

PRESENT TRUTH

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

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NO. 13

THE RESURRECTION OF JESUS.

(Luke xxiv. 1-12.)

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments ["dazzling apparel," R.V.]; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen; remember how He spake unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified and the third day rise again. And they remembered His words. And they returned from the sepulchre, and told all these things unto the eleven, and to all the rest. . . . And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes lying by themselves, and departed, wondering in himself at that which was come to pass."

THE SABBATH AND THE FIRST DAY OF THE WEEK.

THERE is incidentally, in this connection, a little evidence concerning the Sabbath, which ought not to be overlooked. The reader cannot fail to note that this chapter

since in the Gospel as written by Luke, there were no chapter divisions, and the verses immediately preceding the first verse of our lesson are these:—

"And that day [the day that Christ was crucified], was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke xxiii. 54-56.

Now it is all plain; the verses last quoted are absolutely necessary to the understanding of this lesson, and they make the picture complete. They show us, in the most natural way possible, not only what day the women kept as the Sabbath, but what day the Spirit of God calls the Sabbath, and what day should be kept by all followers of Christ. The Scripture before us presents three days in succession: "the preparation," "the Sabbath," and "the first day of the week." They come in just that order. Reckoning back from the first day of the week, a problem that presents no difficulty to any child who can count up to seven, we see that, since there are but seven days in a week, the

Sabbath, which immediately precedes "the first day of the week," must be the seventh day of the week, commonly known as Saturday; and "the preparation" for the Sabbath is of course the sixth day of the week, or Friday.



THE OPEN GRAVE.

is but a continuation of something that has gone before. It says that early in the morning of the first day of the week, "they came unto the sepulchre," without specifying who are referred to by the pronoun "they." No specification is necessary,

It is evident that when Luke wrote there was no thought of such a thing as that Sunday should take the place of the Sabbath. It must not be said that the women, being Jews, would as a matter of course rest on the seventh day, because it is not merely a question of what the women did or thought, but of the language of the Holy Ghost. The point is, that in the book known as the New Testament, and commonly recognised as "the Christian Scriptures," given by inspiration of the Spirit of God, the seventh day of the week, the day in the fourth commandment, is called "the Sabbath day," without the slightest intimation that any other day had taken or ever should take its place. If the resurrection of Christ had the slightest effect on the day of the Sabbath, here is the place where it should be made known; but no hint of such a thing is given. Do you who study this lesson keep the Sabbath day? Perhaps you are a Sunday-school teacher: Do you take the Scriptures as your guide, and use the language and follow the precepts of the Bible? Do you teach, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth"? If not, why not? If not, why do you call yourself a Christian, and profess to be a teacher of the Bible?



THE STONE ROLLED AWAY.

MARK'S narrative tells us that as the women went to the sepulchre "they said among themselves, Who shall roll us away the stone from the door of the sepulchre?" It was a very natural question, yet wholly unnecessary if they had believed the words that Christ had repeatedly spoken to them before the crucifixion. He had told them that He should rise the third day, and when they reached the sepulchre "they found the stone rolled away" by the life-power that was in His words. You say that it was done by an angel?—Very true; but the angels who "do His commandments, hearkening unto the voice of His word," move not only in response to that word, but by the power of it.

The resurrection of Jesus shows the power that life has over death. Peter, on the day of Pentecost, spoke of the crucifixion of Christ, "whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it." Acts ii. 24. Why was it impossible?—Because "in Him was life," and the light of that life cannot be shut in by the power of darkness. Life, real life, conquers; it gains the victory over every foe.

The power of life—the power of the resurrection—may be seen every day by anybody who has eyes that are open. "The Open Grave" in Hanover, Germany, a view of which accompanies this article, exhibits it in a most striking manner. About one hundred and fifty years ago a lady died and was buried in a churchyard in Hanover, and, doubtless by her order, the grave was made as secure as human ingenuity could make it. Heavy stones were piled round and upon it, and all were fastened together by strong iron clamps. On the bottom stone is a sentence, of which the following is an exact translation: "This grave, purchased for eternity, must never be opened." But the grave is open, nevertheless, and yet no man has ventured to lay hands on it. The seed of a tree was also buried, and the germ of life in it could not be shut in. It was not possible that it could be held by the grave stones. Silently it pushed its way out, and still the tree, with its roots in the grave, is year by year pressing the stones farther apart. Life is coming from the grave. Without any voice, the tree is preaching the power of the resurrection to the hundreds of visitors who view it.

PROOF OF CHRIST'S RESURRECTION.

WHAT is the evidence that Christ did really rise from the grave. Some one answers that we have the testimony of those who saw Him after He had risen. Very true, and no testimony could be better. Every effort made by the Jews to guard against the stealing of the body of Jesus,—the sealed rock and the Roman guards,—as well as the story that they circulated after the resurrection, only served to make more positively certain the fact of His resurrection. As a matter of history, no fact is better attested.

But all this is not sufficient. We read that "with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts iv. 33); and this they could do, because they had all seen Him. But

we are called upon to be witnesses, as well as they, and it will not do for us merely to repeat their testimony. Surely the Lord will not be satisfied with any lower grade of testimony than is acceptable in an earthly court; and in court people must tell only that which they themselves know, and not what they have heard or read about the case.

We are in court, and the case is one of life and death; all turns on whether Jesus who was crucified is alive or not. You and I are questioned about the matter; we are under oath, and we must witness to the truth. You answer promptly, "Yes; He is risen."

"How do you know?" asks the judge.

"Matthew, Mark, Luke and John and Paul have testified"—

"Hold!" exclaims the judge; "those men are not now in the witness box; you are not to repeat their testimony; they can speak for themselves when they are called on; what can you tell us from personal knowledge?"

Would you say, as some have said, "Of course I was not there, and I can't say anything from personal knowledge, but I believe the evidence of those who say that they saw Him?" Then you would be in an embarrassing situation indeed. Mind, it is not claimed that you do not do well to believe those who say that they saw Jesus after His resurrection; but it is a fact that if you are to convince others you must not give any second-hand testimony.

"What else can I do?" you ask.

Well, you may not be able to do anything else; but there are those who, in answer to the question how they know that Jesus has risen from the dead, can answer promptly: "He lives with me;" "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. ii. 20. That is evidence that must be accepted in any court; it cannot fail to carry conviction.

The desire of the Spirit is that we may know the exceeding greatness of the power of God "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, and set Him at His own right hand in the heavenly places." Eph. i. 19, 20. That desire may be a reality with everybody. Your salvation depends upon that piece of knowledge, but, thank God, it is the easiest thing in the world to find out. So the question is asked, What do you know about the resurrection of Jesus?

THE LIVING SEED.

FROM his home in an Eastern bungalow,
In sight of the everlasting snow
Of the grand Himalayas, row on row,

Thus wrote my friend:—

"I had travelled far
From the Afghan towers of Candahar,
Through the sand-white plains of Sinde-Sagar ;

"And once, when the daily march was o'er,
As tired I sat in my tented door,
Hope failed me, as never it failed before.

"In swarming city, at wayside fane,
By the Indus bank, on the scorching plain,
I had taught; and my teaching all seemed vain.

"No glimmer of light,' I sighed, 'appears ;
The Moslem's fate and the Buddhist's fears
Have gloomed their worship this thousand years.

"For Christ and His truth I stand alone
In the midst of millions; a sand-grain blown
Against yon temple of ancient stone.

"As soon may level it! Faith forsook
My soul, as I turned on the pile to look ;
Then rising, my saddened way I took

"To its lofty roof, for the cooler air.
I gazed and marvelled,—how crumbled were
The walls I had deemed so firm and fair!

"For, wedged in a rift of the massive stone,
Most plainly rent by its roots alone,
A beautiful peepul-tree had grown ;

"Whose gradual stress would still expand
The crevice, and topple upon the sand
The temple, while o'er its wreck should stand

"The tree in its living verdure! Who
Could compass the thought? The bird that
flew

Hitherward, dropping a seed that grew,

"Did more to shiver this ancient wall
Than earthquake, war, simoon, or all
The centuries, in their lapse and fall!

"Then I knelt by the riven granite there,
And my soul shook off its weight of care,
As my voice rose clear on the tropic air:—

"The living seeds I have dropped remain
In the cleft; Lord, quicken with dew and rain,
Then temple and mosque shall be rent in
twain!"

—Margaret J. Preston, in *S. S. Times*.

THAT which was put into the ground in the beginning to cause the earth to bring forth grass, herbs, and trees, was the Word of God. The Word, therefore, is the real seed, the life of the visible seed. Every seed that sprouts is a demonstration of the power of that Word to triumph over difficulties, to remove all obstacles, and to give life to the dead. Silently, without observation, the Word of life within the seed operates, the dead, hard shell gives way before it, and the new life manifests itself. Even so "the kingdom of God is within you." It cometh not with observation, but its power is infinite.



THE LAW OF LIFE.

THE SECOND COMMANDMENT.



THE first commandment runs through the entire decalogue. It is indeed the basis of all the other commandments, and they are all but the drawing out of this one.

It teaches love to God with the whole being; and "love is the fulfilling of the law." Rom. xiii. 10. To keep God's commandments is to love Him. 1 John v. 3. He that keeps the whole law, and yet offends in one point, is guilty of all. James ii. 10. Conversely, whoever really keeps one, keeps all, for the law is a unit; it is not ten separate items, but one word, given by one God. If one could keep nine parts of the law, or ninety-nine hundredths of it, and yet transgress the other part, he would show that his seeming obedience was not really obedience, but only will worship. The disregarding of one precept would show that he did not respect the authority of the lawgiver, but that he simply pleased himself, as well in his seeming obedience as in his disobedience.

"THOU shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity 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." Ex. xx. 4, 5.

A PERVERSION OF THE COMMANDMENT.

BEFORE we deal at length with the positive teaching of this commandment, we must notice a common misunderstanding of it. There are some who attempt to cover up their failure in some points, by an excess of zeal in something else; or else they would divert attention from something which they are transgressing, by exaggerating some other commandment, and thus making it seem impossible to keep it. They will say, "You do not keep this," thereby implying that they are justified in not keeping the other. But the fact that some one steals is no excuse for somebody else to kill. It is imagined by some that the second commandment forbids the making of anything whatever that is like something else. So they will either say that we cannot keep it, or else when one talks to them about the fourth commandment, for instance, they will evade the matter by pointing to some picture in your possession, and saying, "You do not keep the second commandment."

Now we must allow God to interpret His own law, and we must not accuse Him of inconsistency, or of violating it. Only a few days after this commandment was spoken, God called Moses up into the mountain, and gave him directions to make

a sanctuary and vessels for service, and said to him: "Look that thou make them after their pattern, which was shown thee in the mount." Ex. xxv. 40. And we are expressly told that these things were "patterns of things in the heavens." Heb. ix. 23. Moreover by God's express command the walls of the sanctuary were covered with pictures of cherubim, and there were two figures of cherubim, images made of beaten gold, upon the ark, which itself was a representation of God's throne. This is sufficient to show us that the second commandment does not mean that we shall make no image of anything; indeed if some people's interpretation of the commandment were correct, it would largely stop the manufacture of machinery, or implements of agriculture. No two could be made alike, because the second would be a likeness of the first. One could not have the buttons of his clothes the same pattern. But the commandment does not descend to such absurdities. The essence of the commandment lies in the words, "Thou shalt not bow down thyself to them nor serve them." Nothing is to be made with the idea of worshipping it.

The Roman Catholic Bible has, "Thou shalt not adore them," instead of "Thou shalt not bow down to them," and then the people are taught that it is no sin to bow down before an image. We are told that they do not worship or adore these images, but that they use them as reminders of God or of saints whom they reverence. But the commandment says literally, according to the Hebrew, "Thou shalt not *do obeisance* to them," not bow down to nor recognise images in any way whatever as worthy of reverence. And it also forbids making any image to remind us of God; for every such thing must necessarily be infinitely below Him, and therefore must degrade the worshipper.

CHANGING THE TRUTH INTO A LIE.

THIS commandment grows naturally out of the first. That forbids having any God but one; this forbids the attempt to represent Him in any way whatever. We are to worship Him in person, and not some substitute for Him, nor to attempt to worship Him through something else. In the fourth chapter of Deuteronomy we are told why this is so. "The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice." "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire; lest

ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground; the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them." Deut. iv. 12, 15-19.

"No man hath seen God at any time," therefore no man can make a representation of Him. We read that outside the Holy City, among the lost, is "whosoever loveth and maketh a lie." And whoever makes any image to represent God, makes a lie, because it is a misrepresentation of Him. The maker and the worshipper of a graven image has a lie in his right hand. Isa. xlv. 9-20. In the first chapter of Romans we read of the heathen that they changed the truth of God into a lie. The truth is set forth in verses 16-20. It is that the invisible things of God, namely His everlasting power and divinity, are seen in everything that He has made. But none of these things are a likeness of God. The truth was changed into a lie when men assumed that the things which reveal God were God Himself, or representations of Him.

There is a vast difference between Pantheism and God's omnipresence, but the heathen did not discern it. "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

Here we see how necessary this commandment is to-day, and in this country, as well as in Africa, China, or any other land, and that it is as really broken in so-called Christian nations, as in the openly heathen countries. God looks upon the heart, and understands the thought afar off, and what one purposes to do is counted as the act itself. Nay, what one has not definitely purposed to do, and is not conscious that he will do, is counted as the act already done, if the thing that he has in his mind naturally leads to it. If we have in us the spirit which would result in open sin, that is sin, for "the thought of foolishness is sin."

IMAGINATION AND IMAGE MAKING.

NOTICE that before the heathen changed the truth of God into a lie by making images to represent Him, they "became vain in their imaginations," trusting in themselves that they were wise. The work of the Spirit of God is to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ. 2 Cor. x. 4, 5. Every one, therefore, who has vain thoughts,—the imaginations of his own heart,—who trusts in his own wisdom, which is foolishness in the sight of God, is essentially an idolater.

How few have thought of the connection between an *image* and *imagination*. Before a man makes a molten or graven image, he has the form of it in his mind. The evil does not consist merely in the image made, but in the imagination of it. "We know that an idol is nothing." 2 Cor. viii. 4. And the reason why it is nothing is that it is the product of an empty thought. Therefore "they who make them are like unto them," for he who thinks nothing, is nothing; and every thought that is not of God is a vain thought.

This is why those who profess themselves to be wise become fools. They could not think that they themselves were wise if they had the true knowledge of God. When men lose the knowledge of God, they really know nothing at all. Therefore the difference between those who make and bow down to images, and those who trust in the imagination of their own heart, is only one of outward form and circumstance.

The truth is that God's power and presence are revealed in every created thing. The lie is that every creature is a god. Men assume that the force exerted through matter is inherent in the matter. From this it is but a natural step to conclude that the power manifest in man is inherent in him, and therefore that he himself is a god. This, instead of being elevating, is most degrading, as shown in the facts set forth in the first of Romans. Men become like that which they worship, so when they worship and serve the creature instead of the Creator, they inevitably fall to the level and even below the level of the lowest creature.

SEEING THE INVISIBLE IS THE ONLY SAFEGUARD.

Is it not clear that this commandment forbids every vain thought, that it provides for a perfect mind, a perfect heart? Its message is identical with that to be given

in the last days as a preparation for the revelation of the power and glory of God in the clouds of heaven at the second coming of Christ. That message is, "Behold your God!" This commandment teaches us to behold God in all His manifestations; and whoever does this can never be so foolish as to attempt to make an image of Him.

But some one will say, "We cannot see Him." Nevertheless we are to see Him, even though He is invisible. For it is the invisible things of God that are clearly seen in the things that He has made.

It was because men could not see God, that they made images to represent Him, and every one who does not see God in His works has in himself the essential elements of the transgression of the second commandment. "Blessed are the pure in heart, for they shall see God," not merely in the future, but now. "The heavens declare the glory of God, and the firmament sheweth His handiwork." God's finger-marks are upon everything that He has made. Everywhere we see the traces of His hand. We see not simply where He has been working, but we see Him actively at work. One may say with Job: "Behold I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand where He doth work, but I cannot behold Him; He hideth Himself on the right hand that I cannot see Him." But He is there nevertheless, for He says, "Do not I fill heaven and earth?" And the sole business of our lives is to behold Him, and get acquainted with Him. This is the only safeguard against the violation of the second commandment.

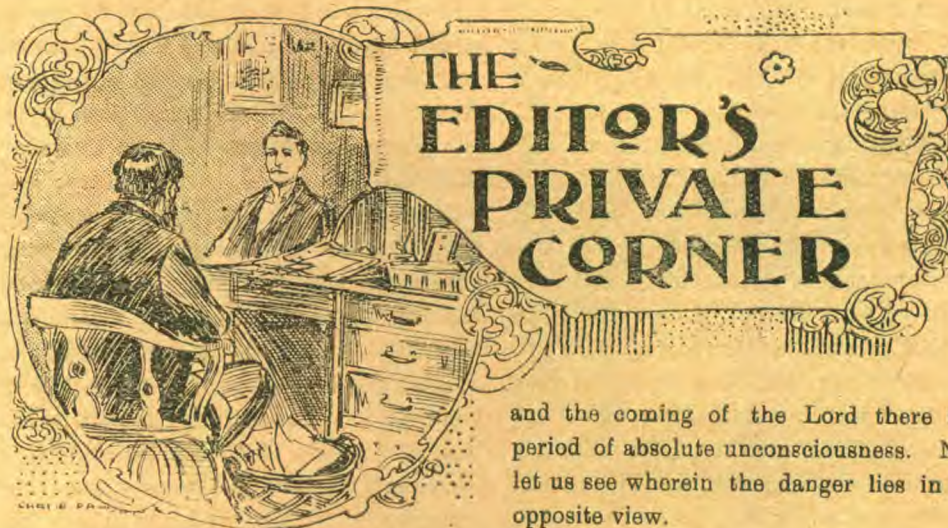
Whoever gets acquainted with God, must be lost in wonder and adoration, and it is not possible for him to think of making something to represent Him, for he sees that He is an infinite God, with an infinite variety of manifestations. He learns that God is all, and he himself is nothing. As he looks at the revelation of God, he sees as it were God expanded before his eyes, and the more he sees of Him the more fully he realises that there is yet infinitely more to see. Now since one must necessarily see the whole of a thing before he can make an image of it, it is plain that no one who sees God as revealed in His works can ever be so foolish as to think of making an image of Him.

In this commandment therefore we see that which is said of the whole law; it is "perfect, converting the soul;" it is,

"pure, enlightening the eyes." God's "Thou shalt," or "Thou shalt not," is not an arbitrary decree which He issues, leaving the entire responsibility of performance with us, but is the statement of what will be the result if we allow Him to have His way with us. He has charged Himself with our salvation, and even as

He is in Christ, reconciling the world to Himself, not imputing their trespasses unto them, so He Himself becomes responsible for the obedience of every one who sees and acknowledges Him. "In all thy ways acknowledge Him, and He shall direct thy paths."

(To be continued).



THE EVIL OF SPIRITUALISM.

VERY few of those who read and talk about Spiritualism realise what a terrible thing it is. Most people suppose that it is simply a foolish fad, not especially wicked, but exceedingly silly. They have heard so much about table tipping, rappings, etc., and there have been so many "exposures" of the tricks performed by professed spirit mediums, that it is quite commonly supposed that Spiritualism is a clumsy sort of fraud.

THE ESSENCE OF SPIRITUALISM.

WHILE there are very many adjuncts to Spiritualism, and it develops in many different forms, the thing itself consists always and only in this one teaching, namely, the conscious existence of the dead, and the possibility of their communicating with those still on earth. That is the whole of Spiritualism, or Spiritism, as it is more properly called, and everybody who holds to the unscriptural doctrine of the consciousness of the dead is essentially a spiritualist.

"Not a very dangerous thing," you say. Well, there is never any safety in falsehood, and we have seen in the three preceding studies in this "Corner" that there is no truth in that doctrine. The Scriptures of truth teach us that man is mortal by nature; that mortality is exchanged for immortality only at the coming of the Lord; and that between death

and the coming of the Lord there is a period of absolute unconsciousness. Now let us see wherein the danger lies in the opposite view.

MINISTERING ANGELS.

It is a fact that there are spirits that go about on earth, walking among men, unseen by them. These are not, however, the spirits of the dead. God sends His holy angels as ministering spirits, to minister for those who shall be heirs of salvation. These angels "excel in strength," and serve men in thousands of ways. We are indebted to their good offices for preservation from many dangers and accidents. While they do their work in silence, and are content to do their duty, even though their ministration be not recognised, it is possible for them to appear to us, and angels have often been seen by men. The Bible contains numerous instances of such manifestations.

FALLEN ANGELS.

BUT these angels of God are not all the spirits that go about on this earth. There are "angels that kept not their first estate," "angels that sinned," and left their habitation. 2 Peter ii. 4; Jude 6. Satan himself, their leader, was once the highest and most exalted created being in heaven, but now he spends his time "going to and fro in the earth, and walking up and down in it" (Job i. 7), "as a roaring lion" walking about "seeking whom he may devour." 1 Peter v. 8. Though he and his host of fallen angels have lost all their goodness, they have not lost all their power, and their wisdom has degenerated into cunning. Fallen though they be, they are

in every particular far more than a match for mere human beings.

"TRY THE SPIRITS."

It is for this reason that we are exhorted not to believe every spirit, but to "try the spirits, whether they are of God." 1 John iv. 1. How are we to try them? Here is the rule: "To the law, and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. viii. 20.

Now there is not the slightest ground for doubt that men have had and do still have communications from these spirits, and that what has been done in this line in the past is but a small beginning. Can you not see that the truth concerning the nature of man and the state of the dead is not a matter of indifference? If it be held that the dead are conscious, there is no ground for denying their ability to communicate with those whom they have left behind. True, very many who hold that doctrine do not believe that they can so communicate, but let them once receive a communication concerning something which no one ever knew anything about, except themselves and some one who is now dead, or, stronger still, let them see the form of the departed one, and let them talk with one who looks like him, and who reminds them of all the incidents of bygone days, and they will inevitably believe that the dead can communicate with men in the flesh. This has been the experience of thousands, and it will be the experience of many thousands more.

NOT THE SPIRITS OF THE DEAD.

BUT who are these pretended friends? We know for a certainty that they cannot be the spirits of the dead, for "the dead know not anything." The conclusion is evident, therefore, that they are naught but the sinful angels that kept not their first estate, and who have now nothing to look forward to but the day of destruction, and who find their delight in seducing to destruction as many human beings as possible. Be assured that every time anybody receives a communication purporting to come from some dead friend, he is in direct communication with the devil or some of his host of fallen angels. Is it not terrible to contemplate?

I have known ministers of the Gospel who have fallen into Spiritualism through their belief in the conscious state of the dead. When the "evidence of their senses" was added to what they regarded

as a fundamental doctrine of the Gospel, they of course accepted it. And when Spiritualism has once been accepted by any person, the doctrines of the Bible, and the morality of the Bible, no longer are final authority to him. He is at the mercy of the enemy of all good, and "the tender mercies of the wicked are cruel."

How many there are who depend for their belief wholly upon what their favourite minister says, or upon the traditions of men, even though they be contrary to the Bible! In fact, most people go to some man, to find out the meaning of whatever the Bible says. When they depend so much on what men still in the flesh say, is it not to be expected that they would attach still more weight to the sayings of those who profess to have come direct from heaven? If a man gets his religion wholly from some learned clergyman, will he not depend still more upon a message purporting to come from that man after he has been dead and supposedly in heaven for many years? The only safety against the gross deceptions of Satan in the last days, is strict adherence to the Word of God.

And this emphasises the fact that acceptance of the righteousness of God in Christ is the only hope of man. It matters not how correct the form of doctrine which one believes, if he does not believe unto righteousness,—if he cherishes any sin,—he is an easy prey to the deceptions of Satan, because he is already submitting to him. The devil must be stoutly resisted, "steadfastly in the faith," and he will flee. The prince of this world will have no power over those in whom he finds nothing of his own.

LIFE IN CHRIST ONLY.

So we end where we began, with absolute dependence on Christ for righteousness and life. Life and righteousness are inseparable, and both come only from God in Christ. Spiritualism denies the necessity for any atonement and this is the inevitable conclusion from the teaching that men have life in themselves, apart from Christ; for whoever has life in himself has righteousness also. The wrath of God comes upon the false prophets, because, He says, "with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not turn from his wicked way, by promising him life." Ez. xiii. 22 Do not be afraid to trust the Lord for everything, and in all your ways to acknowledge Him as the source of everything, and He will make your way right.

AND GOD DIVIDED.

(GEN. I. 4).

"LET there be light!" The voice that woke creation

Went echoing through the darkness void and drear;

And light appeared, sweet emblem of salvation,
Designed of God all things to bless and cheer.

Then from the darkness God the light divided,
And seeing it was good, He called it day;
Thus in His might and wisdom He provided
An object lesson from His perfect way.

Our Saviour is "the Light," the Lord's Anointed,

Who came the night of sin to put away;
And in the order God at first appointed,
He calls His own the children of the day.

He came the conflict once for all deciding,
Destroying works of darkness, death, and hell;
That we in Him, through living faith abiding,
Might overcome where formerly we fell.

When we shall dwell with saints in light together,

And worship Him, the Lamb, amid the throne;

A gulf is fixed, to separate for ever,

The lost in darkness, from His ransomed own.

What, therefore, God hath joined let no man sunder;

What He divides, let no one dare unite;

Lest we the rod of chastisement come under,
For calling evil good, and darkness light.

—W. J. Leaper.

THE GIFT OF GOD

ETERNAL life is the gift of God, and all the sinner has to do is to take it. The Holy Ghost is a gift, and all God's child has to do is to take it.

Many a one has spent whole days and nights and weeks in earnest crying to God for the infilling of the Holy Ghost, and all in vain! All in vain? Why?—*Because of unbelief.* If you want to fill a corked bottle with water, and take it to a running tap, but neglect to remove the cork, how long will you have to wait holding it under the tap before it is filled? Remove the cork, and the bottle is running over in a few seconds! Many a one has cried and waited, and waited and cried for the fulness of the Spirit, but the stopper of unbelief has been in their empty hearts, and so no wonder that they did not get what they wanted! Of what avail will all God's "giving" be if a man does not "receive"?

If I heard my little girl of three years old crying piteously for a piece of bread, knowing that she must be very hungry, and having the bread by me, would I tell her to cry on for another hour, and that then I might attend to her wants? "How much more," oh! *how much more* "will your heavenly Father give the Holy Spirit to them that ask Him?" But what if, in spite of her crying and of my offering, she

would not take the bread I offered, but still went on with her crying, "Father! oh, father! do give me a piece of bread, I am so hungry!" You silly child! Oh, how many silly children has the Father in His family crying year in and year out, "Give, give!" and the Father all the while

yearning over them and saying, "Take, take, My child!" Let some of us give over our crying and set to work "receiving." Take and thank! Receive and thank! "That we might receive the promise of the Spirit through faith."—*John Macneil, B A.*

and he did not resist the drawing. He did not make his position an excuse for refusing to accept the crucified One. The evangelist asked him: "Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him," and explain to him the Word of God.

To-day, as then, angels are leading and guiding those who will be led and guided. The angel sent to Philip could himself have done the work for the Ethiopian, but this was not God's way of working. As God's instruments, men must work for others.

When God pointed out to Philip his work, the disciple did not say, as many are saying to-day, God does not mean that. I will not be too confident, or I shall make a mistake. Philip that day learned a lesson of conformity to God's will that was worth everything to him. He learned that every soul is precious in the sight of God, and that angels will bring light to those who are in need of it. Through the ministration of angels, God sends light to His people, and through His people this light is to be given to the world. The Holy Spirit will guide and instruct men and women if they will show themselves willing to be guided, by placing themselves in a position where they can communicate the light received.

While angels from heaven are doing their work, evil angels are seeking to draw the mind to something else. Satan is interposing obstacles, so that the mind that would understand the Word of God shall become confused. Thus he worked with Christ in the wilderness of temptation. Had Philip left the eunuch with his case hanging in the balance, he might never have accepted the Saviour. Evil angels were waiting for an opportunity to press in their falsehoods, and divert the Ethiopian from seeking after truth. The Lord's agencies must be wholly consecrated to His service, that they may be quick to understand their work. As wise stewards, they must take advantage of every circumstance to draw men to Christ.

Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. Because evil agencies are striving to eclipse every ray of light, heavenly beings are appointed to do their work of ministry,—to guide, guard and control those who shall be heirs of salvation. None need despair because of inherited tendencies to evil. When the Holy Spirit convicts of sin, the wrongdoer must repent, and confess and forsake the evil. Faithful sentinels are on guard, to direct souls in right paths.

MRS. E. G. WHITE.

God accepts dues as gifts; man receives gifts as dues.



MINISTERING SPIRITS

IN His inspired Word, God has recorded many narratives to teach us that the human family is the object of the special care of heavenly angels. Man is not left to become the sport of Satan's temptations. All heaven is actively engaged in the work of communicating light to the inhabitants of the world that they may not be left without spiritual guidance. An eye that never slumbers nor sleeps is guarding the camp of Israel. Ten thousand times ten thousand, and thousands of thousands of angels are ministering to the needs of the children of men. Voices inspired by God are crying, This is the way, walk ye in it. If men will hear the voice of warning, if they will trust to God's guidance and not to finite judgment, they will be safe.

The experience of Paul shows that the Lord will open up ways before those who will put their trust in Him. Paul was on his way to Damascus to persecute the believers in Christ. Full of zeal, he determined to take all, both men and women, and punish them with imprisonment and death. The record declares that he was "exceeding mad" against them. But the Commander of heaven beheld the suffering brought upon His church, and He made His voice heard to arrest the bold persecutor. As Paul journeyed, "suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus whom thou persecutest."

Again, in the case of Cornelius we are taught that God is interested in every human being. Cornelius was following on to know the Lord, and this won for him the salvation of all his house. He "feared God with all his house," and "gave much alms to the people, and prayed to God alway. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."

Heavenly angels watch those who are seeking for enlightenment, and co-operate with those who try to win souls to Christ. This is shown in the experience of Philip and the Ethiopian.

A heavenly messenger was sent to Philip to show him his work for the Ethiopian. The evangelist was directed to "arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet."

Angels of God were taking notice of this seeker for light. The Ethiopian could not understand the prophecy that he read: and the Spirit directed Philip to go and teach him, saying, "Go near, and join thyself to this chariot." This man of high authority was being drawn to the Saviour,



A SUNSET THOUGHT.

THE glory of the sunset fills
The joyous earth, the spreading sky :
The red bars flame behind the hills,
The glowing clouds above them lie,—
Light, beauty, radiance, everywhere;
A wide-flung splendour past compare.

And yet 'tis not alone the sun
That makes the wondrous sight we see ;
Without the clouds he shines upon
Where would these sunset glories be ?
In empty skies, serene and clear,
Could such rich splendours e'er appear ?

Ah, no ! our skies of life must hold
Earth's clouds, if we would see, at last,
Transfiguring greyest depths to gold,
Heaven's richest radiance on them cast.
Not through life's joy, but 'neath its woes,
The soul's horizon brightest glows.

—Priscilla Leonard.

SHUT UP WITH A BIBLE.



WHEN Nicholas I. became emperor of Russia, his first task was to put down a formidable sedition among the aristocracy of his realm. Many nobles, detected in guilt, and many who were simply suspected, were thrown into prison. One, who was innocent, was by nature a man of fiery temper; his wrongful arrest infuriated him, and he raved like a wild animal. Day after day, brooding over his treatment, he would stamp shrieking through his cell, and curse the emperor and curse God. Why did He not prevent this injustice ?

No quiet came to him save in the intervals of exhaustion that followed his fits of rage. A visit from a venerable clergyman on the ninth day of his confinement, produced no softening effect. The good man's prayer was heard with sullen contempt. The divine words, "Come unto

Me, all ye that labour and are heavy laden, and I will give you rest," sounded like mockery to the embittered prisoner. The aged minister went away, leaving a Bible in the cell, which he begged the prisoner to read.

As soon as his visitor was gone, the angry nobleman threw the Bible into a corner. What to him was the word of a God who let tyrants abuse him ?

But when the terrible loneliness of succeeding days had nearly crazed him, he caught up the volume, and opened it, and his first glance fell on the middle of the fiftieth psalm : "Call upon Me in the day of trouble ; I will deliver thee." The text surprised and touched him, but his pride resented the feeling and he dropped the book.

The next day, desperation drove him again to the only companion of his solitude, and from that time he read the Bible constantly. Then he began to study it, and commit whole chapters to memory. The story of the Saviour's life and death totally changed him. He saw himself a fellow-sufferer with the Christ who was unjustly accused and slain.

Revengeful rage gave way, and the spirit of a martyr took its place. Like the persecuted Christians shut up in the Roman catacombs, he forgave his enemies. An unworldly joy took up the time he had once spent in harsh thoughts and words. The shadows of wrong and death vanished in the new light that shone upon him from beyond.

The company of a book—the one Book in all the world that could have done it—had given the proud noble another heart.

Madame Dubois, once a beloved prison missionary in New York, from whose writings this story is taken, was in Russia when the condemned man's aunt and sister, with whom she was visiting, received a letter, which was believed to be his last. It was the outpouring of an exalted soul superior to fate.

He had undergone his trial, and, unable to prove his innocence, had been sentenced to death. On the day set for his execution, while the ladies of his mansion walked in tears through the crape-hung parlours, suddenly the sight of their doomed kinsman himself astonished them at the door !

It was an unhopcd-for deliverance at

the last moment. When the jailor's key unlocked the prisoner's cell, instead of the messenger of death, the Czar of Russia stood before him. A conspirator's intercepted letter had placed the innocence of the suspected nobleman beyond question, and the Czar made what amends he could by bestowing on him a splendid castle and a general's commission.

Seventy-five years have passed since then, and with them the life of the almost-martyred Russian ; but the fruit of his devout fidelity and kindness among his fellow-men, the hospital he built for the sick and friendless, and the very Bible he was shut up with in his own distress, still bear witness to a consecration that was worth all personal cost, and infinitely more.—*The Youth's Companion*.

A GOOD REMEDY.

ONCE upon a time, it does not matter when or where, the deacons of a certain church met together to consider the state of affairs in their little Zion.

Things were going wrong. There were few conversions, many empty pews, and grumblers enough to stock a dozen churches.

Great was the talk, and, alas ! they fell upon the poor minister as the root of all the evil. One said he preached too long and frightened the people away. Another, that his doctrine was different from that of his sainted predecessors. Another, that he did not visit enough. And another still, that he lacked unction, fire, and force. Well, sinners must have a scapegoat, and who so fit for one as the minister ?

They resolved, therefore, to approach him and tell him their minds.

Now, in the corner of the room there hung a parrot-cage, and on the perch within stood a fine green parrot. Lately arrived in this country, it knew no other language than that which it had heard at sea.

It was evidently puzzled by the talk of the brethren, and held its head on one side as if to master the subject under consideration. One thing was certain, it meant to have its say in the matter as soon as opportunity offered.

The chance came. A lugubrious brother, in a long and mournful speech, was still bewailing their unfortunate circumstances, and in coming to the close said, "Well, my brethren, I am sorry things are as they are ; our minister may be a good man, yet, think of it as I will, I see no remedy but"—

"Work, you lubbers, work. Work, you lubbers, WORK."

So said the parrot, and abruptly finished the brother's speech, and started the entire diaconate into a state of abnormal activity.

Horried at the untimely timeliness of the parrot's remark, the good brother who owned the parrot sprang up in anger—he

was but a man—and made a dash at the cage with full intent of teaching the poor creature the dumb alphabet by twisting its neck.

"Stop, brother, stop," cried one of the brethren; "you may wring the parrot's neck, but you cannot wring the neck of truth. The bird is right; we are wrong. Work is the remedy after all."

They tried the remedy, and the result was all that could be desired.—*Freeman.*

HE TELLS THIS STORY HIMSELF.

HE is young and ambitious, and prides himself on his common sense, his practical, business-like way of doing things, and his sordid earthliness generally. On his way home the other evening he stopped to look in a florist's window, and the florist asked him inside to see some very fine wedding flowers he was sending out. The florist is an elderly man, with kind eyes blinking behind spectacles. "You don't buy flowers any more, do you?" he enquired, as he tied up a bunch of white lilacs and pinks, and laid it on a fan of feathery green ferns.

"No, I don't," said the business-like man.

"You were a pretty good customer a year or two ago. Violets every day, and roses twice a week, wasn't it?"

"Er—I was engaged then," and the practical one laughed and flushed.

"You used to take her flowers every time you went to see her, didn't you?" and the old florist's tone was more kindly than inquisitive.

"Yes."

"They're not so very expensive in the spring."

"Oh, she would have liked them as well bought on the streets, as long as they were fresh and fragrant. She didn't care for the box. She wasn't that kind at all."

"Too bad, too bad. Young ladies are fickle. I suppose she chose another in your stead."

"Oh, no; I married her a year ago."

The old florist twisted a bit of string around the stems of some pale rosebuds and then he said gently, as if treading on thin ice, "You don't love her any more?"

"Indeed, I do. We're very happy. But you know the flower business doesn't go any more."

"Did she ever say so?" asked the relentless old man.

"Well—um—er, no, I can't say she did."

"Did you ever ask her about it?"

"No, I'm kept pretty busy, you know, with more practical things. I don't have time to bother about trifles."

The old florist didn't answer. He dived into the ice-box and came out with a handful of mignonette and white tulips.

He wrapped them in a cornucopia of tissue paper and handed them to his late customer. "This is for old time's sake," he said. "You might take them to your wife, and if she doesn't like them you can bring them back to me."

They never came back; but the young man did.—*Selected.*

TALKING IN THEIR SLEEP.

"You think I'm dead,"

The apple tree said;

"Because I have never a leaf to show:

Because I stoop,

And my branches droop,

And the dull grey mosses over me grow!

But I'm all alive in trunk and shoot;

The buds of May

I fold away,—

But I pity the withered grass at my root."

"You think I'm dead,"

The quirk grass said;

"Because I have parted with stem and blade!

But under the ground

I am safe and sound,

With the snow's thick blanket over me laid;

I'm all alive and ready to shoot

Should the spring of the year

Come dancing here,—

But I pity the flowers without branch or root."

"You think I'm dead,"

A soft voice said;

"Because not a branch or root I own!

I never have died,

But close I hide

In a plummy seed that the wind has sown;

Patiently I wait through the long winter hours;

You will see me again—

I shall laugh at you then

Out of the eyes of a hundred flowers."

—*Edith M. Thomas, in St. Nicholas.*

THE HOME OF THE CAMEL.

THE recent spectacle of a train of patient camels accompanying a wild beast show through the London streets, ankle-deep in snow, could not fail to awaken a feeling of pity in the beholder, as he thought of the hot desert sands to which the camel is accustomed, and for which it seems so well fitted. But according to a writer in *Chambers's Journal* the Bactrian Camel seems to be as much at home on the stony steppes of the Gobi Desert as his cousins in the Sahara, and bears the rigours of a Siberian winter without apparent discomfort or injury.

From the dawn of history, Arabia has been the especial home of the camel. Its habitat, if we include the various breeds of the two species, may fairly be said to extend from Central Africa to Lake Baikal, on the frontier of Siberia, and from Algeria to China.

But far beyond even this vast area the camel is found in certain regions, and has apparently "come to stay" in some of

them. Camels arrived in Turkey with the Osmanli conquerors; they were bred in Tuscany as early as 1622, and Leigh Hunt makes mention of those at Pisa—which had by this time degenerated—in his day.

Camels were introduced into Spain about 1830 from the Canary Islands, and though they did good work as beasts of burden for years, were ultimately allowed to run wild in the marshy delta of the Guadalquivir, where at least one herd of twenty, perfectly wild, still exists. Camels have been tried in Cuba, Texas, Bolivia, and Nevada, with no considerable success; but in Australia, an experiment, first made in 1860, has proved immensely successful, inasmuch that in the "coming colony" of Western Australia, these beasts of burden promise to bear an important share in the development now going on "with leaps and bounds."

THE ANIMALS IN COUNCIL.

A PARABLE.

THE news came to the beasts of the forest that a strange and powerful enemy was about to attack them, and a truce was made between them, that they might inquire how the common foe should be repelled. Now it chanced that one of the new race had perished in the forest, and the beasts gathered around the corpse to find out wherein the strength of the race lay.

"The teeth of this being," said the elephant, "are neither entirely those of a flesh-eater nor of a grass-eater, a sure mark of its inferiority."

"It could hardly procure flesh," added the lion; "there is no power in the jaw; while the fore-paws are weak, and the talons insignificant."

"It could not live upon grass," said the deer, "for the mouth can hardly reach the ground; nor could it run swiftly enough to escape from its enemies."

"Its hind-paws," said the monkey, "are unfitted for climbing, so that it could neither procure fruit nor take refuge in the trees."

"Nor," remarked the fox, "could it fly, for it has no wings."

"It is impossible," concluded the elephant, "that such a being as this could ever injure us;" and the meeting broke up.

But thereafter the animals learned by bitter experience that, though man was weak by nature, he was more powerful by art than all living beings, and that those who reason about what they have never seen are often led astray by their very experience.—*Selected.*

"Just be glad you have come into this busy world, and work from the beginning with a heart full of love,"



DAILY BREAD.

WHEN the Children of Israel left Egypt on the night of the Passover, they carried some food with them to eat on their journey. You will remember that they had unleavened bread in their kneading troughs, and they also took their cattle with them.]

But when they had been journeying about a month, their food supply got very low, and they wondered where they were going to get food enough to eat, for they were now in the wilderness, where there was no food. They forgot that the Lord had made a way for them in the sea, and sweetened the bitter waters, and they murmured against Moses for bringing them out of Egypt to die of hunger in the desert.

Many hundred years after this there was a great multitude of hungry people in a desert place, with nothing to eat. And Jesus said to His disciples, "Whence shall we buy bread, that these may eat? And this He said to prove them, for *He Himself knew what He would do.*"

Even so it was when He led His people into the wilderness where there was no food, and no place to buy any. He Himself knew just how He was going to feed them; but because they could not see an abundance of food right before their eyes, they were afraid they were going to be left to starve.

Jesus has taught us to pray, "Give us this day our *daily* bread." We are to ask for a supply for one day only, and to trust that God will send us just what we need when the right time comes.

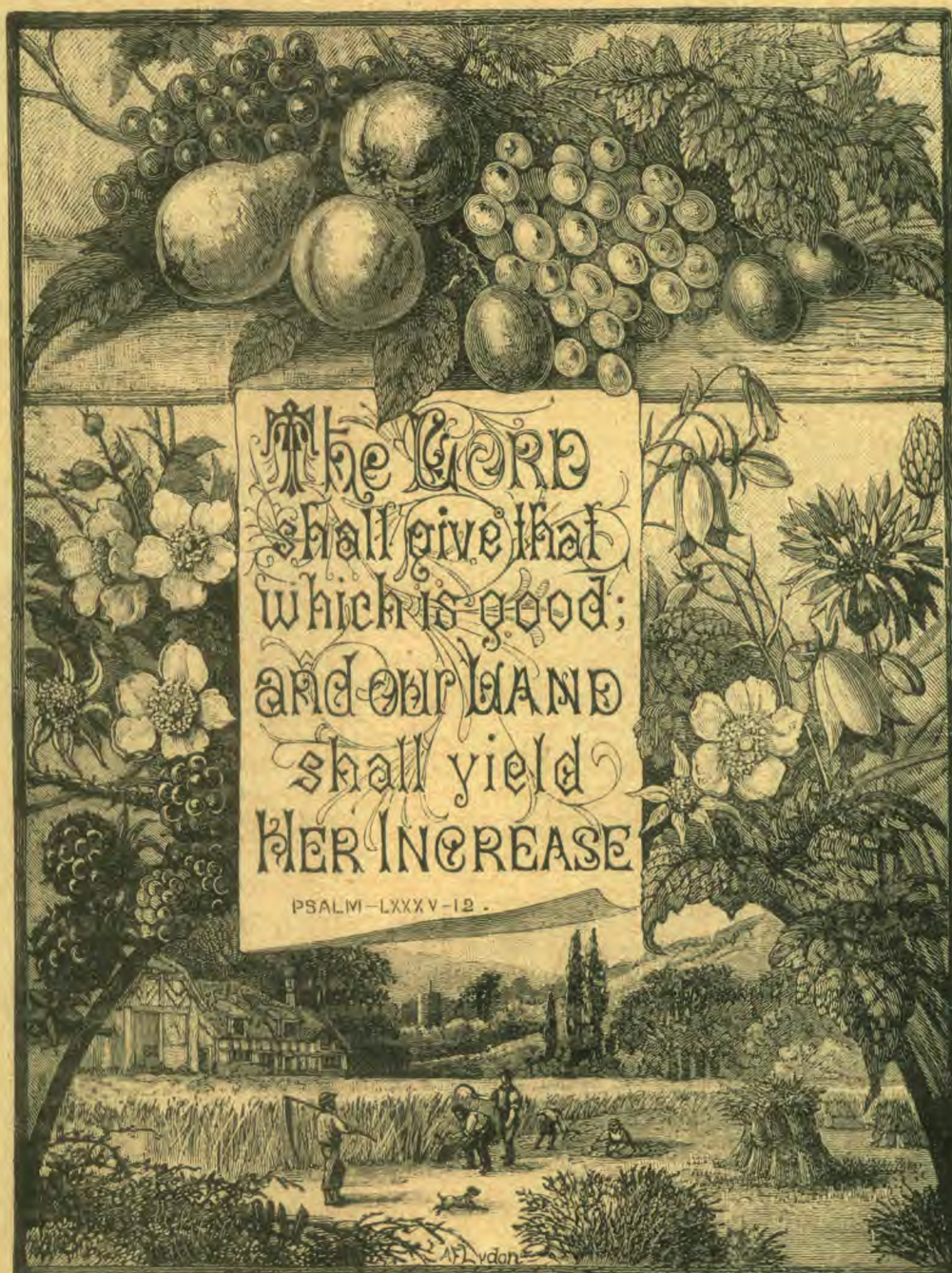
When people have, like the rich fool, "much goods laid up for many years" they often forget who is the Giver, and that it all comes from God. So their great store becomes a curse instead of a blessing to them, and makes them forget God, instead of constantly reminding them of His goodness. They trust in what they can see, instead of in the One whom they cannot see, from whom comes everything that they can see.

Sometimes God lets people lose all that they have, or come to a place where they have nothing at all, so that they may be led to think of where it all comes from. This is what He wanted to teach the Children of Israel, that He is the Source of all things, the great Heavenly Father who provides daily bread for all His children.

And besides this, as they were travelling

When we come to a place of trial and difficulty, we may be quite sure that our Father in heaven is preparing some sweet surprise for us. So let us not grieve His loving heart by grumbling, but make Him glad by our loving trust in Him.

Forty years afterwards, when Moses reminded them of this time, he said, "He suffered thee to hunger, and fed thee with manna, . . . that He might make thee



through the wilderness, over wild rocky country, it would have been very troublesome for them to have much to carry with them. God wanted to save them this trouble, and to have them as free from care as the birds and the animals that He feeds day by day.

Was it not much sweeter for them to have God daily spread a table of fresh bread in the wilderness, than to have to carry a lot of stale food with them?

know that manf doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

It is God's Word that creates all the food in the world, and it was by this that the Israelites had all their lives been fed. Now God was going to give them an object lesson to teach them this; and He said, "Behold, I will rain bread from heaven for you."

A strange thing? O no; you have often eaten bread from heaven; indeed you have never eaten any that was not rained down from heaven. "For the rain cometh down and the snow from heaven, and watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater."

All their lives the Children of Israel had been eating bread from heaven without knowing it, and to teach them this God rained down bread direct, instead of working in the usual way, and causing the earth to bring it forth through the rain and snow that come down from heaven.

Moses said to the people when they murmured because they had no bread, "In the morning ye shall see the glory of the Lord." And the Lord said, "In the morning ye shall be filled with bread." So in giving them bread, God was showing them His glory.

"His glory is His children's good;
His joy, His tender
Fatherhood."

Once when Paul was speaking to some heathen people who did not know the true God, He said that God "left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

In His wonderful work of creating food for us by the power of His Word, through the yearly harvests, causing the earth to yield her increase, God is showing us His glory and giving us a witness of Himself, and leaving without excuse those who do not know Him. Every meal that we have is a witness to us of the true God, and of the tender care of our loving Father and Creator.

Next week we will talk about the bread from heaven that God rained down for His people in the wilderness. Find out all that you can about it in your Bibles.

"MANNA" IN INDIA

YOU have all heard of the sad famine in India, and of the awful sufferings of the poor natives, many thousands of whom have died of starvation. The story has lately come from the famine district that during the famine the bamboos were

found to be yielding "manna" of a kind quite unknown to the natives, who found it a valuable help to them in their famished condition. Samples of this "manna" have been examined by the Government officials, who found it to be very much like sugar. Neither the officials nor the natives had ever heard of this product coming from the bamboo, so it is not surprising that they look upon this as a special provision that God has made for them in their need.

LITTLE MEN AND WOMEN.

IN the Bay of Bengal are the Andaman Islands. The people who live on these islands are very small, so small that other people call them dwarfs. Sailors call them "little niggers." The men average about four feet ten inches tall,

little while it is dug up again. Then the father carries the body to the nearest creek, and removes the flesh from the bones with great care. The bones are taken to his hut, and the mother paints the skull with yellow clay paint, and wears it hung to her neck.

For a few days the mother will spend all her time in stringing bits of the bones into necklaces, to be given to her friends. These are supposed to keep off disease. Teeth of grown people are also strung and worn in this way. Nearly every native of the Andaman Islands wears some kind of ornament of human bones.

Only lately have they learned the use of matches. They have always kept their fires by covering the coals with ashes when not using the fire. If by any chance fire should all be put out in any part, the people could get a fresh supply from a volcano that is constantly burning on one of the islands.

There are many kinds of people in the world, but the Gospel message must go to "every nation, and kindred, and tongue, and people," and some out of all of these will be saved, and will have a place in the kingdom of God. Jesus died for the little people of the Andaman Islands, and the Gospel message is for them just as much as for us —
Little Friend.

A LEAF CRADLE.

DID you ever see a leaf large enough to make a baby's cradle? In Brazil, in South America, the women go down to the river to wash their clothes; and of course if there is a baby in the family, baby must go too. What can the mothers do with the little things? They cannot leave them on the sand, or put them away among the bushes. In the river there grows a water lily with a leaf a whole yard wide and long. Measure a yard, and see how large it would be. It would be as long as your baby's cradle, and a good deal wider.

All about this leaf is a little rim turned up, so that baby cannot slide off. The mother places her little one on this pretty, soft, green bed; and it lies there as contented and as safe as can be. This lily is called the Victoria Regia, and was named for Queen Victoria. The flower is lovely, and is the largest in the world.—*Golden Words.*

"We should preach God's glory day by day, not by words only, often not by words at all, but by our conduct."

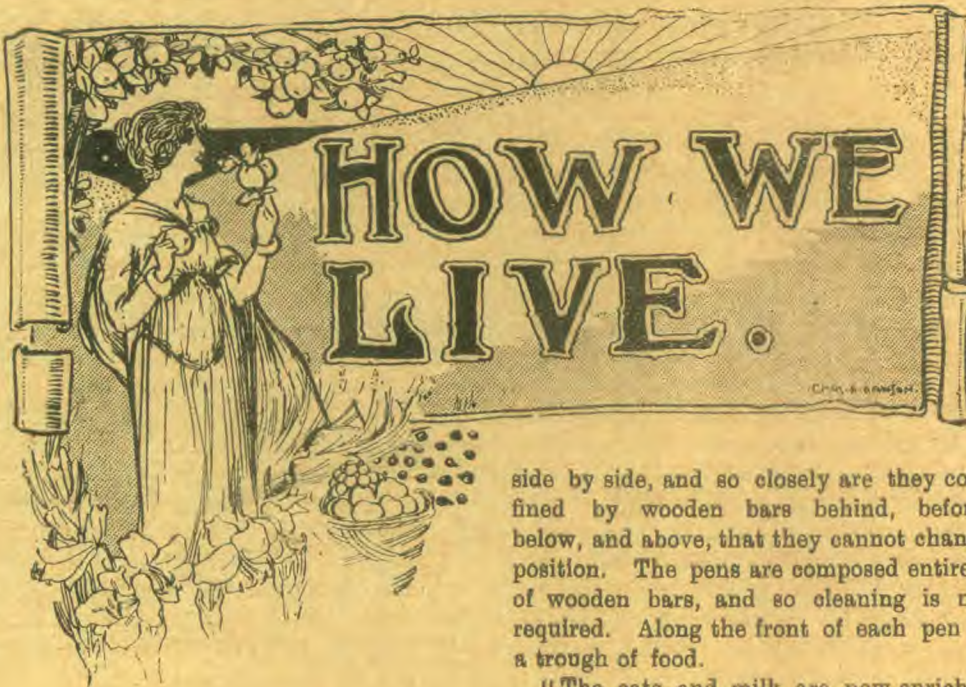


and the women three or four inches shorter.

It is said that they have a baby look all their lives. In time past these little folks killed every stranger who reached their shores. Even now a ship-wrecked sailor would very likely be killed. This is because people used to come in ships to gather sea cucumbers and certain kinds of bird-nests, and would sometimes capture the "little niggers" and carry them off.

These people are of several shades of colour; some are bronze, and others are a shiny black. Their hair is very much frizzled, growing in little twisted tufts; but it is very fine, and seldom grows more than two or three inches long. Most of the women shave their heads, leaving only two narrow strips of hair from the top of the head to the neck. Many of the men do the same, though the style is different; they leave a patch like a skull cap on the crown of the head.

One of their very curious customs is the wearing of human bones for ornaments. When a child dies, it is buried, but in a



PREPARING POISON FOR THE TABLE.

THE *Daily Mail* of March 4 contained a lengthy description of the "scientific" raising of chickens, and preparing them for market, of which the following is a portion. From our own personal knowledge, we can testify that the description is strictly accurate. After telling of the first weeks of the young fowl's life, the writer proceeds:—

"By the end of the fourth month the chick has become portly and prosperous-looking. The feathers have a glossy look on the broad back, the head is carried high as he struts about on short white legs, which one would hardly expect to carry all they do. His time of pleasure and frolic is now at an end, for one fine morning the fattener will come along, seize him, and carry him to a small wooden house on the edge of the fields, whence he will only emerge a month later a cold, plump corpse, labelled to Leadenhall Market.

FILLING FOOD.

"The fattening house is a carefully constructed, well appointed and ventilated chamber that might serve as a hospital for the fowls. And it must be so, for soon they enter upon a condition in which the least draught or cold would kill them, and birds that die from "natural causes" are useless.

"Arranged like show benches along the sides and centre of the house are pens, divided up into chambers about two feet long, in each of which five fowls are placed. They have only room to stand

side by side, and so closely are they confined by wooden bars behind, before, below, and above, that they cannot change position. The pens are composed entirely of wooden bars, and so cleaning is not required. Along the front of each pen is a trough of food.

"The oats and milk are now enriched by a dilution of animal fat, and a large quantity of this mixture is given night and morning. Fowls are naturally greedy, and when they have nothing to do all day long save eat, they take all they can get and wax fatter than ever. So fat do they become that eventually the pens are only capable of holding three fowls instead of five.

"Even a chicken's appetite can be surfeited at last, and continual gorging without exercise becomes wearying. About the end of the third week of this "packing" the birds begin one by one to refuse the food that is offered them. They are obviously tired of the régime, and ready to starve themselves down to a more reasonable condition of corpulency. That would be to throw away the rich flesh which has been so painfully piled on for the profit of the fattener, and he cannot tolerate any liberties of the sort. Not a meal can be missed by the fowls, or some part of his profit would be lost. If they will not eat of their own accord, he has a means to force them.

THE PUMP.

"In a corner of the house stands a simple machine in the shape of a pump. From the mouth of it depends a rubber tube about eight inches long for insertion into the throat of the bird. The top of the pump is filled with the customary food, more freely mixed with milk than usual, so that it may be driven through the narrow bore of the tube into the crop of the fowl.

"When chick declines breakfast the fattener opens the pen, seizes him without much effort, and steps over to the "cramming" pump. He holds the bird firmly under his left arm, pushes the rubber down the throat four or five inches, and then he or his assistant by a few vigorous strokes of the handle pumps in the semi-liquid food. At each operation from half a pint

to a pint is given, which is twice or three times as much as a healthy bird would eat in ordinary course. Night and morning the process has to be repeated, for once the forcing has been adopted, a bird will never eat again for itself. The pumping has to be very carefully done, for any undue force would kill.

"The fowls are now in a very delicate condition. The bodies are so heavy that one can hardly believe the thin legs could carry all that weight.

ARSENIC AS A STIMULANT.

"The ordinary joys of their life have gone, and they would utterly collapse under the awful régime they now endure. They are, however, more valuable than before, and must be preserved as long as they can digest a pint of food. As with men and horses, stimulants work wonders with fowls. To keep their courage up, or, rather, to endow them with a new and artificial spirit, a preparation of arsenic is now mingled with the food, and that brings a change for the better in the demeanour of the birds. Even this poison will not keep them going long, but a few days more life helps the fattener to round off their plumpness and raise the average weight by an ounce or two, and that is all he cares for.

"The end of the fourth week sees a very quiet crowd, for the shadow of death is upon the place. Great fat fowls blink idiotically at the men as they go about their work. The eyes take on a different look, and the whole appearance of the face changes. They look more stupid than usual, and one can easily see that they are on the point of collapse, just about to die. Night and day the attendants watch them, lest they should slip off before the neck has been twisted.

"The fattener by long practice learns just how long a bird can endure the agony of life and cramming, and at the last moment he steps in to slay. Three or four days of this watching and waiting and slaying go on; and then you will find from 500 to 1,000 plump carcasses plucked and dressed ready for the markets and the gourmands of London. For it is to London they all go. Only in the great hotels and clubs of the West End can prices be got to compensate for all this labour, skill, and expense."

We pass by the cruelty of the proceeding; that would be sufficient to condemn it; but how anybody can eat flesh that has been subjected to such treatment is a mystery. The fowl is made simply a mass of poison. Every ounce of fat that is put on is only broken down tissue,—waste matter that the creature cannot dispose of. The fat thus produced is dead matter, just as poisonous as the flesh of an animal that has died of itself, and has begun to decay.

Moreover such a method of fattening an

animal is nothing but the breeding of disease. Every organ of the body is diseased, for the whole tendency is to deaden it. A man treated in that way—and many men do treat themselves in practically the same manner—would develop Bright's disease, ulcerated stomach and liver, rheumatism, gout and consumption. There would be fatty degeneration of the heart; in fact, all the muscles of the body would become changed into fat. That condition of things is just what obtains with these fowls. A cannibal feast would be appetising and healthful compared with a chicken pie made from their carcasses.

It is awful to contemplate the condition—the trouble which the feeders upon such stuff are preparing for themselves. Their flesh becomes flabby, and their blood impure; plague and pestilence will find in them easy victims. After learning what rottenness people are feeding on, one can see how naturally the first of the seven last plagues will be "a noisome and grievous sore." Rev. xvi. 2.

HELPING THE BLIND.

SOME very interesting experiments in illustration of methods for the education of the blind and deaf were recently conducted in Paris by Professor Dussand, of the Psychological Institute. His methods are based on the principle of compensation, or making one sense supply the deficiency of another.

By the aid of special apparatus invented by himself, Dr. Dussand enabled the blind to enjoy the sensations of the cinematograph, a series of relief photographs representing the movements of waves, the swaying of a branch, and the flight of a bird, and giving through the sense of touch the same illusion as is supplied by the cinematograph.

By means of an electric vibrator Professor Dussand also obtained some wonderful results, permitting the totally deaf to follow certain regular musical sounds, and the partly deaf to sensibly develop their hearing powers.

During the past four years Dr. Dussand's method's have been applied to over three hundred blind and deaf patients.

DEEP BREATHING AND EXERCISE.

MUCH has been written of late years about the importance of deep breathing, but, generally speaking, all the advice given is to practise taking deep inspirations voluntarily, so many breaths so and so, and so often during the day.

This is to take a very narrow view of the matter, as it seems to me. Beyond question, deep breathing is very important; but the only practical, and by all means the best, way to secure it is by doing something to compel it in a perfectly natural way. Hard, sharp, muscular, all-round exercise is the proper thing. Walking, running, rowing, swimming, hill or stair climbing, golf, tennis—anything, everything, that will engage all the muscles, and keep them supple, fine, strong, and free from fatty degeneration. Attend sufficiently to these things, and no one will have to tell you how to breathe. The "machine runs itself" automatically, and all its functions, including that of breathing, will be performed in the most natural manner if we treat it naturally. Indeed, if we could and would always do this, there would be no disease, no sickness, no excuse for drug-poisoning.—*Charles E. Page, M.D.*

CIGARETTE SMOKING.

DR. C. A. Clinton, of the San Francisco Board of Education, has made a special study of the effects of cigarette smoking among the public-school children of that city, and this is what he says about it:—

"A good deal has been said about the evil of cigarette smoking, but half the truth has never been told. I have watched this thing for a long time, and I calmly and deliberately say that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys.

"A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates, and then stupefies, the nerves. It sends boys into consumption. It gives them enlargement of the heart, and sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned into dunces, and straightforward, honest boys made into miserable cowards, by cigarette smoking. I am not exaggerating. I am speaking the truth,—the truth that every physician and nearly every teacher knows."

REMEMBER that health is a blessing which can be obtained by poor and rich alike only through obedience to the natural laws ordained by the Maker.

* * *

If you wish to be active and full of life, exercise.



—A portion of a town in Texas has been demolished by a cyclone causing considerable loss of life.

—A British steamer has foundered at Flushing, owing to a collision with a German vessel. Fourteen lives were lost.

—At Vaglio, near Modena, half of a mountain has collapsed, and a number of persons are believed to have perished.

—Through the efforts of the Irish Gaelic League, a service was conducted in the Irish tongue at a Catholic Church in Bermondsey, in honour of St. Patrick's Day.

—A fatal accident occurred on the American Line steamship *New York*, an ammonia tank connected with the refrigerating plant exploding. Two men received injuries which resulted in their death, and nine others were badly affected.

—The Bill inflicting penalties for the sale of intoxicating liquor to young people "apparently under sixteen years of age," passed the second reading in the House of Commons by an overwhelming majority of 318 votes. The opponents of the measure numbered only fifty-four.

—Serious riots are reported from Marseilles, where a general strike has been declared, and a state of panic reigns. There has been some desperate fighting in the streets between the soldiers and the people, trams have been besieged and wrecked, and the shop-keepers in terror have closed their establishments.

—On a recent Sunday 2,712 children were counted entering nine London public-houses. Into fifteen houses, during Sunday hours, 547 babies in arms were carried. Into one house, during a single week, 1,129 children entered for drink. In Manchester, "1,113 houses give sweets or small inducements to the children."

—Attempts are being made to increase the fertility of Egypt, and guard against dearth, by storing up the waters of the Nile. A massive dam is being constructed which, when finished, will create a reservoir more than one hundred and forty miles long, making it possible to distribute the stored-up water at the seasons when it is needed.

—The Atlantic pigeon post, which was suspended for the winter, will be resumed next month. Passengers on board Atlantic steamers can avail themselves of the birds to let their friends hear of the progress of the voyage or of their impending arrival. Of the hundreds of pigeons sent off at sea last year only two went astray. Some flew over 300 miles.

—The first fruit cargo carried from Jamaica to Bristol in connection with the new West India Mail Service, has arrived and been placed upon the market. The fruit, which was stored in cold-air chambers, arrived in excellent condition. The main part of the cargo was 18,000 bunches of bananas, but there was also a large consignment of pineapples, mangoes, and oranges, all of which stood the voyage well. The fruit went mainly to the London, Liverpool, Manchester, and Bristol markets.



THE LONELIEST MEN IN ENGLAND.



I WOULD rather spend my life in a penal settlement than be a lighthouse-keeper," declared a gentleman to the writer, after a visit to the Bishop Lighthouse, off the Cornish coast. "A convict does see a little of the world he lives in, but a lighthouse-keeper sees nothing but a dreary expanse of water. I am not surprised that many of them should lose their mental balance."

The visitor to the Bishop Lighthouse did not over-colour the picture. It was only the other day that one read of the Longships Lighthouse, also off the coast of Cornwall, having been completely isolated for many weeks in consequence of fearful storms.

The keepers of the famous Eddystone Lighthouse not infrequently find themselves in a similar predicament. In a gale the waves that buffet themselves against this wonderful monument to the engineering skill of the country, are of such stupendous magnitude that they rise to a height of 200ft., and sweep right over the lantern. To those cooped up inside, the sound of these waves is like that of a battery of guns at close quarters. "At such times the house shakes like a tree with a man on the top of it," was the graphic description of one who spent many years of his life there.

The new Eddystone is the roomiest and most comfortable of all our rock lighthouses. Formerly only two keepers were employed in the lighthouse, but a grim incident resulted in their number being increased. One of the two men died. So fierce ran the seas that the remaining keeper could not get the body of his late comrade to the shore. For a month the tempestuous weather continued, and for

a month the surviving keeper lived alone in that solitary place with the body as his only companion! He was afraid to cast it into the waves, for he might be accused of murder.

Keepers of rock lighthouses do not last long. The incessant pounding of the waves against the building, the loneliness, the want of exercise, reduce the men to a state of nervousness that is sometimes pitiful to behold. They require a fortnight's leave every six weeks.

The utter isolation of the silent sentinels of our coast is well illustrated by the case of the Bishop Lighthouse afore-mentioned, which stands right out in the Atlantic. Not once in a year is it calm enough for the superintendent to land his stores at the lighthouse steps. They have to be hauled up by means of a windlass from above. A visitor bold enough to visit the place is "admitted" in a similar way. He places one foot in a noose at the end of a rope, which is thrown down to his boat, and gripping the rope firmly above his head he is drawn up to the "set off," as the plinth round the lighthouse is called. Thence he climbs up a perpendicular ladder to the door of the house.

A lighthouse keeper receives a maximum wage of £75 a year, out of which he has to supply his own rations.—*Daily Mail*.

FREAK FISH.

FISH out of water" are popularly regarded as fish hopelessly out of place; fish in the utmost extremity of gasping misery. But as a matter of fact this idea is only partially true. On the one hand, no doubt, there are many fishes which expire if they are taken from their native element; but, on the other hand, there are not a few which leave it for hours together of their own free will and accord.

The common British eel, for example, constantly travels for long distances across country. Every eel is born in salt water, but yearns after fresh with a fierce intensity of desire. So in company with myriads of other little eels—the "elvers"

of the west country—it works up a river towards the source. Then—as a general rule—it leaves the river and journeys overland in search of a pond.

But the grown-up eel yearns just as intensely to get back to the sea as the elver did to leave it, and it will travel almost any distance, and overcome almost any obstacle, in order to do so. For it cannot spawn anywhere but in the salt sea waves.

More curious still is the famous climbing perch of India, no less than twenty-one examples of which have lately arrived at the Zoo. This fish—which is not a perch at all, by the way—lives in fresh water pools, which are apt to dry up during the heat of the summer. One would think that this would be awkward for the fish. But half of them get over the difficulty by burrowing into the mud at the bottom, and lying there torpid till the autumn rains wash them out of their retreats, while the other half shuffle along overland to some pool with a little more water. And the climbing perch is the greatest traveller of them all. You may meet quite an army of migrating fishes crossing the dusty high road, far away from the nearest pool. They walk by means of their lower fins, which they use after the manner of legs, while they also hitch themselves along among herbage by those on the sides of their bodies. And a mile or two more or less makes very little difference to them, since they keep little cisterns of water in their heads, a drop from which passes on to their gills at regular intervals, and so keeps them constantly moist.

A thousand years ago, these fishes were supposed to climb palm-trees, in quest of cocoa-nut milk. So, at least, certain Arab travellers were informed by the Hindus. And one Daldorf, in 1791, records his capture of a specimen on the stem of a tree some five feet from the ground. But probably these piscine gymnasts were only in quest of the water which is apt to lodge on palm-trees at the junction of the leaves with the stem.

But oddest of all the amphibious fishes are the mud skippers, which swarm on the banks of the Burmese rivers, and also in the estuaries of Western Africa. These creatures never seem to remain in the water itself for more than a minute or two at a time. If they are prevented from leaving it, indeed, they rapidly drown. On the other hand, they cannot remain on shore for very long without a dip in the river. Their great delight is to skip about on the semi-liquid mud or to sit and sun themselves on overhanging branches of trees.

They are queer-looking creatures—more like tadpoles than fish—with telescopic eyes, which they poke out from their heads, and turn about in all directions, in the weirdest manner imaginable. And when they get tired of hopping about, they have an odd way of propping themselves up on their pectoral fins, as a man might rest his elbows on the table, and so surveying creation.—*Rev. Theodore Wood, F.E.S.*



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IN connection with the International Lesson printed in this number on the Resurrection of Jesus, the following reply is to the point, made by a missionary in the recent Simultaneous Mission to a Unitarian minister who enquired how it was that he and his fellow-workers could draw such large audiences day by day, while the Unitarians with all their learning and culture could get only a meagre hearing.

"The reason is simple enough. You only present to the people a man, Jesus, who lived nineteen centuries ago. We preach a Divine Saviour who lives now and saves people now. Your failure is explained by the fact that you are hopelessly out of date—nineteen centuries behind the times!"

THE ROOT OF THE MATTER.

IN the parable of the sower, Jesus represented one class of hearers by the seed that "fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth; and when the sun was up they were scorched; and because they had no root, they withered away." Matt. xiii. 6, 7.

Every farmer or gardener can appreciate this statement, and so can well understand the application that Jesus made. He said: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended." Matt. xiii. 20, 21.

Note the expression, "yet hath he not root in himself." The root of the plant that has life, is in it. Both root and stalk are wrapped up in one seed. So the man who lives righteously, and who continues, must have a root in himself. What is the root? Let the Scripture answer.

Speaking of Christ, the Arm of the Lord, which brings salvation, the prophet said: "He shall grow up before Him as a tender plant, and as a root out of a dry ground." Isa. liii. 2. Christ Himself says: "I am the root and the offspring of David." Rev. xxii. 16. So the Apostle

Paul, speaking to those who have been grafted into the olive tree, partaking of the root and fatness of the olive tree, said, "Thou bearest not the root, but the root thee." Rom. xi. 17, 18.

Jesus is the root, and though the root bears the plant, the strength of the root is in the plant itself. Christ, the root, dwells in His people, and so completely does He identify Himself with them, that He cannot be distinguished from them, but that which He does in them is their own act. It is as though they bore the root. Through the word of truth received and hidden in the heart, we may have root in ourselves, so that no amount of drought can cause us to wither. "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age, they shall be fat and flourishing." (See also Isa. lviii.)

"BLESSED is the man whose transgression is forgiven, whose sin is covered." Ps. xxxii. 1. The word here translated "forgiven" in the Authorised Version means literally "borne away." "O the happiness of the man whose transgression is borne away!" Who is that man? "Behold the Lamb of God which taketh away [literally "beareth"] the sin of the world," for on Him was laid "the iniquity of us all." Then there is no man in the world whose sin is not "borne away" by the Lamb of God. "O the happiness of the man whose transgression is borne away!" Are you happy?

"He will mention them no more for ever;
My sins are all taken away;
I am resting in the great Peace-giver;
Praise the Lord! Sing it all day!"

THE CORONATION OATH.

THERE has been no end of talk over the oath that the King took on his accession, and about that which, according to the English Constitution, he will be obliged to take when he is crowned; and there is not likely to be any end of it. Catholics, of course, protest against it, and Protestant papers, especially of other lands, can see nothing else in the oath than a relic of the narrow-mindedness of the Middle Ages. Such ones have evidently forgotten for the time what Rome's pretensions are.

It is of course entirely wrong for anybody to be oppressed for conscience' sake, but by the King's oath nobody is injured, nor is religion injured. There is no land

on earth where people of all sorts of religion have more absolute freedom in the practice of their religion than in England. The Coronation oath cannot possibly oppress anybody, unless it be thought oppressive to keep a Roman Catholic from being King. It leaves everybody, except the King, free to believe, or to profess to believe, just what he pleases, and to act according to his belief.

But it must not be forgotten that Roman Catholicism is something more than a system of religion. It is a vast political body, with the Pope at its head, claiming to be supreme, above all the kings of the earth. Remember that the oath was framed at a time when England had just been freed from the condition of being but an appanage of Rome, and it was designed to prevent the recurrence of such a state. Rome never changes, and therefore it is as necessary now to guard the independence of England against its presumptuous claims as it ever was.

It is true that Roman Catholics in England profess the utmost loyalty to the King, and they are doubtless sincere; but nevertheless the Pope stands first. For example here is a portion of a letter written by a Roman Catholic to the *Catholic Times*, claiming that the oath is an insult to Catholics. The writer says:—

"We are subjects—loyal subjects—of his or her Majesty, but '*primum et ante omnia*' (first and before all) we are the subjects of our Lord and Saviour Jesus Christ, and of His vicar upon earth, Pope Leo XIII."

Every Christian ought to be subject to God first of all, and only as he is truly so can he be really loyal in the best sense to any earthly monarch; but when a vicar of Christ is recognised, the case is far different. In that case a mere man claims to be God's representative, and claims authority that Jesus specifically disclaimed when He was on earth, that is, earthly, temporal power.

The King does not have to protest against any other ruler, for there is no other ruler that claims universal dominion; but as long as there is a Pope, so long will it be necessary to be on guard against him. Unfortunately, no oath can keep the country free from the purposes of the Papacy, and the danger is that while such a cry is made over it, loyal people will feel that it is England's sole safeguard against foreign domination, and so will allow the wily Pope to undermine its liberty in a manner far more effective than by having a Catholic King. The work is even now being rapidly carried on.