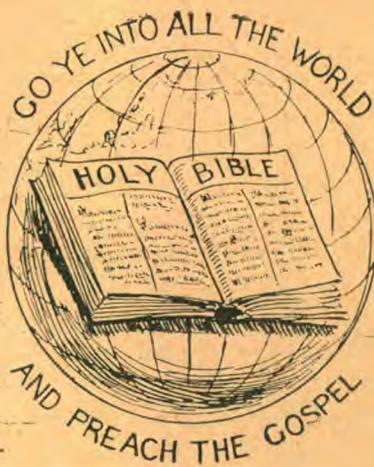


PRESENT



TRUTH

SANCTIFY THEM THROUGH THY TRUTH

THY WORD IS TRUTH

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THE EARTH'S INTEREST IN REDEMPTION.

(Isa. xlix. 13-23.)

"SING, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted.

"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of My hands; thy walls are continually before Me. Thy children shall make haste; thy destroyers and they that made thee waste shall go forth of thee.

"Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me, that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up

these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for Me."

DIFFERENT CALLS TO THE EARTH AND HEAVENS.

This is not the first time that earth and

In Deut. xxxii. 1-3 the heavens and earth are called upon to listen to the good doctrine which the Lord imparts to His rebellious children. But in the text before us the heavens are called upon to sing, and the earth to be joyful, and the mountains to break forth into singing, because the Lord hath redeemed His people.

THE EARTH'S EXISTENCE DEPENDS ON THE GOSPEL.

It is easy to see that the heavens and earth are deeply concerned in man's salvation, since they are called in to witness every step in the transgression, and in the progress of redemption. Not only so, but they tremble with terror at the sight of man's causeless rebellion, and sing for joy when he is brought back saved. From these things we can see that the stability of



heaven have been called upon to take part in something pertaining to men in their relation to God. In the first chapter of Isaiah we read, "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against Me." The call is very much more emphatic in the second chapter of Jeremiah: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils: They have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. ii. 12, 13.

the heavens and the earth depends upon the success of God's work of saving men. "The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it in hope that the creation itself shall also be delivered from the bondage of corruption into the liberty of the glory of the children of God." Rom. viii. 19-21. When God comes to Judgment, the heavens and the earth shall shake, the heavens shall depart as a scroll when it is rolled together (Rev. vi. 14), and the earth shall reel to and fro like a drunkard, and shall be removed like a cottage, because of the transgression that is on it (Isa. xxiv. xx);

but when God's people come to their own land in peace, the mountains will greet them with songs of rejoicing, and all the trees of the forest will clap their hands in delight. Isa. lv. 12.

THE EARTH GIVEN TO MAN.

WHY is all this?—The answer opens to us a fine, large truth, which is full of encouragement to every soul. In the beginning the Lord laid the foundation of the earth, and the heavens are the works of His hands (Heb. i. 10), and at the same time He made man, and crowned him with glory and honour, and set him over the works of His hands, that is, over the heavens and the earth. Heb. ii. 6-8. "God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i. 27, 28. But all things are not under him now. Nevertheless, man having been placed in authority in the beginning, as the ruler of the things that God has made, so far as they have intimate connection with this planet, it must needs be that they can of right have no other ruler than man; because "whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it." Eccl. iii. 14. God never takes back a gift; He never undoes what He has once done; He is never forced to retreat from any position that He has taken. Should such a thing ever be necessary, it would show that He was not supreme and all-wise. Man, therefore, has been placed in authority over this earth, once for all.

THE EARTH LOST.

BUT behold, what a sad state of things has occurred. Man, the ruler, has lost control of himself; he can no longer control his own body or spirit, much less the heavens and earth. Therefore they are left without a ruler, so far as man is concerned. That is why we see earthquakes, and disturbances in the heavens; and the nearer we approach the end, and as the wickedness of man increases, the greater and more frequent are these disturbances. Creation is groaning in pain because of man's sin. If it should be that "the redemption which is in Christ Jesus" should fail, and men should not be saved,

then the earth would have been created in vain, that is, for chaos, for nothingness. See Isa. xlv. 17-19. We are sometimes told that God could have destroyed man at once, as soon as Adam sinned, and could have peopled the earth with another race of beings. Those who say that, do not understand the works and gifts of God. He could not have destroyed man without destroying the earth also. They both belong together. One was created for the other. In the days of Noah, when the earth was corrupt, because all flesh had corrupted its way upon the earth, God said, "The end of all flesh is come before Me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." Gen. vi. 12, 13. When man is destroyed, the earth must perish with him. God's word made them both in the beginning, and placed the earth under the dominion of man; the same word destroyed them both together in the flood; and "the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." 2 Peter iii. 7. "Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." This is the reason why the heavens and earth mourn when man falls, and rejoice when he is redeemed. Their salvation is bound up with man's.

THE UNIVERSE PLEDGED FOR MAN'S REDEMPTION.

BUT this is not the whole story. "When God made promise to Abraham, because He could swear by no greater, He swore by Himself; . . . for men verily swear by the greater; and an oath for confirmation is to them an end of all strife, wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel confirmed it by an oath; that by two immutable things, wherein it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." Heb. iv. 13-18. God is the One whose great power upholds the earth and heavens. His ability to hold them up is given as the reason why His people need not be discouraged, but always be strong. See Isa. xl. 26-31. The word which created the heavens and the earth in the beginning, and which now upholds them, is the same word that brings salvation to man. In swearing by Himself, God placed the heavens and the earth in the balance

against man's salvation. If "the word of truth, the Gospel of our salvation," should fail, then the heavens and the earth would fail. Not only would they be deprived of man's sovereignty, but God's word having been broken, they would be no longer under His dominion, and would at once vanish into nothing. But they will not be annihilated, because God's word cannot fail. He "cannot lie." This is our "strong consolation." The weakest and meanest soul on earth has this consolation in fleeing to Christ for refuge. He may know that if God should refuse to pardon him, and give him overcoming grace, the heavens and earth would instantly cease to be. If he asks in faith, and does not instantly hear the wreck of matter and the crush of worlds, he may know that his prayer is answered, and that his sins are forgiven. Then let men join in the song of the starry host, and shout for joy over the fact that God "hath visited and redeemed His people."

GOD CANNOT FORGET HIS PEOPLE.

WHO has not heard the complaint, almost in the identical words, "The Lord hath forsaken me, and my Lord hath forgotten me"? Impossible. "Behold, I have graven thee upon the palms of My hands." In the hands of the Lord are the prints of the nails that fixed Him to the cross. But it was our sins that nailed Him there. It was our sins that He bore on the tree. Therefore we are crucified with Him, and in the nail prints He sees us. It is not simply a few people who "belong to church," that the Lord remembers; but every sinner on earth is engraved upon His hands, carried in His heart. Zion's walls are continually before Him. What are her walls?—"Salvation will God appoint for walls and bulwarks." Isa. xxvi. 1. Salvation, the salvation of sinners is continually before the Lord, for "with His stripes we are healed." He has reminded Himself of mankind, and of each individual, in such a way that He cannot possibly forget.

THE STORY OF ZION.

ZION is here represented as speaking. Where is Zion?—It is the place where the sanctuary of God was built, in Jerusalem. That place is now forsaken, and desolate, given over to strangers. The city of Jerusalem, and its temple, might have stood for ever, if the people had obeyed the Lord; for that was the promise of God. See Jer. xvii. 24, 25. But they

disobeyed. They slew those who foretold the coming of the Just One, and when He came they betrayed and murdered Him. So Christ, just before His crucifixion, said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." Matt. xxiii. 37-39. Forsaken it is indeed, but not for ever. Nay, it is not really forsaken at all; because as we have just read, its walls are continually before Him. Christ is anointed upon the holy hill of Zion, in "the city of the living God, the heavenly Jerusalem." That city is yet to come down "from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi. 1, 2. Its adornment will be her inhabitants, "the nations of them that are saved," "for Jerusalem which is above is free, which is the mother of us all." Gal. iv. 26.

WHEN the city is restored, and her children "come again to their own border," "from the land of the enemy" (Jer. xxxi. 15-17), there will be so many more inhabitants than old Jerusalem ever had, that they will say, "The place is too strait for me; give place for me that I may dwell." A few hundred thousand people inhabited old Jerusalem at the time of its greatest prosperity, but the New Jerusalem will be peopled by a "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Rev. vii. 9. Of the enlarging of the place of the city, to make room for its great increase of population, we read in Zech. xiv. 1-5. When the Lord goes forth to fight against the nations that fight against Jerusalem, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley."

OF the greatness of the valley thus formed we can get some idea when we read that "the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs." Rev. xxi. 16. Taking

this at the smallest, that is, not as the length of each side, but as the distance round the city, we find that it will be three hundred and seventy-five miles square,—a very fair sized city. It is not generally supposed that all the inhabitants of any country will be able to find room in its capital; but the New Jerusalem will be so large that it could contain every person that has ever been born since the days of Adam; so that none will have been crowded out for lack of room. It will therefore hold all the inhabitants of the new earth, as they come up from one new moon to another, and from one Sabbath to another, to worship before God. Isa. lxvi. 22, 23.

THE INHABITANTS OF ZION.

Who will inhabit this city?—The answer is, Israel. The city has twelve gates, three on each side, and on these gates are "the names of the twelve tribes of the children of Israel." Rev. xxi. 12. All who enter that city will have to enter as members of some one of the tribes of Israel. Read verses 21, 22 of the lesson, and then read Acts xv. 16, 17: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things." And this is done by visiting the Gentiles, "to take out of them a people for His name." Verses 13, 15. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 25, 26. Israel is now scattered amongst all the nations. That is, there are in all nations on earth some who will allow ungodliness to be turned away from them, and that will constitute them Israel, and they will dwell in the New Jerusalem. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." Matt. viii. 11, 12. Who will come to the standard which God sets up for the people? All who will, may come, and none who come will ever be put to shame or confusion because of their confidence.

A SABBATH-DAY'S LESSON.

JESUS REJECTED AT NAZARETH.

(Luke iv 16-30*)

WE hear a great deal about the example of the apostles, and of that of the Christian church in the early centuries; and many people think that if we can but find out what they did, we have no need to look further to find out what we ought to do. But the greatest apostle of all tells us that the apostles are but ministers through whom the word of the Lord comes, and that "neither is he that planteth anything, neither he that watereth; but God that giveth the increase." 2 Cor. iii. 5-7. He tells us that it is no difference who anybody is, "God accepteth no man's person" (Gal. ii. 6); and he openly rebuked Peter, because he had led many of the Jews, who followed his example, into dissimulation, contrary to the truth of the Gospel. Verses 11-14. As for the church, even from the very days of the apostles until modern times, its history has been one of apostasy, and of persecution of those who steadfastly held to the plain Word of God. Where then can we look to know what course we ought to pursue?—The answer is plain: "Thy Word is a lamp unto my feet, and a light unto my path." Ps. cxix. Then we have the living manifestation of the Word, in Jesus of Nazareth, who left us "an example, that ye should follow in His steps." 1 Peter ii. 21. "He that saith he abideth in Him, ought himself also so to walk, even as He walked." 1 John ii. 6

THE CUSTOM OF JESUS.

OUR course therefore is clear, and in the lesson before us we have a statement of one of the ways of Jesus. "He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke iv. 16. If we intend to "follow in His steps," it is certain that we ought also to regard the Sabbath day. "In His steps" has been used as a title to a book that has been sold by the hundred thousand, so that the people are very familiar with the phrase; and "What would Jesus do?" has been asked many times of late; but here we find what Jesus really did, and so there is an end to all doubt as to what we ought to do in order to follow in His steps. For it

* International Sunday-School Lesson for Feb. 25.

is certain that if Jesus were on earth to-day He would do exactly the same that He did when He was here nearly nineteen hundred years ago.

WHAT DAY IS THE SABBATH?

THERE is no room for question as to what day it was when Jesus went into the synagogue to worship, according to His custom. It was the day on which the Jews had regular worship. That day was and is the seventh day of the week, commonly called Saturday. It is the last day of the week, and in the cycle is immediately followed by the first day of the week, commonly called Sunday. The day which is now almost universally devoted to business, being to many the busiest day of the week, is the day which in the beginning was sanctified by God as the day of rest and worship; and He "who is the Beginning," kept it sacredly. The commandment that is given to us is the old commandment which was from the beginning. We have all wandered from the right way, and are called upon to seek the old paths, and to walk in them. The old paths are the steps of Him who is from everlasting to everlasting.

THE SABBATH UNCHANGED.

WE are told that after His resurrection Jesus changed the day of rest and worship from the seventh to the first day of the week. Is there anybody who really believes that at the very last of His earthly ministry Jesus deliberately undid all that He had done in the preceding years? What a fearful charge of inconsistency that is to bring against the Son of God! He said in the hearing of multitudes, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 17-19. Yet in the face of this plain declaration, there are those who will tell us that Jesus Himself changed the fourth commandment, and taught men to violate it! Surely "they know not what they do." If it were so, then Jesus, according to His own words, would be the least in the kingdom of heaven, instead of being Lord of all.

"SAVED BY THE LIFE OF JESUS."

IT is by the death of Christ that we are brought to God, and reconciled to Him; but we are "saved by His life." Rom. v. 10. When we die in Christ, which is the giving up of our own ways, and our own ideas and prejudices and wishes, we become one with the Father and the Son; then the life of Jesus,—the same life that He lived when here on earth, in Nazareth and elsewhere,—abiding in us, saves us from all lapses into sin. He is the Righteous One, and only His righteousness, His right doing, His obedience to the law, in us is of any value.

ONLY ONE LIFE.

SOME one will tell us that "Jesus was a Jew," and that therefore He naturally did as the Jews did, but that it is not by His life as a Jew that we are to be saved. That is to reject Jesus entirely as Lord; for all His life long He was the Son of David, and He was crucified as King of the Jews. The wise men came to worship Him in His infancy, as King of the Jews, and the same title was hung upon His cross. Jesus did not live a double life; He had only one life, and He gives that to us. The "same Jesus" who was crucified, rose again, and ascended to heaven, and will come again. Whosoever therefore rejects the life of Jesus before His crucifixion, rejects His sacrifice and His coming to reign. He Himself has said that "salvation is of the Jews" (John iv. 22), because He who is our salvation is the seed of Abraham. There is no way of escape from this conclusion, and nobody ought to wish to escape from it, that if we are to follow Christ, walking in His steps, we must come back to "that which was from the beginning."

BIBLE TERMS NOT OBSOLETE.

BUT the lesson here as to the Sabbath is not alone from the example of Christ, important as that is. Here we have a book written many years after the resurrection of Jesus, by a Christian, under the guidance of the Holy Spirit, for Christians to the end of time, and in it the day on which the Jews assembled for worship is called "the Sabbath day." If there had been any change, is it not most wonderfully strange that Jesus Himself did not say a single word about it, and that the writers of the New Testament, writing many years after His resurrection and ascension, gave not the slightest hint about the matter? If the seventh day had been superseded by the first day of

the week, Luke would have said something like this: "On the day which was at that time observed as the Sabbath, Jesus went into the synagogue." How easy it would have been to let us know of the change, if any such change had taken place. If it had taken place, we may be sure that the Lord would have told us about it. The simple facts of the case are these: There is a commandment forbidding the doing of ordinary labour on the seventh day of the week (Ex. xx. 8-11); and the transgression of the law is sin. 1 John iii. 4. On the other hand there is not the slightest trace of any law for the observance of the first day of the week, and "where no law is, there is no transgression." Rom. iv. 15. To disregard the Sabbath is therefore a sin, while to do any sort of honest labour on the first day of the week is perfectly right and proper.

FAITH RECEIVES FAVOURS.

WE have left ourselves but little space to speak at this time of that which Jesus did and said on the Sabbath day under consideration; but if we learn this first lesson thoroughly, all the rest will come very easily. The passage from Isaiah will come in due time in our lessons from that book. That which is taught by the references to the widow of Sarepta, and to Naaman the Syrian, is that every one who is humble and receptive will be saved. It is the same lesson that is taught in the account of the centurion who wished Jesus to speak the word, that his servant might be healed, and of whom Jesus said, "I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness." Matt. viii. 11-13. Jesus will do mighty works wherever there is a desire to profit by them, but not merely for the sake of silencing carping criticism. He could not do many mighty works in His own country, because of the unbelief of the people (Matt. xiii. 54-58), and He would not perform a miracle to gratify the curiosity of Herod. Luke xxiii. 8, 9.

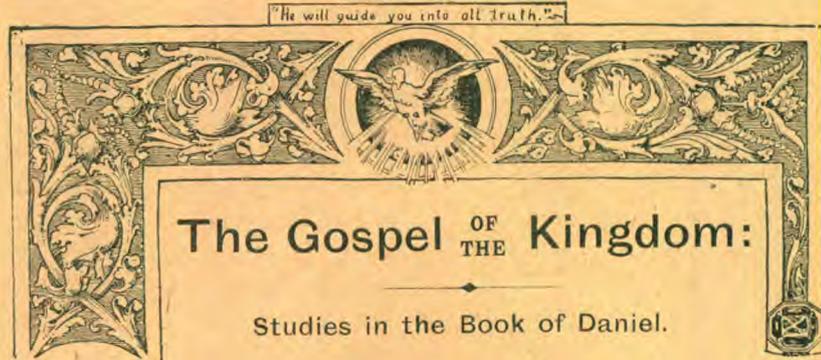
BLINDNESS OF UNBELIEF.

WHAT a fearfully blinding thing prejudice is! When Jesus first spoke, the people were involuntarily touched by the words of grace that came from His lips, and they "all bare Him witness" by the customary

"Amen." But very soon they began to question among themselves, "Who is this man, that he should say such things? We know him well, as well as his mother and brethren. He is only the carpenter's son, and yet he professes to have a message that will set everybody free; who is he, that he should presume to fulfil the prophecy of Isaiah?" And thus they put from them the Gospel of their salvation. For of a truth, Jesus made no pretensions at all. The same message that He bore that Sabbath day, He has commissioned all His followers to bear. "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts xiii. 47. They might not only have been set free that day, but all that were in the house might have gone forth with shouts of rejoicing to bear the glad news of freedom to others. Instead of that, they sought to kill the One to whose gracious words they had but just before borne witness. Surely the "sentiment of the people" is a very fickle thing.

"KEPT BY THE POWER OF GOD."

"AND all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them went His way." Jesus allowed Himself to be led to the brow of the hill, but that was all. Then He did the very mighty work that they had wished to see wrought in their own country. He passed "through the midst" of the angry crowd who were seeking His life, and went His way. They had no power over Him. They could not kill Him, because His work was not done. Some one has said that "every man is immortal until his work is accomplished;" this is not true, for every man in this world is mortal until the Lord comes. But it is true that every mortal man who has committed himself fully into the hands of God, is proof against death until he has finished the work that God has sent him to do. Therefore instead of saying, "I am so feeble that I cannot work, and I believe that I shall not live long," the servant of the Lord ought rather to say, "I have work yet to do, and therefore I am going to have health and strength to do it." "I shall not die, but live, and declare the works of the Lord."



THE WISDOM OF BABYLON CANNOT SAVE FROM DEATH.

(Daniel ii. 1-18)

WE now come to the first of the three experiences in which the God of heaven revealed Himself to Nebuchadnezzar, and through him to all the people of his realm. The faithfulness to principle on the part of Daniel and his companions, and their "skill in all learning and wisdom," as set forth in the first chapter, had prepared them to act their part in preaching the Gospel of the kingdom in Babylon.

A MYSTERIOUS DREAM.

"And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him. Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream. Then spake the Chaldeans to the king in Syriack, O king, live forever: tell thy servants the dream, and we will show the interpretation."

Only a short time after the Hebrew captives had completed their course of training at the court of the king, an opportunity was offered in the providence of the Lord to put to a practical test the value of such wisdom as was imparted in the Babylonish system of education, as compared with the wisdom which God gives to those who are true to the principles of His kingdom.

"Nebuchadnezzar dreamed dreams." It is evident that he had had the same experience more than once, that the same dream was repeated, so that he was deeply impressed with it, and then he could dream no more because "his sleep brake from him."

A SEVERE TEST.

UNABLE to recall the dream, and yet impressed with the idea that it had a mean-

ing of deep import to him, the king called for his wise men, those who professed to be trained in the methods of finding out secret things which were hidden from others. But their claims were now to be subjected to such a test as they had not had before. The God of heaven was directing affairs in such a way as to bring out clearly the wide contrast between the false and the true systems of education, and to make Himself known as the only source of genuine wisdom. The dream which had been taken from the king was also hidden from them, and they were compelled to ask that the dream be told to them.

"The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill. But if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honour: therefore show me the dream, and the interpretation thereof. They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it. The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is but one decree for you: for ye have prepared lying and corrupt words to speak before me till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof."

These professed wise men had been able to maintain their position as the sole channels of superior knowledge, because no one had come forward to question their claims, and no circumstances had arisen which had made the demand upon them for a real revelation of secret things. For the first time in their experience they were really required to make good their profession, and they themselves must now stand or fall with their system. But the wisdom and knowledge which were imparted by the Babylonish system of education would not stand such a test as this. Their wisdom was foolishness, and their system of edu-

cation a fraud, and their only hope of success in maintaining confidence in their supposed revelations was that there should be no fair opportunity to test them. And so they asked that the king should show them before they showed him; that he should furnish them with the key with which to unlock his difficulties. But the king could not help them, if he desired to do so, and thus they were left to reveal the utter folly of their vaunted wisdom.

THE WISE TAKEN IN THEIR OWN CRAFTINESS.

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things of any magician, or astrologer or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh."

In their effort to convince the king of the unreasonableness of his demand, these professed wise men really threw up their whole case, and practically acknowledged that their system was a deception. While claiming that their course of training had opened up to them supernatural channels of wisdom, which were not at the command of ordinary people, they were forced to acknowledge that their wisdom consisted merely in speculation on the possible meaning of facts which must be supplied to them by others. Their utter failure, and their positive declaration that "there is not a man upon earth that can show the king's matter," only served to make the triumph of God's system of education the more complete. They had the first opportunity to demonstrate the value of worldly wisdom, and to win a signal victory for their own system; and in defence of their failure to meet the demand made upon them they declared that the ability to do what the king required would be an unmistakable proof of Divinity manifested through humanity. But this is just where the heathen religion fails. It deals with "the gods whose dwelling is not with flesh." It is the vain effort of the flesh to satisfy the hunger of the soul after its Maker, with forms and ceremonies of human invention. It deals with "imagination" and "reasonings", but has no means of acquiring a knowledge of invisible realities. "Professing themselves to be wise, they became fools."

Thus was the gauntlet again thrown down by the heathen, and the superiority of the kingdom of heaven over the king-

dom of Babylon was again to be demonstrated. The way was prepared now for the true God to reveal Himself as "the high and lofty One that inhabiteth eternity," and yet as the meek and lowly One whose dwelling is with flesh. It was now to be shown that there is such a thing as genuine communion with God, who gives wisdom to those who seek it, and that such wisdom is life to those who find it. The difference was to be made plain between a philosophy which is merely human and a knowledge which is merely speculative, and a philosophy which is divine and a knowledge which is positive. The one is heathenism, the other is the Gospel. The one is the mystery of iniquity, the other is the mystery of godliness.

A HELPLESS KING.

"For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that all the wise men should be slain; and they sought Daniel and his fellows to be slain."

Nebuchadnezzar was king of Babylon, but he was not king of himself. His dominion was an outward one, and was maintained by fleshly power. He was a stranger to that kingdom whose sceptre is a sceptre of righteousness. He had not learned that a man may sit upon a throne, and deck himself with all the outward signs of royalty, and yet not be a king. Circumstances were revealing that the men who occupied the place of wise men were not wise men at all, and that the man who occupied the place of a king was not a king at all. This was why it was necessary that the Gospel of the kingdom should be proclaimed in Babylon, in order that true wisdom and genuine kingship might be revealed. The failure of Nebuchadnezzar to maintain his claim to the outward profession which he made was no less apparent than the failure of the Chaldeans. He is called a king, but the very fact that "he was angry and very furious" shows that he had no real claim to the name. He was really in bondage,—a slave to his own passions. Thus it is in Babylon, and thus has "the god of this world" confused right principles, so that kings are found in hovels, and slaves upon thrones. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." "Let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God."

Anger is unreasoning, and so the com-

mand went forth "to destroy all the wise men." It matters not that "in all matters of wisdom and understanding" the king found Daniel and his companions "ten times better than all the magicians and astrologers." They were now all classed together. The wise men had failed to do what he required, and so they were all to be destroyed. The first intimation which Daniel had of this whole matter was when he was sought after to be slain.

ASKING WISDOM OF GOD.

"Then Daniel answered with counsel and wisdom to Arioch the captain of the king's guard, which was gone forth to slay the wise men of Babylon: He answered and said to Arioch the king's captain, Why is the decree so hasty from the king? Then Arioch made the thing known to Daniel. Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they should desire mercies of the God of heaven concerning this secret: that Daniel and his fellows should not perish with the rest of the wise men of Babylon."

Having learned the cause of the hasty decree, Daniel did not hesitate to assure the king that he would show the interpretation of the dream. He did not ask the king to tell him the dream, but that he would give him time, and this time he used not in gazing at the stars, or consulting the evil spirits, but in seeking mercies from the God of heaven. It was a case of life or death. The knowledge of this secret meant life to them. Unless Daniel could fulfil his agreement with the king, they would all perish together. All the circumstances of this experience make it clear that "this secret" which was to be made known to the king through the interpretation of his dream is the "mystery of the kingdom of God." This is that which is hidden from "the wise and prudent," and revealed unto babes. This is the Gospel, whose chief glory is that Divinity is joined with humanity, that "Christ liveth in me," and that "the tabernacle of God is with men." God has commissioned His servants "to make all men see what is the fellowship of the mystery, and it was for this purpose that Daniel and his fellows were in Babylon. They were to make known the power of a kingdom greater than the kingdom of Babylon, and to show that this power is revealed in man, in human flesh. They were to reveal in themselves the fact that this power in man, this power

of the Divine character, determines not simply the destiny of individuals, but also of the nations of the earth, and that the kingdom of God within man is the only enduring kingdom.

It is only a living communion with God, which enables anyone to fulfil such a commission as this, for it is *the life* which is to be manifested, a fellowship with "that eternal life which was with the Father and was manifested," and is always to be manifested by every true child of the kingdom. Thus only can the contrast be sharply and distinctly drawn between the professed wisdom of this world and that wisdom which cometh from above, between a man upon a throne and a genuine king, between the kingdom of Babylon and the kingdom of God.

W. W. PRESCOTT.

A PROPHECY FULFILLING.

THE *Church Family Newspaper* says:—

The long-range magazine rifle, the long-range gun, and smokeless powder have given an advantage to defence never known before. The increase of range, combined with the greater rapidity of fire, make one man in a trench with plenty of ammunition worth more than ten men a few years ago. This means that the number of men required to man trenches efficiently can be enormously decreased.

The *Daily Chronicle* says to the same effect: "If this war teaches anything, it is that modern weapons have levelled the intelligent civilian with the trained soldier. What is chiefly required nowadays to turn a citizen into a fighting man is a good rifle and the capacity to dig a trench."

This plainly indicates the near fulfilment of the prophecy in Joel: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong." Joel iii. 9, 10. With modern weapons the weak man can do a hundred times as much as the strongest man could with the weapons in use in ancient times; and thus the way is preparing for all to engage in the battle of the great day of the Lord.

We must so abide in Christ, cleave to Christ, and identify ourselves with Christ, as to realise the real presence of Christ in our hearts continually. We shall then never think of ourselves apart from Christ, we shall never contemplate any enterprise except in conscious union with Christ. We shall never consider what we can do, for, in truth, we can do nothing, but we shall always consider what Christ can do in us, and by us, and through us.—*Methodist Times*.

THE COSTLY GAME OF WAR.

THE transport of the army by land and sea is the heaviest initial cost of the war. A hundred and twenty ships with a million tonnage, carrying the biggest British army in the history of the world, are not chartered and sent seven thousand miles for nothing. Hundreds of thousands have been spent in merely fitting up vessels as transports. The ships, too, have been supplied with six or seven million pounds of food, the bill for which can hardly have been less than a quarter of a million. In all, the Government estimate for the transport by sea and land of 50,000 men was £3,500,000; and since then the number of men has been trebled, so that, if the cost of transport for the second and third armies of fifty thousand men is on the same scale as that of the first fifty thousand, the transport bill will run into over ten millions—the original estimate of the cost of the war.

Food will be one of the heaviest items in the war bill, and, unlike the transport bill, it is one which is continually growing. It was officially estimated that the taking of 50,000 men six thousand miles, and maintaining them four months in a land with no supplies would cost £8,000,000; multiply that by three, and we have £24,000,000, the bill for four months' food and transport of 150,000 men. At sixpence per man per day the food bill will be over £26,000 every week the war lasts—roughly, a hundred thousand pounds per month. We are paying over fifty shillings a minute to keep the wolf from the camp in South Africa.

Here, in a nutshell, are the estimated expenses for fifty thousand men, which helps us to realise in some measure what the war bill may be like before Lord Roberts reaches Pretoria. All the figures are based on the original estimate of fifty thousand men, and are calculated to the end of March. To calculate the rough cost of the full army multiply by three:—

Pay to Soldiers,.....	£1,000,000
Medical,.....	50,000
Militia,.....	250,000
Transport,.....	3,500,000
Purchase of Animals,.....	1,400,000
Provisions and Forage,.....	1,900,000
Khaki Clothing,.....	650,000
Stores,.....	1,150,000
Engineer Services,.....	100,000
Total,.....	£10,000,000

An item of expenditure not generally taken into account in the cost of actual warfare is the firing of the guns, etc. One need not be specially informed to imagine that a gun which will fire and kill at a distance of miles cannot be worked without considerable expense; and though figures are not available for all the guns in use in South Africa, it is easy to form an idea of the cost of firing the big guns from some figures quoted by M. Bloch in his remarkable book on the future of war, a summary of which has lately been published in

England under the title "Is War now impossible?" The firing of a shell from a 110-ton gun, we are told, costs £166, which corresponds to a capital of £4,160. The sum is thus apportioned: £36 for 990 lbs. of powder, £130 for the projectile, total £166. But this is not all. A 110-ton gun will stand only 93 shots, after which it becomes useless for further employment. As the cost of such a weapon amounts to £16,480, it appears that with every shot fired the value of the arm diminishes by £174, from which we find that every shot cost £340. Thus, with every shot is thrown away the yearly interest on a capital of £8,500. A thousand such shots would represent a capital of £8,500,000.

Passing to arms of a smaller calibre, we find that a shot from a 77-ton gun (the cost of which is £10,000, and which will stand 127 shots) costs £184; and a shot from a 45-ton gun (which costs £6,300, and is useless after 150 shots) costs £98. Think of the thousands of shells which have burst in and about Ladysmith and Mafeking and Kimberley, and calculate the cost on the basis of these figures?

It is easy to see that much more than the original £10,000,000 has been spent already, and it is not surprising to hear that special measures are to be taken to meet the current expenses of the war. The killing of men is the costliest game in which nations can indulge. France and Germany spent £316,000,000 on the war of 1870; the Crimean war cost England £70,000,000; and the American Civil War cost the almost incredible sum of £2,500,000,000! Even poor Spain at one time spent money at the rate of £80,000 a day in Cuba before she gave up the attempt to hold the island. The South African war is not likely to run into hundreds of millions, but it will inevitably double or treble the army estimates for this year, and it is a fearful thing to contemplate the possible cost of victory in men and money.—*Arthur Mee, in the "Morning Herald."*

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under Divine supervision, and we shall make steady growth, spiritually and intellectually. But when men enter into a confederacy to exalt men, and have little to say of God, they are weakness itself. God will leave those who do not recognise Him in every effort made to uplift humanity. It is Christ's power alone that can restore broken-down human machinery. In every place let those around you see that you give God the glory. Let man be put in the shade; let God appear as the only hope of the human race. Every man must rivet his building to the eternal Rock, Christ Jesus; then it will stand amid storm and tempest.—*Mrs. E. G. White.*



MOTHERS' GIRL.

SLEEVES to the dimpled elbow,
Love in the sweet blue eyes,
To and fro upon errands
The little maiden flies.
Now she is washing dishes,
Now she is feeding the chicks,
Now she is playing with pussy,
Or teaching Rover tricks.

Wrapped in a big white apron,
Pinned in a checkered shawl,
Hanging clothes in the garden,—
Oh, were she only tall!
Hushing the fretful baby,
Coaxing his hair to curl,
Stepping around so briskly,
Because she is mother's girl.

Hunting for eggs in the haymow,
Petting old Brindle's calf,
Riding Don to the pasture
With many a ringing laugh,
Coming whene'er you call her,
Running wherever sent,—
Mother's girl is a blessing,
And mother is well content.

—Selected.

THE WOMEN OF JAPAN.

BY A NATIVE.

I AM trying to lift up Jesus before my sisters who are in heathen darkness, that they may look to His cross and live. At first my work was very small,—I was able to gather in but two or three children,—but the number has increased until now thirteen little girls and eleven young women come to our home at different times to receive instruction. My husband teaches the Bible to the young ladies, while I have charge of the children.

"I teach them *saiho, koto, ikebana, and gioreiho*. You may not understand these words unless they are explained. The first means "dressmaking." My pupils are taught how to cut and sew Japanese dresses. We do not have sewing-machines, but make all our garments by hand. Mothers in Japan take great care that their daughters know how to sew, as they think it a shame for a woman not to be able to make her husband's clothes as well as her own.

"The koto is our favourite musical instrument. It occupies the same place with us that the piano does with you. Ordinarily this instrument is six or seven feet long and one foot wide. It is made of the hollowed-out trunk of the the kiri-tree,

over which are stretched thirteen strings, each supported by a *koma*, or bridge. We play with three fingers of the right hand (artificial nails being attached to the fingers), tuning the instrument as we play, by shifting the bridges with the left hand. Among women above the middle class, koto music is very popular.

"Ikebana means a flower in a vase. Our girls are carefully taught to make bouquets in Japanese style for decorative purposes. We endeavour to arrange the flowers just as naturally as they grow. The vase stands on a *toko*, or low shelf, in the main room of the house.

"Through the training received in *gioreiho*, or etiquette, our ladies learn how to bow, salute, entertain guests, and keep house. These are a few of the things a Japanese woman must know before she is married.

"This is the work I am trying to do for these young people, to train them and lift them up as a Christian mother should. I know that good, kind mothers are needed in Japan as much as they are in any country. The work for the girls must be faithfully done, and there is no part of our missionary labour more important and hopeful than this.

"My heart yearns for my sisters who sit in darkness, and I believe the Lord has chosen me to carry to them the light of the last message of the Gospel. So my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His hand-
maiden."

"Dear sisters, remember me, and the responsibility that God has laid upon me, in your prayers. We appreciate what has been done for us, but there is much yet to be accomplished. We need consecrated means, that the Gospel may go still more speedily. I leave this matter with you, and my prayer is that the Lord will help us all to act faithfully our part in His cause."—Mrs. S. H. Okohira.

A MOONLESS MONTH

FEBRUARY, 1900, is twice bereft. It ought to have twenty-nine days, but has only twenty-eight, because, although four years have elapsed since the last leap-year, this is not a leap year after all. Not content with taking away from this poor month its extra day, the astrono-

mers and calendar-makers have robbed it of its new moon. There will be no new moon next month. This is a remarkably rare freak in moon phases, and recalls to mind the February of 1866, which has gone into astronomical annals as "the month without a full moon." January and March this year have each two new moons, while February has none; and in 1866 also the first and third months had two full moons each, and the second none. If this year had been a leap-year in the usual course, this curious incident would not have happened. Opinions are divided as to when this condition of things will occur again. One daring astronomist mentions 2,500,000 years in this connection.—Sel.

HAPPINESS NEVER COMES BY SEEKING IT.

AN old lady who had been all her life crabbed and sour, suddenly became quite the opposite. Being asked the reason of this she replied, "I have been all my life striving for a contented mind, and finally concluded to sit down contented without it." Like many others she made the mistake of trying to be happy.

No man yet ever said, "Now I will sit down and be perfectly happy." Happiness does not come by seeking it, but it is an accompaniment of a certain condition of soul. The only happy man in the world is he who seeks to be right, and does not make happiness his chief aim. He who seeks happiness as his chief object gets nothing. While he who seeks to be right, gets that and happiness besides.

In religion there are many who have no higher object than happiness. They have never been instructed that happiness is not salvation, but the result of salvation. They seek the effects more than the cause. Every preacher and evangelist is bothered with these butterfly seekers, who seek only the sweets of religion, and get neither the one nor the other. The really happy man is the man who is happy, not because he seeks so to be, but because he is determined by the grace of God to be right.—
Christian Witness.

WORK

DON'T let any of us suppose that it is a matter of little importance or no importance what vocation we take up, or whether we take up any. Too often when men are given a large measure of wealth, and a large measure of independence, they are tempted to turn these blessings—these additional powers—against God's purpose, and prove altogether false to the work He has given them to do. It is impossible to conceive that any being should be sent into the world without a purpose. However slow we may be to find it out, there is no

creature in all God's vast universe without a purpose—least of all, God's highest and best creation, men and women. No one ever heard of a watchmaker putting a useless wheel into a watch, and in the perfect mechanism of Nature there is nothing that is not intended to serve its particular end, and do its particular work. A drone in the hive of humanity is an anomaly, a contradiction of all that is divine and noble—ever alas! prone, too, to be a double incubus, for, if our aims and efforts have no legitimate channel, they are sure to overflow into the lives and work of others, and prove an interference and a hindrance.—*Rev. J. Phillips-Dickson.*

GOD'S INTEREST.

THE old German shoemaker had just sent his boy away with a basket of garden stuff to a poor widow, says Kathleen O'Connor in the *Christian Standard*. He was not a rich or even a well-to-do man. He worked hard at his trade, and at cultivating his little garden patch, yet nothing was more common in his life than some such deed as this.

"How can you afford to give so much away?" I asked him.

"I give nothing away," he said, "I lend to the Lord, and He repays me so many times. I am ashamed that the people think I am generous, when I am paid so much.

"A long time ago, when I was very poor, I saw some one in want, and I wondered if I could give, but I could not see how. I did give, and the Lord helped me. I have had more work, my garden grows well, and never since have I stopped to think twice when I have heard of some needy one. No, if I would give away all, the Lord would not let me starve. It is like money in the bank, only this time the bank never breaks, and the interest comes back every day."

BOY TRAMPS.

HOW do boys become tramps? In three ways, according to Mr. Josiah Flynt, who has spent a large part of his time for ten years living with tramps, and studying them. Some boys are born to the road; some are forced upon it; but more are enticed to it.

Of the children of the third class, it has been found that they are largely what the older tramps call "worshippers of the tough." That is, they believe that it is manly to swagger like a cowboy, and talk like a criminal. The charm which wild life has for them is often but one form of the mimicry which is common to youth of all ages. They have been so unfortunate as to hear some alluring tale of vagabondage or crime, and are eager to have a part in similar adventures.

Therefore Mr. Flynt says: "Let every-

thing possible be done to keep these sensitive boys and girls, but particularly the former, from familiarity with crime. Do not thrust desperadoism upon them from the shop-windows, through the picture-covered cheap novels, and the flaring faces of the *Police Gazette*. It is this teaching by suggestion that starts many an honest but romantic boy off to the road."

But it is not only cheap novels and papers devoted to crime from the effects of which young people should be shielded. Not a few daily newspapers are quite as pernicious. The journals that report crime with sensational details, under conspicuous head-lines, are doing a great deal to stimulate boys of a certain type to become tramps and criminals. Parents who bring such papers into their homes will have only themselves to blame if sooner or later, distressing results follow.—*Youth's Companion.*

THREE LIGHTS.

ONE day some workmen were busy repairing and strengthening a seawall, which a recent severe storm had injured on the coast of Wales.

When the day's work was over, two of the men strolled on to a very pretty neighbouring Bay, where they sat down amongst the rocks, which towered round about them; while at their feet the now calm sea sent its gentle waves to and fro over the pebbles and sand, with a soft musical cadence.

On the cliff behind the men, a new hotel had just been opened. Daylight was merging unto twilight; and soon the lights from the hotel windows shone out and were reflected on the dancing wavelets. Almost at the same moment, from far out at sea, came into view the light from a revolving lamp of a "Light Ship"; flash after flash came over the water as the lamp swung round in its appointed place.

The men, tired with their day's labour, sat still, until one of them, whose name was Jim, suddenly exclaimed, "I say Jock, canst thee tell me what is the difference 'atween those two lights; the one from the shore, and t'other from the sea?" Jock paused a moment or two, then he said, "I don't know, I'm sure, 'cept it be one maybe is gas, and the 'tother oil."

"No," said Jim, "that's not it."

"Well, then!" said Jock, "I'll gie it up."

Jim looked thoughtful and solemn as he replied,—“See, mate, that light on the ship out yonder, sends its light around, warning folks to steer clear of the rocks, and so it saves shipwrecks, while t'other light from over the bank here, tempts poor chaps, as is tired, to go in, and so it makes shipwrecks of 'em, body and soul."

Jock sat up, looking steadfastly at Jim; then he said; "Well, well! mate, an' so it

does; give us yer hand Jim, I never thought on it in that Light 'fore, what made thee think of it?"—"God," came the solemn reply. ELSIE JAY.

SIMPLE EXPERIMENTS.

GET an ordinary tumbler filled to the brim with water, and on it place a sheet of paper, so that the surface of the water may be completely covered. Now place one hand on the paper, and with the other invert the glass. Then remove your hand from the paper, and the water will not fall out, owing to the upward pressure of the atmosphere.

Again; take a piece of thick brown paper about a foot square and heat it at the fire. When hot, place it on the table and rub it with a clothes-brush for about half-a-minute. Then hold the brown paper over some small, light bodies—little pieces of blotting paper will do—and the light bodies will jump about in the most excited manner. If the brown paper be held over somebody's head, several hairs will immediately stand on their ends, greatly to the amusement of the spectators.—*Selected.*

THE smallest plant is often the means of producing the greatest luminous effects. This is the diatom, which the naturalists of the *Challenger* found floating in the ocean in vast numbers; and as the nucleus of the diatom is often brilliantly phosphorescent, some of the most remarkable displays of light observed by the naturalists were occasioned by these little plants. But what shall we say to a sight observed by a Norwegian barque in the Bay of Funchal? The waters here are fairly alive with these little luminous plants the year round, and on the occasion referred to a waterspout formed among them. During the day it would have attracted little attention, as the phenomenon is a common one; but the crew of the ship were suddenly confronted at night by a literal pillar of fire or light that extended upward to a distance seemingly of one thousand feet, and moved along with a decided bend. It emitted a pale yellow light that stood out in strong relief against the black night,—a weird and formidable spectacle, rushing on before the wind.—*Youth's Instructor.*

THERE is one wisdom only, and that is heavenly. Every other kind is but a doctrine of vanity, teaching disappointment and destruction.—*John Oliver Hobbes.*

IT is not so much the being exempt from faults, as the having overcome them, that is an advantage to us.—*Jonathan Swift.*



A LITTLE LAD'S ANSWER.

OUR little lad came in one day
With dusty shoes and tired feet ;
His play-time had been hard and long,
Out in the summer's noontide heat.

"I'm glad I'm home," he cried, and hung
His torn straw hat up in the hall,
While, in the corner by the door,
He puts away the bat and ball.

"I wonder why," his auntie said,
"This little lad always comes here,
When there are many other homes
As nice as this, and quite as near?"

He stood a moment deep in thought ;
Then, with the love-light in his eye,
He pointed where his mother sat,
And said, "She lives here ; that is why."

THE CHILD MOSES.



GOOD many of our talks lately have taken us down into Egypt where Joseph was first a captive and afterwards ruler. You remember that all the family of Jacob, the children of Israel, came into Egypt during the famine, and Pharaoh gave them land for themselves and their families.

"And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty ; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph."

This new Pharaoh was afraid when he saw the children of Israel so many and so strong. He thought that they were "more and mightier" than the Egyptians themselves, and in time of war they might join themselves to their enemies, and fight against Egypt.

So he "set over them taskmasters to afflict them with their burdens," and gave them very hard, heavy work to do, thinking that this would kill some of them, and weaken the others, and they would not in-

crease so fast, nor be so strong. In this however, he was disappointed, for hard work does not hurt anyone, but makes people strong and healthy. The Egyptians found this out when they tried to kill the Israelites with hard labour ; for "the more they afflicted them the more they multiplied and grew."

Then Pharaoh thought of a very wicked and cruel plan ; he charged all his people that they should kill every little baby boy that God gave to the Israelites, but they might save the little girls alive.

Hundreds of years before this God had told Abraham that his descendants should go into Egypt, and be brought into bondage there ; but He said also that after four hundred years He would bring them up again into the land of Canaan. Now the time for them to be delivered was drawing near, and Satan wanted to hinder God's purpose, and to prevent Him raising up a deliverer for them. So he was working through Pharaoh, king of Egypt, to have all the baby boys killed.

But when Moses, the one whom God had chosen, was born, his mother hid him carefully where the Egyptians could not find him, and was able to keep him in this way for three months. But as the baby grew and became strong, and his cries got louder, she knew she could not keep him hidden much longer. We are told that it was "by faith" that Moses' parents hid him, and "were not afraid of the king's commandment." They trusted that God would keep and save the child, and He did.

When Moses' mother could not hide him any longer, she took a little water-tight ark made of bulrushes, and putting the child inside, she laid it in the flags at the edge of the river. Moses' little sister Miriam waited by the river, and watched to see what would become of the baby.

In a little while she saw Pharaoh's daughter coming to bathe in the river, and her maidens were walking along by the river's edge. Soon she saw the little ark,

and as it was covered, she could not see what was inside, so she sent her maid to fetch it. When she opened it, she was surprised to see a sweet little baby boy. Most likely the child had been asleep, and waking up hungry to see only a strange face bending over him, "the babe wept."

God touched the heart of the king's daughter with pity for the beautiful child. She knew that he was an Israelite, and that his mother had taken this way to try to save his life, and she determined that he should not be thrown into the river to perish, like the rest of the babies.

But what was she to do with the little one? Just then Miriam, who had been watching all the time, and could see that she had pity for her little brother, came to her and said, "Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?" She was told to go, and of course ran home quickly and fetched "the child's mother."

Pharaoh's daughter said to Moses' mother, "Take this child, and nurse it for me, and I will give thee thy wages." But she did not seem to know that she was hiring a mother, and paying her wages, to feed and take care of her own little one.

Here again, just as in the history of Joseph's life, we see how wonderfully God works to carry out His own purposes. He had chosen Moses, that through him He might deliver the children of Israel from their Egyptian bondage. Then came the decree of Pharaoh that all the baby boys should be killed, and it seemed that Moses must perish with the rest.

But instead of this God used this very decree to bring Moses to the notice of Pharaoh's daughter, for if it had not been for this, his mother would not have put him by the river. Through the king's daughter, God provided the means for Moses to be properly nourished and clothed and educated.

During the years that Moses' mother had him with her, she taught him very carefully of the God of his fathers, the only true God, so that he should not afterwards become a worshipper of the idols, the false gods, that the Egyptians served. He knew how God had watched over and saved him, and he understood that by his hand God would deliver the children of Israel from the Egyptians.

When Moses was old enough to leave his mother, he was taken into the king's palace and brought up by Pharaoh's daughter, who looked upon him as her own son. But he did not forget that he

belonged to the people of God, and that God had a work for him to do for them. He became "mighty in word and deed," and "learned, in all the wisdom of the Egyptians."

But this was not the training that fitted him for his life-work. He had other lessons to learn that he could not learn in Pharaoh's palace, and so God led him away from there into a place where He could teach him. How He did this, and what the result was, we shall see at another time.

HOW QUARRELS BEGIN.

"I wish that pony was mine," said a little boy, who stood at a window looking down the road.

"What would you do with him?" asked his brother.

"Ride him; that's what I'd do."

"All day long?"

"Yes, from morning till night."

"You'd have to let me ride him sometimes," said his brother.

"Why should I? You'd have no right to him if he were mine."

"Father would make you let me have him part of the time."

"No, he wouldn't."

"My children," said the mother, who had been listening to them, and now saw that they were beginning to get angry with each other all for nothing, "let me tell you of a quarrel between two boys, no bigger nor older than you are, that I read about the other day. They were going along the road, talking together in a pleasant way, when one of them said,

"I wish I had all the pasture land in the world."

"The other said, 'And I wish I had all the cattle in the world.'"

"What would you do then?" asked his friend.

"Why, I would turn them into your pasture land."

"No, you wouldn't," was the reply.

"Yes, I would."

"But I wouldn't let you."

"I wouldn't ask you."

"You shouldn't do it."

"I should."

"You shan't."

"I will." And with that they seized and pounded each other like two silly, wicked boys as they were;

The children laughed; but their mother said: "You see in what trifles quarrels often begin. Were you any wiser than these boys in your half-angry talk about an imaginary pony? If I had not been here, who knows but you might have been as silly and as wicked as they were?"

WHATEVER with the past is gone,
The best is always yet to come.

—Lucy Larcom.

OUR CLOTHES.

WE have already learned that the fleecy wool from the sheep's back furnishes part of our clothing. All of our clothes are not woollen. Some of them are cotton, and are made from the cotton plant, which is raised in the warmer climates. I will try to tell you something about this plant.

Men prepare their ground as we do for our gardens. It is laid off in rows, and the seeds are planted as we plant beans. After a time they come up out of the ground, and grow to be large stalks. One stalk has several pods on it, and the warm sun soon causes them to grow until they burst open and let the pretty white cotton come out.

A field of cotton is a beautiful sight; for it is snowy white when ready to pick. When it gets white, people take their baskets and boxes into the field to pick the white balls. Each person takes a row and gathers all the cotton that is ripe. Children can help in this work too.

The cotton pods do not all burst open at once, so the field has to be gone over until they have all ripened and been picked. After it is all gathered, the cotton is put into bales and sent away to some large mill.

First the seeds have to be removed. People used to do this work by hand, and it took a long time to clean a few pounds of cotton. In 1793 Eli Whitney invented a machine, called the cotton gin, to separate the seed from the cotton, and now the work can be done very rapidly. After the seeds are taken out, the cotton is put into the carding-machine and made into rolls. Then the rolls are spun into thread, and the thread is woven into cloth.

The pretty print, gingham, and sateen dresses and aprons that the little girls wear are made from the cotton plant. You see that plants are useful in more ways than for food. God created everything for our good, and will give us wisdom, if we ask Him, to know how to use all His gifts for our good and His glory.—*Esther Hoodenply.*

LOST ON THE PRAIRIE.

SOME years since a party of surveyors had just finished their day's work in the north-western part of Illinois, when a violent snowstorm came on. They started for their camp.

The wind was blowing very hard, and the snow drifting so as nearly to blind them. When they thought they had nearly reached their camp they all at once came upon tracks in the snow. These they looked at with care, and found, to their dismay, that they were their own tracks.

It was now plain that they were lost on the great prairie, and that if they had to pass the night there in the cold and the

snow, the chance was that not one of them would be alive in the morning. While they were all shivering with fear and with cold, the chief surveyor caught sight of one of their horses, a grey pony, known as "Old Jack," and said, "If any one can show us our way to camp in this blinding snow, Old Jack can do it. I will take off his bridle and let him loose, and we will follow him. I think he will show

us the way to our camp."

The horse, as soon as he found himself free, threw his head in the air, as if proud of the trust. Then he snuffed the breeze and gave a loud snort, which seemed to say, "Come on, boys. Follow me; I'll lead you out of this scrape."

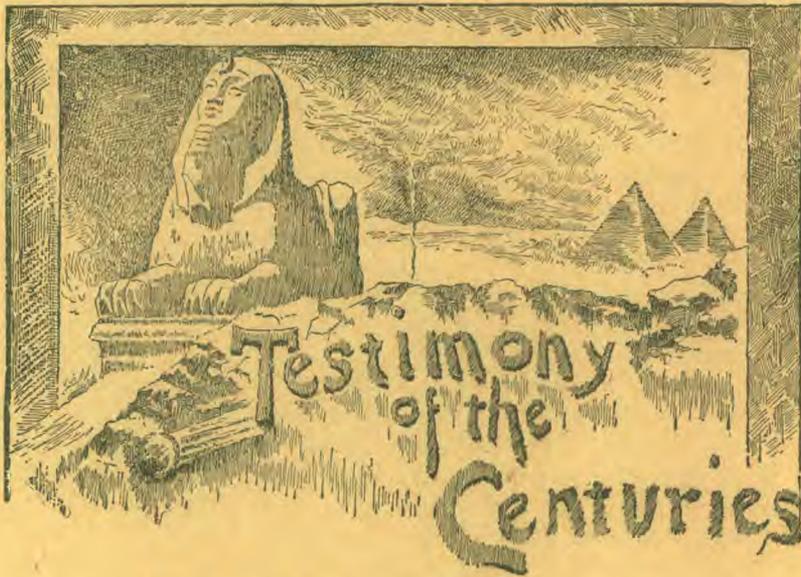
He then turned in a new direction and walked off, and the men followed him. They had not gone more than a mile when they saw the cheerful blaze of their campfires. They all gave a loud hurrah at the sight.

They felt grateful to God for their safety, and threw their arms round Old Jack's neck to thank him for what he had done. I know this is a true story, for my father was the chief of the party on the occasion.—*G. Angel James.*

No flocks that range the valley free,
To slaughter I condemn;
Taught by the power that pities me,
I learn to pity them.

—Goldsmith.





JOSEPH AND THE PYRAMIDS OF EGYPT.

YE silent witnesses of ages past,
The evidence of Pharaoh's mighty hand;
Ye sentinels upon the desert vast,
Watch on! for Joseph's God will soon demand
The sleepers from the lonely desert sand.

Recent explorations in Egypt, the country of God's oppressed Israel, are constantly giving new testimony in confirmation of the Scriptural narrative of ancient events. The storms, earthquakes, and ravages of time have failed to remove the Pyramids of Egypt and their silent testimony.

Of the seventy pyramids standing in the valley of the Nile, one, Cheops by name, is said to have been built by Joseph. It rises at an angle of fifty-two degrees to a height of four hundred and eighty feet,—originally it was twenty feet higher,—and contains ninety million cubic feet of space. It covers an area of thirteen acres. Some of the stones are thirty feet long and five feet thick; they are evenly dressed, and laid with mortar. Four hundred thousand men were twenty years in building this colossal monument.

That Joseph constructed this pyramid during the time he was "ruler in Egypt" can not be doubted; for archaeologists have found upon some of the stones hieroglyphics that answer to the name of Joseph: it is also a singular coincidence that the description of Cheops given by Herodotus exactly describes the character of Joseph.

The pyramids were erected for mausoleums, or tombs, for the rulers of the people. In the "death chamber" of all but one, mummies have been found. In many instances the linen, used in embalming was as white and clean as when first wrapped on the remains. The first explorers of Cheops found that the entrance to the death chamber had been opened,

and carefully closed up again; and on entering, the chamber was found empty. This shows that the promise that Joseph had exacted of his brethren,—“God will surely visit you, and ye shall carry up my bones from hence,”—had been fulfilled.

H. L. CARLISLE.

MUMMIES AND THEIR COFFINS.

VISITORS to the British Museum and institutions of a similar nature where Egyptian mummies and coffins are preserved have often expressed doubts as to the genuineness of the antiquities exhibited, partly because of the neatness with which the mummies are bandaged, partly because of the exceeding freshness of the colouring on the coffins. A correspondent of the *Echo*, gives, therefore the following items of information:—

The Egyptians had three methods of embalming. The most expensive method was of course, only employed for the rich, especially the priestclass. The following is the method in these cases. The brain was extracted through the nostrils with a crooked piece of iron, the eyes were dug out, and an incision made in the left side of the body, and the viscera removed; the fleshy parts of the legs, thighs, and arms were stuffed with gum, myrrh, and aromatics. The body thus prepared was allowed to soak in a solution of saltpetre for seventy days, after which it was washed with palm wine, and finally bandaged.

The bandages were made of flax of an exceeding fine texture, varying in breadth from 4in. to 6in., in length from 10ft. to 20ft. As many as 300ft. of this bandage have been taken from one mummy. The second method was similar to the first, only they omitted the palm wine, probably to cut down the expense. The *modus operandi* of the third system, however, was

little more than pickling. The embalmers merely broke the skull, took out the brain, dug out the eyes, soaked the body in saltpetre, and gave it back to the relatives.

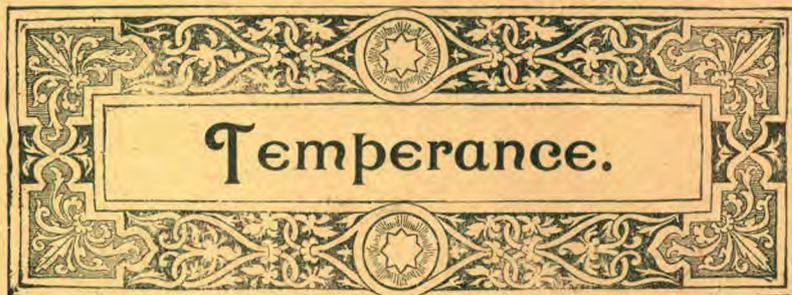
The ancient receptacles for the frail body of man differ largely, according to the time when they were made, as also in accordance with the wealth and worldly position of the deceased. The most beautiful coffins are undoubtedly those of the Eighteenth and Nineteenth Dynasties, about from B.C. 1500 to 1300. The coffins of this period are veritable works of art. Vignettes of the great Ritual of the Egyptians, the Book of the Dead, are painted in gorgeous colours of red, black, blue, and orange. The representations on the inside are often glazed, and of extremely fine workmanship.

Under the Roman rule, and also under the Ptolemies, a fancy developed itself of a rather peculiar kind. The relatives of the deceased were anxious to behold the faces of their beloved dead, and so portraits of the departed were painted on panels of wood, and inserted in the bandage over the face.

About the time of the Twenty-Sixth Dynasty the art of making coffins declined, and the result is that the coffins of this period are very crude and common. Another calamity also befel the coffins of this time; they came to be made wholesale, whereas previously they had probably been made to order. The result of wholesale manufacture in ancient days is obvious. The inscriptions were written upon them, leaving the space for the name of the deceased blank, which was filled in when bought. The outcome of this was that a person with a very long name bought a coffin where only small space had been left by the makers, so that his name got crushed up into a corner, producing a very nasty effect, and an unsightly inscription.

The Roman coffins—or, rather, coffins made during the Roman occupation of Egypt—are very different from any of the others. They consist of a flat board, upon which the body was placed; over this was a kind of vaulted roof, supported by square pillars, which fitted into holes in the bottom board. The sides of these coffins contain inscriptions more or less difficult to read, as the scribe who wrote them did not understand the language, which, at that time, had been dead a good number of years.

The mummies which were made about the time of the Romans and the Ptolemies can be easily recognised from the peculiarity of the bandaging, for whereas the best mummies are enveloped in one large sheet, after having been wound round with the long strips above referred to, the bodies of this period have toes, fingers, legs, and arms bound up separately, and the ears, mouth, eyes, and eyebrows are traced in black paint on the outside of the bandage.



HEALTH BY FAITH.

EVERY Christian is familiar with the statement that "the just shall live by faith," but very few have any idea that it is more than a statement of a theological dogma. They imagine that the life which the Lord Jesus gives us is something apart from eating and drinking, and the daily round of duties. In fact, there is unconsciously in the minds of many people a great deal of the notion that religion is chiefly an affair of going to meeting, and observing certain forms and ceremonies, and of professing belief in certain "points of doctrine." If they would remember that Jesus Christ was Saviour from His birth, just as much when a child at play, and a young man working at the carpenter's bench in Nazareth, as when preaching to the multitudes, they would learn differently.

Last week we learned that all life is from the Lord. Every manifestation of life is proof of the presence of God. The blood is the life; and we receive the blood of Christ by every means by which He conveys to us our daily life. Many more proofs of this might be adduced, but those already given are sufficient if they are well pondered. Others will readily suggest themselves. We must exercise ourselves to discern the Lord's body; we must learn to know the Lord in whatever form He reveals Himself, and to accept Him, and give Him a welcome. The Holy Spirit is invisible, but He affects us through the medium of our senses. It is true that God has much more life for us than our minds can ever comprehend, or than we can ever consciously grasp; but if we do not appreciate the least, we can never expect the greatest. It is God who has given us our senses, in order that we may comprehend Him; and if we do not use them for that purpose, we can never expect any greater manifestation of Himself.

God is one, and so all life is one. There is only one life, although there are multitudinous forms of it. Christ is not divided, and He does not deal out His life in sections. When we receive His life, we

have it for everything, if we will but accept it. The life of Christ—the blood—which cleanses from all sin, is the very same life that keeps us alive and in health from day to day. He did not live two lives on this earth. The life with which He healed the poor paralytic, was the very same life with which He cleansed him from his sins. The life which He gave on Calvary, is the very same life by which we are supplied with "life, and breath, and all things." When the Scripture tells us that we are to live by faith, the word "life" is to be taken in its natural meaning. There is nothing secret about it. Life is life. The teaching is that we are to eat, drink, sleep, move, and have our being, by faith. Everything that goes to make up life, is to be done by faith. In short, we are to *live* by faith.

All the difference between the Christian and the sinner is that one lives in the right way, and the other lives in a perverted way; the one has perfect life, while the other has only partial life, in fact, has not real life at all. "He that hath the Son hath life; and he that hath not the Son of God hath not life."

The life of faith has to do with our flesh, our body. Read the words of the Apostle Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live *in the flesh* I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20.

Read again: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. viii. 13.

Again: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii. 1.

Still further: "Know ye not that they which run in a race, run all, but one receiveth the prize?—So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so

run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be a castaway." 1 Cor. ix. 24-27.

It is plain upon the face of this scripture, that the Christian is to give his body the same kind of discipline that the athlete does when he is in training for a race, only from a far higher motive. Every man that striveth for the mastery is temperate in all things; very good; but while they do it for a corruptible crown, we do it for an incorruptible crown. What is it that we do? Why, we are temperate in all things, keeping our body under, and bringing it into subjection, disciplining it, so that it will obey the mind of the Spirit.

Our bodies are the temples of God, and as such are to be under the direct control of the Spirit of God. God Himself is to quicken (make alive) our mortal bodies by His indwelling Spirit. See Rom. viii. 11. The Spirit is to supply all the life that we have. The life of Jesus is to be manifested in our mortal flesh. This means health, for we read: "My son, attend to My words; incline thine ear to My sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and *health to all their flesh.*" Prov. iv. 20-22.

With this agree the words of the Lord to Israel of old: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, and provoke Him not; . . . If thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. . . . Ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. xxiii. 20-25. Nothing could be more explicit than this. But it throws upon us the duty of seeking to learn the ways of the Lord. This is not a difficult matter, if we are sincere, for "if any man willeth to do His will, he shall know." He will show us the way of life, for He will reveal Himself unto us, and He is the life.

Jesus bore our sicknesses, in order that we might be freed from them, just as He bore our sins, in order that we might be saved from sin. The sins of the world were upon Him, yet nobody ever saw a single sin in His life. So all the diseases

of mankind were upon Him, yet nobody ever saw Him unfitted by them for daily labour. The life that was in Him, which He continually received from the Father of all, swallowed up both sin and sickness. It is, to say the least, as easy for Him to give us health in His life, as to give us righteousness. In fact, that is what He does, since His life is undivided, and comprehends everything; but so many fail to take it for health, just as many fail to take it for righteousness.

When the woman with the issue of blood touched Jesus, He said, "I perceive that power is gone forth from Me." We saw last week that blood went from Him, sufficient to supply all the woman's lack. That is self-evident. As great a demand was made upon His life, as would supply the woman's lack of life. That is to say, the vacancy in the woman's life, was transferred to Him. He took her disease upon Himself, yet He did not die, because He was constantly in touch with the Source of life, and allowed it to flow through Him unhindered; and by her faith the woman put herself in touch with that same Source. When Jesus said to her, "Thy faith hath made thee whole," He really said, "Thy faith hath saved thee." He used the same words that He did to the sinner who washed His feet and anointed them. See Luke vii. 50. So likewise, when the blind man believed to the receiving of his sight, Jesus said the same words to him: "Thy faith hath saved thee; go in peace." Luke xviii. 42. With forgiveness of sins, He gave healing of body, or in the healing of the body He imparted righteousness. In short, He makes the recipient of His grace "every whit whole," giving him "perfect soundness."

The only argument that anybody can bring against this is, that they have not experienced it. That proves nothing. Many lepers were in Israel in the days of Elisha, and none of them were healed, but only Naaman the Syrian; but that, instead of proving that there was no healing for lepers in Israel, showed that every leper in Israel might have been cleansed, if he had only appreciated the presence of the Lord in His accredited prophet.

In this article we have not tried to point out how to apply this truth in our own lives; we must first see that there is indeed something real to grasp, before we will lay hold of it. What we are first anxious for all to see is that Jesus has one life, a life filled with all the fulness of God, to give to us; that with Him God freely

gives us all things, since all things are in Him. In His earth life He was superior to disease, just as He was to sin, although the flesh that He took was our human flesh, and He was made in all things like unto His brethren. He has "power over all flesh," and therefore He can in our sinful, mortal flesh, exercise the same control over sin and disease that He did in His own. In fact, He had no flesh, no infirmity, of His own; it was our flesh, our infirmity, that He took.

Next week we shall try to help the reader to see how in some things to lay hold of this life for practical everyday use.

THERE is ample and unexceptionable evidence that where neither milk nor any of its preparations are in ordinary use, a regimen consisting of bread and fruits and herbs, is quite adequate to the wants of a population subsisting by severe and constant toil.—*Dr. W. B. Carpenter, C.B. F.R.S.*

ITEMS OF INTEREST

—During the last year 119 lives were lost in London by fire.

—The smallpox epidemic at Hull cost the people of that city nearly £50,000.

—A serious scourge of the foot and mouth disease has broken out among the cattle in Norfolk.

—Fried wasp soup is considered a great delicacy in China. It is stated that it is quite an acquired taste, which is probably true.

—Two thousand tins of canned fruit, fish, and milk have been seized at a store in Bride-street, Barnsbury, and destroyed by order of the Clerkenwell Bench.

—Plague bacilli have been found in the glands and other organs of dead rats found in Adelaide, and the fear is rife that the scourge is thus likely to be propagated.

—The new naval programme framed by the French Minister of Marine provides for the construction of thirty-four submarine boats and vessels which can be submerged at will.

—Nearly £16,000,000 was given by Americans, during 1899, to religious, charitable, and educational institutions. No such sum was ever given before in the whole history of the country.

—The cup which Sir Thomas Lipton sought to win back from America in the yacht races at New York several weeks since, originally cost about £102. But it is said that over £8,000,000 has been spent to win it.

—In view of the loss arising from the spread of the Asiatic plague, the Italian Ministry has suggested to the European Governments the holding of a new International Sanitary Conference, to meet, as previously, at Venice.

—At a meeting of spinners engaged in the worsted trade, in Bradford, the 3rd inst., 106 firms were represented, and plans were laid for the formation of a combine, with £18,000,000 capital.

—The text of a secret edict, issued by the Empress-Dowager of China is made public, in which she counsels the resistance of aggression on the part of foreign powers at the price of war.

—The outlay of the American Government in connection with the Spanish-American War is very great. It is said that pensions will have to be granted in 30,000 cases, which does not include soldiers still fighting in the Philippines.

—A news vendor was the other day fined in a London Police Court seven days' imprisonment for crying false war news. What a pity it is that some of the newspapers who publish false war and other news could not be subjected to a like punishment.

—Turkey has been engaged in war 38 years of the present century, considerably more than one-third of the time; Spain comes next, with 31 years of war; France has 27 years; Russia, 24; Italy, 23; England, 21; Austria, 17; Holland, 14; and Germany, 13.

—The Mansion House War Fund now amounts to £675,000. Dr. Barnardo has informed the Lord Mayor that 1,000 or more places will be reserved in his homes for the free admission of destitute children of soldiers, sailors, or civilians who may be killed in the war.

—According to the *Echo de Paris*, one of the greatest attractions of the Exhibition will be a huge diamond, bigger than the Koh-i-noor, which was found in the De Beers mine shortly before the War began. The stone has been insured, says the *Echo de Paris*, for £400,000.

—While separating some wild beasts after a fight at Madrid before a large audience, a tamer fired an old gun loaded with small shot, and wounded twenty-one spectators. The entire press is said to have denounced these fights, and the Government will advise their prohibition.

—The number of deaths at Bombay from the plague on Tuesday, February 7, amounted to 408. That was a record day, the highest number in any previous day being 392. Plague and smallpox are raging, and the position of affairs is aggravated by the advent of famine refugees.

—Gheel, a market town in Belgium, has 10,000 inhabitants, 2,000 of whom are lunatics. The reason for this is that in the thirteenth century a Bishop of Antwerp began sending lunatics to Gheel because there was there a shrine of St. Dymphna, patron saint of the mentally diseased, and the custom has since been continued.

—There seems to be a little abatement in the ravages of influenza in London, but in other cities the epidemic is alarmingly on the increase. In some places the Board schools have been closed, churches have discontinued services, and the capacity of physicians, both private and public, has been taxed to its utmost. It is remarkable the number of people in high social and professional rank that have been claimed as its victims.

—Nikola Tesla, the celebrated electrician, claims to have completed his experiments in wireless telegraphy, whereby he will soon be able to communicate from New York to every city in the world, and he hopes to attain a speed of from 1,500 to 2,000 words a minute. A Professor and his assistant in the Western University of Pennsylvania (U.S.A.), working on somewhat different lines, have invented an instrument for receiving wireless telegraphy two thousand times more sensitive than the one invented by Marconi, and claims that it, too, when perfected will transmit messages without any wire across the Atlantic.

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It is impossible for anybody to do anything that he doesn't think he can do; and nobody thinks that he can do the thing that he does not wish to do; but "all things are possible to him that believeth."

"NOBODY cares, or gives me any credit when I do well." How many a child has thought and said this, often with too much truth as far as its parents or guardians were concerned, because they could never appreciate honest effort and success, or else thought it a sin to award the encouragement of a hearty "well done!" But it is not alone the small children who long for a little sympathy, and a few words of appreciation. Who has not sometimes felt almost discouraged in a good work, because nobody seemed to care.

FROM ourselves we are to learn of others. If we long for words of encouragement and cheer, we must know that others have the same longing, for human nature is always the same; and so from our own lack we may be able to supply the want of others. Here is a case where our own emptiness may prove a storehouse full of blessing for others; for knowing by experience how people long for an inspiring word, we can do our part toward seeing that they do not suffer for it as we have. So the more we have lacked, the more may we fill another.

BUT we need not lack, even though no one recognises our labours, or appreciates our work. Do we not count God anybody? Is He nothing to us? He says: "I know thy works, and thy toil and patience;" and again: "I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first." Rev. ii. 2-19. He keeps watch of us all the time, and marks every step of our progress. Is this nothing to you? Do you reckon Him less than a man? If we always had a proper knowledge and sense of the Lord's reality, and His personal presence, we should not be at all downcast, though we never heard an en-

couraging word from man. "I have set the Lord always before me, because He is at my right hand I shall not be moved." "Beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "God is not unrighteous, to forget your work and labour of love."

THE Supplementary Army Estimate that has been issued, shows that, in consequence of the War, the amount of money now wanted is £13,000,000, and the number of additional men to be provided for is 120,000.

THE *Daily Mail* reports that, while crossing Parliament Fields on Friday last, a man saw five sparrows with their claws firmly frozen to a low branch of thorn. The poor creatures were released by the expedient of blowing on their frozen feet. Yet in spite of the unusual cold, the sparrows fill the air with music each morning. Though five sparrows be sold for two farthings, not one of them is forgotten by God.

THE *Youth's Companion* (Boston, U.S.A.) in noting the fact that there were 107 lynchings in the United States last year, says that the record "is even more depressing than the record of crime in general; for crime discloses the depravity of individuals, while lynch law reveals whole communities swayed by passion, and given over to lawlessness." It sees, however, "a glimmer of light in the year's record," in the fact that the list of lynchings is the smallest for fifteen years!

It is now stated that the drinking of eau-de-cologne is becoming quite common among fashionable neurotic women. *The Hospital* says "there can be no doubt that the habit grows until it becomes absolutely a form of the drink craving." That journal says that occasionally an inebriate, who appears to be recovering from the drink habit, and who appears to be making good progress will say that he—or more frequently she—never touches any strong drink; yet all the time she is drinking eau-de-cologne, "unconscious that the new stimulant is as dangerous as the old one."

Another fashionable stimulant just now is camphor, which is said to give the consumer a creamy complexion, but the habit grows upon one rapidly, cannot easily be shaken off, and has a very bad effect upon the body.

It is a common notion that the craving for stimulants is the expression of a natural want of the system; but the fact is that the body does not need anything that is injurious, and every form of stimulant is harmful, and only harmful. The increasing demand for stimulation is an indication that the ordinary food and habits of eating are faulty; for a properly nourished body never craves a stimulant.

WE are all absolutely dependent upon God. How many times we say this, but do not realise it. If we could but think of ourselves as a handful of dust, that we have no more power even to think anything of ourselves than the dust of the street has, but that everything we do that is really of any value is God taking that dust and animating it to do His will, then would the will of God be done in us as it is in heaven; then should we recognise Him as supreme.

QUITE recently a Wolverhampton barber was convicted under the Sunday Trading Act of Charles II., which prohibits tradesmen, artificers, workmen, and labourers from pursuing their ordinary calling on Sunday. He appealed, his counsel contending that he did not belong to any one of these classes, and the Court of the Queen's Bench sustained his appeal, holding that the Act did not apply to barbers. What a strange condition, to have a law on the statute books, which puts all fair-minded judges at their wits' end to evade it!

WE are often told, by those who would make us believe that the world is growing better, that the increase in armaments, and the greater effectiveness of modern weapons, are peace factors, in that people will be afraid to go to war. Last year, a Frenchman, M. Bloch, published a book on war, entitled, "Is War Impossible," the ground being taken that it is, on account of the marvellous range of modern rifle fire. But, unfortunately for his theory, the Transvaal War immediately followed; and now the author, adapting himself to the situation, has re-issued his book, with another title, and shows that with modern weapons the civilian is as good a soldier as the regular. Thus it is admitted that the more effective and deadly the weapons, the more general will war be; and that is what anybody might have known beforehand.