

THE PRESENT TRUTH



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NO. 44



FEAR NOT
LITTLE FLOCK.
FOR IT IS YOUR FATHER'S
GOOD PLEASURE
TO GIVE YOU THE
KINGDOM.

LUKE XI. 32.

The Pilot of Galilee.

THE lightning flashed, the storm king roared,
The breakers rolled across the sea;
While fiercely through the gale was driven
A little boat on Galilee.

The terrified disciples strove,
With straining oars, their lives to save;
In their wild fear they had forgot
The One whose voice could still the wave.

When suddenly the lightning's gleam
Lit up the Saviour's tranquil face,
Asleep amid the tempest's din,—
Asleep for very weariness.

Ah! then they cried with trembling voice,
"O! save us, Master, or we die!"
And though He slept through thunder peals,
He roused at that weak human cry.

Grand and majestic He arose,
The billows wrought their raging will,
Then stretching forth a gentle hand,
He calmly bade them, "Peace! be still."

And every angry-crested wave
Fell, softly sobbing, at His feet;
The moon smiled out through clearing clouds,
The waters hushed to slumber sweet.

The stars with unseen angel choirs
Sang anthems o'er the quiet sea;
The glad disciples worshipped Him,
That Pilot of blue Galilee.

MINNIE A. SANDERSON.

The Warfare Between Good and Evil.

SATAN is the originator of sin. In heaven he resolved to live to himself. He resolved to be leader. He determined to make himself a centre of influence. If he could not be the highest authority in heaven, he would be the highest authority in rebellion against the government of heaven. Head he would be, to control, not to be controlled.

When Satan made this choice, when he ceased to co-operate with God in His plans for the universal good, he became by his own choice the leader in rebellion, and his influence was exerted solely to injure God. When Satan refused to exert his influence on the side of truth, heaven must no longer be his home. He gathered with him in rebellion an army of angels who had swerved from their allegiance. With these sympathisers he was cast out of heaven.

Satan was dependent on God for his life. He resolved to ignore this dependence, but he could not destroy the fact. He could cease to be loyal and true, cease to be the means of communicating hallowed influences, but he could never be the centre of influence.

Satan separated himself from God, and selfishness became the law of those who placed themselves under his leadership. He came to this earth and entered upon the work of conforming all things to himself. He sought in every way to deface the divine image in man, and to place his principles where the principles of heaven should be.

To a large degree Satan has succeeded in the execution of his plans. Through the medium of influence, taking advantage of the action of mind on mind, he prevailed on Adam to sin. Thus at its very source human nature was corrupted. And ever since then sin has continued its hateful work, reaching from mind to mind. Every sin committed awakens the echoes of the original sin.

Satan has succeeded in turning the world from God. The blessings provided in God's love and mercy he has turned into a deadly curse. He has filled men with a craving for liquor and tobacco. This appetite, which has no foundation in nature, has destroyed its millions, yet it is indulged in by high and low, rich and poor. Too often those who are appointed to guard the interests of the people are under the power of this appetite.

Not only is the evil of intemperance allowed and sanctioned in Christian lands; the curse is carried to heathen nations; poor, unenlightened savages, ignorant of God, are taught to ask for liquor. So hardened have professing Christians become that they care not that the liquor curse is introduced into the dark regions of idolatry.

Satan wages an untiring warfare against the law of God. And so completely has he deceived men that his insinuations against this law are repeated from professedly Christian pulpits. Men, women, and children have been taught to believe them, and as a result, look at the world to-day. Satan is its god. Nations have become workers of iniquity. Evil has lifted up itself against good. Men say, it does not matter what God's law says: the laws of the nations must be obeyed. Despotic power shows itself strong. Man-made laws are climbing higher and still higher, to displace and make void the law of God, to take the consciences of men under their control, and defy God to His face. Satan is gathering the powers of evil, to give them back to a lawless world, under the solemn names of law and religion.

The world is nearing the time of its destruction. Every generation takes up some phase of evil in advance of the one which preceded it, moving onward in the march of impenitence and rebellion. Professing Christians are joining hands with the man of sin, to make void the law of God.

Soon the world is to be called to appear at the bar of God. John writes:—

"I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire."

The arm of Omnipotence alone can cleanse the earth from the evil which Satan has brought into it. This He will do by destroying the world by fire, even as He destroyed the old world by a flood.

No man liveth to himself. Consciously or unconsciously he is influencing others, either for good or evil. If for evil, his influence accumulates evil; if for good, it strengthens good. Not only do those human beings who give themselves up to work evil breathe the deadly infection of the time preceding their time; they add to the deadly influence their own disease, to the injury of those who come after them. But when men are guided and controlled by the power of the Holy Spirit, there goes out from them an influence which is a savour of life unto life.

MRS. E. G. WHITE.

Joash Repairs the Temple.*

2 Kings xii. 4-15.

WHILE Athaliah was reigning over Judah her sons had broken down the house of God, and bestowed the dedicated things upon the service of Baal. 2 Kings xxiv. 7. After Joash came to the throne he desired to see the house of the Lord, in which his life had been preserved, restored to its proper condition. He accordingly charged the priests and Levites to collect the sum which God had commanded every Israelite to pay for the maintenance of His sanctuary, a half-shekel for each man who was numbered among the people, and to apply this money in the restoration of the temple.

The restoration, however, made no progress. Twenty-three years after Joash began to reign, the temple was still a dilapidated structure, broken down in many places. At last he summoned the priests before him, and demanded that since they had failed to make good use of the temple money, they should collect it no longer.

A new plan was devised. Instead of every man handing his contribution to the nearest priest, he brought it to the house of the Lord, where it was dropped into a great chest with a hole in the lid. As often as the chest was filled, the contents were transferred into bags, and the amount was then handed over to the overseers who had charge of the repairs. These disbursed it among the masons and carpenters.

One pleasing feature is noted here. The overseers were such faithful men that it was not necessary to ask them to render any account of their expenditure.

Here is an object lesson in church finances. God's work demands a variety of talent. The

priests had their work, but because they were called to minister in the temple, that did not prove their fitness to undertake the work of repairing the temple. They made a failure of this. When competent overseers, who understood the work of repairing, were appointed over the work, it began to prosper. The money came in freely, and the overseers proved faithful men, well able to do their own work without any oversight from the priests.

The same division of labour was early found advisable in the experience of the Christian church. Responsibilities were laid upon the apostles which did not belong to them, and although they were supernaturally endowed for their own work, they did not give satisfaction in some matters of detail. Consequently the first recorded murmuring in the church arose. The Holy Spirit set the matter right, by a re-distribution of responsibilities. Certain men of business capacity, who were also full of the Holy Ghost, were set over the work of caring for temporal matters, the apostles confined their attention to their own work, the church was better pleased, and the blessing of God rested upon all.

The responsibility thus laid upon other men developed their abilities, and we find some of them doing valuable work in the church in other capacities.

Small Beginnings.

WE observe two laws by which God governs the church in all times.

First, He prepares slowly, and from afar, that which He designs to accomplish. He has ages in which to work.

Then, when the time is come, He effects the greatest results by the smallest means. It is thus He acts in nature and in history. When He wishes to produce a majestic tree He deposits a small seed in the bosom of the earth; when He wishes to renovate His church He employs the meanest instruments to accomplish what emperors and learned and distinguished men in the church could not effect.—*D' Aubigné.*

"DISAPPOINTMENT, His appointment,
Lord, I take it then as such,
Like the clay in hands of potter,
Yielding wholly to Thy touch:
All my life's plan is Thy moulding,
Not one single choice be mine:
Let me answer, unrepining,
'Father, not my will, but Thine.'"

KNITTING needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation one may build the unseen but everlasting fabric of a noble and beautiful character.—*F. B. Meyer.*

* International Sunday-school Lesson for Nov. 13, 1904.

Questions & Bible Answers

The Smoke of their Torment.

(Concluded.)

OF the texts mentioned by our correspondent, we dealt last week with two, leaving for consideration this week the one found in Rev. xiv. 10, 11. Here is the whole passage :

"And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger ; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment goeth up for ever and ever ; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus."

A careless reading of these words might lead one to suppose that here, at last, we have Bible authority for the idea of eternal torment, in its most awful phase, the agony going on without ceasing, day and night, and the angels and Christ looking on. A little study of the passage will, however, show that we have nothing of the sort.

There are a great many symbols used in the book of Revelation, and this message of the third angel is full of them. The message is a part of the Gospel which is committed to men, but it is represented as being proclaimed by an angel, flying in the midst of heaven. It warns against the worship of a symbolical power, enforcing a symbolical mark, and declares that those who do worship shall suffer a symbolical punishment.

The book of Revelation will furnish us with a key to the terms used. We cannot now consider the beast and his mark, but must confine our study to the punishment. A second angel has just announced the fall of Babylon (verse 8), a symbolical city, and in the chapter dealing with that fall, (chap. xviii.) we find further reference to a time of torment.

Babylon is also spoken of as drinking the wine of the wrath of God. Chap. xviii. 6. This wrath comes upon her in the form of plagues : "death and mourning and famine ; and she shall be utterly burned with fire." Verse 8. Those who share in her guilt will "look upon the smoke of her burning, and will stand afar off for the fear of her torment." Verses 9, 10. The same is said of those who are made rich by her merchandise. Verses 15-18.

The plagues that torment Babylon are described in the 16th chapter, and of the first plague we read

that it falls upon the men who receive the mark of the beast. Verse 2. And while the shout of rejoicing is raised over the fall of Babylon, "her smoke goeth up for ever and ever."

There are two cities brought to view in the book of Revelation, Babylon the Great, and the New Jerusalem. One is the Mother of Harlots (chap. xvii. 5) and of the Abominations of the earth, the other is the Bride, the Wife of the Lamb. Rev. xxi. 9, 10. God has pictured the great organisation of evil as a city, and when He foretells its utter destruction, He uses an appropriate figure, burning with fire and brimstone, to sum up the plagues which destroy it.

There is another chapter in the book of Revelation which speaks of smoke and torment and fire and brimstone. It is the ninth chapter, which describes the first two woes. There are three woes to come upon the earth. "The second woe is past : behold the third woe cometh quickly." Rev. xi. 14.

The first two woes are associated with the work of evil angels who receive a measure of control over men. In the ninth chapter great national movements are foretold, covering the rise and progress of Mohammedanism, but we are also shown their connection with the fallen angels. "They have over them as king the angel of the bottomless pit." Chap. ix. 11. In the second woe four angels which had been bound were loosed to destroy men. As the result of this loosing new powers of destruction are made known among men. They learn to kill each other with fire and brimstone. This suggests the real origin of the introduction of gunpowder into warfare. The Arabs led the way in this, but they owed it to the assistance of evil angels, and this fact will also help to explain the fiendish ingenuity which is now being exercised in devising more and more deadly weapons of destruction.

When the third woe comes, it will mean a further and final development of the power of evil angels over the human family. Under the first and second woes the introduction of the demon element was limited. The third woe gives them unlimited control, by men's own choice. "Fallen, fallen is Babylon the great, and is become a habitation of devils, and a hold of every unclean spirit, and a hold of every unclean and hateful bird." Rev. xviii. 2. That these demons also get control over all the kings of the earth, and their armies, is seen from Rev. xvi. 14.

Now war is bad enough at any time, but when both kings and armies are controlled by devils, what will be the condition of things? And when devils reign all over the earth, and exercise their awful dominion, will that not be "a hell upon earth"? Will not this world be a place of unutterable torment?

We read in the New Testament of individuals who were possessed by devils, and of their torments, and of how they had no rest, day nor night. Mark v. 5. What will be the condition of the world when the wicked in it are utterly surrendered to Satan, and are at the same time being tormented by the plagues that are falling upon them? The expressions of Rev. xvi. are awfully suggestive of the condition of mind and body of those who have rejected the Gospel at that time. The worshippers of the beast "gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works." Chap. xvi. 10, 11.

Now we can turn to the third angel's message (Rev. xiv. 9-11) and understand better that the torment of which it speaks, and the smoke of the torment, are the figurative expression for the terrible conditions under which Great Babylon, the kingdom of Satan, will be destroyed.

The words "for ever" are sometimes used in the Scriptures to express periods of comparatively short duration. For instance, the servant whose ear was bored through with an awl was to serve his master for ever. Ex. xxi. 6. Everyone will explain the expression in this case as meaning "as long as he lives." So in the message of the third angel, where we are reading of conditions which terminate at the second coming of Christ, we know that the words "for ever and ever" must have a limited meaning. In 2 Thess. ii. 8, we read that Christ will "consume" with the breath of His mouth the enemies who have organised themselves to fight against Him.

We see therefore that the passage in Rev. xiv. 9-12 does not deal with the punishment of man after death and judgment, when it is commonly supposed that eternal torment will be visited upon the lost. If it did deal with that time, the case for eternal torment would be far stronger, but as the passage deals with the present life, the question of eternal torment is not affected by the language under consideration. When we come to read in Rev. xx. of the Judgment and of the punishment of the lost, the place where eternal torment should be mentioned, if it is to be found anywhere in the Bible, we find instead total destruction in the lake of fire, "which is the second death"; and then the whole scene passes away, and we are introduced to a new heaven and a new earth, where there is no pain, but all things are made new. Rev. xx. and xxi.

The warning of Rev. xiv. 9-12 is God's last effort to save men from sharing the awful fate which is about to overtake His enemies. It foretells the consequence of rejecting God and choosing to worship His great rival.



The Church of Sardis.

THE message to Thyatira, beginning in the sixth century, would reach to the latter part of the eighteenth century, when persecution practically ceased. When the pressure was removed, the church again began to be at ease, and fell into the condition described in the message to Sardis.

"To the angel of the church in Sardis write;

"These things saith He that hath the seven Spirits of God, and the seven stars:

"I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before My God.

"Remember therefore how thou hast received and didst hear; and keep it, and repent.

"If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.

"But thou hast a few names in Sardis which did not defile their garments; and they shall walk with Me in white; for they are worthy.

"He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before My Father, and before His angels.

"He that hath an ear let him hear what the Spirit saith to the churches." Rev. iii. 1-6.

The name Sardis means *that which remains*. The long period of tribulation was past, the days of persecution had been shortened, and Sardis represents the people that have been delivered from the trial.

Christ had great things for Sardis. He had the seven Spirits of God and He held the stars, the messengers, in His right hand. The time had come for the Gospel to finish up its testimony in power, and be proclaimed in all the earth. The church might receive an outpouring of the Holy Spirit, and be held aloft in the hand of Christ, to be a light to the dark places of the earth. But Sardis would fail to do the work committed to it. While it had a name to live, it was dead. The church was very much in evidence in the eyes of men at this time. It became wealthy and popular and fashionable, but it did not do its duty. It seemed to thrive in the eyes of the world, but in the sight of God it was dead.

Christ knew its works, but He knew that none of them were carried out aright. He exhorts it to awake, and revive the things which are ready to die.

The church is commanded to remember how it had received the Gospel, through faithful men who loved not their lives to the death, and is charged to seek for the same spirit.

The records of that time show a period of religious

lethargy. Wesley brought about a great revival, but although multitudes were converted by his labours, the great mass of the churches were indifferent.

There were a few names even in this period, who were true to Christ. There were some who were taught by Him, and began to do the work which the time demanded. In 1804 the British and Foreign Bible Society was founded, and within a few years of that time many of the great missionary societies began their work.

Even with this good there came an evil. The formation of societies for the purpose of doing things that needed to be done was carried to excess. The time of Christian workers was largely taken up with attendance at meetings and talking about work rather than actually going out and doing it. That evil has continued to the present time, when societies exist for every conceivable purpose. Indeed, many who feel that a certain cause demands their labours, are not content until they have formed a society to deal with the evil, and then do no more, having a vague idea that the society, when formed, does the work, which of course is a delusion. The only way to get work actually done is the old method of doing it. In this way, however, many people still satisfy their consciences. While their membership in a society gives them a name to live, so far as their own labours, and actual results are concerned, they are dead.

It appears from the message that the subject of the Lord's coming, possibly as a thief in the night, would be presented to Sardis, and we find about 1825 and after, an increasing interest in the study of the Second Advent.

The concluding promise is again appropriate. Sardis has had her name on the rolls of the churches, but there is danger that it will be blotted out of the book of life. Few of her people have kept their garments white on earth, and none but such as they will ever walk with Christ in white. The names of worldly, honour-seeking church-members may have received all the respect on earth. In heaven, the honour is for the humble, genuine workers; their names are confessed by Christ before the Father and His angels.

Remember.

It is said of a Greek general that he knew every individual in Athens; and we read of a certain Roman orator who could spend a whole day at an auction, and at its close give from memory the names of all the articles sold, their prices, and the names of purchasers. Before the days of reporting in Parliament, a Mr. Woodfall would sit in the gallery of the Commons and listen to the speeches,

afterward writing them out word for word from memory. Lord Macaulay once stated that if "Paradise Lost" were to be by some means destroyed, he could write out the whole of it.

Everyone to some extent is gifted with memory. Yet how hard it is for us to remember a simple command which our heavenly Father gives us: "REMEMBER the Sabbath day to keep it holy: . . . the seventh day is the Sabbath of the Lord thy God." Ex. xx. 8-10.

The Lord has never forgotten His people: "He hath remembered His covenant for ever." Ps. cviii. 5. He asks, "Can a woman forget her sucking child? . . . Yea, they may forget, yet will I not forget thee." Speaking to His disciples of the Father's care for His created works, the Saviour said, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?" Matt. vi. 26. And David, thinking of all his failures and the love of God, which "is broader than the measure of man's mind," declared, "He knoweth our frame; He remembereth that we are dust." Ps. ciii. 14.

Yet when God asks us to remember His precept our faculties fail us, and we forget that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," and that therefore "the Lord blessed the Sabbath day and hallowed it." Ex. xx. 11.

"Sin is the transgression of the law" (1 John iii. 4); or in other words, transgression of the law is sin. When we break the Sabbath by doing our own will on the "hallowed" seventh day, we transgress the law and thereby commit sin. These sins the Lord will remember, as well as His mercies and His covenants, for He says, "They have deeply corrupted themselves, as in the days of Gibeah; therefore He will remember their iniquity;" and then showing the end of those who persist in their iniquities, He adds, "He will visit their sins." Hosea ix. 9.

Shall we not recall to our memory the Lord's fourth commandment, so that God will be able to remember our obedience and not our transgression?

T. C. O.

Exercise.

ACTIVITY is the great principle governing life. Indeed, activity is said to be the sign of life. When activity ceases, life ends. This is true of all the cells, tissues, and organs of the body. When the arm is paralysed and can no longer be used, *i.e.*, exercised, it gradually wastes away, or atrophies, as a doctor would say. Nature is economical, and does not supply nourishment to a useless member. Hence, in order to develop a strong, active physique, it is necessary to take systematic exercise.—*Sel.*

The Holy Ghost.

Is It a Person? or a Power Sent from God?

WHILE all agree as to the divinity of the Holy Spirit, all are not agreed in regard to the personality of the Spirit. Converts are baptized in "the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 19. The Father and Son are persons. Let us see what the Scriptures teach in regard to the Holy Spirit.

Jesus says, "Nevertheless I will tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but, if I depart, I will send Him unto you." John xvi. 7. Why expedient? Could some other person do better for the world than the world's Redeemer? The answer is plain. Jesus, being a person, could only be in one place at once.

When Lazarus was sick, Jesus was not in Bethany. But the Holy Spirit, "which proceedeth from the Father" (John xv. 29), not being a person, could be world-wide in its ministry.

Read the promise of God in Acts ii. 17: "And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Again in verse 38, Peter said to those who would repent, and be baptized, "Ye shall receive the gift of the Holy Ghost."

The coming of the Holy Ghost gave power (Acts i. 8), and was better for the church than even the visible, bodily presence of their Lord.

The Scriptures often speak of the Holy Ghost in a way that would be out of place if it were a person: "I will *pour* My Spirit upon thy seed" (Isa. xlv. 3); "I will *pour* out My Spirit upon all flesh" (Joel ii. 28); "On the Gentiles also was *poured* out the gift of the Holy Ghost" (Acts x. 45). Had it been a person, these expressions would not have been used.

Why are we never told to pray to the Spirit?—Because it cometh from the Father, and does His will. In thirteen of Paul's letters we find this invocation, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." If the Spirit of God, or the Holy Ghost, is a *person* why is the grace of the Spirit never invoked?

We are made "in the image of God" and it is natural to conclude that we have His attributes, only in a lesser degree. We all recognise that we have a magnetic influence over each other. Especially is this observable in the mesmerist, or the hypnotist. That God has this same attribute in an infinitely higher degree, seems reasonable. All comparisons fall short when we compare the finite and the Infinite, but this will give an idea of my meaning.

I read in Acts x. 38 that "God anointed Jesus

of Nazareth with the Holy Ghost and with power." Again, John xx. 22, "He breathed on them, and saith unto them, Receive ye the Holy Ghost." Evidently it is not a person.

Is not the influence of the Spirit of God like the wireless telegraph, that reaches to the farthest limits of His universe?—an agent, that God uses in accomplishing His purpose? I read that "the Lord made heaven and earth, the sea, and all that in them is." How?—"The Spirit of God moved upon the face of the waters." Gen. i. 2. Again I read, in John vi. 44, "No man can come to Me, except the Father which hath sent Me draw him." *How* does He draw him?—"And the Spirit" says, "Come." Rev. xxii. 17.

The Spirit of God is all-pervading. David asks, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" and after compassing infinity of space, "Even there shall Thy hand lead me, and Thy right hand shall hold me." Ps. cxxxix. 7-10.

Through this agency, God gives to His children any gift that He desires them to possess. The Scriptures were received in this way. 2 Peter i. 21. In this way God satisfies our needs. Luke xi. 13.

After the church apostatised, they passed a decree in the Council at Nice, A.D. 325, that the Holy Spirit was a PERSON.

It is said by some, The Spirit of God must be a person, for the Bible when speaking of it often uses the pronoun, "He." But is there any real argument here? Recognising God as the mover, and His Spirit as the instrument, it would be proper to say, "He did it," or, "It was done by the Holy Spirit." In neither case have I misstated facts or done violence to language.

Herman Heinfetter has given us a literal translation of the Vatican Manuscript, which is one of the three oldest known in the world. Where the personal pronoun "He" is used, in speaking of the Holy Spirit, he has changed it to "it." He says, "There are upward of three hundred references to the Holy Spirit under its various titles, and in all but five, the Greek word is neuter, and is connected with neuter pronouns, articles, and adjectives."

Prof. J. H. Thayer, of Harvard University, Cambridge, Mass., speaking of John xiv. 17, says, "The pronouns in verse seventeen are neuter in the best manuscripts."

Says Prof. Chas. Gardner of Chicago, "The true antecedent of these pronouns in John (xiv. 17 and xvi. 13, 14) is '*to pneuma*' and this is neuter of course, and a true grammatical rendering makes the pronoun neuter."

Lastly, we shall copy from "The Christian Layman," page 224, "In the original Greek, *to*

pneuma, is neuter gender, and if it is a person of any sort, it is the only person in heaven or earth that is of that gender. Again it has no proper name, and if it is entitled to personality, it is the only person in the universe that has no name.

The Holy Spirit is not a proper name. It is only the appellation of a thing or power. Proper names do not have the English article before them. We do not say *the Jesus, the Peter, the Paul, the John.*"
—L. D. Santee, in *The Signs of the Times.*



Mother's Comfort.

I KNOW a little girlie,
With loving eyes so blue,
And lips just made for smiling,
And heart that's kind and true.
She wears no dainty dresses,
No jewels does she own;
But the greatest of all treasures
Is her little self alone.

Her name is "Mother's comfort,"
For all the livelong day
Her busy little fingers
Help mother's cares away.
The sunshine loves to glisten
And hide in her soft hair,
And dimples chase each other
About her cheeks so fair.

Oh, this darling little girlie,
With the diamonds in her eyes,
Makes in mother's heart a sunshine
Better far than floods the skies!
But the name that suits her better,
And makes her glad eyes shine,
Is the name of "Mother's Comfort,"
This little treasure, mine.

—Selected.

How to Be Happy.



THE story is told of an old man who lived with his family on a small farm. They were all very poor, but the good old man was doing his best to keep the family in food and clothes.

Every day before starting his work in the field he would take off his boots and leave them by the fence to save wearing them out.

One day, toward evening, three boys were passing by and happened to see his boots there.

Knowing that he would soon be ready to put them on to return home, one of the boys, whose name was Jack, said:—

"Let's fill them up with mud, and then hide here in the bushes to see what he will do!"

"I think that would be rather cruel," said Henry, "but I say, Jack, I thought I saw quite a bit

of money in your purse to-day when you opened it. Why not put a little of that in?"

Jack thought a minute. "Well, yes, that would be better," he said.

So he took out his purse and put a bright sixpence in each boot. Then the boys hid behind the bushes and watched for the old man to come. Soon they heard the rustling of the grass, and, sure enough, he was coming!

He put on one boot and thought he felt something hard in it. So he took it off again, and turned it upside down, supposing it to be a little stone or something of the kind. But, to his great surprise, a bright sixpence rolled out! He at once lifted up his hands and thanked God, and asked Him to bless the one who had put it there.

Not expecting to find another piece of money in the other boot, he put it on; but, again he was much surprised to find something hard in that one, too. So he took it off, and there was another sixpence! He then got down on his knees and thanked God for remembering him in his need.

Jack said he had learned a lesson,—that the way to be happy was to make others happy.—

Selected.

How a Boy Went Through School.

OVER four hundred years ago there lived in Germany a little boy named Martin Luther. Martin was very clever in his studies at the village school, and his father wanted to send him to school. But the father was only a poor miner, and it took all his wages to care for his family.

Martin wanted an education so much that he left home and went to a town called Eisenach, where there was a school. He earned his food by singing on the streets. He had a bright, honest face and a sweet voice that soon made him many friends. One of these was the lady whom we see in the picture, whose husband was one of the chief

men of Eisenach. She was very kind to little Martin, and took him into her home.

Luther loved to read and study. Often he went without food and wore very shabby clothes because he wanted to use his money to buy books with.

He found one book during his college days, however, that he loved more than all the others. That book was the Bible. There were not many Bibles in those days. None of the common people had them, and not many of the priests. What Bibles there were had been printed in Latin, which only educated people understood.

But Martin loved the Bible that he found, and studied it carefully. He stayed in college until he was twenty-two years old. Then God soon called him to a great and noble work, which we will read about next week. T. C. O.

A Lesson in Faith.

WHEN I was a tiny girl, not yet four years old, I learned a lesson in faith that has often helped me, and which I shall never forget.

Between our home and town was a ditch where there was always water and mud, and, as the place was quite long and there was no bridge, it always seemed to me that we could never get through, or that the horses would get hurt, or something would happen.

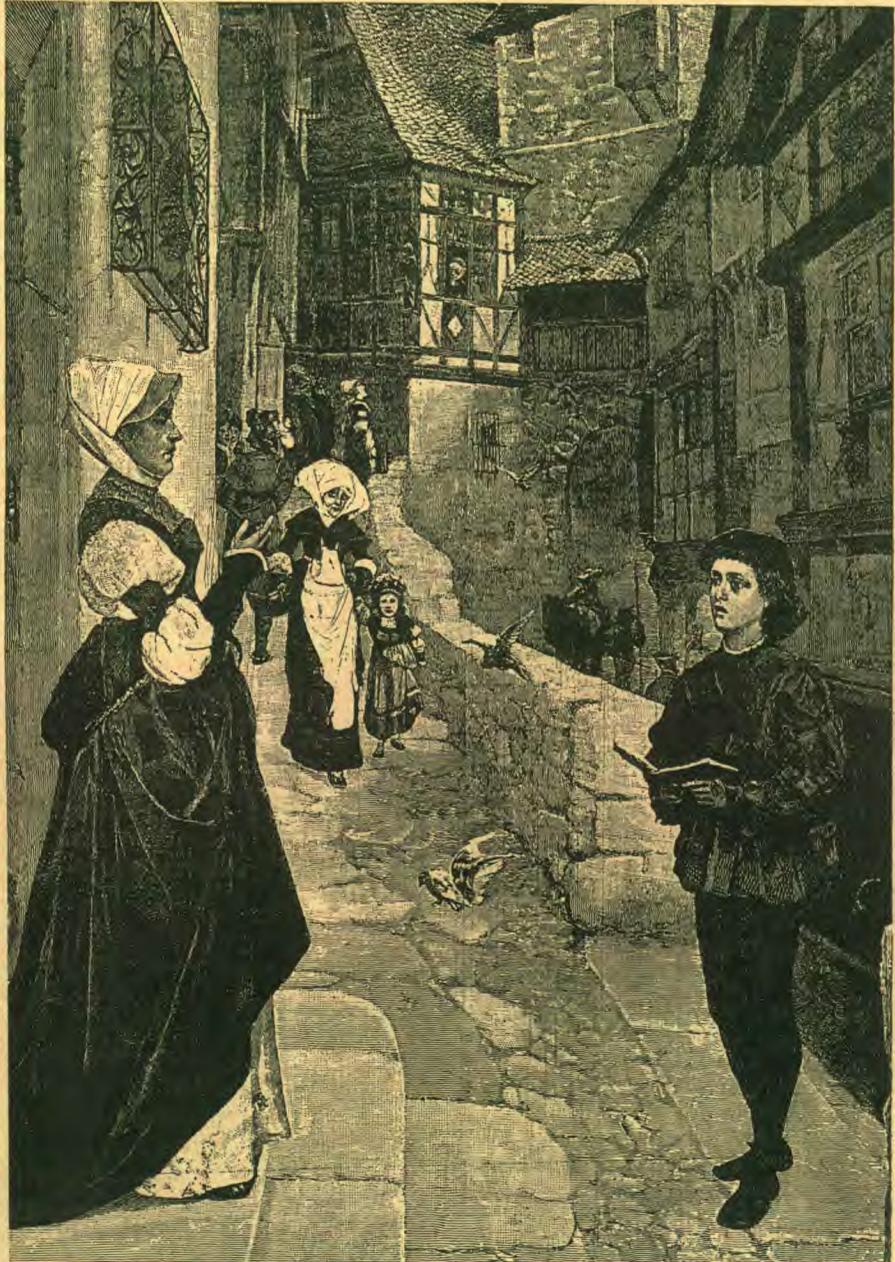
I was always dreading that place, and always watching for it, and from the time we started until we were safely through, I was watching the horses, and the mud, and usually succeeded in crying the most of the way.

One day, however, just before we started across, my father said, "Now, if you will keep looking right up into my eyes, we will get across all right, and no harm will come to us."

Seated on a little chair in the front of the wagon, it was easy for me to watch father's eyes, and I did so, until he said, "There, we are safe on dry ground again." What a relief it was to me!

Just to watch father's eyes! He did all the

rest. I did not see the mud, the wheels, nor the horses. All I saw was father's eyes, and we got safely through. Many times afterward, when I began to feel uneasy, I would look up into father's eyes, and his calm face dispelled my fears.



Dear children, we have a dear Father in heaven, who is watching His little ones to see that no harm comes to them. To Him we may ever look, and He is able to deliver us.

When we are in trouble or need help, we may look up, and know that God sees us, and will help us. In Ps. xxxiii. 18, 19, we read:—

"Behold the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine."

MRS. BESSIE J. KELSO.



Give Your Best.

THERE are loyal hearts, there are spirits brave,
There are souls that are pure and true ;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need ;
Have faith and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honour will honour meet ;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave ;
'Tis just what we are and do ;
Then give to the world the best you have,
And the best will come back to you.

—*The Vanguard.*

“A Failure.”

(Concluded.)

“WHAT is it, Charley? What can I do for you?”

A burst of tears answered her first, then he broke out amid his sobs,—

“O Miss Alice; mother! mother! she is so ill. The doctor says she can’t—can’t—Miss Alice will you come to our house?” and here sobs stopped the poor boy.

“Yes; why surely I will go. Wait one minute for me,” and she ran upstairs to get her hat, thinking, “What can I do? how strange that he should want me to go!” but go she did, and in a few minutes she was following Charley Floyd up the velvet-covered staircase and into the beautiful room, where, white and exhausted, lay the mistress of all these luxurious surroundings.

She stretched both wasted hands toward Alice, and cried, “I knew you would come; Charley said you would, and now you must help me.”

Alice Graham felt as if she were in a dream. What did the woman mean? how was she to help her? She took the sick woman’s hand in hers and murmured some polite words about being sorry to find her so ill.

“Ill!” interrupted the woman; “ill! Do you know, Miss Graham, that I have got to die?”

Oh, I cannot, must not; I am afraid; and no one will help me. Will you?” and she fixed her dry eyes upon the girl’s face and drew her closer to her. “Oh,” she went on, “you do not know how awful it is to have lived without God, and then to want Him when you are dying. Help me, help me, Miss Graham! Charley has told me so much that you used to tell your class,” and with the wistful eyes fixed on her face, and the hot hands in her own, Alice Graham tried to tell the story of the love of Jesus to the suffering woman before her, drawing from her at intervals much of her past life and history.

It seemed that Mrs. Floyd was the daughter of nominally Christian parents, but had married a thorough man of the world, with whom she lived a life as utterly without God as if she had been in a heathen land, until Charley had drifted into a Sunday-school and become a member of Miss Graham’s class.

“Miss Alice told us so and so this morning;” or “Miss Alice said it was wrong to do such and such a thing,” and “Mother, why don’t we go to church on Sundays?”—these and many like things had dropped like seed-corn into the giddy young mother’s heart, and now, in her hour of need, she had turned to her child’s teacher to learn the way of life.

It was all a profound mystery to Alice Graham. How could he have been influenced, when he had never seemed to listen to a word she had said? He had however, treasured up and carried home things which she herself had quite forgotten.

You see, she was young. She had not studied human nature—boy’s nature, I mean. She did not know that a boy’s heart is one of the most inscrutable things in all the world. She never guessed that when a thing goes deepest and cuts closest, wild horses could not draw from a boy’s lips one acknowledgment or evidence of interest.

Mrs. Floyd did not die. God had other plans for her. She sits to-day, like Mary of old, at the Master’s feet, and with her son is rejoicing in a sure hope of eternal life.

One more surprise was yet in store for Alice Graham. "A letter for you, my dear," said her father to her one morning, some six months after she had given up her class of boys; "and such a curious, soiled-looking letter, too. You must have some strange correspondents, I think."

Wonderingly, Alice broke the seal and read: "It is not for me to be writing to a born lady like you, but I mean to thank you for what you have done for my boy, and I humbly ask your pardon for troubling you, but Hugh is my one boy, and it is you that has saved him entirely from the drink, God bless you. It is the father of him, you will mind that keeps the public house; and Mickey—that is my old man—was for putting the boy to selling the black stuff along with himself, and my heart was like lead in my bosom, for I knew just where it would bring him. O Miss! please God you may not get a drinking husband, for it just tears the soul of you to be after loving him and hating him, too. But my boy, Hugh, God bless him; he just told his father to his face, 'I won't drink it, and I won't sell it, and you may kill me first;' and, Miss, it was you; for Hugh said to me, 'Mother, she said, No drunkard will ever get into the kingdom of heaven; and she cried for me, too, mother; for it was on my hand, and I'll not go back on my teacher,' and it is my own self that is saved, for if the boy took to drinking like his father, it would kill me entirely."

The poor, pitiful scrawl was scarred with Alice Graham's tears as she read, and to this day she keeps it among her most sacredly preserved possessions, and there is nothing in all her bright young life that she thanks God so humbly for as for that seeming failure.—*Miriam Baxter.*

The Sign of the Stork.

IN a certain town in Norway the figure of a stork appears on the church and over many of the houses. Tourists who go there often find on sale on every hand images of the stork in silver and gilt, or carved in wood. The story of the origin of this sign of the stork is unusual and most interesting. The hero of the tale is Conrad Jonassen, whose name will be for ever associated with the stork.

Many years ago, when Conrad was a boy, a stork built its nest on the roof of the house. Conrad and his mother fed the bird, and so encouraged its return.

In time the boy went to sea. One day the ship fell into the hands of pirates, and Conrad, with his shipmates, was sold into slavery in Africa.

Hardships and indignities of all sorts were heaped upon them for three years. One day Conrad saw a stork flying about overhead, and was

filled with homesick longings. He whistled to the bird as he used to do at home, and to his delight the stork came near and finally alighted, as if expecting to be fed.

He had nothing to give the bird then, but the next day he saved a part of his breakfast, hoping that the stork would come again. It did, and for several days continued to come.

At length it occurred to the homesick slave that the stork would soon be flying north again, and like an inspiration came the thought that by means of the bird he could send a message which might possibly fall into the hands of friends.

He wrote a few lines on a bit of tough paper and bound it fast to the stork's leg. A few days later the bird disappeared.

One day Mrs. Jonassen noticed the stork, which had returned again to its nest on the roof, picking at something on its leg. She fed the bird, caught it, and removed the bit of paper. Fancy the mother's feelings when she found it to be a message from her own son, long since given up for lost!

It would be too long a story to tell of the interest of the parish, of the money raised, the expedition sent to rescue Conrad and his mates. All this took place, however, and Conrad Jonassen came home. In after years he became a rich man, and did much for the welfare of his native town. The stork was never forgotten, and it is small wonder that it became the emblem of the Norwegian town.

—*Outlook.*

Weeds and Seeds.

THE great mischief of weeds is that they have seeds. As early as the time of Alexander II. of Scotland, a man who let weeds go to seed on a farm was declared to be the king's enemy. In Denmark farmers are compelled to destroy all weeds on their premises. In France a man may prosecute his neighbour for damages who permits weeds to go to seed, which may endanger neighbouring lands. No man can keep his evil to himself. It will travel in some way, just as the seed does. Some seeds travel by means of wings, like those of the thistle, and some are carried long distances by birds; but in one way or another they get to long ranges beyond their original habitation. No man can limit the sphere of his own influence for evil; once let it flower and seed, and what he has done in England may sprout up in New Zealand; what he has done to-day may be reproduced an hundredfold twenty years hence. Let us remember that every doer of evil is "the King's" enemy. Our evil does not stop with man; it goes on to God. It is bad enough to be an enemy to man, but terrible indeed to be an enemy to God.—*Selected.*

"THE smallest circular saw in practical use is a tiny disc about the size of a shilling, which is employed for cutting the slits in gold pens. These saws are about as thick as ordinary paper, and revolve some four thousand times per minute. The high velocity keeps them rigid, notwithstanding their thinness."



SWEET are the thoughts that savour of content;
 The quiet mind is richer than a crown:
 Sweet are the nights in careless slumber spent;
 The poor estate scorns fortune's angry frown.
 Such sweet content, such minds, such sleep, such bliss,
 Beggars enjoy, while princes oft do miss.

—Selected.

A Great Blood-Purifier.

MANY are the blood-purifiers advertised in the columns of our newspapers, and great indeed is the amount of hard-earned money spent by some in the purchase of these medicines, while at the same time they neglect a blood-purifying agent of far greater importance,—namely, the human skin.

Many sin through lack of knowledge, but this does not prevent the sad results.

That the daily ablution of the body is absolutely necessary for the preservation of a healthy condition of the blood will be seen from the following facts.

The principal glands of the skin are the sweat-glands. These are tubular, and are coiled up in the fatty tissue just underlying the skin.

From the coil the tube passes upward, penetrating the layers of skin until it opens on the surface.

These gland tubes are more commonly called "the pores of the skin."

Through these pores pass waste material and poisonous gas which have been added to the blood by the activity of the tissues.

Through these gland tubes there passes also, on an average, about 2 lbs of water daily in imperceptible vapour, and if the body is exposed to great external heat, or engaged in strong exercise a still larger quantity of sweat is formed in the glands, and not being able to pass off quickly enough forms in drops on the skin, or, in other words, puts us in a perspiration.

If then these gland tubes, or pores, are not daily cleansed by means of bathing, a great amount of extra labour is thrown upon the kidneys. When we consider that there are in the human skin over two millions of these gland tubes we can see what a powerful blood-purifying agent it is.

In future let us refrain from spending our money on patent medicines, rather adding more to our house rent, if necessary, that we may have a good bathroom, which a lady of fashion, writing on the complexion, says every woman ought to consider as essential in her house as a looking-glass, and which, we do not hesitate to say, is vastly more important.

A. W. S. CUNNINGHAM.

Apples as a Cure for Alcoholism.

PROF. J. T. STENSON, director of pomology at the St. Louis Exposition, claims that the liberal use of apples will improve the disposition and elevate the moral nature, removing disagreeable feelings and making existence more enjoyable for all. He also maintains that eating raw apples is an infallible cure for alcoholism and the tobacco habit. As a proof of his faith in his theory he purposed distributing one million apples on September 27th.—*Selected.*

Endurance.

THE corpulent tourist, travelling in the Orient, wonders at the strength and endurance of the lithe Arab who keeps up a smart trot by the side of his pony all day, and does not seem to mind the hot sun or the vigorous exercise. The tourist, on the other hand, seated in his conveyance, is sweltering in the heat, almost overcome by exhaustion. The difference in endurance is explained by the difference in diet. The tourist eats three or four hearty meals a day, composed largely of flesh. The Arab eats practically but one meal a day, and that a very simple one, consisting perhaps of a little boiled rice and a handful of dates, or a little parched grain.

These people possess a power of endurance to which the tourist is a total stranger. These facts demonstrate very thoroughly that a vegetarian diet is amply sufficient to maintain strength, vigour, and activity.—*Selected.*

What is Cataract?

A CATARACT is an opacity affecting the crystalline lens of the eye or the capsule which surrounds the lens. Between the lens and the front window of the eye, is the cornea, a chamber filled with liquid, the aqueous humour. Immediately in front of the lens is the iris, a circular curtain, suspended in the aqueous humour, which by contracting and dilating regulates the amount of light entering the eye. The latter is what gives the colour, blue, brown, etc., to the eye.

All that can be seen of a cataract externally is seen through the pupil of the eye. If the cataract is only beginning it may not change the usual blackness of the pupil, but in a fully developed cataract, affecting the whole lens substance, the pupil appears of a white or yellowish grey colour.

The lens substance in a young person, ten years of age for example, is perfectly clear and very elastic. Very early in life the lens begins to lose this elasticity. Beginning at the centre of the lens, its substance becomes harder and less elastic, progressing very gradually from the centre to the outside of the lens. At about sixty or seventy

years of age the entire lens has become hard and incapable of changing its shape. In some persons the lens not only becomes hard, but it loses its transparency. Beginning either at the centre or outside of the lens, opaque spots develop which gradually increase until the entire lens may become almost completely opaque, preventing the light from entering the eye. Opaque spots usually develop into lines radiating from the centre with clear spaces between them. Gradually the clear spaces become clouded and the entire lens uniformly opaque. The patient suffers no pain. He simply has gradual loss of vision which glasses do not improve. The time required for the lens to become entirely opaque, that is, for the cataract to become "ripe," after the sight begins to fail, varies from a few months to several years in different individuals. When the cataract is fully ripe the fingers may usually be very faintly seen if passed immediately in front of the eyes, between the eyes and a bright light.

The cause of cataract is supposed to be a lack of proper nutrition of the lens. It may be due in part to local conditions in the blood supply of the eyeball, but the principal cause is no doubt the general loss of nutritive activity occurring in elderly persons.

We will notice briefly some other forms of cataract than that of old age above described. Cataract may occur at any age. Those occurring in young persons are quite different in consistency from those occurring in old persons. The former are soft, the latter are hard. A person may be born with a cataract affecting one or both eyes. Here modern surgery has one of its greatest triumphs. Any substance penetrating the eye, if it wounds the lens to the slightest extent, may cause the lens to become opaque in a few hours. Sharp instruments or flying particles of steel entering the eye may thus produce cataract. Severe inflammation within the eyeball may terminate in cataract. Certain general diseases, as diabetes, are often accompanied by opacities of the lens. Certain drugs which are employed as medicines, and states of general lowered vitality may induce cataract.

Other forms of opacities occurring in the eye, but not in the lens or its capsule, are sometimes called cataracts.

If an opacity of the lens has once formed, the only means we have of removing it is by surgical measures. If the cataract is a soft one, it may be absorbed by the very simple operation of opening the lens capsule, which admits the aqueous humour to the lens substance. The aqueous has the property of being able to dissolve the substance of a lens in a person under ten or fifteen years of age. In persons much older than this the aqueous will not absorb the hardened lens, and the latter

must be entirely removed from the eye. After the absorption or removal of the lens the eye may perform its function by wearing a strong convex lens for spectacles to take the place of the lens which was removed.

The development of a cataract may be retarded or prevented by applying all those measures which will tend to increase the general vitality and nutritive processes of the body, as well as those which will increase the local circulation and nutrition of the eye. These measures include a proper diet, sufficient exercise and sleep, and tonic baths. Local massage to the eye, and alternate applications to the eye of hot and cold at equal intervals of fifteen seconds each are measures to be recommended.

J. F. BYINGTON.



An Interesting City.

As one passes over the crest of the low mountain range which runs along the southern shore of the Sea of Marmora, there comes into view the beautiful snow-capped Olympus, a mountain rising seven thousand feet above the broad valley at our feet.

On the side of the mountain nature has levelled a wide terrace and watered it well with springs and rivulets. Here among acacia, cypress, and ancient sycamore trees is the city of Brussa, founded in 185 B.C. This city acquired no great importance until it became, nearly 600 years ago, the capital of Turkey. It now has a population of about 100,000, more than half of which is Greek and Armenian, although Turkish is the language spoken by all.

We may go a short distance up the mountain-side into the park, from which we get a good view of the city and of the plain beyond. The most striking feature of the view is the forest of white minarets. Nowhere are they so numerous as in Brussa. It is in the little balconies which encircle the minarets near their tops that the priests stand and call the people to prayers.

In the centre of the city is the "Big Mosque," curious for its roof of many little domes instead of the usual large one. If we go down to the mosque, remove our boots, and put on the slippers that are provided at the entrance, we may enter and walk about the carpeted floor, while the worshippers kneel or sit to read the Koran, or recite their prayers. The walls are richly decorated and covered with Arabic inscriptions, but there are no

pictures. The Turks will not make "any likeness of anything that is in heaven above, or that is in the earth beneath." Consequently their architecture consists mainly of geometrical designs, relieved only by the characters of Arabic writing.

A visit to the Dervish temple is of interest. The Dervishes have many curious ceremonies which they execute with an air of serious devotion; but to the visitors which gather round their arena they have the aspect of theatrical performers. The worship is a series of marchings and bowings and reciting prayers, and a lengthy reading from the gallery. Another interesting performance is the whirling march to a musical accompaniment by an orchestra. The worshippers, barefooted and clad in a white skirt, pass around the arena in a circle, while with arms extended, they spin around with great speed, causing their skirts to take the shape of cones. This performance continues for half an hour or more, when the dancers become exhausted and quietly retire.

Beyond the Big Mosque is the citadel, situated on an eminence overlooking the city. At one time the palace of the Sultan was here; but now all that remains of interest are the tombs of Othman I. and of his son, Orkhan. As we look through the window at the grave of the great Othman, our interest is renewed in a remarkable prophecy; and we remember that like Cyrus of old, this king was named by Inspiration long before he was born. The name given to him in Scripture, however, is not Othman, but Apollyon, or Destroyer. See Rev. ix. 11. And history shows that this name was well merited, as like a scourge he came upon the apostate church of the eastern Roman empire.

The prophecy of Rev. ix. is given in two parts,—the first and the second woes. The first was to last five months (Rev. ix. 10); the second, "an hour, and a day, and a month, and a year" (verse 15). Putting the two periods together we have 541 days and one hour, which symbolises 541 years and 15 days of prophetic time, for prophecy recognised 360 days to the year. An hour is a twenty-fourth part of a day, or prophetic year, or fifteen days. We notice also that the Turks, or "locusts" as verse 3 calls them, were to have a king over them, whose work was to destroy. From the time, then, that the first king of the Turks begins his work of destruction, the locusts should have unrestricted power for a period of 541 years and 15 days. Othman was the founder and first king of the Ottoman Empire. And divine providence has remarkably preserved for us the exact date and day upon which this king began his reign. In the words of Gibbon, "It was on the 27th day of July in the year 1299 of the Christian Era, that Othman first invaded the territory of Nicomedia;

and the *singular accuracy* of the date seems to disclose some foresight of the rapid and destructive growth of the monster."

If we add to this date the 541 years and 15 days we have August 11, 1840. In 1838 a minister announced on the strength of this prophecy, that on this date Turkey would cease to be an independent power. And many were deeply moved when on August 11, 1840, the Sultan of Turkey, to save himself from the ambitions of Mohammed Ali, of Egypt, placed in the hands of the Pasha a document, whose terms of settlement had been drawn up by the four powers, England, Russia, Austria, and Prussia. This act virtually surrendered into the hands of these powers the independence of the Turkish power. And ever since that date Turkey has existed and acted only by the sufferance of these four nations.

This precise fulfilment of prophecy should remind us that *every* prophecy of God's Word either has been or will be exactly fulfilled. "Heaven and earth shall pass away but My word shall not pass away." We have a "sure word of prophecy," and if we will take heed to it, we may know where we are living in this world's history.

ARTHUR W. GEORGE.



SIR THOMAS BARCLAY, who declares that war is the greatest nuisance in the universe, sees a dark prospect ahead for the nations. He says: "Most countries are just now heading straight for national bankruptcy. Let them go on piling up their Army and Navy Budgets as they are doing now—piling up their blood tax—and bankruptcy is as certain as to-morrow's sunrise."

At the World's Fair, the absence of any strong evangelistic campaign, such as Mr. Moody conducted at Chicago, is noted. Among the preachers who are holding meetings, there is an absence of direct Gospel effort. One of the speakers, Dr. Josiah Strong, said on September 25:—"The ministry of to-day lacks enthusiasm, for the reason that it lacks a message. Many a preacher speaks, not because he has something to say, but because he has to say something!"

A CORRESPONDENT to a religious paper speaks of an ailing wife, mother of a family of children whose husband was described as a splendid preacher, but who had never for three years once read the Word of God in his own family. Her heart often ached for a little of the Christian sympathy which he seemed so ready to bestow everywhere but in his own home. The writer of the letter also mentions other similar cases. Surely this is a case of having a form of godliness but denying the power thereof, for a light that does not shine at home will have no very true illumination for those outside.

THE French Chamber of Deputies has voted in favour of a separation between the Church and the French Government. M. Combes, the French Premier, says: "The old tie has degraded religion, and degraded and imperilled society and the State." According to M. Combes, "the State will guarantee to all religious associations liberty of worship to the fullest extent compatible with our other public liberties. . . . The transition from the old order to the new will be a delicate operation. We must be considerate and just in our dealings with individuals, and in the matter of ecclesiastical buildings, if separation is to be effected peacefully."

About Beds.

BEDS were unknown among the ancients, who slept on the floor or on a divan covered with skins. It was in the Middle Ages that beds first became common, being made of rushes, leather, or straw. It is supposed that feather beds were known to the Romans, since men are reviled by one of the Latin poets for their luxury in sleeping upon "feathers." Heliogabalus, the most effeminate of the Roman emperors, possessed an air cushion and an air mattress as early as A.D. 210. In England the better classes began to use feather beds for the first time during the reign of Henry VIII., and in certain districts of Holland and Germany bedsteads are still fitted as they were then, with two feather beds; upon one the sleeper lies, the other being used for covering. The Russian peasant places his bed on the top of the oven for the sake of the warmth given out by the fire.—*Selected.*

Living Up to Love.

"AND ye don't drink any more, Jim?"

The question came as two workmen walked along together.

"No."

"And ye don't talk as ye used to, either—dropped a lot of swearin' that used to come pretty handy. What's up?"

"It's the wife and boy," answered Jim, half pleased, half embarrassed, that the change had been

noticed. "Ye see, the little one was nothing but a baby when I went away, but he's gettin' to be a smart boy now. Lizzie believes in me. And that boy, he really thinks his dad is the best man in the world. I'd like to have him keep on thinkin' so, that's all."

Trying to live up to someone's thought of him, someone's faith in him, was making his whole life higher and purer, as it has made many a life. It is an ignoble nature that is not at once humbled and uplifted at finding itself idealised by some loving heart. Almost unconsciously, we try to be what we are expected to be. And if this is true, what volumes it speaks in regard to thinking, hoping, expecting the best of those around us!—*Selected.*

THE best remedy for bleeding at the nose is in the vigorous motion of the jaws, as if in the act of chewing. In the case of a child, a wad of paper should be inserted, and the child induced to chew it hard. It is the motion of the jaws that stops the flow of blood. The remedy is so very simple that many will feel inclined to laugh at it, but it has never been known to fail in a single instance, even in the severest cases.—*Australasian Good Health.*

"OH, many a shaft, at randon sent,
Finds mark the archer little meant;
And many a word at random spoken
May soothe or wound a heart that's broken."

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THE *Christian World* congratulates Dr. Armitage Robinson on his courage in declaring that we can no longer take the early chapters of the Bible in a literal sense, and remarks :

"He said nothing that ought to be other than a commonplace to any educated preacher or layman, but the fact that the daily press has hailed the utterance as 'remarkable' gives cause for reflection. It goes to show that the 'man in the street' still regards the pulpit as committed to obsolete ideas of Biblical inspiration; and this, in turn, suggests that, as we have often insisted, the pulpit has not taken proper pains to clear itself of misunderstanding in this connection."

According to this the pulpit is to blame, not for rejecting the Bible as God's inspired Word, but for allowing people to think that it was still literally believed.

History repeats itself. Paul met these same tendencies and knew them well. The believer in Genesis finds their explanation in chapter three. They are not new, but are the old ideas, dressed up to attract this generation. They have always succeeded with the multitudes who wish to appear learned.

Paul dealt with this subject in his first epistle to the Corinthians. He declared that by its wisdom the world lost the knowledge of God (chap. i. 21) and that by a means which the world judged foolishness, believers found the wisdom and power of God. Verse 24. So the foolish things of the world were chosen to confound the wise. Verse 27. The wisdom of men ranks itself to-day above the Word of God, but "the wisdom of this world is foolishness with God." Therefore, "if any man among you seemeth to be wise in this world, let him become a fool that he may be wise." 1 Cor. iii. 18, 19.

The sad feature is that it is the church, which owes everything to the Word, which is priding itself upon the wisdom which God counts foolishness. This simply means that God can no longer use that church, for He hath chosen the foolish things to confound the wise. There is to be no glorying, except in the Lord. Chap. i. 31.

CHRISTIAN, rouse! fight in this warfare,
Cease not till the victory's won;
Till your Captain loud proclaimeth,
"Servant of the Lord, well done!"
He, alone, who thus is faithful,
Who abideth to the end,
Hath the promise, in the kingdom
An eternity to spend.

—Selected.

"HEREIN is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John iv. 10. The gift of God's Son, which was the gift of Himself, for the world, is the one perfect expression of love. Herein we see that love consists in giving. Love exists not for the benefit of the possessor of it, but for the benefit of the one loved. Christ "loved me, and gave Himself for me." And this perfect love does not inquire about the character of the object of love. "Greater love hath no man than this, that a man lay down his life for his friends." "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." This was that we might learn how to love.

E. J. W.

"AND if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." 1 Cor. xiii. 2. "None of us liveth to himself." Nothing in the universe was created merely for its own sake. The sun shines, and the grass grows, solely for the benefit of others. So man was made to serve others, and this service is by love (Gal. v. 13). The man who has not love, lives for himself alone; for love means giving of one's self; and he who lives only for himself, even though he have all wisdom and all might, is nothing—at best but a caricature of a man.

E. J. W.

"LORD, I my vows to Thee renew:
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with Thyself my spirit fill.

"Direct, control, suggest this day,
All I design or do or say,
That all my powers, with all their might,
In Thy sole glory may unite."

For Old Men.

A. J. GORDON met an old man one time going to the place of prayer. "Aged friend," said he, "why should an old man be so merry and cheerful?"

"All are not," said he.

"Well, then, why should you be merry?"

"Because I belong to the Lord."

"Are none others happy at your time of life?"

"No, not one, my friendly questioner," said he; and his form straightened into the stature of younger days, and something of inspiration glowed in his countenance. "Listen, please, to the truth from one who knows; then wing it round the world, and no man of three score and ten will be found to dispute it: *The devil has no happy old men.*"—Selected.