

PRESENT TRUTH

GO YE INTO ALL THE WORLD
AND PREACH THE GOSPEL

HOLY BIBLE

SANCTIFY THEM THROUGH THY TRUTH

THE WORD IS TRUTH

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The Present Truth.

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THE WORSHIP OF GOD.

GOD has stamped His image upon every work of His hand. In every

object in nature we see evidences of His mighty power. The fields of waving grain bow their heads in acknowledgment of the God who gives to man his bread in due season. The trees, bending beneath their weight of precious fruit, bear unmistakable evidence of the love of a beneficent Creator. Every tree and shrub declares the

work of infinite power. Upon every blade of grass God's name is written. The opening buds and blooming flowers, with their varied tints, outvieing even the glory of Solomon, show forth the skill of the divine Artist. The cattle upon a thousand hills, each with its distinctive characteristic, express the wonders of their Maker, and declare that He is God indeed. "The heavens declare the glory of God; and the firmament showeth His

handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard."

Who can behold the wonders of God in the starry heavens, and yet deny that an infinite power gave these jewelled lights their place, and upholds them there by His omnipotent arm? God has left His own witness upon the canvas of heaven, and upon nature everywhere.

"The fool hath said in his heart, There

this is given in the history of the French Revolution. That period, when the existence of God was denied, and His commandments abolished, was the most revolting that is recorded on the pages of human history.

Was there ever an instance known where a dying Christian left to his watching friends the testimony that he had been deceived, that there is no God, no reality in the religion of Christ? Never. But how many of those who have drawn about

them the dark robes of atheism, have let them fall before the grim messenger of death. We might call to mind many instances where learned men have gloried in their unbelief, and have thought it a virtue to parade their infidelity upon every occasion. But when death claimed them, they have looked with horror into the



"WE SEE EVIDENCES OF HIS MIGHTY POWER."

is no God," but he can advance no evidence to sustain his claims; he can only take the position of an objector to the purposes of an all-wise God. Atheism can shed no ray of light into the grave. It cannot restrain crime, nor quicken the moral energies. It has no power to elevate the character, or purify the soul. On the contrary, it always tends to degenerate the human race; it leads away from purity and peace. An instance of

starless future, and their dying words have been, "I have tried to believe that there is no God, no reward for the faithful, no punishment for the wicked. But how vain has been the attempt. Now I know that I shall meet the doom of the lost soul."

Thus many testimonies have been borne. Men may think that they have succeeded in tearing the image of God from their minds and hearts; but when

they are brought face to face with the king of terrors, the image of God remains, and the confession is wrung from unwilling lips that the boasted faith of a lifetime has been a delusion.

But it is not alone in denying the existence of God, or in bowing down to idols of wood and stone, that the first commandment is broken. By many who profess to be followers of Christ its principles are infringed; but the Lord of heaven does not acknowledge those as His children, who are cherishing in their hearts anything that takes the place which God alone should hold. With many the gratification of appetite holds sway, while with others dress and the love of the world are given the first place in the heart. But in His Word God has shown us that these things must not hold the first place. He says, "Whose adorning let it not be the outward adorning of the plaiting of the hair, and the wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

God has given us many things in this life upon which to bestow our affections; but when we carry to excess that which in itself is lawful, we become idolaters. The law of God requires that every son and daughter of Adam shall love Him supremely, and anything that separates our affections from God, and lessens our interest in eternal things, is an idol. Those who take the precious time given them by God,—time that has been purchased at an infinite cost,—in embellishing their homes for display, in following the fashions and customs of the world, are not only robbing their own souls of spiritual food, but are failing to give God His due. The time thus spent in the gratification of selfish desires might be employed in obtaining a knowledge of the Word of God, in cultivating our talents, that we may render intelligent service to our Creator.

Can we look into the mirror of God's law, and feel no condemnation in this respect? Let each look over his past experience, and enquire of his own heart, How much precious time granted me by God might I have saved and used in doing good, in learning of God, in seeking to become a pillar in His house, and a light and blessing to the world?

"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

God will not share a divided heart. If the world absorbs our attention, He cannot reign supreme. If this diminishes our devotion for God, it is idolatry in His eyes. God will not excuse the transgressor in this respect. He is "a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation" of them that hate Him; and "showing mercy unto thousands" of them that love Him and keep His commandments. Just as surely as a life of devotion, of respect and reverence for Him, will redound in blessings to ourselves, just so surely will indifference to His requirements result in ruin to our souls.

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth." When our hearts are tuned to praise our Maker, not only in psalms, and hymns, and spiritual songs, but also in our lives, we shall live in communion with heaven. Our offering of grateful thanks will not be spasmodic, or reserved for special occasions; there will be gratitude in the heart and in the home, in private as well as in public devotion. This constitutes the true worship of God.

MRS. E. G. WHITE.

TEACHING WITH AUTHORITY.

JESUS HEALING IN CAPERNAUM.

(Mark i. 21-34).*

"And they went into Capernaum; and straightway on the Sabbath day He entered into the synagogue, and taught. And they were astonished at His doctrine; for He taught them as one that had authority, and not as the scribes."

Compare this with the lesson of last week. We have another instance of the custom of Jesus to observe the Sabbath day. Remember that all that Jesus did was an example for us. People say that times have changed very much from what they were when Christ was on earth in the flesh. That is true in some respects; but the Lord has not changed. He is "the same yesterday, and to-day, and for ever." Heb. xiii. 8. If He were visible in the flesh to-day, He would do no differently from what He did in the days of old. Moreover, the Scriptures have not changed. There has been no new Bible written. The Scriptures written by the prophets and apostles, and other holy men, were for all time. The language of the Bible is to be

*(International Sunday-school Lesson for March 4.)

the language of Christians till the end of time. We are to call things by the same names that they did. They, under the inspiration of the Holy Spirit, called the day on which the Jews were accustomed to worship, the seventh day of the week, the Sabbath; therefore we ought to call it the same, and to keep it as such. Some one may say, "Yes; I believe that we ought to say 'Sabbath,' instead of 'Sunday.'" Oh no; nothing of the kind, Sunday is not the Sabbath, and our calling it so cannot make it so. Sunday is the first day of the week, but "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . 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." Ex. xx. 10, 11. And for those who keep the Sabbath, calling it a delight, the holy of the Lord, honourable, there is such a blessing as they have never dreamed of. It is most blessed to follow in the footsteps of Jesus.

JESUS taught with authority. The same statement is made at the close of the account of the discourse on the mount. The teachers of the day, the scribes, did not teach with authority. It was not that they were not arbitrary, and did not ask people to believe what they said. Far from it. The most arbitrary people are they who have the least authority. There is no real authority in their words, and so they try to make up for the lack by a pompous manner. There are no men who are more arbitrary than the priests of the Roman Catholic Church. They require the people to accept everything they say without question; the fact that they have spoken is considered sufficient. Yet they do not teach with authority. Take one instance as a sample of what frequently occurs: A few months ago the writer saw in a secular paper a letter written by a priest, in which he entirely repudiated a book that he had recently written. He declared that it was all wrong. Why was this?—Simply because his bishop had said that the book was heretical, and had ordered him to retract the teaching that he had put forth in it. You say that in obeying the bishop he showed an humble spirit. Let that pass; but how much authority can there be in the teaching of a man who holds his views subject to the will of another? He who teaches with authority, teaches the truth, and only the truth, and he knows that it is the truth, so that the thunders of all the

Church and State councils on earth could not make him retract it, as was the case with Luther. In the teaching of Jesus there was nothing doubtful. He taught those things that He had learned with the Father, and had no need to be afraid to declare them. They were His own life, and therefore He could speak with a power that carried conviction.

AN EVIDENCE OF AUTHORITY.

IMMEDIATELY after the teaching in the synagogue, Jesus gave a practical demonstration of the authority of His teaching. There was a man present, who had an unclean spirit; he was possessed by the devil. He snarled out at Jesus, because he was uncomfortable in the presence of the Holy One of God, and Jesus said, "Hold thy peace, and come out of him," and the devil left the man. Then the people were still more amazed, and said: "What is this? a new teaching! with authority He commandeth even the unclean spirits, and they obey Him." The authority of the teaching of Christ was such that the devils were cast out by it. The very same power and authority must characterise the teaching of the Gospel now. The devil works in the children of disobedience, and must be expelled. The Gospel is the power of God unto salvation from the power of Satan; it is to deliver men from the bondage of sin, and therefore from the devil; for "he that committeth sin is of the devil." 1 John iii. 8. Gospel teaching that does not succeed in driving the devil out of men is of no value. The doctrine, or teaching, of Christ does not consist in formulas and platitudes, but it expels the evil spirit from men. The age of miracles is not past. The teaching that can drive the devil out of a man, can accomplish any other work that needs to be done. Any teaching that does not expel the unclean spirit, is not the teaching of Christ.

PRACTICAL TEACHING.

HAVING departed from the synagogue, Jesus entered into the house of Peter for refreshment. Here there was another manifestation of the authority with which He taught. Peter's mother-in-law had a severe fever, and all the household arrangements were thrown out of order. There was no dinner, for all were absorbed in waiting on the sick one. "And they besought Him for her. And He stood over her, and rebuked the fever; and it left her; and immediately she arose, and

ministered unto them." Luke iv. 38, 39. That was practical teaching. There was real authority. That authority has not departed from the earth, inasmuch as Jesus, with all power in heaven and in earth, is with His true followers till the end of the world. The spirit of fear and unbelief in the church has obscured the authority to a great extent, but it will again appear as vividly as when Jesus went about in Galilee. When the people of God stand unscathed in the midst of pestilence and plagues, which will devastate the earth even before "the seven last plagues" are poured out, there will be such authority to their teaching as comes only from those who have learned of God, and are in direct touch with the Lord. The life of Jesus manifest in mortal flesh will be a testimony that none can gainsay or resist.

"AND at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door." It was the Sabbath day, and the people waited until the Sabbath was past, which is at the setting of the sun, before they brought their sick to Jesus. Jesus was just as ready to heal on the Sabbath day as on any other, for such work was not a violation of the Sabbath, but was simply a manifestation of His teaching; but the people were at least outwardly strict in the observance of the Sabbath, so they waited until sunset. In this connection we cannot refrain from calling attention to that most beautiful hymn, number 431 of "Sacred Songs and Solos," which begins,

"At even, ere the sun was set.
The sick, O Lord, around Thee lay."

That should be changed, because it contradicts the Bible. The author had evidently not looked at the account for some time when he wrote the hymn. It was not before the sun set, but after, that the sick were brought to Jesus. We must be as careful to sing the truth as to speak it.

GREAT JOY.

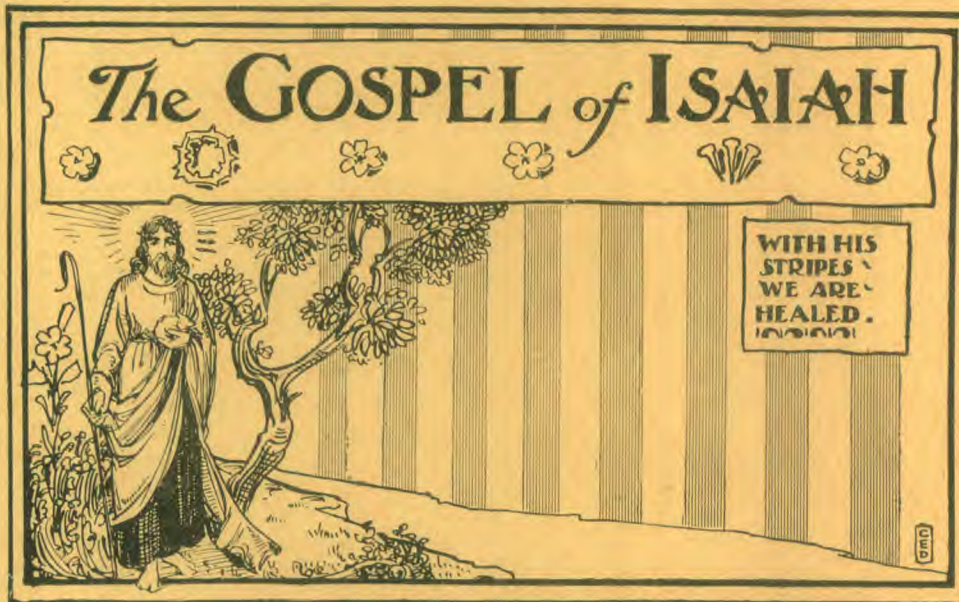
WHAT joy there must have been in that city that night! We read that "all the city was gathered together at the door," and that they had brought "all that were diseased, and them that were possessed with devils;" and we are told that "He cast out the spirits with His word, and healed all that were sick." Matt. viii. 16.

He laid His hands on every one of them, and healed them. So there was not a single sick person in that city that night, and not one person left under the influence of the devil. Was it not wonderful? That is what the teaching of Christ does; are you acquainted with it?

JESUS did not suffer the devils to say that they knew Him. He did not care for any testimonials from that quarter. He made them hold their tongues. There are many agents of Satan to be found in congregations to-day, "whose mouths must be stopped," but the man who does it must have authority. It must not be that sort of authority that must be enforced by muscular power, but the authority must be in the word spoken. When Jesus commanded, the devils could do no other than obey.

THE SECRET OF AUTHORITY.

WHAT was the secret of this power and authority? The answer is given in the Gospel by Matthew. All this was done "that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Matt. viii. 17. He had all the diseases of all the people in the city of Capernaum on Himself that night, yet He did not die, nor did anybody discern that He was in the least weakened by the load of infirmities that He bore. He tasted death, and swallowed it up in His own eternal life. The authority was the inward life. That same eternal life, "which was with the Father," is still "manifested unto us." Christ's touch has yet the same healing power that it had in Capernaum. He still bears our sicknesses as well as our sins. His authority has not diminished in the least. If Christ dwells in our hearts by faith to the extent that we are "strengthened with might by His Spirit in the inner man," "according to the riches of His glory," so that we are "filled with all the fulness of God" (Eph. iii. 16-19), and this "inward man is renewed day by day," so that constantly the life of Jesus is "made manifest in our mortal flesh" (2 Cor. iv. 11, 16), we shall bless the Lord with soul and body, because He has forgiven all our iniquities, and healed all our diseases, redeeming our life from destruction, and crowning us with lovingkindness and tender mercies. It is a glorious thing to be completely subject to the authority of the Lord Jesus.



THE TRIUMPH OF SUBMISSION.

(Isa. l. 1-11.)

"THUS saith the Lord, Where is the bill of your mother's divorcement, wherewith I have put her away? or which of My creditors is it to which I have sold you? Behold, for your iniquities were ye sold, and for your transgressions was your mother put away. Wherefore, when I came, was there no man? when I called, was there none to answer? Is My hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at My rebuke I dry up the sea, I make the rivers a wilderness; their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering.

"The Lord God hath given Me the tongue of them that are taught, that I should be able to sustain with words him that is weary; He wakeneth morning by morning, He wakeneth Mine ear to hear as they that are taught. The Lord God hath opened Mine ear, and I was not rebellious, neither turned away backward. I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting. For the Lord God will help Me; therefore have I not been confounded; therefore have I set My face like a flint, and I know that I shall not be ashamed. He is near, that justifieth Me; who will contend with Me? let us stand up together; who is Mine adversary? let him come near to Me. Behold, the Lord God will help Me; who is he that shall condemn Me? behold, they all shall wax old as a garment; the moth shall eat them up.

"Who is among you that feareth the Lord, that obeyeth the voice of His Servant? he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that gird yourselves about with firebrands; walk ye in the flame of your fire, and among the brands that ye have kindled. This shall ye have of Mine hand: ye shall lie down in sorrow."

READ Gal. iv. 25, 26, in order to under-

stand the reference "your mother." Jerusalem which now is, old Jerusalem, answers to the old covenant, and "is in bondage with her children." "But Jerusalem which is above is free, which is the mother of us all," and this answers to the new covenant. Recall what was said concerning Jerusalem, in the last lesson. Although Jerusalem is forsaken, "when the Lord shall build up Zion, He shall appear in His glory" (Ps. cii. 16), and the new Jerusalem will come with Him, to take the place of the present city, so that it is considered as a continuation of the Jerusalem that has existed so long. It is the old city rebuilt. So the Lord has not cast off Jerusalem, although the city known on earth as Jerusalem will be destroyed with the rest of "this present evil world." He has not divorced her. Read in this connection Isa. liv., especially verses 4-7, and the first verse of this chapter will be much more easily understood.

GOD IS NOT REDUCED TO POVERTY.

AMONG the nations of old it was often the case that a father sold his children into slavery, in order to satisfy a creditor, and this was practised even among the Jews, as we learn from Ex. xxi. 7, and Nehemiah v. 1-5; but God never became so poor that He was obliged to resort to that plan. No creditor ever had so great an advantage over the Lord that he could compel Him to sell His children. He had not sold any of His children, even when He allowed them to go into captivity; but they sold themselves. "Ye have sold yourselves for naught; and ye shall be redeemed without money." Isa. lii. 3. So far is the Lord from having been obliged to sell His people

to satisfy His creditors, that He is able to buy them back, after they have sold themselves.

THE POWER THAT REDEEMS.

WHO dares doubt God's power to redeem? How can anybody think that He has no power to deliver? We have only to read the account of the deliverance of Israel from the land of Egypt, to see how easy a matter it is for God to save His people. Compare verse 2 with Ex. xiv. 21 and vii. 14-21. That very same power is put forth to save us from our sins, which have been the cause of our being sold into bondage. Don't be afraid of confusing the spiritual and the literal. Every act of God is literal and also spiritual. If God only *told* us of what He can do, we should not have anything tangible to lay hold of; no foundation for our faith; for no matter how much we might be disposed to believe Him, our minds could not grasp the meaning; the reality, of what He said; so He gives us visible examples of His power to save, referring us to all His constant working in nature, and also to special working in the past. That is for the purpose of letting us know that the power which He promises to exert in our behalf is so real that we can perceive it in our own bodies; we may know that He saves us.

CHRIST is the One "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. i. 30. Therefore it is He who speaks here. He is "the everlasting Father;" and the New Jerusalem is "the bride, the Lamb's wife." Rev. xxi. 9, 10. So we see that the prophecy in Isaiah is in perfect accord with that in Revelation. Unmistakable proof that it is Christ who is speaking in this chapter, is found in verse 6: "I gave My back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting." As we read what He says, we must remember that He suffered in our behalf, as the representative Man; His courage and victory are ours.

THE WISDOM OF CHRIST.

THE learned person is the one who has been taught, and who is still a disciple. So it makes no difference whether we read verse 4 as in the Revision or in the Common version; "the tongue of the learned" is "the tongue of them that have been

taught." "I speak that which I have seen with My Father." John viii. 38. "The Word which ye hear is not Mine, but the Father's which sent Me." John xiv. 24. It may be even so with us; for we read, "It is written in the prophets, And they shall be all taught of God." John vi. 45. If we come to the Lord to learn, He will give us, as well as Christ, the tongue of the learned. But learning does not come without labour. Learning of God is not a mere lazy assent to certain doctrines, not a sentimental yielding to Him, and a fancy that because we say that God is our Teacher, we are necessarily taught by Him. Many people have had good teachers, but have not profited by them, because they were too lazy to study.

It is often the case that people think to make their religion a substitute for real knowledge. They have an idea that if God is their teacher, they must never study anything. That is the reason why they should study a great deal more. Here is a man with a thirst for knowledge, but his opportunities are few. At last he has the chance of studying under a celebrated teacher. Ah, it is a rare chance, and he will exert himself in study to the utmost. One must not throw away such an opportunity as that! Even so it ought to be with those who have an opportunity of studying under God's teaching. No moment should be neglected; the Word of God, printed in the Bible, and spread out in all creation, should be conned with zeal and patience. The "royal road to learning" is laid down by the wisest of men in Prov. ii. 1-6. No person in the world ought to be content with his present attainments. We cannot exhaust the "treasures of wisdom and knowledge" that are hid in Christ. Dig for them, it is worth while.

What will God's teaching enable us to do?—To speak a word in season to him that is weary; not to speak empty phrases but words that "sustain the weary one." The One of whom we are to learn is "meek and lowly in heart." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits." James iii. 17.

SOME WORDS OF COMFORT.

LISTEN to some of the "words" with which Jesus sustained the weary when He was here on earth. "Son, be of good cheer; thy sins be forgiven thee." Matt. ix. 2. "Thy faith hath saved thee; go in

peace." "Neither do I condemn thee; go, and sin no more." "Daughter, be of good comfort; thy faith hath made thee whole; go in peace." With many such words did Jesus sustain the weary ones; may we speak the same words to sorrowing souls?—Indeed we may, for we are ambassadors on behalf of Christ, as though God were beseeching by us even as by Christ. Sin is the cause of all tribulation, and God "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." God sent His Son into the world, "that the world through Him might be saved;" and He says, "As My Father hath sent Me, even so send I you." We are therefore to be able, from personal experience, to speak words that will set at liberty the groaning captives of sin. But we must first receive a tongue from the Lord, and allow Him to control it.

THE LORD'S SUBMISSIVE SERVANT.

THE secret of success is submission. "The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back." This reminds us of the words of Christ in Ps. xl. 6: "Mine ears hast Thou opened." And this also reminds us of what is written in the law. When a servant refused to go away from his master when the year of release came, but said, "I love my master, . . . I will not go out free," the order was, "Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him for ever." Ex. xxi. 6. That act signified that his ear was his master's, always open to hear his commands. We are the Lord's servants, if we yield ourselves to Him as His servants (Rom. vi. 16), and we are to do the will of God on earth as it is done in heaven, where the angels "do His commandments, hearkening unto the voice of His word." Ps. ciii. 20. Our ears are to be at the service only of God, and what we hear we are to accept as our "reasonable service." If we thus submit to the Lord, we may have the support, and the power to sustain others, that Christ had. "He that hath ears to hear, let him hear."

CHRIST was not rebellious. He had, as "the Man Christ Jesus," given Himself to be the Lord's servant for ever, and He was not rebellious, and did not draw

back, even when the service involved the receiving of blows, and still worse treatment, and also the vilest insults. That was in the contract, when He made the bargain, and He did not back out. So it was with the Apostle Paul. God said, "I will show him how great things he must suffer for My name's sake;" and Paul submitted himself to be the Lord's servant for ever, knowing what it involved; and so when "bonds and afflictions" awaited him in every city, he could calmly say, "None of these things move me." Acts xx. 23, 24.

POWER GAINED BY SUBMISSION.

THE Master is responsible for the servant, and, knowing this, the Servant says, "The Lord God will help Me; therefore shall I not be confounded; therefore have I set My face like a flint, and I know that I shall not be ashamed." Even so Paul said: "Having therefore obtained help of God, I continue unto this day." Acts xxvi. 22.

"WELL, what is the practical use of all this to me?" some one will ask; I "am neither Jesus nor Paul, and cannot expect to do such work as they did, nor to be noticed by the Lord as they were." Why, my dear man, you are losing the benefit of the whole Gospel story. Do you not see that the strength of Jesus and of Paul was their weakness? Jesus said, "I can of Mine own self do nothing." John v. 30. "I do nothing of Myself." John xviii. 38. "The Father that dwelleth in Me, He doeth the works." John xiv. 10. It was only when Paul was weak, that he was strong. God said to him, "My grace is sufficient for thee; for My strength is made perfect in weakness;" and Paul exclaimed, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest on me." 2 Cor. xii. 9, 10. "The power of Christ" that rested on him in weakness, was the same power that rested on Christ in His infirmity. Now here is the comfort for you, whosoever you are: Are you weak, the very weakest of the weak? very good; then you afford the Lord the most excellent opportunity for manifesting the perfection of His strength. Christ's power was His submission to the Father; you certainly are not too weak to allow yourself to rest in the hands of God, that He may do what He will with you. If Christ but dwells in your heart, you may, like Him, be "filled with all the fulness of

God." Every experience of Christ may be ours. He says that the Lord God will help Him, and that therefore He shall not be confounded nor ashamed; and have we not but recently learned that "Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end"? Then let us also set our faces like a flint.

OUR DELIVERER NEAR.

God is "not far from every one of us." "It is God that justifieth;" therefore we may say with Christ, "He is near that justifieth me." And then we may be as bold as He, in saying, "Who will contend with me? let us stand up together; who is mine adversary? let him come near to me. Behold, the Lord God will help me." "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Ps. xxvii. 1. "Though an host should encamp against me, my heart shall not fear;" for "the angel of the Lord encampeth round about them that fear Him, and delivereth them." "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James iv. 7.

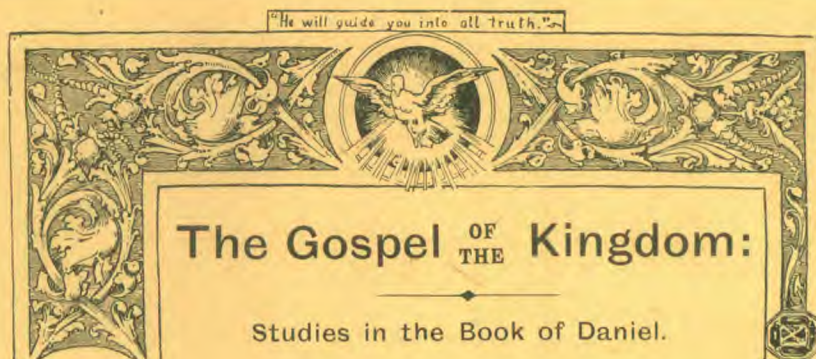
THE TRUE LIGHT.

"But the way is so dark!" you exclaim. Very well; "Who is among you that feareth the Lord, that obeyeth the voice of His Servant? although he walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God." See margin of Isa. i. 10, R.V. So we can say with a humble man of old, "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." "He will bring me forth to the light, and I shall behold His righteousness." Micah vii. 8, 9. None that put their trust in the Lord shall be ashamed.

TAKE heed, however, not to manufacture a light for yourself. The sparks of your own kindling are a very poor substitute for "the light of the knowledge of the glory of God." "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Our ideas, our opinions, whatever proceeds from us, is

darkness, even though it seems for a moment to flash as light. The word of God is light, and with that in our hearts we may successfully resist "the rulers of the darkness of this world." Eph. vi.

11-17. "The true light now shineth." Let us therefore give thanks to God, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Col. i. 12.



A KNOWLEDGE OF THE GOSPEL SECRET MEANS LIFE.

(Daniel ii 19-36)

DANIEL and his companions desired mercies of the God of heaven, and their prayers were not in vain. Communion with the God of heaven was not a new thing to them, and they were not driven to it as a last resort, through fear of death. As citizens of the heavenly kingdom, loyal to its principles, they had learned to come boldly to a throne of grace, and to ask with confidence. Of some it is said, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Not so with these petitioners. The way they lived was the index of the way they pray. Right living was the true basis of right praying.

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever; for wisdom and might are His: He changeth the times and the seasons; He removeth kings, and setteth up kings: He giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee: for Thou hast now made known unto us the king's matter."

That which Daniel saw in the night vision was what he had already experienced in his own life, the superiority of the principles of the kingdom of heaven. The Lord now showed him the working out of these principles among the nations of the earth, and their final triumph over

all other kingdoms, regardless of their outward glory and power. He saw the long procession of kings who are removed one after the other, and of the kingdoms which succeed each other until "the Gospel of the kingdom of God" has accomplished its work, and "until He come whose right it is."

But "the secret" of all this goes deeper than the mere fact of the succession of kingdoms. It makes clear the *means* by which the King of heaven will establish an *everlasting* kingdom, although He has no other source from which to gather His subjects than the very peoples that constitute the earthly kingdoms which pass away. These are "the deep and secret things" which are beyond the range of human wisdom, and which must be "revealed" if they are ever known by man. The stability of any kingdom depends upon the loyalty of the subjects to the law of the realm, and so it is in the kingdom of heaven. And it is the triumph of the Gospel, that rebellious, fallen men can be transformed into loyal, obedient subjects of God's kingdom; but this is only accomplished by that mysterious union of the Divine with the human, through the gift of the Son of God to the human family.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. ii. 14, 15.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, con-

demned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii. 2-4.

"And without controversy great is the mystery of Godliness; God was manifest in the flesh." 1 Tim. iii. 16. Daniel's prayer of thanksgiving shows that he had been prepared through his personal experience as a child of the heavenly King, to appreciate the nature of the revelation which was made to him, and to recognise in it the wider application of principles already familiar to him.

THE KEY THAT UNLOCKS HISTORY.

"THEREFORE Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon; he went and said thus unto him; Destroy not the wise men of Babylon; bring me in before the king, and I will show unto the king the interpretation. Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation."

The dream of Nebuchadnezzar, as will appear from the record, dealt with the history of the world, the rise and fall of earthly kingdoms. The true interpretation of the dream will therefore furnish the key to the correct understanding of the whole problem of human history, as viewed from the standpoint of the kingdom of God. But the philosophy of human history can be understood only as we study the life and teachings of the Son of God, the Son of Man, "the Man Christ Jesus." In His own person is found the interpretation of all history, and He was of the tribe of Judah. So the captain of the king's guard spoke better than he knew when he said, "I have found a man of the captives of Judah, that will make known unto the king the interpretation." Everyone who finds "Him of whom Moses in the law, and the prophets did write, Jesus of Nazareth," will know the interpretation of history which would otherwise be to him but a confused struggle for the supremacy among the nations.

THE REVEALER OF SECRETS.

"The king answered and said to Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof? Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the sooth-

sayers show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed are these: as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

The wisdom of this world cannot make clear the mystery of the kingdom of God. All the education of the schools will not make one a successful exponent of that mystery. "Canst thou by searching find out God?" The ability to proclaim the Gospel of the kingdom grows out of a personal revelation, not simply to one but in one. So it was with the great apostle to the Gentiles: "It pleased God . . . to reveal His Son in me, that I might preach Him among the heathen." Thus had Daniel been prepared for the same work.

The secret of God's power among the nations, and the working of that power to set up His everlasting kingdom in the earth, are revealed in the experience of every man who will yield to it as it works in him, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." This experience, and the knowledge which comes from this experience, are open to all. "God is no respecter of persons," "The secret of the Lord is with them that fear Him: and His covenant to make them know it." This is the knowledge in which a man may justly glory (Jer. 9: 24), and as in the case of Daniel, the glory is all given to God, who "revealeth the deep and secret things."

STUDY FOR "THE LATTER DAYS."

NEBUCHADNEZZAR was thinking of "what should come to pass hereafter." It is evident from what did come to pass later in his own experience, that he was thinking of his own kingdom as one likely to endure for an indefinite time, having already a universal dominion, and almost limitless resources for preserving and transmitting its glory unimpaired. Who can overthrow his kingdom, or prevent it from standing for ever? Then God gave him a true view of the future history, that

he might know "what shall be in the latter days," and then God caused it all to be written in this book with the interpretation, in order that all the world might know the same thing. It is certainly worthy of study by those who live "in the latter days."

The whole course of history is but the preaching of the Gospel of the kingdom of God, the revealing of the failure of anything to endure, which is not in harmony with the principles of that kingdom. When future events are made known before they actually happen, it is simply preaching the Gospel in advance. And so we read: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3-8. This is the Gospel which was proclaimed in the courts of Babylon by Daniel the Hebrew, the descendant of Abraham. The true God was to be made known to the heathen world, and in such a way as to command their attention.

Because the people had departed from God and His truth, Jerusalem had been overcome by Babylon, and the professed people of God were in captivity. Not recognising that the God of heaven had given Jerusalem into his hand, and that for a definite purpose, the king of Babylon was lifted up in pride, and he thought of his kingdom as established for ever. But behind the king of Babylon was "the god of this world," seeking to establish a permanent kingdom in opposition to the kingdom of God, with Babylon as its capital. Had he really triumphed, and was Babylon to endure longer than Jerusalem? "The stupid man never regardeth, nor doth the foolish man understand this,—that when the wicked spring up as the herbage, and all the workers of iniquity do flourish; it is that they may be cut down forever! And Thou, Jehovah, art forever exalted!" "Arise, O Lord; let not man prevail: let the heathen be judged in thy sight. Put them in fear, O Lord: that the nations may know themselves to be but men."

These are the lessons to be taught, not simply to the heathen of Nebuchadnezzar's time, but to the heathen of all time, including the present; and for this purpose the record has been preserved for us. With its help we can look back over the centuries, and read aright their testimony, and are thus prepared to understand the interpretation of the present history. This is the only way by which we may know "what shall be in the latter days."



NEW EVERY MORNING.

Every day is a fresh beginning,
 Every morn is the earth made new;
 Ye who are weary of sorrow and sinning,
 Here is a beautiful hope for you,—
 A hope for me, and a hope for you.

All past things are past and over,
 The tasks are done, and the tears are shed;
 Yesterday's errors, let yesterday cover;
 Yesterday's wounds, which smarted and bled,
 Are healed with the healing which night has shed.

Yesterday now is a part of for ever,
 Bound up in a sheaf which God holds tight,
 With glad days, and sad days, and bad days,
 Which never
 Shall visit us more with their sorrow and blight,
 Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
 Cannot undo, and cannot atone;
 God in His mercy, receive, forgive them;
 Only the present is our own;
 To-day is ours, and to-day alone.

Every day is a fresh beginning;
 Listen, my soul, to the glad refrain,
 And spite of old sorrow and older sinning,
 And troubles forecast, and possible pain,
 Take heart with the day, and begin again.

—Susan Coolidge.

A GREEN OLD AGE.

I STARTED on my journey depressed in spirits. Some remarks which I had overheard the night before had given me a touch of gloom. People who scarcely have power to cheer us are often able to sadden us. They sieze on the weak points of our souls, even as a London fog seizes on our physical infirmities. Gnats and fleas have little power to do us any good. But they can always worry and sting!

A girl of two or three and twenty had said to a young man of about the same age, "It must be awful to be old. One must be a burden to oneself, and one must know one is a burden to everybody else. I should not like to live to be much over fifty!"

Her words came back to me in the morning, when I realised that I could not see my time-table without spectacles—was aware of a rheumatic twinge—and found it somewhat of a struggle to mount into

the railway carriage without a friendly arm to give me aid.

"I am just over fifty," I said, "I suppose I ought to wish I was dead. I wonder if others wish I were dead? I wonder if they are kind and civil to me only as a duty, and because I have a will to make?"

As I journeyed—how flat and commonplace the country looked. A gray mist shut in a narrow landscape. Once or twice I noticed old discrepid figures leaning on staves, who paused to watch the train speeding past. Of what use were they, poor things? If I should live to be as they, how dreadful it would be!

(It never occurred to me to ask what was the use of the damsel whose heartless words had darkened my spirit? If it had, I could have easily answered that question. She was not useful enough even to open her father's house-door to an intimate friend coming up the avenue, but was so helpless that she sat smiling, novel in hand, at the parlour window, while the guest waited on the door-step till her poor drudging maid-of-all-work emerged from some subterranean region and gave admittance. I had watched this interlude a few days before. But I did not recall it just then. When we need our consolations most, we are seldom strong enough to bring them for ourselves. An invalid is not very bad if he can administer his own medicine and prepare his own diet. He wants a helping hand. Where was the hand which was to help me?)

At last—a weary last—the train drew slowly into a station where I should have to wait for two hours. I had to go into the town. The railway station stood on a hill which was steep enough for its roadway to be fashioned like a sheep-track. But I got down at last, and presently I came to an inn.

I was shown into a parlour, whose walls were hung with dim oil-paintings and a few personal photographs. A glorious fire was burning. The centre of the room was filled well by a big square table, one end being littered with needlework, beside which the middle-aged widowed landlady sat sewing.

"If you would rather be alone," she said, civilly, rising to receive me, "if you are tired. I will clear up my things and go away."

I politely protested against her departure, though had I yielded to the instinct of my gloomy mood, I should have preferred

solitude, and then I should have missed—But I must not forestall.

The good widow told me about her late husband, and about her boys, and about her daughters. One of these damsels, tall, comely, and smiling, came in and out of the room several times.

Presently I heard the girl's lively step returning along the corridor, accompanied by another foot, which padded along softly and unevenly.

As she came in she said, "I've brought you a visitor. I reckon it is not every day you see anybody who has lived for more than a hundred years."

"Ah, old Mrs. Fenn!" exclaimed her mother. "I'm glad granny's come in just now."

A little old dame came forward briskly, though with a slight limp. Her hair was not quite white. Her face was fresh in colour and only very slightly wrinkled. Her eyes were clear and keen, full of shrewdness and humour.

"Ah, there's no mistake about me," she said as the landlady and her daughter hastened to install her in the easy-chair by the fire. "There's some that know they are a hundred years old, and yet can't prove it. But I'm all right. My birth is down in the register of the parish of—," naming an adjacent village; "and when I touched the hundred the vicar sent in a carriage, and had me fetched out there, and the bells were rung, and it was made quite a feast. The vicar, he had all the people out to see me. He said I showed them what ought to be expected of all of them. Then he sent me driving home again. And the ladies gave me lots of nice things. They gave me this," lifting the corner of the Shetland shawl she wore.

"We were afraid it would be too much for her," said the landlady, aside, "But she was none the worse for it."

"Why should I be the worse?" asked the old lady, naively.

"She lives quite by herself," narrated the landlady. "She has a little two-roomed place in the lane behind this house, and she does all her own housework."

"Aye, aye," said the centenarian, "what else should I do? Of course I can take my own time to the job, and so I do. And if I live to next quarter-day, I'm going to move. There is no sense in my having an upstairs room, and having to clean its stairs, and to climb them after. I'll get a place where all is on one floor."

"She's always like that," remarked the landlady, "always thinking of the next thing, and of what she's going to do. I wonder at her often, at her age one would think it would be little use changing anything."

"I may have felt that thirty years ago, retorted Mrs. Fenn; "but if I'd acted on it, a nice stick-in-the-mud I'd have been all this time! The end is in the Lord's will, but I'll keep going till I'm there."

"You must have a great deal to remember," I said.

"Aye, an' I remember it all," she answered. "Only sometimes it's a little hard to keep people in their right sets—not to mix up parents with their children and their grandchildren. You see the same names and the same sort of faces, and the same sort of ways come over and over again. Ah, there's a lot in that; and them who live longest see most. But if I have time to think a minute I can get it all right. There is so much that's such a long time ago."

The old face, soft in all its practical common sense, grew still softer.

"I was married first, you see, when I was just a lassie of eighteen. We were six years together. When they were all taken—all at once—I was only twenty-four."

She fell into the natural mistake of one who had lived through her long life in one district, of inferring that I knew all about this part of her history. It seemed to me as if husband and babes had been all swept away by some fell stroke. But she offered no further explanation, and as the old eyes peered into that far past, they grew so wistful that I dared not ask for any. . . .

I asked if any of her children were living.

"No," she said, "they have all been dead long ago. They went away before they died. I didn't hear much of some of them afterwards." She said this without a trace of emotion: with a manner quite different from that with which she had alluded to the long dead darlings of her first-love marriage.

"I ventured to ask about children, Mrs. Fenn," I apologised, "because I heard you called 'Granny.'"

She gave a contented laugh. "That's different," she said. "There's never been a grandchild of my own near hand to call me Granny. But I'm everybody's Granny."

"Ay, so she is," echoed the landlady; "and I'm sure she's a lesson to us all and a comfort. The whole town is proud of her. And Granny'll never want for anything."

"I'm not afraid, and it can't be for long now," remarked the old lady, "though I've been saying that last for a good while. Here's Mrs. Gray," and she put her hand fondly on the landlady's knee, "asks me in to my supper every night, and says I'm always to come. She may have let herself in for a good deal," and she laughed quite waggishly.

"I know I may go before you after all," said the landlady, "but I hope I can trust my children."

"I think you may, to be sure, about Mrs. Fenn anyhow," said the bonnie daughter, who evidently regarded the old lady as a personal pet.

"And Mrs. Fenn has an old friend, a niece of her third husband's, who lives in

X.," said the landlady (naming the county town), "and she and her husband are always wanting her to go and stay awhile with them. She is that hearty that I really believe the change would do her good and not harm."

"But I like my own place best," nodded the centenarian significantly. Yet I'd like to see Kate and her husband too, though I daresay he has got his own ways, and not mine. So come spring I'll go there to spend the day and come back before night."

"Won't you find the railway journey too much?" I asked. "I find railway journeys very tiring myself."

She looked at me. "It's only a matter of an hour and a half each way," she replied. "But you have to take care of yourself, as I did once. Now everybody takes care of me."

"The men at our station would look after her as if she was made of gold," interjected the landlady.

"But at X?" I questioned. "But your friends would come to meet you?"

"Aye!" she answered. "But if there was any mistake, I should just say to the railway man, 'Please look after me, for I'm a hundred years old, and you can't often have a passenger like that!' I know he'd do it," she added, with a confident chuckle.

Then turning aside from me, while I was making up reckonings with the landlady's daughter, I heard her discussing "stockings" with the landlady. The centenarian still knitted, and knitted well, as I saw when her work was displayed.

"One must be always doing something," she said. "One can't do all that one did once, but one can do all one can, and that answers the same purpose. My fingers are stiff sometimes, but the moving of 'em lissoms 'em."

Just then she shifted her seat. I remarked on her comparative briskness of movement. "You are more than double my age," I said, "and yet I am sometimes slow and weary."

"I felt something like that long before I was your age," she said, pondering. "I had a stiff leg."

"And what did you do for it?" I asked.

"Just kept giving it a shake, and going on using it. Don't you give way, my dear," she advised, at once keenly and practically sympathetic. "You are one of the sort that ought to last long."

When I rose up to take leave, I said to the aged dame, "You have given me a warning and a lesson; you have taught me that I must not be weary and flagging, for I may not yet have lived half through my life; and you have shown me how bright and brave and beloved and useful may be the most extreme age one can possibly reach. Now, will you give me as a parting counsel what you feel has been most useful to yourself?"

She reflected for a moment, then looked up kindly and earnestly.

"Don't worry," she said, "not about anything. There's One has things in hand, who knows better than we do. But always keep going! That will carry you through."

So we said farewell, she following me to the door. I climbed up to the railway station as nimbly as I might have done thirty years before! Why, I was young again! I might still have fifty years before me, and there was no reason why they should not be useful and valuable and pleasant years. Clearly it was my duty to prepare to make them so by keeping myself at my best—"keeping on," as the old dame said. O, there has been too much talk about "preparing for death." Let us prepare for life.

The world needs some kinds of help and inspiration, which it can get only from the aged. They alone can show the object lesson of the soul's eternal youth. I recalled a homely verse I had read somewhere, long ago, saying that one of the best sights in the world is:—

An aged one, alone and poor,
Who still remembers how to smile!

—Isabella Fyvie Mayo, in the *Christian World*.

HOW TO BE MISERABLE.

THINK about yourself, what you want, what you like, what respect people ought to pay to you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make misery for yourself out of everything; you will be as wretched as you choose on earth, or in heaven either. In heaven, either, I say; for that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory, that he fell from heaven to hell. He was not content to give up his own will, and do God's will, like the other angels. He would be a master himself, and set up for himself, and rejoice in his own glory; and so, when he wanted to make a private heaven of his own, he found he had made a hell. And why? Because his heart was not pure, clean, honest, simple, unselfish.

—Kingsley.

THERE is certainly great power in physical activity to keep off the effects of old age. Idleness brings on decrepitude far more often than overexertion. The most active men and the busiest live the longest.

The evil effects of overwork may be partly overcome by maintaining activity of the excretory organs and by out-door exercise, during which an extra quantity of oxygen is taken in. The effects of bad dietetic habits and even of poisons may be counteracted in this way to some extent. But the evil effects of idleness cannot be counteracted while idleness still exists,



WHEN GOD SPEAKS.

SPEAK, Lord! thy little servants wait
To hear Thy will,
Thy shining face we cannot see;
Yet when a message comes from thee,
To cheer or sadden, may we be
Obedient still.

Ready to go where Thou shalt send,
To do or bear,
Rough words with loving looks to meet,
And, with kind hands and willing feet,
Hard lives to brighten and make sweet,
Speak, Lord! we hear.

—Selected.

THE WORK OF MOSES.



THE little babe Moses that God saved in the wonderful manner that we learned of last week, grew up in the palace of Pharaoh into a strong young man, "mighty in word and deed." He did not forget or despise his brethren, the children of Israel, who were kept in cruel bondage by the Egyptians, but remembered always that God had raised him up so that he might help and save them.

But Moses had not yet learned the way of the Lord. He thought that it was by the strength of his own arm that Israel was to be delivered. All round about him in Egypt were the works of men's hands, the magnificent idol temples, and the grand works of Egyptian architecture. Some of these, the Sphinx and the Great Pyramid, can still be seen in the land of Egypt.

So it was natural that Moses should think a great deal of the power of man, and begin to try to do himself the work that God meant to do by him.

He often saw the Israelites very cruelly treated by their taskmasters. When he thought the time had come for him to begin his work of delivering them, he smote one of those Egyptian taskmasters whom he saw ill-treating an Israelite, and killed him. No one else was near at the

time, and Moses buried his body in the sand.

He thought that this would show his brethren that he was willing to help them, and that they would all join him in fighting against the Egyptians. "For he supposed that his brethren would have understood how that God by his hand would deliver them; but they understood not."

The next day he saw two of the Israelites quarrelling, and tried to make peace between them. He was sad to see them adding to their sorrows by being unkind to each other, so he said: "Sirs, ye are brethren, why do ye wrong one to another." The one who was in the wrong was angry with him, and said, "Who made thee a ruler and a judge over us? Wilt thou kill us, as thou didst the Egyptian?"

When Moses heard this he was afraid and discouraged. He saw that his brethren did not receive him as the one sent from God to be their deliverer. Pharaoh and the Egyptians were angry with him for killing one of their people, and his own brethren would have nothing to do with him. So he fled from Egypt, and found a home in the land of Midian with Jethro, a worshipper of the true God.

Here Moses spent a long, long time,—forty years,—keeping and feeding sheep. What a change from his early life in Pharaoh's palace! But God saw that this was the best way to teach him the lesson that he must learn before he would be ready to lead Israel out of Egypt without upsetting God's plan's by trying to do the work in his own way and by his own power.

Here in Midian, as Moses led the sheep among the mountains, the works of the Creator were all around him, and all the works of men's hands were shut out. God spoke to him in all His works, and taught him to trust the power and submit to the will of Him who made everything by His word, for "He spake and it was; He commanded and it stood fast."

The lessons that God taught Moses dur-

ing these forty quiet years, we are still learning to-day; for he wrote them out in the book we call Genesis, that all God's people might learn them too. Think, then, what a benefit these years of training were, not only to Moses, but to us and all the world.

In his work as a shepherd also Moses learnt many precious lessons of patience and gentleness, which helped him in after years when God "led His people like a flock by the hand of Moses."

But at last the quiet years of training were ending; the time for Moses' great work was come. As he led the flock in a desert place, God appeared to him in a burning bush that drew his attention because it kept on burning without being destroyed. God told him to go back into Egypt, and He would deliver the Israelites from their bondage, and lead them out, as He had promised.

But Moses was not so ready now to undertake this great work as he had been forty years before. He had lost all his old trust in himself, and he now thought that God could find a better instrument for His work.

When God still commanded him to go, he remembered the question that he had been asked before, "Who made thee a ruler and a judge over us?" and he asked God what he should say when they asked who had sent him.

God told him to answer: "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you." And then, in case they should not believe him, and should say, "The Lord hath not appeared unto you," God gave him signs by which he could show that he was really sent of God. What these signs were, and how Moses was received in Egypt, and all the wonders that God worked through him when He led back the Israelites through the wilderness to the beautiful land of Canaan—all this you may read in the Book of the Exodus (which means, the going out), written by Moses himself.

Now I want you to notice particularly two or three things in the life of Moses, for we shall speak of these again. First: as soon as he was born Satan, working through the Egyptians, tried to kill him. Then when he was grown up his brethren despised him, and would not receive him; and he was taken from them for a time. "But this Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer."

LOVING JESUS.

SOMETIMES children do not understand how they are to love Jesus, whom they have never seen. But it is very simple. We love a great many persons we have not seen, persons we have heard about or read about.

Have any of you a grandmother whom you have never seen? Perhaps she lives far away, but you have heard your mother talk about her, until you say in your heart,

and how He suffered and died on the cross that your sins might be forgiven, and then rose from the tomb and went to heaven to plead for you and for all of us. Can you not love Him?—*Morning Light*.

"JESS GOINGTO"

JESS GOINGTO!" I hear some one say. "Why, who is she? Do you know her? Tell us what she is like."

Yes, I know her only too well. Her

"Have you washed your face yet, Kitty?"

"No, mother; but I'm Jess Goingto."

Kitty's features present an unmistakably soiled aspect for perhaps an hour afterwards.

"Fetch me that shovel of coal, Harry. The fire is getting very low."

"Yes, mother, I'm Jess Goingto."

Ten minutes later the fire goes out.

"Water those cuttings for me, Tom, before you forget it. They are very dry."

"Yes, father; I'm Jess Goingto."

In the hot sunshine two hours later father's choice cuttings droop and die. Peculiar, isn't it?

Another bad habit which results from association with Miss Jess Goingto is the making of idle excuses.

"Here's a dreadful mess you have left from your fretwork, Herbert," says his mother. "Why didn't you clear it away when you had done?"

"I was Jess Goingto, mother, only Annie called me to look at something, and then I forgot."

"I don't believe you have given your bird any fresh water this morning, Nellie. How thoughtless of you!"

"No, mother; I was Jess Goingto when Lucy came for me, and I hadn't time."

Never is the name of Jess Goingto associated with duties done, kindness performed, or requests obeyed, but always do we hear of her in connection with heedlessness, idleness, disobedience and neglect. And many are the scrapes into which those fall who are much in her society; many tears—late and unavailing—does she cause them to shed.

Having, then, been an eye-witness of so much evil that she has wrought, who can wonder that, though I have never seen Jess Goingto, and my knowledge of her is only hearsay, my estimate of her character and influence is unfavourable in the extreme. I wish to avoid becoming personally acquainted with her, and I hope she isn't a friend of yours.—*Selected*.

THE LITTLE BROWN DOG.

LITTLE brown dog, with the meek brown eyes,
Tell me the boon that most you prize.

Would a juicy bone meet your heart's desire?
Or a cozy rug by a blazing fire?

Or a sudden race with a truant cat?
Or a gentle word, or a friendly pat?

Is the worn-out ball you have always near
The dearest of all the things held dear?

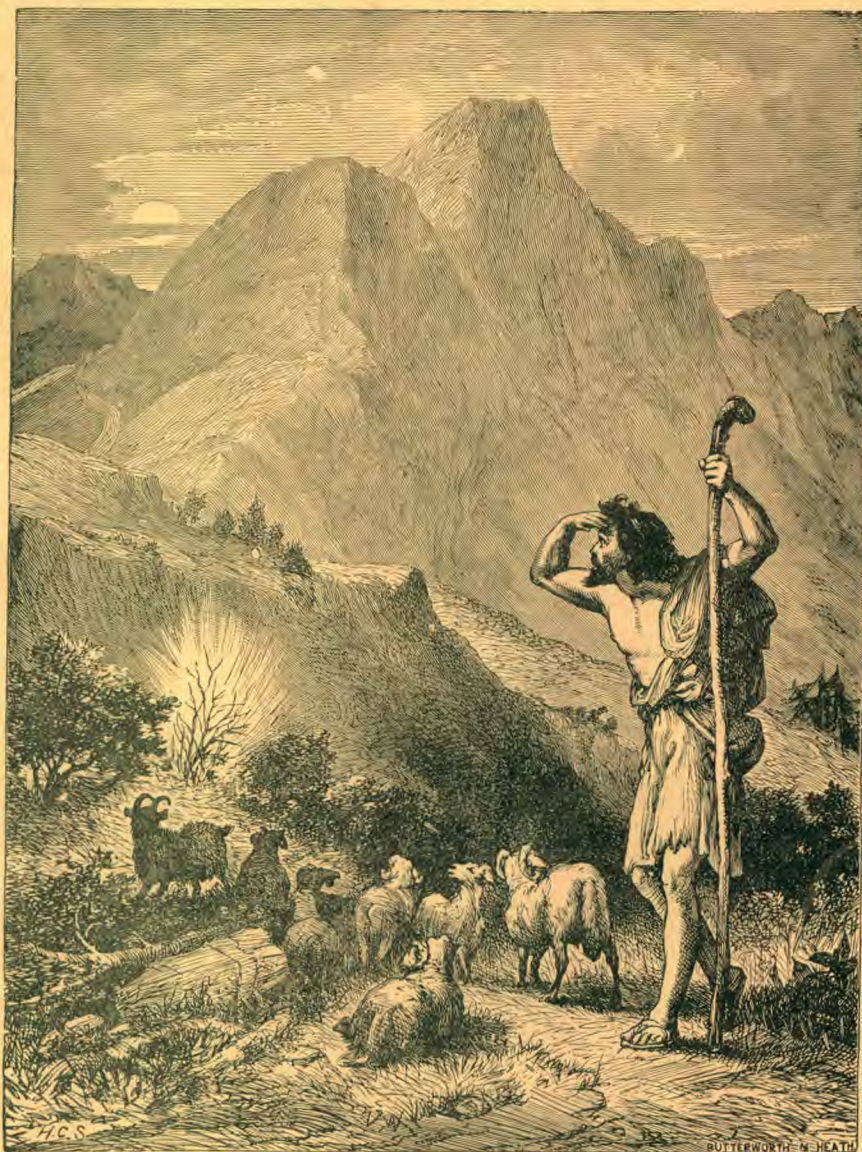
Or is the home you left behind
The dream of bliss to your doggish mind?

But the little brown dog just shook his head
As if, "None of these are best," he said.

A boy's clear whistle came from the street,
There's a wag of the tail, and a twinkle of feet;

And the little brown dog did not even say,
"Excuse me, ma'am," as he scampered away;
But I'm sure as can be his greatest joy
Is just to trot behind that boy.

—*Wide-Awake*.



THE CALL OF MOSES.

How good and kind she must be! I love her dearly. Then this kind grandmother perhaps sends you a present, something she has made with her own hands, a little hood, a pair of stockings, or a little dress. How much you think of such a present, and how you love and thank the dear, kind friend who sent it! You love her, though you have not seen her. And does not this help you to understand the verse, "Whom having not seen, we love?"

You read in the New Testament of Jesus' acts of kindness and tenderness when He was here on earth; how He took the little children in His arms and blessed them;

name is often on the lips of certain of my young friends, but I am sorry to say that my opinion of her is not very good. It is said that you can always tell a person's character—even that of a child—by the company which he or she keeps. Now, Miss Jess Goingto may generally be found hand in hand with that questionable character, Procrastination. And it is singular that when a boy or a girl is about to give way to the persuasions and temptations of old Procrastination, he or she will very frequently assume the name as well as the disposition of this objectionable young lady.



A+M+O+N+G T+H+E F+L+O+W+E+R+S.

THE MUSIC OF THE FLOWERS.

THE Master came into His garden,
And looked at the sweet-smelling flowers.
And He said, "If they had but music,
They would perfect My fairest bowers,
And gladden the hearts of My children."
So He gave to them each a tone—
The violet, lily, and daisy—
They each had a note of their own.

And they sang in sweetest melody
A psalm which the angels praised;
And the children list'ning in wonder,
Their voices in echo upraised.
The garden was music and sunshine,
But the children tired of the sound,
And wandered in pathways forbidden—
Encroaching on enemies' ground.

The Master was grieved with His children,
So He closed up their heedless ears,
And they heard not the wondrous music
They had echoed in former years.
But when they return to the Homeland,
And meet Him in heavenly bowers,
They'll be joined in their songs of praises
By the melody of the flowers.

—Maud Lutton.

MUSIC IN ALL THINGS.

TRUTH, with its sevenfold majesty and beauty, cannot be condensed to any single royal road of man, and it can be seen in all things by a certain class of people only,—the meek and pure in heart, for they alone can be instructed.

When God spoke the words, "Let there be light!" there was light—and there was music. There was music, for science teaches us that light is "visible music." When the vibrations of a musical note exceed the highest number that the human ear can detect, and the auditory nerve fails to be affected further, the vibrations appeal to the optic nerve. Just as musical sounds run through a compass of twelve octaves, or 144 notes, the optic nerve in turn runs through the twelve scales of colour, and probably 144 shades.

The order of things in general impresses us deeply with the wonderful mind behind them. I remember spending a singular

day in the study of the number 12. Amongst other things I discovered that there were 12 different kinds of crystals, 12 tribes of the children of Israel, 12 gates to the Holy City, with the names of 12 Apostles; 12 semi-tones or notes in the ordinary scale of seven notes,—not 14 half notes as one might expect, but 12. One need not go on further, but merely recommend this as a means of opening one's eyes to the order in which all things move.

Each note struck in music gives 20 different primary harmonics or distinct notes, which proves to us that we can only hear the one-twentieth part of things we should hear. When man fell, he no doubt lost the higher sense of hearing and seeing, and consequently lost the music of the flowers and of colours, which will doubtless be regained by the righteous at that time when even the mountains shall "break forth into singing," just as in the beginning when "the morning stars sang together." There is scientific truth in these statements; indeed, science always proves the truth of God's Word.

If we have music in all things, we may look for it in disagreeable as well as in agreeable things. The great Master has made, besides the wrath of man, every other unpleasant thing to praise Him. I remember one quiet autumn evening at the seaside, being treated to the most exquisite organ music I ever heard. It seemed as if

the most beautiful chromatic harmonies in arpeggio or harp-like chords were being played on a great organ; as though some genius had taken possession of the organ of a neighbouring parish church, about a mile and a half distant, and was playing the most difficult and beautiful music. I discovered afterwards, when I accidentally became acquainted with the instrument, that at the same time a number of people were being tortured by the deafening noise of the escape of steam from the safety valve of a steamer at anchor in the bay. What seemed intensely disagreeable in one place, was intensely beautiful in another. It may be so in our own lives; the most discordant elements of trouble and sorrow, borne with fortitude, may give forth sweet music, not alone to the only ear that can hear the music of the human heart, but to those whom we might have hardened by our ordinary life.

The result of discord is to give effect to concord. Some of the most beautiful effects of music are the results of discords which, if sounded alone, without being



VOICE PICTURES.

followed by other chords, would be distasteful and meaningless.

We are told of a law of motion called "the molecular law," which teaches us that things which appear as solids, such as the earth, wood, metal, etc., have motion in them, and that the sound formed by the hammer striking the anvil is the result of molecular motion in the hammer and in the anvil. The earth itself is but the vibrations

of the great Voice that spoke it into existence. The vibrations or harmonics of that Voice live in everything, for there is life in everything, and that life is the Word of God which abideth for ever.

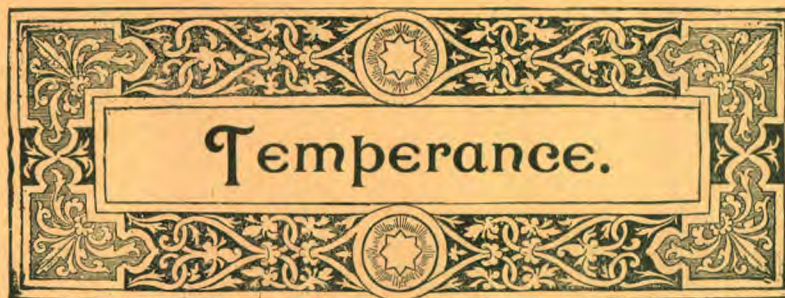
All things are in sympathy with music in some way or other. All buildings or vessels have a certain sympathetic note, which is the key-note of the building; and music performed in that key-note or its attendants, will sound to greatest advantage. An interesting experiment may be tried by gently tapping a wine-glass to ascertain the tone of it, and then getting a trained voice to sing that note into the glass. The gases which make up the atmosphere we breathe, have musical sounds. If forced through a glass tube, each gas produces its own peculiar note.

I know of an invalid who had suffered for many years with disordered nerves, who was healed instantaneously when hearing the famous "Morning Song," from Greig's orchestral suite *Pyr Gynte*. This also is in order. Healing comes by faith, and faith comes by hearing the Word of God, and music is the voice of God, formed by His Word. Every word of God is music, and is healing in its effect, when received by faith. Christ said: "The words that I speak unto you, they are Spirit and they are life."

The words we speak have a form. In photographs which have been shown of them, some have taken the form of trees and flowers, and others of animals. The words of God have form, and coming from the Author of life, contain life. "He spake and it was."

Wherever there is motion there is music. In the first chapter of Ezekiel, verses 20 and 21, we read that God's throne in the heavens is not fixed to one spot, but moves. "Whithersoever the Spirit was to go, they went, thither was their spirit to go, and the wheels were lifted up over against them; for the Spirit of life was in the wheels. When those went, these went, and when those stood, these stood. And when they were lifted up from the earth, the wheels were lifted up over against them; for the Spirit of life was in the wheels." From the description of the throne given in this chapter, it is evident that there is music in it, as colour and motion are both portrayed, and colour, be it remembered is "visible music." In the new earth, when "the ears of the deaf shall be unstopped," music will undoubtedly form a great feature.

A. E. J. McCREARY.



RECEIVING THE LIFE THAT IS MANIFESTED.

IF the reader will take the trouble once more to read the article in last week's issue, entitled, "Health by Faith," it will help him very much in the reading of this article. Some, however, will not have had an opportunity to see that number, consequently we shall restate a few principles. No one will be the loser, for they cannot be repeated too often.

All life is from the Lord; "in Him we live, and move, and have our being." "He giveth to all life, and breath, and all things." He "giveth breath unto the people" upon the earth, "and spirit to them that walk therein." In His hand "is the life of every living thing, and the breath of all mankind." God's personal presence by His Spirit, doing for every person just what He did for Adam in the beginning, is that which keeps us all alive. This must ever be borne in mind.

This life—"the Word of life" "which was from the beginning"—is very near to us, in order that every soul may "feel after" God, and find Him to his salvation. See Acts xvii. 27, 28; Rom. x. 6-10; Deut. xxx. 11-14. It is this life, freely given to all mankind, that cleanses from all sin, whenever it is acknowledged, with humble confession of sin, as the only source of righteousness.

The life of Christ is not divided, even as Christ Himself is not divided; in giving us His life, Christ gives us everything; it only remains for our faith to grasp the gift. The same life that saves from sin, is the life that gives health, so far as men have it; there is no other source of life and health.

The case may be put in another way, that may make it still plainer. We are now alive; of that we are sure. But we did not bring ourselves into existence, neither have we power to prolong our life. "There is no man that hath power over the spirit, to retain the spirit." We do not create the air that we breathe, and we have no control over it; neither do we provide

the food that nourishes our bodies; we simply take that which God has already provided. So then, we are alive, and alive by the power of God. Our life is not an accident, neither is our state of health, whether good or bad, an accident: but all depends upon our relation to the Giver of life. The fact that we have not perfect health is owing to our failure to recognise the Life that has been manifested, and to yield to it, so that it may have full and unhindered sway in us. The life is ours for everything that it was in Jesus, for "of His fulness have all we received, and grace for grace." If we are in possession of good health, that is not an accident, but is because, either consciously or unconsciously, we have been living in harmony with the life of God, or at least have not succeeded in holding it down by our wrong habits. Now when we admit that our life to-day is the manifestation of Christ's presence, it is evident that He can continue it indefinitely, since "He ever liveth."

Someone will ask, "Are we then to understand that if we fully recognise and yield to the life of Christ, we shall be immortal?" The answer is, Not until the coming of the Lord, for that is when immortality is bestowed (see 1 Cor. xv. 50-54); but we shall have the life of Jesus "made manifest in our mortal flesh." Christ has "power over all flesh," and by that power He is able to keep a man sinless even in sinful flesh, and to keep him in life and health, even in mortal flesh. This is the Gospel of Life.

What is the secret of this?—Simply this, to keep in constant, conscious touch with "the Author of life," and to allow the Word,—the Word of life,—to have free course.

With God is "the fountain of life" (Ps. xxxvi. 9), for He is "the Fountain of living waters." From Him flows the river of life throughout the world. The river of life, as we learned from the Scriptures last week, waters the earth, and makes it productive. God's heart beats for the universe; He lives not for Himself, but for His creatures. That river of life, "pro-

WHEN engineers found that hollow pillars were stronger than solid ones, they only discovered a principle that is very commonly seen in Nature. A wheat-straw, if solid, could not support its head of grain.

ceeding out of the throne of God and of the Lamb," from the heart of the Crucified One, flows through us, through all mankind, through every living creature.

These things are real and true, and upon our grasp of them as living realities depends largely our health. If we believe that God is, and that He is a rewarder of them that diligently seek Him, we shall forthwith proceed diligently to seek Him, and He will make known to us the way of life. "The secret of the Lord is with them that fear Him."

The question will at once arise, partly for enlightenment, and partly to cast discredit upon the truth here set forth. If the river of life from God flows through all men, and there is no life but from God, why is it that all men are not righteous and well? The answer is plain: Because Christ is not received by faith. Righteousness must be received voluntarily, and consciously; for God has only free men in His kingdom; therefore when the eternal life is not laid hold of by faith, it passes from us as though we had never had it; we have received the grace of God in vain.

The case can be made even plainer as regards health, for the outward manifestation of the life, in physical activity, is given as an illustration and a proof of the life for righteousness. Here is a fountain flowing clear and sweet from the rock. It forms a stream which runs down the mountain to the plain. On its way it receives the sewage of a town, and further on its flow is checked by a great depression in the earth, so that it becomes stagnant. You see a man about to drink from the pond or from the stream, and check him.

"Why must I not drink this water?"

"It is poisonous, and may cause your death."

"How can that be? is not this the water that flows from that rock in the mountain?"

"Yes; but remember that you are now a long way from the source; if you want to get the water perfectly pure, go higher up, to the spring itself."

That is reasonable, and that affords the explanation of why all men in whom the life of the Lord is are not perfectly healthy. It is because they are content to receive the life at second hand, laden with the curse, instead of taking it direct from the Fountain head. We live too far from the Lord, although "He is not far from every one of us." If we will draw near to Him, we shall find that He is near to us, "in all things that we call upon Him or." "The secret of life and health is to recognise the life that is manifested, and in

every form that it appears, and to "lay hold of it with delight."

We have not space in this article to go into the particulars of how to lay hold on this life for everyday health; they will come in later. First we must be firmly grounded in the foundation principles, then everything will come easy and natural. But we may remind the reader of the fact that the main channels of life for our body are the air, water, and food. To these may be added rest and exercise. With this hint many will need no further instruction. They will see at once, for example, that we must allow God to breathe His breath into our nostrils direct, and not contaminate it, or allow it to become laden with poison before it reaches us; and that we must give it free course through all the passages that are designed for it in our body, and not hinder it by constricting the throat or lungs. The breath that God gives us is "the breath of the Spirit of life;" and if we knowingly shut it out from us, we are, just to the degree that we do so, deliberately rejecting the Lord.

But let no one forget that our life belongs to the Lord. If we seek the life of God merely for our own sake, we shall not find it. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The condition of life is that we are to be consecrated to God, the Giver of it, and that we are to desire life only that He may "be magnified in our body." Only so will we fully accept it. He who desires health merely that he may *feel well*, must not expect to receive perfect life from the Lord; for he lives only for his own pleasure,—to gratify his own feelings, and that very fact will keep him from receiving the perfect life of God. If he doesn't at once *feel* any ill effects from any forbidden thing, he will continue in it. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Bear in mind that we cannot earn health by our works, any more than we can earn righteousness. Life, as well as righteousness, is a gift from God; our part is simply to recognise it, and receive it, and to place no obstacles in its way. If we will keep the channel clear, God will see that the stream is kept flowing. But great wisdom and constant watchfulness are needed in order that the channel may be kept unobstructed. Some of the ways in which we may do this will occupy our time in future studies.

ANIMAL diet is not essential to man.—
Lord Playfair, M.D.



—Smallpox is spreading with alarming rapidity in the Berea district of Basutoland.

—Influenza is raging with great severity throughout the southern part of Lincolnshire.

—During the past year over eight millions sterling was deposited in the Yorkshire Penny Bank by the working classes.

—Japan has just placed an order with the Woolwich Arsenal Works for twelve 12-pounder guns, to be mounted on 25-pounder travelling carriages.

—An officer of the Italian artillery has invented a system of photography, whereby it is claimed photographs can be taken with distinct outlines, at a distance of ten or eleven miles.

—A Mrs. Gibson has just died at Levens, near Kendal, aged 102 years. She attributed her long life and uniform good health to her simple and temperate habits. Only a few days before her death, when a spoonful of whiskey was recommended with milk, she firmly refused it.

—The famine outlook in India grows worse every day. There are now over three and a quarter million people in receipt of relief. In Punjab, cattle, when not dying, are weak and starved, and the present indication is that this will soon equal the great famine of 1897.

—In a temperance address delivered a short time ago, Miss Jessie Ackerman, a W. C. T. U. missionary, said: "For every convert made by American missionaries in China, American liquor makes one hundred drunkards; and for every convert made by English missionaries, England makes a thousand slaves to the opium habit."

—It has recently been made public that a firm of dressmakers in Dublin has been supplying its lady customers with liquor, and charging the bill up as "trimmings." The Dean of the Royal Chapel visited and remonstrated with the offenders, telling them to be honest, and if they must call it by that name, it should be designated as "delirium trimmings."

—For some reason hostility is being shown by the Italian authorities to the pilgrimage to Rome in honour of the jubilee year. Three hundred and fifty pilgrims from Marseilles were recently stopped at Ventimiglia, and they were obliged to return home, since which time the pilgrimage from that place has been suppressed, and the matter referred to the Minister for Foreign Affairs.

—Mr. Justice Darling, of London, has set an example that an exchange says "should strike terror into the breasts of dishonest solicitors," by making an order that the solicitor of a plaintiff who lost his case, and not the plaintiff himself, should pay the defendant's costs, on the ground that the case was so clear that the solicitor ought to have known that the action could not succeed, and must involve his client in heavy loss.

—Evidently the efforts to inoculate China with Western ideas is not received very eagerly, as, according to the dispatches, an edict has just been issued by the Dowager Empress, commanding a return to the old manner of study, according to the teachings of Confucius, for examinations for official rank, and orders the abolition of studies in regard to what are described as "new, depraved, and erroneous subjects," persons engaged in teaching these being threatened with various punishments.

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Is It Peace?—The Christian says:—

The reign of the Queen is generally spoken of as a peaceful one; it, therefore, comes upon one with something of a shock to be told, as we are in the *Home Magazine*, that war and preparations for war in her reign have cost £2,500,000,000. We spend now £42,000,000 a year on the Army and Navy. The present war will add an enormous sum to the heavy total already against us. War is, indeed, a game of "beggar-my-neighbour," if it may not be called "beggar-everybody." He loses who wins, as well as he who is defeated.

THE latest thing in "trusts" is a "Bible trust" in the United States. Not a trust in the Bible, sad to say, but a modern, commercial trust. The *Daily Chronicle* says that

"the Bible publishers of the country have banded themselves together to place the Word of God in the same category as petroleum, tobacco, sugar, or any of the numberless articles whose price is controlled by the financiers. Already, as the result, the price of the Bible has been advanced from fifteen to twenty per cent. So far, it appears, the trust has not eliminated the Eighth Commandment from the decalogue."

This last, fortunately, nobody can do, although too many eliminate not only the eighth, but all the other commandments, from their lives.

THERE are signs of not a little chafing under the shackles which the Roman Catholic Church binds upon the minds of all its adherents. The case of Dr. Mivart is not an isolated one. "The head of a family bearing one of the oldest Catholic names," writes that "the time has come when a public avowal is incumbent on the part of any Catholic who holds the conviction, as I do, that unrestricted independence of mind and freedom of judgment are among the essential attributes of

real Catholicism, and are the inborn and inalienable rights of every human being." Such expressions will have the result of calling out from the Church a more emphatic statement of what Catholicism is. Unfortunately, this "independence of mind and freedom of judgment" are for the most part exercised, not against Catholicism, but against the Bible itself, and so result in narrowness of mind, and perverted judgment.

The Reason for Ritualism.—In the recently published biography of Dean Milman, there appears an explanation of ritualism, which seems to come very close to the root of the matter. He thought that young clergymen were in many cases "unequal to the strain of preaching some hundred and fifty sermons a year," so that they were driven to ceremonies as a substitute.

"Further than this, undistinguished (however good, active, and zealous they may be), poor, hardly able to keep their place in society, can we wonder that they invest themselves in their priestly dignity, and are tempted to console themselves for their inferiority in most respects by assuming the belief in their sacerdotal superiority?"

The explanation is not at all flattering to the ritualistic clergy. The real minister of Christ will never find it a strain to preach one hundred and fifty times a year. His charge is, "Preach the Word; be instant in season, out of season." He who has a message will never be at a loss to deliver it. But preaching is fearfully wearing as a "profession."

HOW TO OBEY.

IN the "Soldier's Pocket Book," written for the use of military men, by Lord Wolseley, there is a paragraph headed, "The Obligation of Obeying Orders Implicitly," which may be commended to all who enlist under the banner of the Lord. He says:—

"An officer who designedly disobeys an order, because in his opinion the condition of affairs in his immediate vicinity at the moment he receives it are different from what he knows or presumes the writer of it imagined them to be, rendering it, he thinks, most necessary that he should act in a manner differing from the course indicated in the last order received, takes upon himself a responsibility so serious, that even the success of his own immediate operations may in no way justify his conduct. He may not know or fully grasp the great object generally aimed at by his commander."

If that is true with reference to earthly commanders, how much more ought it to apply in the case of the commandments

issued by the Lord of hosts. Yet there are many who imagine that circumstances have so changed since the issuing of the last orders by the Lord,—the Bible,—that they are justified in ignoring them. They do not know that the Word of God "liveth and abideth for ever," and that He who knows the end from the beginning, knew how to issue orders that would apply in every possible condition. He who ventures to disregard them, takes upon himself a most serious responsibility, which he will some day find too heavy for him. The angels that excel in strength "do His commandments, hearkening to the voice of His Word," and so must we, or else we but mock when we pray, "Thy kingdom come; Thy will be done in earth as it is in heaven."

PRESUMPTION has no manner of connection with faith in God. It is impossible for faith ever to be carried so far as to become presumption. Presumption consists in neglecting or rejecting the Word of the Lord. It is presumption to go contrary to one of God's precepts, or to fail to yield wholly to His will. Only in perfect trust and obedience is there perfect safety.

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