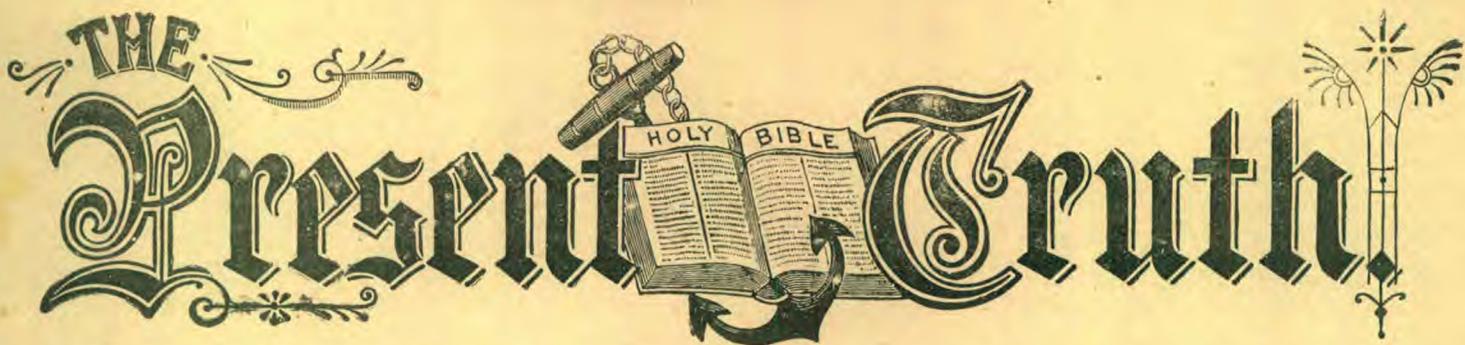


THE Present Truth



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

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The Present Truth.

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THE disciples were asking which of them would be the greatest in the kingdom of heaven, when "Jesus called a little child unto Him, and set him in the midst of them."

THE little one stood in their midst wonder-eyed, but confident that it was a loving voice that called. Thoughtless of itself the child only knew that it was the natural thing to do to obey the call.

THEN Jesus said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

How To Be Humble.—The disciples were to humble themselves as this little child. Now, it is a fact that there is no more absurd spectacle than to see a proud person trying to act humbly. The proud heart cannot be humble. The little child was humble because it did not try to be so—it was so without trying. The little one was not thinking of itself, but only of the One who called it. The innocent child is artless because he has not yet learned to be envious and self-conscious. The way then to be humble is to let self go. Let the humiliation of Jesus show what a senselessly wicked thing the heart of self is, and then it will be possible for a man

not to "think of himself more highly than he ought to think." Let the conceited heart, which makes so much trouble, acknowledge its utter worthlessness, and it will not make the pitiful failure of trying to simulate a humility that does not exist.

HIS SAYING KNOWLEDGE.

"For the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do." Heb. iv. 12, 13, R. V.

To the soul that does not know the Lord, this is one of the most terrible texts in the Bible. Since the day when Adam and Eve hid themselves among the trees of the garden, the consciousness of guilt has ever tended to make men afraid of God. The natural inclination of the sinner is to try to hide from God; he cannot bear to have his misdeeds laid bare before the eyes of spotless purity. So the words, "all things are naked and opened to the eyes of Him with whom we have to do," and, "Thou understandest my thought afar off" are words that strike terror to the heart of the ungodly. So the natural man tries to forget the fact,—tries to forget his own sins,—foolishly imagining that his ignorance, or forgetfulness, or unbelief, hides the matter from the eyes of God.

But it is impossible to hide from God, for He is everywhere, filling all space. "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and

Thy right hand shall hold me." Ps. cxxxix. 7-10. This being the case, the best thing for men to do is to face the fact, and find the comfort that there is in it, instead of following the devil's promptings, and endeavouring to hide from Him who is love, "the Father of mercies, and the God of all comfort." 2 Cor. i. 3.

How is it that God knows all things? Is it by searching into the secret things, so that by study He arrives at knowledge that He did not possess before? Impossible! for that would argue imperfection on His part. We may not seek to understand God's capacities by a comparison with man. "The eyes of the Lord are in every place beholding the evil and the good." God Himself is everywhere, the direct source of all life. Wherever there is life, wherever there is a created thing to be maintained in existence, there God is, and wherever God is there is all wisdom.

Notice that the Word of God pierces the joints and marrow, and soul and spirit, and is a discernor of the thoughts and intents of the heart. This is a natural consequence of the fact that "the Word was made flesh." John i. 14. God in Christ has for ever identified Himself with humanity. When Adam stood in innocence and uprightness, it was only by the indwelling Word, upon which he wholly depended. When he forgot his dependence, and struck out for himself, and thus fell, God did not forsake him, but descended to the depths with him, that He might lift him out again. So God "is not far from every one of us; for in Him we live, and move, and have our being." Acts xvii. 27, 28. When men would seek to justify themselves for not obeying the commandments of God, by professing ignorance of them, the Spirit says to them: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ

again from the dead);" for "the Word is nigh thee, even in thy mouth, and in thy heart." Rom. x. 6-8. Christ, "the wisdom of God," knows the sins of mankind, because "He is come in the flesh." He bears the sins of the world, because the Lord has laid upon Him the iniquities of us all. Isa. liii. 6. He knows them, because in human flesh He feels them. He knows them, because nothing can be done that does not touch Him; no motion can be made without the power that comes alone from the Word. This is the true "Real Presence."

How utterly useless, then, to think of hiding our sins from the Lord! We might as well try to hide from the Lord the knowledge of His own existence. Every one of those sins is stamped upon His being. They pierce His brow, His hands, His feet, even His heart, and press upon Him so that "His visage was so marred more than any man, and His form more than the sons of men." Isa. lii. 14. He must know, for every sin touches His own life.

And herein is the comfort to us in the thought of God's knowledge of mankind. "By His knowledge shall My righteous servant justify many; for He shall bear their iniquities." Isa. liii. 11. He knows our sins, because He experiences their power, and by that knowledge He justifies many. How many?—As many as believe on Him. As many as confess that Jesus Christ is come in the flesh. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." "For whosoever shall call on the name of the Lord shall be saved." Rom. x. 9, 13.

Christ bears the burden of the world's guilt, and bears it easily. Our sin crushes us, and presses us down to destruction; but He swallows up death in victory. Though sin crush out His life, yet He rises from the dead with the freshness of eternal life. Whoever knows this, and believes the truth, that Jesus Christ is come in the flesh, will of course let the burden fall entirely on Him who is able to bear it, and will thus be free.

So when we confess sin to God, we are not telling Him any news. We are simply agreeing with His Word. He knew it all before, but He wishes us to be confidential with Him. He is a faithful Friend, and will not betray our secrets. On the contrary, He will Himself forget our misdeeds, blotting them out of existence, so that even our adversary, the devil, cannot find

them, to taunt us with them. The only way to hide them from the world, is to tell them to God.

What a blessing and comfort, then, to know that God knows. "He knoweth our frame; He remembereth that we are dust." And He cares, too. "Casting all your care upon Him; for He careth for you." And, what is more, He is able to carry the burden for us, and give us peace and rest. "Cast thy burden on the Lord, and He shall sustain thee." Therefore unto Him that is able to keep us from falling, who is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," to Him who knows our sins, who pities our weakness, and who is mighty to save by His love and wisdom—to Him be glory and praise for ever and ever.

DRAMATIC WORDS

THE last words of the prophet Malachi are a marvel of condensed information, warning, and counsel. The reason of this is not far to find. They were the last words of Jehovah to the world, by the mouth of His prophets, until that great day of joy, and fate, when the Messiah should come,—the turning point in the world's history. God's last message foretelling that supreme event to the world, and counselling in regard to it, might be expected to be positive and intense in expression.

The warning is expressed in terms that cannot be mistaken: "Behold the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The very next words, however, convey the contrasting promise, "But unto you that fear My name shall the Sun of righteousness arise with healing in His wings, and ye shall grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Then comes the earnest counsel, "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." But God is not willing that His servants should remain in ignorance of that which is to come upon the earth. Information is to be given them, and to that end He says, "Behold I will send you

Elijah the prophet before the coming of the great and dreadful day of the Lord."

In the eleventh chapter of Matthew, from the seventh to the nineteenth verses, Christ refers directly to these words in His address to the multitude in reference to John the Baptist and his ministry. Here He tells them plainly, without the slightest circumlocution, in the fourteenth and fifteenth verses, "And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear." This unqualified statement, connecting Himself and John the Baptist immediately with the last words of the latest prophet, were very dramatic and striking. It might have been thought that those who had ears would have heard.

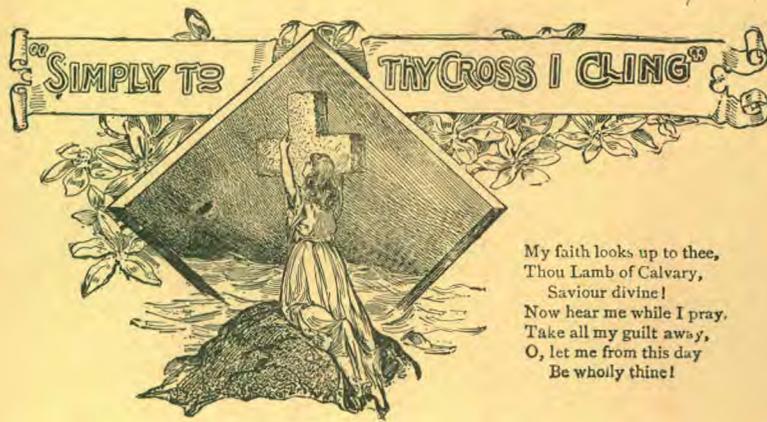
CIVILISED BUT NOT CONVERTED.

THE chairman of the Wesleyan mission in the Transvaal is quoted by the *Methodist Times* as saying of the South African missionary work among the natives:—

The very success of the work amongst the natives embarrasses us. With Christianity comes civilisation, and it is not easy for a new convert to distinguish between them. It is a great deal easier to put on English manners and dress than to put on morals and religion. Their condition after conversion requires not less oversight, but more.

There is in this the realisation of one great truth and the failure to appreciate another. The discrimination between Christianity and civilisation is a just one. The general failure to make that discrimination, both within and without religious circles, is responsible for a vast amount of false religion among those who profess Christianity, and of misconception of true religion among those who stand aside and look critically on. To put on civilised dress and manners is one thing,—to put on Christ is quite another. But where native peoples see in Christianity only civilisation, and profess that, it is only an acceptance of the forms and methods of civilised life and not conversion. If there had been real conversion their latter condition would not be worse than the first, and they require more oversight than before.

RECENT meetings of the Anglican, and Nonconformist bodies show that the educational battle has still to be fought out. When all alike are agreed that the State must teach religion, it is inevitable that there should be bitter controversy as to the kind of religion to be taught.



Bible Studies on the Christian Life.

WHO SHALL REIGN?

“THE kingdom of God is within you.” To see that this is a universal truth it is necessary only to read the connection, and know to whom these words were originally spoken. Here is the passage: “And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” Luke xvii. 21, 22.

Those Pharisees were not believers in Christ. On the contrary, they were constantly spying upon Him, laying traps for Him, persecuting Him, and laying plans to kill Him. And yet to these and such as these the Lord says, “The kingdom of God is within you.” And when this is true of such as those, it is evident that it is true of everybody in the world; and that it is a universal truth that the kingdom of God is in man. And if God is not recognised and allowed to reign in His kingdom that is within, it matters not to such persons when the outward kingdom and reign may come; they can have no part in it anyhow; it would mean only destruction and perdition to them.

Man was made to glorify God. “I have created him for My glory.” Christ came into the world to make manifest the purpose of God in the creation and existence of man; and when He had finished His course upon the earth, He said to the Father, “I have glorified Thee on the earth.” In order to glorify God on the earth, “He emptied Himself.” And when He emptied Himself, and took the form of a servant, and was made in the likeness of men, God dwelt in Him, and worked in Him, and was manifest in Him so entirely that none but God was seen in all His life. And

thus He glorified, He made manifest, God on the earth.

This is God’s purpose in the creation and existence of man; and this is that which will be manifest in all intelligences in the universe when the grand work of redemption shall have been completed. For when the end comes; when Christ shall have delivered up the kingdom to God, even the Father; when God shall have put all things under Christ’s feet, and so shall have subdued all things unto the Son, “then shall the Son also Himself be subject unto Him that put all things under Him, *that God may be all in all.*” Then all that will be in anyone, or that will be manifest in anyone, will be God. And thus God being all in each one, He will be all in all of them. This was God’s purpose concerning man when He created him. The purpose was that God, and God alone, should be manifest in the man. The purpose was that God should dwell in him and walk in him, that God alone should reign in him and rule over him. This was the condition of the man when God put him upon the earth and in the garden. Thus God established His temple, His throne, and His kingdom, in man. And thus it is that to all mankind it is true that “the kingdom of God is within you.”

Yet the Lord made man free. God cannot have any compulsory or necessitous service. And to be happy, even with God, man must be free. His service, even to God, to be happy service must be from choice, willingly and freely made. “If ye be willing and obedient, ye shall eat the good of the land.” Whosoever will, let him come. And in the nature of things, freedom of choice to serve the Lord, carries with it freedom of choice not to do so. When God established His kingdom in man to reign there, He would reign

there, He could reign there, only upon the man’s choice. And the Lord put the man in the garden, and arranged everything there for the exercise of his freedom of choice. He put the tree of knowledge of good and evil in the midst of the garden, and with *no boundary about it*. Access to this tree was left as open as to any others, except in the word of the Lord, “Thou shalt not eat of it.” And whether he would eat of it or not was for the man to choose.

And the man did choose the wrong way. And he did this by choosing to follow the will and the way of another than God. And in so choosing, he did choose that another than God should have a place in him. And thus he allowed a usurper to enter this kingdom of God, and occupy the throne there, and demand worship in this temple that was in him. Yet the kingdom is of right the Lord’s, even though the usurper has occupied it. The throne is the Lord’s, even though the usurper sits upon it. Solomon sat on the throne of the Lord; and it was still the throne of the Lord, though Solomon afterward sat upon it in iniquity. The temple is of right the Lord’s, even though a false god be there, and a false worship be conducted there. It is “in the temple of God” that the great usurper sits “as God,” “showing himself that he is God.” Thus it is that the kingdom is God’s, even though the usurper be ruling in it; and the throne is the Lord’s, even though the usurper be occupying it. And thus it is true that to every man that cometh into the world the word is spoken, “The kingdom of God is within you.”

Then the further question comes to every man that cometh into the world, Who shall reign in this kingdom? Will you have the usurper to reign there? or will you allow the rightful King to reign there? Will you have the usurper to reign there only to your ruin? or will you have the rightful King reign there only to salvation? Shall the usurper occupy the throne only in iniquity? or shall the rightful Lord occupy it only in righteousness? Shall the usurper rule only to shame? or will you have the One “whose right it is” to rule there only to glory, both present and eternal? This is the consideration that presents itself to the constant thought and the ever present choice of all mankind. And therefore the living and ever present word is, “Choose ye this day whom ye will serve.” “To-day if ye will hear His voice, harden not your hearts.” To-day, “while it is called To-day,” “if ye will

hear His voice, harden not your hearts." "Now is the accepted time; . . . now is the day of salvation."

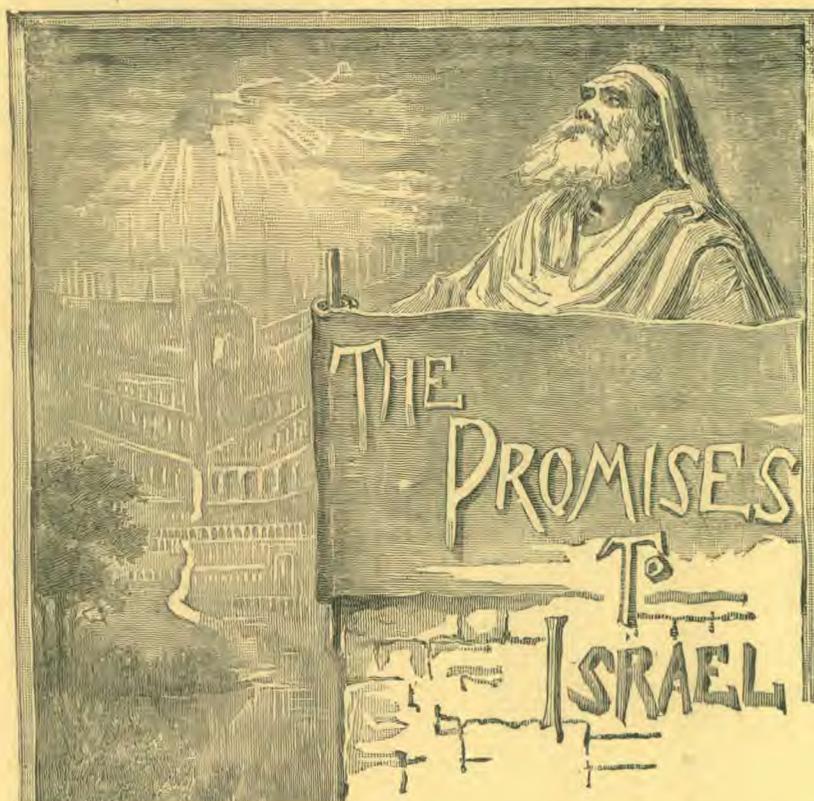
"The kingdom of God is within you." Who shall reign in this kingdom in you? Who shall reign there "now," "to-day," "while it is called To-day"? Choose ye, choose ye, "choose ye this day" who. All that the rightful King asks of you, that He may take His own place in His own kingdom, and reign there, is that by an active, intelligent choice, you shall now choose Him to reign. For, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." "My Father will love him, and we will come unto him, and make our abode with him." "I will dwell in them and walk in them, and they shall be My people, and I will be their God." "I will put My laws into their mind, and write them in their hearts." "I will be thy King." Then in its full, true, and rightful sense, will the kingdom of God be in you; for there is the kingdom, and there will then be the King, the throne, and the laws of the kingdom.

"The kingdom of God is within you." Choose ye this day who shall sit and rule in that kingdom. Choose that the rightful King shall have His own place in His own kingdom. He cannot reign there without your choice. Upon your choice He will reign; He will reign the King that He is, with the power that is His—with power "by His Spirit in the inner man; that Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fulness of God." Then God will be manifest in you, and you will glorify God on the earth.

This was the purpose of God when He created man at the first; and this is His purpose in creating him again in Christ Jesus. Choose ye this day that this purpose shall be met in you. And not to choose is to choose. Not to choose that God shall reign, is to choose that He shall not reign. And to choose that God shall not reign, is to choose that Satan—the usurper—shall reign. Not to choose that God shall be glorified in you, is to choose that He shall not be glorified in you. And to choose that God shall not be glorified in you, is to choose that Satan shall be glorified in you. And for God to be glorified in you, self must be emptied, that God may be all. Self must be emptied in all, that God may be all in all.

A. T. JONES.

"THINE is the kingdom and the power."



WATER FROM THE ROCK—LIVING WATER.

"Rock of Ages cleft for me,
Let me hide myself in Thee."

"AND all the congregation of the children of Israel journeyed from the wilderness of Sin, by their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. Wherefore the people strove with Moses, and said, Give us water that we may drink. And Moses said unto them, Why strive ye with me? Wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore hast thou brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Pass on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the striving of the people of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?" Ex. xvii. 1-7.

We have seen that in the manna God was giving the people spiritual food. In

like manner we read, with reference to the event just narrated, that they "did all drink the same spiritual drink; for they drank of that Rock that followed [margin, "went with"] them; and that Rock was Christ." 1 Cor. x. 4.

Water is one of the things most essential to life. It is an emblem of life. Without a proper supply of water, both animals and plants soon cease to exist. Those people in the desert would soon have perished, if water had not been provided for them. It was therefore life to them. Everybody who has suffered from thirst can vividly realise how the spirits of the children of Israel revived, and new life sprang up in them, as they drank of that fresh, sparkling, living water that gushed forth from the smitten rock.

"And that Rock was Christ." Many times the Lord is represented as a Rock. "The Lord is my Rock, and My Fortress, and my Deliverer." Ps. xviii. 2. "The Lord is upright; He is my Rock, and there is no unrighteousness in Him." Ps. xcii. 15. "Ascribe ye greatness unto our God. He is the Rock, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He." Deut. xxxii. 3, 4. Jesus Christ is the Rock upon which the church is built,—the "living stone, disallowed indeed of men, but chosen of God, and precious," upon whom, if we come to Him, we are "built up a spiritual house." 1 Peter ii. 4, 5. Both prophets and apostles built on Him as not only "the chief corner stone"

(Eph. ii. 20), but as the entire foundation, and the only one that can be laid. 1 Cor. iii. 11. Whoever builds not on Him, builds on the shifting sand.

The rock which the people saw in the desert was but a figure of the Rock Jesus Christ, who stood upon it, but whom they did not see. That flinty rock could not furnish water. There was no exhaustless supply stored up within it, which, once given vent, would continue to flow ever fresh and sweet. It had no life. But Christ, "the Author of life" stood upon it, and it was from Him that the water came. We do not need to theorise in this case, for the Scripture plainly tells us that the people drank from Christ.

This must have been evident to every one who gave a moment's thought to the matter. Indeed, the water was given as a direct answer to the unbelieving question, "Is the Lord among us, or not?" By supplying them with water out of the solid, flinty rock in the dry and barren desert, the Lord showed the people that He was really among them; for none but He could have done it.

But it was not simply as a guest that He was among them. He was their life, and this miracle was designed to teach them that fact. They knew that water was their sole hope of life, and they could not help seeing that the water which revived them came directly from the Lord. Therefore those who stopped to think must have seen that He was their life and their support. Whether they knew it or not, they were drinking directly from Christ, that is, receiving of His life. With Him is "the fountain of life." Ps. xxxvi. 9.

It made all the difference in the world whether or not the people recognised Christ as the source of their life. If they did, if they drank in faith, they received spiritual life from the Rock. If they did not recognise the Lord in His gracious gift, then the water was no more to them than it was to their cattle. "Man that is in honour, and understandeth not, is like the beasts that perish." Ps. xlix. 20. But when the people with their superior abilities did not recognise God in His gifts any more than their cattle did, they showed themselves even less discerning than the cattle. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider." Isa. i. 3.

In view of the miracle of the water from the Rock, the Lord Himself,—we can better understand the force of His words when He afterward thus expressed the

greatness of their sin in departing from Him: "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. ii. 12, 13.

The Psalmist said of the Lord, "He is my Rock, and there is no unrighteousness in Him." His life is righteousness. Therefore those who live by faith in Him live righteous lives. The water which came from the Rock, in the desert, was for the life of the people. It was Christ's own life. If therefore in drinking it they had recognised the source whence it came, they would have been drinking in righteousness, and would have been blessed with righteousness; for it is written, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. v. 6. If we thirst for righteousness, and are filled, it is only by drinking in the righteousness for which we thirst.

Jesus Christ is the fountain of living water. So when the woman of Samaria expressed surprise that He should ask her for a drink as she came to draw from Jacob's well, He said to her: "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water." And then, as she still wondered at His words, He added, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 10-14.

This living water may be drunk now by "whosoever will." For "the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. xxii. 17.

This water of life of which all are invited to drink freely, is the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii. 1. It proceeds from Christ, for when John saw the throne, from which the water of life comes, he saw "in the midst of the throne" "a Lamb as it had been slain, having seven eyes, which are the seven Spirits of God sent forth into all the earth." Rev. v. 6.

If we look to Calvary we shall see this

made still more plain. As Jesus hung upon the cross, "one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." John xix. 34. Now "there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one." 1 John v. 8, R.V. We know that "the blood is the life" (Lev. xvii. 11, 14), and that "the Spirit is life because of righteousness;" (Rom. viii. 10); therefore since the Spirit and the water and the blood agree in one, the water must also be the water of life. On the cross Christ poured out His life for mankind. His body was the temple of God, and in His heart God was enthroned; so the water of life which flowed from His wounded side was the same water of life that flows from the throne of God, from which we may all drink and live. His heart is the fountain opened "for sin and for uncleanness." Zech. xiii. 1.

It is the Spirit of God that brings this water of life to us; or, rather, it is by receiving the Holy Spirit that we receive the water of life; and this we do by faith in Christ, who is represented by the Holy Spirit. On the last day of the feast of tabernacles, "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive." John vii. 37-39.

The Holy Spirit received into the heart brings to us the very life of Christ, even "that eternal life which was with the Father, and was manifested unto us." 1 John i. 2. Whoever willingly receives the Holy Spirit receives the water of life, which is one with the blood of Christ which cleanses from all sin. This would have been the portion of the Israelites in the desert, if they had but drunk in faith. In the rock which Moses smote, they had, even as did the Galatians in Paul's day, Jesus Christ "evidently set forth crucified" among them. Gal. iii. 1. They stood at the foot of the cross of Christ as really as did the Jews who flocked out from Jerusalem to Calvary. Many of them did not know the day of their visitation, and so perished in the wilderness, even as the later Jews did not know the crucified Christ, and so perished in their sins in the destruction of Jerusalem. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John i. 12.

The Israelites in the days of Moses had no excuse for not knowing the Lord, for He made Himself known unto them by many mighty miracles. There was no excuse for their not recognising Him as "the Lamb of God, which taketh away the sin of the world," for they had daily evidence that He was their life; the smitten rock continually spoke to them of the Rock of their salvation pouring out His life for them from His smitten side.

The ransomed of the Lord are to come to Zion with songs, but they are not to be forced songs. They will sing because they are happy; because nothing but song will express their joy. This joy is the joy of the Lord. He feeds them with bread from heaven, and makes them drink of the river of His pleasures. That is, He gives them Himself. But when the Lord gives us Himself, there is nothing more to give. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 32. God gives Himself to us in giving us His life in Christ; and this was expressed to the Israelites in the giving of the water of life, which came from Christ. Therefore we know that everything which the Gospel of Christ has for men, was there for the children of Israel in the desert.

We have already learned that the promise to Abraham was the Gospel. The oath which confirmed that promise is the oath that gives us strong consolation when we flee for refuge to Christ, in the holy place of God. It was to assure the Israelites of the free grace of God, and that they could drink in the life of Christ, if they would believe, that the water came from the rock. It was to assure them that the blessing of Abraham, which is the forgiveness of sins through the righteousness of God in Christ was for them. This is shown by the words, "He opened the rock, and the waters gushed out; they ran in the dry places like a river. For He remembered His holy promise, and Abraham His servant." Ps. cv. 41, 42.

Jesus Christ is "the Lamb slain from the foundation of the world" (Rev. xiii. 8), "who verily was foreordained before the foundation of the world." 1 Peter i. 20. The cross of Christ is not a thing of a day, but stands wherever there are sinners to be saved, ever since the fall. It is always present, so that continually believers may say with Paul, "I am crucified with Christ, nevertheless I live." Gal. ii. 20. We have not to look backward to see the cross, even as the men of the most ancient times had

not to look forward to see it. It stands with its outstretched arms spanning the centuries from Eden lost till Eden restored, and always and everywhere men have only to *look up*, to see Christ "lifted up from the earth" drawing them to Him by His everlasting love which flows out to them in a living stream.

THE REAL PRESENCE.

IN their murmuring for water the people had said, "Is the Lord among us, or not?" The Lord answered that question in a most practical way. He stood upon the rock in Horeb, and gave them water that they might drink and live. He was really there in person. It was His Real Presence. He was there none the less because they could not see Him. And as He was giving them evidence that He was not far from every one of them, so, if they had felt after Him by faith they would have found and received Him, and His real presence would have been in them as truly as was the water which they drank.

In the manna, the bread from heaven, which the Israelites were eating every day, and in the water from the Rock Christ Jesus, we have the exact counterpart of the Lord's Supper. The bread and the water were not Christ, even as the bread and the wine cannot by any means be changed into the body and blood of Christ. It would be of no use even if they could be thus changed, for "the flesh profiteth nothing." But they showed the real presence, to all who had eyes of faith to discern the Lord's body. They showed that Christ dwells in the heart by faith just as really as the emblems are received into the body; and that just as really as those emblems are assimilated, and become flesh, so really does Christ, the Word, become flesh in all those who receive Him by faith. Christ is formed within by the power of the Spirit.

God is not a myth. The Holy Spirit is not a myth. His presence is just as real as He Himself. When Christ says, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and sup with him," (Rev. iii. 20), He means it for an actual fact; and when He says, "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him," (John xiv. 23), He does not intend to deceive us with a phantom. He comes in the flesh to-day as really as He did in Judea. His appearance then was simply to show to all men the possibility and the

perfection of it. And just as He comes in the flesh now, to all who receive Him, so He did in the days of old, when Israel was in the wilderness; yea, even in the days of Abraham and Abel. We may weary ourselves in speculations as to how it is possible, and die of spiritual starvation by this means, or we may "taste and see that the Lord is good," and find in His presence satisfaction and "fulness of joy."

AS THE HEATHEN SEE IT.

THE profession of Christianity by certain nations, and the profession of it by religious people who regard it not at all inconsistent with such profession to engage in war and political strife and revolution, causes the name of Christ to be blasphemed among the intelligent heathen, who know well enough that there is an enormous gulf between the profession and the practice. Thus a Hindu newspaper says:—

Christianity, we are told, is a message of peace and goodwill. But what has she done among the Christian nations themselves? The same unrest, the same hypocrisy, and the same lamb-and-wolf policy stalk as proudly as they did in the horrid pagan days. Europe has been an armed camp, and each nation is trying to catch its neighbour in the napping. Militarism, like the vampire, has been sucking up the life-blood of the people. But the mission of civilisation is abroad, and the poor pagans unwilling to receive the civilisation and Christianity are goaded to desperation, and when the poor fellows show their temper, there are the Maxim guns to mow them with. And Mr. Pecksniff, spiritual or temporal, says "Amen."

It is a fact that the nations we call heathen are learning war from those called Christian, and the missionary in the great heathen fields, if he would give the people anything of the genuine Gospel of Christ, must dissociate himself from all this pagan militarism and teach the Gospel by life and word.

THE MASSACRE OF ST BARTHOLOMEW'S DAY

No fouler blot has stained the pages of French history than the Massacre of St. Bartholomew's day. No deeper disgrace has ever attached itself to the annals of any civilised nation. The ferociousness of the Cæsars may have equalled, but certainly did not surpass, the cold-blooded, insane brutality of Pope Pius V., Catherine de Medici,—the queen-mother,—and her son, Charles IX., king of France.

Catherine was a very tigress, utterly destitute of moral principle, devoid of the first sentiment of human pity, and a stranger even to shame. In her bosom she reared her royal son, training him to bloodshed, perfidy, and vice, as a tigress rears her cubs.

In the summer of 1565, Catherine and her son made a royal progress through France. As they passed through the provinces where the Huguenots, as the French Protestants were called, resided in the greatest numbers, the queen-mother took special care to call her son's attention to the absence of images, madonnas, "sacred ways," and all the other outward signs of Catholicism. Charles was made

Netherlands should be put to death. In the château at Bayonne these royal personages laid the foundations for that awful plot which fructified on St. Bartholomew's day, 1572.

In 1569 the Pope sent a letter to King Charles, in which he said:—

Let your majesty take for example, and never lose sight of, what happened to Saul, king of Israel. He had received the orders of God by the

Deep and sinister was the plot which was laid. The fondest love was to be feigned for the Huguenots. Jeanne d'Albret was to be asked for the hand of her son, young Henry, king of Navarre, for Marguerite, the sister of Charles. The great wedding was to be held in Paris, and all the leaders of the Huguenots were to be invited for the splendid event. And then the blow was to fall. On Aug. 18, 1572, the marriage was celebrated with regal splendour in a pavilion erected in front of the cathedral of Notre Dame. For four days afterward all Paris was given up to festivities. It was during this time that final arrangements were made for the slaughter.

On Friday, the 22nd, the brave Admiral Jaspard de Coligni, the noted leader of the Protestants, was fired at in the streets of Paris, and severely wounded. The Huguenots were mostly gathered in one quarter of the city. Orders had already been given to close all the gates of Paris save two, which were left open to admit provisions. On Saturday, the 23rd, the Huguenots could scarcely go into the streets without danger. Everything was now ready; at midnight the saturnalia of blood was to begin.

So horrible was the design, that even Charles could scarcely muster up resolution to order its execution. He wavered and trembled. With secret rage his mother saw that some traits of pity, softness, and humanity still lingered in the breast she had earnestly striven to make as cold and malevolent as her own. In the stillness of the night, in a retired chamber of the Louvre, Catherine pleaded with her son to give the order for a general massacre. At last the unhappy Charles yielded to the entreaties of his Satanic mother: "Let Coligni be butchered," said he, with an oath, "and let not one Huguenot in all France be left to reproach me with the deed."

From the Church of St. Germain l'Auxerrois, the awful tocsin began to sound, and instantly every bell in Paris took up the frightful clamour. The people arose and seized the arms which the government had furnished them. A moment they hesitated, shuddering at the thought of what they were about to do. But officers of Church and State everywhere goaded them on, telling them that the vengeance of heaven would fall if the heretics were not exterminated. In the darkness of the night, amid the clanging of bells, the clash of swords, and the crackle of musketry, everywhere were heard the terrible words, "Kill, kill!" To the homes of the Huguenots the people rushed, and inhumanly butchered every inmate, from the peacefully slumbering babe to the silver-haired grandsire and the helpless maiden. The Seine was dyed scarlet as it rolled through Paris, and so numerous were the corpses which it bore to the



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ST. BARTHOLOMEW MASSACRE.

to feel that his kingdom had been polluted, and that unless the impious Huguenots were sacrificed, Divine judgments would be visited upon France. The impression made upon the mind of the young prince was never effaced, and is believed to have inspired his policy in after years. In the course of this journey they met with the papal legate and the Duke of Alva, the right-hand man of that Philip II. of Spain who had issued an edict that every Protestant man, woman, and child in the

mouth of the prophet Samuel, to fight and to exterminate the infidel Amalekites in such a way that he should not spare one in any case or under any pretext. But he did not obey the will and the voice of God; . . . therefore he was deprived of his throne and his life.

What was this but a mandate calling for the death of every Huguenot? The wily Pope perverted the sacred Scriptures, and, placing himself in the stead of the prophet, wrought upon the fears of the credulous king.

ocean, that the bridges had difficulty to give them passage.

For seven days the massacre continued in Paris. Moreover, orders to kill the Huguenots were extended to all the provinces and cities where Protestants were found. The number of slain throughout France has been estimated at about seventy thousand. Well was it said by one Roman Catholic, more humane than the rest, that those who did the awful deed "were not men, but devils in the shape of men." When Gregory XIII., who had succeeded Pius V., heard the good news, he caused the guns of St. Angelo to give forth a joyous salute; the bells were pealed, bonfires blazed, and the Pope led a magnificent procession to the church of St. Louis, where a *Te Deum* was chanted.

Miserable was the end of the unhappy Charles. Almost immediately after the massacre, his health began to decline. His mind was racked with remorse; his conscience chided him night and day. To him the air was filled with strange noises like the voices of dying Huguenots. He thought that the ghosts of the murdered stood by his bedside, and that his room was suffused with blood. To the nurse of his youth, a Huguenot, who watched over him in his dying hour, he cried: "Oh, nurse! what shall I do? I am lost! I am lost!" She tried to soothe him with the hope that repentance and a Saviour's righteousness might save his guilty soul. Soon the wretched Charles passed away. Catherine died, and her second son, the Duke of Anjou, succeeded his brother on the throne, and was assassinated. Thus faded the blood-stained family from the earth; the Protestant Henry of Navarre became king of France, and the edict of Nantes gave peace to the persecuted Huguenots.

We weep for the faithful ones who perished at that awful "Paris wedding;" but in a certain sense more to be lamented are their assassins, so many of whom went down to the grave without a ray of hope. Scarlet was the seed which they had sown, and scarlet was the crop which the sons and daughters of unhappy France were destined to garner in the crimson days of the Revolution and of the Reign of Terror.

P. T. MAGAN.

A HEART-RENDING REPROOF.

A SHORT time since, a lady who had been remarkable for her thoughtlessness requested a professedly pious lady to accompany her that day to visit another lady, also professedly pious.

The afternoon passed away, and the subject of religion was not mentioned, probably for fear of offending the gay friend who proposed the visit. As the two neighbours walked toward home, the first-mentioned remarked that she had lost the afternoon, for nothing would have induced

her to leave home but the expectation of hearing something about religion; but, she added, "I came to the conclusion that there is nothing in religion, or that my neighbours do not possess it; for if they did, they would speak to me about my soul." She said she had been greatly alarmed about herself for several days, but had concluded that afternoon, that if religion was not worth talking about, it was not worth thinking of.

"Never," said that pious neighbour, "shall I forget that look of despair and reproach. I felt that I had murdered a soul by neglect."—*Selected.*

WHAT WOULD JESUS DO?

WHAT would Jesus do?—dear friend,
These are words that you should ask
When in doubt or when in danger
Or whatever be your task;
If you ask this little question
On the darkness will fall light,
And your problem will be answered—
You will also act aright.

Take this as your guide and compass
O'er life's rough and stormy sea;
Safely to the heavenly harbour
It will lead and carry thee;
Yes, upon life's stormy billows
You will glide direct and true,
If you ask—then act the answer—
How and what would Jesus do?

"What would Jesus do?"—true compass—
The disciple's guiding star,
Swifter than on angel pinions
Comes the answer from afar;
Oh, if you will take this compass,
Pure will your earth-life be,
And at last you'll anchor safely
In Heaven's calm and restful sea.

ETHEL B.—

WORK IN MATABELELAND.

AFTER the desolating war, which seems ended in the Buluwayo district, missionaries are doubtless taking up their work so sorrowfully interrupted. The medical missionary connected with the Seventh-day Adventist mission to the Matabeles makes a report on the condition in which things were found when a number of the workers returned to the mission station. He says:—

"When the war began, some of the Matabeles living near our place joined the enemy; but when the hostile army came to our place, intending to burn and destroy, our native neighbours who belonged with them told them that they could take the cattle, but they must not burn or disturb any other property. Consequently our houses and other belongings were left unmolested. All other missionary stations in the country, I understand, were destroyed.

"Our neighbours are all very friendly. Some are friendly Matabeles, and the rest are Makalakas. They always meet us with a smile and a very friendly greeting.

If they saw us passing, they would run to us with expressions of joy at our return. One young man said they had got very homesick to have us come back. One old Matabele Induna, when he met me, put his arms around my neck, and hugged and kissed me; then he would stand and look at me, speaking in a very pleasant tone of voice, and pat me on the cheek and shoulder, thus expressing his joy and gratitude at my return. Brethren Tripp and Anderson had already been on the place for two weeks, and found that the hostiles had not disturbed anything, but had driven away our cattle, for which we could not justly blame them. The only things that damaged our crops and buried goods were the wild animals, birds, and insects.

"We are comparatively safe here now. The friendlies keep out a patrol, and watch the enemies' movements; and if they should approach our section, we would be informed at once, and thus be enabled to escape."

A LESSON FROM THE OLIVE TREE.

THIS fruitful tree seems to bear the mark of suffering. I have called it a ligneous agony, a death-throe in wood. Some of them are twisted and gnarled in such anguish that one would think they had heard the groans of Gethsemane. Well does the olive embody the great agony. The pangs that rent the Saviour's heart in the Garden have often been brought before me when resting among these trees.

If you will observe them, not so much the younger ones as those of venerable age, you will compare them to serpents in their strange twistings and coilings. Some of them are split to the very heart and broken from the root upward as with an axe. One wonders how they live; but, indeed, they are full of life. I am told that even the old roots which are brought to us in baskets for the fire would grow if they were buried in the ground. If that be so, it would be most difficult work to extirpate an olive tree. It has so much life that when buried in the soil it will send out shoots. Even when it is on the fire it burns with a clear flame, far brighter than that of any other wood, for it is full of the oil of life; and even in perishing it does its best to enlighten those who cast it on the fire.

I suspect that if we care to do great things for God we shall have to become gnarled and twisted by suffering. I suppose that a few good people may possibly escape from trial and suffering, but I do not know them. Those whose lives are very easy are usually of small account in the matter of usefulness. Many who are counting for very little would be all the better for the fertilising processes of pain and anguish. Even a week or two of gout

might cure them of fancies and put them at real work.

Sympathy with others is not learned without personal suffering. The power to comfort grows out of our own afflictions. Depend upon it, those useful workers whom you so much envy have their private griefs which minister to their usefulness or keep them humble under their success. Those whom the Lord honours in public He chastens in private. These sicknesses and sorrows of ours have a fertilising effect—or at least they ought to have. Every cold wind, as well as every sunbeam, helps to put oil into the olives—and grace into believers.—*Spurgeon.*

HOW MOSES GRADUATED.

Moses at the age of forty "was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." This was his preparatory course, and it made Moses believe that he was indeed a great man, able to conquer Egypt and deliver Israel. The education of Moses, however, was not complete. His graduating course was as a shepherd, alone with God and nature for forty years more, the greater part of which time, we opine, was spent in unlearning his Egyptian education. When he completed his graduating course, and found out how little he was and how great God was, the Lord sent him on one of the greatest missions mortal man has ever known. M. C. WILCOX.

WHY DON'T YOU DO IT YOURSELF?

I HAVE a puppy which I am trying to train. I let him come into the kitchen sometimes, but I have given him to understand that the front rooms are forbidden territory. He knows this as well as any child could learn it.

Now, what does that puppy do? He goes and lies down by the door with his nose just over the edge, where he can see the rugs which he loves to roll on and tear in pieces; he feasts his eyes on the tablecloth which he would be so delighted to pull to the floor and chew; and when he spies the beloved waste-paper basket, his agony of mind betrays itself, and he whimpers and whines, and whines and whimpers, until he finally persuades himself that it is harder to bear than he thought it was, and he makes a dash upon the forbidden ground, and has to be dragged out, howling, and locked up.

I leave that door open on purpose, in order that he may learn to mind; but nothing except a piece of meat can take his thoughts off that forbidden pleasure.

The other day I was thinking how much easier it would be for him if he would just resolutely turn his back to the temptation, when a voice said to me, "Why don't you do it yourself?"

Ay, that's the question! We stand and gaze upon and long for the sins and pleasures that we know are forbidden us, and moan and cry for them, and refuse to be comforted, when by looking away we might be happy. We wonder why these things retain such a hold upon us, and why we never make any progress in shaking them off.

Let us fix our eyes on something better,—on the face of our Lord and the pleasures that He provides for us,—and we shall find rest and peace and joy in Him.—*Golden Rule.*

REACHING UP—DOWN.

If you're reaching up to the throne,
With hands outstretched to the Father,
God's reaching down to His own,
And the angels in sympathy gather,
Hovering about your path,
In pity and tenderness thronging.
Their wings about you they waft,
They come in response to your longing.

See the frail flower of the field,
Struggling up through the mould as it's riven.
Lo, how the light is revealed,
Pouring down in high tide from heaven!
Up to the day little flower,
Slowly through long hours of sorrow,
Love's lifting up every hour,
And the light will break on you to-morrow.

Sometime?—yes, now, now it waits,
A great flood of love waits your longing.
Somewhere?—yes, here at thy gates,
The agents of heaven are thronging.
If we're reaching up in the dark,
With eyes sealed, there's One stands just
over us,
To touch off the scales, and, oh, hark!
The love's here, the life's here victorious.

If you're reaching up, God in you
Is working His will. He has given
The love for the holy and true,
The heart-panting prayer after heaven.
And will He not answer thy prayer,
For life pure, for life full, for star crown?
If you're reaching up, oh, be sure,
God's reaching down, aye, and far down.
FANNIE BOLTON.

COME AND SEE.

WHEN the first of the seven seals was broken, that the servants of God might read from the unfolding scroll a record of the things that were soon to come to pass, John says that he heard one of the living beings before the throne saying with a loud voice like the noise of thunder, "Come and see."

In no age does God do His work in a corner. He does not call His created intelligences to an examination of His plans and purposes with a voice so weak that but few or none can hear it. But He sends forth the proclamation through heaven and earth.

His own voice once shook this solid globe, when He spoke His law in grandeur from Sinai. A strong angel with a loud

voice challenges heaven and earth to produce a being that is worthy to open the book and to loose the seals thereof, except the Lamb that was slain. The living beings before God's throne, say to all with a voice of thunder, Come and see. Angels proclaim with a loud voice the everlasting Gospel to every nation, tongue, and kindred on the face of the earth.

All this indicates that God's truth is not to be shut up in secrecy. It never has been, it never will be. And the closing work is no exception to this rule. It is a world-wide message of mercy. It is to go with a loud voice. The truth courts publicity. It sends forth no challenges for controversy; but it invites all to come to the light and receive its benefits. It loudly calls upon all to come and see. Come and see in what period of this world's history our lot is cast. Come and see the perils and dangers that surround us. Come and see the purposes that God has to fulfil in the near future. Come and see the path of safety and salvation, and make haste to walk therein.

Parents come and see. Children come and see. Young and old, come and see. Professor, backslider, sinner, come and see. Thus the truth for this time now calls upon all in thunder tones.

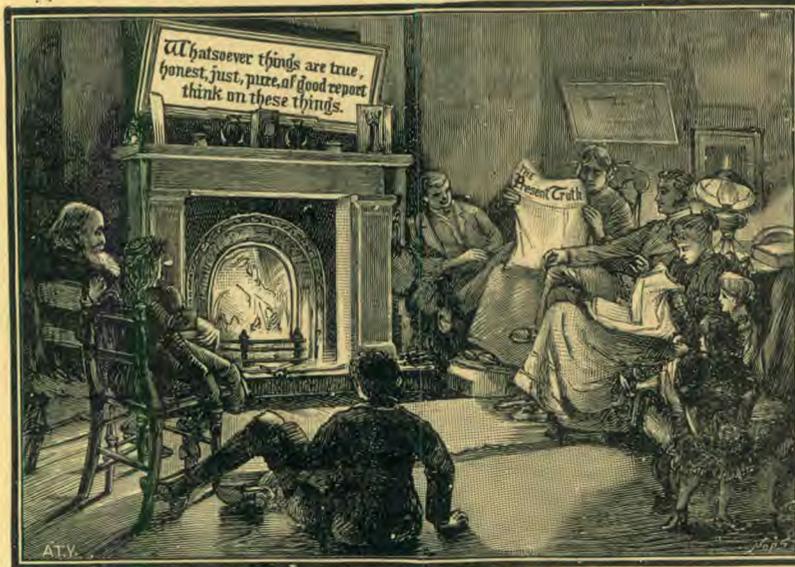
And this is but the prelude to a higher and more joyous note which shall be heard in a little while, from "a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Hallelujah; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. xix. 6, 7.

U. SMITH.

WARMTH OF SYMPATHY.

THE chill wind may play about the Alpine heights, but it only congeals them into a deadlier and more frozen whiteness; but when they thrill to the touch of the sunbeam and the breathing of the western wind, the snow is melted and loosed, till from the burdened bosom of the mountain it slips away in avalanche, and where yesterday the slopes were blank and perilous, to-day there is green grass and purple flower. So it is with the human heart. Coldness and fierceness will not touch it; it will only be hardened by contempt and anathema; it may be broken, not swayed, by authority and domination; but there never yet was human heart so hard as not to be thrilled and melted by sympathy and love.—*Canon Farrar.*

In the cross we may read God's tender mercy and forgiveness, harmoniously combined with his stern, unwavering justice.—*Mrs. E. G. White.*



THE HOME.

THE JAY AND THE THRUSH.

ONE summer day, a little thrush
Sat singing on a hazel bush
In accents loud and clear;
But presently it ceased its lay
And thuswise spake unto a jay
Who sat and listened near:

"How lovely, friend, the dress you wear;
When perched on bough, or in the air,
How gay your coat of blue;
While I am clad in plainest brown;—
I'd give the world, were it my own,
To be arrayed like you."

"And gladly would I change my dress,"
Replied the jay, "could I possess
The gift you have for singing;
I'd sing above the cotter's shed,
Above the brook and grassy mead,
And keep the woodland ringing."

Ere long, beside a blind man's door,
The thrush sweet music did outpour—
"Such strains I never heard,"
The blind man said. Meanwhile the jay
Met a deaf pilgrim on his way,
Who cried: "Delightful bird!"
—Henry Reed Conant.

A STORY WITH A MORAL.

ANDREW LEE had come home from the shop, where he had worked all day, tired and out of spirits—come home to his wife, who was also out of spirits.

"A smiling wife and a cheerful home—a paradise it would be!" said Andrew to himself, as he turned his eyes from the clouded face of Mrs. Lee, and sat down with knitted brows and moody aspect.

Not a word was spoken by either. Mrs. Lee was getting supper, and she moved about with a weary step.

"Come," she said at last, with a side glance at her husband. There was invitation in the word only—none in the voice of Mrs. Lee.

Andrew arose and went to the table. He was tempted to speak an angry word,

but controlled himself and kept silent. He could find no fault with the chop and the home-made bread, nor the fragrant tea. They would have cheered his inner man if there had been only a gleam of sunshine on the face of his wife. He noticed that she did not eat.

"Are you not well, Mary?" The words were on his lips, but he did not utter them, for the face of his wife looked so repellent that he feared an irritating reply. And so in moody silence the twain sat together until Andrew had finished his supper.

"This is purgatory!" said Lee to himself, as he commenced walking the floor of their breakfast-room with his hands thrust into his trousers' pockets, and his chin almost touching his breast. After removing all the dishes and taking them into the kitchen, Mrs. Lee spread a green cover over the table, and, placing a freshly-trimmed lamp on it, went out and shut the door after her, leaving her husband alone with his unpleasant feelings. He drew a deep breath as she did so, paused in his walk, stood still for some moments, and then, drawing a paper from his pocket sat down by the table, opened the sheet and began to read. Singularly enough, the words upon which his eyes rested were, "Praise your wife." They rather increased the disturbance of mind from which he was suffering.

"I should like to find some occasion for praising mine." How quickly his thoughts expressed that ill-natured sentiment! But his eyes were on the page and read on:—

"Praise your wife, man; for pity's sake give her a little encouragement; it won't hurt her."

Andrew Lee raised his eyes from the paper and muttered: "Oh! yes, that's all very well. Praise is cheap enough; but praise her for what? For being sullen and making your home the most disagreeable

spot in the world?" His eyes fell again on the paper:—

"She has made your home comfortable, your hearth bright and shining, food agreeable. For pity's sake tell her you thank her, if nothing more. She doesn't expect it; it will make her eyes open wider than they have for ten years; but it will do her good, for all that, and you, too."

It seemed to Andrew as if this sentence were written for him, and just for the occasion. It was a complete answer to his question, "Praise her for what?" and he felt it to be a rebuke. He read no further, for thought became too busy, and in a new direction. Memory was convicting him of injustice to his wife. She had always made his home as comfortable as her hands could make it, and had he offered the slight return of praise for the comfort he had experienced? He was not able to recall the time or occasion. As he thought thus, Mrs. Lee came in from the kitchen, and taking her work-basket from the closet, placed it on the table, and sitting down without speaking, began to sew. Mr. Lee glanced almost stealthily at the work in her hands, and saw that it was the bosom of a shirt which she was stitching neatly. He knew it was for him that she was at work.

"Praise your wife." The words were before the eyes of his mind, and he could not look away from them; but he was not ready for this yet. He still felt moody and unforgiving. The expression on his wife's face he interpreted to mean ill nature, and with ill nature he had no patience. His eyes fell upon the newspaper spread out before him, and he read the sentence:—

"A kind, cheerful word, spoken in a gloomy house, is the little rift in the cloud that lets the sunshine through."

Lee struggled with himself a while longer; his own ill nature had to be conquered first; his moody, accusing spirit had to be subdued. He thought of many things to say, yet feared to say them, lest his wife should meet his advances with a cold rebuff. At last, leaning toward her and taking hold of the linen bosom upon which she was at work, he said, in a voice carefully modulated with kindness, "You are doing this work very beautifully, Mary."

Mrs. Lee made no reply, but her husband did not fail to observe that she lost almost instantly that rigid erectness with which she had been sitting, and that the motion of the needle had ceased.

"My shirts are better made and whiter than those of any other man in the shop," said Lee, encouraged to go on.

"Are they?" Mrs. Lee's voice was low, and had in it a slight huskiness; she did not turn her face, but her husband saw she leaned a little toward him. He had broken the ice of reserve, and all was easy now. His hand was among the clouds, and a few feeble rays were already struggling through the rift it had made.

"Yes, Mary," he answered, softly, "and I've heard it said more than once what a good wife Andrew Lee must have."

Mrs. Lee turned her face toward her husband. There was a light in it and a light in the eye, but there was something in the expression of her countenance that puzzled him.

"Do you think so?" she asked, quite soberly.

"What a question!" ejaculated Andrew, standing up and going round to the side of the table where she was sitting. "What a question, Mary!" he repeated, as he stood before her. "Yes, darling," was his warmly spoken answer. "How strange that you should ask me!"

"If you would only tell me so, now and then, Andrew, it would do me good."

Mrs. Lee arose, and, leaning her face against the manly breast of her husband stood and wept.

A strong light broke in upon the mind of Andrew Lee. He had never given his wife even the smallest reward of praise for all the loving interest she had manifested daily, until doubt of his love had entered her soul and made light all around her thick darkness. No wonder that her face grew clouded, and what he considered moodiness and ill nature took possession of her heart!

"You are good and true, Mary, my own dear wife; I am proud of you, I love you, and my first desire is for your happiness. Oh! if I could always see your face in sunshine, my home would be the dearest place on earth."

"These are precious words to me, Andrew," said Mrs. Lee, smiling through her tears into his face. "With them in my ears, my heart can never lie in shadow."

How easy had been the work of Andrew Lee! He had swept his hand across the cloudy horizon, and now the bright sunshine was streaming in and flooding the home with joy and beauty.—*Popular Monthly Magazine.*

WATER DRINKING IN TYPHOID FEVER.

WATER drinking in typhoid fever is not a new suggestion, says a medical journal. The importance of subjecting the tissues to an internal bath was brought prominently to the notice of the profession, by M. Debove, of Paris, who was perhaps the first to systematise this mode of treatment. The treatment of this eminent physician consists almost exclusively of water drinking. "I make my patients drink," he says; and they must be kept pretty busy in attending to this rinsing process, for they are required to take from five to six quarts of water daily, which would amount to eight ounces every hour. Copious water drinking does not weaken the heart, but, on the contrary, encourages its action,

by maintaining the volume of blood. It aids the action of the liver, the kidneys, and the skin; and by promoting evaporation from the skin, it lowers the temperature.

CLEANING WINDOWS.

A HOUSE with dirty or ill-cleaned windows looks squalid and uncared-for, no matter how handsome its appointments are. And, on the other hand, the simplest home, with window panes that glisten clear and bright in the sun, has a look of cheery comfort that strikes the eye.

Windows are easy enough to clean if one sets about them rightly. They should be washed rapidly with lukewarm soap-suds and a sponge. Then they must be rapidly dried and polished. For the latter, the best plan is to take a soft, clean newspaper, which should be perfectly dry, roll it up into a loose ball, and vigorously rub the pane with it. It has a wonderful effect in removing all spots, streaks, or stains, and it will impart a lustre to the glass which is quite remarkable. Windows should never be cleaned with the sun on them. This makes them streaky and smudged.—*Selected.*

PARENTS SHOULD BE CHRISTLIKE.

THE home circle should be an educating circle. Fathers and mothers should realise that they themselves should be in subjection to our Heavenly Father, in order that they may understand how to educate and train the children to be under discipline, and in subjection to parental authority.

As parents, we shall do well to consider the case of Abraham, "the father of the faithful." He was a representative man, and his example in the home life is worthy of imitation. The Lord said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham was selected by God to introduce into society a higher standard than that found in the world. He was to cultivate home religion, and cause the fear of the Lord to permeate his household. He who blesses the habitation of the righteous, said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." There would be on his part no betraying of sacred trusts, no indulgence in sin in excusing his children in evil ways. This sinful indulgence of children is the veriest cruelty that could be practised towards them; for it confirms them in evil.

Children are the heritage of the Lord, and should be trained and disciplined in such a way that they will form characters which the Lord can approve. Both parents and children are under the government of

God, and are to be ruled by Him. Fathers and mothers should combine their influence and authority and affection, and rule their homes after the direction that God has given us in His Word. They are not to be ruled by impulse. There is to be no oppression on the part of parents, and no disobedience on the part of children. We are not to reach the standard of worldlings, but the standard that God Himself has erected. Parents should inquire diligently what God has said in His holy Word; for the Word must be the rule from which there can be no turning aside. The motto of parents should be, "As for me and my house, we will serve the Lord."

It is very delicate work to deal with human minds. The discipline necessary for one would crush another; therefore let parents study the characters of their children. Never be abrupt and act from impulse. I have seen a mother snatch something from the hand of her child which was giving it special pleasure, and the child would not understand what to make of the deprivation. The little one burst forth into a cry, for it felt abused and injured. Then the parent, to stop its crying, gave it a sharp chastisement, and, as far as outward appearances were concerned, the battle was over. But that battle left its impression on the tender mind of the child, and it could not be easily effaced. I said to the mother: "You have deeply wronged your child. You have hurt its soul, and lost its confidence in you. How this will be restored I know not."

This mother was very unwise; she followed her feelings, and did not move cautiously, reasoning from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child. To act from impulse in governing a family is the very worst of policy. When parents contend with their children in such a way, it is a most unequal struggle that ensues. How unjust it is to put years and maturity of strength against a helpless, ignorant little child! Every exhibition of anger on the part of the parents confirms rebellion in the heart of the child. It is not through one act that the character is formed, but by a repetition of acts that habits are established and character confirmed. To have a Christlike character it is necessary to act in a Christlike way. Christians will exhibit a holy temper, and their actions and impulses will be prompted by the Holy Spirit.

It takes far less time and pains to spoil the disposition of a child than to imprint upon the tablets of the soul, principles that will result in habits of righteousness. Let parents be careful never to correct their children in anger. Never lay your hand upon a child when you are provoked and filled with passion. In so doing you will make him partaker of your own impulsive, passionate, unreasonable spirit. You may ask, "Shall I never punish my child by the

use of the rod?" It may be necessary to whip a child at times. But every other resort should first be tried before you cause your child physical pain. If you are a Christian father or mother, you will reveal the love you have for your poor, erring little ones. If you do have to punish your child, you will manifest real sorrow for its affliction. You will bow before God with the child, and, with a heart full of sorrow, will ask the Lord to forgive the erring little one, and not permit that Satan shall have control of his soul. Present before the little ones the sympathising Redeemer. Speak His own words to them, telling them that Jesus said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." Your prayer, uttered in contrition of soul, will bring angels to your side, and the child's heart may be all broken in penitence, and thus the victory be gained, and there be no necessity of using the rod at all.

But if you take a child and correct it in the heat of passion, you pursue a course that may make a demon of your child, and then you may wonder why it is that your children have such unlovely traits of character, when you have so faithfully tried to break their stubborn wills.

MRS. E. G. WHITE.

THE NOBLEMAN'S TREASURE.

AFTER the death of a certain nobleman, among his effects was discovered a chest, carefully locked and marked, "To be removed first in case of fire." After his death, his friends opened this chest, thinking to find valuable documents, deeds of property, rich jewellery, or costly plate; but in it they found only the toys of his little child, who had died before him.

The wealth of the world, the treasures which men prize, are not the richest of our possessions. We may have wealth without having love or joy or peace; but the tender affections which twine about our hearts, have a value which cannot be computed by arithmetic, or measured by any earthly value.—*Selected.*

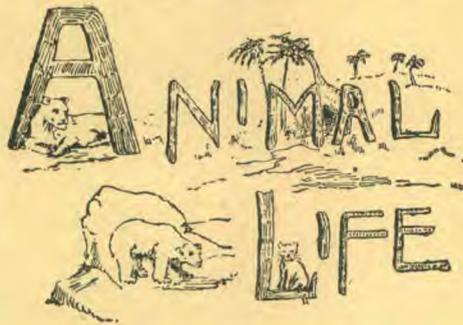
To stone raisins when one has no machine, drop in warm water. Cut open with point of penknife and seeds will come out without difficulty.

* *

FOR neuralgia, make a small muslin bag, fill it with salt, heat it very hot, and lay it against the aching place. It will prove a great relief, as salt retains the heat a long time.

* *

FOR troublesome weeds, and for grass in walks, driveways, etc., apply a dressing of coarse salt: this will kill all growth. Be careful not to put it on anything that should not be destroyed, however,



KNEW THEIR FRIEND

THE late Hamilton Gibson, whose articles in the magazines on flowers and birds, accompanied with his own illustrations, have received so much attention, had a powerful magnetic attraction for birds and other small wood-dwellers. A friend of his gives the following example: One day he was taking pictures of water through the trees, and bits of woodland, in company with Mr. Gibson, when the latter suddenly raised his hands high above his head and pressed both wrists together to form a vase-like hollow with his hands. Into this quickly fluttered down from the trees a little bird. Mr. Gibson then gently drew his hands down toward his face and made caressing sounds to his little prisoner, who showed no signs of fear. At the same time a tiny squirrel crept down the trunk of the tree against which Mr. Gibson was leaning, and, putting his forepaws on his shoulders, listened, unafraid, all the while turning his quick little head from side to side, as the artist uttered the half-whispered, half-whistled, murmured sounds that were charming the bird.—*Selected.*

NORWAY'S STRANGE PESTS

AT intervals portions of Norway are devastated by hordes of queer little animals known as lemmings. They come from the interior, and they march direct to the sea; nothing can divert them from their course.

If they come to a river, they swim across it. When they reach the sea, they plunge boldly in. After they pass the first line of breakers they swim steadily outward, pursuing the identical direction from which they have allowed nothing to divert them since starting from the mountains.

Ultimately they are drowned in countless thousands, and their bodies float upon the seas for miles.

So determined are the lemmings in their march to the sea that they will not permit even a town or city to divert them from their path. The large town of Trondhjem, in Norway, was in 1868—a year of a noted lemming invasion—besieged and captured by myriads of these animals, which swept down upon it from the mountains and overran the streets. But in a few days

the lemming army had passed on its march to the sea.

Where all the lemmings come from nobody knows, except that they are supposed to live mostly under the ground.

There, in subterranean holes and colonies, they breed from year to year, increasing in number, until the surrounding country is no longer capable of affording them subsistence. They come out of their holes and eat by night, living altogether upon a vegetable diet and chewing the roots of grass and small plants.

When the army marches through a country it sweeps everything before it. Even its touch seems to be deadly and poisonous, for after an army of the pests has swept across the country, cattle that eat what little remains of grass in the fields often sicken and die.

The injury to the residents of such unfortunate districts as lie in the path of the marching army is by no means confined to the wreck of crops and the loss of cattle. While the army is marching thousands of the lemmings are drowned in the wells on the various farms. Their decomposing bodies poison the water and make it unfit to drink. This has given rise to a disease known in Norway as lemming fever.

The lemming invasions sometimes occur at periods twenty-five years apart. Rural Norway has been visited by the plague again this year.—*Daily Mail.*

ANIMALS OF JAPAN.

JAPAN is a land without the domestic animals. It is this lack that strikes the stranger so forcibly in looking upon Japanese landscapes. There are no cows,—the Japanese neither drink milk nor eat meat. There are but few horses, and these are imported mainly for the use of foreigners. The wagons in the city streets are pulled and pushed by coolies, and the pleasure carriages are drawn by them. There are but few dogs, and these are neither used as watch-dogs, beasts of burden, nor in hunting, except by foreigners. There are no sheep in Japan,—the wool is not used in clothing, silk and cotton being the staples. There are no pigs,—pork is an unknown article of diet, and lard is not used in cooking. There are no goats or mules or donkeys. Wild animals there are, however, in particular, bears of enormous size. One of these Mr. Finck saw stuffed in a museum, and he describes it as being as "big as an ox." War, of course, is acquainting the Japanese with the use of animals. The army have cavalry horses, and others to drag the field guns. The empress, also, in obvious imitation of European royalties, is an expert horse-woman, and saddle-horses are kept for her.—*Selected.*

THE camel's foot is a soft cushion, exactly adapted for desert travelling.



NAN'S OBJECT LESSON.

NAN was very critical on a certain summer morning.

"I don't like cream toast. I want some peaches," she moaned.

"But yesterday morning you wished for toast," said the mother. "Jane made this on purpose for you."

"It's burned," said the child.

"Oh, no; only browned the least bit too much."

Nan managed to eat a few mouthfuls, but there was a scowl on her smooth forehead, and her face, that could be very sweet, was decidedly sour.

"She isn't feeling well," thought mamma. "The morning is hot, and she is tired out with school."

This was partly true. But Nan was a robust little body, and easily regained her physical losses. The fact was that she had been petted a great deal, and had begun to think her wishes ought to be the law of the household.

After breakfast the seamstress, who was making a frock for Nan, required sewing-silk and buttons.

The child was asked to go to the shop for them. "But, mamma, my toe hurts," was the instant excuse. So Miss Gardner was set at something else till Bob should come up from the office and could be sent on the errand.

At dinner time nothing was quite satisfactory. The roast beef was underdone; the pudding sauce too tart. Papa exchanged glances with mamma.

"This must be stopped," he said, but Nan did not understand what they meant.

That evening the little girl went up to papa full of enthusiasm about a little drawing she had made. The father scowled in a most unamiable way, and found all the fault possible with it. Nan tried hard to keep back the tears, but finally gave up and went away sobbing.

"How could you?" said mamma.

In a day or two there was to be a ride into the country, a lunch with a friend, and a return by moonlight. Nan supposed that she would go as a matter of course. But she soon found that she was to be left at home.

"It is too much trouble to take you," said papa.

"And your toe," added mamma.

"And the warm weather which you are afraid of," continued papa.

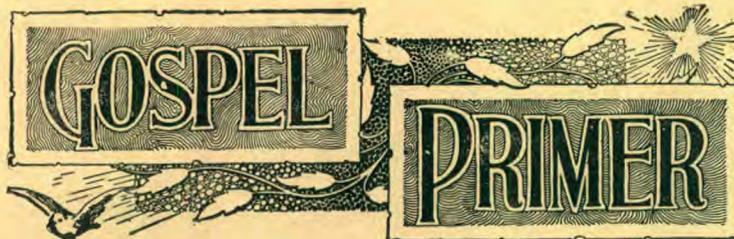
"My toe is better," pleaded Nan.

"But the lunch won't suit your fastidious taste," said papa. "The Browns live very plainly."

Nan ran sobbing to grandma's room. The dear old lady drew the child within her loving arms.

"Do you not see," said the gentle voice, "that your father and mother are trying to

show yourself as in a mirror? Papa found fault with your drawing that you might see how very unpleasant it is to be criticised. You took great pains with your little sketch, but mamma takes pains every day in ordering the dinner, and Jane takes pains in cooking it. You wish to have the pleasure of the drive and the visit; but



THERE'S a beautiful vine growing over my door,
Though its strong root I never can see;
Yet its branches grow greener and stronger each day,

And it bears richest clusters for me.

But full well do I know
That it could not thus grow
Were it not for the sap
That doth constantly flow
From the strong hidden root,
Giving strength to bear fruit.

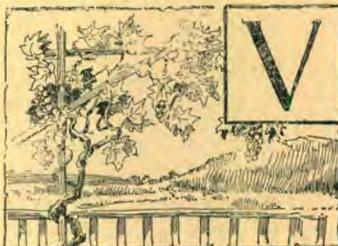
The dear Saviour has said, I'm the Vine, aye, the Root;

Though the Saviour we cannot now see,
Yet He says, You're the branches, and you shall bear fruit

If you are but connected with Me.

And His Spirit you know
Into your heart must flow;
It is this that can make
All the good fruits to grow:
Gentle words and kind ways—
Let them grow to His praise.

J. E. O.



AIN is all our trying to bring forth the good fruits of which these lines tell us un-

less we are joined to Christ as the branches to the vine, for "the branch cannot bear fruit of itself." The branch cannot even live alone, but separated from the vine it soon withers and dies.

We learn in the Bible of two vines, and all the people of this earth are branches of either one or the other. Jesus says, "I am the true Vine." This Vine has its root in Heaven, and sends life from above into all its branches, so that heavenly fruits are seen upon them.

These beautiful fruits are called, "the fruits of the Spirit," and their names are given to us in the fifth chapter of Galatians. They are: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Wherever these are seen we know that there is a branch of the true Vine.

But as the branch cannot bear fruit without the vine, neither can the vine without the branches. All the fruit of the vine is found on the branches. Jesus, the true Vine, wants to give to the people of this world the precious fruits of His Spirit

so that they may "taste and see that the Lord is good," but the only way that He can do this is through His branches. He says, "Herein is My Father glorified, that ye bear much fruit." Let us be His fruitful branches that the world through us may taste His sweetness.

When God sees a branch of the true Vine beginning to bear fruit, He "purgeth" or cleanseth it, "that it may bring forth more fruit." Jesus tells us how this is done. "Now ye are clean through the word that I have spoken unto you." The words of Jesus bring His Spirit and life into our hearts, and if these words "abide" in us we shall bear "much fruit."

The other vine of which the Bible speaks is called "the vine of the earth," and its branches bear fruits just the opposite of those of the heavenly Vine. A list of these evil fruits are given us in the same chapter as the "fruits of the Spirit." These bad fruits all spring from one root—Satan, whose evil spirit works in all who are not branches of the true Vine. "By their fruits ye shall know them."

The true Vine, with all its fruit-bearing branches will abide for ever, but the branches of the other vine shall be gathered and cast into the fire and burned. For "the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

E. E. A.

you do not care to be helpful when help is needed and so give pleasure to others."

The lesson was a very plain one, that even a child could understand. It was hard to see the carriage drive off without her on that bright afternoon; there were tears and sobbing, but the experience was not in vain.

When the father and mother came home that night they found a subdued, appreciative little girl who was very glad to be talked to and kissed, very pleased with the flowers and bonbons that had been sent to her by the little Browns, and very resolute in her determination to be sunny and satisfied with what came to her instead of sour and complaining.—*Examiner*.



DO IT PROMPTLY.

ALL cooking vessels should be cleansed immediately after use, or at least have a little water put into them at once, so that time and labour may be saved in cleaning them later. When we get in the habit of taking this simple precaution we save ourselves much trouble. There are many who do not follow this excellent plan; then, in cleaning up after a meal, they find so much difficulty in scraping off the dried food, and cleaning the sticky, hardened particles, that they leave their dish water in these vessels to allow them to "soak," and consequently have to clean them before beginning another meal, which is doing things backwards. Besides, vessels so neglected have not had the necessary airing and drying to make them wholesome for using again, to say nothing of the uncleanness of the habit of putting them by, with dish water standing in them, which will soon turn sour and unhealthy. The mere odour of a scullery soon betrays a lazy cook.—*Selected*.

COFFEE AS A BEVERAGE.

WITHIN recent years there has been a remarkable awakening amongst many in the medical profession on the question of stimulants and narcotics. It is doubtless very largely due to the overwhelming evidences of the evil results following the habitual use of stimulants. And when

people begin to use the milder stimulants of tea and coffee, it is very certain that the habit will grow on the user, until the nerves are subject to the poisonous principle contained in the beverages, and difficulty is found in dropping the cup. A London evening paper, the *Echo*, said the other day:—

"Warnings have just been issued almost simultaneously by the leading medical societies of Paris, Berlin, and Vienna against the evils of excessive coffee drinking. The symptoms of coffee drunkenness are so similar to ordinary inebriety that physicians constantly diagnose coffee poisoning as alcoholic disturbance. Insomnia, nausea, depression of spirits, and lack of appetite are among the symptoms of coffee poisoning, and the effort on the part of a confirmed coffee-drinker to become a total abstainer is similar in result to that which follows the abandonment of alcoholic liquors, the nervous system being terribly wrenched."

Potato Scones—Required: Half a pound of cold potatoes, two ounces of flour, half a gill of milk, pinch of salt. Mash the potatoes, add the salt, knead as much flour into them as they will take up; taking care that the flour does not go into lumps; add as much milk as will form the mixture into a stiff dough; roll out very thin on a floured board, cut into small rounds with a tumbler or tin cutter, prick with a fork, bake on a hot girdle for five minutes, turning when half cooked; serve hot."

* *

WATER used instead of milk for mixing cake makes a cake which remains moist a long time.

* *

IN Tokio, Japan, surgical operations are very successful and the healing process very rapid, owing to the abstinence of the people from alcohol and their not being flesh eaters. The mortality is only twenty per one thousand, in spite of the large infant mortality due to lack of care.

* *

Bread Pudding—Soak for two hours about one pound of breadcrumbs in milk, enough to cover the bread; then beat the yolks of two eggs, add sugar to sweeten, the grated rind and juice of a lemon, two tablespoonfuls of dessicated cocoanut; bake in moderate oven till nicely browned.

* *

To blanch almonds drop them for an instant in very hot water, which will loosen the brown skins, then throw them into cold water and rub between the fingers.



—London, in monetary value, is worth two and a-half times as much as Paris.

—The Egyptian expedition is expected to start for Khartoum in March or April.

—Turkey has issued an irade levying increased taxes to be devoted to military preparations.

—Krupp's gun works are making a new gun which is expected to do effective work at a range of ten miles.

—It is asserted that in the spring a general rising will take place if in the meantime reforms have not been granted in Macedonia.

—Spanish troops are being reinforced in Cuba, and the preparations are under way for a final struggle to decide the fate of the island.

—The deepest hole in the world has been bored in Silesia. It has reached a depth of 6,520 feet, and passes through eighty-three beds of coal.

—Dongola is to be made a trade emporium, to which merchants from the interior of Africa may bring their wares, receiving Manchester goods in exchange.

—The famine in India, owing to drought, has created such demand for American wheat that the value of the wheat crop is estimated to have increased by £27,000,000.

—Since the beginning of this century the use of the Italian language has greatly increased. In 1801 it was spoken by 15,070,000 people, and in 1890 it was used by 33,400,000.

—The most expensive place in the world, to live, is said to be New South Wales. The average cost per head per annum is £50, which is £10 greater than in the United Kingdom.

—According to the record of a rain gauge in Hertfordshire, more rain has fallen in the past month than within any other equal period since the gauge was constructed in 1843.

—The pirates along the Morocco coast have been especially active of late, and France is taking them in hand. It is also said that she will take a large slice of territory to pay for the trouble of putting down the pirates.

—During the past twelve years 2,600,000 square miles of territory have been added to the Empire by annexation. France has taken almost the same, and Germany has annexed 1,023,070 miles in the same period. Belgium has taken 1,500,000 in Africa, and Italy nearly a million.

—Of all the countries of the world, save China, labour is probably cheapest in India, where the wages of the labouring classes average something like threepence halfpenny a day. A fairly skilled journeyman can earn about twelve shillings a month, and a good mechanic about sixteen shillings a month, or twice the pay of a native soldier.

—A Swedish explorer in Central Asia has discovered two large buried towns, the existence and history of which has been hitherto entirely unknown. One town was more than two and a half miles long. The remains show that the inhabitants possessed some knowledge of mechanics and the arts. It is believed by the discoverer that these cities were overwhelmed by sand storms more than 1,000 years ago.

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LONDON, OCTOBER 29, 1896.

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 MEXICAN bishop having expressed doubts about the genuineness of an apparition of the Virgin has been compelled by popular prejudice to resign.

DESPATCHES say that all classes are expecting trouble in Syria, and the slightest incident would be sufficient to precipitate it. "The Christians are all armed," and of course the Mohammedan population is.

THE French Government, though not always on good terms with Clericalism at home, votes over half a million francs every year for religious establishments in the East, where the clergy are avowed agents of French political interests.

It was the long journey undertaken by a poor Welsh girl to get a copy of the Scriptures that led to the founding of the British and Foreign Bible Society. Wales still leads in sending out the Word, according to the monthly report of the Society. According to population Wales contributes £3 to the funds for every £1 given by England.

THE incongruity of any connection between Church and State must be apparent even to Churchmen at times like the present, when they wait expectantly, with no direct voice in the matter, to see whom the politicians will nominate as the next Primate. And the Prime Minister can hardly be supposed to relish his ecclesiastical duties, as however warily he may walk he is sure to offend one side if he please the other.

SOME members of the Turkish Council of Ministers opposed the levying of the new war tax, as they feared it would alarm the non-Mohammedan population. "The opinion prevailed in high quarters, however," a despatch says, "that the measure was necessary for the defence of the Mohammedan religion, on the ground that the Christians were apparently preparing

to attack the Mohammedans, and that the European press was preaching a crusade against Islam." It is not an unnatural Moslem interpretation of the warlike tone of the churches, and Mohammedanism is preparing to meet the sword by the sword.

THERE is on the part of many a tendency to regard a Roman Catholic priest as necessarily insincere. All are deceived, but the fact that Wycliffe, Huss, Luther, and many names on the honour roll of Protestant Reformers, were Catholic priests shows that it is not condemnation but the Gospel that the Catholic priest needs, as well as every other sinner.

Pitcairn Island.—One of our American organs reports the return from Pitcairn Island of a Californian brother who has helped in building a school in the island, and has laid piping which now supplies the village with pure mountain spring water. The youngsters of Pitcairn could understand the water going down the mountain into the valley, but were amazed that it should run up the pipes to the elevated ground on which the village stands. A windmill for grinding corn and turning a lathe is also a new thing in the island, which is as much interested as ever in doing all it can to aid in the mission work of our Society in the South Pacific. A number of Pitcairners are now with our mission ship *Pitcairn*.

Candles.—A little five-year-old boy visited a Catholic church the other day and saw the candles burning in the daytime on the altars. He said, "The people must be sitting in sin, and think the room is dark." He was right. Where the true light is shining in the heart, it is light, and candles are not needed.

The Other Side.—Not all who help to win great victories in battle feel exhilaration at thoughts of success. *Cassell's Magazine* says: "The Duke of Marlborough seeing a soldier leaning thoughtfully on his firelock after the battle of Blenheim, said to him: 'Why so sad, my friend, after so glorious a victory?' 'It may be glorious,' was the reply, 'but I am thinking of how much blood I have spilt this day for fourpence' (the private soldier's pay at that period). As late as 1860 we find an English officer, whose coolness at his gun largely helped to save a victory during the Chinese war, struck with so great a horror at the carnage he had cre-

ated, that he threw up his commission and devoted himself to the cause of the Gospel."

TURKEY, Belgium, and Sweden are announced as planning to add greatly to military expenditure, and of course the great Powers will do so. The greater part of the increase in Great Britain is to be devoted to the Navy, it is said. A year ago there was a strong protest from the churches of England against the increase of armaments. It is doubtful if that voice will be heard as strongly this year.

SEVERAL years ago a large community, mostly from Queensland, emigrated to Paraguay, and established a communistic settlement, where all was to be prosperity and brotherhood. The Queensland Government has just helped almost the last remnant of the community to return. The plan did not work because the people would not be unselfish and brotherly. These schemes look well on paper, but the material with which the plan is to be carried out is always found lacking. Just as a good building cannot be built with crumbling bricks, so all the schemes of social reform which leave out the Gospel will miserably fail.

Who Would Oppose It?—Suppose an effort were made to revive the old law making it compulsory to partake of the Lord's Supper, who would most strenuously protest against it? It is safe to say that it would be those who most clearly discerned the spirituality of God's service. Such would rightly abhor dragging men to the Lord's table to act a lie, and would consider the law an outrageously wicked one. So, too, if those who favour Sunday laws really believed that keeping Sunday was a spiritual act, they would be protesting against such laws.

Statement and Appeal.—Hardly a week passes which does not bring increased evidence of the determination to revive the old Sunday laws of Britain. Those of our readers who have not read the "Statement and Appeal," got out when the Sunday clauses of the Factory Act were being pressed in London, should obtain it, as the little work shows the evil principles involved in all religious legislation, and the ends to which it must certainly lead. Illustrated, 16 pages, 1d. By post, 1½d. It is a question which vitally concerns every man and woman in the United Kingdom.