

THE Present Truth

"Sanctify them through Thy truth: Thy Word is truth."—John xvii. 17.

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The Present Truth.

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THE WORD OF GOD.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John i. 1-3.

Who is He?—That this Word means Christ, there is no room for doubt. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." Verse 14. Again, John writes of the Word of life, "Which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled." 1 John i. 1. And when the same writer saw a vision of Christ, the "Faithful and True" (see Rev. i. 5; iii. 14), the "King of kings and Lord of lords," coming to judge the world in righteousness, he saw Him as "The Word of God." Rev. xix. 11-16. The One of whom we are reading, therefore, is the One who dwelt on earth in the flesh as Jesus of Nazareth.

"In the Beginning."—The Word, the

only begotten Son of God, was "in the beginning." When was that?—It cannot be located. Let the mind run back to "the beginning" when God created the heavens and the earth, and there we see Him. Just before His crucifixion Jesus prayed, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John xvii. 5. If we could find the beginning of all created things, "whether they be thrones, or dominions, or principalities, or powers," we should still see that "He is before all things." Col. i. 16, 17. Yes, He Himself is "the beginning of the creation of God." Rev. iii. 14. Finite

The Word of Wisdom.—Jesus Christ is the One "in whom are hid all the treasures of wisdom and knowledge." Col. ii. 2, 3. He is "the power of God, and the wisdom of God." 1 Cor. i. 24. Therefore it is He who is the speaker in the eighth chapter of Proverbs. There we read: "The Lord possessed Me in the beginning of His way, before His works of old." Verse 22. The Hebrew word here rendered "possessed," is the same as that rendered "gotten" in Gen. iv. 1, where we read that Eve said, "I have gotten a man from the Lord." Christ is the only begotten Son of God. In Prov. viii. 22 there is no preposition in the original, so that a more proper rendering of the verse would be, "The Lord possessed Me, the beginning of His way, before His works of old." This is indicated in the margin of the Revised Version. Christ was not only in the beginning, but He "is the beginning," (Col. i. 18) even the beginning of the way of the Father. Without Him there was nothing.

"The Word Was God."—"Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Heb. i. 4. The Son must inherit the name and titles and estate of the Father. Whatever titles belong to God the Father belong equally to Christ. They are His by right. By birth He is "heir of all things." The Apostle Paul writes of the glorious appearing "of our great God and Saviour Jesus Christ." Titus ii. 13. The Father Himself addresses the Son as God, saying to Him, "Thy throne, O God, is for ever and ever." Heb. i. 8.

The Word and the Thought.—A word is not merely a sound; it is a thing. The ancient Hebrews had but one



minds can never span the space between "the beginning" when the Word was with God, and the present time; His "goings forth have been from of old, from everlasting," even "from the days of eternity." Micah v. 2, and margin. He is "from everlasting to everlasting."

term for both "word" and "thing." So in the Hebrew Bible the word which is rendered "word" is the same that is rendered "thing." A word is the expression of a thought or an idea. The Word of God is the expression of the thought of God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John i. 18. Christ is the expression of God's thoughts to man; and since the thoughts of God toward us are "thoughts of peace, and not of evil" (Jer. xxix. 11), Christ "came and preached peace." Eph. ii. 17. Why is it that men do not understand God, but think of Him as stern and hard?—Simply because they do not know Christ. It is impossible for anyone to know and believe in the one true God, without knowing Jesus Christ, for "no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him." Matt. xi. 27.

The Word Spoken.—"No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." 2 Peter i. 21. But it was the Spirit of Christ in the prophets. 1 Peter i. 11. "All Scripture is given by inspiration of God, and is profitable." 2 Tim. iii. 16. An inspiration is a breath. Inspiration of God means the breath of God. Scripture inspired of God, is Scripture breathed of God. Thus we read, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. xxxiii. 6.

The Scriptures the Word of God.—Since the Scriptures are God-breathed, they are the Word of God. This is what they claim to be. To Jeremiah the Lord said, "Behold, I have put My words in thy mouth." Jer. i. 9. God said, "He that hath My word, let him speak My word faithfully." Jer. xxiii. 28. To Ezekiel He said, "Thou shalt speak My words unto them." Eze. ii. 7. Again, "Son of man, go, get thee unto the house of Israel, and speak with My words unto them." Eze. iii. 4. And over and over we find this statement in the prophets, "The word of the Lord came unto me;" "The word which the Lord spake by" this or that one. David, the sweet psalmist of Israel, said, "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. xxiii. 2. Paul thanked God that the Thessalonian brethren received the word which he

spoke to them, "not as the word of men, but as it is in truth, the word of God." 2 Thess. ii. 13. Again he wrote, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." 1 Cor. xiv. 37. David said to the Lord, "Thy Word is a lamp unto my feet, and a light unto my path." Ps. cxix. 105. "Thy word have I hid in mine heart, that I might not sin against Thee." Verse 11. But time and space would fail to repeat all the instances in which the Holy Scriptures are declared to be the Word of God. That is the claim that they make for themselves. Just as surely as they are true, so surely are they the Word of God.

Christ and the Written Word.—Some people imagine that to call the Scriptures the Word of God is derogatory to Christ. They think that since He is the Word of God, the Scriptures cannot be. They forget that that is the very reason why they are God's Word. Through the Scriptures, which we can see, we become acquainted with Christ, whom we cannot see. The unity of Christ and the written word may be learned by comparing Deut. xxx. 11-14 with Rom. x. 4-8. We cannot take space to quote them in full, but you can read and compare them for yourselves. The commandment, we are told, is not hidden, nor far off. It is not in heaven, that we should say, Who will go up and bring it to us? nor is it in the deep, that we need to bring it up. The Apostle Paul uses this same scripture, only inserting Christ in the place of commandment. When Moses said that it was not necessary to go up to heaven to bring the commandment down, it was the same as though he had said that we need not go up to bring Christ down. He has come, and He is risen,—the Word of life,—and the words which He speaks are spirit and life. John vi. 63. Whoever reads the words of the apostles and prophets as the Word of God, finds Christ.

The Creative Word.—"All things were made by Him; and without Him was not anything made that was made." The Norwegian translation expresses the emphatic declaration of the original: "Without it [that is, the Word] is not even a single thing made." "For in Him were all things created, in the heavens and upon the earth,

things visible and things invisible, whether thrones, or dominions, or principalities, or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist." Col. i. 16, 17, R.V. And yet there are people who deny that the Son had an existence before He was born a babe in Bethlehem! To deny that is the same as to deny His present existence.

Creation by Wisdom.—The Father, addressing the Son, says, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands." Heb. i. 10. God "made the worlds" by Him. Verse 2. We have already seen that Christ is "the power of God, and the wisdom of God." Now read, "The Lord is the true God, He is the living God, and an everlasting King; . . . He hath made the earth by His power, He hath established the world by His wisdom." Jer. x. 10-12. And then read again the words of wisdom, "When He gave to the sea its bound, that the waters should not transgress His commandment; when He marked out the foundations of the earth; then I was by Him as a Master Workman." Prov. viii. 29, 30, R.V. The common version has it, "as one brought up with Him," which is also the truth. "The same was in the beginning with God." He was "the beginning of His way." He was the Architect, the Master Workman, without whom nothing was made.

The Power of God to Salvation.—It is not as a matter of mere curiosity that the Scriptures set Christ before us as the power of God,—the One to whom creation owes its existence. It is that we may know His power to save us from sin. The Word of truth is the Gospel of our salvation. Eph. i. 13. The eternal power of God is seen in the things that are made. Rom. i. 20. But the cross of Christ is also the power of God to them who are saved by it. 1 Cor. i. 18. There is the manifestation of one power in all. The power that is in the cross of Christ is the power by which all things were created and still exist. We have redemption, even the forgiveness of our sins, through the blood of Christ, "who is the image of the invisible God, the Firstborn of all creation; for in Him were all things created." Col. i. 14-16. Christ is Redeemer because He is Creator; the power by which

He redeems is the very same power by which He creates.

The Word of Peace.—Christ is the Word of the God of peace. So "He is our peace." Eph. ii. 14. When He came to earth, He came speaking the words of God, who said to Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth." Deut. xviii. 18. So He "came preaching peace." That was the word that He spoke when the storm was raging on the Sea of Galilee. "He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark iv. 39. The winds and the waves recognised the word of the Creator. Power over the elements,—creative power,—was manifested in that word "peace." It is the same word which by the Gospel is preached unto us; for Christ says, "Peace I leave with you, My peace I give unto you." John xiv. 27. "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John xvi. 33. The "peace of God" rules in our hearts only when "the word of Christ" dwells in us richly in all wisdom. Col. iii. 15, 16. It is the word that creates, because in Him we have peace, and "if any man be in Christ, he is a new creature." 2 Cor. v. 17.

Rest and Peace.—"Come unto Me, all ye that labour, and are heavy laden, and I will give you rest," says the Saviour. Matt. xi. 28. Both peace and rest are found in Him, because "in Him were all things created." The firmer our foundation, the more securely we can rest. We rest upon the word of God, and find perfect rest there, because it is the word that created all things. "In six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed." Ex. xxxi. 17. He rested upon His own word, which is living and active, and which continued to uphold that which was created. The seventh day, therefore—"the Sabbath of the Lord thy God,"—is the rest of God. It is the rest which Christ gives to us; for since Christ created all things it was He who at the close of the six days' work rested on the seventh day. The seventh day is emphatically the Lord's day,—the pledge

of the rest that Jesus gives; and our acceptance of it in spirit and in truth is the sign of our accepting the rest that He offers us.

Sanctification by the Word.—The Saviour prayed, "Sanctify them through Thy truth; Thy word is truth." John xvii. 17. That is the word of Christ, the word by which all things were created. He Himself is the Truth (John xiv. 6), and He of God "is made unto us wisdom, and righteousness, and sanctification and redemption." 1 Cor. i. 30. Now hear what the Lord says of His people who had forsaken Him: "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. xx. 12. God has made Christ sanctification to us, and He has given us the Sabbath in order that we may know that He does sanctify us; therefore it follows that our highest knowledge of God in Christ is found in the Sabbath. To know that God has given the Sabbath, and then to reject it, is to reject complete sanctification.

Perfection and Growth.—Consider this point further. At the close of each day of creation, "God saw that it was good." Everything was perfect as He went along. But suppose He had stopped at any point of time before the Sabbath, and done no more; what would have been the result?—Evidently an imperfect, unfinished creation. The Sabbath was the crown, the mark of a perfect and complete creation. So with men. They may have come to Christ, to learn of Him. They may have made great progress in His school. It is all good. Sanctification is through obedience, through the Spirit, and if they are mindful of all that He shows them, they are as perfect through the little that they know as if they had known everything. But suppose the Sabbath, "as the truth is in Jesus," is made known to them, and they reject it. They then stop short in their growth and are imperfect, no matter how excellent they may have been. The saints of God are the planting of the Lord, "that they might be called trees of righteousness;" but the tree that stops growing is dead.

Knowing God.—"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." John xvii. 3. But we do not know God unless we know Him as

Creator, and we cannot know Him at all except as we learn of Him in Christ, by whom all things were created. It is a terrible error to deny the existence of Christ before He came to this earth in the flesh; but the only evidence of His pre-existence is the fact that He created all things. To deny Him as Creator, is to deny His existence at all. To neglect to honour Him as Creator, is to "neglect so great salvation, which at the first began to be spoken by the Lord." And we cannot honour Him as Creator unless we accept without questioning the word which tells us about His creative work, and of the rest that followed. And the only way to know this indeed, is to share that rest with Him, as we read again, "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. xx. 20. Let us then "go on unto perfection," finding in Christ sanctification and redemption according to the measure of His power as Creator, and rejoicing in the Sabbath, the sign which He has given us of creation perfect and complete.

THE REASON WHY.

IT may be that some one who reads the little tract which was reprinted in PRESENT TRUTH last week, containing statements of eminent men as to the unscripturalness of Sunday, may feel like asking this question: "How is it that you publish those testimonies when you say that the Bible, and not the testimony of men, is the only thing to be quoted in establishing any point of truth?"

The question is easily answered. The reader will notice that the testimony of men is not quoted in support of the Sabbath; for that there is ample positive testimony in the Scriptures. But the tract in question deals with the fact that the Bible affords not the slightest warrant for Sunday observance. Now it is evident that in such a case the Scripture cannot be quoted. We can only declare the fact that there is no Scripture evidence for Sunday. But some might question our statement as being prejudiced; so we quote from men who cannot be suspected of being prejudiced against Sunday, inasmuch as they keep it, and seek to induce others to keep it. When such men say that the Bible contains no authority for Sunday observance, all must know that their testimony is impartial.

But we do not ask anybody to accept the fact even on the authority of those men. The object of citing them is simply this: To arouse people to search the Scriptures and demonstrate the question for themselves. It is an easy matter for anyone to know for himself that there is no more warrant in the Bible for Sunday than for the mass, or for observing Good Friday or Ash Wednesday. Then they can do as they please about acting on their knowledge. If they are willing to risk their salvation on tradition of men, in opposition to the Word of God, that is their privilege. We can only plead with them to listen to God rather than to man, and warn them of their danger. If man is to live only by every word that proceedeth out of the mouth of the living God, how can we expect to have life if we ignore them?

ONE OF EARTH'S DARK PLACES.

THE *Chronicle* has had a correspondent writing up the situation in the Congo Free State. So great an interest does the State profess in the welfare of the natives that there is talk of having one State religion, in order that the native mind may not be confused by the great variety of creeds taught by the various missions. The correspondent says:—

There are almost as many missions as there are differences of religious creeds at home, and amongst these many varieties of belief the unintelligent African is apt to fall back again on the bed-rock of primitive fetichism. One almost regrets that the State does not in its arbitrary way set up some one State religion, and punish all Non-conformists with banishment from its territory. But this again will sound very absurd when read in an English atmosphere, though it is discussed with all solemnity here, and seems entirely feasible.

The suggestion is not so new as may be thought; for this is what we have in most countries already, to a degree. The laws recognise the mark of one religion, the observance of Sunday, and punish those who cannot recognise the State as above the Lord in the matter.

But the same correspondent gives us a picture of the manner in which the natives are treated by the Congo State, which shows how the darkness in Darkest Africa grows still deeper under Belgian rule.

"The Government troops and carriers are," he says, "unfortunate negroes pressed into the service by rifle and bayonet." When short of carriers a raid is made on a village, and the women and children are seized. Then carriers are demanded for the return of the women and children.

When the village has not sufficient men to supply the demand the villagers themselves are compelled to go raiding on a neighbouring village.

"But there is a meaner way still. Captains of upper river steamers are given 5*l.* a head for every man they can bring into Leopoldville, and no questions are asked as to how or from where. The fee is euphemistically called the negro's fare, the captain representing his man as a stowaway who tried to steal his passage for nothing. The process which these piratical gentry use is delightfully simple. They pitch upon some barbaric village on the Aruwimi or one of the out-of-the-way creeks and go ashore with a crew of armed black rascals at their heels. They raid the village of bananas, manioc and anything liftable, force a squad of likely-looking men to cut them enough cords of wood to feed the furnaces on to the next stop; and then kidnap them on board, cast off moorings, and steam away. There is a white man of my acquaintance now returning home to enjoy in northern Europe a pleasant competency won from this species of industry. He is entirely open about the matter, and riots in details. 'Keep my name out,' says he, 'and you can publish to your heart's content. The State will deny everything and you cannot prove it. The tracks are hidden with cleverness. But the thing's every bit of it true for all that.' And so every one admits, quite as a matter of course."

It is a glad thought that Christ is soon coming, and that then these dark places, "the habitations of cruelty," will be for ever swept away.

THE FRUIT OF THE VINE.

SPEAKING of the address which the Women's Total Abstinence Union has issued, requesting the churches to use non-intoxicating wine in the communion, the *Church Times* expresses the prevalent idea in saying: "A liquor that is not fermented is not wine, and without wine the original command to 'Do this,' cannot be obeyed."

That is a specimen of how loosely the Lord's commands are read. It is no wonder that they are so loosely obeyed. Read the accounts of the Lord's Supper, as given in Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-26, and you will find that the word "wine" is not once used. The question, therefore, whether or not liquor that is not fermented can properly be called wine, does not come in at all. We do not at all admit the assertion that wine must necessarily be fermented; what we do point out

that it is unnecessary to argue as to what kind of wine shall be used at the Lord's Supper, when nothing is said about using any kind of wine whatever.

Right here some one may wish indignantly to ask, "Do you mean to intimate that it makes no difference what liquid is used in the Lord's Supper? that milk, or water, or tea may be used if one wishes?"—Not by any means. Neither do we wish to be considered as quibbling over the omission of the word "wine." We wish simply to clear the subject of all speculation, and to get down to just what the Lord did say.

"Well," some one will say, "what if the record does not contain the word wine; it says that He took the cup, and that of course means wine." Not so fast; the Lord Himself settles the question for us. Read Matt. xxvi. 27-29:—

"And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."

What did "the cup" contain?—Only the "fruit of the vine." What is the fruit of the vine?—Nothing except the pure, unfermented juice that is hermetically sealed up in the grape skin. No vine on earth ever bore fermented liquor of any kind. Fermented liquor is the fruit of the vat, and not of the vine. The use of fermented liquor, no matter what name is given it, in the Lord's Supper has no more warrant in Scripture than the use of jelly, or anything else into which grape juice might be manufactured. Fermented wine is no more the fruit of the vine than is alcohol and water. The pure unfermented grape juice is the only fruit of the vine. It may be kept indefinitely when placed in a vessel as impervious to the air as is the skin of the grape. That, and that only, may be used in the Lord's Supper. To use fermented wine is no more a following of the Saviour's command and example than to use brandy or *c.*

The fact that the use of fermented liquor might awaken or revive a craving for drink, is not by any means the real reason for not using it. The real reason is that it is a perversion of the sacred emblem, and does not represent "the precious blood of Christ," which is not corruptible. He is both

the Lamb of God and the True Vine. Anyone can see that for a Jew to have offered the putrid blood of a lamb upon the altar would have been sacrilege. If lamb's blood that had been allowed to putrefy, or ferment, by exposure to the air, would not represent the blood of the Lamb of God, why should it be thought that the blood of the True Vine can any more be represented by juice that has undergone a like change?

There is a broad and deep principle involved in this question. It is the principle that man must "live by every word that proceedeth out of the mouth of God." The perversion of the Lord's Supper is due solely to the substitution of men's notions and practices for the plain Word of God. It is the same way of dealing with Scripture which has led to the observance of Sunday for the Sabbath of the Lord.

FAITH KNOWS NO FAILURES.

THE history of missions in modern days has many a record of those who seemingly failed, but whose apparent

so surprised at the change that he became a subscriber to the mission.

It was the early account of the pitiful condition of the people that led young Gardiner to organise an expedition to carry them the Gospel. The natives received them with hostile demonstrations, and after months of exposure to the pitiless climate the party actually starved to death.

When a relief expedition went to



visit them the next year, an inscription on a rock, still said to be visible, "Go to Spaniard Harbour," directed the searchers to the place where the remains of the missionaries were found. The diary and papers left bore witness to the privations endured, and urged that the pitiless natives should not be abandoned.



A PRESENT-DAY YAHGAN HOUSEHOLD.

failure was success. The man who goes forward in the path of duty, even though he perish in it, has left a life story that still testifies the power of faith.

When Captain Allen Gardiner died in Tierra del Fuego he had no results of his mission to the savages there to encourage his last hours, but the promises of God were his then, and the results have followed since.

It was the mission to the Yaghans of this cheerless region that drew from the naturalist Darwin an acknowledgement of the power of missions to lift up the degraded. He had seen these natives on his voyage with the *Beagle*, about 1830, and considered them about the lowest form of human life. But after many years of Gospel work Darwin again saw them, and was

The heroism of their lives inspired friends at home to redoubled effort, and thus changes have been wrought in Tierra del Fuego which have drawn from unbelievers a confession of the power of the Gospel to lift up those who were supposed to be utterly abandoned. There is but one power that can save to the uttermost.

PREACHING AND BAPTIZING IN HIS NAME.

"AND he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Luke xxiv. 46, 47.

Christ is the revelation, not of Himself, but of the Father. For "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." "God was in Christ, reconciling the world unto Himself." And "the word which ye hear is not Mine, but the Father's which sent Me." John xiv. 24.

Therefore when the word was spoken that "repentance and remission of sins should be preached in His name," it was the word of the Father. And the name in which this is to be preached is the Father's Name,—is that name which is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."

CHRIST BEARS THE FATHER'S NAME.

HOWEVER, it would be in nowise different so far as this particular fact is concerned, if Christ had spoken this of Himself, and had commissioned to preach in His name, for His original name is precisely the same as the Father's. He and the Father are one. And "He hath by inheritance obtained a more excellent name than" any of the angels. Heb. i. 4.

The only name that any person can inherit is his father's name. A person may have several names; but there is only one that he can inherit, and that is his father's; all other names that he may have must be given to him. Now Christ had "by inheritance" a name. It could not possibly be any other than His Father's name.

Having this name by inheritance, He has it by nature. He has it by the very fact of His existence. As certainly as He exists, this name—the name of the Father—belongs to Him. And the Father's name being His by nature, this name as certainly expresses His nature as it expresses the nature of the Father. "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin"—this is the Father's name and nature; and this is the name and nature of the Son, because He has by inheritance—by nature—His Father's name.

Therefore to preach in His name is to preach in fulness of mercy, in grace, in long-suffering and abundance of goodness and truth, and in forgiveness of iniquity and transgression and sin; for

this is His name. Only thus can repentance and remission of sins really be preached.

FOR THE MAN WITH A GRIEVANCE.

How can anyone preach "in His name," who is ready to think himself slighted and to feel hurt if there is not shown to him the favour that he thinks he ought to receive? "His name" is "gracious," that is, *extending* favour, not fishing for favours, nor extending favour for favour.

How can anyone preach "in His name" who thinks himself oppressed or treated unjustly, and is fretting and sulking under it? "His name" is long-suffering and at the same time kind and abundant in goodness and truth, even under actual and deliberate injuries and outrages. And to preach "in His name" is to be possessed of this spirit and to preach in this spirit, even though such things should *really* be put upon us instead of their being wholly imaginary.

How can anyone preach, or otherwise work, "in His name" who is holding grudges and ill feelings against others? His name is "merciful, . . . forgiving iniquity and transgression and sin;" and to preach, or do anything else, in His name is to do it in the fulness of the disposition and spirit to treat offenders better than they deserve, freely forgiving every kind of wrong.

BURIED IN HIS NAME.

WHEN His ministers are sent forth to preach "in His name," they are also commanded to baptize in His name: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Repent, and be baptized every one of you in the name of Jesus Christ." Acts ii. 38. If the preaching has been done in His name, the baptizing can be done in His name. Otherwise not, for in that case the persons to be baptized will not know His name; and if they do not know His name, how can they be baptized—buried, overwhelmed, lost sight of—in His name; for this is what baptism in His name signifies?

For a person to be baptized in His name, signifies much more than merely to have the phrase recited over him and then to be buried in the water. To be baptized in the name of the Lord, really signifies that just as the person is buried, overwhelmed, and lost sight of, in the water, so also is he buried, overwhelmed, and lost sight of *in the name*, the character, the na-

ture, of the Lord. It signifies that the person's old, original nature and character are no more to be seen in the world; but in their stead the nature and character of the Lord. It signifies that he is no more to be manifest in the world; but that God, instead of himself, is to be manifest in him in the world.

This is what baptism "in His name" signifies, both in the Greek words and in the doctrine of the Scripture. But how shall the people be baptized in His name, if they do not know His name? And how shall they know His name, if they are not instructed in His name by those who are sent to preach in His name, and to make manifest His name to the people? Oh, let the preaching be all "in His name" indeed, that the people may be truly baptized "in His name," that the promise may now be fulfilled, "My people shall know My name!"

A. T. JONES.

"I WILL."

THE man who was "full of leprosy" came to Jesus worshipping Him, and saying, "Lord, if Thou wilt, Thou canst make me clean." Jesus immediately replied, "I will; be thou clean."

"If Thou wilt" is the same as, "If Thou art willing," or, "If you wish to." "I will," is but another form of "I am willing," or, "I wish to." The leper said, "Lord, you can make me clean if you wish to," and Jesus replied, "I wish to."

"We have not an High Priest which cannot be touched with the feeling of our infirmities." Why not?—"For that He Himself also is compassed with infirmity." We have not to appeal to Him, and stir Him up to sympathy with us, but He has the sympathy already. We have not to labour to secure the good will of the Lord, because He wishes to help us. Christ "gave Himself for our sins, . . . according to the will of God." Gal. i. 4. He "went about doing good," and was always looking for the opportunity. Every appeal found Him ready and willing.

SUBMITTING TO HIS WILL.

CHRIST gave Himself for our sins, "according to the will of God." It is "the good pleasure of His will" that we should receive the adoption of sons. Eph. i. 5. His will is that all men should be saved. 1 Tim. ii. 4. And yet men talk about submitting to the

will of God, and enduring it, as though it were a grievous burden, and something contrary to us.

The leper submitted to His will, and did not find it burdensome. On the contrary, he found it a lightening of his burden. He found delight in the will of the Lord, and so will every one who really knows His will, for the earnest wish of God is to do the best for man that can be done.

Some people misapprehend the prayer of Jesus in the garden of Gethsemane. He said, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt." Matt. xxvi. 39. They imagine that He was seeking to evade the will of God. But all that He wished to be assured of was that it was the Father's will, and He was satisfied. He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. xl. 8.

We are told, "In everything give thanks; for this is the will of God in Christ Jesus concerning you." 1 Thess. v. 18. God does not require anything arbitrarily. Since it is His will that we should in everything give thanks, it is His will that in everything we should have something to be thankful for. And so we shall, if our will but coincides with His. Nothing can be impossible when our will and the will of God are the same.

It is true that "evil shall slay the wicked." They will suffer "indignation and wrath, tribulation and anguish," but only because they reject the will of God. His will is that all men should be saved; if men reject His will, they choose destruction; and in their destruction they cannot bring any complaint against God, since even in that He allows them to have their own way, yielding His will to theirs. "As for God, His way is perfect," and the best thing that any man can do is to inquire the will of God, that He may do it.

KEPT FROM FALLING.

How may we be saved from falling in the day of trial? In no way but by retaining an habitual sense of God's presence. An habitual mindfulness of God's presence in all our life will save us. He has not, He cannot, leave us as bereft orphans. He is our loving Father, ever seeking our highest good, whether we recognise Him or reject His offices of love. "I have set the Lord always before me," said the Psalmist. Thus when disappointments or the infirmities of years are our portion, we shall lean upon Him. "Our

feet shall stand within the gates" of His Zion: He shall be at "our right hand;" and we shall "never be moved." So shall it be that our feet shall be "shod with the preparation of the Gospel of peace," by which, under all adversities, we shall "stand fast in the liberty wherewith Christ hath made us free." "He that keepeth thee will not slumber." "He will not suffer thy foot to be moved."—*Selected.*

THE MESSAGE TO EPHESUS.

NOTES ON REV. II. 3.

"For My name's sake."—Here we have the great motive power that produced all the blessed results of their manifold Christian service. Let no believer attempt to labour on any lower motive than this; for whatever it is it must necessarily prove insufficient and lead to failure. It was the great apostolic motive. 3 John 7. A cup of cold water given for His name's sake is worth far more before God than the cruellest martyrdom endured on any other grounds.

It is a very common thing nowadays to find people who will gladly make great efforts involving enormous sacrifices for the sake of their own particular denomination or congregation; but such service can never take rank with that rendered by the church of Ephesus. The most insignificant act, by being done for His sake, becomes indescribably glorious, and wins a vast reward. Matt. xix. 29.

This motive which proves so potent in the hearts and lives of believers has great influence with God Himself in all His dealings with His people. For His name's sake He defers His righteous anger (Isa. xlvi. 9), delivers His backsliding people from the Babylonian woes they bring upon themselves (Eze. xxxvi. 22), redeems them from Egyptian bondage (Ps. cvi. 8), constantly guides and guards them (Ps. xxiii. 3), and forgives all their sins (1 John ii. 12).

The saints of old knew how to use this fact in their prayers. Let us use it in all our praying; not as if "For Thy name's sake" were a sort of magical formula, the mere uttering of which would bring about the effects we desire, but intelligently and believingly.

All the persecution which the Church has endured, is enduring, and shall yet endure, comes because of His name's sake. The persecutor strikes at Christ through His Church. Christ did not leave His people in the dark as to the certain consequences of taking His name upon them. He said, "Ye shall be hated of all men for My name's sake." Matt. x. 22. The more clearly His name appears in your life the more the world and the devil will hate you, and the more fiercely will they persecute you. But since His name is a strong tower we know that we have a safe hiding-place.

"Hast not fainted."—This was another of their excellencies which the Lord delighted to chronicle. Spiritual fainting fits were no doubt common among Christian workers then, though probably not nearly so common as they are now; but those Ephesian believers did not give way to them. Christ has told us that men ought not to faint (Luke xviii. 1), and has forbidden His people to do so, seeing that He will always go before them to fight for them and to save them. Deut. xx. 3, 4.

If we faint it is a very bad sign. It shows that our "strength is small" (Prov. xxiv. 10), and that we need to "wait upon the Lord" so that we may have our strength renewed; for then we "shall walk and not faint." Isa. xl. 31. Paul could say "We faint not," but he makes it clear that it was because he had received the mercy of God. On the other hand we read of the stalwart giant-killer that "David waxed faint" (2 Sam. xxi. 15), and his fainting very nearly cost him his life. We shall all do well to remember for our encouragement that if we faint not in our service we shall reap in due season. Gal. vi. 9.

* *

A SEVERE CONDEMNATION.

"Nevertheless."—This is scarcely the word that we should have expected to follow the generous eulogium which we have just considered. An emphatic "therefore," introducing a right royal promise of reward would have appeared more natural. But however surprising this "nevertheless" may be, there it stands, and we may rest assured that if it had not been necessary it would not have been written.

The Lord in His generous love would very much rather praise than blame, but His very love demands that He should be faithful and blame us whenever we are blameworthy. No doubt the making of the charge which follows this terribly necessary "nevertheless" pained Jesus a great deal more than the hearing of it pained the Ephesian Christians. When love punishes it suffers far more than the one who receives the stroke. Let us constantly exercise the greatest possible vigilance that we may avoid laying upon our Lord the cruel necessity of addressing to us this grievous word of heavy-hearted rebuke.

* *

"I have somewhat against thee."—No doubt the idolatrous city of Ephesus had a great deal against them—the priests, and silversmiths and others, whose craft they had endangered, hated them with an implacable hatred which heaped charge on charge.

But that was a matter of very little moment in comparison with the fact that their Lord and Saviour had to arraign them as transgressors at His bar. The more the world has against us, generally speaking, the better it

is; but for the Lord to have things against us involves consequences too terrible to contemplate. Keep right with the Lord and all shall be well.

"Somewhat."—This word has really no right to a place in the text, as is shown by its being printed in italics. It was no mere somewhat or trifle that the Lord had to lay to their charge, but rather an all-inclusive wrong.

* *

"Thou hast left thy first love."—The question is very often asked, What was the first love which they had left? and the answer usually given points out the first fervour of the Christian as that which they had forsaken.

The loss of the first joys is an effect of leaving the first love, but not the thing itself. No believer need ever lose the least degree of any fervour or rapture he may experience at any point of his Christian career. There should be a continual increment, but no loss. If any Christian men or women find themselves bound to chant that doleful charge of which so many seem so fond—

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His Word?
What peaceful hours I then enjoyed,
How sweet their mem'ry still!
But they have left an aching void
The world can never fill!"—

they will do well to bear in mind that their miserable condition is altogether their own fault. It is no part of the Lord's plan that His people should wallow in sloughs of despondency, nor that they should languish in the dreary dungeons of Doubting Castle. His will for all His people is that their path shall be as the shining light, which shineth more and more unto the perfect day.

But surely the proper question is not, What was their first love? but rather, Who was their first love? To this question only one answer can be given; for Jesus and none other at the first enjoyed their affection.

The fact was, they had got away from the Lord, no doubt imperceptibly and unconsciously. The revelation of this terrible departure probably came to them as an overmastering surprise. They must have had, from time to time, suspicions that there was something wrong, but they had driven them away by pointing to their immense and varied activities in the Lord's service. But it is terribly possible to continue the whole round of outward service long after the living soul of it has departed. This is equally true of both churches and individual members.

They had left the Lord, the Lord had not left them. He remained absolutely unchanged. He loved them just as much as ever, and was just as much interested in their all-round well-being as He had ever been.

How had it happened? Probably many things conspired together to

bring about the horrible catastrophe. They may possibly have become so engrossed in working for the Lord that they forgot the Lord Himself, allowing their work to steal up between them and the Lord's presence, something as Martha seems to have done that day when Christ had to remind her that just one thing was needful, and that in her bustling busyness she was missing it.

Or it may have been in their controversies with the false apostles and others that they slid away from the meek and lowly Jesus. The name of those who have left their first love in the fierce fever of heated debates is Legion; for they are many. As soon as ever we forget, in our reasonings with those who oppose, that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated" we are on the high road to the pit into which the Ephesians fell.

Or they may have allowed their success to puff them up, taking the glory to themselves, forgetting that the Lord had done the work and that they had been merely tools in His hands. Thousands are still borne away from the Lord on the wings of the wind of elation.

Or they may have allowed the world and the devil to come in in some other way. At any rate, in some way or other, they had left the Lord. Surely we need to be on the watch all the time against the evil which so nearly proved their destruction, seeing that the great trinity of evil, the world, the flesh, and the devil, is ceaselessly labouring in tireless malignancy to bring it to pass.

H. RATHBONE HANSON.

THE DIVINE COMFORTER.

"God that comforteth those that are cast down." 2 Cor. vii. 6.

Each of the Persons of the Blessed Trinity might be thus described. To the Holy Ghost the name has been specially assigned by our Lord. But it is probable here that God the Father is referred to; for in the opening verses of this epistle the Apostle Paul writes, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, who comforteth us in all our tribulation."

Our Heavenly Father is the God of all comfort because He is all loving. His love leads Him to sympathise with His children. He rejoices in their joys. In all their afflictions He is afflicted.

He is omniscient. He can enter the dim recesses of the human heart. The thoughts, the longings, the aspirations, the griefs of the soul are all known to Him.

He is omnipotent. The storms of mental and spiritual trouble must sub-

side; the tempests of doubt and perplexity must cease their raging, when He speaks the word of power, "Peace, be still."

He changes not. Consequently the promise holds good as long as the world shall last, "As one whom his mother comforteth so will I comfort you."

God is the great Comforter. Whom does He comfort? All returning sinners, all His reconciled children, all who have believed on Jesus and have received the Spirit of adoption whereby they cry, Abba, Father. Whenever they are cast down He comforts them.

Are they grieved with the burden of their iniquities, He comforts them with a sense of His forgiveness through the merits of the crucified.

Are they dismayed with a sense of their own weakness, do they fear the power of their spiritual enemies, He comforts them by revealing the treasures of grace He has laid up in Christ as a supply for all their need. Phil. iv. 19.

Are they cast down by trouble, He comforts them with a renewed sense of His love; and at length, if not here, in the world beyond the grave He shall wipe away all tears from their eyes.

H. P. WRIGHT.

GOD'S PATIENCE.

THERE'S a beauty in God's patience
Like the beauty of the sky,
Spreading out so far above us,
Seeming near, and yet so high;
'Tis a grace that is surprising
To the pardoned sinner's mind,
Like the love that heals the leper,
Or the poor unhappy blind.

Here is courage for the laggard
Who has tarried by the way,
Till the shadows of the evening
Now proclaim the close of day;
Let him haste to meet the Father
Who has waited, oh, so long;
Let him join His faithful children
In the glad redemption song.

Then will patience be rewarded
In that happy resting-place,
When the pure of all the ages
Shall behold the Father's face.
Oh, the love of the Redeemer!
Oh, the patience of our God
Waiting to embrace the millions
Sleeping 'neath the old earth's sod.
Sin's long night was long and tiresome,
But each grace in each was tried;
Jesus' love has solved the problem,
'Twas for this that Jesus died.

S. O. JAMES.

A MISS IS AS GOOD AS A MILE.

AN army officer was once speaking to a number of country people in a school-room, and in the course of his remarks used the following illustration: If three of you men wanted to join a regiment of Guards, you would have to go before an officer, and walk under a rod placed six feet above the floor, having first taken off your boots or shoes. It is a rule in the Army that each Guardsman must be not less than six feet high in his stockings. No man, therefore, can join that regiment if he can walk under the rod without touching it with his head.

Now suppose (the captain said) you three men were different in height, one five feet eleven, another five feet ten, and the last five feet nine and a-half; you might all be right on every other point, but you would all pass under the rod without touching it, and thus prove yourselves to be too short for the required standard, so you would all be rejected. And, suppose, after leaving the officer's room, the five-foot-eleven man was to say, "I came nearer to the rod than either of you;" they might reply, "But you missed being a soldier just as much as we did."

Then the speaker put it in another way. Two persons are intending to travel by the same train; one arrives at the station only a minute too late, and the other is ten minutes behind. It would not be much satisfaction to the first man to boast that he was nearer to the time than the other, since they both equally lost the train.

And as regards the kingdom of heaven, the Bible says (Rom. iii. 23), "All have sinned, and come short of the glory of God." There is a vast difference in people's lives; no doubt, and of many it may be truly said that they are "not far from the kingdom of God." Mark xii. 34. Some come very near to the door of heaven; others are a long distance from it; and many are not in the way at all. And yet they are all alike in one point, if they all fail to enter into the kingdom, and those who come nearest to it are, perhaps, more to be pitied than the others. To be at the very door of heaven, and yet not to enter in, seems worse than only to see it a long way off.

I have often thought of the captain's words at that meeting, so plain and full of teaching. What folly it is to be satisfied with being better than others! Yet such self-righteous persons are to be met with everywhere. They do not deny that they are sinners, but still trust to some fancied goodness in themselves. They are not so bad as some; or, they have a good heart at the bottom.

A great preacher was once speaking in a market-place on the subject of sin, and put it in the following telling way. If you come into this market to buy some apples, and see some looking very poor and decayed, you would say to the woman, "They are not fit for much." Suppose she answered, "It's true they are bad at the top, but they're better at the bottom." What would you think? You may depend upon it (the preacher said) if they're bad at the top, they're worse at the bottom! Anyone can see the force of his words, and yet how slow people are to believe what the Bible says of the fallen state of every child of Adam.

Ever since our first parents partook of the forbidden fruit, all who have lived on the earth have been lost sinners, without God, and without hope. "The soul that sinneth it shall die," is what God has said. Eze. xviii. 4.

And yet vain man would be wise above what is written, and prides himself on being less of a sinner than somebody else. This is foolishness indeed, as long as all are equally in a lost state. It is a foundation of sand, and will certainly fail when the great day of trial comes.

Happily, there is a bright side to this dark picture. It is true that "all have sinned," and incurred eternal death; but the deadly wound may be healed, and the lost may be found and saved. The door of heaven is shut against us by reason of sin, and no power in earth or hell can open it. Many (the Lord has told us) will come to the door at that day, and knock, and expect to be let in; they will say, "Lord, Lord, open unto us; we have eaten and drunk in Thy presence, and Thou hast taught in our streets." Surely, we might think, these will enter in; the door must open to them. But no! the Lord knows them not, and there is no admittance for them. Self-righteous souls, however moral and upright in their conduct, cannot be received into His presence any more than the most abandoned and profligate sinners.

Who, then, will pass through the open door and be welcomed by the King of Glory? Hear His own words: "I am the door; by Me if any man enter in he shall be saved, and shall go in and out, and find pasture." John x. 9. Personal and experimental knowledge of Christ as our sin-bearing Saviour is what is wanted by every one for acceptance at that day.

Now is the time to acquaint ourselves with Him and be at peace; then He will open the everlasting door and bid us enter into the joy of our Lord. But those who don't know Him now will not be owned by Him then; in spite of outwardly good conduct and high attainments in knowledge and profession of godliness, they will find the door hopelessly closed against them as much as against any others; and, when He shutteth, no man openeth. —T. Cawley, in *The Christian*.

THE NEGLECTED LETTER.

THE importance of present hours and present opportunities is often but little felt. "To-morrow shall be as this day, and more abundant," is the fond dream of the idle, the indifferent, and the pleasure-seeking soul. But how often sad surprises break in upon our mirth and ease, and blast our cherished hopes.

A Greek nobleman once made a feast for his friends. In the midst of the festivities, a messenger entered in great haste with a letter. It was from a distance, and was sent to inform him that a plot had been formed by his enemies to kill him that night.

"My lord," said the messenger, "my master desired me to say that

you must read the letter without delay; for it is about serious things."

"Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him.

He neglected his last chance, and perished through his own folly. And are there not thousands who to-day are neglecting opportunities and disregarding warnings, who will mourn at last, when they are lost beyond remedy? To-day God sends His message to us. Oh, read the letter to-day, for, "How shall we escape if we neglect so great salvation?"—*Selected*.

"A WORD IN SEASON SPOKEN."

"A word spoken in due season, how good it is." Prov. xv. 23.

"A word fitly spoken is like apples of gold in pictures of silver." Prov. xxv. 11.

"A word in season spoken!" Oh, the power
One word may have, when fitly 'tis expressed.
What balm amid the terrors of some hour
To him who is by toil and care oppressed.

"A word in season spoken!" Oh, the souls
That thus are snatched from off the fatal brink,
Which quivers o'er the darkened depths that
holds
The fatal quicksands where weak feet will sink.

"A word in season spoken!" It may be
That grim and cold "formality" must yield;
He scorns its claims who finds a heart at sea,
Without the joy which this great power can
wield.

"A word in season spoken!" If we knew
How many souls are hanging on a word,
I think the cheerless words would be more few,
And seldom, too, would murmurings be heard.

"A word in season spoken!" God will show
Just when that season cometh, and the way
Thou canst approach him 'neath the weight of
woe,
And lead him into everlasting day.

JESSIE H. ROGERS.

South Africa.

WHAT SHALL I DO WITH JESUS?

"PILATE saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified." Matt. xxvii. 22. But this answer did not meet the approval of Pilate; for he had examined Him and yet could find no fault in Him. He had repeatedly and openly confessed, "I find in Him no fault at all;" therefore he sought to release Him.

When in the judgment hall with Christ, Pilate had said, "Knowest Thou not that I have power to crucify Thee, and have power to release Thee?" If he had acted according to the dictates of his conscience he would certainly have released Christ. But his moral courage proved to be weaker than his convictions. He feared the voice of a murderous throng that craved for innocent blood, although he knew that for envy they had delivered Christ to him.

He sought to release Him. When he heard that Christ was a Galilean a

ray of hope shone into his troubled mind. He knew that Christ belonged to Herod's jurisdiction; he therefore sent Him unto Herod, hoping to lay the terrible responsibility upon him. But the question was only postponed; for Herod, after mocking our Saviour, sent Him again unto Pilate. Again he tries another scheme. About that time "he was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?"

Now Pilate felt sure the priests and elders would not desire Barabbas, who for murder and sedition had been cast into prison. He thought they would all feel more comfortable in their homes after the execution of this fellow who had been such a terror to many. He therefore chose him, being the worst he could find. So he offers to release either Barabbas, sunk in degradation and crime, or the meek and lowly Jesus, innocent and just. But they "denied the Holy One and the Just, and desired a murderer to be granted unto" them. Then Pilate, seeing he could prevail nothing, "took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. . . . Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified." Matt. xxvii. 24, 26.

This is how Pilate answered the solemn question, What shall I do with Jesus?

Not only to Pilate but to each one of us comes the question, What shall I do with Jesus? He was offered on our behalf. He gave His life to save us, and now He is pleading for us to accept Him. Shall we close our hearts and be ashamed to confess Him before men, and thereby crucify Him afresh? Or, shall we sanctify Christ as Lord in our hearts, and let Him reign within us? We must do one or the other. "He that is not for Me is against Me," says Christ. Then what shall our answer be?

"Oh, what will you do with Jesus?
The call comes low and clear;
The solemn words are sounding
In every list'ning ear;
Immortal life's in the question,
And joy through eternity:
Then what will you do with Jesus?
Oh, what shall the answer be?"

"Oh, think of the King of glory—
From heaven to earth come down;
His life so pure and holy;
His death, His cross, His crown;
Of His Divine compassion,
His sacrifice for thee;
Then what will you do with Jesus?
Oh, what shall the answer be?"

HARRY ARMSTRONG.

THESE are the most honourable who are the most useful.



THE HOME.

"HAUD YOUR TONGUE AND SHOVE."

THREE boys were wheeling a barrow
Through Glasgow streets one day,
Wi' one in front and two behind
They merrily pushed away.
But the two behind got on the crack,
Which all boys dearly love—
Till a sharp voice rang frae the boy in front,
"Come, haud your tongue and shove!"

I liked to hear that sound advice,
Much wiser than it seems,
Which tells, that life was made for work
And not for idle dreams;
And I trust that every one who hopes
To get to heaven above,
Will faithfully follow the boy's advice,
And haud his tongue and shove.

It's a weary clack, the clack o'the tongue,
When a man should working be,
To open the mouth, and pour oot talk,
Like a woman pouring tea,
Far better to steek his gab for a while,
And shut the sluice above,
And follow the Glasgow boy's advice,
To haud his tongue and shove.

Oh, work is a grand and useful thing
For an honest man alway,
To put the shoulder to the wheel,
And cheerily heave away.
But talk is a vain and a useless thing,
Which never a load could move;
Sae, let us tak' the laddie's advice,
And haud oor tongue and shove.

—R. L.

DIGGING A WELL UNDER DIFFICULTIES.

IN the story of his life in the New Hebrides John G. Paton tells of the difficulties attending the digging of a well on Aniwa. The natives would not believe it possible to get fresh water—"rain-water," they called it—by digging in the ground.

They watched him as he began, lest in his madness he should attempt to take his life. By a liberal use of fish-hooks he secured help in carrying out the soil as he dug it, until one side caved in during the night, and then no one would go into the well.

The old chief and his best men now came around me more earnestly than ever, says Mr. Paton. He remon-

strated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa!

"Now," said he, "had you been in that hole last night, you would have been buried, and a man-of-war would have come from Queen Toria to ask for the Missi that lived here. We would say, 'Down in that hole.' The captain would ask, 'Who killed him and put him down there?' We would have to say, 'He went down there himself!' The captain would answer, 'Nonsense! who ever heard of a white man going down into the earth to bury himself? You killed him, you put him there; don't hide your bad conduct with lies!' Then he would bring out his big guns and shoot us and destroy our island in revenge. You are making your own grave, Missi, and you will make ours too. Give up this mad freak, for no rain will be found by going downwards on Aniwa. Besides, all your fish-hooks cannot tempt my men again to enter that hole; they don't want to be buried with you. Will you not give it up now?"

I said all that I could to quiet his fears. Steeping my poor brains over the problem, I became an extemporised engineer. Two trees were searched for, with branches on opposite sides, capable of sustaining a cross-tree betwixt them. I sank them on each side firmly into the ground, passed the beam across them over the centre of the shaft, fastened thereon a rude home-made pulley and block, passed a rope over the wheel, and swung my largest bucket to the end of it.

Thus equipped, I began once more sinking away at the well, but at so wide an angle that the sides might not again fall in. Not a native, however, would enter that hole, and I had to pick and dig away till I was utterly exhausted. But a teacher, in whom I had confidence, took charge above, managing to hire them with axes,

knives, etc., to seize the end of the rope and walk along the ground pulling it till the bucket rose to the surface, and then he himself swung it aside, emptied it, and lowered it down again.

Thus I toiled on from day to day, my heart almost sinking sometimes with the sinking of the well, till we reached a depth of about thirty feet. And the phrase, "living water," "living water," kept chiming through my soul like music from God, as I dug and hammered away!

At this depth the earth and coral began to be soaked with damp. I felt that we were nearing water. My soul had a faith that God would open a spring for us, but side by side with this faith was a strange terror that the water would be salt. So perplexing and mixed are even the highest experiences of the soul; the rose-flower of a perfect faith, set round and round with prickly thorns. One evening I said to the old chief, "I think that Jehovah God will give us water to-morrow from that hole!" The chief said, "No, Missi, you will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you! That will be the end of it; death to you and danger to us all."

I still answered, "Come to-morrow. I hope and believe that Jehovah God will send you the rain water up through the earth." At the moment I knew I was risking much, and probably incurring sorrowful consequences, had no water been given; but I had faith that the Lord was leading me on, and I knew that I sought His glory, not my own.

Next morning, I went down again at daybreak and sank a narrow hole in the centre about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb, when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the little "tinny" dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water! It was fresh water! It was living water from Jehovah's well! True, it was a little brackish, but nothing to speak of; and no spring in the desert, cooling the parched lips of a fevered pilgrim, ever appeared more worthy of being called a well of God than did that water to me.

The chiefs had assembled with their men near by. They waited on in eager expectancy. It was a rehearsal in a small way, of the Israelites coming around, while Moses struck the rock and called for water. By and by when I had praised the Lord, and my excitement was a little calmed, the mud being also greatly settled, I filled a jug, which I had taken down empty in the

sight of them all, and ascending to the top, called for them to come and see the rain which Jehovah God had given us through the well. They closed around me in haste, and gazed on it in superstitious fear. The old chief shook it to see if it would spill, and then touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it and shouted, "Rain! Rain! Yes, it is Rain! But how did you get it?"

I repeated, "Jehovah, my God, gave it out of His own earth in answer to our labours and prayers. Go and see it springing up for yourselves!"

Now, though every man there could climb the highest tree as swiftly and as fearlessly as a squirrel or an opossum, not one of them had courage to walk to the side and gaze down into that well. To them this was miraculous! But they were not without a resource that met the emergency. They agreed to take firm hold of each other by the hand, to place themselves in a long line, the foremost man to lean cautiously forward, gaze into the well, and then pass to the rear, and so on till all had seen "Jehovah's rain" far below. It was somewhat comical, yet far more pathetic, to stand by and watch their faces, as man after man peered down into the mystery, and then looked up at me in blank bewilderment.

TRAINING A PRINCE.

AN English governess, who resided in the Tuileries during the reign of Napoleon III., tells the following story of the young prince imperial:—

"When the time came for putting him under the care of a tutor, one of the ladies de Tascher said to the child: 'Ah, monseigneur, now you will have to be obedient, and to work hard at your lessons.' He gravely answered: 'That is not so sure. Mamma always says no, but then papa always says yes, and I have my own will besides—that makes three.' The tutor had no very easy task before him, and the empress exclaimed in despair: 'It is impossible to bring up that child properly!' Happily for the little prince, the policy which required that his education should have a military stamp, caused him at a later period to be placed under the supreme command of General Frossard, who was appointed 'governor of the prince imperial,' and who treated him according to military discipline, without allowing anyone to interfere.

"The emperor was wise enough to feel the necessity of this firmness, and was not sorry to hand over to another the control which might make his son 'love him' less. His over-tender feelings were, however, often tried severely. The young prince was heard to say on some festive occasion: 'I

should so like to stay! He won't let me!' The emperor, with his usual indulgence, answered: 'Give me your cap; I will put it in my pocket. You can't go without it, and that will cause some delay.' The prince then said ruefully: 'It is of no use. I have tried that before. He has another ready.' And the terrible *he*—General Frossard—marched off his imperial charge under the care of his tutor."

A DESPOT'S WILL.

It is only a few years since many English sailors were drowned because an admiral gave a wrong order, and another officer, who knew the order to be wrong, obeyed it. Admiral Bruix, of the French navy, was once in the English officer's position, and took a contrary course, although his orders came from no less a personage than Napoleon I. Both cases, it should be noted, occurred not in battle, but on parade.

While Napoleon was at Boulogne, in 1804, he went out to ride one morning, leaving word that on his return he would review the fleet. During his absence, therefore, a message was sent to Admiral Bruix, that he might order the ship to weigh anchor and put out to sea. To the astonishment of the messenger, the admiral replied that he was very sorry, but the state of the weather would not permit the review to take place.

In due time the emperor returned, and inquired if everything was ready. The admiral's response was communicated to him. At first he seemed not to understand, but on its being repeated he stamped his foot and ordered the admiral summoned into his presence.

The admiral came at once, but even so he was not quick enough for the emperor, who met him half way. The emperor's staff followed, and stood ranged in silence about him.

"Sir Admiral," said Napoleon, in an angry voice, "why have you not obeyed my orders?"

"Sire," answered the admiral with respectful firmness, "a fearful tempest is preparing. Your majesty can see it as well as I. You cannot wish to expose uselessly the lives of so many brave men."

Constant, the first *valet de chambre* of the emperor, and one of his firmest apologists, is constrained to admit, in relating the story, that the aspect of the sky at that very moment fully justified the fears of the admiral; but Napoleon was too much irritated to listen to reason.

"Sir," he said, "I have given orders. Once more, why have you not executed them? Obey!"

"Sire, I shall not obey."

At that word the emperor advanced, riding whip in hand, as if to strike.

The admiral recoiled a step and laid his hand upon his sword.

"Sire," he said, turning pale, "take care!"

The two men faced each other; then the emperor dropped his whip, and the admiral withdrew his grasp from the handle of his sword.

"Rear-admiral Magon," said Napoleon, "you will execute instantly the order I have issued. As for *you*, sir," turning to Admiral Bruix, "you will leave Boulogne within twenty-four hours and retire into Holland. Go!"

The rear-admiral did as the emperor had bidden. The tempest broke as the admiral had predicted, and more than two hundred Frenchmen were drowned before the emperor's eyes.—*Youth's Companion*.

FICKLENESS.

MANY a good thing is condemned because it is given a wrong name. To call a child's going in quick succession from one thing to another "fickleness," does not necessarily prove the child or childhood fickle. The bee in its rapid flight from flower to flower, cannot be called fickle, because it has one purpose in view,—the search for honey. But to the casual observer the quick flight and the short rest seem but a sportive and fickle life. So the difference is with children, and with men and women, whether or not there is a purpose in view that regulates their seemingly fickle actions. Some who appear outwardly most constant and busy are really the most fickle, and some who appear most fickle are most consistent and constant in purpose.

THE large holes in the stockings, that if darned consume so much time that one invariably wonders if "it pays," can be more quickly and smoothly darned if a piece of black or white net is tacked over the hole and the darning wool carried back and forth through it.

WHITEN yellow linen by boiling half an hour in one pound of fine soap melted in one gallon of milk. Then wash in suds; then in two cold waters with a little blue.

WHITE lace and muslin curtains can, with very little trouble and a trifling cost, be tinted a delicate shade of ecru, pale pink, heliotrope or green, by using colouring starches.

LINEN undergarments that are badly stained with perspiration should have such spots soaked and washed in tepid water, without soap or soda, before adding them to the regular washing.



THE FALL OF A MOUNTAIN PEAK.

A WORK recently published describes one of the dangers of the mountain villages overtopped by rocks which now and then are shaken loose to spread devastation and death in the valleys. A few years ago occurred a fall which partly destroyed the village of Elm. The fall was preceded by rumblings and other warnings.

"Then those who were watching the mountain from a distance beheld the whole upper portion of the Plattenbergkept, 10,000,000 cubic metres of rock, suddenly shoot from the hillside.

"The forest upon it bent like a field of corn in a wind, before being swallowed up. The trees became mingled together like a flock of sheep. The mass slid, or rather shot, down with extraordinary velocity till its foot reached the quarry. Then the upper part pitched forward horizontally, straight across the valley, and on the Duniberg.

"People in suitable positions could at this moment clearly see through beneath it to the hillside beyond. They also saw the people in the upper village, and on the Duniberg, racing about wildly. The falling mass looked so vast that schoolmaster Wyss thought it was going to fill up the whole valley. A cloud of dust accompanied it, and a great wind was flung before it. This wind swept across the valley, and overthrew the houses in its path like haystacks. Hay, furniture, and the bodies of men were mixed with the house ruins in the air.

"It was only when the avalanche had struck the Duniberg and began to turn aside from it—the work of a second or two—that the people in the lower village, far down along the level plain, had any suspicion that they were in danger. Twenty seconds later all was over. Some of them who were on a bridge had just time to run aside, not a hundred yards, and were saved, but most were killed where they stood.

The din was so awful that it swallowed up every other sound, so that shrieks of persons near at hand were inaudible."

AN ALPINE AVALANCHE.

A WRITER in the *Church Times*, who spent his holidays in the Alps, gives the following description of an avalanche:—

"One of the wonderful things to see on the Jungfrau from the Wengern Alp is an avalanche. Suddenly you hear a noise like a loud clap of thunder. You know in a moment what it is and look eagerly up. A shower of white powder is seen issuing from a chasm in the rocks; it sinks into a fissure and is lost; but still the roaring sound continues.

"Ha! there lower down the downfall is continuing; lost again, and again carried on, until at length it is precipitated into the yawning gulf out of our sight below. Well now; that white powder,—it is simply a vast mass of ice broken away from the glacier and all shattered to pieces as it rolled down. White powder, forsooth! that seeming dust weighs tons, and will sweep away houses or trees on which it falls as easily as a sea wave will wash away the children's castles on the shore.

"The sight of an avalanche from a distance seems slight, like the upsetting of a few sacks of flour. But the terrific noise is sufficient to let you know what it really means, and I once saw the effects of one as I passed over the spot on which it had fallen. It had broken up the road by the river for sixty yards, rendered it impassable, and carried full-grown trees right into the stream.

"The companion peaks to the Jungfrau, seen from the Wengern Alp, are the Monk and the Eiger. We have seen mountaineers on the top of both by means of the big telescope. They looked no bigger than ants, proving to us what mighty objects these moun-

tains are, looking so near to us in the clear atmosphere. The glaciers just around here, any one of which might be guessed by a novice to be perhaps as large as the Serpentine, cover a space of 140 square miles."

THE CRATER OF YESUVIUS.

LEAVING your carriage at the mountain railway, says a writer describing a visit to Vesuvius, you enter the car. The ascent is very steep, and at one place almost perpendicular. The road makes no curve. The car moves rapidly, and in ten minutes you are within less than a half-hour's walk of the crater. You mount a chair, and four stalwart mountaineers bear you through smoke and steam, midst the rumbling of the volcano and the melted lava, to the very edge of the bowl, in which, as in a mighty cauldron, the fiery mass seethes and rocks and thunders and foams.

It is terrifically grand. The mountain seems filled with surging fire that rises up every half minute in awful explosion, throwing up columns of smoke dark as midnight and streaked with lurid fire. This melted matter falls back with crashing, fearful sound, lodging in part on the edge of the crater. Before you are recovered from one stunning sensation, another explosion breaks on you, more overpowering than before, the steam coming up through every crevice at your feet, and the whole summit is enveloped in cloud.

The red lava, as it is thrown high in air in massive form, seems heated in the furnace of Vulcan; and as it falls back down into the boiling sea of fire, the sight is no more terrible than the noise is astounding. The crater seems like a mighty pit of liquid fire thrown up in burning waves from side to side, scorching, blistering, and tearing all before it. How can the mountain endure such a strain? How can the eye bear such blinding brilliance of vast masses of fire?

The crater is two miles in circumference, and you must make the circuit. The terror of the upheaving fire, and shower of ashes, and smoke, and stones, does not abate. The trembling of the mountain strikes terror into strong nerves. You remember the tragical death of the elder Pliny nearly two thousand years ago, and the thousands that have been destroyed since. The explosions continue to deafen you. You remember the lone city of Pompeii, where you have spent the morning, and you decide not to spend the summer there.

It is the most sublime scene I ever witnessed. Nothing before ever made so deep and tremendous an impression. Smoke never ceases to float off from it as a long pennant from the head, and the crater never fails to show fire to those who visit it.



CHILD'S PRAYER.

Jesus, tender Shepherd, hear me,
 Bless Thy little lamb to-night.
 Through the darkness be Thou near me,
 Keep me safe till morning light.

Through this day Thy hand has led me,
 And I thank Thee for Thy care;
 Thou hast warmed me, clothed and fed me,
 Listen to my evening prayer.

Let my sins be all forgiven,
 Bless the friends I love so well;
 Take me home at last to heaven,
 Happy there with Thee to dwell.
 —Mary L. Duncan.

THE BROKEN LOOKING-GLASS.

FREDDIE HALL was a very good boy generally, especially when left at home by himself. Many times his mother had left him alone several hours at a time, and always found on returning that he had not done anything that she had told him not to do.

At last Freddie became rather proud because he was thought such a good boy. He began to think that he did not need the Lord's help to be good. So he neglected to pray as he had before, thought he did not need it, and could resist temptation alone.

But the time came when he was strongly tempted, for Satan is sure of little boys when they think they can do right without the help of Jesus. At such times he sends them strong temptations.

Freddie's mother went away one afternoon, and as usual cautioned him not to meddle with anything he knew she would not want him to touch. She had not been gone very long when Freddie noticed a spot on his face, and wished to look at it in the glass. So he climbed upon the dressing table and sat there quite a while. But that did not fully satisfy him. He thought of his mother's little glass in the drawer, and wanted very much to take it. She had many times told him never to handle it, for fear it might slip from his hands and be broken. It had been given her by a friend, and was very dear to her.

When the first impulse came, Freddie thought he would not take it; but instead of putting it out of his mind

at once, he allowed himself to think more and more about it.

The more he thought, the more he wanted the little glass, till, at last, it was in his hands. Thinking mamma would never find it out, it did not seem such a bad thing after all to disobey her.

When finished with the glass Freddie started to put it away; but lo! the door swung back against it and knocked it from his hand, dashing it to pieces.

Poor Freddie stood looking in amazement at the fragments for some time. How he did wish he had not touched it! Now what should he do? The good Spirit whispered, "Tell mamma all about it." But he had listened to Satan till the first sin had been committed, and it was easier now to sin again. Satan whispered, "Put it in the drawer and say nothing." So Freddie obeyed Satan, hoping that his mamma might think it had been caused by the drawer having been carelessly closed. The pieces were carefully picked up and placed in the drawer, and he went about his play feeling quite well satisfied.

Several days passed before the broken glass was discovered, and then when Freddie was asked about it, he told a lie, saying that he knew nothing about it. Thus Satan was leading him, step by step. He had not at first thought how great his sin was; but now he had told a lie, and it seemed that he could never be happy again. He was not such a good boy after all as he had thought he was.

It seemed to him that every one knew of his guilt, and he was too sad to eat. So when tea was ready that evening, he excused himself. But as he left the table he imagined that his mother did not look at him with the same loving eyes as she had before. So he put his arms round her neck and said:—

"I know you think I broke that looking-glass, mamma."

His mamma was quite surprised at this, for his story had been believed by all. So she said:—

"Well, we will talk about it by and by, but I did believe you, my boy."

A loving kiss on his forehead made him feel still worse, for he felt that he did not deserve it, and that when she knew what he had done she would not love him any more.

With these thoughts he was led to tell another lie when his mamma came to talk with him. She now felt positive of his guilt, though he would not own it. At last she said to him:—

"Freddie, if we were to meet Jesus just now, and I were to ask Him about the glass, what would He tell me, my little boy?"

The idea of meeting Jesus nearly broke Freddie's heart, for he knew there would be no smile for him, and he burst into tears, saying:—

"Mamma, He would say that I broke it, and had told a lot of lies about it."

The confession brought relief, and after a long talk over his great sin, the two knelt at the bedside and asked God's forgiveness. Freddie concluded, after all, that it was harder to sin than to do right, and his pride had left him. He saw now that of himself he could not do right, and that he needed Jesus every day and hour. He saw, too, how dangerous it is to listen at all to Satan; for when we yield once we are more likely to do so again.

A small piece of the glass is kept in Freddie's box, and on the back of it is written with a pin these words: "Yield not to temptation;" "Watch and pray."

Freddie is now a watchful, prayerful, truthful boy. He is happy in knowing that Jesus can save us from our sins.—*Little Friend.*

SHOW YOUR LOVE "NOW."

"I HAVE a little story to tell you, boys," our old neighbour said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"'I wish you would take this package to the village for me, Jim,' he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and just out of the hay-field, where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper and dress for singing class. My first impulse was to refuse and to do it harshly, for I was vexed that he should ask me, after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"'Of course, father, I'll take it,' I said, heartily, giving my scythe to one of the men. He gave me the package.

"'Thank you, Jim,' he said. 'I was going myself, but somehow I don't feel very strong to-day.'

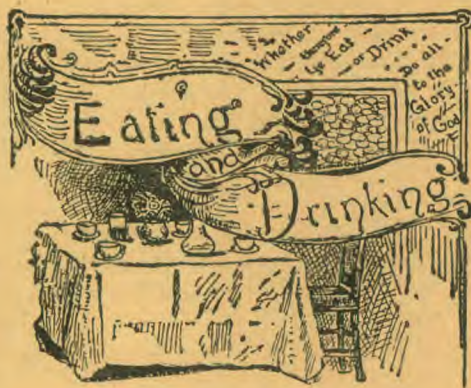
"He walked with me to the road that turned off to the town; and as he

left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again. When I came near the house I saw a crowd of the farm hands at the door. One of them came to me, the tears rolling down his face. 'Your father,' he said, 'fell dead just as he reached the house. The last words that he spoke were to you.'

"I am an old man now; but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were: 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others; but there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.—*Selected.*



THE DREAD TUBERCULOSIS.

A MASS of evidence dealing with tuberculosis has, says the *Christian World*, just been published by the Royal Commission appointed some time ago to investigate the matter. Meat and milk derived from tuberculous animals, if taken into the human body, will often cause tuberculosis in man, say the Commissioners, and, further, 'an appreciable part of the tuberculosis that affects man is obtained through his food.' A series of experiments was made by feeding tuberculous matter to a pig, eight guinea-pigs and ten calves, and only four of the animals escaped contagion. It is estimated that one in every six cattle slaughtered in London is tuberculous. The Commissioners give a word of advice. Boiled meat is less dangerous than either roasted or grilled meat. Boiling milk will kill any bacteria that may lurk in it. The report has a feature that may be comforting to individuals with tuberculous ancestors—a compilation of facts to prove that tuberculosis is an acquired rather than an inherited disease. If care is taken to avoid infection and to render one's environment healthy, the disease may

often be successfully resisted. At present one death out of every eight is caused by tuberculous troubles.

IN PRAISE OF THE APPLE.

APPLES are plentiful now, and comparatively cheap. A home journal sounds the praise of this fruit as follows:—

Nothing in all our varied and fascinating range of fruits holds quite the quality of the apple. A ripe raw apple at its best is digested in eighty-five minutes, and the malic acid which gives it its distinctive character stimulates the liver, assists digestion, and neutralises much noxious matter which, if not eliminated, produces eruptions of the skin.

Apples do not satisfy like potatoes, complain people to whom they have been recommended as food, but the starch of the potato, added to the surplus of starch we are always eating, makes that vegetable a thoroughly undesirable standby. The more fruit we add to our dietary, the clearer brains and the clearer skin we are likely to have.

BEFORE rice is cooked always wash it thoroughly with cold water. Wash until the last water used is perfectly clear and not milky.

* *

TO BOIL RICE.—To one cup of well-washed rice add six cups of boiling salted water. Allow from sixteen to twenty minutes. The time required for cooking cannot be exactly stated, as it depends in what season of the year the rice was gathered, the wet or the dry. When tender, pour the rice into a colander, and when drained shake, not spoon it, into the dish for serving. Each grain will be perfectly distinct.

* *

TO STEAM RICE—Allow two cups of boiling salted water to every cup of well-washed rice. Cook from twenty-eight to thirty-two minutes. Stir occasionally. A fork is the best thing to stir with, as it breaks the rice less than any other stirrer. In boiling or in steaming be sure the water used is boiling. In steaming with milk or tomato juice allow two cups (good measure) of the boiling liquid to every cup of well-washed rice.

* *

TO BOIL vegetables that they may look decidedly clean, put the pot on with plenty of water in it, add a little salt, and let it boil. Skim it perfectly clean before you put the vegetables in, which should not be before the water boils briskly; the quicker they boil the better they will look.



—Australia has over a fifth of the total number of sheep in the world.

—Human sacrifices are still made in Coomassie, the Ashanti capital.

—There is a prospect of a little war with Ashanti, which refuses to receive a British resident.

—There is trouble in the Korean capital. One faction has raided the palace and killed the queen.

—The income of the industrial population of Great Britain has grown in fifty years three times faster than the population itself.

—Excitement prevails in Syria owing to the conflicts between the Mutualis, Mohammedans, and the Druses. Altogether discontent and unrest is manifesting itself in all Turkey.

—The evidence of the unsettled state of affairs is seen in the fact that during Lord Salisbury's short term of office in this administration he has issued three ultimatums, to China, Turkey, and to Ashanti.

—Owing, it is said, to the poor quality of the crops on which the dairy farmer relies for feed for his cows, the yield of milk, butter, and cheese this year is nearly eight million pounds sterling less than last year.

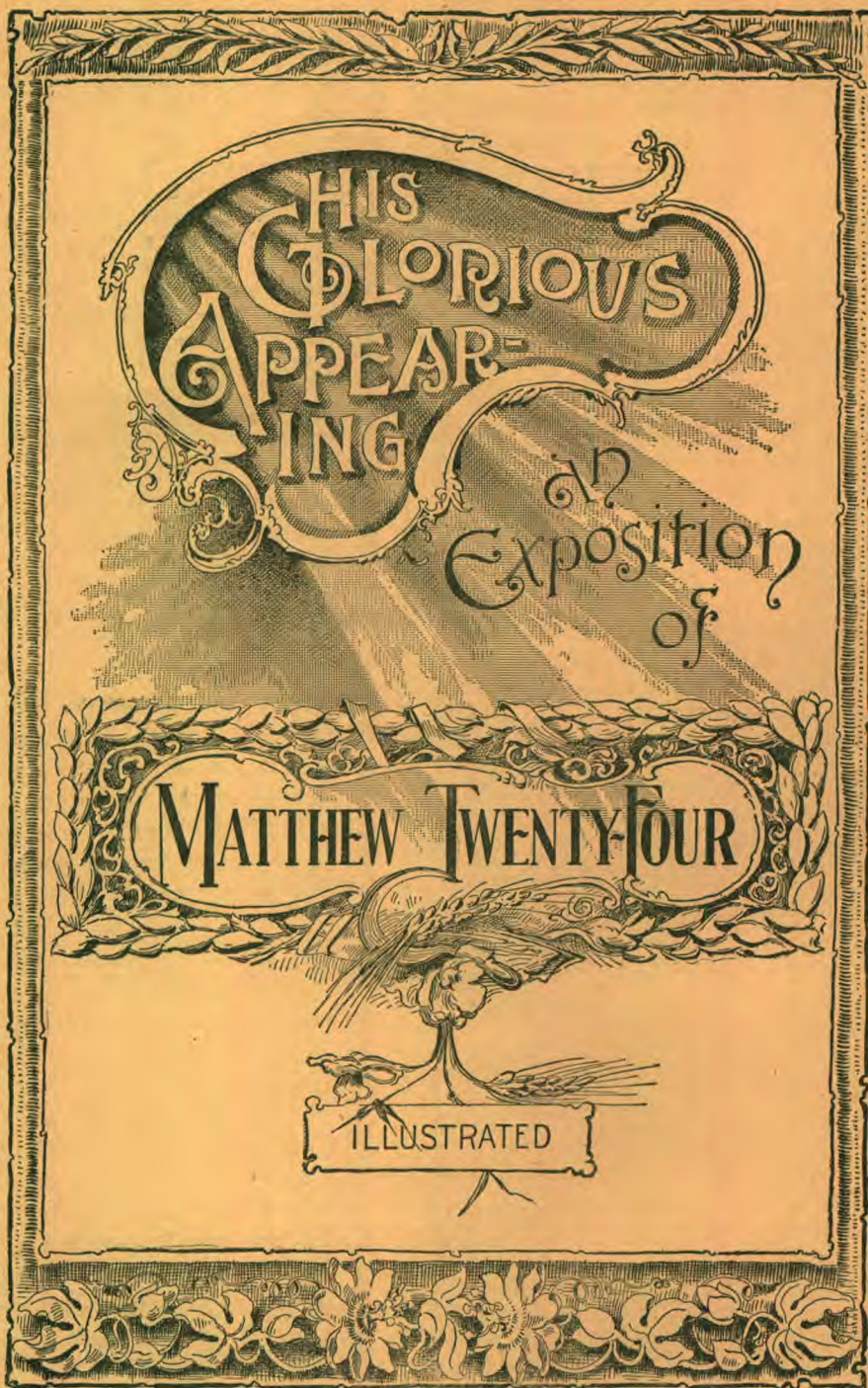
—A scientific journal prints a photograph and description of a potato grown in Colorado, which weighed over eighty-six pounds. The field in which the giant tuber was grown produced 430 bushels of potatoes on one acre.

—Along the line of the Siberian railway are many scattered settlements without churches, and the Russian church authorities have fitted out five churches on railway trucks, the cars having two priests each. The cars visit about twenty settlements weekly.

—It is curious to see what the price of bread has been even within the present century. In 1800 the quarter loaf was 17½d., and for a few weeks as much as 22½d.; in 1805, 12½d.; 1810, 15½d.; 1812, 21½d.; 1814, 12½d.; 1820, 11d.; 1830, 10½d.; 1840, 9d.; 1854, 11d.; 1867, 10½d.; 1870, 7d.

—The Turkish crisis seems to have been temporarily averted by the publication of a scheme of general reform for all Turkish subjects. The demands of the British Government have been greatly modified owing to the fact that Russia refused to join Great Britain in the use of force. Little is expected of the reform scheme, and the whole question is only postponed for a little while.

—The discussion of the slave question reveals the fact that the very ships of the East African squadron which patrol the seas for slave ships are coaled by slave labour in Zanzibar. A correspondent states also that the cathedral in Zanzibar was built by slave labour. The society organised for the abolition of slavery in all British protectorates is pressing for the prompt freeing of these slaves.



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LONDON, OCTOBER 24, 1895.

FOR TERMS SEE FIRST PAGE.

THE PRESENT TRUTH may be obtained in South Africa through the International Tract Society, 28a Roeland-street, Cape Town.

A PORTUGUESE translation of that helpful little work, "Steps to Christ," has just been brought out.

THE French papers already talk of a Catholic prince as tributary ruler of Madagascar, and Protestant mission efforts are to be held in "abeyance."

A JOURNAL devoted to Spiritualism prints a portrait of the Pope as frontispiece of the current number. It is a hint of the time when Rome and Spiritualism together will unite in those miracle-working deceptions which precede the coming of the Lord. 2 Thess. ii. 8, 9.

THE *Catholic Times* gives prominence to a report of an address on "Church and State," in which it is stated:—

The Church has the right of enforcing obedience from its children, and of chastising rebellious subjects by spiritual or bodily penalties, either for their own amendment or for the example and preservation of others.

This is a frank avowal of the methods of the Inquisition, which is just as much alive as it ever was. It is only slumbering. The Church of Christ can only urge obedience to God, and can never enforce obedience. Enforced obedience is no obedience, but only hollow mockery.

Ritualism Spreading.—"The excitement once caused by Ritualistic developments in the Church of England is now so long past," says the *Echo*, "that it is almost forgotten. But the movement does not seem to have died out. On the contrary, it has increased even within the last year or two to a considerable extent. A statement was made at a recent meeting of an advanced High Church organisation showing that whereas in 1892 mass vestments were used in only 810 churches in England, they were in use in 960 churches in 1894. Altar lights were used in 1,846 churches in 1892, and in 1894 the number had increased to 2,282. Incense appears to be a de-

velopment of more tardy growth, but it is augmenting. In 1892 incense was burnt in 146 churches, and in 1894 in 193."

"*Accounted Mad.*"—The *New York Sentinel* reports the case of a Sabbath-keeper who was called to court on the charge that he was incompetent to have the care of his children. The prosecution showed that the man had actually resigned a position in the New York Post Office at £6 per week, in order that he might keep the Sabbath, and was now earning but £3. The action failed, we surmise from the report, but doubtless the man's prosecutors are still unable to believe in the sanity of a man who will serve the Lord when it costs something. "Yea, truth faileth; and he that departeth from evil is accounted mad." Isa. lix. 15, margin.

WE often see statements of how many verses the Bible contains, how many words, and even how many letters. The same curiosity hunters also tell us what is the middle word in the Bible. Such "research" may possibly be better for the one who amuses himself at it than for him to be doing nothing; but when such things are classed as "Biblical knowledge" they have a pernicious effect, because they give an utterly false idea of what Bible study is. Such things have no more relation to Bible study than walking from London to Liverpool along the railway, and counting the ties, would have to studying the history of England.

THE EASTERN QUESTION.

THE Sultan's "submission" to Lord Salisbury's demand for reforms in Armenia has not been as complete as was desired. In fact, the impression seems to be that the real point at issue has been evaded, and there are no guarantees for what has been promised. The comments that are made upon it in the daily press show how complicated the situation is, and how fearful of each other are the powers between which "friendly relations" are supposed to exist. The *Chronicle's* commissioner in Turkey says:—

Probably the British Ambassador has done the best that was possible without causing a serious breach between England and Russia. After all this deadly vacillation better terms could not have been obtained without the appearance of the British Fleet in the Dardanelles, which would have involved the instant destruction of the triple entente and probably the occupation of Armenia by Russia. At the same time, the

terms fall far short of what Lord Salisbury demanded some time ago.

To this the *Westminster Gazette* adds:—

In other words, what is now obtained is the utmost that could be got with the consent of Russia. Nothing more could be obtained without an act of war on our part alone against the veiled if not active hostility of Russia. The moment the British fleet appears in the Dardanelles, the Armenian Question vanishes and the Eastern Question appears. While nominally putting pressure on the Sultan for the sake of the Armenians, the Powers would from that moment be engaged in a struggle among themselves for the dismembered corpse of Turkey. Where this would end, or if it could end short of a general war it is impossible to predict. Whoever wishes the ends wishes the means. No one, it seems to us, is entitled to blame the Government for not going further than it can go with the consent of Russia unless he is willing to face these consequences.

All the correspondents agree that the situation is still "most critical." It is easy to see that the peace of Europe, and of the world, hangs upon a very slender and brittle thread.

Sunday Laws and Lynchings.—It is sometimes stated that the existence of Sunday laws upon the statute books, and earnestness in their enforcement, are evidence of a strong Christian sentiment. Not at all; for Sunday laws are anti-Christian, purely. And it is worth just a paragraph to call attention to the fact that those parts of America where Sunday laws have been most zealously used against Sabbath-keepers are the very sections from which the greater part of the news of lynchings and other like atrocities has come. The sentiment behind the Sunday law is lawlessness; for the Sunday is the mark of the power of that lawless one who has exalted himself above God and His law. Not all who favour Sunday laws know this, and therefore it is the work of the Gospel to let them know it.

The Lourdes Shrine.—Catholic papers have advertised the cures alleged to have been effected at Lourdes this season more than ever before. Now, however, a French literary man, a devout Catholic, who has investigated the working of this profitable clerical scheme, has learned so much of its fraudulent character that he is bent on exposing it for the good of his church. He expects the Pope to put an end to the use made of the superstition, just as Luther expected at first to find the Pope anxious to stop the scandals which first opened the eyes of the German Reformer. The Frenchman will of course be disappointed, and, let us hope, disillusioned.