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"Christ our Passover is sacrificed for us."



## IS THE BLOOD APPLIED?

THE day is dead, and Egypt's night returning,  
Is dark and still, in death's prophetic gloom;  
The world sleeps on, but Israel's lamp is burning;  
At midnight sounds th' oppressor's note of doom.

The Lamb is slain, the Sacrifice immortal,  
Whose life received creates the soul anew;  
The blood is shed, but is it on the portal?  
O haste and see! doth it avail for you?

Not there? not there? No crimson on the lintel?  
Delay! delay! O thou destroying one!  
Give grace! give grace! It must be more than  
mental,  
My heart! my heart! let there the work be done.

Art safe, my soul? rest not in thy salvation,  
Else thou art not like Him who came to die;  
In love go forth, with mercy's invitation,  
Awake the world, death's angel passes by.  
—F. E. Belden.

## THE PASSOVER.



AND when I see the blood,  
I will pass over you, and  
the plague shall not be  
upon you to destroy you,  
when I smite the land of  
Egypt." Ex. xii. 13.

These words were spoken by the Lord to the children of Israel, on that memorable night in early spring, when He led them forth from the land of captivity and bondage. The blood of which He spoke was the blood of a slain lamb, which was to be sprinkled on the two side posts and on the upper door post of their houses. That night the destroying angel passed through the land of Egypt and smote the first-born in every house on which the blood had not been sprinkled, so that there was not a house where there was not mourning. But wherever the blood was to be seen, there was life and peace and joy.

There is nothing arbitrary in God's dealings with men, and it was not caprice that moved God to save those who performed the simple ceremony of sprinkling blood on their houses, and to destroy the others. There is no power in ceremonies. Those whose lives were spared, lived because they had a real protection from the plague, and those who were lost, were smitten because they were shelterless.

But since it is not possible for the blood of bulls and of goats to take away sin, it is evidently impossible for the blood of a lamb to ward off death. The blood of those lambs of a year old had no more virtue than so much water; there was something far more efficacious present as a protection.

What that was, we learn in 1 Cor. v. 7: "Christ our Passover is sacrificed for us."

The blood is the life, and it is by the life of Christ that we are saved. "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. v. 10. God has set Him forth to be a propitiation through faith in His blood, to declare His righteousness for the passing over of sins. Rom. iii. 25, margin. "Sin, when it is finished, bringeth forth death;" salvation from death is through salvation from sin; and the believing Israelites were saved from the plague of death because, through the mercy of God, their sins were not imputed to them, but were covered up by the life of the slain Lamb. See Rom. iv. 5-8.

God said that the blood should be for a token upon the houses. Ex. xii. 14. It was a sign, not of something to come hundreds of years in the future, but which already existed; for Christ is "the Lamb slain from the foundation of the world." Rev. xiii. 8. His is the life that conquers death; when that life is accepted as a hiding-place, death has no power.

That was a real thing to the Israelites. It was plainly to be seen that there was death in the land, and a marked difference was put between believers and unbelievers. And just as effective as the blood was against death, so powerful was it against sin.

Now all this was written for our learning, that we, through patience and comfort of the Scriptures might have hope. Jesus Christ is "the same yesterday, and to-day, and for ever." We can have the real blood of Christ for our protection as well as the Israelites could; for it is not that which is seen, but that which is unseen, that saves.

The house is that in which one lives. The sprinkling of the blood upon the door, through which the people passed out and in, indicated that they were to be covered with the life, and sealed by it; and the fact that they were to remain in their houses, and not go out, teaches us that we must "abide in Him." Just as surely as the Israelites in Egypt were saved, will the life of Christ now save from sin and death every soul that abides in it. "He that keepeth His commandments dwelleth in Him, and He in him." 1 John iii. 24.

We read, "I am crucified with Christ; nevertheless I live; yet not I, but Christ." The story of the Passover was left on record to show us the reality of this ex-

perience. Just as the blood was seen on the houses, so the life of Christ is to be seen on us, and we are not to appear. So we come to God, not in our own name, but in the name and person of Christ. If we were to come in our own name, we should be ashamed, because of our sins; but "in Him is no sin;" so when we sink out of sight and allow Christ alone to appear, we dwell in safety.

Therefore "little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

## WHEN WILL HELP COME?

IN Ps. xli. 5, with the more accurate rendering indicated in the margin, we read, "God is in the midst of her; she shall not be moved; God shall help her, when the morning appeareth."

One reading this asked, "When will the morning come, so that she—the daughter of Zion—may expect help?" The answer to the question is near at hand.

The morning comes when the Daystar arises in the heart; when the Sun of Righteousness arises with healing in His wings. And when is that?—Now; for "God is light, and in Him is no darkness at all," and He is "not far from every one of us." The call is, "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Eph. v. 14. Even now "it is high time to awake out of sleep," for "the darkness is past, and the true Light now shineth."

How long must we wait after we call upon God for help, before the help will come?—Not any time at all; for "God is our refuge and strength; a very present help in trouble." Ps. xli. 1. Since He is our dwelling-place in all generations, we certainly need not go far, nor wait long, for help. "Shall not God avenge His elect, which cry to Him day and night, and He is long-suffering over them? I say unto you, that He will avenge them speedily."

You say that it is the city of God that is spoken of in Psalm xli, which shall not be moved, but shall be helped early, because "God is in the midst of her." Very well; but what is a city without people? God is in the midst of Zion, because He is in the midst of His people, who are His temple. Therefore "cry out, and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee."



# "WHY WEEPEST THOU?"

(John xx. 11-18)†



THE women had been to the sepulchre very early in the morning, and had found it open, and Mary Magdalene had run to tell Peter and John, and,

meeting them, had said, "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him." Then the two apostles ran in haste to the grave, and went in, Peter first, and then John. In verse 8 John says of himself that he went in also, and he "saw, and believed;" but the words that immediately follow, namely, "for as yet they knew not the Scripture, that He must rise from the dead," plainly indicate that what he believed was what Mary had said, that they had taken the Lord away, and not that He had risen. This is also evident from the fact that the eleven did not believe the two who returned from Emmaus, and Jesus, when He came in, reproved them for their hardness of heart.

Peter and John, having looked round, "went away again unto their own home; but Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre; and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him."

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus

saith unto her, Woman, why weepest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni."

We have in this far more than a simple story of loving loyalty and tender-hearted devotion. It is a lesson of admonition and

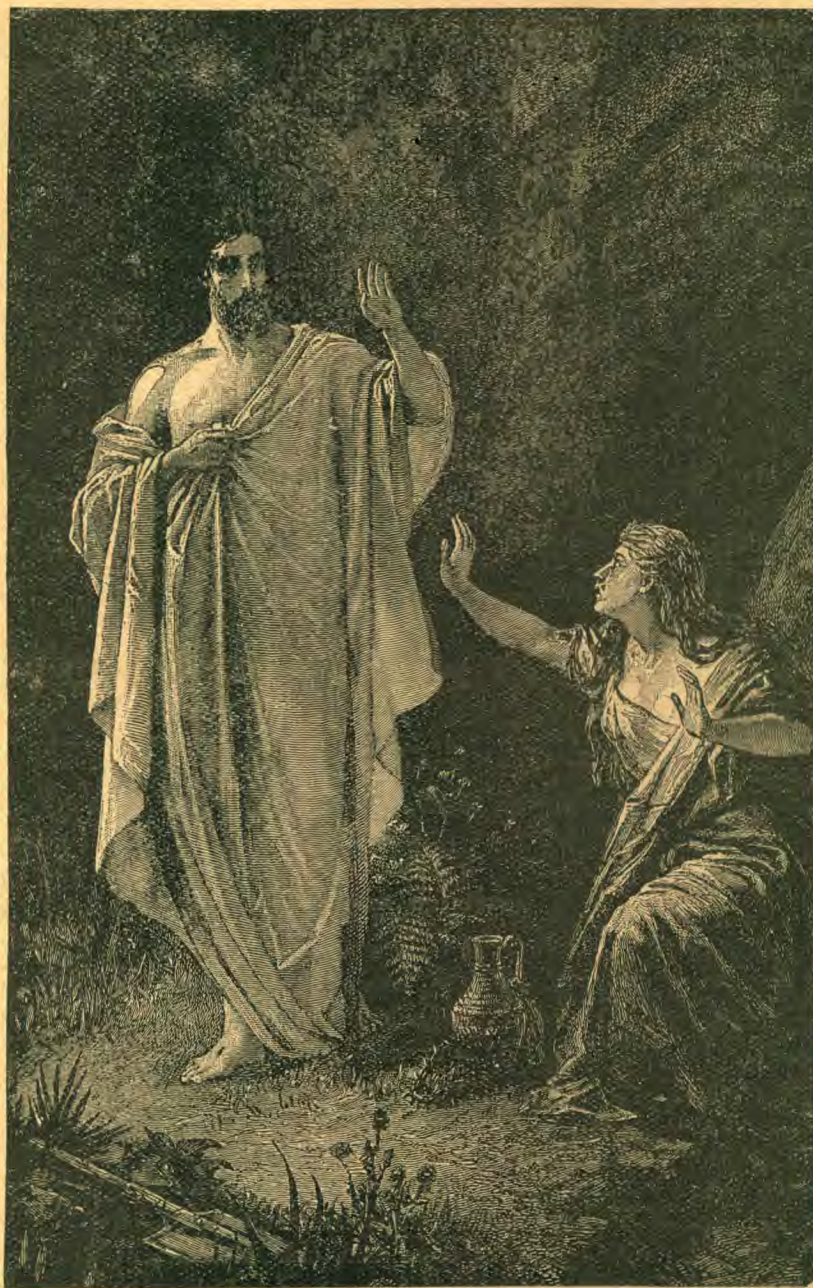
like Mary, know that the cause of all their grief is that they have lost the Lord. Yet even while they wander in doubt and darkness, vainly seeking Him, He is not far from them. Be sure that He who came to seek and to save the lost, will surely manifest Himself to every one who is seeking Him. There are souls who are constantly mourning their separation from the Lord, whose mouth might be filled with laughter, and their tongue with singing, if they would but put forth the hand of faith; for they would then find Jesus.

Angels are ministering spirits, sent forth to do service for those who shall be heirs of salvation. So here were angels ready to minister comfort to the mourners. The other disciples, in their haste, missed the experience that Mary had. They did not see the angels, nor the Lord. It is well to "wait" on the Lord. "If the vision tarry, wait for it; it will surely come; it will not tarry." Don't be in too big a hurry, when you do not at once see the Lord where you look for Him. He is a God that hides Himself; but He hides Himself only that He may be found.

Jesus came so quickly after His messengers that they had no occasion to speak words of comfort to the sorrowing woman. He addressed her the same as they had, "Woman, why weepest thou?" Think of the significance of this question twice repeated. Why did she weep? It was

because the grave was empty. But that ought to have caused her to rejoice; for it indicated that Jesus had opened the doors of death and the grave, and that He held the key.

Why did she weep?—Because as yet she knew not the Scripture, that Jesus *must*—mark that word "*must*"—rise from the dead. There was no real need for her to weep. Indeed, she was weeping for



comfort to all that mourn. All sorrow is caused by absence from the Lord, or rather, by inability on account of sin and unbelief, to recognise His presence; for "in His presence is fulness of joy;" He makes all who see Him exceeding glad with His countenance.

Too often we are perversely content to be sad, and many know not the cause of their sadness; but there are many who,

†International Sunday-school Lesson for April 14.



that which was the most joyful thing that has occurred since God laid the foundation of the earth, "when the morning stars sang together, and all the sons of God shouted for joy." And all her weeping was because she did not know the Scripture; and the only reason why she did not know it, was that she did not believe it.

"Why weepest thou?" Is it because of your sins? Then the message from God is that your iniquity is pardoned. Isa. xl. 1. "I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins; return unto Me; for I have redeemed thee," says the Lord. Isa. xlv. 22. He gives "the oil of joy for mourning, the garment of praise for the spirit of heaviness," that people may be called "trees of righteousness."

In our deepest trials, we may be sure that Jesus is nearest. When it seems as though we had lost all that is worth having, then we may be assured that right by our side are treasures far more precious than we have ever dreamed of. Mary was mourning for a man whom she thought to be dead, and she found a living Saviour, Christ the Lord. He has come "to comfort all that mourn," and He comforts us in all our tribulation. No matter how great the trouble, in Him there is peace, and He is with us always, even to the end of the world. There is no need for anybody to weep other tears than those of joy.

It is not a sin to weep, but one should know truly why he weeps. Tears may flow because of sin, and much more at the thought of God's goodness and tender mercy; but these very tears, if our eyes are open, contain the assurance of salvation, for the sunlight of God's love falls on them and makes the bow of promise. There is no situation so desperate but that the very trouble itself affords hope, if we but recognise the Lord in it. "Why weepest thou?"—Is it because you have allowed your eyes to remain closed to the "exceeding great and precious promises"?—Then let the tears swing open the gates, that "the eyes of your understanding being enlightened," you may "know the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead."

One word was sufficient to dry Mary's tears, and to bring her in raptures at the feet of Jesus. It was her name, uttered as

only Jesus could speak it. He said "Mary," and she at once greeted Him as her Divine Master, and not the gardener, as she had supposed. Would you like to have the same experience? It is yours already. He says to you: "Fear not; for I have redeemed thee; I have called thee by thy name; thou art Mine." Isa. xliii. 1. Blessed assurance! He stands by the open grave, calling each child of Adam by

name, saying, "I have redeemed thee." How can we longer continue weeping?

Weep, if you will, but be sure you know why. Are you weeping for sadness, or for joy? Why weepest thou? Listen to the voice that singles you out from all the multitudes of earth, no matter how obscure your station, and gives to you personally the assurance of acceptance, and hail Him as your Master for ever.



## THE LAW OF LIFE.

### THE SECOND COMMANDMENT.

(Continued.)

#### VISITING INIQUITY.



WE have studied the part of the commandment which contains the direct precept, and must give a little attention to the last part. "I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep My commandments."

How many have ignorantly proclaimed the injustice of this, and have railed against God for punishing the children for the iniquities of the fathers. But God does not do this, and this commandment does not say that He does. God says of the wicked man, "If he beget a son that seeth all his father's sins that he hath done, and considereth, and doeth not such like, . . . he shall not die for the

iniquity of his father, but shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Eze. xviii. 14-20.

#### THE NEW BIRTH, THE WAY OF ESCAPE.

God does not punish one person for another's sins. Note what the commandment says: "Visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate Me." "By one man sin entered into the world," but death did not pass upon all



men because of his sin, but "for that all have sinned." Rom. v. 12.

There was one Man who did not sin, and who knew no sin, and death did not pass upon Him. He went into the grave a victor over it. This One was the Son of God's love. He comes to all, and as many as receive Him, to them He gives power to become the sons of God, so that any and every child of Adam may be the son of God's love, even as Christ is. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Rom. v. 19. Even as the heaven is higher than the earth, and God's life and love are stronger than death, so the birth from above frees from all the consequences of being born from beneath. Though a man be born of the most degraded parents, he may through the Holy Spirit inherit all the goodness of God. By the exceeding great and precious promises of God, we are made partakers of the Divine nature, having escaped the corruption that is in the world through lust.

#### GOD'S WAY IS EQUAL.

WE see therefore that God does not punish any person for the sins of another. He Himself most expressly declares that the son shall not bear the iniquity of the father. His grace provides for deliverance even in this present life from the physical infirmities that we have inherited from our first birth. The term "visiting iniquity" evidently means punishment for sin, and this punishment for the sins of the fathers comes *only upon those who commit the same sins*. This is made very emphatic.

The question naturally arises, Why only to the third and fourth generation of them that hate Him? The answer is indicated in the statement itself. It is because sin is self-destructive, and haters of God in the full sense of the term, would entirely run out in three or four generations. When the line of demarkation is distinctly drawn between the righteous and the wicked, so that all on the one side are wholly devoted to God and filled with His Spirit, and all on the other side have sold themselves to Satan and have rejected God and His Spirit, the Lord will come to confer immortality upon the one class, and to destroy the other.

But this will be no arbitrary action. Those in the first class are not taken to heaven without seeing death, simply because they happen to be living when the Lord comes, but because they have in them the element of life, and if the Lord

should not come they would continue living indefinitely, even in mortal flesh. The Lord, by conferring immortality upon them, and taking them to heaven, simply grants them the privilege of continuing their life under infinitely better conditions.

On the other hand, those who have rejected the Lord have rejected life, and have chosen death, as He says: "All they that hate Me love death."

#### SIN IS SELF-DESTRUCTIVE.

THE destruction of the wicked is not the cutting short of their probation. When all the wicked of all generations are brought to judgment, in the day of the Lord, no one will be lost who could possibly be saved, neither will any possible future generation be cut off; for so completely will the wicked have rejected the principles of life, that there could be no succeeding generation. If the Lord should reserve judgment, the wicked would destroy themselves by their vices and by violence. They would prey upon one another, and each one would be preyed upon by his own vices, until none were left.

So we see that the coming of the Lord is literally to the last generation of this earth. Righteousness is everlasting, but sin is only for a time. There can be no such thing as sin continuing throughout eternity, and therefore no such thing as an immortal sinner. "Sin, when it is finished, bringeth forth death." Sin destroys itself in destroying the sinner. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever." So God will not always chide, neither will He keep His anger for ever, but His mercy is "from everlasting to everlasting." Thousands of generations will, in the ages to come, be the recipients of His mercies, which are daily new.

#### GOD'S JEALOUSY OUR SALVATION.

GOD is from everlasting to everlasting, and man becomes like that which he worships. We "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." God is a jealous God, but this by no means indicates that He has any selfish sensitiveness for His own dignity. His jealousy is our salvation. The Apostle Paul says: "I am jealous over you with godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his

subtlety, so your minds should be corrupted from the simplicity that is in Christ."

God is, and there is no other. And we can be, only as we are in Him. Therefore He is jealous when He sees men given to idolatry,—jealous for their sakes—because He sees them going to nothing. "For all the gods of the heathen are idols," literally "nothing." When the work for which Christ has ascended into the heavens is accomplished, He will "fill all things." Eph. iv. 10. And then there will be no room in the universe for idols or their worshippers. They shall be as though they had not been.

A great mistake is made by most people, in reading this commandment, in that they think the jealousy to be limited to visiting iniquity. Read carefully, and you will see that His jealousy is manifested, not only in visiting iniquity, but also in showing mercy to thousands of generations of them that love Him and keep His commandments. How foolish unbelief and fear see discouragement in that which is for our comfort and hope! Instead of cringing and cowering with dread at the thought that God is a jealous God, we should rather rejoice with exceeding great joy; for it assures us that He who is the Almighty will effectually guard us from the arts of the cunning foe, who seduces in order to destroy.

Because the words are so familiar through frequent repetition, that we often take no thought of their meaning, we need to have our attention specially called to the fact that this commandment speaks love and mercy. The law is love, and they who love God keep His commandments. "This is the love of God, that we keep His commandments." Upon such His mercy is seen, because they do not shake it off. They find His mercy in their loving obedience to His commandments, for "in keeping of them there is great reward."

Lost in the contemplation of the infinite greatness of God, His worshippers absorb Him until they are completely swallowed up in Him; then whoever looks at them can see not them, but God who is all and in all. God is jealous for the glory and welfare of His people; He desires their minds to be clear, their souls purified, and their lives continued throughout eternity.

LET us be silent as to each other's weakness,—helpful, tolerant, tender toward each other. May we put away from us the satire which scourges and the anger which brands: the oil and wine of the good Samaritan are of more avail.—*Amiel*.





### THE COMING KINGDOM.

**A**BOUT 2,500 years ago, Nebuchadnezzar was king of Babylon, on the river Euphrates. He had beautified it with palaces and made it the most splendid capital of ancient times. The king was a thoughtful man, and as he thought about the future, God gave him a dream revealing the history of empires from his day to the end of time. The account is found in the second chapter of the book of Daniel.

Awakening from sleep, the king could not recall the dream. The so-called wise men of Babylon were called in. The priestly caste professed supernatural wisdom. But they said they could tell the meaning only if the dream should be told them. Nebuchadnezzar knew that if they had supernatural wisdom they ought to be able to tell the dream itself. Angered by their false pretensions, he ordered them to be slain.

There was, however, in Babylon at this time a community of Jews, who had been taken captive from Jerusalem. Centuries before, God had called Abraham away from idol worship and taught him the way of salvation. To Abraham's children, the Jewish people, God revealed His written word, in order that they might teach the knowledge of the living God to the world. But they had been unfaithful, and most of them had followed the customs of other nations into idol worship and sinful ways. To correct them, God had allowed the Babylonians to take their land. Among the captive Jews was Daniel, a young student. Though in a strange and wicked city, he was true to God. He had refused to eat of the rich meats of the king's tables, or drink of his wines. He knew that simple food was best for the body and mind which God had made. The priests of Babylon told the king that what he demanded could be known only to "the gods, whose dwelling is not with flesh" (Dan. ii. 11). But Daniel knew the true

and living God, whose dwelling is with flesh. God had spoken in the Scriptures saying:—

"Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. lvii. 15.

Daniel prayed to God for wisdom, and the dream and its meaning were revealed to him. He first gave thanks to God, and then went in before the king with these words:—

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thou, O king, sawest, and beheld a great image. Its brightness was excellent and the form thereof terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."

Then Daniel told the meaning of the dream.

**1. Babylon.**—"Thou art this head of gold," said Daniel to the king. It was the golden age of ancient times. The great city of Babylon ruled over the kings and peoples of the known earth. Many years before Daniel's day, the prophet Isaiah had called it "the glory of kingdoms, the beauty of the Chaldees' excellency," at the same time foretelling its fall (Isa. xiii).

**2 Medo-Persia.**—"And after thee shall arise another kingdom inferior to thee." Thus the prophet told the proud king that the most splendid works of man must crumble to dust. Babylon fell before the army of Cyrus, the Persian, in the year 538 B. C. Daniel was still living at the time, and wrote of the wild scenes of its fall. The united empire of the Medes and Persians filled the dominions of Babylon; but in power and glory their empire was "inferior" to the golden monarchy of Babylon, as God said it would be. It was represented by the breast and arms of silver.

**3. Greece.**—"And another third kingdom of brass, which shall bear rule over all the

earth." The Grecian empire followed Medo-Persia. Its dominion stretched from Europe to India, and all known nations acknowledged the sovereignty of Alexander, the first king. After Alexander's death the Grecian empire began to decay, and Rome followed next.

**4 Rome.**—"And the fourth kingdom shall be strong as iron, and as iron that breaketh all these, shall it break in pieces and bruise." No words could more truly and briefly describe the character of Rome. Gibbon, the historian, calls it the "iron monarchy of Rome." In this dream of the great image, 400 years before, God had shown that the fourth great empire would be of this character. "The kingdom shall be divided," the prophet also said. And so Rome was divided into lesser kingdoms, the present kingdoms of Western Europe. The mixture of iron and clay in the feet and toes indicated that some of these kingdoms would be strong and some weaker. "They shall mingle themselves with the seed of men," said the prophet, "but they shall not cleave one to another, even as iron is not mixed with clay." Even so alliances of royal houses by intermarriage have failed to unite the kingdoms of Europe. They are still divided, as God so long ago declared they would be to the end.

**What Next?**—The prophet of God continued:—"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, but it shall break in pieces and consume all these kingdoms." We now live in "the days of these kings," the kings of Europe. God has given many signs by which we know that the end of the world is near. Soon, then, the God of heaven will set up His kingdom. He is now sending the Gospel of that kingdom to all the world, to invite men to prepare for it. Not high birth, not wealth or worldly learning, fit men to be subjects of that kingdom. Pure hearts and righteous characters are what God desires. No sin can enter His kingdom. When He comes all wickedness will be consumed by the brightness of His glory. As the stone smote the image in the dream, and all became as dust, so God's coming kingdom will destroy all the kingdoms of this warring, wicked world. Only those who allow Him to change the heart and take away the sin from the life will be able to live in His presence when He comes. God says that then also all the righteous dead of past ages will be raised to life. They will serve Him for ever in this earth made new and perfect, as God

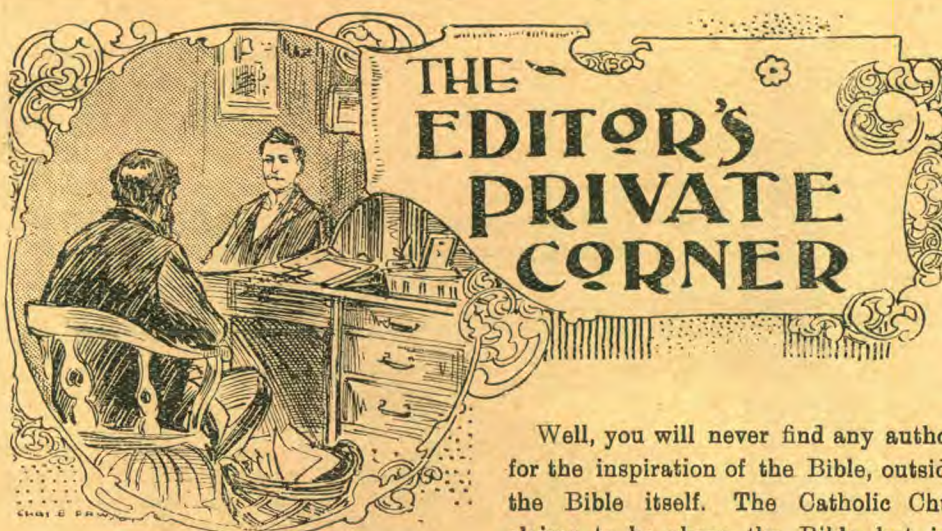


created it in the beginning. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; for the former things are passed away." Rev. vii. 16; xxi. 4.

It is because the God of the Bible wishes all to have a part in this glorious kingdom soon to be ushered in, that He is now sending the last message of His salvation to all. Over 2,500 years ago He foretold the history of later times through the dream of Nebuchadnezzar. It was then written in His Word. History has recorded the fulfilment of all except the events of the very end, now just at hand. Therefore all may know that He is the Living God. He rules in the kingdoms of men. In His Word to all men, the Bible, He tells how He created the world, and how man sinned, and how God saves men from sin. In order that all may have evidence that what He says is true, He has many times revealed the events of future history. Only God can do this; and the God of the Bible who alone does this declares that He is the only living God. In this dream of long ago God traced the history of the world from Babylon to Medo-Persia, and on through the career of Greece and Rome. Rome was divided and we live now in the days of the kings of this divided Rome. As surely as the course of world-empire has followed the very path which God foretold (and history testifies that it has done so) just so surely in the days of these kings of Europe will God set up His kingdom. Are you ready for the great change? No man can make himself ready. God begs of us all to turn to Him and learn of His way of salvation through Jesus Christ, who so loved every one of us that He gave His life to save us from sin. The time is short, and the end is near. Study God's Word, the Bible.

W. A. SPICER.

**The Witness of the Centuries —**  
"Again and again God, like the pitying Father that He is, has been compelled to chastise man for man's good, and the history of these chastenings is graven for all time upon the face of the earth. The ruins of the great cities of old bear witness to God's effectual denunciation of their wickedness; and the sulphur-steeped hills and vales of Sodom and Gomorrah are voicing perpetual evidence of God's warnings against sin, and His purpose to sweep it from the earth."



### INSPIRATION OF THE BIBLE.

"What authority is there that the Bible is inspired more than any other book?"

I do not think I can indicate the correct answer to this question any more directly than by asking another, namely, What authority is there that the sun gives us any more light than the moon?

You say that you see and feel the greater light and heat of the sun. True, and just so we feel the power of the Word of God, such as cannot possibly be felt from any other words, because there are no other words like those of God.

Jesus said: "I receive not testimony from man." John v. 34. Do you think that if Jesus were on earth you would want a testimonial from some man, to the effect that He is indeed the Christ? Do you not see that if you should depend on another's assurance that He is what He professes to be, that would show that you held that other one as greater, and more to be depended on, than Jesus Himself? In like manner, to look elsewhere than in the Bible itself for proof of its inspiration, is virtually to deny its inspiration, and to make it secondary to some other book.

The prophecies contained in the Bible, foretelling events hundreds of years in advance, which have been fulfilled to the letter, are one of the strongest evidences that it is the Word of Him who knows all things from the beginning. Only God can speak of those things that be not, as though they were.

But the Bible as a whole is prophecy; for none of it came by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

I hear you say, "That is begging the question; I know that the Bible itself claims to be inspired; what I want is to have its claim verified."

Well, you will never find any authority for the inspiration of the Bible, outside of the Bible itself. The Catholic Church claims to be above the Bible, but in so doing it discredits the Bible as being the Word of God, or else it sets itself above God. It really does both; but the fact is, that the true church of Christ is subject to the Bible, and is guided by it. The church is built upon the Word, and is the true church of Christ only as long as it conforms to that Word.

Suppose Sandow should seize you in his hands and exert all the power of his muscles on you; would you ask him, "What authority is there for the statement that you are the strongest man living?" Certainly not; his grip upon you would be all the evidence you would require. So when the Holy Spirit, who speaks through the Word, gets hold of you, evidence is at hand. "He that hath received His testimony hath set to his seal that God is true." John iii. 33.

The Word of God is "the sword of the Spirit," "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Can you not tell the difference between a sharp knife and a blunt one? When the woman of Samaria left Jesus at the well, and went to call her neighbours, she said, "Come, see a man who told me all things that ever I did; is not this the Christ?" John iv. 29. So when the Spirit lays bare your own heart to you, you will not ask for anybody to be sponsor for Him.

I do not believe that infidels who have written with the avowed intention of overthrowing the Bible have really done so much injury to souls as have some of its zealous but unwise defenders. The attempts to "prove that the Bible is inspired" have sown more real doubt than anybody can think. They have made people believe that the Bible needed defending, when it does not. It is its own evidence. No infidel was ever yet converted by homilies about



the Bible, nor will one ever be converted by any such thing. There is only one way to cure infidelity, and that is to "preach the Word." If one says that he does not believe it, there is nothing to do but to give him some more. If he absolutely refuses to hear it, he shuts himself off from the only source of proof of the inspiration of the Bible.

What is the authority that the Bible is inspired?—It is God Himself, who speaks in it as clearly as when He thundered from the top of Sinai. Can you tell when it thunders?—The same voice speaks in the Bible. Hear, and you will know. "If any man willet to do His will, he shall know of the teaching."

and earth. In Him are hid all the treasures of wisdom and knowledge. Yet He was born in a stable, in Bethlehem of Judea. He was the son of Mary, supposed to be the son of Joseph, and He grew up as any other child. His earthly life was one of self-denial and self-sacrifice. "The foxes have holes," He said, "and the birds of the air have nests; but the Son of man hath not where to lay His head."

Prophecy foretold that Christ was to appear as a root out of dry ground. "He hath no form nor comeliness," wrote Isaiah, "and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not." This chapter should be studied. It presents Christ as the Lamb of God. Those who are lifted up with pride, whose souls are filled with vanity, should look upon this picture of their Redeemer, and humble themselves in the dust. The entire chapter should be committed to memory. Its influence will subdue and humble the soul defiled by sin and uplifted by self-exaltation.

Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with Divinity: a Divine spirit dwelt in a temple of flesh. He united Himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam.

The glory of Christ was veiled, that the majesty and beauty of His outward form might not become an object of attraction. In this is a lesson for all humanity. "Verily man at his best state is altogether vanity." Christ came with no outward display. Finding Himself in fashion as a man, He humbled Himself, showing that fallen man must ever walk humbly before God. Riches, worldly honour, human greatness, can never save a soul from death. "To this man will I look," declares the Lord, "even to him that is poor and of a contrite spirit, and trembleth at My word." MRS. E. G. WHITE.

"JESUS Christ brings to us, in the gift of life in Him, stability which will check the vacillations of our own hearts. We go up and down, we yield when pressure is brought to bear against us, we are carried off our feet often by the sudden swirl of the stream and the fitful blast of the wind. But His grace comes in, and will make us able to stand against all assaults."

\* \*

Who has no vision of Eternity, will never get a true hold of Time.—*Carlyle*,



### CHRIST'S HUMILIATION.

**I**T will baffle the keenest intellect to interpret the Divine manifestation of the burning bush. It was not a dream; it was not a vision; it was a living reality—something that Moses saw with his eyes. He heard the voice of God calling to him out of the bush, and he covered his face, realising that he stood in the immediate presence of God. God was conversing with humanity. Never could Moses describe the impression made upon his mind by the sight he then saw, and by the sound of the voice that spoke to him; but this impression was never effaced. Heaven came very near to him as, with reverent awe, he listened to the words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." What wondrous condescension for God to leave the heavenly courts, and manifest Himself to Moses, talking with him face to face, "as a man speaketh unto his friend."

This lesson contains instruction that is profitable for all. Here is revealed a symbol radiant with the glory of Christ, the great Teacher. The symbol chosen for the representation of the Deity was not a cedar of Lebanon, but a lowly bush, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses might look upon it, and live.

God declared: "Thou canst not see My face: for there shall no man see Me, and live." All the manifestations of God's glory have been shrouded, that man might behold it, and not be consumed. Veiled in a pillar of cloud by day, and a pillar of fire by night, God could honour finite man by communicating to him His will, and imparting to him His grace. God's glory must be subdued, and His majesty veiled, that the weak vision of finite man may look upon it.

This symbol, obscuring the manifestation of God's glory, foreshadowed Christ's appearance in our world, His divinity clothed with humanity. Surely in the eyes of the world Christ possessed no beauty that they should desire Him, yet He was the incarnate God. This is the mystery of godliness. Human science, even though it be of the highest order, cannot explain it. Men may think that they possess superior qualities, represented by the noble oak, or the stately cedar. Mark the humble birth of Christ, His condescending grace, His infinite humility, the depths to which He descended. He is the eternal Word. Yet He was made flesh, and dwelt among us.

Before Christ came in the likeness of men, He existed in the express image of His Father. Although He was equal with the Father, He did not deem this a position that He must maintain and hold on to at any cost, but He voluntarily emptied Himself, and took the form of a servant. He was the incarnate God, the light of heaven





## A COUNTRY LANE.

"I KNOW a lane in the country,  
Oh, so sweet!  
Where the pink-edged daisies cluster  
Under your feet;  
Where the hedges are bright with blossom,  
And sweet with song;  
While a little rill leaps in music  
The whole day long."

## THE OXLIP.

LOOKING UPWARD.



HAVE you ever seen an oxlip? It is a flower that grows in summer in the garden borders, and is occasionally found wild in our woods. It is a hybrid, produced by the union of a primrose and a cowslip. The pollen or fertilising dust of the primrose is carried by an insect to the flower of the cowslip, and that pollen works a great change upon the seed of the cowslip. It causes the young plant that springs from it to present the mingled characters of its two parents—to look like a combination of a primrose and a cowslip.

Sir George Grove, the well-known editor of the "Dictionary of Music," was one day walking with Tennyson in his lovely grounds at Farringford, and, the conversation happening to turn upon the changes which plants undergo by the pollen or dust of one being conveyed to the flower of another, Sir George asked Tennyson, "What is the difference between a cowslip and an oxlip?" The poet took his visitor to a corner of the garden where there was a cluster of cowslips and a cluster of oxlips growing almost side by side, and bade him notice that "the cowslip looked downward and the oxlip looked upward." It was a simple reply, but it was most suggestive.

The flowers of the cowslip hang from the top of the stem like a bunch of keys, and hence it is known in sacred flower-lore as St. Peter's Wort, for to him Christ is said to have given the keys of heaven! The individual blossoms look down to the dark

soil out of which they sprang. But the blossoms of the oxlip look up straight to the blue sky that smiles down upon them. What a wonderful transformation has the pollen or fertilising dust of the primrose made upon the downward blossoms of the cowslip in this way! It has changed their habit, their mode of growth, altogether. It has made them, like the primrose, to lift up their eyes to the heavens, and to gaze with open face into the wide sunshine, until they have become almost as bright and beautiful.

Ruskin makes the remark with great surprise, how seldom people notice the appearances of the sky or remember the look of the clouds a day or two ago. This shows how intent they are upon the things of the earth; how downward is the bent of their minds and hearts. And worse than this inability to look up to the glories of the sky overhead, and the grandeur of the scenery around, is the insensibility of men to spiritual and eternal things in the midst of which their daily life is spent. The Cross which should attract all eyes, as the greatest sight in the universe, stands there in all its glory, and multitudes see it not, because they do not lift their eyes for a moment from the grovelling pursuits with which they are occupied. They are so engrossed by earthly things that, though the heavens are opened above them, and the angels of God are ascending and descending upon the Son of man in the scheme of grace, opening up to them a new and living way from the depths of sin to the heights of glory, they see not the transcendent spectacle.

Now such down-bent souls, which Satan has bound with worldliness and covetousness for many years, need that the same miracle should be wrought upon them as was wrought upon the down-bent body of the Jewish woman of old. Jesus by His Spirit can make as great a change in you, if such is the attitude of your soul, as the pollen of the primrose makes when applied to the cowslip. We see in the oxlip, which is the product of the two, the influence of a higher nature upon a lower. The primrose is a nobler type of flower life than the

cowslip. It has larger and more perfectly formed flowers; it has more beauty and brightness. It has, therefore, impressed its own image upon the cowslip, and in the mixed product the more highly developed nature predominates, and the oxlip takes more after the primrose than its other parent. And in this example of nature we see as in a mirror the image of the wonderful influence which a higher nature produces upon a lower in the human world. Even in ordinary social life you cannot be long with men of refinement and culture without catching something of their character and manner. There are persons in whose company you feel stirred up to unselfishness and purity, because by their belief in you they remind you of what you once aspired to be, so that the forgotten ideal seems to come again within your reach, and if human associations can possess such an elevating influence, what must we attribute to the fellowship of Jesus Christ! If the influence of one herb of the field upon another of the same genus be so great, changing its whole nature, causing its flowers to broaden and brighten, and to look upward instead of downward, how much greater should be the influence of the highest of all life, the life of the Lord Jesus Christ, your Divine Brother, upon your life made after the same fashion! To live with Him is to be continually rising above the world. He will make the blossoms of your spirit, the things that are highest and best in you, your affections, your desires, your hopes, to look upward and not downward.—Hugh Macmillan, DD.

## CONCERNING INCENSE.

SPICES had a large place in the *materia medica* of all the ancients. They regarded spices as the most effective of antiseptics, disinfectants, and deodorants. They used them not only as alleviations, but as potent remedies. Forest air is now sold in bottles as a medicine; and our physicians may yet discover new healing virtues in perfumes. To anoint with oil was their favourite cure for most diseases, and their oils were richly perfumed. Such oils were used in the consecration of priests and kings.

But incense was chiefly used in worship by these perfume-loving races. Some plants were called sacred because they were used in the temples. Times without number Pharaoh appears on the monuments kneeling, holding a censer under the nostril of the god, and lifting up towards him a fragrant flower. Incense was the finest product of earth and the most costly of their possessions. Kings and millionaires competed for the richest of aromatic plants. "Attar" or "otto" of roses is still worth its weight in gold, and a whole rose garden yields only one small phial of perfume.—*Sunday Magazine*.





### THOSE LITTLE BOOTS.

Two little pairs of boots to-night  
Before the fire are drying,  
Two little pairs of tired feet  
In a trundle bed are lying;  
But the tracks they left upon the floor  
Made me feel so much like sighing.

Those little boots with copper toes  
They run the live-long day,  
And oftentimes I almost wish  
That they were miles away,  
So tired am I to hear so oft  
Their heavy tramp at play.

They walk about the new-ploughed ground,  
Where mud in plenty lies;  
They roll it up in marbles round,  
And bake it into pies,  
And then at night upon the floor  
In every shape it dries.

To-day I was disposed to scold,  
But when I see to-night  
These little boots before the fire,  
With copper toes so bright,  
I think how sad my heart would be  
To put them out of sight.

For in a trunk upstairs I've laid  
Two socks of white and blue;  
If called to put those boots away,  
O say, what should I do?  
I mourn that there are not to-night  
Three pairs, instead of two.

I mourn because I thought how nice  
My neighbour 'cross the way  
Could keep her carpets all the year  
From getting worn and grey;  
Yet well I know she'd smile to own  
Some little boots to-day.

We mothers weary get and worn  
Over our load of care;  
But how we speak of little ones,  
Let each of us beware;  
What would our fireside be at night  
If no little boots were there?

—Selected.

"LIFE is short, and we have never too much time for gladdening the hearts of those who are travelling life's journey with us. Oh, be swift to love! make haste to be kind!"

### THE FESTIVAL OF THE PASSOVER.



AT this season of the year the Jews throughout the world still nominally celebrate the festival of the Passover, in commemoration of the deliverance of their ancestors from Egyptian bondage nearly 3,400 years ago. Some of the quaint customs of the Jews in Great Britain have been told by Mr. S. Davis in *Pearson's Magazine*:—

In the hurry of the preparations for the great departure, no time could be spent in kneading the dough. It therefore, when baked, formed unleavened bread. In commemoration, the Jews were commanded to refrain, for a period of seven days, from eating any leaven. But the Rabbis went further, and, besides forbidding any food prepared from certain cereals which have undergone fermentation, they do not even allow the use of any food which may have come in contact with such. Beer, whisky, etc., are prohibited. The presence in the house of the smallest crumb is not permitted, and no crockeryware or kitchen utensils may be used which have done service during the year.

Hence for weeks before, there is much stir in Jewry, occasioned by the preparation for the great festival. The resulting stimulation to trade in the East End of London and other parts of the United Kingdom in which Jews are to be found in large numbers is such as is never experienced at any other time of the year excepting, perhaps, immediately preceding Christmas. The tradesmen in the neighbourhood regard the approach of Passover with feelings of the greatest gratification.

The china dealers and ironmongers dispose of their wares in wholesale quantities. Furniture dealers, tailors and hosiers reap a rich harvest, for it is a time when, if at all, the Jews buy new furniture and clothes. Every boy in the great Jewish school in Spitalfields carries home on his shoulders a new corduroy suit and a pair of strong boots, the gift of the philanthropic president, Lord Rothschild.

Provision dealers, though not members of the chosen race, vie with each other by

posting bills in their windows, on which are printed in Hebrew the words *Kosher al Pesach*. This means that they are selling edibles untainted by leaven. Many of them engage a Jewish *Shomer*, or overseer (literally keeper), whose presence and supervision is a guarantee that a special department is kept for these wares, a department usually draped with a profusion of white linen. A great trade is done in raisins, used in the preparation of a home-made wine, which is drunk on the first two nights of the festival by poorer families who cannot afford the more expensive varieties.

More than others do publicans post up these notices. They inform the public that they are supplying *Kosher* rum, shrub, and brandy, and here the term is synonymous with great strength. Many an East End toper, not necessarily a Jew, looks forward to this holiday as a time when he can be supplied with certain spirits of special quality.

The East End cow and dairy keeper does not share in the general jubilation. His Jewish customers will not purchase milk which has been in his cans, for these may have been tainted by the touch of leaven. Unless he milks direct into their own jugs, he may lose their patronage entirely.

At milking time daily a host march with their new jugs into his cowshed, many other people besides Jews availing themselves of this opportunity.

He cannot measure exactly the quantities of milk he sells, but all jugs brought to him are of recognised capacity, and there is not much scope for giving unfair measure. The expert, however, knows how to drive the fluid into the jugs with a force which produces a minimum of milk and a maximum of froth, though, everything considered, his customers are more than satisfied. The milkman cannot charge more than the ordinary rates, because avowedly he sells milk of the same quality all the year round. Yet immediately after Passover the cows absolutely refuse to continue to give the same rich, creamy quality.

The bakers of Passover cakes (*Matsos*), thin circular pieces of baked dough, prepared without yeast, start baking four months in advance, in order to meet the great demand. To the poor the price they have to pay for these is a great hardship. While bread is fivepence or less a quartern, this substitute for it is fourpence a pound. Most people, however, of limited means belong to Matso societies, into which they pay weekly, in order to save an amount which will cover the extra expenses of this period. The very poorest receive a supply from charity. Every year the United Synagogue distributes among them thousands of pounds of these cakes.

At the end of the festival many make it a practice to present some to their Christian neighbours, who, strangely enough, regard them as a luxury and return the compli-



ment at Christmas by sending back a piece of plum pudding, forgetting that the Jew cannot eat it, as one of its ingredients may be the fat of the pig.

In connection with this celebration there are many quaint customs. Although the houses of rich and poor alike have been overhauled from top to bottom, and have undergone a thorough cleaning, which has extended over many weeks, they are not regarded as perfectly free from leaven until a certain ceremony has been performed on the night before the festival.

The lady of the house places crumbs of bread in each of the four corners of every room in the house, and the master afterwards makes a careful search for these. Every crumb he finds is swept with a feather into a wooden spoon, and the whole of them, feather and spoon included, are tied together and burnt.

The greatest interest centres round the first two nights. These are entirely given up to praying, feasting, and singing, and to the recitation of the story of the redemption; and there can then be heard emanating from most of the houses in the Jewish quarter the music of quaint, joyful songs. The ceremony is known as the *Sedar*, which means order, and is so called because it is performed in a certain prescribed order, from which no deviation is permissible.

It is usual on these occasions for the whole family to foregather at one house. If a man possess sons, who themselves have families, he expects them with their wives and children to come to him for *Sedar*, so that all of them may meet at least once a year in happiness and concord.

Every Jew, no matter how wealthy and distinguished he be, must then entertain his Jewish servants at his table in the same luxurious manner as he does his own family and friends. They may not be called upon to perform any of their ordinary duties, but must be waited upon, as are all the others sitting at table.

To symbolise the freedom now enjoyed, all sit at table reclining on the left side. This quaint custom is, no doubt, a survival from the ancients, the free men among whom used to take their meals whilst stretched on couches. In the houses of the rich, comfortable armchairs are used for this purpose. The poor call into requisition as many bed pillows as possible, and these are placed at the back of the wooden chairs.

The ceremony performed is somewhat lengthy and complicated, and only the more important details can here be set forth.

On the table there must be placed three Passover cakes, wrapped in a white cloth; bitter herbs and other vegetables; a glass of salt water, and a mixture of wine, chopped apples, almonds, and spices; and a bone with some meat upon it, together

with an egg, both of which must be roasted.

Each of these has some special significance. The bitter herbs, part of which must be eaten by every one of the family, symbolise the bitter lives which their ancestors endured at the hands of their Egyptian taskmasters, and the mixture of chopped apples, etc., called *charouseth*, is a reminder of the mortar the slaves used in building the treasure cities for Pharaoh, though some commentators take a different view. They say that the sweet *charouseth*, taken with the bitter herbs, is intended to signify that the bitterness of life always carries with it the compensating sweetness to be derived from faith.

The roasted bone and egg are the modern equivalents of the festival sacrifice, and the paschal lamb offered up in the temple at Jerusalem.

The first act of the evening after the home coming from synagogue is to say a prayer of sanctification. Some parsley, dipped in salt water, is eaten, and then the family arise and proclaim the following invitation:

"Lo, this is the bread of affliction, which our fathers ate in the land of Egypt. Let all who are hungry enter and eat thereof; let all who are in distress come here and celebrate the Passover."

This, of course, is now merely a matter of form, and is a survival of the ancient invitation which meant exactly what it expressed; and it was often effective in the times when the doors of the rooms opened into the street. A poor or distressed co-religionist was always welcomed.

After this the youngest member of the family who is able to commit the words to memory rises and recites in Hebrew the following questions:—

"Wherefore is this night distinguished from other nights? On any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread. On any other night we may eat any species of herbs, but on this night only bitter herbs. On other nights we eat and drink while either sitting or leaning, on this night we lean entirely."

The head of the family then reads aloud the story of Passover, while the other members of the family read quietly with him.

The book used on the occasion is called the *Hagadah*, and besides the account of the redemption, it contains the various comments of the Rabbis, all of which are carefully read through. There are also set forth the best methods of inculcating the lessons of Passover in the minds of children of varying intellectual capacities.

The service is divided into two parts, between which a substantial meal is served. The second half consists for the main part of joyful songs and psalms of praise, while, for the special edification of the young, there are allegorical songs in a lighter vein.

After the meal the family rises, and the door is opened. This is believed by many to indicate a material welcome to the spirit of Elijah the Prophet, which, on that night, is hovering round the houses of all observing Jews, and protecting them. Many other explanations are given, of which the following is, perhaps, the most worthy of acceptance.

Through many ages the Jews have had to face the blood accusation, one of the foulest and most persistent calumnies which has ever darkened the annals of humanity. They were accused of killing Christian children, and using the blood in certain religious rites at Passover. Hundreds, nay, thousands of Jews at a time have suffered torture and death by reason of this charge, and, when the belief showed signs of dying, many were the conspiracies discovered to foist a newly-murdered child upon a Jewish household. It is therefore claimed that the door was opened in the middle ages—and the practice survives—to show that no secret rites were being performed; that no children were being murdered; in fact, that nothing was done which it was desired to conceal from those who passed.

The closing words of the service, uttered with fervour by the Jews of all lands, are: "Next year may it be in Jerusalem."

### A BUSY BABY.

BABY was not in evidence on a certain afternoon when a visitor called on his mamma, and she asked if he were asleep.

"Oh no," answered the mother, "he's wide awake, but he's busy just now, and babies never cry when they are busy."

Of course I made inquiry as to what a baby of ten months could possibly be busy about, and the mother opened the door of the bedroom that I might see for myself.

There, on the rug, spread where the sun would catch it, sat his little lordship, as sober as a judge, doing—why, you'd never guess what that child was doing. His hands had been smeared with some sticky substance (let us hope it was innocent), and to one of them stuck half a dozen tiny feathers. Baby gravely picked the feathers off his left hand with his right, and then as solemnly set to work to pick them off his right hand with his left.

"My mother always kept her babies quiet that way," said the young matron, "and I find it works beautifully with Algernon. I always smear his hands so when I expect company, and he will sit for hours trying to get the feathers off."

I offer the plan for the benefit of perplexed mothers.—*Selected.*

"Don't wait for extraordinary opportunities; seize common occasions, and make them great."





## WISH AND WORK.

THE boy who's always wishing  
That this or that might be  
But never tries his mettle,  
Is the boy that's bound to see  
His plans all come to failure,  
His hopes end in defeat;  
For that's what comes when wishing  
And working fail to meet.

The boy who wishes this thing  
Or that thing with a will  
That spurs him on to action,  
And keeps him trying still  
When effort meets with failure,  
Will some day surely win;  
For he works out what he wishes,  
And that's where "luck" comes in.

The "luck" that I believe in  
Is that which comes with work,  
And no one ever finds it  
Who's content to wish and shirk:  
The men the world calls "lucky"  
Will tell you, every one,  
That success comes not by wishing,  
But by hard work, bravely done.

—Eben E. Reafor.

## "WHAT IS IT?"

THIS is what the Israelites said one morning, when they awoke and found lying on the ground about their encampment a small round white thing, like a tiny seed, about the size of hoar frost.

They were very hungry, and God had sent them bread from heaven. They called the name of it "manna." The Hebrew word they used was "*man-hu*," meaning, What is it? "for they wist not what it was."

And Moses said, "This is the bread which the Lord has given you to eat;" but their question gave the name to that bread from heaven, and they went on calling it manna—what is it?

Let us see how the Bible answers this question for us, and remember as we do so that what is true of this bread, is true also of all the bread that the Lord sends from heaven. Because this came to them in an unusual way, they were at first filled with wonder and curiosity. But after they became accustomed to it, they thought no

more of it than we do of that which comes daily to our tables, or of the seed, the golden grain, that covers the ground at harvest time.

God's "mercies are new every morning," but because He does not forget us, people often forget Him. It would be well for us, every time we gather round our tables, or take any food at all, to ask with reverence the question that the Israelites did. And then, remembering that it is bread from heaven, think what God has told us about the bread that He gives.

Jesus answered this question, once for all, when after creating bread for five thousand hungry people in the desert, He said, "I am the bread which came down from heaven." And again, when taking bread from the Passover table, He said, "This is My body."

What, were the children of Israel in the desert really feeding upon Jesus Christ, and is that what we are doing when we take the food that He sends us?

Yes; that is what His Word tells us, and it is not possible that it could be otherwise, since He is the Fountain of life, and everything in this and all the worlds comes from Him. "By the Word of the Lord were the heavens made, and all the host of them by the breath of His mouth."

The Israelites "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them, and that Rock was Christ." When they ate the manna from heaven, and drank the water from the rock, they were feeding on Christ.

It is just so when you take any food that God gives you. All that He made for man's food comes from seed. But the

plants which produce the seeds all come from one Seed, by whose life all things live. That Seed is the Divine Word which went forth into the earth in the beginning, to cause everything to grow.

The Word "without whom was not anything made that was made," was Jesus Christ. It was He who said, "Let the earth bring forth," and in that Word the Spirit of His life went forth into the earth, and He gave it a body as it pleased Him, in all the fair forms that clothe the earth with verdure, beauty, and fruitfulness,—the soft grass, fragrant herbs, stately trees, and delicate blossoms, through which He still creates food for us to-day.

Then is not all the food that He gives us, like that with which He fed the Israelites, "spiritual meat"? It is; for His Word is Spirit and life. Yet we can take it, as many do,—as in fact most of the Israelites did—without receiving any spiritual good or blessing from it.

"Spiritual things are spiritually discerned," or seen. So if we are not spiritually minded, we cannot discern the Lord's body; we cannot see that

"There lives and works

A soul in all things, and that soul is God. . .  
The Lord of all, Himself through all diffused,  
Sustains and is the life of all that lives. . .  
Happy who walks with Him; whom what he finds  
Of flavour or of scent in fruit or flower,

Or what he views  
of beautiful or  
grand

In nature, from  
the broad,  
majestic oak,  
To the green blade  
that twinkles in  
the sun,  
Prompts with re-  
membrance of  
a present God."

If we do not  
see this, we  
get, in the  
bread that He  
gives, only the  
outward form

I AM  
THE BREAD OF LIFE:  
HE THAT COMETH TO ME  
SHALL NEVER HUNGER,  
AND  
HE THAT BELIEVETH ON ME  
SHALL NEVER THIRST.  
JOHN VI. 35.

that feeds and strengthens our bodies for a time.

But when the Spirit of God fills our hearts (and He has promised to give this to all who ask Him), we can then see Him in everything else. We can discern Him, and feed upon Him, in the food that He gives us; we can hold sweet communion with Him in every meal, and receive through the Spirit the gift of His everlasting life.

"I am the bread that came down from heaven, that a man should eat thereof and not die."

"LET manna to our souls be given,  
The bread of life sent down from heaven,"



# THE BLUE PIG WITH THE BLACK TAIL.



It was a rainy evening, and and it was cold enough for a fire in the grate in Grandma's room; so, after supper, all the Adams children went there. Somehow Grandma's fires always glowed more brightly than any other fires.

"It's just the kind of night for a story," said Tom, throwing some pine cones on the blaze.

"So it is," agreed Helen and Janie. "Grandma, won't you please tell us one,—one we have never heard before?"

Helen perched on the arm of Grandma's chair, and Tom and Janie settled themselves on the rug before the fire, and waited for the story to begin.

"Let me see," said Grandma, as if thinking. She closed her eyes for a moment; but the knitting-needles kept flashing in the fire-light, for Grandma could knit without looking at her work.

"Once upon a time, there lived a heathen king who had an ambition to own a blue pig with a black tail. So he sent a messenger to another heathen king, who said, 'O king! live for ever. My king says you are to send him a blue pig with a black tail, or——'

"Then the king thought this sounded like a threat, so he interrupted the messenger, saying, 'Tell your king that I haven't a blue pig with a black tail, and, if I had,——'

"The messenger didn't wait to hear any more. He went back to his own country, and told his story, and immediately war was declared between the two nations. After both sides had suffered much loss, a truce was effected, and the two kings talked the matter over.

"What did you mean by telling me to send you a blue pig with a black tail, or——?' the second king demanded of the first.

"Why, I meant, or any other pig, if you didn't have a blue one with a black tail. But what did you mean by sending word that you had none, and, if you had——?"

"I meant to add that I should be glad to send it to you, of course."

"Then the two kings shook hands, and

led home what was left of their armies, feeling very silly, no doubt."

Grandma finished the story in her usual tone. Then to the surprise of the children, she began talking in different voices,—just like a phonograph, as Tom said afterward.

"Helen, have you seen my composition? I left it on the desk last night. If you don't help me find it, I'll have to take——"

"I guess you won't take my composition! It's stealing to copy, and I don't believe you——"

"You don't believe I wrote any? You are a nice sister."

"O Janie! my new book is gone again, and you——"

"I haven't touched your book. If you would keep your eyes open, you would——"

"I'm no more of a sleepy-head than you are."



"WHAT IS IT?"

The children were very quiet for a moment; then Helen said: "We didn't expect a story with a lesson, Grandma. We're—we're a little surprised."

Grandma's eyes twinkled. "If the shoe fits, put it on," she said.

"It fits me," said Helen, slowly.

"And me," added Janie.

"Our feet must be of the same size, for the shoe fits me." This from Tom.

"We were touchy this morning," said Helen, who was usually the first to confess. "Perhaps, if I had waited to hear more when Tom said he'd have to take my composition——"

"I didn't say so at all," broke in Tom. "I was going to say that if you didn't help me find it, I'd have to take a bad mark. But you said you didn't believe I had written any composition."

"No, I didn't, nor I didn't mean to say so. I was going to say that I didn't believe you would copy a composition."

"Oh!" said Tom.

"But, Helen," said Janie, "what did you mean when you said, 'My new book is gone again, and you——'?"

"I was going to say, 'You found it for me only last evening, if you had given me the chance to finish the sentence.'"

"Oh!" said Janie, looking rather foolish.

"I want to know why you said that about keeping my eyes open," Helen demanded. "You needn't have twitted me about being a sleepy-head, if you do get up first in the morning."

"I didn't twit you. I was going to say, 'If you would keep your eyes open, you would see the book on the top of the book-case, where you left it.'"

It was Helen's turn to say "Oh!" Then all three children laughed.

"You see," said Grandma, as she rolled up her knitting-work, "that people who haven't the excuse of being heathen, sometimes jump at conclusions. Often

half a sentence sounds very different from a whole one. You children haven't felt quite right toward one another all day because you didn't wait to hear the end of some sentences this morning. I've noticed this failing before, and thought it time to call your attention to it."

"We'll try to remember the blue pig with the black tail," said Tom, as he picked up Grandma's ball, and handed it to her with a bow.—*Adelaide L. Rouse, in*

*The Sunday School Times.*

## GROWN-UP LAND.

"Good morrow, fair maid, with lashes brown;  
Can you tell me the way to Womanhood Town?"

"Oh, this way and that way—never stop;  
'Tis picking up stitches grandma will drop,  
'Tis kissing the baby's troubles away,  
'Tis learning that cross words never will pay,  
'Tis helping mother, 'tis sewing up rents,  
'Tis reading and playing, 'tis saving the pence,  
'Tis loving and smiling, forgetting to frown,—  
Oh, that is the way to Womanhood Town."

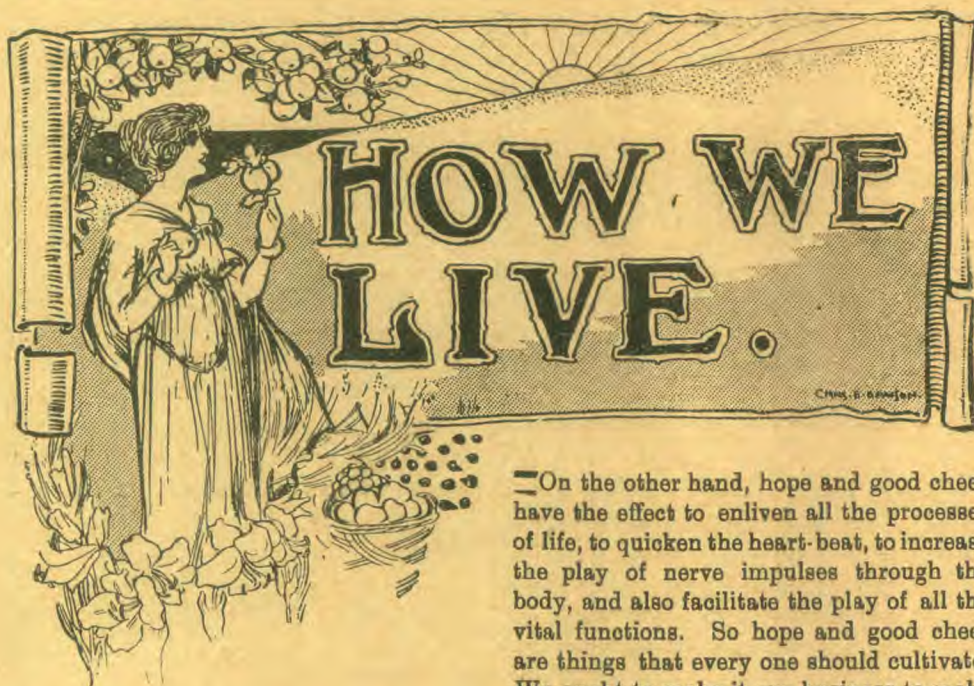
"Just wait, my brave lad, one moment I pray;  
Manhood Town lies where—can you tell me the way?"

"Oh, by toiling and trying we reach that land—  
A bit with the head, a bit with the hand;  
'Tis by climbing up the steep hill Work,  
'Tis by keeping out of the wide street Shirk,  
'Tis by always taking the weak one's part,  
'Tis by giving mother a happy heart,  
'Tis by keeping bad thoughts and actions down,—  
Oh, that is the way to Manhood Town."

*And the lad and the maid ran hand in hand  
To their fair estates in the "Grown-up Land."*

—Selected.





### A TEMPERANCE DIET.

A TEMPERANCE diet is one that supplies the normal, legitimate demands of the physical organism without imposing abnormal burdens upon the digestive and eliminative organs. The reasoning, logical mind will see at once that such a diet can be secured only from the vegetable kingdom.

None of the acids that are required by the system exist in flesh food; they are to be found only in the vegetable kingdom, and chiefly in fruits. These acids are of infinite value as a means of purifying the alimentary canal. The germs that infest the stomach and thereby occasion biliousness, headache, sour stomach, gastric catarrh, and a variety of other ailments, cannot grow in fruit juice. When this most valuable article enters into the dietary in sufficient quantity, and in proper combination with other substances, the development of germs in the stomach is suppressed, and thereby the evils resulting from their work are prevented.—*Bible Echo*.

### HEALTH AND GOOD CHEER.

GOOD cheer has wonderful power to help the sick get well. Solomon says, "A merry heart doeth good like a medicine." Prov. xvii. 22. A merry heart and a merry countenance go together.

Fear, being a depressing agent, brings the system down to a level where it cannot resist the attacks of germs, and they get a foothold and cause disease. When one becomes frightened or very angry, his face often turns pale. Why are these emotions so productive of disease?—Simply because they are so depressing that they interfere with the normal activities of the functions of life, and lessen the power of the body to resist disease.

On the other hand, hope and good cheer have the effect to enliven all the processes of life, to quicken the heart-beat, to increase the play of nerve impulses through the body, and also facilitate the play of all the vital functions. So hope and good cheer are things that every one should cultivate. We ought to make it our business to make sunshine. Sometimes there are clouds in the sky, but there is always sunshine beyond the clouds. When it is dark without, it is all the more necessary to make sunshine within.

When you look into a mirror, you see the reflection of your face, and when you come into a room where there are many mirrors, your face will be reflected many times. Now our faces are like mirrors; they reflect the joy or gloom which comes before them. Suppose a person comes in with a very sad face; his face casts a gloom over us all. Another person enters, his face shining with good cheer, and he brings an influence which you feel striking down into your heart. Every one smiles when he meets such a person. Some people we like to have come near us, because we feel that there is a benediction in their presence. Such people we find in almost every community, and they are a blessing to the world.

We must think cheerful thoughts as much as we think of living properly and behaving ourselves with propriety before the world; we should consider it a privilege as well as a duty to do it. But there are many who become so depressed by disease that they think there is no hope for them, and they lie down in the lap of an infinity of misery and give themselves up to suffering and sorrow. I wish to exhort such to look up. And why should we look up?—In the first place, there is a Great Physician who wants to heal every sick person. He made us, cares for us, and dwells within us. If we are ill, He is trying to heal us, and is always doing the best He can consistently do for us.

You may sometimes have been in perplexity, and longed for some one to tell you the right thing to do. Remember that God knows the end from the beginning, and He knows what you ought to do. If you are in distress or in need, and are willing to do the right thing and are ready to

be guided, God will lead you in the right direction.

God works through agencies, but it is He that works. The physician does not heal you; the treatments do not heal you; it is the Divine Power working through all the agencies employed that heals. I entreat all to lay hold of this great Source of comfort and cheer, and if you feel disheartened and gloomy, just look up, for there is a great God who is able to do for you all you need to have done.

I wish this thought would find its way into every one's mind,—that God is a father, a brother, and a friend; that He is not an angry God who arbitrarily chastises us for our sins by causing us sorrow and pain. Our sufferings are in general the consequence of our own wrong doing, and God is doing all He consistently can to heal us of the results of it, converting and restoring us as far as we will let Him, and will co-operate with Him.

J. H. KELLOGG, M.D.

### THE MOST POWERFUL STIMULANT.

HEAT—sunlight—is the most essential and powerful of all vital stimulants. There is nothing equal to its potency in all the range of forces, as a means of awakening and maintaining vital activity. Witness the magic quickness with which vegetation springs into life as soon as the vernal sun has warmed the soil, and reached the expectant rootlets of the forest plants and shrubs. How soon is the brown sward covered with a carpet of green. Think of the vast vital activity and energy manifested in a budding forest shooting out its new twigs in early spring, or in a cornfield filling up its well-wrapped parcels of golden grain. The sunlight is God's message of mercy and peace to the world, at once the symbol of His glory, and the vehicle of His infinite power—*Good Health*.

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ACCORDING to a calculation, says *Health*, if 15 drops of water polluted with bacteria are introduced into a cup of broth, 24 hours will suffice to increase the germ population to 80,000,000.



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**Love, the Fulfilling of the Law.**—In the last part of the Second Commandment, to the consideration of which we come this week in the series on "The Law of Life," we are clearly shown that "love is the fulfilling of the law," for "them that love Me" "keep My commandments." Yet how often this statement is made the excuse for disregarding one of the commandments, notably the Fourth.

"Love is the fulfilling of the law," we are told by the one who intends to go on transgressing it, with as much confidence as though it read: Love is the transgressing, or disregarding, of the law. No; "love is the fulfilling of the law." It is not a substitute for the keeping of the commandments, but it manifests itself in obedience to the law; for "this is the love of God, that we keep His commandments." Therefore "he that saith, I know Him, and keepeth not His commandments, is a liar." 1 John ii. 4. "If ye love Me," Jesus says, "keep My commandments."

"O God, of good the unfathomed sea!  
Who would not give his heart to Thee?  
Who would not love Thee with his might?  
O Jesu, Lover of mankind,  
Who would not his whole soul and mind,  
With all his strength, to Thee unite?"

### RELIGION IN THE COUNTRY.

ONE of the leading Church papers, in an editorial on "The Church in the Villages," says that in almost all the parishes "the only difference made by the Oxford movement, and all that has happened since, seems to be that the sermon is preached in a surplice instead of a black gown. . . . From Sunday to Sunday the incumbent is occupied in rearing poultry or growing roses. His sermons never go beyond inculcating morality; they contain practically no instruction. When he visits his people, he recommends them to come to church, otherwise he purposely avoids

religion as a topic. Occasionally his family promote a parish tea or a concert, and every one is quite content. The incumbent would be honestly indignant at the suggestion that he is not doing all that can be required of a parish priest. His people are quite satisfied; they have never known anything better; they 'don't hold with new-fangled ways.'"

This is declared to be a faithful portrait of the spiritual state of scores of country parishes. Then certainly the Church ought not to complain when mission work is done in the country, even though it be undertaken by Nonconformists. Indeed, true Nonconformists are the only ones who can do real missionary work in this case, since conformity to the world is the great evil. "Be not conformed to the world," says the Scripture, "but be ye transformed by the renewing of your minds."

### BROAD-MINDED CHRISTIANS.

THERE lies before us a book, in which one has written a criticism on Philip and the Ethiopian, as concerns the baptism of the latter. We will not spend time over the criticism; it is of no importance; but the criticism which the writer makes on Philip is worth noting, for it expresses a very common idea concerning some of the men whom God has most highly honoured. The words are these: "I think that the reason [for the supposed error] is that Philip had been a Jew, and on that account was rather narrow in thoughts."

Just as though to be a Jew necessarily meant to be narrow-minded! Solomon was a Jew, and of him we read that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore." 1 Kings iv. 29. No one can accuse him of narrow-mindedness.

Paul had been a Jew, and he remained a Jew all his life. He, a supposedly narrow-minded Jew, wrote to heathen, who by parity of reasoning, must have been broad-minded, praying that the eyes of their understanding might be enlightened (Eph. i. 18), and again, "that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. iii. 17-19. Surely it would be impossible to be broader in thoughts than that.

It is a shame for a Christian to cast re-

proach on the Jews, for in so doing he is reviling his Lord and Master, who was a Jew. To say that Philip was narrow in his thoughts, because he had been a Jew, is to imply that all Jews were necessarily narrow, and that would include Christ Himself; yet nothing is more common than for something in the Bible with which one does not agree, to be set down to Jewish narrowness and prejudice.

Do those who utter such things realise that they are thus discrediting God's Word, the Bible, almost the whole of which was written by Jews? Do they mean that we need a broader revelation? There are some who do not hesitate to say "Yes," even to this.

People have the idea that unbelief is a mark of breadth of mind, and of deep thought; that the sceptic has so comprehensive a grasp of things that he sees the difficulties which the narrow-minded, credulous believer cannot appreciate. The reverse is exactly the case. Unbelief is a sign of shallowness and narrowness, while faith always broadens the mind.

There is another thing which should be recognised and remembered, and that is that whatever a man is by nature, when he is in Christ "old things are passed away," and "all things are become new." The new birth removes the disabilities of the old birth, and the blaspheming persecutor becomes the praying preacher of the Gospel. Is it not enough for avowed infidels to cast discredit on the Bible, without professed Christians joining in?

ACCORDING to the copious extracts that we have seen, Professor Harnack's new book, "What is Christianity?" seems to contain more infidelity than anything else; but there is at least one paragraph in it that is worth quoting. Of Christ's manner of teaching, he says:—

"He gave perfectly simple expression to profound and all-important truths, as though they could not be otherwise; as though He were uttering something that was self-evident; as though He were only reminding men of what they knew already, because it lives in the innermost part of their souls."

That is just the case with the great truths of Christianity: you do not have to prove them, but only to call attention to them. All that is required of men is that they shall recognise and accept *that which is*,—self-evident truth,—that which their eyes can see and their hands can handle, and then infinitely more will be revealed to them. To ask one to prove the presence and saving power of the life of Christ, is like asking a man in mid-ocean to prove the existence of water.