

PRESENT TRUTH

GO YE INTO ALL THE WORLD
AND PREACH THE GOSPEL

HOLY BIBLE

THE WORD IS TRUTH

SANCTIFY THEM THROUGH THY TRUTH

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NO. 10.

THE POWER THAT SAVES

(Lowth's Translation, Isa. li. 9-16).

9. "AWAKE, awake, clothe Thyself with strength,
O Arm of Jehovah!
Awake, as in the days of old, the ancient
generations.
Art not Thou the same that smote Rahab,
that wounded the dragon?
10. Art not Thou the same that
dried up the sea, the
waters of the great deep?
That made the depths of the
sea, a path for the re-
deemed to pass through?
11. Thus shall the ransomed of
Jehovah return,
And come to Sion with loud
acclamations;
And everlasting gladness shall
crown their heads;
Joy and gladness shall they
obtain,
And sorrow and sighing shall
flee away.
12. I, even I, am He that com-
forteth you;
Who art thou, that thou
shouldst fear wretched
man, that dieth?
And the son of man, that
shall become as the grass?
13. And shouldst forget Jeho-
vah thy Maker,
Who stretched out the heav-
ens, and founded the earth;
And shouldst every day be in continued fear,
Because of the fury of the oppressor,
As if he were just ready to destroy?
And where now is the fury of the oppressor?
14. He marcheth on with speed, who cometh to
set free the captive:
That he may not die in the dungeon,
And that his bread may not fail.
15. For I am Jehovah thy God;
He who at once stilleth the sea, though the
waves thereof roar;
Jehovah God of hosts is His name,

16. I have put My words in thy mouth;
And with the shadow of My hand have I
covered thee;
To stretch out the heavens, and to lay the
foundations of the earth;
And to say unto Sion, Thou art My people."

Two words in this lesson, namely, "Ra-
hab" and the "dragon," need a little ex-
planation, in order that the student may

knowledge in the right way, although
those who know the most of language are
not the ones who know the most of the
Bible; but when a knowledge of languages
becomes necessary, then the man who
knows the Bible has the advantage of
everybody else. "The Lord giveth wis-
dom; out of His mouth cometh know-
ledge and understanding."



"THE DEPTHS OF THE SEA A PATH FOR THE REDEEMED."

read understandingly. But let everybody
note that the explanation is given in the
Bible itself, so that there is no room for
the complaint that "we are not learned,
and cannot expect to know all these
things." The book of God may be under-
stood by everybody who will study it, no
matter though he be not learned; he will
become intelligent by the study. True, a
previous knowledge of different languages
may be a help to him, provided he uses his

WHAT "RAHAB" MEANS.

TAKE your Revised Bible (for everybody
who studies the Bible ought to have this as
well as the so-called "Authorised Version,"
and should read them both together) and
read Isa. xxx. 7: "For Egypt helpeth in
vain, and to no purpose; therefore have I
called her Rahab that sitteth still." This
is sufficient, and will enable the reader to
understand Ps. lxxxix. 10: "Thou hast
broken Rahab in pieces, as one that is

slain; Thou hast scattered Thine enemies with Thy strong arm." Now read Job xxvi. 12 in both versions, comparing them. "He divideth the sea with His power, and by His understanding He smiteth through the proud," or, as in the margin, "through pride." We turn to our Revised Version, and read, "By His understanding He smiteth through Rahab." From this we can learn that the word "Rahab" means "pride." That "Rahab" is a pure Hebrew word, untranslated, we may know from the fact that it is a proper name, the name of one of the ancestors of Christ. When used in other connections, untranslated, it is simply the personification of pride, and is specially applied to Egypt. Egypt is the proud boaster, that does nothing. We are to learn that as God smote through Egypt, so will He bring down the pride of all that rise up against Him. "The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. ii. 12.

THE DRAGON.

AND now for the dragon. Read Eze. xxix. 3: "Thus saith the Lord God: Behold, I am against thee, Pharaoh King of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." The succeeding verses tell of the judgments to be brought upon Egypt, all of which have been fulfilled, as a token of the still greater fulfilment yet to come. That this judgment which was visited upon Egypt was but the beginning of the great day of Judgment, we may learn from Isa. xxvi. 20, 21; xxvii. 1; "Come, My people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain. In that day the Lord with His sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the midst of the sea."

DELIVERANCE FROM "THE PRIDE OF LIFE."

WE see, therefore, that both "Rahab" and "the dragon" are terms for Egypt. But that does not exhaust their meaning, since Egypt does not have a monopoly of

the pride that is in the earth. The pride of Egypt is but "the pride of life," instilled by "the spirit that now worketh in the children of disobedience." So primarily the dragon is "that old serpent, which is the Devil and Satan," "which deceiveth the whole world." Rev. xx. 2; xii. 9. It is in heathenism that the characteristics of the devil are fully manifested in the flesh; therefore in prophecy the dragon is sometimes used as a name to indicate the nations that have been openly and completely heathen, opposed to the worship of the one, true God. So we see that the judgments that of old have been visited upon Egypt and Babylon, and other heathen nations that in their pride have boasted against God, are but assurances of the great judgment that is to come upon all pride, in the person of the devil himself. These judgments, indicating the approaching downfall for ever of Satan, the author of pride, are assurances to each individual that God will here and now save him from "the lust of the flesh, and the lust of the eyes, and the pride of life." These two words, therefore, furnish the key to the whole lesson. Verses 9 and 10 show us that we have a right to call upon the Lord to awake and come to our help with the power by which He in ancient times overcame Egypt, and delivered His people from bondage. He delivered them then, in order "that they might observe His statutes, and keep His laws." Ps. cv. 45. Therefore we may know that with the same mighty arm, and the same power He will now deliver us from the bondage of sin, "that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." The lesson that we are to learn from the scripture before us is a personal one; it means that every one of us individually has at his disposal all the power by which Israel of old was delivered from Egypt. The same God still lives, and His arm has not lost any of its strength.

SING THE PROMISES OF GOD.

IN ancient times the Lord made the depths of the sea a path for the redeemed to pass over, and "thus shall the ransomed of Jehovah return, and come to Sion." They shall come with loud acclamations, with singing and gladness. "But," you say, "there is to be long wandering in the wilderness of sin before that can take place." Not a bit of it. That was not at all God's plan for Israel, but was the result of their unbelief. You see, they stopped

singing, and began murmuring. That is the secret of their wandering in the wilderness. Keep on singing, not a forced song, but a song from the heart because God is your strength and your song and your salvation, and you will find that these "songs of deliverance" that compass you about will be a shield that will protect you from every assault of the enemy. This is not theory, but fact that has been demonstrated. The power that divided the Red Sea is the power that is ours every day in our struggle to escape from the bondage of sin. He that believeth shall not be confounded. The "exceeding great and precious promises" of God make us partakers of the Divine nature; therefore sing them.

THE NEED OF THESE PROMISES.

VERSES 12-14 have a peculiar significance in view of what the prophecy tells us will come in the very last days. Revelation xiii. brings to view a power, a beast, which is the direct representative of the devil, since it is the devil—the dragon—that gives this beast his power, and his seat, and his great authority. Here we have, therefore, the personification of the arrogant pride of the devil in his fight against God; and this is carried out, as is seen by the reading of the entire chapter. Then later on still another power rises, seeking to enforce the worship of "the beast," that is, to compel men to refuse to worship God, and to substitute the commandments of men for His commandments. He makes an image to the beast, and will "cause that as many as would not worship the image of the beast should be killed." The highest point of proud opposition to God is seen in the attempted changing of the commandments.

The Papacy, which under the name of Christianity, overpasses the deeds of the heathen, having gone farther in opposition to God, in blasphemy against Him, and in persecution of His true followers, than any heathen nation ever did, has presumed to set itself above the law of God, teaching men that, while the commandments teach that the seventh day, commonly called Saturday, is the Sabbath, they need not observe that day, but must instead observe the first day of the week, Sunday. The substitution of this day for that appointed by God is claimed by the Roman Catholic Church as the badge of its authority, and the keeping of it by the most of the professed Christians is the one thing by which they all, in spite of their protests against Papal assumptions, acknowledge her power.

Many of those who call themselves Protestants are with all their might seeking to enforce this mark of the Papacy, and so far will they yet go that they will issue a decree authorising anybody to kill those who do not receive this mark. All the faithful commandment-keepers will be "placed under ban," even as Luther was after the Diet of Worms, and as so many others have been in the past.

That will be a time of sore trial for the people of God. It will be a time to try men's souls, and it will then be determined who has learned to trust in God for salvation. Happy will it then be for everybody who can hear God say to him, "I, even I," the one who divided the sea, and delivered Israel, and who made even the greatest obstacle in their way a path of escape, am He that comforteth you. Why should you be afraid of a puny man that shall die? The One who delivers thee is marching on with speed, and will quickly come, so that you need not die in the pit, and your bread will not fail, even though it run low. It will be well to learn this lesson thoroughly. We shall, if faithful to the Lord, have occasion to remember it before many years have passed by.

PRESENT DELIVERANCE.

Yes, even now we need to remember it. If we have not learned and applied the lesson in our personal contest with "this present evil world," "the lust of the flesh, the lust of the eyes, and the pride of life," which are seeking to hold us captive, we shall not be able to use it in the coming time of trouble. The promise is, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii. 10. We cannot afford to lose any time in making a literal, personal application of these lessons to ourselves.

A WONDROUS GIFT.

In the 16th verse we have a most wonderful statement. God says to us,—to every one who follows after righteousness, and seeks the Lord,—"I have put My words in thy mouth." Compare this with 2 Cor. v. 19., margin, where we read that God has put in us—all who are reconciled to Him by Jesus Christ—the word of reconciliation. For what purpose has God put His words in our mouths. The answer is, "To stretch out the heavens, and to lay the foundations of the earth, and to say unto Sion, Thou

art My people." That is to say, the word of the Gospel, which God has committed unto us, is the same word that in the beginning made the heavens and all their host (Ps. xxviii. 6), and which will yet make all things new. It is the Word that makes men new creatures, and which will make the earth new for them to dwell in. Here is the climax of all.

Not only does God by the power by which He rules the heaven and earth and sea, deliver us from evil, but He puts the power in us to deliver others who are in bondage. Who with this assurance need ever fear bonds or imprisonment? Every child of God has given him a power greater than that of all the kings of earth. This power he is not to use against those who would do him physical injury, even as Christ did not, but he is to use it in delivering even his enemies from the bondage of sin. With this word in our mouth, we may bid the devil depart from us, and he will flee. Do you value this gift of the Word of God, and do you use it?

"How firm a foundation, ye saints of the Lord
Is laid for your faith in His excellent word;
What more can He say than to you He hath said,
To you, who to Jesus for refuge have fled?"

HELP FOR THOSE WHO NEED.

JESUS AT MATTHEW'S HOUSE.

(Mark ii 13-22)*

THIS lesson shows the marked contrast between the religion of Jesus Christ and the societies which men form. All the so-called "benevolent societies" demand that one who joins shall have a "good character," that is, he must be of the same class as those who already constitute the society. "The Church" itself, not any particular organisation, but the great body of "organised Christianity," has been largely permeated by this spirit. As a legacy from the Papacy, which has never yet been thoroughly eradicated from the minds of any body of Christians, the idea obtains to a great extent, that the church exists for its own sake, and that its chief duty is to guard its own reputation. Accordingly the tendency is to build up walls, and to guard them diligently, lest some one come in, who will bring discredit upon "the cause." To the extent that this state of things exists, the members of the church, and especially the leaders, are more intent upon building up and strengthening

* (International Sunday-school Lesson for March 18)

the organisation, than in saving souls and diffusing the knowledge of Christ in the earth. So it was with the Jewish church in the days of Christ. Accordingly the Jewish leaders were by the very nature of the case in opposition to Him. His manner of work was so entirely different from theirs, that they regarded Him as an anarchist, as one dangerous to society, in that, as they supposed, He would destroy all law and order and established customs.

In this the Jews were altogether at fault, for Jesus did not, and does not, work to overturn any institution or custom, except as the building up of truth crowds out error. He would simply build on the right foundation, but the building which He erects, as well as the method of building, is so contrary to purely human ideas, that to men it seems like a work of destruction. He worked in the church as it was, as well as in the world, not to found another organisation, but to leaven the mass. The work of Christ and the apostles was not to "raise up churches," but to save sinners,—to call souls out from the bondage of human tradition and error. Their disciples, like Christ and the apostles themselves, were to remain among their former associations as long as those old associations would tolerate the new life; the unwillingness of the old body, the purely human organisation, to receive truth in a living form, naturally resulted in the forming of new congregations. As the followers of Christ were cast out from the old organisation, that would not tolerate growth, they naturally were brought together by similarity of belief and practise. It was natural enough, and nothing wrong, that these new congregations should receive some distinguishing name, for convenience in referring to them. But it was never the design of the Lord, nor of the apostles, that these new congregations should be devoted to themselves, to building themselves up, and making a name. They were to be lights to the world, leaven, instilling the principles of the Gospel of Christ, into the mass of mankind, intent only on making known the name of their Lord and Master. From the acts of Christ Himself are we to learn what should be the work of His church—His called out people—till the end of time.

The scribes and Pharisees, like the clergy of more modern times, were a class. Their relation to the common people was quite aptly indicated by the position they took while teaching,—a stand high above

the people. They could preach to the people from behind a barrier, but they would not condescend to mingle with them. The desk behind which they stood while preaching was typical of the barrier which existed between them and the people, even when they came in contact with any of them. Their lack of real ability was covered up by an assumption of dignity. They were very jealous for their "rights" and privileges, and could not understand Christ's easy familiarity with all classes. There was no barrier between Him and them, yet every one instinctively knew that He was infinitely above them in character. In His intercourse with the people, He had no need to be on His guard to maintain His dignity, for He had the true dignity of moral worth, which cannot be compromised.

WHEN the scribes and Pharisees saw Jesus sitting at table with many belonging to the despised "masses," they said to His disciples, "How is it that He eateth and drinketh with publicans and sinners?" To their narrow comprehension, this showed a lack of the first qualifications of a Rabbi. Jesus heard the question, and answered it Himself. Turning to them, He said, "They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance." He came not to be ministered unto, but to minister; not to build up a reputation, but to save people of no reputation; not to make a name for Himself, but to make known the name of the loving Father of all, to His ignorant children. He came to save the lost, and He necessarily had to go where the lost were. He could not, in pursuance of His mission, spend His time talking to a congregation of people who thought themselves already in good condition, but He must labour for those who felt and acknowledged their need; and as He could supply that which they really needed, He never had any difficulty in securing a congregation.

HERE comes in the use of the ten commandments, the preaching of the law. The law cannot justify, "for by the law is the knowledge of sin." Rom. iii. 20. All it can do is to make known to men their sinful state. "The law worketh wrath." It speaks with the thunders of Sinai, awakening men to a knowledge of the wrath of God, which comes on "the children of disobedience." There can be no preaching of the Gospel without it; for since the

Gospel is the good news of the power of God unto salvation to every one that believeth, it is necessary that people be shown their need of salvation, and also the righteousness of the law, to the obedience of which God wishes to save them. They that are whole need not a physician; there are none who are really whole; but there are many who think that they are, and they must be convinced that they are sick, before they will accept the services of the Great Physician. Thus the law is a tutor, to bring men to Christ, that they may be justified by faith.

THERE is a very important lesson for us in the statements about the new and old cloth, and the new and old bottles. Let the student remember that the bottles used in those days, even as to-day in many parts of the East, were made of skins, and not of glass. "Wine skins" is the word used in the Revised Version, and this is what is meant. Old, withered skins would not stand the strain of new wine, but would be burst by the process of fermentation. The "new cloth" referred to is, as the margin indicates, "raw, or unwrought cloth," which would shrink, and thus make the hole upon which it was patched larger than it was before. Now read: "No man also seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles."

NOTICE that Jesus speaks about putting new cloth into old garments. Of course no one would think of putting old cloth into new garments, for there is no necessity for patching new garments. Notice also that Jesus stops with the statement that "new wine must be put into new bottles." He does not go on to say that old wine must be put into old bottles. What is the reason for this?—Evidently this, that He would teach that His Gospel makes everything new. "Old things are passed away; behold, all things are become new." He has no use for old bottles; all must be new. The fresh wine of the Gospel could not be carried in the old bottles of Pharisaism and pride. Not that there was no hope for the professional teachers of the law; but they must be made over entirely new. This Jesus could do.

Moreover, there can be no patchwork in the Gospel of Christ. It is useless to try to patch the teaching of Christ upon an old, formal profession, or upon an ungodly life. Being converted is something more than merely turning round, and "trying to live a different life." It is being made over entirely new.

Jesus could not use the scribes and the Pharisees, to carry His Gospel, because they thought themselves all right. They were self-sufficient, and were not willing to acknowledge that they were nothing in themselves. "Before honour is humility." "His heart that is lifted up is not upright in him." "My God shall supply all your need, according to His riches in glory," but the need must be felt and acknowledged, before the help can be appreciated.

Therefore never be afraid to confess your lack. The greatest hindrance in the world to progress is the unwillingness to admit mistakes. To learn, implies that one does not already know as much as he ought; and the dread that people will find this out, effectually prevents many from accepting new and saving truth. So it is that many, very many, are prevented by their pride from accepting Christ; they are not willing specifically and definitely to acknowledge themselves to be sinners. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Let every one be ready always to say, "Of whom I am chief," and his salvation is assured.

"I WILL bless the Lord at all times: His praise shall continually be in my mouth." We wonder sometimes how many people, even among professed Christians, really praise the Lord. We do not mean a praise mingled with doubts, a praise that is only as a tinkling cymbal, or a cracked bell, but a praise that is genuine, that is not put on. The man or woman who has tasted the sweets of pardoning love, cannot help telling it to others. Would that Christians would praise the Lord as the birds sing—because they cannot help it. Their praise is sincere. It is true worship. It is the Lord's life flowing in and through them. There is joy in living, because life is joy. "Bless the Lord, O my soul, and forget not all His benefits."

THE Word of God is your counsellor; the Word of God is your authority. Be very careful how you bring anything weaker to take its place.



THE KING OF BABYLON EXALTS HIMSELF ABOVE GOD.

(Daniel ii. 1-18.)

A PERIOD of more than twenty years separates Nebuchadnezzar's dream of the great image, as recorded in the second chapter, from his setting up of the image, as given in the third chapter. In the dream and the interpretation the God of heaven had revealed to him the truth concerning the history of the world, with special reference to what should be "in the latter days," and had thus shown him that all earthly kingdoms, including his own, would pass away one after the other, and that the kingdom of God was the only one which would "stand for ever." Nebuchadnezzar seemed to accept the message thus delivered to him, and acknowledged God as "a God of gods, and a Lord of kings, and a revealer of secrets." But the course of years had added to the glory and the power of the kingdom of Babylon, and the king evidently first doubted, then disbelieved the predictions of the Hebrew captive, and then determined to express in the most positive and public manner his own ideas concerning the kingdom question.

"NEBUCHADNEZZAR'S GREAT IMAGE."

"NEBUCHADNEZZAR the king made an image of gold, whose height was three-score cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon."

No dimensions are given of the image which the king saw in his dream. It is simply stated that it was "a great image." Evidently Nebuchadnezzar desired that the image which he set up should make the same impression upon the minds of the people that the one in the dream did upon him, and so he made it ninety feet in height. The very measurements are suggestive of the interpretation to be given to his act. The image is six cubits broad, ten times six cubits high, and six kinds of instruments are specified (verse 5) as being used to summon to its worship. The

triple six marks the number of the beast (Rev. xiii. 18), against whose worship there is such a fearful warning proclaimed throughout all the world (Rev. xiv. 9-11). This is "that man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped."

In setting up this image Nebuchadnezzar was expressing his own idea in direct opposition to what the God of heaven had revealed to him. He was exalting himself above God. In the dream he saw an image whose head only was of gold, while the other parts were of inferior metals, signifying that other kingdoms would succeed Babylon; but now he made an image all of gold, to express his confidence that Babylon would endure, and that the history of the world from that time would simply be the history of Babylon. Although Nebuchadnezzar did not so intend it, and did not himself understand the full significance of his act, yet he was teaching a great truth. Kingdoms known in history by different names have succeeded each other, just according to Daniel's interpretation of the dream, and Babylon of the Chaldees has long since passed away, but the real Babylon is still here and will remain until "she shall be utterly burned with fire." This will appear more closely in our later studies.

A GRAND ASSEMBLY.

"THEN Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the councillors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up. Then the princes, the governors, and the captains, the judges, the treasurers, the councillors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried

aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up."

A careful reading of the record shows that Nebuchadnezzar purposed that this image and its dedication should be his answer to the dream and its interpretation. Daniel had declared that other kings should follow Nebuchadnezzar, and that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed;" Nebuchadnezzar now showed his view of the matter. The contrast was between what "the God of heaven" sets up, and what "Nebuchadnezzar the king hath set up." The question at issue was, Who is right, God or Nebuchadnezzar? Who is the "everlasting King"? What kingdom shall stand, the kingdom of God or the kingdom of Babylon? The same questions are before the people of the whole earth to-day, and the final decision is soon to be made, "for the hour of His Judgment is come."

All the world was represented at the dedication of this image. It was a world-wide proclamation of the greatness and power of Babylon; and the command that all the people should "fall down and worship the golden image that Nebuchadnezzar the king hath set up," was issued in order to compel all the world to acknowledge this greatness and power as supreme. The dedication of the image was really a deification of the kingdom of Babylon, the State, as represented in Nebuchadnezzar, under whose rule Babylon had attained to such a pinnacle of greatness. The refusal to worship the image would thus be regarded as high treason against the State or kingdom of Babylon, and was to be punished by death in "a burning fiery furnace." No opportunity was given to the people to exercise any choice in the matter. In Babylon the people are not allowed either conscience or free will. Their religion is prescribed to them by the State, and consists simply in the acknowledgment of the greatness of the State, and the right of the State as represented by the king to have undisputed control over both the bodies

and the souls of men. The right of the individual man to life, liberty, and the pursuit of happiness, apart from the dictation of the State, is wholly ignored, and the king assumes to become the keeper of the consciences of the people.

THE PHILOSOPHY OF PERSECUTION.

THUS it has always been in all false religions. Substituting the visible for the invisible, the worldly for the heavenly, the human for the Divine, they must depend upon the compelling power of the flesh instead of the drawing power of the Spirit, and upon the threat of pains and penalties enforced by the State instead of the love that gives itself, in order to secure and hold their followers. This is the philosophy of all tyranny and persecution. When it is once granted that the State has any right to prescribe to the people what or how they shall worship, or whether they shall worship at all, then the punishment of those who refuse to obey these commands of the State is not called persecution at all, but simply a just provision for the enforcement of the laws. So it was in Babylon of the Chaldees, and so it is in the Babylon of to-day.

The command of the king, accompanied by the threat of death in case of disobedience, had its intended effect, and "all the people . . . fell down and worshipped the golden image that Nebuchadnezzar the king had set up." We are facing the same issues to-day, and another world-wide effort will be made to compel all the people under the threat of death to accept man in the place of God, and the commandments of men in the place of the commandments of God; and there is only one way of escape, for "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. xiii 8 And this power of the Gospel of life to deliver from the fear of any earthly power was known and proclaimed that day "in the province of Babylon."

LOYALTY TO THE TRUTH.

"WHEREFORE at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, shall fall down and worship the golden image: And whoso falleth not down and worshippeth, that he should be cast into the midst of a burning

fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up."

The refusal of these men to obey the command of the king was a most flagrant offence, as the Chaldeans viewed the case. Their nation had been conquered by the king of Babylon, and they were captives; but at the request of Daniel, and in recognition of his service rendered to the king, they had been "set over the affairs of the province." And yet in spite of all this, they refused obedience to the royal decree. Although raised to the dignity of administering the laws of the realm, they themselves disregarded the law in the presence of "all the rulers of the provinces." And to disregard this particular law on this particular occasion was certainly to show public contempt for the person of the king, and was a most aggravated case of high treason. This is the method of reasoning adopted by all those who deify the State, and who claim for it supreme authority both in temporal and spiritual matters. It is the law, and it must be obeyed. The argument is that every loyal citizen will regard the law of the land, and that to disregard it wilfully is to show a spirit of disloyalty, which ought to be punished as practically treason against the State. And this method of reasoning will justify all the persecutions from the time of Nebuchadnezzar until now. It is not persecution to enforce a just law, even though it may bring severe punishment upon the offenders.

A TEST QUESTION.

"THEN Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, 'Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?'"

The king proposed to deal fairly with these men. It was hardly thought possible that they would persist in their obstinate refusal to obey duly constituted authority, and especially when the certainty of the

penalty was held before them. Of course there was no suggestion of a change of the law, for was not the king of Babylon the king of all the earth? And had he not conquered *all* the Jews? And shall he now be conquered by only three of them? If the God of the Jews is stronger than the king of Babylon, why did He not deliver Jerusalem? Nebuchadnezzar was yet to learn of the power of the kingdom of God within, when one is "strengthened with might by His Spirit in the inner man," and experiences the indwelling of "Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." But God had committed this Gospel to these three men to proclaim in Babylon, by their loyalty to the principles of His kingdom even in the face of death; and this attempt of king Nebuchadnezzar himself to dissuade them from their loyalty to their King only served to give the greater force to this second message from the God of heaven to the king of Babylon.

FAITHFUL UNTO DEATH.

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

There is only one answer to be returned to one who seeks to turn a true child of the kingdom from his loyalty to his God, whether it be the king on his throne or the humblest peasant; and that answer is so simple that it can be made at once. The motto is, "Faithful unto death." These men had heard the voice which fills every loyal heart with hope and courage: "Hearken unto me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation." Isa. 51: 7-8. Nebuchadnezzar might do what he would with their bodies, if he was willing to assume that responsibility, but so long as they had the control of them they would yield them to be instruments of righteousness, and not prostrate them in worship before any other

being than the King of heaven. Their answer was the same as was given in the wilderness when the same temptation was pressed by "the god of this world" upon the Son of man; "Thou shalt worship the Lord thy God, and Him only shalt thou serve." As faithful and true witnesses they said with Job, "Though He slay me, yet will I trust in Him."

W. W. PRESCOTT.

JUST TO-DAY.

Do not weave the shadows
From the far away,
With their sad to-morrow,
Into life to-day.

God has drawn the curtain;
Leave it; trust His hand;
Let the cares behind it
Come when He has planned.

Walk to-day in gladness;
Through the rents above
Read the joyful story
Of a Father's love.

Come, then, leave the shadows,
Spectre forms they be;
Leave them for to-morrow;
God has planned for thee.

In His love abiding,
Find the heavenly rest;
Lift thy daily burden;
Know His will is best.

R. HARE.

THE SABBATH OF THE BIBLE.

HAD the Jewish nation been true to their trust, and communicated to the world the light they had, they would have remained the depository of the truth of God. God had brought His people out of the cruel bondage of Egypt, and had exalted them before the nations around them. They were favoured with every temporal and spiritual blessing. God's presence went with them, enshrouded in the pillar of cloud by day, and the pillar of cloud by night. They were under His guardianship, and His love and care were manifested in protection and blessing. But they were unfaithful; they rebelled against God, and transgressed His holy law, spoken from Mount Sinai by His own voice, and written on tables of stone by His own finger; and God sent His Son to make known to the world His character and the laws of His kingdom.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness, and the darkness com-

prehendeth it not." "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. . . . And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of His fullness have all we received, and grace for grace."

At the time when He was most needed, Jesus, the Son of God, the worlds Redeemer, came to earth in the garb of humanity. He came to live out in His life God's holy law that had been misrepresented, and buried beneath human tradition and the commandments of men. Forms and ceremonies had been put in the place of the Word of God, until its pure and holy principles were almost extinct.

Christ came as the representative of God, the Light of the world. His mission to earth was to dispel, with His clear, bright rays the moral darkness that was enshrouding the world. He gave no heed to the traditions and maxims of men. These human inventions were opposed to the Gospel of the kingdom He had come to establish. He sought to remove from the law the mass of rubbish with which men had covered it. Of priests and rulers He said, "In vain do they worship Me, teaching for doctrines the commandments of men."

In His discourse on the mount, Christ declared, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. 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."

Many professed Christians of to-day are closing their hearts and minds to the Sun of Righteousness, whose bright beams would chase away the darkness and mist that exist there. They refuse the light, and make God's requirements and will of secondary importance. In place of the rest day given them by Jehovah, they accept a counterfeit Sabbath; they worship an idol, and transgress God's holy law, in trampling upon the Sabbath which he has instituted and blessed.

The object of the Sabbath was that all mankind might be benefited. After God had made the world in six days, He rested, and blessed and sanctified the day upon which He rested from all His work which He had created and made. He set apart that special day for man to rest from his labour, that as he should look upon the earth beneath, and the heavens above, the tangible proofs of God's infinite wisdom, his heart might be filled with love and reverence for his Maker. Had man

always kept the day which God has blessed and sanctified, there would never have been an infidel in our world; for the Sabbath was given as a memorial of the Creator's work; it was given, that upon that day in a special sense, man might draw his mind away from the things of earth to the contemplation of God and His mighty power.

"But the Lord is the true God, He is the living God, and an everlasting king: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion. When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth; He maketh lightnings with rain, and bringeth forth the wind out of His treasures." The heathen in their blindness bow down to idols of wood and stone. "These be our gods," they say. But in the fourth commandment we have the proof that our God is the true and living God. In it is the seal of His authority: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." In the heavens, that declare the glory of their Maker,—the sun, shining in his strength, giving life and beauty to all created things; the moon, and the stars, the works of His hands,—we see the superiority of the God we worship. He is the God that "made the heavens and the earth."

Great blessings are promised to those who place a high estimate upon the Sabbath, and realise the obligations resting upon them in regard to its observance: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." MRS. E. G. WHITE.

God's delays are not God's denials.



HOME AND FIRESIDE

KNOWING BY FAITH.

UNDER the snow in the dark and the cold,
A pale little tendril was humming;
Sweetly it sang 'neath the frozen mould,
Of the beautiful days that were coming.

"How foolish your songs!" said a lump of clay;
"What is there, I ask, to prove them?
Just look at these walls between you and the
day—
How can you have power to remove them?"

But under the ice and under the snow
The pale little sprout kept singing;
"I cannot tell him, but I know, I know—
I know what the days are bringing;

"Birds and blossoms and buzzing bees,
Blue, blue skies above me;
Bloom on the meadow and buds on the trees,
And the great, glad sun to love me."

Then a pebble spoke up, "You are quite
absurd,"
It said, "with your song's insistence;
For I never saw a tree or a bird,
So, of course, there are none in existence."

But, "I know, I know," the tendril cried,
In beautiful, sweet unreason,
Till, lo! from its prison, glorified,
It burst in the glad spring season.

—Union Gospel News.

ANY OTHER WAY.

A TELEGRAM for Miss Archer." Every head in the schoolroom was lifted in quick surprise and expectation. Florence Archer left her desk, and went forward, with changing colour, to receive the yellow envelope whose seal so often covers fateful messages.

The message was clear and concise, but entirely inexplicable.

"Take the 9 p.m. express on P. & B. Meet me at Fluvanna Junction, 8 a.m. tomorrow, Thursday."

The rest of the day was spent in hurried preparation. Many of Miss Archer's friends opposed her going; even Miss Hall, the principal, seemed doubtful.

"Surely, my dear, your father did not know the difficulties in the way, or he never would have made such a plan for you. Does he know that you will have to drive twelve miles after dark to meet this nine o'clock express?"

"Certainly he does, Miss Hall. Father is perfectly familiar with all these routes," answered Florence, who continued her

preparations amid the protests of her friends.

"Please, girls," she cried at last, in desperation, "don't mention the subject again. My father is the wisest man I know; he is the kindest man I know; if there had been any other way better than this, he would have chosen that way. I am sure that he has made the best plan that could be made for me under the circumstances. Now you must help me, and not hinder."

This decided stand silenced Florence's troublesome advisers; it silenced her own doubts and anxieties for the time.

At last she was ready for the first stage of her journey. It was very cold and dark when she started for her drive. Part of the way the road was a narrow pass round the base of a cliff on the right, with a deep gorge on the left. Florence got out again and again, and walked over the most dangerous places, while the driver led his horses.

"How could my father give me such a journey?" she thought; and again she settled it with the loving answer of faith: "If there had been any other way that was better, father would have taken that way."

Altogether, it was a most uncomfortable and tiresome journey; and it was not until the lazy winter sun of another day had got up, that Florence reached Fluvanna Junction.

Then from her father's strong, loving arms she was set down in a "vestibule limited," and the first face to greet her there was her dear mother's.

When the three were comfortably seated, the father said: "Now, little daughter, I am prepared to answer questions without stint; but first let me ask one: What did you say when you read the telegram?"

"Of course, I was surprised, father," said Florence.

"Of course."

"Of course I was perplexed."

"No doubt."

"I did wonder a little why you hadn't told me more about it."

"Very naturally."

"Then,"—Florence's sweet face was as bright as the new day,—"then I just said to them all, 'My father has done the best he could; if there had been any better way for him to do, he would have done that way!'"

Her fond father gave her a bear's hug; then Florence heard the story:—

Her mother, whose health was delicate, had been ordered to Florida, and had agreed to go only on the condition that Florence should go with her. But the very day the decision was reached, word came from the weather bureau that a big storm, and a big drop in temperature, were travelling in from the West.

"We had to outrun that storm, you see, Florence, for the mother's sake; and the only way to get you in our possession was to give you that disagreeable night journey," said her father.

"Was it disagreeable?" asked Florence, lying back in delicious repose; "I had forgotten it. I would take a dozen such journeys, gladly, to go on such a lark with you and mother."

"I might have explained the situation, but there was no time for a letter," continued her father, "and even a long and costly telegram would have left you uneasy, for you would have feared that I was keeping back something."

"I am sure I should."

"So, my child, I deliberately chose for you the physical discomfort and the mental perplexity."

"Your way was the very best possible, father," said the happy daughter.

Florence accepted thankfully and joyously her happy winter. But as the years went on, trials and difficulties and doubts met her, as they meet every human being. She could not always see why they were sent; but always there rose before her that night's journey, with its hidden meaning, and its happy end.

"Shall I not trust my Heavenly Father, too?" Florence would ask herself. "Do I not know that if there was any other way through life better for me than this, my Father would choose that way for me?"

Then faith would whisper: "When you see your Heavenly Father's face, you will say to Him, too, 'Thy way was the very best possible way.'"—*Well-Spring*.

THE DEADLY BROOM.

THE old-fashioned way of cleaning house is being attacked on all sides by writers on hygiene. Max Girdansky, M.D., in the *New York Medical Journal*, says:—

"I wish to call your attention to one agent whose gruesome power in this direction [spreading tuberculosis] is greater than that of all other agents combined. I mean the broom. The foot is an easy, thoughtless affair. The broom is applied with a great deal of attention, intention, and vigour. The foot-step has its habitual narrow path, and seldom roams out of it. The broom scorns negligence, and pries eagerly into each forgotten corner. The aimless footstep is put down carelessly, and may be insufficient to break up the

crust formed by the pathological sputum. The action of the wind is weak, uncertain, and frequently tempered by the inhibitory influence of the shower. But when the dutiful housewife comes out in the morning with her sceptre of power—her broom—to do the house cleaning, cleanliness becomes the watchword, and thoroughness the motto, of the hour. She enters upon the field with energy worthy of a better purpose. With her broom she rubs and scrapes, and scratches and scratches, and rubs and scrapes again, until all noxious matter has been loosened, pulverised, and gathered out of its hiding place. She whips, and grates, and brushes until the room is filled with a cloud of dust; not an inch of floor is left undisturbed, not a corner unswept.

"After an hour of such work she has cleaned her room, and gathered the dirt out of the house. But the dirt that she has actually cleaned out of the house is of the more innocent variety,—pieces of fruit, pieces of bread and meat, large or moist particles of sand, and wear and tear of clothes and furniture, pieces of paper, etc. The really noxious variety, the dried sputa, contents of the nasal and rectal cavities, all waste products of man or animal, skin shed by convalescents from scarlet and similar fevers,—these have been broken up into the finest particles, thoroughly pulverised, and again and again flogged violently into the air, to be inhaled by this very industrious house-cleaner, by her children, and the members of her household. The clouds of dust her broom has raised are so thick that she feels the necessity of protecting her hair and covering her clothes and furniture, but she does not give a thought to her lungs. Perhaps she is not aware of having any.

"The cleaning of the carpet, the mat, and the hall rugs come next. These are thoroughly shaken, hung out from the windows, from the lines, occasionally waved in the street or upon the roof; dusted, shaken, and beaten until they are rid of all their dirt; until all this has been converted into fine dust flogged into the air, in which it is kept perpetually floating until it reaches its permanent destination—the bronchial mucous membrane of the passer-by.

"Thus the process of sweeping, although apparently accomplishing its purpose, in reality serves as the most effectual means of spreading tuberculosis, the scourge of the age.

"But the sweeping is not the function of the housewife or servant only. The finest particles of wear and tear of the household have been thrown out into the street, the dust entering many a bronchial tube, but a part of it has settled upon the furniture, walls, and ceiling of the house; there, however, not to remain for a very long period, for the dusting hour will

arrive—all will be stirred up, all dust will be disseminated, and all bacilli set floating again, until as many of them as possible will safely settle in some trachea, bronchus, bronchiole, or pulmonary vesicle. In the afternoon or on the next day this process is repeated.

"If sixty per cent. of all men die of pulmonary tuberculosis (Biggs); if the main, almost the only, cause of pulmonary tuberculosis is bacilli-laden dust, and the broom by far the main cause for such dust,—the broom is evidently responsible for more deaths than the sword ever was."

IF I HAD KNOWN.

If I had known, O loyal heart!

When, hand in hand, we said farewell,

How for all time our paths would part,

What shadow o'er our friendship fell,

I should have clasped your hands so close

In the warm pressure of my own,

That memory still would keep its grasp—

If I had known.

If I had known, when, far and wide,

We loitered through the summer land,

What presence wandered by our side.

And o'er you stretched its awful hand.

I should have hushed my careless speech

To listen, dear, to every tone

That from your lips fell low and sweet—

If I had known.

If I had known, when your kind eyes

Met mine in parting, true and sad,—

Eyes gravely tender, gently wise,—

Eyes even in their sadness glad,—

How soon the lids would lie above,

As cold and white as sculptured stone.

I should have treasured every glance—

If I had known.

If I had known that until death

Shall with his finger touch my brow,

And still the quickening of the breath

That stirs my life's full meaning now,

So long my feet must tread the way

Of our accustomed paths alone,

I should have prized your presence more—

If I had known.

—Selected.

FAITHFUL IN THAT WHICH IS LEAST.

THE danger does not lie always along what may be called the line of giants. There are more difficult foes to contend with than the visibly and measurably gigantic. There is not a giant to fight every one of us, but there is a foe that every soul must know and confront and be thrown by or must overthrow. You could shoot an evil beast, but an army could not overtake the Colorado beetle. There would be plenty of people who at other people's expense would go to other countries to shoot big game. Poor fools! if they would pay their own waybill I would think a little less harshly of them. So many people are pre-

pared for giants, who are not prepared for beetles and bacilli, and the germs that sow the air with death. Many persons would do heroic things, who are called upon to do only little simple daily domestic things.

There is many a young man in the City who would declare at a certain period in the process of dining that he would go through fire and water for his father and mother. The poor old folks do not want the foolish boy to go through fire and water; they would like him to drink less, and to smoke less, and to come home a little earlier at night. And yet he, beered and wine into a state of degradation, wants to go through fire and water, both of which must be profoundly ashamed of him. Many persons are willing to do very heroic deeds.

One friend would be very glad to build an orphanage that would accommodate a thousands orphans. Stop! begin with the one orphan that is at your door; that is your present scale of heroism; do not try to exaggerate it: if you would not keep the one little orphan, I dare not trust you with the nine hundred and ninety-nine other orphans. If a man cannot keep one day in seven as a day of rest, religious and bodily; if a man cannot consecrate one day in seven to the Lord, I have little hope that he will consecrate the whole seven; if a man will not give one-tenth of his income to the altar, I shall have no faith in his loud heroics when he declares that all money belongs to God.—*Dr. Joseph Parker.*

THE MINT.

THE Mint makes, every five minutes, 41 sovereigns, 27 half-sovereigns, 2 crowns, 17 half-crowns, 29 florins, 93 shillings, 56 sixpences, 43 threepenny-bits, 138 pennies, 82 half-pennies and 38 farthings. According to *Harmsworth Magazine*, one year's coinage, about £7,130,000, would pay the cost of the new battleship *London* (£2,000,000, and buy an acre of land near Lombard-street (£2,000,000), and pay the Prince of Wales' income for fifty years (2,000,000), besides giving the Queen a year's salary (385,000), and paying the cost of building Tower Bridge (£902,500). The strength of 2,200 men would be required to lift the mass of gold coined in 1898, amounting to 110 tons. About £100,000,000 in gold is in circulation in Great Britain to-day, but millions of gold coins have absolutely disappeared during the century, having been melted down, sent abroad, or lost or hoarded. About a tenth of the world's gold coins have been made in Great Britain, as well as a full quarter of the silver and copper coins.

As we must render an account of every idle word, so must we likewise of our idle silence.—*Ambrose.*



COMPANY EXPECTED.

WHAT is the matter, Mr. March Wind?
You blow without rest or reason:
Why get in a craze? You have full twenty days
To finish the work of the season.

Whisking along with your shrill eerie song;
Freeing the brooks as you go;
Sweeping the plain, then returning again,
To melt its borders of snow.

"What is the matter?" says Mr. March Wind.
"Not a moment have I to spare.
Many a room is awaiting my broom,
The woods I must dust and air.

"The mayflower sent word she was near, on the
third,
And the friends with whom she's connected;
The daffodil's nigh, the crocus close by,
And later the rose is expected."
—The Well-Spring.

THE SHEPHERD KING.



O-DAY we are going to talk of another who, like Moses, was a type of the Lord Jesus Christ, both in his life as a shepherd, and afterwards in the high position to which God called him as leader and ruler of His people.

The "Shepherd Psalm" (Psalm 23), is one of the first that little children learn to love. You know it well, do you not? In it David sings joyfully of some of the beautiful lessons that his shepherd life taught him of the care of the true Shepherd of Israel for all His flock.

Although God had chosen David to be a great king, his early life was not spent among the great of earth in the king's court, but among the fields and hills of Bethlehem where he was born. Even his birth in Bethlehem was a foreshadowing of Him who was to be born in the stable of the Bethlehem inn, and cradled in the manger.

This was well understood by the children of Israel, for you will remember that when Herod asked the priests where Christ was to be born, they answered:

"In Bethlehem of Judea: for thus it is written by the prophet,

"And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be Shepherd of My people Israel."

The Good Shepherd, He who feeds the Lord's flock, came out of Bethlehem. Look at the words below the little picture of this city, and you will see the meaning of the word. Bethlehem means "the House of Bread," and out of it comes He who is to feed the flock of God.

Here David was born, and when he was old enough he kept his father's sheep. He loved the sheep, and watched and fed and led them very carefully. When he was afterwards telling King Saul something of his shepherd life he said:

"When there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and slew him, and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him."

In these experiences God was proving him and preparing him for a greater work. "While David was thus living in the retirement of his humble shepherd's life, the Lord God was speaking about him to the prophet Samuel," and one day the young shepherd had a great surprise. He was startled by the call of a messenger who told him that the prophet had come to Bethlehem and wished to see him.

Wondering what the prophet could want with him, he hastily obeyed the call. As he came into the presence of Samuel, God spoke to the prophet again, and said: "Arise, anoint him; for this is he." "Then Samuel took the horn of oil,

and anointed him from among his brethren."

We will speak of this anointing another time, perhaps. It was to teach David that God had chosen him to be the king of Israel, and that God would prepare him by his Holy Spirit, of which the oil was a symbol, for the great work that He had appointed for him to do.

"He chose David also His servant,
And took him from the sheepfolds;
From following the ewes that give suck He brought him,
To feed Jacob His people, and Israel His inheritance."

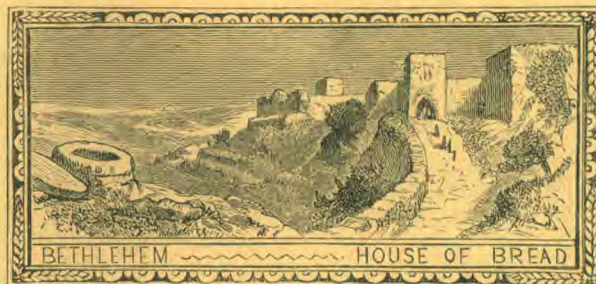
He who had faithfully fed and guided the sheep, was to feed and guide God's great flock of Israel, and the lessons learned among his sheep taught him how to do this.

But David was only a type of the one true Shepherd of Israel, who also came forth out of Bethlehem. Of Him God said, He "shall feed My people Israel." He Himself is "the Bread of Life," the true bread which came down from heaven to give life to the world. All who eat of this Bread share His everlasting life and live and feed upon Him for ever.

MOTHER NATURE'S HOUSE-CLEANING.

ONE morning, when the winter days were nearly over, Mother Nature called the workers of her household together.

"My dear helpers," said she, it is certainly time for us to be planning for our summer



boarders. The birds have already sent word that they will come early this year. We must work quickly, or they will arrive before our house is in order. The first thing to be done is to take the winter coverings of ice and snow from the brooks, fields, and woods. My dear sun, you will help us by doing that, I am sure. They are too heavy for the rest of us to lift."

The good, kind sun began his part of the work at once, but the coverings kept him busy for many a day.

"Next," said Mother Nature, "I need every one of my fairy brooms."

While she was speaking, they came rushing in. They were a merry crowd, these fairy brooms. They could not keep still for a moment. As they came in they were playing "tag," "puss-in-the-corner," or turning somersaults. But they knew

how to work as well as how to play, and when they knew what Mother Nature wanted, they began to do it at once. The largest, strongest broom of all, whom they called March Wind, swept all the dead branches from the trees, brushed down long icicles, which the good sun had not been able to find, and then, with the help of all the smaller fairies, he began to sweep the floor.

It took a long, long time to clean out every nook and corner, and brush away the brown leaves which had been lying about all the winter. Every corner must be well aired. The fairies were so playful that they would stop in the middle of their work some days, to run away with a little girl's hat or help a little boy fly his kite. But there were so many of the "brooms" that the work was all done by the time Mother Nature was ready with her water buckets. For, of course, as soon as the house had been well swept and aired, it must be washed and scrubbed and scoured until it looked liked new. Pailful after pailful was dashed into corners. Everything was drenched, and not a speck of dust could find room to hide anywhere. And then the good sun came again and made the whole house, corners and all, dry once more.

"Now, then," Mother Nature said, "I shall lay my new carpet."

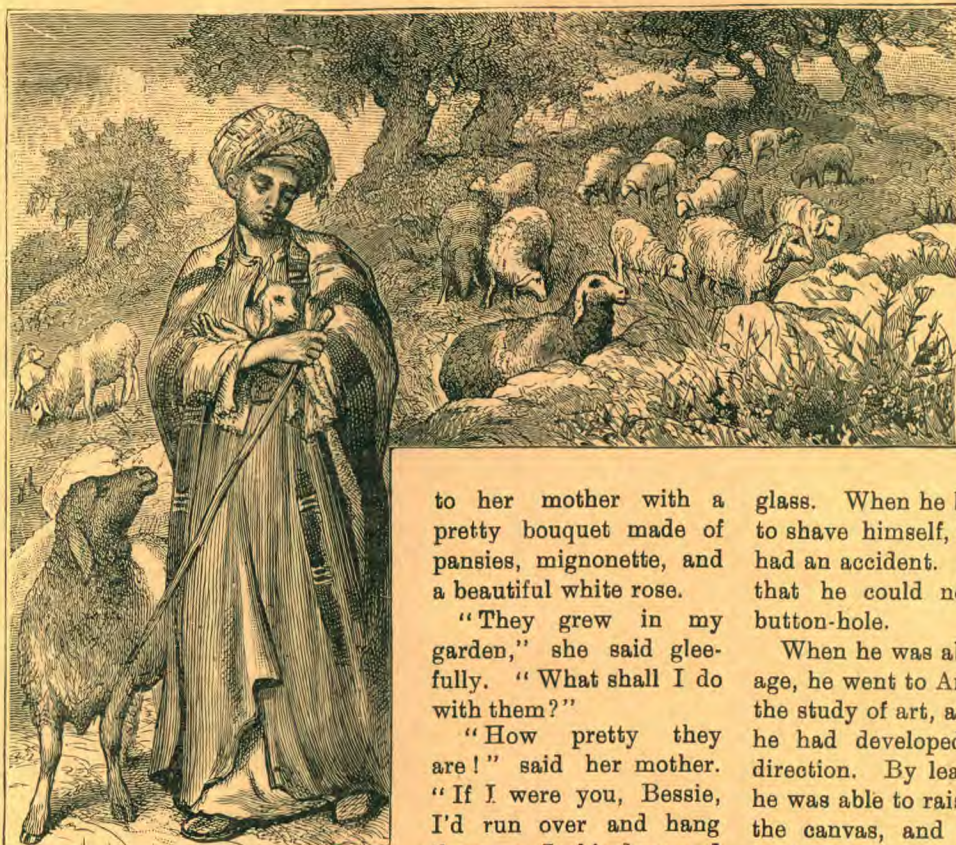
Such a beautiful green carpet as it was, softer than velvet and so delicately coloured; and it was fastened down with patches of violets, blue and white, yellow butter-cups, and pink anemones. Mother Nature wanted to stop and look at it when it was all down, but the curtains must be hung at all the woodland and orchard windows, lace curtains, most of them green, but those which hung in the apple orchard windows were so heavily embroidered with pink and white that the green could scarcely be seen.

When the curtains were hung, the brooks were trimmed with new fringes of ferns, and all the log and stone seats in the woods were newly upholstered with green moss velvet.

All this work was done just in time, for the summer guests were already arriving and looking about for rooms. The whole house was so fresh and lovely, and so well arranged, that most of them found it hard to decide which rooms to take. Mother Nature was patient with them all, and at last they were settled, and the house was filled. From the frogs, who took rooms beside the brook, to the robins, who chose places in the tree towers, all were well suited, and the summer work began in earnest.—*Mary Ethelwyn Sylla.*

SURPRISE FOR TWO.

FOR a long time Bessie had tended the flowers, and one evening she ran



to her mother with a pretty bouquet made of pansies, mignonette, and a beautiful white rose.

"They grew in my garden," she said gleefully. "What shall I do with them?"

"How pretty they are!" said her mother. "If I were you, Bessie, I'd run over and hang them on Jack's door and surprise him."

"Jack!" cried Bessie. "He's a naughty boy, and I'm not going to play with him any more, because he hid my doll to-day."

"I would surprise him," said mother.

"Well, I will," replied Bessie. "It will be a surprise for two, mother."

So she and her mother went to the front door. But the door wouldn't open at first.

"There's something on the knob outside," said mother.

Bessie pulled again, and the door opened. There hung a little white basket full of chestnuts, with a red ribbon tied on the handle.

"It was Jack," cried Bessie. "He went nutting to-day, and has surprised me. I won't leave my flowers on the porch, mother. I'm going inside to tell

Jack that he is a good boy, even if he did hide my doll."

So that quarrel came to an end, and every one was glad of it.—*Sunbeam.*

A MASTER OF CIRCUMSTANCES.

THERE died in Belgium the other day an artist in the seventieth year of his age, named Charles Francois Felu. He was without doubt, the most striking instance on record of success in overcoming the deficiencies of nature. He was born without arms, and in their stead used his toes. He states that one of his earliest recollections was that of sitting in the garden of his home, while his mother

taught him to grasp with his baby toes the bright flowers for which he cried. Very soon he learned to gather them himself, and by pursuing this form of instruction, his feet soon became flexible and useful. Later on he learned to use a knife and fork, and managed his own drinking

glass. When he became a man he learned to shave himself, and it is said he never had an accident. His one grievance was that he could not gain mastery over a button-hole.

When he was about twenty-five years of age, he went to Antwerp, where he began the study of art, and it was not long before he had developed much talent in this direction. By leaning slightly backward, he was able to raise his foot to the level of the canvas, and in this position could work quite easily. He opened his paint box and mixed his colours without difficulty. He held the palette by the left great toe, passed through the orifice like a thumb, and with the other foot he manipulated the brush with astonishing skill and confidence. He copied hundreds of the best master-pieces to be found in all parts of the world, and achieved a degree of success as a painter that few artists enjoy.

"My son, attend to my words; incline thine ear unto 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 medicine to all their flesh." Prov. iv. 20-22.

* *

A SERVANT is best known in the master's absence.



✧ WITH THE BIRDS. ✧

BARN SWALLOWS.

In the old brown barn by the shaded wall,
With moss-grown shingles, and chinks that stare
At the blue of sky, or the stars o'er all,
In the solemn hush of the evening air,
There the swallows build where the eaves slope low,
And cling and flutter and twitter and call
From their mud-built nests in a plastered row,
Or preen and croon on the ridge-pole tall.

In the flush of morn is a flash of wings
O'er the still, gray pool, where the shadows lie,
Till the downy breasts send the crystal rings
In widening curves o'er the mirrored sky.

In through the squares of the windowless loft,
And out of the gloom to the light they go,
With a whirl of wings and an murmur soft,
While we dream on the fragrant hay below.

Now over and under the eaves and through,
The steel-blue wings of the wanderers glide,
With melodies sweet as the year, and new,
And happy and free as the world is wide.

O sweet barn-swallows, I hear your call—
Your twitter of song and notes of cheer,
And I lie again where the sunbeams fall
Through the moted loft, in a vanished year.

—Benjamin F. Leggett.

THE FARMER'S FRIENDS.

FORMERLY birds were looked upon by the agriculturalist as pests, and he considered it necessary to use every possible means to exterminate them; but when their numbers had been so diminished that the insect pests, upon which they fed, gained the supremacy, and destroyed the crops, legal protection of the feathered tribe followed as a matter of course. According to Dr. Judd, however, who relates his observations and experiences in the "Year Book of the United States Department of Agriculture for 1898," birds are pre-eminently weed-destroyers. Throughout the winter they live almost entirely on weed seeds, of which they destroy innumerable millions. It was found that four small birds devoured no less than 600 seeds of various weeds at one meal. So

wonderfully prolific are weeds, that it is doubtful whether the agriculturist would be able to keep them successfully in check, were it not for the valuable assistance rendered by the birds. Thus it is found that our "feathered friends" are friends indeed, as well as valuable servants and helpers. Even the humble and much-maligned sparrow is at last justified, for he is found to be much more useful as a weed-destroyer than he is harmful as a devourer of grain.—*Herald of the Golden Age.*

AN ORIOLE'S VENGEANCE.

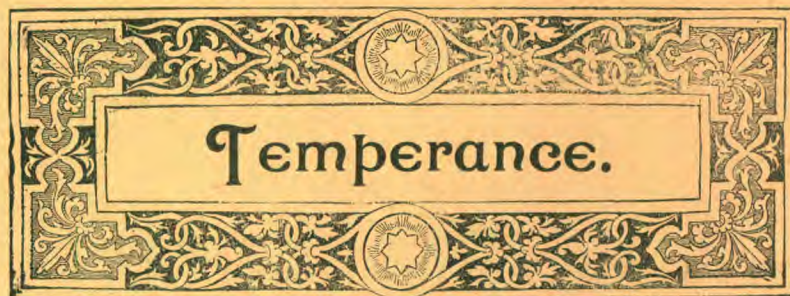
A LADY who was one day watching a pair of redstarts as they worked in a tree, was startled by a violent commotion that arose in the shrubbery hard by. Cat-birds screamed, wrens scolded, and the robins shouted, "Quick! quick!" with all their might. A squirrel was dragging a baby catbird by the leg from its nest, and all the birds round had come to help make a row about it, including a Baltimore oriole. The screaming and the swish of wings as the birds darted about made the little squirrel abandon its prey, and then the commotion subsided as quickly as it had risen. All the birds but the oriole went about their business elsewhere. The oriole had not said a word so far, and, beyond countenancing the hubbub by his presence, had had no part in it. The squirrel, having dropped the baby catbird, cocked itself upon a limb, and began to chatter in a defiant way, while the oriole sat not far away, looking at it, but doing nothing else. But in a few moments the squirrel left its seat, and ran onto the limb it had been sitting on until it had to use care to keep its hold, and then the oriole's opportunity for a terrible assault had come. Flashing across the space, he struck the squirrel in one eye with his sharp, pointed beak, and then, turning instantly, struck the other eye in like manner. Quivering with pain, the squirrel let go the limb, and dropped to the ground, where it rolled and struggled about, apparently in the throes of death. The oriole flew away to his favourite elm,

where he sang in his most brilliant fashion. The lady put the squirrel out of its misery, and then saw that the oriole had destroyed both eyes.—*Boston Journal.*

Acclimatisation of Birds in Germany.

—In *Ueber Land und Meer* the editor of *Die gefiederte Welt* describes a new and interesting experiment in acclimatisation. One Herr von Prosch, not liking to keep his pets in cages, reflected that almost all our domestic animals, especially the common hen, are natives of hot countries, and that tropical birds are successfully wintered in the open air in German zoological gardens. Acting on these hints, he determined to try the experiment of a free life for his canaries. After accustoming a number of canaries to the freedom of a large room, he began to open small windows so that they could fly out and in, always feeding them inside the room. They soon began to build nests outside and rear their young there. An interesting point is that though part of the birds set free were yellow, the whole tribe, under the influence of the wild life, recovered the green colour which belongs to canaries in their native islands. The experiment was next tried with two pairs of South American parrots. They raised a brood of young in the summer of 1894, and both old and young passed safely through the exceptionally long and hard winter of 1894—95, so that no fear is now felt as to their ability to stand the weather. Another danger, more threatening than frost, has been escaped; only once has one of the parrots been wounded by a shot, and they are now so well known for ten miles around that no one thinks of hurting them.

Hawk and Pigeons.—A remarkable account of the ingenious manner in which a flock of pigeons outwitted a hawk, which was trying to make a meal of one of these birds, is thus related from America:—"A flock of pigeons were one day cut off from their cote by a large hawk. The pigeons knew instinctively that if the hawk once got above them, one, at least, of their number would go to make the hawk a meal, and so up they flew in circles, perhaps hoping to go higher than the hawk. The latter kept under the pigeons and leisurely followed their laborious movements. Then came a curious and unexpected sight. When they appeared to be the size of sparrows, every pigeon closed its wings, and dropped down past the hawk at a terrific rate. That astonished the hawk. It actually dodged the dropping birds, and missed half-a-dozen wing-strokes before it got in full chase of them. When it got down to the barnyard not a pigeon was in sight—some were in the cote, some in the porch, two in the well house, and one was in the kitchen. The hawk had been outwitted completely."



THE PROPER DIET FOR MAN.

THOSE who have read the preceding articles in this department will remember that everything has been based on the life of God, given in Christ for all mankind. The blood of Christ cleanses from all sin; the blood is the life; and therefore the gift of righteousness through our Lord Jesus Christ is at the same time the gift of life,—fulness of life for the present time,—if the recipient has his understanding enlightened to take it. Righteousness by faith in Christ is the first thing. "The Spirit is life because of righteousness." He who forgives all our iniquities also heals all our diseases. "In Him we live, and move, and have our being." Our continued well-being, therefore, depends upon keeping in harmony with the life of Christ.

"The Life was manifested, and we have seen it;" but we have not seen the whole of it. The life of God is infinitely greater than anybody can ever comprehend. The life is manifested in various ways; yet all the visible things in the universe—all the things that are appreciable by the senses—are but a partial manifestation of the fulness of the life of Him that "filleteth all in all." That which we can see is designed to teach us the reality of that which we cannot see.

WHY DO WE EAT?

THIS brings us to the question of why we eat. Everyone would doubtless say that we eat in order to live, although the way in which very many people eat tends to death more than to life, and thousands upon thousands die solely as the result of wrong habits of eating, both as regards the kind of food, and manner of preparing and eating it. However, it is a fact that God has given us food in order to sustain our lives; but it is also a fact that He designs that we should have much more life than can be obtained merely by eating. The life that can be obtained only by means of food differs in no respect from

that of the dumb beast, and God designs that man should possess life far superior and much more abundant. God could have ordained it so that we could live without eating. Many instances are on record where men have been kept in full strength and vigour without food, the most notable being that of Moses, who on two different occasions went forty days and forty nights without food or drink, and although he was engaged in active work all the time, he was in possession of his usual strength at the close. Jesus sat weary and hungry on Jacob's well, yet when the disciples came back with food, and urged Him to eat, He seemed to have been already satisfied, and said, "I have meat to eat that ye know not of." John iv. 32.

"IN ALL THY WAYS ACKNOWLEDGE HIM."

WHY then are we made dependent on our daily food? The answer is plain: In order that we may recognise and acknowledge our dependence upon God. If there were no visible means of sustenance,—if God poured His invisible life into us without any visible means,—we would all come to believe ourselves to be gods, having life in ourselves, and not dependent upon God. The truth is that we are absolutely dependent upon God for "life, and breath, and all things," and the continuation of our life throughout eternity depends upon our abiding in Him; therefore the Lord has made it so plain to us that we derive our life from Him, and not from ourselves. If we do not recognise Him in the visible gifts that He bestows, we will not of course accept the greater life through the reception of the Spirit; but if in all our ways we acknowledge Him, we may be sure that He will give us life "more abundantly." "In all thy ways acknowledge Him, and He shall direct thy paths."

While we cannot get righteousness by eating and drinking, we may thereby show our appreciation or lack of appreciation of the gift of life and righteousness through Jesus Christ, "who is our life." The life

that we receive in the food that we eat is the life of the Lord, for there is no other; if therefore when we have the very best food given to us,—food that contains the life in the purest possible form,—we deliberately choose that which is inferior, simply because it pleases our taste better, we show that we would rather please ourselves than to have the fulness of the life of the Lord. When we do so, although we may acknowledge that our life comes from the Lord, we at the best virtually say that we are quite content with a small measure of it; we want the Lord, but not too much of Him.

"RETURNING TO THE BEGINNING."

THE Life that is manifested is "that which was from the beginning." Christ Himself is "the Beginning," and since "in Him we live, and move, and have our being," it is evident that we should go back to the beginning in order to find out what we ought to eat in order to maintain the best possible life. Turning to the account of the creation of man, we read:—

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. i. 29.

This is the original bill of fare for mankind, provided by the Creator Himself. It was given to man in Eden, and is therefore the best for men who have fallen. That which would keep a man in the best possible condition, will certainly, to say the least, throw no hindrances in the way of his returning to that state.

The verse following the one that we have quoted prescribes the food of the lower animals; but it will be noticed that flesh is no part of the original bill of fare either for man or beast. The use of flesh for food is a product of the curse, and should therefore be discarded by every one who appreciates the redemption which Christ has brought to us.

PERMISSION AND RESTRICTION.

It will be said, however, that permission was afterwards given to man to eat the flesh of animals. That is true, but it does not at all prove that it is best for him. God gave Balaam permission to go with the messengers of Balak, who wished him to curse Israel; but the permission was given only because Balaam teased like a spoiled child, and his going was his ruin. See Num. xxii. xxiii. xxiv. xxxi. 8.

The account of the giving of the permission to man to eat flesh shows that it was after the same manner as the permission to Balaam to go with Balak. The earth with all its inhabitants except Noah's family had just been destroyed because of its great wickedness. The inhabitants had filled the earth with violence. All flesh had corrupted itself, and blood flowed freely. After the flood God said, "I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." Gen. viii. 21. Although God knew that man would continue to go astray, He determined not to add to the curse, knowing that man's own curse would lead to its final destruction. Isa. xxiv. 4-6. But He nevertheless sought to check in some degree the tide of violence and bloodshed, and so He said, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. ix. 3, 4. From this, with what is stated in the preceding chapter, it appears that before the flood men had been in the habit of eating both flesh and blood, even as many do now; and God knowing that they would not return to the simple diet given in the beginning, but would go farther and farther away, prohibited the eating of blood. This has served to some extent as a check on men, although it is now quite largely disregarded, since the world is fast approaching the condition that existed in the days of Noah. Matt. xxiv. 37.

Later on in the Bible we find that permission was given to men to marry more than one wife, and to divorce a wife at pleasure. When Jesus was asked about this, He said that it was because of the hardness of men's hearts, because they, like Balaam, were determined to have their own way, and God in His mercy sought to mitigate the resulting evil as much as possible; but in the words, "From the beginning it was not so" (Matt. xix. 8), Jesus settled the whole question, and points us to the place where we may find the standard of right living. It is not by any means meant that the eating of flesh as food is on the same level as the marrying of more than one wife; all that we design to show by this reference is that a permission on the part of God to do a certain thing, does not necessarily indicate that it is best to do that thing. Christ "is the Beginning," and His work is to "restore all things," even "the first do-

minion;" and therefore all who would share in that dominion ought to give diligence to return to the life set before man in the beginning. God's way is always best.

A few words will suffice to show the reasonableness of God's plan. The plant is God's laboratory for the preparation of food both for man and beast. Only the plants of the earth are capable of taking inorganic mineral substance, and turning it into living tissue. It is impossible for either man or beast to assimilate any mineral substance. Man can get life only from life; but in the plant God turns dead matter into living substance. The lower animals can no more assimilate inorganic matter than man can; all that they can do with the food that they eat is to assimilate it, if it is already of the same nature as their bodies; therefore when men eat the flesh of animals they get no different material than they would if they ate the same food that the beasts ate; only they have the disadvantage of taking their food second hand.

In eating flesh for food man gets the plant minus that which is wasted by once using, and plus the poisons that have been added by its passage through a living organism. There is still further loss, but of this we will speak at another time. What we wish at this time to impress on the reader's mind is that the only proper food for man is obtained direct from the vegetable creation, and to let him see the reasonableness of God's arrangement. Any questions that arise will gladly be answered.

ITEMS OF INTEREST

—The number of persons now on the famine relief fund in India is over four million.

—An ordinance issued by the Maritime Board of Health at Rome declares Australian ports to be infected with bubonic plague.

—A fire, February 25th, on premises near Paris, where 8,000 pipes of alcohol and much petroleum, were stored, resulted in the loss of about 200 lives.

—The Shah of Persia, who is about to make a European tour, has accepted the Queen's invitation to visit England either in July or August. The last Shah visited England twenty-seven years ago.

—Lady Georgiana Grey, daughter of Earl Grey, the famous reform statesman, has just entered upon her 100th year. She is the oldest resident at Hampden Court Palace, and is in excellent health.

—The alternate rains and frosts led to a serious landslip in the quarries near Rochester, hundreds of tons of chalk carrying away a road and blocking up a railway.

—The sea is encroaching on the East Coast to an alarming extent. Over one hundred feet of the beach near the lighthouse at Lowestoft has been swallowed up. The lighthouse at Pakefield is also in peril.

—A Reuter's telegram, dated Aden, Feb. 23, says that six cases of plague and one death from the disease have been discovered there. Drastic measures have been adopted and the infected area has been isolated.

—The number of deaths from influenza in London the last week in February was fifty-two, the smallest number of any week since December. The deaths in London from influenza alone in ten weeks numbered 1,576.

—There is a proposal to erect a gigantic statue of Jesus in the Bay of Naples, which will be visible for miles around. The formation of His image in the lives of the builders of the statue would be a real honour to Him, and would be visible much further.

—The last half of February has been marked by heavy storms, and severe floods. The Thames has been very high, and towns upon its banks have been flooded. Oxford and Windsor have specially suffered. In North Yorkshire the most extensive flood known for twenty years has prevailed.

—As an evidence of the animus of the Dowager Empress of China against reformers, an edict has been issued by her orders commanding Li Hung Chang to desecrate and destroy the tombs of the ancestors of Kang Yu Wei, the reformer, and a reward of 100,000 taels is offered for his capture dead or alive.

—Detectives have to attend fashionable weddings in London to deal with pickpockets. One of these "fashionable" thieves charged at Marylebone pleaded for mercy as, although he had been at the business for years, he had been very unsuccessful, and his previous convictions had only been for "attempting."

—The proportion of women students now attending the universities of Switzerland is remarkable. At the six universities there is a total number of 3,723 students and 888 hearers. Of these 1,026 are women, making nearly one-fourth of the whole, and 624 are students, not merely hearers. Five hundred and forty-seven of them are foreigners; from Russia alone come 422, of whom 326 are studying medicine. France does not contribute one.

—It is stated that the Russian Minister of War elaborated a plan for occupying Herat, thus opening the way to the British possessions in India, and informed the Czar that if it were pleasing to him it could be carried through without a hitch. The Czar is reported to have replied that it was contrary to his habit to profit by the difficulties of any friendly State, and he concluded: "It is my intention to maintain the strictest neutrality throughout the war, notwithstanding the display of popular sympathy towards the Boers."

—Now that the weather is getting warmer, there has been a fall of 2s. per ton in the price of coal. The advance in the price of coal in extreme cold weather is simply a tax upon the poor, who cannot buy their winter's fuel in the summer. That the advance in price has not been due to shortage in the supply, but was solely to take advantage of the necessities of the poor, is shown by the fact that mild weather invariably brings a reduction. God has an account to settle with those who thus "grind the faces of the poor," and it is none the less certain because it is not presented at the close of each month or year.

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THE Army Estimates for the coming year provide for a total net expenditure of upwards of £60,000,000, of which £40,000,000 is increase due to the war.

WE learn from the *Catholic Times* that, on account of the prevalence of influenza, the obligations with regard to fasting during Lent will be largely remitted. This is unfortunate, for if there had been more fasting before Lent there would not have been so much influenza.

THE Uganda railway telegraph line reached the Nile at Ripon Falls on the 18th of February, so that now telegraphic communication is established between London and the sources of the Nile. Territory which a few years ago was unknown even to the most daring explorers is now in touch with the centre of civilisation.

THE drink question is one which the *Daily Chronicle* admits has a just claim upon the nation's attention, "even amid the clash of arms in South Africa." Dr. Dawson Burns presents figures, corrected up to date, which show that the total increase of expenditure for drink in the past year is £61,169,455, or about four per cent., while the increase in population is less than one per cent. The total drink bill for the year was £162,163,474, which is just a little less than £4 per head of the population.

A STRIKING instance of the extent to which money is able to distort one's vision, is afforded by the *Chronicle's* comment upon these figures. It says: "Unfortunately as this is from a moral point of view, it must also be remembered that it is a significant testimony to our increased national prosperity during the past year." As much as to say, "What if the people are going to destruction? the country is making money." Bad as are the effects

of drink upon the persons and families of those who are slaves to it, the callousness and moral obtuseness produced by the proceeds of their slavery, upon professedly moral people, is even more deplorable. "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous."

THE *Chronicle* is undoubtedly correct in its judgment that it is but a vain hope that Dr. Dawson Burns cherishes, that the entire drink bill should be swept away. The people will not give up their idols; but the journal referred to lays bare the root of the matter, and reveals the essential wickedness of the traffic, and the nation's complicity in it, in the words: "The Government, overawed by the vested interests involved, will certainly not give the community power to enforce total abstinence, even if the interests of both the individual and the State should require it." That is to say, the Government will sell both itself and the souls of the people for money! Very likely.

LASTLY, Dr. Dawson Burns calculates that during the past century the country has spent ninety millions a year on drink. Upon this the *Chronicle* remarks: "It is a futile form of speculation; but what an overwhelming navy, what a first-class army, that sum would have given us!" Yes, and what an army of missionaries might have been sent out with but a tithe of the sum, which a "Christian nation" certainly would not grudge. If someone remarks that the money should rather be expended on the poor at home, it need only be replied, that if it were not spent for drink there would be next to no poverty.

A MOST pitiable state of things in religious matters has been revealed by the recently-issued intercession service for the soldiers. Objection having been made to the prayer for the dead, which occurs in it, the Archbishop of Canterbury has directed his chaplain to write that "it has been decided by law that prayers for the dead are not forbidden in the Church of England."

This, however, does not satisfy everybody. The chairman of the Church Association has written a long letter to the Duke of Devonshire, Lord President of the Council, protesting against the prayer for the dead, and pointing out that it was ordered by the Archbishops of Canterbury and York and the Lord President, sitting

in Council, "and so without the knowledge of Parliament, and probably without Her Majesty having any real cognisance of what was being done, a very grave constitutional change was attempted to be made in the doctrinal standards of the Church of England."

Of course the protest will not avail anything, for the leaders of the Church of England are determined to demonstrate its essential identity with the Church of Rome, a thing which those who oppose the new prayer are themselves unconsciously doing: for they base their protest not upon the Bible, which is the only real authority in matters of religion, but they appeal to man as against man; and this is Roman Catholicism. It is sad to see men looking to men, and depending upon human beings to know what they are to believe and practice. "Cursed is the man that trusteth in man, and maketh flesh his arm." Whichever way such a controversy as this turns, the Papacy is the gainer.

COINING MONEY FROM BLOOD.

IT seems strange that the people of any so-called Christian nation could find it in their heart to justify war on the basis that it is "one of the finest methods of national money-making it is possible to conceive of," yet this is what in effect we find in a late issue of a leading English magazine; and the remark is made that during the past thirty years, the victorious nations in war have regarded their bank account with a considerable degree of complacency, and have come to agree with the remark which statesmen make, that "there are some things worse than war." Then the writer goes on to enumerate: Japan in her war with China, made a clear profit of £31,000,000; Germany in her struggle with France, over £200,000,000, and Russia's bill to Turkey for seven months' fighting was for £141,000,000, of which not a quarter of it was actual expense. Life, limb, blasted homes, ruined lives, widows and orphans, seem to count for nothing before the insatiable desire for riches. All thoughtful men are looking into the future with dark forebodings. No one dares predict what a few years may bring forth. But the admonition is, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Boys wanted for the wholesale stationery and printing business, Sabbath-keepers preferred. A good start for industrious lads. Brown & Co., Steam Printing Works, East Finchley.