day. He said that the firmament was to divide the waters, and He is still, by means of the air, separating or dividing the waters from the earth, and drawing them up to unite with the waters above the earth.

The air, passing over the surface of the waters, takes up some of the moisture in the form of vapour, which, being lighter than the air, rises and forms the clouds which float in the sky and carry the water to wherever it is needed. Thus God is "calling for the waters of the sea, and pouring them out upon the face of the earth."

Let us learn the lesson that the dividing of the Red Sea is to teach us. Let us learn to see God working and to see "the power of His works," so that we may put our trust in Him and enter into His rest.



THE WIND'S MESSAGES.

In summer the wind comes whispering
So quiet and soft and low:
"I'll shake the trees with a little breeze,
And cool the warm day so."
In winter the wind comes howling,
As hurrying on he goes:
"A coverlet white I will spread to-night,
Made out of the drifting snows."
In autumn the wind comes moaning
And crying about the eaves:
"Old Earth, you'll be grey when I strip away
Your red and yellow leaves."
In springtime the wind comes laughing,
When the days are long and bright:
"Oh, the earth is new and the sky is blue,
And living a pure delight!"
And I love the four winds blowing,
As over the world they roam,
For, noisy or mild, they sing to the child
Who listens and dreams at home.

—Annie W. McCullough.

ABOUT AIR.



THE wind, or the air in a state of motion, comes to us full of blessing. God has supplied the earth with an abundance of air, enough for everything that lives on it, and the wind carries the fresh air to every place, and sweeps away the impure air from the streets and houses of the cities, to be purified in the country. So the wind is the great preserver of health, and without it pestilence and death would be on every hand.

"What makes the wind blow?" is a question you have sometimes asked, and the answer is simple. When any part of the air gets heated, it expands and gets lighter, and so it rises until it meets with air of the same weight as itself. But as soon as it begins to rise, the surrounding air rushes in to fill up the vacancy that would be left by the rising air. If the air rises slowly, the wind is gentle; but if it ascends rapidly, the wind is high and stormy.

It is the atmosphere which draws up vapours from the sea and land; retains them dissolved in itself, or suspended in cisterns of clouds; carries them from one hemisphere to another, and throws them down again in rain, snow, or dew, when they are required.

It is the atmosphere which bends the rays of the sun from their path, to cause them to produce the bright and lovely tints of twilight, or of early dawn; for without

the atmosphere the sun would burst on us at a sudden at his rising, without the gentle preparation of the dawn; and would disappear so suddenly at his setting as to remove us at once from the blaze of noon into midnight darkness. Without the atmosphere we should have no twilight to soften and beautify the landscape, no clouds to shade us from the scorching heat.

It is the atmosphere which brings to our lungs the gas which vivifies and warms our frames, which feeds the flame of our life, as it keeps up the flame of our fires.

It is the atmosphere which carries away the air we have destroyed by breathing it, and takes it to feed the plants. The carbonic acid with which to-day our breathing fills the air, to-morrow seeks its way round the world. The date-trees which grow round the falls of the Nile will drink it in by their leaves; the cedars of Lebanon will take of it to add to their stature; the cocoa-nuts of Tabiti will grow rapidly upon it; and the palms and bananas of Japan will change it into flowers.

The atmosphere is a great reservoir which supplies the food of living creatures; for the animal feeds on the plant, and the plant sucks in much of its food from the air.—*Maury*.

The air surrounds us on all sides, yet we see it not; it presses on us with a load of

fifteen pounds on every square inch of surface of our bodies, or from seventy to one hundred tons on us in all, yet we do not so much as feel its weight.

Softer than the softest down,—more impalpable than the finest gossamer, it leaves the cobweb undisturbed, and scarcely stirs the lightest flower that

feeds on the dew it supplies; yet it bears the fleets of nations on its wings around the world, and crushes the most refractory substances with its weight.

When in motion, its force is sufficient to level the most stately forests and the firmest buildings to the earth; to raise the waters of the ocean into ridges like mountains, and dash the strongest ships to pieces like toys. It warms and cools by turns the earth and the living creatures that inhabit it.—*Dr. Buist*.

* * *

"Animals cannot live without oxygen. By means of this gas, a change which the eye can detect is produced in the blood,—the dark-coloured fluid of the veins combined with oxygen becomes the bright scarlet blood of the arteries, and in this blood is the life."

* * *

"It is estimated that in England and Wales alone, rain falls yearly to the extent of 100,000 millions of tons; and that four-fifths of this rain or snow returns to the clouds by evaporation. This is truly perpetual motion, which the philosophers have sought in vain to discover. It is thus that these bottles of heaven are kept continually supplied—and thus also that our earth is continually refreshed with rain."

THE LITTLE SPRIG OF CONTENT.

EDITH is only a schoolgirl, but she has some of the wisdom that is better than any to be gained from books. She does not spend her time fretting over things she does not have. She enjoys what she has.

"Don't you wish you were going to the seashore?" asked Margaret.

"I would like it," said Edith, "but I'm glad I'm going to grandpa's. I always have a good time there."

"Wouldn't you like to have a new dress like Mary's?" said Jessie.

"Yes; but I like mine just as well," was the answer.

Edith has "the little sprig of content," which gives a rich flavour to everything.—*Selected*.



THE MISSION NEAREST THE NORTH POLE.

THE Rev. E. K. Peck, of the Church Missionary Society, working among the Eskimos of Blackhead Island, Cumberland Sound, to the north of Hudson Bay, has been for twenty-three years in the frozen north, six of them in this remote island, which can be reached by a whaler only once a year. He has recently written:—

"Some are probably aware that for the last six years I have lived at our barren station at Blackhead Island,—one of the most isolated, if not the most isolated,—mission stations now existing. This fact will be obvious when I say that after leaving England again, about midsummer this year, on my return journey, I can receive no letters from home for fourteen months. In such isolation it is well indeed to have that eternal Word which gives comfort to one's own soul, and proves also a fountain of blessing to the Eskimos."

IS NOT A MAN BETTER THAN A GIRAFFE?

REV. T. L. Bulick, in the *Evangelist*, calls attention to the fact that the nations of Europe are beginning to unite in arrangements to protect from destruction the larger animals of Africa, such as the elephant, rhinoceros, giraffe, ostrich, etc., and innocently inquires (is he sarcastic?) if it would not be proper and fitting for Christian governments to unite also in forbidding the importation of firearms, rum, opium, and the like into the Dark Continent and other such regions, that men may be saved.—*Missionary Review of the World*.

THE SLAVE IN AFRICA

MR. STOVER, of Bailundu, cautions the people of England and America against congratulating themselves that slavery and the slave trade in Africa are substantially things of the past. He affirms that in the districts of Portuguese Angola more slaves are being sold now than ever. "We miss this one and that one," he writes, "and upon making inquiries, find that they have been sold. The traders are all through the country, and the slave can be disposed of without the trouble of taking him to the coast. The open sore of Africa is still a long way from being healed."

Major Gibbons, who has just returned from his journey (Cape to Cairo), testifies to the same effect.

He says: "On getting near Lake Albert, I witnessed the effects of all the curses of Africa at once. I had no sooner passed through recently raided villages strewn with dead bodies, than I came upon a large village in which the inhabitants were dying of starvation by hundreds. The scene was sickening, and the stench beyond description. About this time I saw a large war party, probably composed of cannibals on the march to avenge the raidings to which I have referred, and on reaching a camp on Lake Albert Edward, I saw five or six villages spring into flames almost simultaneously, which told me they had accomplished their work."—*Regions Beyond*.

For Christ's Sake—There is a story told of Andrew Fuller that he once went to a friend and asked him for some money for missions. "Seeing it is you," said the friend, "I will give £5." "Seeing it is me," replied Fuller, "I don't want anything." "Ah!" said his friend, "seeing it is the Lord Jesus Christ, I will give £10."

Afraid of Difficulties—To account for the fact that one who had great taste for painting never became a first-class artist, a critic said, "He always left off where difficulties began." Alas! this is the way with not a few who begin Christian work with much zeal and enthusiasm.



—The plague is reported as spreading at Capetown, among Europeans as well as natives.

—The Democratic papers in Portugal are demanding the expulsion of the Jesuits from that country.

—On the 4th inst. three war-ships were launched from the royal dockyards—two battleships and one first-class cruiser.

—The officially announced plan of the Morgan Company shows that the United States Steel Corporation will have an authorised issue of 304 million dollars in bonds, 425 millions in preferred stock, and 425 millions in common stock.

—When once the greed for gain seizes either a nation or an individual, it is insatiable. The United States has for a long time had desires for the Danish possessions in the West Indies, and has tried to purchase them. Now that Denmark has decided to retain them, the United States Government has addressed a semi-threatening communication to the Danish Cabinet, saying that no transfer to any other foreign Power will be permitted, and that the United States "sphere of influence" must be respected.

—The German Emperor was quite seriously wounded on the 6th by a heavy piece of iron thrown at his head by a crazed epileptic.

—No less than twenty-seven tons of flowers were landed at Penzance on Tuesday of last week, from the Scilly Islands. A special express train brought the great bulk to London.

—It has been decided by the Government to remove the people from one-third the area of Capetown, in order to give it a thorough cleansing as a precaution against the spread of plague.

—The African and Transcontinental telegraph line has been laid for about sixty miles north of Kassanga, that is, it now runs from Kituta, at the south end of Lake Tanganyika, sixty miles up the east coast of that lake.

—The Government of Natal has already paid £600,000 on behalf of the Imperial Government for losses sustained by Colonists during the Boer invasion. This sum represents seventy-five per cent. of the losses so far assessed.

—Dr. Winnington Ingram, Bishop-Suffragan of Stepney, has been appointed Bishop of London. Unlike his two immediate predecessors, he is a young man, not noted as a scholar or as a preacher; but his strength lies in his tact and organising skill.

—Last year's Sunday-closing campaign is to be repeated during the present year. Arrangements are contemplated for again holding simultaneous meetings all over the country on a particular Sunday, as was done last year, when over a thousand were held.

—Of a body of fifty peasants who had been engaged in shovelling snow out of a deep cutting in Russia, thirty were crushed by a train which came upon them at full speed while they were shut in by high walls of snow. The driver, stoker, and guards of the train were drunk.

—All the chief Canadian salt industries have been formed into one gigantic combination on the American Trust lines, under the title of "The Canadian Salt Company." The combination will practically monopolise the output and distribution of salt throughout the Dominion.

—The anti-Jesuit riots in Spain are assuming vast proportions, the popular feeling against the priests becoming daily more bitter; and already much damage to property, and injury to persons, has been done. The origin of the trouble was the attempted forcible abduction by the Jesuits of a Miss Calmon, a reputed heiress, over whom the priesthood had obtained a great influence, against the wishes of her father the Consul for Brazil.

—The census of Bombay City just taken shows a population of 770,000, or a decrease of over 50,000 as compared with the census taken ten years ago. This decrease is mainly due to the exodus which has occurred during the last two months of the plague epidemic. The returns from the rural districts of the Bombay Presidency show a terrible decrease in the population through famine. In the Mahi Kantha district alone there is a decline of 220,000, while in the Bijapur district the decrease amounts to 61,000, and in Poona City to 7,400.

—The import of eggs during last year was no fewer than 2,025,820,560. The amount paid for foreign eggs was five and a half million pounds sterling. The recipients of this amount of English cash were Russia (£1,109,533), Germany (£1,016,719), Denmark (£923,551), France (£868,133), Belgium (£733,453), and various other countries, which obtained £750,000 between them. Moreover, the number of eggs imported is steadily increasing. In the first week of the present year, four and a half million more foreign eggs were imported than in the first week of last year.

WOULD YOU UNDERSTAND THE PROPHECIES?

NO PART of the Scriptures is so much neglected by the generality of professing believers as the prophetic portion, of which, nevertheless, the Apostle Peter wrote: "We have also a more sure word of prophecy; whereunto YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH IN A DARK PLACE, until the day dawn, and the day star arise in your hearts."

Prophecy is history in advance. The Lord has given it to us in order that we may study and understand it, and thus understand the time in which we live, and the nature of the issues before us.

Surely there is no need of stumbling along in the dark, when God has given light; of trying to find the way alone, when a guide has been provided.

For helps in the study of prophecy, we recommend the following books:—

HELPS IN PROPHEPIC STUDY.

Prophetic Lights. by E. J. Waggoner, Editor of PRESENT TRUTH. This work takes up the prominent prophecies of the Old and New Testaments, as interpreted by the Bible and history. It recounts the Divine dealings with such nations as Egypt, Assyria, Babylonia, Medo-Persia, Grecia, Rome, and also shows the bearing of prophecy upon the present age. Among the valuable features of the book are the numerous extracts from historical works of high authority. Illustrated with a number of full-page engravings, especially prepared for this work. 180 pp. bound in plain cloth, 3s.; paper covers, 2s.

His Glorious Appearing. The Second Advent of our Lord, and the signs that show that it is near at hand, form the topic of this little book, which discusses the subject mainly from the standpoint of Matthew twenty-four. Over half a million copies have already been sold. Liberally illustrated, 114 pp. Board covers, 1s.; leatherette covers, 9d.

The Great Controversy Between Christ and Satan. By Mrs. E. G. White. A work of thrilling interest, setting forth the great conflict between Christianity and the powers of darkness as seen in the lives of Christian martyrs and reformers on the one hand, and wicked men and persecuting powers on the other. The closing chapters, dealing with the perils of the last days, and the mighty working of Satan with signs and lying wonders, just previous to the appearing of Christ in glory, are especially striking. No one who would understand the great issues which face the Christian to-day can afford to neglect the light and truth contained in this book. Well illustrated, containing over 700 pages. Cloth, marbled edges, 7s. 6d.; cloth, gold stamp, gilt edges, 9s. 6d. Can be had at the same prices in German and French.

Thoughts on Daniel and the Revelation. By Uriah Smith, author of "Looking Unto Jesus," etc. A verse by verse study of the books of Daniel and the Revelation. These portions of Scripture contain prophecies covering the whole history of the world from the setting up of the Babylonian Empire to the close of time. The author gives us the result of over thirty years' study of these remarkable books, drawing his arguments from ancient and modern history, and conveying information which throws valuable light on the Scripture record. The great Revolution in France, 1793-1798, and the Eastern Question, which has for years attracted the attention of thoughtful statesmen, are considered as waymarks on the stream of time. Neatly bound in cloth, fully illustrated, 9s. 6d.

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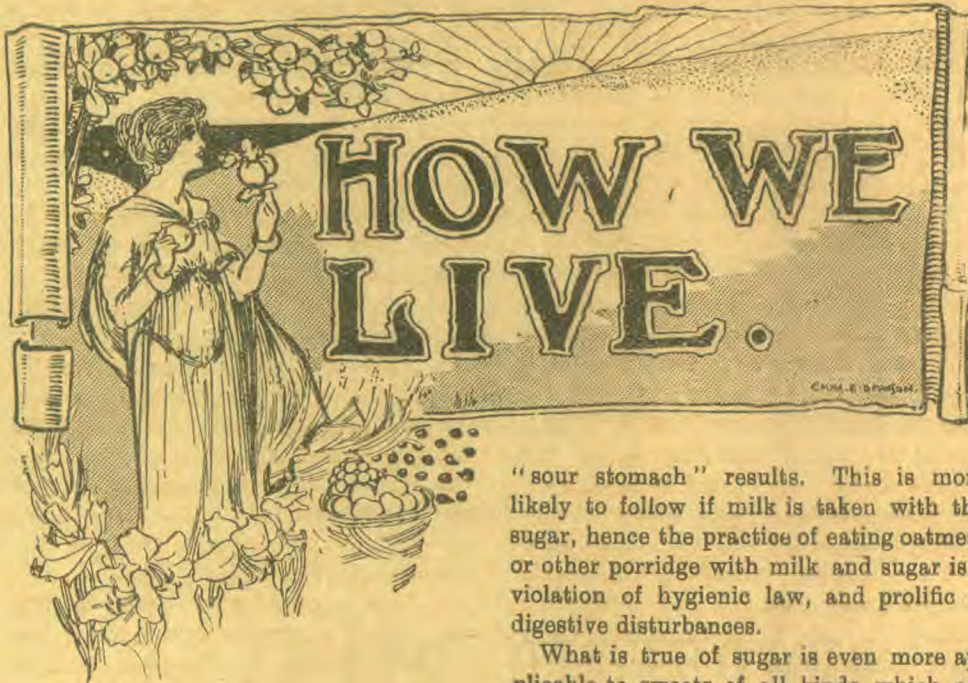
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TRUTH FOR THESE TIMES.



EVERYDAY PHYSIOLOGY.

FRUIT.

WE must not omit fruits, in considering some of the chief sources of carbohydrates. The principal food element of most fruits is sugar, of which there are two main varieties, grape sugar and cane-sugar. As the name indicates, grape-sugar is a form of sugar contained in ripe grapes. But it is also the chief sugar of almost all other fruits, such as apples, peaches, oranges, cherries, figs, dates, and plums. Honey contains both varieties of sugar.

Grape-sugar is a natural food ready for immediate absorption, and is very nutritious. Cane-sugar, on the other hand, must undergo certain changes in the digestive organs before it is ready to be taken into the blood. This process is called *inversion*, and is believed to take place in the small intestine through the agency of *invertin*, the ferment of the intestinal juice. Cane-sugar is largely produced from the sugar cane, sugar beet, and the sap of the maple tree, this last receiving the name of maple sugar.

The ordinary table sugar is cane-sugar, and is usually prepared from cane or beet-root. Although it contains a large amount of nutrition, it cannot be considered as a desirable article of diet, and should be used only in small quantities. It is too concentrated a food, and is liable to bring mischief by clogging the system and overtaxing the liver.

SUGAR A SOURCE OF FERMENTATION.

Further, when large quantities of sugar are eaten, fermentative processes are liable to be set up, and the condition known as

"sour stomach" results. This is more likely to follow if milk is taken with the sugar, hence the practice of eating oatmeal or other porridge with milk and sugar is a violation of hygienic law, and prolific of digestive disturbances.

What is true of sugar is even more applicable to sweets of all kinds, which are usually of a very poor quality, and too often adulterated with harmful compounds. The common habit of indulging children in sweets and confections generally is a pernicious one, and is certain to bring dyspeptic troubles, sooner or later.

FRUIT-SUGAR MOST WHOLESOME.

The sugar contained in ripe fruit, on the other hand, is both nutritious and wholesome. All children are fond of fruit, and it is an excellent substitute for cheap and dangerous artificial sweets. Fruit freely eaten promotes the activity of the liver and kidneys, and cleanses the system. It is a natural laxative, and will keep the bowels active and regular, which is so essential to health.

Like other foods, fruit should be taken only at mealtime. Eating fruit irregularly and between the meals is a harmful practice. A combination of fruit with vegetables, especially the coarser varieties, should be avoided, for vegetables require a much longer time for digestion than fruit.

DRIED FRUITS.

Of course it is difficult to obtain a large variety of fresh fruit during all seasons of the year, and hence it is necessary to find some means of preserving fruit for future use. There are many methods, but the drying and canning processes are perhaps best. Raisins form a wholesome and nutritious article of diet. On the whole it is probably best to cook them before serving; thus prepared they make an admirable dessert or breakfast dish, and can be eaten with toasted breads or other grain preparations. If eaten raw they should be very well masticated, and in either case thoroughly cleansed.

Dried plums properly stewed or steamed make a most delicate and wholesome article of diet for invalids as well as healthy people. If fruit of this class were more

commonly used, there would be much less demand for medicine.

CANNED OR TINNED FRUIT.

Fruit is best and most wholesome when it is preserved in glass jars, but unfortunately this method is the most expensive one. If a good grade of tin is used, and care exercised in putting up the fruit, tinned goods may be perfectly wholesome. It is the lack of these precautions that gives rise to poisoning from tinned foods.

In thus preserving the fruit, little or no sugar should be added, but care should be taken to have it properly sterilised, otherwise it will not keep.

We would recommend the use of Mason jars for home-canning, as they can be used year after year, and are quite inexpensive. Home-canned fruit is not only cheaper, but also cleaner, and far more wholesome than manufactured products.

A. B. O.

THE ACTION OF ALCOHOL ON THE HEART.

IN studying the action of alcohol upon the heart, let us first consider the question, Is alcohol a stimulant? Nearly the entire medical profession regards this drug as one of the most efficient cardiac stimulants. Personally, the writer does not look upon it as such, for it meets none of the requirements of a stimulant, even when the term is considered in its original meaning. The word "stimulant" comes from the Latin word *stimulus*, the present participle of *stimulare*, meaning to "prick," to "goad on," to incite or animate to action or more vigorous action, to exasperate.

To goad an elephant with an iron probe, or to use the whip on a horse when about to stop on a hill with a heavy load, is to apply a stimulant. It does not put any more energy or any more strength into the animal; it simply enables it to utilise in a short period of time all of its available reserve force. In other words, a stimulant gets increased action out of an animal or out of a man, but puts no energy into either.

A man returning from a hard day's work, so tired that he can hardly drag one foot after the other, is suddenly set upon by thieves. He forgets his weariness at once, and runs. He runs faster than he ever did before. The robbers act as a stimulant in this case. The entire central nervous system is aroused, every motor nerve centre is intensely excited, and compels the muscles to work in spite of their fatigue. This is the effect of a stimulant. When the excitement is over, the man sinks from exhaustion, for he has used up his store of surplus vital energy. This is the reaction from a stimulant, or the secondary effect. Strychnia, cocaine, and

caffeine are all stimulants in this sense, but alcohol does not meet even these requirements.

The results obtained from the action of any stimulant depend upon the degree of the excitation of nerve centres. Caffeine and cocaine excite the nerve centres of the central nervous system, and actually enable one to do more work for the time being, but after the nerve centre has expended all its energy, fatigue and exhaustion follow. This action of stimulants—an action seen in all conditions of life—demonstrates a great law in drugs, viz., that a drug which stimulates when given in moderation, will depress and paralyse if given to excess. An ordinary meal of wholesome food energises body and mind, giving one a feeling of satisfaction and exhilaration; but if an enormous meal is eaten, stupor and drowsiness take the place of stimulation, and one feels like a boa constrictor after a full meal,—he must go and sleep it off.

A natural or physiological stimulant differs from an artificial one, in that in the former case, while a nerve centre is expending energy, vital processes are at work replenishing the loss of energy. Oatmeal is a physiological excitant for this reason. "A horse feels his oats," we say. He feels like doing more work, and he is able to do more work. Eating oats will make even a hog frisky and playful. Cold water is a physiological excitant, for while it arouses the nerve centres by its action upon the skin, it at the same time stirs every glandular structure into vigorous action to supply the working nerve cell with more energy. The working capacity of a muscle depends upon its connection with a nerve centre, and upon the condition of that particular nerve centre. In order for a muscle to work or to do more work, its nerve centre must be in a condition receptive to stimulation, and nothing must prevent the effect of the stimulation from reaching the muscle. Alcohol interferes with both of these processes.

As soon as alcohol enters the stomach, and the sensation of warmth diffuses over the body, the heart begins to beat more rapidly in consequence of the depression of the nerve that slows the heart, and of the depression of the nerves that control the calibre of the small arteries, with a distention of both. The flushing of the face that soon follows imbibing is not confined to the face, but occurs in every organ of the body, and is due to a vasomotor paralysis. This enlarging of the blood channels removes the resistance to the heart's action, and hence it beats faster, just as an engine would spurt ahead if it should break away from its train. In this condition the blood moves faster for a time through the arteries. In this respect alcohol acts very much like amyl nitrite, one of the most powerful and rapid-acting heart depres-

sants known. Amyl nitrite, made from alcohol, affects the heart in a fraction of a minute when simply inhaled, by relaxing the blood vessels, lowering the blood pressure, and allowing the heart to beat more rapidly. No physician would claim that nitrite is a heart stimulant, and yet it acts on the heart the same as alcohol, only much more powerfully.

Alcohol exhausts the heart by allowing it to beat faster and hence to lift a greater weight of blood. Six ounces of spirits of alcohol increases the number of heart beats one-sixth, or twelve beats, every minute, thus making 17,280 extra beats in twenty-four hours. This multiplied by six, the number of ounces of blood expelled from the heart at each contraction, equals, when reduced, 6,480 foot-pounds of blood, or the equivalent of raising more than three tons one foot high.

Alcohol is very likely to produce heart failure because of its depressing influence upon the nerve centres in the brain that regulate the heart's action. Large doses of alcohol frequently cause sudden heart failure. The constant use of alcoholic drinks produces a permanent relaxation of the blood vessels in the skin and the organs of the body. The "rum blossom" and the bloated face of the heavy drinker indicate this in a marked and conspicuous manner.

With the blood vessels in a relaxed condition, and the nerve centres narcotised, so that they but poorly respond to energising influences, and in turn slowly and feebly transmit these to the organs and muscles, we can see that such a person is in poor condition to resist disease, for the "blood is the life," and the health of any part of the body depends upon the perfection of circulation in that organ.—*F. M. Rossiter, M.D., in Good Health.*

HEALTH FACTS WORTH REMEMBERING.

1. THAT starch comprises practically four-fifths of our daily food.
2. That the other food elements, proteids and fats, can be digested with little or no cooking.
3. That raw starch cannot be acted upon until it reaches the small intestines, and then only with difficulty.
4. That it is possible to perform a large share of the digestion of starch by applying sufficient heat.
5. That slightly cooked starch is not digested much more readily than raw starch, and that it easily ferments and creates distress in the stomach.
6. That porridge, as ordinarily cooked, belongs to class five.
7. That the starch in bread which has been cut in slices and toasted brown all the way through, is carried as far through

the various stages of digestion as can be accomplished by heat.

8. That cookstove energy is much cheaper than digestive energy.

9. That such grains as rice or oatmeal may be browned in the oven, and afterward cooked or steamed.

10. That the various grains may be cooked, and when cold, cut in slices, sprinkled over with bread crumbs, put in bread tins, and toasted all the way through, like zwieback.

11. That every pound of peas, beans, or lentils contains the same amount of proteids as a pound of beefsteak, without the waste products or tubercular poisons.

12. That peanuts and almonds contain one-half their weight in fat, and one-fourth their weight in proteids; thus making them the most nutritious of foods.

13. That peanuts, after having boiling water poured over them for a moment, can be readily hulled. If allowed to simmer on the stove for hours, until they can be put through a colander, they form a delicious and nutritious food.

14. That unripe fruit contains starch, but that the ripening process changes or digests it into sugar.

15. That raw fruit has the power to resist largely the growth of germs, because it contains a live principle. This fact makes raw fruit a food *par excellence* for weak stomachs.

16. That the best way to prevent an attack of biliousness, or to clear a coated tongue, is to eat nothing but raw fruit three or four times a day for several days.

17. That if we eat simply grains, fruits, and nuts, we shall never go astray on food combinations, because these foods combine properly.

18. That there is no food in water, but it is needed in abundant quantities on the inside of the body to cleanse the tissues, for the same reason that it is necessary to bathe the outside of the body.

19. This is no indication, however, that water is to be taken during meals, any more than it is necessary to bathe at meal-time.—*D. Paulson, M.D. in Good Health.*

HEADACHE AND A MEAT DIET.—*Dr. Haig*, himself a victim of severe headaches, which could not be cured by any of the many drugs he tried, at last banished them by giving up flesh meats and adopting a sensible diet. He says:—

"I had previously tried a great variety of alterations in diet, but on adopting the non-meat diet a change was at once apparent; my headaches diminished in frequency and severity, and from an average of one in a week they fell steadily to one in a month, one in three, six, eight, or twelve months, and eventually eighteen months elapsed without an attack of notable severity."—*Selected.*

The Present Truth.

PUBLISHED WEEKLY BY THE
INTERNATIONAL TRACT SOCIETY, LTD.,
451 Holloway Road, London, N.

LONDON, MARCH 14, 1901.

Annual Subscription, by Post, 6s. 6d.

MAKE ALL ORDERS AND CHEQUES PAYABLE TO THE INTERNATIONAL TRACT SOCIETY, LTD., 451, HOLLOWAY ROAD, N.

ALTHOUGH the frantic and lawless attempt of Mrs. Nation to execute the law against liquor selling in one of the United States of America has been endorsed by the Women's Christian Temperance Union of that country, we are glad to see that Lady Henry Somerset, President of the British and the World's W. C. T. U., has written to say that that body has no sympathy with any such methods.

THE *American Sentinel*, published in Chicago, contains the following note and query:—

A murder trial at Anderson, South Carolina, lifts the veil from a system of absolute negro slavery existing in that State. A negro named Hull, being charged with violating a labour contract, was confined in a stockade and, though under no sentence of court, he was guarded like a convict and shot dead when he attempted to regain his liberty.

Are we on the verge of the re-establishment of negro slavery in the South?

AN appeal is being issued for help for "the poor Jews at Jerusalem," who are "suffering terribly from smallpox, measles, diphtheria, pneumonia, etc." It says: "One lady visitor found great misery in the dark dens in the city, and also in the Box colony outside. In every hut were cases of smallpox, measles, etc." "It is terrible to see all the suffering in this bitter cold weather, in their patched-up rooms, where wind gets in at every corner." The appeal speaks of "the wretched shanties of wood and tin," and concludes thus: "We plead for means to give food and fuel, and that quickly, to some of the 50,000 Jews at Jerusalem. *Help is most urgently needed.* Many have perished, but there is yet time to save many."

No stronger indictment of the "Zionist" movement, and all theories concerning the return of the Jews to old Jerusalem, could be made. Every one who has encouraged Jewish emigration to Palestine, in pursuance of the forced and unnatural interpretation of the prophecies which speak only of the coming of Christ and the world to come, is more or less directly responsible for this suffering. It is not a

light thing to pervert Scripture; for every false theory is sure to result in trouble here, even though it be considered a purely theoretical matter. Only the truth from the lips of the Lord can keep men from the paths of the destroyer.

COMFORT IN TROUBLE.

ARE you in trouble? Have you been sorely afflicted?

Of course you say, Yes; for "man that is born of woman is of few days, and full of trouble."

But there is a still more important question. It is, Are you comforted in your affliction? Do you have peace in the midst of your trouble?

You say no? Why are you not? Here is the word of truth: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 3, 4.

Christ also has said, "Peace I leave with you, My peace I give unto you." John xiv. 27. If you say that you have no comfort and peace, you deny the word of God, making Him a liar; or else you have thrown away the gift of God. You didn't know it before? Well, it is not too late now; know it now, and ever remember it, that comfort is always present wherever there is trouble. God speaks peace to you. He has sent the Comforter, and you have been comforted, for He who cannot lie says so. Then walk in the fear of the Lord, and "in the comfort of the Holy Ghost," recognising the gift of God.

What a blessed, glorious Gospel, that makes our very trouble a means of conveying comfort to us! "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Science and the Gospel.—At a meeting held in the Guildhall, the Lord Mayor presiding, in connection with the bicentenary of the Society for the Propagation of the Gospel, the Archbishop of Canterbury, referring to the fact that many protest against the anti-religious tendency of science, said that science had helped religion, by making it easier to preach the Gospel everywhere. We cannot tell what the Archbishop had in mind, but in one sense his words are most true, since real scientific teaching is the foundation of the Gospel. The Gospel embraces all science,

and true science will inevitably lead a man to God. Science means knowledge, and in Christ "are hid all the treasures of wisdom and knowledge;" so the Gospel of Christ in its fulness means perfect scientific knowledge. But "science falsely so called," which in nine cases out of ten passes for true science, is the worst enemy the Gospel can have.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I unto the world." Gal. vi. 14. The cross contains all that there is of real glory in the universe. Much of that, yea, almost all of that in which men glory, is really a matter of shame, and this will be made apparent at the last day, when the proud boasters fly to the dens and caves of the earth to hide themselves. Isa. ii. 10, 11. But then, when Christ shall come the second time, will be seen the full glory of the cross. When Jesus was seen in the vision of the prophet, coming in glory, "He had bright beams coming out of His side; and there was the hiding of His power." Hab. iii. 4, margin. "His brightness was as the light," for "His glory covered the heavens;" but all the power and glory with which He comes, is that which comes from the wounds in His hands and side,—it is the glory of the cross.

THE ancient philosophers prided themselves upon their superior knowledge. Let us read the Apostle Paul's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; . . . who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." In its human wisdom the world cannot know God. Its wise men gather an imperfect knowledge of God from His created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation He has made of Himself in Christ, will obtain only an imperfect knowledge of Him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to His will, will make men idolaters. Professing themselves to be wise, they will become fools.