

# 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 Apostle Paul was in a Roman prison for preaching the Gospel. A Jewish mob had seized him, and Roman soldiers were guarding him.

YET in an epistle to his brethren he refers to himself as "Paul, the prisoner of Jesus Christ." Eph. iii. 1. And so he was. The Roman Emperor thought that he had Paul in his power, and Roman soldiers thought that they were keeping him.

BUT he was in the power of the Lord, and angels of God were his keepers. He was in the hands of the Lord, who could let him out of prison in an instant, if He wished, just as He did Peter. And so Paul was content. Happy is the man, even though he be in a dungeon, who knows that he is "the prisoner of the Lord."

"THE wisdom which is from above is first pure, then peaceable, gentle, and easy to be entreated." James iii. 17. This is the wisdom which God gives, therefore it is characteristic of God. What a comfort it is to know that He is "easy to be entreated." We do not have to work hard to induce Him to be gracious to us, for "He delighteth in mercy." Micah vii. 18. Even when we have been foolish, dis-

obedient, and hateful, breaking all His commandments, He is still "easy to be entreated."

FOR a man to be stern and unrelenting, standing stiffly for his "rights," and exacting from debtors or transgressors all that the law will possibly allow him, is evidence of a deplorable lack of wisdom. It shows that his wisdom is only of this world, which is foolishness with God, who is the source of all true wisdom. He who knows God and His ways, how that "He hath not dealt with us after our sins; nor rewarded us according to our iniquities," will, like Him, be "easy to be entreated," and "gentle to all men."

### THE DIVINITY OF OUR LORD JESUS CHRIST.

CHRIST IS CREATOR.

IMMEDIATELY following the familiar text which says that Christ, the Word, is God, we read that "all things were made by Him; and without Him was not anything made that was made." John i. 3. Comment cannot make this statement any clearer than it is, therefore we pass to the words of Heb. i. 1-4: "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

Still more emphatic than this are the words of the Apostle Paul to the Colossians. Speaking of Christ as the One through whom we have redemption, he describes Him as the

One "who is the image of the invisible God, the Firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. i. 15-17.

This wonderful text should be carefully studied and often contemplated. It leaves not a thing in the universe that Christ did not create. He made everything in heaven, and everything on earth; He made everything that can be seen, and everything that cannot be seen; the thrones and dominions, and the principalities and the powers in heaven, all derive their existence from Him. And as He is before all things, and their Creator, so by Him do all things consist, or hold together. This is equivalent to what is said in Heb. i. 3, that He upholds all things by the word of His power. It was His word that made the heavens; and that same word holds them in their place, and preserves them from destruction.

We cannot possibly omit in this connection Isa. xl. 25, 26: "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Or, as the Jewish translation more forcibly renders it, "from Him, who is great in might, and strong in power, not one escapeth." That Christ is the Holy One who thus calls the host of heaven by name, and holds them in their place, is evident from other portions of the same chapter. He is the One before whom it was said, "Prepare ye the way of the Lord,

make straight in the desert a highway for our God." He is the One who comes with a strong hand, having His reward with Him; the One who, like a shepherd, feeds His flock, carrying the lambs in His bosom.

One more statement concerning Christ as Creator must suffice. It is the testimony of the Father Himself. In the first chapter of Hebrews, we read that God has spoken to us by His Son; that He said of Him, "Let all the angels of God worship Him;" that of the angels He saith, "Who maketh His angels spirits, and His ministers a flame of fire," but that He says to the Son, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom;" and God says further: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Heb. i. 8-10. Here we find the Father addressing the Son as God, and saying to Him, Thou hast laid the foundations of the earth; and the heavens are the work of Thine hands. When the Father Himself gives this honour to the Son, what is man, that He should withhold it? With this we may well leave the direct testimony concerning the Divinity of Christ, and the fact that He is the Creator of all things.

Let no one imagine that we would exalt Christ at the expense of the Father, or would ignore the Father. That cannot be, for They are one, and Their interests are identical. We honour the Father in honouring the Son. "He that honoureth not the Son, honoureth not the Father." Therefore no one can have a high conception of the Father unless He has a high conception of Christ. We are mindful of Paul's words, that "to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. viii. 6); just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father; but it has pleased the Father that in Him should all fulness dwell, and that He should be the direct, immediate Agent in every act of creation. Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be better appreciated.

#### CHRIST NOT A CREATED BEING.

BEFORE passing to some of the practical lessons that are to be learned from these truths, we must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonour Christ, but who, through that erroneous opinion, do actually deny His Divinity. It is the idea that Christ is a created being, who, through the good pleasure of God, was elevated to His present lofty position. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies.

The view in question is built upon a misconception of a single text, Rev. iii. 14: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God." This is wrongly interpreted to mean that Christ is the first being that God created; that God's work of creation began with Him. But this view antagonises the scripture which declares that Christ Himself created all things. To say that God began His work of creation by creating Christ is to leave Christ entirely out of the work of creation.

The word rendered "beginning" is *archē*, meaning, as well, "head" or "chief." It occurs in the name of the Greek ruler, *Archon*, in *archbishop*, and the word *archangel*. Take this last word. Christ is the Archangel. See Jude 9; 1 Thess. iv. 16; John v. 28, 29; Dan. x. 21. This does not mean that He is the first of the angels, for He is not an angel, but is above them. Heb. i. 4. It means that He is the chief or prince of the angels, just as an archbishop is the head of the bishops. Christ is the commander of the angels. See Rev. xix. 11-14. He created the angels. Col. i. 16. And so the statement that He is the beginning or head of the creation of God, means that in Him creation had its beginning; that, as He Himself says, He is Alpha and Omega, the beginning and the end, the first and the last. Rev. xxi. 6; xxii. 13. He is the source whence all things have their origin.

Neither should we imagine that Christ is a creature, because Paul calls Him (Col. i. 15) "the Firstborn of every creature;" for the very next verses show Him to be Creator, and not a creature. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or

dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Now if He created everything that was ever created, and existed before all created things, it is evident that He Himself is not among created things. He is above all creation, and not a part of it.

The Scriptures declare that Christ is "the only begotten Son of God." He is begotten, not created. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. The prophet Micah tells us all that we can know about it, in these words: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity." Micah v. 2, margin. There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John viii. 42; i. 18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.

But the point is that Christ is a begotten Son, and not a created subject. He has by *inheritance* a more excellent Name than the angels; He is "a Son over His own house." Heb. i. 4; iii. 6. And since He is the only begotten Son of God, He is of the very substance and nature of God, and possesses by birth all the attributes of God; for the Father was pleased that His Son should be the express image of His Person, the brightness of His glory, and filled with all the fulness of the Godhead. So He has "life in Himself;" He possesses immortality in His own right, and can confer immortality upon others. Life inheres in Him, so that it cannot be taken from Him; but, having voluntarily laid it down, He can take it again. His words are these: "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." John x. 17, 18.

If anyone springs the old cavil, how Christ could be immortal and yet die, we have only to say that we do not know. We make no pretensions of fathoming infinity. We cannot understand how Christ could be God in the beginning, sharing equal glory with the

Father, before the world was, and still be born a babe in Bethlehem. The mystery of the crucifixion and resurrection is but the mystery of the incarnation. We cannot understand how Christ could be God in the beginning, sharing equal glory with the Father, before the world was, and still be born a babe in Bethlehem. The mystery of the crucifixion and resurrection is but the mystery of the incarnation. We cannot understand how Christ could be God and still become man for our sake. We cannot understand how He could create the world from nothing, nor how He can raise the dead, nor yet how it is that He works by His Spirit in our own hearts; yet we believe and know these things. It should be sufficient for us to accept as true those things which God has revealed, without stumbling over things that the mind of an angel cannot fathom. So we delight in the infinite power and glory which the Scriptures declare belong to Christ, without worrying our finite minds in a vain attempt to explain the infinite.

Finally, we know the Divine unity of the Father and the Son from the fact that both have the same Spirit. Paul, after saying that they that are in the flesh cannot please God, continues: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Rom. viii. 9. Here we find that the Holy Spirit is both the Spirit of God and the Spirit of Christ. Christ "is in the bosom of the Father;" being by nature of the very substance of God, and having life in Himself, He is properly called Jehovah, the self-existent One, and is thus styled in Jer. xxiii. 56, where it is said that the righteous Branch, who shall execute judgment and justice in the earth, shall be known by the name of *Jehovah-tsidkenu*—THE LORD OUR RIGHTEOUSNESS.

Let no one, therefore, who honours Christ at all, give Him less honour than He gives the Father, for this would be to dishonour the Father by just so much; but let all, with the angels in heaven, worship the Son, having no fear that they are worshipping and serving the creature instead of the Creator.

"FOR ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."



### EARLY DEVELOPMENTS.

#### PAGAN CORRUPTIONS INTRODUCED.

NO SOONER were the apostles removed from the stage of action, no sooner was their watchful attention gone, and their apostolic authority removed, than this very thing appeared of which the apostle had spoken (the "falling away," considered last week).

Certain bishops, in order to make easier the conversion of the heathen, to multiply disciples, and above all, to increase their own influence and authority, began to adopt heathen customs and forms.

When the last of the apostles was dead, the first century was gone; and within twenty years of that time the perversion of the truth of Christ had become widespread. In the history of this century and of this subject the historian Mosheim says:—

It is certain that to religious worship, both public and private, many rites were added, without necessity, and to the offence of sober and good men.

And the reason of this is stated to be that—

"The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought it necessary to introduce some external rites, which would strike the senses of the people, so that they could maintain themselves really to possess all those things of which Christians were charged with being destitute, though under different forms."

This was at once to accommodate the Christian worship and its forms to that of the heathen, and was almost at one step to heathenise Christianity.

No heathen element or form can be connected with Christianity or its worship, and Christianity remain pure.

Of all the ceremonies of the heathen, the mysteries were the most sacred and most universally practised. Some mysteries were in honour of Bacchus, some of Cybele; but the greatest of all, those considered the most sacred of all and the most widely practised, were the Eleusinian, so called because celebrated at Eleusis in Greece.

But whatever was the mystery that was celebrated, there was always in it, as an essential part of it, the elements of abomination that characterised sun worship everywhere, because the mysteries were simply forms of the widespread and multiform worship of the sun. Among the first of the perversions of the Christian worship was to give to its forms the title and air of the mysteries. For, says Mosheim:—

"Among the Greeks and the people of the East, nothing was held more sacred than what was called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from the vulgar; and they not only applied the terms used in the pagan mysteries to Christian institutions, particularly baptism and the Lord's supper, but they gradually introduced also the rites which were designated by those terms."

Of the Eleusinian mysteries, Anthon ("Ecclesiastical Dictionary") says: "This mysterious secrecy was solemnly observed and enjoined on all the votaries of the goddess; and if anyone ever appeared at the celebration, either intentionally or through ignorance, without proper introduction, he was immediately punished with death. Persons of both sexes and all ages were initiated at this solemnity, and it was looked upon as

so heinous a crime to neglect this sacred part of religion, that it was one of the heaviest accusations which contributed to the condemnation of Socrates. The initiated were under the more particular care of the deities, and therefore their lives were supposed to be attended with more happiness and real security than those of other men. This benefit was not only granted during life, but it extended beyond the grave, and they were honoured with the first places in the Elysian fields, while others were left to wallow in perpetual filth and ignominy."

There were the greater and the lesser mysteries. The greater were the Eleusinian in fact, and the lesser were invented, according to the mythological story, because Hercules passed near Eleusis, where the greater mysteries were celebrated, and desired to be initiated; but as he was a stranger and therefore could not lawfully be admitted, a form of mysteries was adopted into which he could be initiated. These were afterward celebrated as the lesser, and were observed at Agræ.

In the course of time the lesser were made preparatory to the greater, and the candidate must be initiated into these before he could be initiated into the greater. "The person who assisted," says Anthon of the rites of initiation, "was called *Hudranos*, from *hudor*, water, which was used at the purification; and they themselves were called the initiated. A year after the initiation at the lesser mysteries they sacrificed a sow to Ceres, and were admitted into the greater, and the secrets of the festivals were solemnly revealed to them."

These mysteries, as well as those of Bacchus and others, were directly related to the sun. Says the *Encyclopedia Britannica*: "The most holy and perfect rite in the Eleusinian Mysteries was to show an ear of corn mowed down in silence, and this was a symbol of the Phrygian Atys." The Phrygian Atys was simply the incarnation of the sun, and the mysteries being a form of sun worship cannot be described with decency any further than is done by the Apostle Paul, in words spoken with direct reference to this subject. "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. v. 11, 12.

It was to accommodate the Christian

worship to the minds of a people who practised such abominations as these that the bishops gave to the Christian ordinances the name of mysteries. The Lord's Supper was made the greater mystery, baptism the lesser and the initiatory rite to the celebration of the former. After the heathen manner also a white garment was used as the initiatory robe, and the candidate having been baptized, and thus initiated into the lesser mysteries, was admitted into what was called in the church the order of *catechumens*, in which order they remained a certain length of time, as in the heathen celebration, before they were admitted to the celebration of the Lord's Supper, the greater mystery.

Nobody at all familiar with the rites of the Catholic Church to-day, need be told that confirmation and the white dress for the first communion, are simply relics of paganism.

Mosheim testifies that before the second century was half gone, before the last of the apostles had been dead forty years, this apostasy, this working of the mystery of iniquity, had so largely spread over both the East and the West, that it is literally true that "a large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of the pagan mysteries."

A. T. JONES.

#### "SEPARATE FROM SINNERS."

WHEN the leper came to Jesus, saying, "Lord, if Thou wilt, Thou canst make me clean," "Jesus put forth His hand and touched Him." The leper was an unclean being, and great was the fear of contagion; yet Jesus was not afraid to touch him, and he suffered no injury from the touch.

This is a likeness of Christ's connection with sin. He "bare our sins in His own body on the tree." 1 Pet. ii. 24. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. liii. 6. Yet although He was made to be sin for us, He "knew no sin." He "did no sin, neither was guile found in His mouth." He could come into the closest contact with sin and not be defiled by it. He received sinners, and was their friend, associating freely with the worst of them, yet He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Heb. vii. 26.

So may it be with us, if Christ dwells

in us. We may work for the degraded, coming in contact with them, and giving them the sympathetic touch, as He did, and not be defiled. We may be "unspotted from the world," while coming close to it as Christ did. It is possible that we may not be in high repute with the world for so doing; but that matters nothing if we have the mind that was in Christ, who "made Himself of no reputation."

#### A STUDY OF WAR.

A FRENCH writer has brought out a book on war from the point of view of a student of social history. There is no need of any special study of the history of war on the part of the Christian in order to know what it is. It can only come from lust and Satan. Two nations fight just as two men do, and the outcome is murder whether two or two million combatants engage. But it is interesting to see the plain terms in which the writer referred to sets down the results of his study of war from primitive lines and amongst all peoples. The *Echo* says of it:—

M. Letourneau's book is rich in documentary illustration of the diverse forms of cruelty born of war in all climes and ages, and he shows clearly that pillage is at the bottom of all war, whether ancient or modern. The booty may be crops, herds, flocks, women, slaves, or territory, but the determining cause is theft, brigandage, conquest, choose the name you will. Rapine is behind all war, and the philosophy of war is theft by violence. The footpad and the conqueror occupy the same moral ground.

You may trick your thief out in scarlet and gold, and pin stars upon his breast; you may count the work of the assassin as glory, poets may hymn his praise, artists raise trophies in his honour, historians chronicle and commend his deeds, a stupid people applaud him, without thought of his victims. The atrocities he has committed may be made the occasion of *Te Deums*. But strip him of the glamour, the accessories with which war-worship has surrounded him, and he appears in his native verity, a robber and an assassin, whether decked with dangling scalps or glittering with stars and crosses.

Our age is full of contradictions, arising possibly from the new-born spirit of humanity asserting itself even more strongly against the old, and so we do not eat our slain, but by a sorry pleasantry pretend to respect their remains. We bury them, but we have slain them notwithstanding. Moreover, and this is a most significant fact, we make believe to be

ashamed of war. It has no defenders. It is doubtful if we shall ever hear again from the lips of any weight the paradox dear to Joseph de Maistre and Count von Moltke, that war is of Divine origin. We are leaving the blasphemous appeal to the God of Battles to races on lower rungs of the ladder of human progress, like the fanatical sectaries of Allah. We proclaim war to be evil, and lament its necessity.

This may be hypocrisy; but if hypocrisy is a homage paid by vice to virtue, we may conclude that the detestation of the crime of war has grown strong enough in humanity to extort a semblance of respect from the old and savage Adam.

### THE FACTS AND HYPOTHESES OF SPIRITUALISM.

THE following paragraphs from a paper in the *Wesleyan Methodist Magazine* state very plainly the facts regarding the growth of the doctrines of Spiritualism. The writer does not overstate them, but rather otherwise; for the principles underlying the cult are well nigh universally received. We know that the wonder-working power of Satan will increase as the end draws near, until the "great signs and wonders" will deceive all but the very elect, who know the keeping power of the Lord indeed, and know that His Word is true. When that Word declares that "the dead know not anything," and that only in the resurrection is there life to those who sleep in death, it may be known that these manifestations can only come from Satan. But the writer says:—

Probably the generality of our readers are little aware of the magnitude of the actual and potential importance of the questions which arise in connection with the subject indicated by the above title. If the matter is mentioned in the circles in which we generally move, it is usually received with more or less of derision, and the scoffers are often disposed to pride themselves on a scepticism which they euphemistically describe as common sense. They will admit, however, that facts are stubborn things. In saying this I by no means intend to imply the admission that all or any of the alleged phenomena asserted by professed Spiritualists do really occur; I will leave that for the present.

The stubborn fact to which I now refer is that millions of people in America and thousands around us at home do thoroughly believe in them, and, moreover, prove their faith, as all professed believers do not, by taking it with them as a factor in their prac-

tical life. Further, they not only believe in the occurrence of these phenomena as physical facts, but they fully accept the hypothesis which ascribes them to operation of discarnate spirits; or, rather, they do more than this—they regard this explanation as no longer of the nature of an hypothesis, and class it among the number of established facts.

Nor can it for a moment be said that those who entertain such convictions are gathered mainly from a class of less than average intelligence: quite the contrary is the case. You could easily fill the largest hall in London with holders of the faith of Spiritualism; and among them you would find Fellows of the Royal Society, university professors, literary men and women of the highest standing, and numerous members of every learned profession, not excluding the Church. For many years a Society has been growing and gathering strength in our midst, one of whose principal objects is to pursue and encourage the study of the whole subject. This Society, which though at first obstinately sceptical, has recently, in effect, endorsed many of the most astonishing assertions of the Spiritualists, numbers amongst its members scores of the most distinguished names of the day, and is represented in almost every civilised country.

It is true there are a few purists who profess to be exponents of the most rigid scientific orthodoxy, who persistently refuse to listen to or look at any evidence bearing on the question. On the other hand, after many years' acquaintance with the progress of this inquiry, I do not know of a single instance in which a man, of whatever capacity, has fairly faced the phenomena and honestly examined them, without being entirely convinced of their reality.

### THE GOSPEL IN GENESIS.

WE read in the first chapter of Genesis that "In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." In this is revealed the Gospel,—the power of God to bring order out of chaos, light out of darkness, and that which is beautiful and perfect and holy out of what is formless, repulsive, and void.

And this, with the account of the subsequent work of creation, was written in order that we might know the power of God's word. For on that word rests all our hope as

Christians, and upon our confidence in that word depends our safety from the foes about us.

After nearly six thousand years of existence as the abode of man and of the various forms of life, the earth is again rapidly approaching a state of darkness and chaos similar to that in which it was originally involved. It has entered the stormy period of the last days which precede the second advent of our Lord, and fearful scenes are beginning to be witnessed, which are but the prelude to more terrible ones to come. There are unmistakable signs of the breaking up of the foundations of society, and the undermining of the bulwarks of law and order.

Through these stormy scenes, when chaos and anarchy will be the ruling forces among men, both the wicked and the good must pass; but there will be a marked difference in the experiences of these two classes. For while the wicked will be in confusion and will be swept and tossed about in the whirlwind of evil like waves before the tempest, the righteous will be immovable and calm. In the very height of the storm there will be in their hearts peace and quiet. And why so? Simply because of the power and presence of the word of God. That word which in the beginning brought order out of chaos, and calmed the raging winds on Galilee (Matt. viii. 23-27), can create and maintain calm in the midst of the storm, wherever it is allowed free course to do its work. The Gospel means rest and peace and quiet to every soul that will receive it, even in the very midst of confusion and strife. That word of God which, received into the heart, created within it peace and light, also guards it from all disturbance from the warring forces without, so that nothing can possibly invade it without first overcoming the word of Omnipotence.

It is all-important, therefore, in view of what is before us, as indicated by the events now taking place, that we learn now to rest upon the word of the Lord. To do this we must have all confidence in it; and to have confidence in it we must know its power; and to know its power we must fully believe what it says. Therefore it is that the great enemy of human souls, the arch-deceiver, through his agents clothed in pious garb, is striving with all his energies to overthrow belief in the record of creation. For he who does not believe that God created, by the instant power of His

word, the heaven and the earth and the things that are in them, as the Word states, is in no way prepared to exercise that trust in the word of God which will keep him in peace and safety through the storm that is coming.

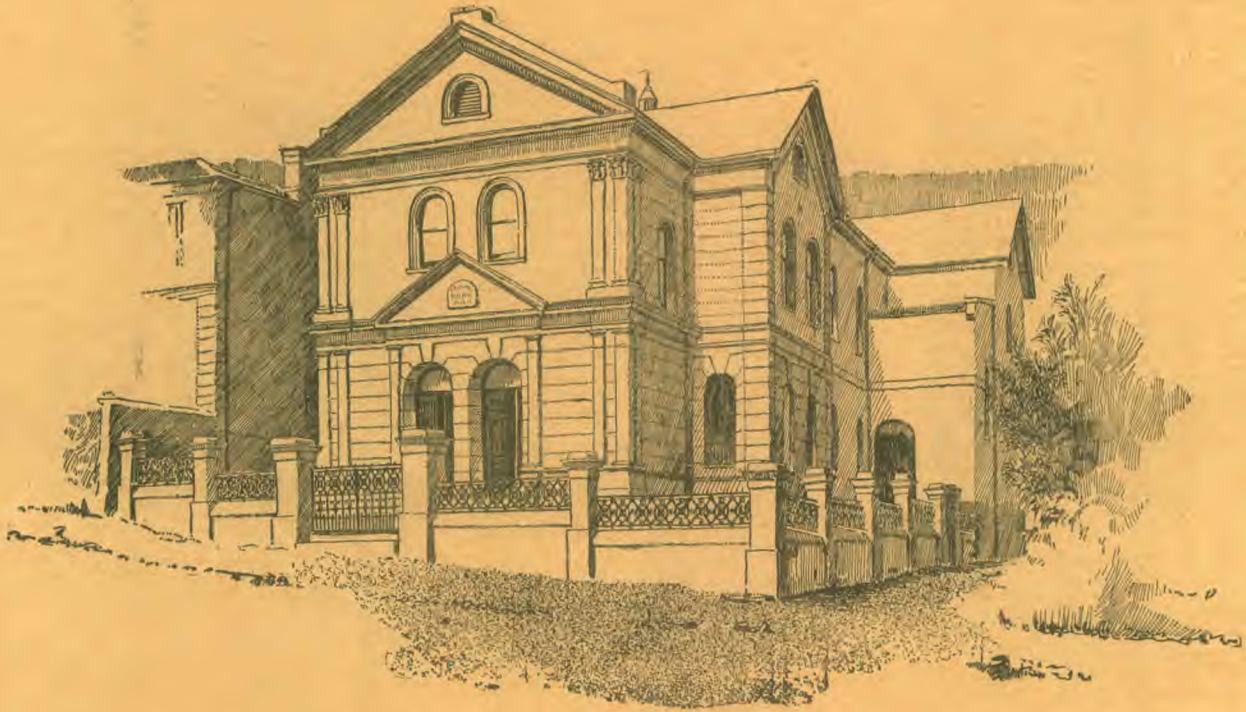
The Gospel is contained in every word of God,—in the Mosaic records, as well as in those of Peter, Paul, and John; and in rejecting any part of those records we reject the Gospel as truly as did the Jews to whom Christ said, "Had ye believed Moses,

nel prints cuts of the College and of their new Sanatorium, the latter nearing completion, showing them to be spacious and serviceable buildings. We regret not having electrotypes of these new buildings, nor of the Orphans' Home, at Plumstead, erected a year ago, which appears in our contemporary as a substantially built institution, with groups of children gathered on its wide verandahs:—

Brief mention of the origin of the work of the Seventh-day Adventists in this country may be found on another

College Chapel and class-rooms, while the upper portion is a commodious hall which is used as a place of worship by the Claremont Church.

The College recently closed its third year, the enrolment of pupils having reached something over one hundred. It has done most excellent work and has a bright and prosperous career before it. The next College year will open about the end of January. A branch school was also opened in Warwick Street, Claremont, which has also recently closed its second year of successful work. This school will be no longer continued, its promoters



CAPE TOWN MEETING HOUSE AND BOOK DEPOSITORY.

ye would have believed Me; . . . but if ye believe not his writings, how shall ye believe My words?" John v. 46, 47.

L. A. SMITH.

#### THE WORK OF OUR SOCIETY IN SOUTH AFRICA.

THE December number of the *South African Sentinel and Gospel Echo* contains the announcement of the annual conference of Seventh-day Adventists in South Africa, which is to be held as a camp-meeting in one of the suburbs of Cape Town, Jan. 9-21. The number gives the following very brief sketch of progress in South Africa since our work was established there. We are able to accompany this by illustrations of the Cape Town meeting house and book depository, and the students' boarding home, connected with the Claremont Union College. The *Senti-*

page. Since the time there referred to, the cause has steadily gained in strength and numbers. The first Church organised was in Beaconsfield, where a comfortable house of worship was erected, in which regular services have been conducted for several years. Elder I. J. Hankins, who came to South Africa in 1888, conducted a series of services in the suburbs of Cape Town, which resulted in the organisation of the Claremont Church. A company of believers was organised in Cape Town about the same time.

In 1891 a neat and commodious house of worship was erected in Roeland-street, Cape Town. The lower portion of this building is made into offices of the Conference and Tract Society, also book depository. In 1892 the first of the Claremont Union College buildings (the Students' Home) was erected, and the year following the second building in connection with the College was built, which, being planned somewhat after the Roeland-street Church, the lower portion is made into

having withdrawn in order to cooperate in the establishment of the Second Class Undenominational Public School. Another branch school is in successful operation in Beaconsfield. This school opened two years ago with one teacher and fourteen pupils, and now has two teachers and a regular attendance of eighty.

Among the important enterprises for the extension of the work during the present year, may be mentioned the establishment of an Orphans' Home at Plumstead, in which a home is provided for destitute children, and with which is connected a day school. Also the Sanatorium which was begun in February, and which it is contemplated to open about the middle of next year (1896). This building, located between Newlands and Claremont, is quite an imposing structure, and is intended to be conducted as a first-class medical institution. There has also been established in Kimberley, by the Beaconsfield Church, a Benevolent Home for destitute men, which we

learn is doing much good for the class for whom it was established.

Evangelistic work has been done during the present year, with encouraging results, in King William's Town, Graham's Town, Kimberley, Beaconsfield, Cradock, Cape Town and Claremont. In July last it was deemed expedient that a denominational paper be established in this country, and as the outcome the first number of this journal was issued in August. This enterprise has succeeded beyond the most sanguine expectation of its promoters. The monthly issues have been as follows: August, 4,300 English and

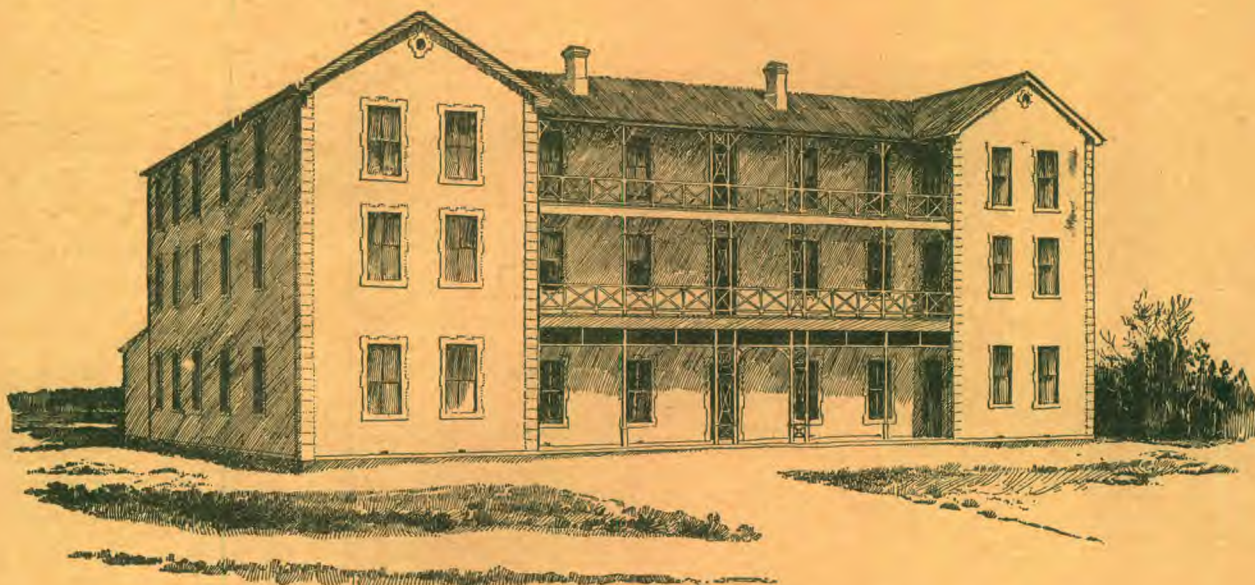
They could say with Paul, "When I am weak, then am I strong." So let none of the weak despair. God says, "Let the weak say, I am strong." Faithfulness unto death is faithfulness unto a never-ending life.

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"I will give thee a crown of life."—This promise is made sure to all the faithful by all the omnipotence of the Divine Will. Both fiends and men are continually saying, "I will do this or that," and as continually falsifying their declarations by shameful failures.

The truth is, if ever the conditions are fulfilled, it will be just because the Lord fulfils them in us, for we ourselves can no more fulfil the conditions than we can fulfil the promises. What a measureless mercy it is that He is as willing to fulfil the one as the other! All that we have to do is just to yield ourselves to God, that He may accomplish in us all the good pleasure of His will; working out our own salvation with fear and trembling, because it is God that worketh in us both to will and to do.

"A crown of life."—A living or life-



STUDENTS' HOME, CONNECTED WITH UNION COLLEGE (SOUTH AFRICA).

1,000 Dutch edition; September, 5,000 English and 1,000 Dutch; October, 4,500 English and 1,250 Dutch; November, 4,000 English and 1,250 Dutch; December, 10,000 English and 5,000 Dutch. Plans are under advisement to improve the journal at the coming Conference.

### GIVING AND TAKING.

REV. II. 10.

"Unto death."—These two words mark the only satisfactory limit of faithfulness. That which draws back refusing to go on to this goal is not worthy of this great name. The truly faithful always prefer martyrdom to disloyalty. Those Smyrnan believers were very often confronted with the alternatives, faithlessness or death, a choice with which God's remnant church will find itself continually confronted as the end draws on.

But this need not distress any of the true-hearted, nor cause the very weakest believer a moment's fear. For in all the church's days of martyrdom the weakest have again and again proved to be the strongest.

But whenever God says, "I will," the thing is as good as done.

God is generosity's very self; nothing delights Him so much as giving of His best to all who will but accept what He offers. He is continually saying, "I will give," and He is as good at performing as He is at promising. He says that He will give us rest (Matt. xi. 28), peace (John xiv. 27), living water (John iv. 14), living bread (John vi. 51), the Holy Spirit (John xiv. 16),—in fact, as we have it in Rom. viii. 32, He will give us all things. All we have to do is to take what He gives. Let us all pray the Lord to make us good receivers.

A great many people want to have the promises without the conditions, but, thank God, that is impossible. The promises if divorced from their conditions would be terrible curses rather than glorious blessings. Some people make a very terrible mistake about the conditions which God in His mercy links on to all His promises; they think that the conditions point out something that they are to do themselves, while the promises point out the things which God will do.

giving crown,—this is an unmistakable promise of immortality for all who are faithful. When this promise was first spoken its preciousness was very easily perceived; but nowadays the great mass of those who read or hear it can scarcely see that it is a promise at all. This curious fact is easily explained. When the epistle was written Christians knew that eternal life can only be enjoyed in Christ; but now they mostly believe that all men are naturally immortal.

What is the truth about immortality? The Bible is the only book which can help us to any answer, for it is in and by the Gospel that Christ hath brought life and immortality to light. 2 Tim. i. 10. Apart from the Gospel man has no means of knowing whether immortality is a possibility or a vain and empty dream. On this, as on so many other subjects, science, the much-vaunted idol of this much-belauded nineteenth century, is ignorant.

If we consult the Gospel we shall learn that the notion that all men are naturally immortal is a snare and a delusion, for it states most emphatically that God only hath immortality. 1 Tim. vi. 16. If God is its only

possessor it cannot possibly belong to man. The Word further teaches us that only those who seek it by a patient continuance in well doing (Rom. ii. 7) will ever have a chance of enjoying it, but that it is sure to all the faithful.

We also learn that it will be at the Lord's second coming that the crown of life will be given to His people. Then "this mortal" must "put on immortality," and we shall live for ever with the Lord. On this, as on every other subject, let us without delay reject all the delusions of the enemy and the dreams of men and accept and hold fast the truth of God which is able to make us wise unto salvation.

The glorious crown of life, of righteousness (2 Tim. iv. 8), and of glory (1 Peter v. 4), is offered to us all, but alas, too many of us are stupidly playing the part of the man with the muckrake, so strikingly portrayed in Bunyan's Pilgrim's Progress. We are so completely engrossed in raking together the sticks and straws and other rubbish which strew this world's floor that we ignore the glorious crown which the Gospel offers. The Lord deliver us all from our miserable worldliness, and enable us to secure and enjoy the crown which fadeth not away.

H. RATHBONE HANSON.

#### MAJORITIES AGAINST THE TRUTH.

THERE are those who magnify the numbers that give countenance to their cause, forgetting that in both morals and religion the Word of God is the only rule and guide, and not the sentiments of any number of fallible men. In other words, they assert that truth must lie with the majority. But is this an infallible method of determining truth and right? How was it when Israel worshipped the golden calf? or in the days of Ahab, when from among the millions of Israel only *seven thousand* were found who had not bowed the knee to Baal? or when Elijah stood, single and alone, to meet the four hundred and fifty prophets of Baal? Who were right, and who received the approval of heaven?

How was it upon that dark and tragic day when Jerusalem and its environments rang with the maddened cry, "Away with Him, crucify Him, crucify Him"? Who were right during the Dark Ages, the multitudes that followed "the man of sin" and worshipped the virgin, or that little band of Christians who in the valleys of the Alps kept alive the sparks of true religion that ultimately kindled into the blaze of the Reformation? Who stand upon the safest ground at the present time, the *few hundred*

*thousand* who profess the true religion, or the *countless multitudes* who are virtually unbelievers?

No, the race is not always to the swift, the battle to the strong, nor truth with the multitude; and when assailed with such logic let us not be intimidated or discouraged, but rather let us remember the babe in the ark of bulrushes, the stripling of Bethlehem before the giant of Gath, the little band of Gideon, and the eleven fishermen of Galilee. Let us not forget these illustrious examples of Divine strength made perfect in human weakness, of the power of minorities when God is on their side, and the Saviour's precious words of promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Rev. John T. Chalmers.*

#### OUR GOD IS IN THE HEAVENS.

OUR God is in the heavens; His rule extends Where'er the sky o'er land or ocean bends. And there's no place on land or in the sea Where aught can hidden from His vision be: Not e'en the thoughts that in the heart abide Can from the knowledge of His wisdom hide. And all the words that to our lips do spring He knows, and surely will to judgment bring. That judgment all for ever must abide: For he is God, and there is none beside.

Our God is in the heavens. Earth's glories fade, And kingdoms in their sepulchres are laid. But fadeless glories deck the eternal King Whose praises holy angels love to sing; And while faith listens to the notes of praise Celestial voices in their triumphs raise, The saints of earth may join the heavenly throng, And in the notes of glad adoring song, Praise Him in time and in eternity, Who was, and is, and evermore shall be.

Our God is in the heavens. *Our God, our own,* Sits King for ever on His glorious throne. What though the hosts of evil may distress, And cruelly his followers oppress? Though gloomy prisons, with their walls and bars, May shut them from the light of sun and stars? E'en as a shepherd watcheth o'er his sheep, God will His own, for ever, safely keep: And while the weary days are going by, The hour of their deliverance draweth nigh.

Our God is in the heavens. No more should we Faint-hearted and of little courage be; For God in heaven for ever is our Lord, Our shield, and our exceeding great reward; His Holy Spirit will He give to all Who will in faith upon Him for it call. Into all truth He will the Christian guide, And comfort him in loneliness beside, O Christian, let thy heart no more be sad; Rejoice in God, and evermore be glad.

Our God is in the heavens. Though friends may fail, Let hope take hold of that within the veil. In heaven, by faith, our great High Priest we see, Atoning with His blood for you and me; And, while the fire on golden altar burns, His loving Spirit for His children yearns; While saints address Him in their helpless need, He ever lives for them to intercede. And there, before His Father's awful throne, Our prayers He offers, mingled with His own.

Our God is in the heavens, and He doth know His children's every weight of grief and woe. Though tears and sorrow ever linger near On time's lone desert, desolate and drear, All things are working out for me and you, Nothing but good, if we are good, and true To truth and holiness and God, and stand, His witnesses, in this rebellious land. And soon we'll reach that fair, eternal shore Where tears and sorrow shall return no more.

Our God is in the heavens. Though we may see The wicked flourish like the green bay tree; Though prosperous and wealthy be his state, While power and pleasure all upon him wait, We need not fear. His day will not be long; And right will surely triumph o'er the wrong. To this life only are his hopes confined, And when he dies, he leaves his wealth behind. For him there is no future filled with light; His lamp goes out in everlasting night.

Our God is in the heavens. Christian, be strong In God; fear not, though foes around thee throng. Thy robes in Jesus' blood wash clean and white, And walk, as He is, ever in the light. Look for His coming; for the time draws near When He shall come, His waiting ones to cheer. The saints who sleep in death shall then arise, And joyfully mount upward to the skies With all the loving saints redeemed, to see Their coming Lord, and ever with Him be.

Our God is in the heavens. His promise sure And firm for us shall evermore endure: "Behold, new heavens and earth I will create, Filled with My glory, which shall ne'er abate. My saints no more for others' good shall toil, Nor be for evil men a source of spoil, But in the glorious city of My choice, Jerusalem, they ever shall rejoice; And in that land where sin's dark reign is o'er, They shall desire this present world no more."

Our God is in the heavens. With patience run The heavenly race, and let His will be done. The Lord will guide, through stony ways, thy feet To tread at last the shining golden street Of that fair city far beyond our sight, Whose walls are jasper, and the Lamb its light. There many mansions in their glory rise, The home of saints in God's own Paradise, Where flowers immortal deck the new earth's sod, The saints shall dwell for ever with their God. J. S. THORP.

#### WITH THE LORD.

WHEN the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence it is Satan's constant effort to keep the attention diverted from the Saviour, and thus prevent the union and communion of the soul with Christ. The pleasures of the world, life's cares and perplexities and sorrows, the faults of others, or your own faults and imperfections, —to any or all of these he will seek to divert the mind. Do not be misled by his devices. Many who are really conscientious, and who desire to live for God, he too often leads to dwell upon their own faults and weaknesses, and thus, by separating them from Christ, he hopes to gain the victory.

We should not make self the centre, and indulge anxiety and fear as to whether we shall be saved. All this turns the soul away from the source of our strength. Commit the keeping of your soul to God, and trust in Him. Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears. Say with the Apostle Paul, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii. 20. Rest in God. He is able to keep that which you have committed to Him. If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you.

When Christ took human nature



upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie,—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we "are changed into the same image, from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18.

MRS. E. G. WHITE.

### CONFESSION.

It avails nothing to confess our wrong-doing only that we may escape present trouble. This was precisely Pharaoh's case. When sorely afflicted throughout his realm he acknowledged his sin against God in order that the dreadful scourge might be taken away. There is no genuine confession at all when it is thus extorted from us. More than this, that would not be a merciful provision which would sanction it, because the guilty one would thus misapprehend both the Divine clemency and his own depraved nature.—*Selected.*

### DO THOROUGH WORK.

THERE are men who shirk their work, and think if they can only get it off their hands and be paid for it, they will never hear of it again.

Let them not be too confident. Their work may be heard from. It may fail to stand the test. It may cost many lives. And the all-seeing God can trace all work back to its authors, and He shall give to every man according as his work shall be.

"Men said the old smith was foolishly careful, as he wrought on the great chain he was making in his dingy shop in the heart of the great city. But he heeded not their words, and only wrought with greater painstaking. Link after link he fashioned and welded and finished, and at last the chain was completed.

"Years passed. One night there was a terrible storm, and the ship was in sore peril of being dashed upon the rocks. Anchor after anchor was dropped, but none of them held. The cables were broken like threads. At last the mighty sheet anchor was cast into the sea, and the old chain quickly uncoiled and ran out till it grew taut. All watched to see if it would bear the awful strain. It sang in the wild storm as the vessel's weight surged upon it. It was a moment of intense

anxiety. The ship with its cargo of a thousand lives depended upon this one chain! What now if the old smith had wrought carelessly even one link of his chain! But he had put honesty and truth and invincible strength into every part of it, and it stood the test, holding the ship in safety until the storm was over."

Do your work well. Do it in the fear of God. Do it with the judgment and eternity before you; and your work will abide the test, and the Master will say, "Well done!"—*H. L. Hastings.*

### ELIJAH'S INTERVIEW.

1 Kings xix. 11, 12.

ON Horeb's rock the prophet stood,  
The Lord before him passed;  
A hurricane in angry mood  
Swept by him strong and fast;  
The forest fell before its force,  
The rocks were shivered in its course—  
God was not in the blast;  
'Twas but the whirlwind of his breath,  
Announcing danger, wreck, and death.

It ceased. The air grew mute, a cloud  
Came muffling up the sun,  
When through the mountain, deep and loud,  
An earthquake thundered on;  
The frightened eagle sprang in air,  
The wolf ran howling from his lair—  
God was not in the storm;  
'Twas but the rolling of His car,—  
The trampling of His steeds from far.

'Twas still again, and nature stood  
And calmed her ruffled frame,  
When swift from heaven a fiery flood  
To earth devouring came;  
Down to the depth the ocean fled,  
The sick'ning sun looked wan and dead;  
Yet God filled not the flame;  
'Twas but the terror of His eye  
That lightened through the troubled sky.

At last a voice, all still and small,  
Rose sweetly on the ear;  
Yet rose so shrill and clear that all  
In heaven and earth might hear.  
It spoke of peace, it spoke of love,  
It spoke as angels speak above,  
And God Himself was there!  
For oh, it was the Father's voice  
That bade the trembling heart rejoice!  
—*Selected.*

### BABY'S FIRST STEPS.

BABY stood by a chair upon which were heaped her small treasures—an attenuated rag doll, a rattle, some bright blocks, and a train of cars that would not "go."

Mamma, who thought it time the little feet should begin to bear the restless body about, was pleading with her to come across the narrow space between them.

The little brain seemed to calculate carefully the distance and the probable danger; at last she shook her head in a decided manner, turned her back upon her mother, and resumed her play with the toys, deaf to all further pleading. Holding fast to her support with one hand, she moved cautiously about the chair, intent upon the disposal of each one.

By and by mamma leaned forward, lifted up the most cherished of these, and placed it near her chair across the

bit of space. Baby frowned, shook her head disapprovingly, and hugged those remaining more closely. Another was lifted across, then another, until the little one stood, with tearful, wondering eyes, beside an empty chair.

Presently, with eyes fixed on her treasures, she stretched out her hands, took two uncertain, wavering steps, and was in her mother's arms.

How like the heavenly Father's leadings! Intent upon our own affairs, we refuse to listen to Him, until He gathers up our treasures. Bereft, desolate, we hasten with outstretched hands to the everlasting arms.—*Elizabeth Ferguson Seat.*

### WORKING FOR GOD.

WHAT is in thine hand? A broom? Use it for God. The broom of the domestic servant may be as truly used for God as was the sceptre of David or Solomon. What is in thine hand? A trowel, a hammer, an axe, a chisel, a saw, or some other mechanical tool? Use it for God. Jesus Christ gave dignity to labour; the sweat-beads of honest toil stood on His brow. We are all familiar with George Herbert's admirable expression of this thought:—

"A servant with this clause  
Makes drudgery Divine;  
Who sweeps a room, as for Thy laws,  
Makes that and the action fine."

We need grit and grace to use the old sword, the old hammer, the old fire, the old and always new Gospel. Oh! can you not find some poor soul to-day who does not know Jesus? Can you not tell some wanderer about the Christ? What is in thine hand? Wealth? Consecrate it now to God. What is in thy mouth? A tongue? Use it for God. The tongue is the mightiest instrument that God ever made. What is in thine hand? A kindly grasp? Give that to some sad soul. Let us consecrate everything to Him. The office, the plough, the pen, the needle, the tongue, the hands, the feet, and the heart for Jesus.—*R. S. MacArthur, D.D.*

### BUILDING THE TEMPLE.

Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks.*



## THE HOME.

### BE PATIENT.

They are such tiny feet!  
They have gone such a little way to meet  
The years which are required to break  
Their steps to evenness, and make  
Them go  
More sure and slow!

They are such little hands!  
Be kind—things are so new, and life but stands  
A step beyond the doorway. All around  
New day has found  
Such tempting things to shine upon; and so  
The hands are tempted off, you know.

They are such fond, clear eyes,  
That widen to surprise  
At every turn! They are so often held  
To sun or showers—showers soon dispelled  
By looking in our face;  
Love asks, for such, much grace!

They are such fair, frail gifts!  
Uncertain as the rifts  
Of light that lie along the sky—  
They may not be here by and by;  
Give them not love, but more—above  
And harder—patience with the love.

—Selected.

### THE TRIALS OF THE OVERSENSITIVE.

"THAT dear child is so very sensitive," said a mother, pityingly, as her eleven-year-old daughter, with tear-filled eyes, stumbled out of the room, knocking over a footstool in her haste to be gone. "I am always on the alert to save her. But few days pass in which Ethel does not suffer keenly. Her father and brothers will not always be considerate, and the child's gentle spirit is easily wounded. Now she will cry for a half hour, and be wretched the remainder of the day, and all because papa was vexed that she forgot to call at the post-office on her way home from school."

"Is it part of her daily duty to bring home the letters?" I asked.

"Yes," said the mother, a little reluctantly, "but you know how it is with schoolgirls. They are at the age when it is not possible always to remember an engagement. Their little lives are so full of pleasures, and they

have not yet learned to assume cares, these little girls. I tell papa that Ethel will be more thoughtful by and by, and that we cannot expect as much steadiness of her as of her great, strong brothers."

This golden-haired, beautiful Ethel, her one daughter and her youngest child, was the darling of my friend's heart and the very apple of her eye. She lingered about a few moments, restless and uncomfortable, and then stole out of the room, and presently I heard her moving about overhead in Ethel's pretty little chamber. Down the street I caught from the window a glimpse of papa, whose hasty speech had wrought the mischief. His broad back and plodding steps seemed pathetic to me, as I thought how tired he was after his day's work, and knew that he was wending his way to the post-office to perform Ethel's neglected errand. Everybody made to feel more or less in the wrong because one petted child had been reproved, and had gone off grieved in consequence! It did not appear quite fair.

It was not of Ethel's little fit of the sulks nor of her mother's mistaken tenderness that I thought longest on that sweet autumnal afternoon, for one thought starts another, and I recalled this person and that, who had gone much beyond childhood, enduring keen and often needless anguish because of a disposition too readily sensitive to blame or fancied unkindness. Such a disposition torments its possessor, inflicting pain to which the blows of a whip would be light by comparison, yet, strange to say, it would almost appear that the unfortunately oversensitive person watches for slights and welcomes wounds, so often are they received when none are intended.

In the family the opportunities for hurting the sensibilities of the easily injured one are manifold. A chance word at the table, a word unsaid when praise

or compliment was desired, a bit of criticism however gentle, an absent or preoccupied look, will upset the dear one for the day, and the atmosphere will become electric. It is always the dear one, mother, elder sister, sometimes father or brother—though rarely, for the stronger sex are less given than ours to what in children we call tantrums—whose feelings are hurt. Singularly, in most households the ill-tempered and pesky are more studied and in effect more beloved than the amiable and sensible. There are grey-haired Ethels, who have gone on through long lives, exacting forbearance and consideration from their relatives on the score of their remarkable sensitiveness, and so they will do to the very end.

And in the larger family of the church, who does not know the brother or the sister whose feet are too easily trodden upon, who withdraws from this and the other department of the work, and will no longer support his pastor or continue in fellowship with the friends in the society, hitherto his comrades and trusted companions, because he has been ignored or opposed or wounded? It becomes each of us to ask whether we have never erred in this way, whether we have at no period put a stumbling-block in a brother's road through our jealousy for ourselves.

Oversensitiveness is often the product of a morbid love of self. Vanity takes fire at a touch, and vanity is resentful and implacable. Except in the earliest years, outside help avails little to overcome a defect so grave; children may be guided toward a better and happier life, and taught to cultivate the charity that seeketh not her own; but in older persons this kind goeth not out but by prayer and fasting. If, as may happen, you or I are oversensitive, is it not worth while at once to set about eradicating a fault so grave and with consequences so undesirable in our social intercourse? —Margaret E. Sangster, in the *Congregationalist*.

### THE BED.

A PATIENT'S bed should always be in the lightest spot in the room; and he should be able to see out of the window.

I need scarcely say that the old four-post bed with curtains is utterly inadmissible, whether for sick or well. Hospital bedsteads are in many respects much less objectionable than private ones.

There is reason to believe that not a few of the apparently unaccountable cases of scrofula among children proceed from the habit of sleeping with the head under the bedclothes, and so inhaling air already breathed, which is further contaminated by exhalations

from the skin. Patients are sometimes given to a similar habit, and it often happens that the bedclothes are so disposed that the patient must necessarily breathe air more or less contaminated by exhalations from his skin. A good nurse will be careful to attend to this. It is an important part, so to speak, of ventilation.—*Notes on Nursing,* by Florence Nightingale.

### FEARLESS AND HONEST.

A SCOTCH lad landed at Castle Garden, the brightest, yet the loneliest, passenger of an emigrant ship. He was barely fourteen, and had not a friend in America, and only a sovereign in his pocket.

"Well, Sandy," said a fellow-passenger who had befriended him during the voyage from Glasgow, "don't you wish that you were safe now with your mother in the old country?"

"No," said the boy; "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkships in his office had been unfavourable, had taken a stroll down Broadway to ascertain whether he could find a boy to his liking. A Scotchman himself, he had noticed the arrival of the Glasgow steamer, and had fancied that he might be able to get a trustworthy clerk from his own country. Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart. "Tell your story," he said, kindly.

It was soon told. Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as long as she could, but when her health failed she had bought his passage to America, and given to him what little money she could spare.

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother, who cannot work for you any longer."

Sandy's patron engaged him as an office boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother to-day that you have found a friend who will stand by you as long as you are fearless and honest."

Sandy became a favourite at once in the office. Clients seldom left the office without pausing to have a word with him. He attended night-school and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential

clerk. After sharing his earnings with his mother, he went to Scotland and brought her back with him.

"You have made my fortune," he said; "and I cannot get on without you."

He was right. When he had studied law and began to practise at the bar, his fearlessness commanded respect and his honesty inspired confidence. Juries liked to hear him speak. They instinctively trusted him. His mother had impressed her high courage and sincerity upon him. His success was mainly her work.—*The Household.*

### CURIOUS STATISTICS.

A HUNGARIAN hygienist has been collecting statistics in regard to the life of dwellers on various levels. He finds that those whose occupations or poverty require them to live in cellars die first, as might readily be supposed; next come those who live on the third or fourth floors; next, those on the ground floor, while the tenants of the first or second floors enjoy the longest periods of existence. The purer air of the upper storeys is over-balanced by the exertion of climbing the stairs, the average being a little over two years earlier death.

### IRONING AND POLISHING.

THE fine, glossy appearance given to linen by professional launderers has long been regarded with envy by housekeepers, who, after many unsuccessful attempts at imitation, generally decide that if they desire nice work they must send it out to a laundry. It is, however, quite possible, with care, for housekeepers to secure results in every way equal to professional work.

In preparing the starch for linen, allow one tablespoonful of good starch for each set of shirt, collar and pair of cuffs to be starched. Mix this in a little cold water, and add a small piece of wax prepared by melting together equal parts of spermaceti, white wax, and paraffin.

This prevents the irons from sticking, and also aids in securing a polish. Stir this prepared starch, and pour over it enough boiling water to make it clear, but stiff. Lay the piece to be starched on a clean, smooth board, and rub in all the stiff starch it will absorb. Wipe off the starch on the right side, and hang up to dry, smoothing out all the wrinkles.

Dampen the linen only a short time before ironing. For shirts, the preferable way is to lay a damp cloth over the bosom, lightly sprinkle the rest of the garment, and roll up tightly. For cuffs and collars, place each smoothly between folds of thin damp cloth, and lay away an hour before ironing.

After ironing the body and sleeves of shirts, place a bosom-board under the

bosom, smooth carefully, and then with heavy pressure rapidly move the polishing-iron up and down its surface until sufficiently polished. Should any part be too dry to polish well, rub lightly with a damp cloth, and polish again. Polish collars and cuffs on both sides, the right side last.

Keep the polishing-iron clean by occasionally scouring with powdered emery, and washing with an old toothbrush.—*Good Health.*

### USES FOR BORAX.

SPRINKLE places infested by ants with borax, and you will soon be rid of them.

Blankets and furs put away well sprinkled with borax and done up airtight, will never be troubled with moths.

A little borax put into the water before washing red or red-bordered tablecloths and napkins, will prevent their fading.

Ringworms will yield to borax treatment. Apply a strong solution of borax three times a day; also dust on the fine, dry powder often.

Silver spoons and forks in daily use, may be kept bright by leaving them in strong borax water several hours. The water should be boiling when they are put in.

Put a teaspoonful of borax in your rinsing water; it will whiten the clothes, and also remove the yellow cast on garments that have been laid aside for two or three years.

One of the best things to cleanse the scalp thoroughly is to dissolve one-half a teaspoonful of borax in a quart of water, and apply it, rubbing it in well. Rinse well in clear water.

A CAKE of bark soap and a small piece of black cloth should always be on hand to take spots out of dark clothing. It is perfectly harmless, and will remove ordinary stains as well as benzine, which is both dangerous and disagreeable. Dip the cloth in warm water, rub it well with the soap, and in turn rub the spots with it. Sponge off the lather, and you will probably see no trace of dirt.

NEVER buy boots or shoes early in the morning, or you will not get well fitted. In the latter part of the day the feet are at their maximum size. Activity and standing tend to enlarge the feet. If people would remember this rule, there would not be so many complaints of shoes, when worn, being too tight, which, when fitted, appeared to be comfortable.

THE woodpecker is an excellent carpenter. The hole he bores in a tree is as exactly round as though lined out with a pair of compasses.



#### A LESSON.

WE'LL learn a lesson from the flowers,  
Which bloom through all the summer hours,  
Then pass away;  
They shed their fragrance all around,  
Then fade and wither to the ground,  
And there decay.

E'en so it is with mortal man;  
The life he lives is but a span,  
Alas, how brief!  
But if his life, though brief, be given  
To lead poor wandering souls to heaven  
'Twill bring relief.

HARRY ARMSTRONG.

#### AUSTRALIAN FLOWERS.

"THERE is nothing," we are told, "that astonishes the stranger visiting Australia for the first time so much as the variety and beauty of its flowers." Australia is, indeed, a land of floral loveliness, and nowhere has Nature been more lavish in her gifts of bud and blossom than in New South Wales, where, at almost every point, the landscape is an endless panorama of surpassing beauty.

There is a plethora of colour in the flowers that everywhere meet the gaze. "They are not placed here and there only, to give one the impression of limit; they cover mountains and valleys in all kinds of form and shades of beauty. Climbers, rich in crimson, and interspersed with every other colour, are multiplied by millions, and scattered with a prodigal hand that knows no stint nor bound, save that of infinitude itself, until every shrub and plant, and bush, robed in splendour, makes the country gay with blue and gold, and many coloured dyes."

Among the favourite native flowers is the stately waratah, or native tulip, as it is sometimes incorrectly designated. It grows to the height of four or five feet, the slender stem being surmounted by a large dahlia-shaped flower of the deepest crimson. It is sometimes grown as a garden flower, but thrives best in the bush. The native rose, which has no resemblance, save in its delicate pink tint, to the favourite garden flower, is exceedingly plentiful. The blossom is small and modest, but wonderfully enduring.

The rock lily, of which a beautiful specimen, embedded in ice, was lately sent to the Queen, is so called from its being most abundant in rocky country, where its masses of yellowish-white blossoms stand out in picturesque relief from the dense background of dark green foliage. The gigantic lily is, perhaps, the most magnificent of Australian native flowers. From a cluster of gracefully bending leaves rises a stalk to a height of from ten to fifteen feet, crowned with about a dozen crimson flowers, forming a kind of natural bouquet, about a foot in diameter.

The magnolia grandiflora is found in parts of the mountain regions, its large white flowers and delicious fragrance rivalling those of the cultured plant.



THE VICTORIA REGIA, GROWING IN A CANAL.

The wild lobelia is sometimes found as abundant as buttercups in an English meadow, but its presence is much disliked by pastoralists, as cattle will not eat it.

The red flowers of the trumpet jasmine are very beautiful, as are also the pale yellow flowers of the wild honeysuckle; while the rich masses of golden whattle-bloom are among the loveliest attractions of an Australian landscape. The Christmas Bush is, perhaps, the most popular of all Australian flowers; it takes the place of English holly as a Christmas decoration, the flowers

being small and of a reddish tint. Large quantities of the flowers are sold in Sydney at Christmas time. There are many other flowers no less beautiful, such as the flannel flower and native fuchsia, but the foregoing will suffice to illustrate the rare and unsurpassed beauty of the floral wealth which has made Australia a botanical paradise.—*Selected.*

#### VICTORIA REGIA.

BRITISH GUIANA is the home of the queen of water-lilies, the Victoria Regia, so named in honour of England's sovereign. It was discovered by Dr. Richard Schomburgk in 1837, and soon became very popular throughout the world, because of its rare combination of symmetry, beauty, and delicacy so seldom found in the overgrown flora of tropical countries.

The huge leaves, often four or five feet in diameter, with upturned edges, suggest the idea that nature has taken a hand in furnishing waiters' trays. A single plant often occupies a circle of eight or ten feet, with its outspreading arms and enormous leaves. The blossoms are usually six or eight inches across when fully opened, and are double. At first they have a slightly pinkish tint, but as they get older, they become pure white, and very beautiful. About sunset the lilies open for the night, and close

again with the returning sunlight.

Our Creator has invited us to "consider the lilies, how they grow." Although growing in the dark and muddy waters, by constantly receiving what God has provided for its growth, the Victoria Regia is able to produce the beautiful blossoms admired by all. So we by diligently appropriating what our heavenly Father has abundantly provided for our spiritual development, may live lives of spotless purity, no matter what may be our surroundings.

W. G. KNEELAND.

*British Guiana.*



### LEARNING TO WALK.

BABY stood upon the mat;  
Wigley, wagley—down he sat!  
Baby's thinking: "I can talk;  
Surely I must learn to walk.  
I can say 'da-da' and 'goo';  
I can play at 'Peek-a-boo!'"  
Up he got upon the mat;  
Wigley, wagley—down he sat!

O poor baby! 'tis too bad!  
I will help my little lad.  
Stand up in the corner—so;  
Steady—now come—here we go;  
One—two; one—two: pit-a-pat!  
Wigley, wagley—down he sat!

What a bump! Oh, did it pain?  
Never mind! We'll try again  
Come now—one! two! three! what fun!  
Hurrah! see the baby run!  
Squeak the fives! the bugles play!  
Baby learned to walk to-day!

—Selected.

### RESPECT FOR MOTHER.

THE wise man says, "There is a generation that curseth their father, and doth not bless their mother." Prov. xxx. 11. The Apostle Paul tells us that this is in the last generation. See 2 Tim. iii. 1-5. It is said a "foolish man despiseth his mother." Prov. xv. 20. A foolish man is one who has not good mental powers, and looks upon everything in the wrong light. How often do we hear young men and women speak slightly of the mother who cared for them when they could not care for themselves—that mother who bent over them in their infant days, hoping that the future would reveal a life of usefulness in the tiny form now lying in her arms. How often during illness has she sacrificed her own ease, and watched by the side of the sick-bed, refusing to entrust her darling one even to a father's care. She thinks not of herself until she is sure that all danger is past.

God has spoken of a mother's love as next to His own. See Isa. xlix. 15. When the child is wayward, the mother has hope, even after all others have given up. Her prayers go up daily for the wayward son who is tramping through the country, or out on the wild ocean. Her love keeps

up her courage, and she still hopes. Many a young woman who by an unwise marriage has taken herself from a comfortable home to one of brutal treatment and sorrow, has been held up before the throne of God by a devoted mother until relief came.

It is the mother who gives the child the first impressions. She may have many defects in her character, yet the love bound up in her bosom leads her to seek to implant right principles in the minds of her children. Many of the great men of the world owe their success to the early training of the mother. Many of the rough characters that have been reformed, have been touched by appealing to their remembrance of a mother's love.

Then why should not the boy or girl, young man or woman, respect mother? What is more noble in a youth than to see him ready to lighten his mother's burdens? Mother's word is not a harsh law to such an one, but a delight to the willing son or daughter. What gives a man a better recommendation for a position in the world than his fidelity to his mother. A young woman needs no better commendation than that she is known as being closely united to her mother. She, who under the most adverse circumstances is not ashamed of her mother, need never fear but what she will have true friends wherever she goes. The young man who is willing to deny himself of life's luxuries, or even necessities, to make his mother comfortable, will be blessed of God. God has connected with the fifth commandment that which He has with no other: "That thy days may be long upon the land which the Lord thy God giveth thee."

But the unruly children who speak unkind words to this dearest friend on earth, will one day call it back in a way that will cut their hearts as their course did the mother's. It may be at the side of the coffin, while they take the last look at the lips that cannot admonish any longer. At that time, my young friend, you would give all you ever expect to have to confess your faults and hear the words of for-

givenness. It may be that you have yet the opportunity to speak to that one you have wronged. If so, be sure you attend to this at once. Whatever may have been in the past, ask God to help you, from this time onward, to *respect your mother*

J H DURLAND.

### HE COULD SAY NO.

A LITTLE fellow who had been brought up a staunch teetotaller was about to be apprenticed. The foreman offered him a glass of beer. The little fellow said: "I never touch that stuff"

"Hallo, youngster," replied the foreman, "we have no teetotallers here."

"If you have me, you'll have one," returned the boy.

The foreman was irritated, and holding up the glass of beer, he said: "Now, my boy, there is only one master here; you'll either have this inside or outside."

The little fellow said: "Well, you can please yourself. I brought my clean jacket with me, and a good character. You may spoil my jacket, but you shan't spoil my character."—*Rev. Charles Garrett.*

### NELLY'S CHERRIES.

NELLY lived in the country, and had a long way to go to school.

Papa, or big brother Jack, drove her over to the village in the morning, and at night she rode home with a neighbour.

Sometimes she had to walk home, and then she was very tired and wanted to go to bed early. One night, after one of these long, delightful walks she went to bed at sunset, and she watched the lovely colours constantly changing in the sky.

"I will put my pillow at the foot of the bed," she said, "and then I can see the pretty clouds through the open window."

When she took up her little pillow what do you suppose she found under it? Two or three handfuls of delicious blackheart cherries!

Nelly enjoyed eating them very much and told papa and Jack about it the next morning.

"You must have dreamed it all," said Jack. And Nelly could not make him believe that they were real cherries. She could not show him the stones to prove it, because she had thrown them out of the window.

"I do not think it was a dream," she said laughing. "But perhaps it was, for we haven't any cherries in our garden."

That night she lifted her pillow carefully, and she found cherries in the same place.

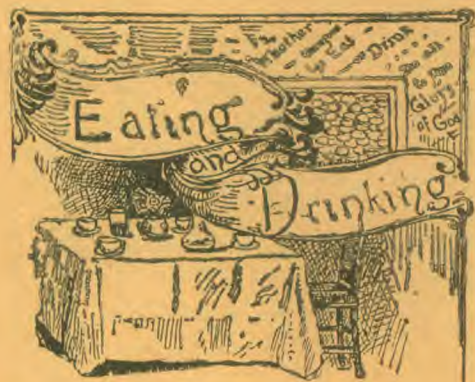
"O papa! mamma! Jack!" she called. "Come up and see the cherries for yourselves."

Papa came up with a lamp followed by mamma and Jack.

"There are ten of them," said mamma. "And here are two more by the window," said Jack.

"Oh ho!" cried papa. "Uncle Ben's pet crow has been stealing from one of the village gardens."

And sure enough, there was "Black Jim," as they called him, on the window-sill. "Caw!" said he. "Caw! caw!"—*Elsie Locke.*



#### HE BLAMED THE WATER.

A FARMER drove up to our mill door with a grist. He had a fine team of horses, but was a sickly, meagre-looking creature. As he handed out his sacks of wheat, he came to a water bucket half filled with apples.

"Here, boys," said he, as he passed the pail to the miller, "would you like some apples? I never eat them myself."

I asked him why, and he replied that they always made him sick. So the half-dozen men about the mill devoured the ripe, golden fruit with a relish; for they had been taught that nothing was more wholesome than a good, ripe apple. I asked the man, who so kindly gave us what he could not use himself, why he thought he could not eat of the fruit. His answer was that it distressed him; but upon further inquiry I found that everything he ate distressed him to a greater or less degree. When asked what he lived upon, he said:—

"Principally salt meat, sausage, eggs, and white bread. But," said he, "the water is bad where I live, and I think my only recourse for better health is to sell out and move away."

Noticing his sleek-looking horses, I remarked: "Do your horses drink the same water?"

"Oh yes," said he. "They have no other."

"I see you use tobacco pretty freely," I remarked.

"Oh yes; I couldn't live without that."

"But," said I, "your horses seem

to thrive on the water. Do you think if they had to use the tobacco that you do, and live on your diet, they would thrive, or would the water make them sick, too?"

"Well," said he, "I hadn't thought of that."

He went home, changed his diet, and left off tobacco; and now the water agrees with him to perfection, and he eats apples with impunity.—*St. Louis Magazine.*

#### DIET IN DYSPEPSIA.

IN giving general directions as to diet for those suffering from indigestion. Dr. Andrew Wilson says:—

First as to quantity: remember the rule, "little and often" in preference to any overloading of the digestive organs. No greater mistake exists in the mind of the public with regard to indigestion than that the patient should compel his appetite, and take, whether he likes it or not, a given quantity of food. Nature is wiser here than we are. She limits the taste and desire for food purposely, because it is part of the plan to give the stomach rest. Therefore, let us be clear about one thing, and that is, that a little food well prepared and well digested, is certain to do good, where a larger quantity of food will only disgust the patient, and in all probability retard his recovery. Next, let us bear in mind the great virtue of *regularity* in the meals. This is quite as important a condition to be observed as in the amount of the food the sufferer from indigestion should consume. The meals must not be given in ordinary cases too frequently, because, as I have shown, the stomach must have rest, and a habit of regularity (*with rest before and after meals*) is as prominent a part of the cure as the quantity or quality of the diet.

A LITTLE of the grated rind of the fruit can be used for lemon flavour instead of the extract.

\* \*

LEMON juice will whiten frosting, strawberry juice will colour it pink, and the grated rind of an orange, strained through a cloth, will colour it yellow.

\* \*

"IT is not possible," says the *Lancet*, "to state with arithmetical precision the proportion of diseases due to alcohol. It is certainly very large."

\* \*

THERE is much false economy: those who are too poor to have seasonable fruits and vegetables, will yet have pastries and pickles all the year. They cannot afford oranges, yet can afford tea and coffee daily.—*Health Calendar.*



—Queen Victoria as Empress of India rule over more Mohammedans than the Sultan.

—One-quarter of all the people born die before six years, and one-half before they are sixteen.

—The Queen of Portugal has successfully passed the examination for second year's medical students in Lisbon.

—A lady named Miss Aldrich-Blake has been the first of her sex to take the degree of Master of Surgery of London University.

—Vesuvius now presents a magnificent spectacle. The lava is precipitated over a ravine, forming a cascade of fire 30ft. in height.

—The largest diamond ever found in Africa has been discovered in the Transvaal. It weighs 694 carats, and is valued at £300,000.

—Technically, we are told, any inhabitant of the United Kingdom is liable to be called upon to undertake the uncongenial task of hangman. The salary is one pound a week as a retaining fee, and two pounds after an execution.

—About 35,000,000 Christmas letters and book packets passed through the General Post-office in London. In Manchester over three and a-half millions of Christmas letters passed through the post, half a million more than last year.

—The average wealth throughout the world, taking its population at fifteen hundred millions, is about sixty-five pounds per head, according to recent calculations. Russia, in spite of her natural resources, appears to be the poorest civilised nation on the face of the globe.

—It is estimated by the Poor-law Guardians that there are 4,000 more paupers in London this season than in the corresponding period of last year, the total now being 107,000. This is a greater number than the returns have shown for the past twenty-four years. Throughout the whole of 1895, pauperism maintained a high level, the worst month being February, when there were no less than 150,000 names on the poor-list.

—Farming, which was once practically the only industry in the kingdom, still remains the largest single industry, and agricultural capital still forms one-fourth of the whole wealth of the nation. The number of persons supported by it in the United Kingdom is estimated at 6,520,000, as against 9,108,400 by manufacturing and 19,182,000 by commerce. The number of persons actually employed in farming is estimated at 2,561,000 as against 5,189,000 in manufactures and 7,985,000 in commerce.

—The ordinary pension to the widow of a lieutenant in the English army is £40, and £10 for each child. A captain's widow has £50, and £12 for each child; a lieutenant-colonel's widow has £90, and £16 for each child; a general's widow £120, and £20 for each child. If death is directly traced to fatigue, privation or exposure, the pensions are increased by half as much again; if the officer is killed in action or dies of wounds within twelve months of the battle, the pensions are doubled.

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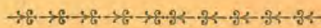
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## The Present Truth.

"I am the way, the truth, and the life." "And lo, I am with you always, even unto the end of the world."

LONDON, JANUARY 9, 1896.

FOR TERMS SEE FIRST PAGE.

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

OUR mission ship, the *Pitcairn*, has just returned to San Francisco from its fourth cruise among the islands of the South Pacific, having left workers in various groups, preachers, teachers, and medical missionaries.

DURING the latter half of last year exceptionally heavy shipments of our books to foreign countries were made, and we are glad to say that the activity of the book canvassers promises a continuance of the demand. During the week cases of books have been sent to Singapore, Jamaica, Melbourne, Cape Town and Hamburg.

WE are glad to learn from friends who have recently come from Constantinople, where they attended a general meeting of our brethren in Turkey, that our workers, most of whom are Armenians, find no great difficulty in carrying on their work in these troublous times in Turkey. Those who preach the Gospel of Christ, without vitiating their message by politics, are not persecuted, except by the Armenians.

IN an interview after a recent address on the education question, in Hull, Cardinal Vaughan said: "I see in the distance a great drawing together of the two sections of the Christian faith. I see more—I see the time when there will be only the two great camps of Catholics and Rationalists." Protestants may know by this the position that is marked out for them.

ONE of the newspapers said the other day that not since Napoleon's day has the situation been so warlike as now. The suddenness with which events come and go is characteristic of the age of electricity and steam. The sensitiveness of the nations, which is but the aggregation of personal sensitiveness, which is but another name for sinful pride, finds more rapid means of expression than formerly, and from the Word Christians may know that these evils will "wax worse and worse." The world

is rushing to destruction, and how great the need for earnest work on the part of every believer, from now on more than ever before.

HE who begins by refusing to accept something which the Bible enjoins, will end by insisting upon doing something which the Bible forbids. In other words, he who is content with less than the Bible, will presently be found claiming a great deal more.

THERE is as much danger in attempting to do more than the Lord requires, as there is in refusing to do as much. When Lucifer determined to be above God, he fell to the depths of the bottomless pit. Men are to live by every word that proceedeth out of the mouth of God. Now if we presume to add something to His Word we are separating from the life as surely as when we openly reject some of His words. In fact, adding to God's words is always connected with taking from them.

THE *Daily Chronicle* of Monday, Dec. 23, contained the following editorial comment on the sermons of "Peace Sunday":—

For a Sunday dedicated to peace, yesterday may be reckoned as one of unusual interest. The Venezuelan question, of course, evoked hearty and spontaneous prayers for peace between "blood-tied" nations in all the churches, prayers which were further emphasised by vigorous appeals embodied in sermon or address. But the surprising thing was to hear, on such a day, more than one thoroughly belligerent address on the question of Armenian liberation. It is scarcely possible to recall a period when the Nonconformists of England assumed this attitude. The fact is significant, but the occasion arouses positive wonder. If on "Peace Sunday" the clarion of war may be sounded, it is evident that the spirit of Cromwell still survives in Protestant Nonconformity.

Without doubt; but where is the Spirit of Christ? Is the spirit of Cromwell supposed to be a sufficient substitute?

IN expressing a doubt as to the world's readiness to substitute arbitration for war the *Chronicle* observes:—

It is the will and the character of man that requires change, as well as the acts and deeds that are, after all, but the record of his passions and beliefs. Let us admit the sad truth that we are far from the ideal social state. Civilisation has brought no message of rest, no self-balanced and assured society, no reign of mildness or justice or truth. Poverty remains with us; war does not leave us; and though the race grows longer-lived and healthier, it is not appreciably happier or wiser.

Every believer in the Gospel knows that the heart of the difficulty is sin, and that nothing which fails to cleanse

from sin can work reformation. Here all social reformers have failed. They have tried one form of government and another, one political party and then another. It is all the same the world over. It is not new constitutions, new rulers, new combinations that the world needs, but it needs to know the power that can change the heart and translate men from the kingdom of darkness into Christ's kingdom of light and peace.

THE Pope has just "blessed" a shrine and picture which is said to be the earliest authentic picture of the Virgin Mary and the infant Jesus. There is a third figure in the group, which with a delightful disregard for consistency is called Isaiah. The Pope has granted an indulgence of 300 days to all who shall visit this picture, which he has named "the Queen of the Prophets," and pray before it for the "conversion" of England.

MADAME NOVIKOFF, writing in praise of the Greek Church, says that in Russia there is perfect equality in the churches, no one having any claim to precedence, rich and poor alike standing together in the congregation. ("In Russian churches pews are unknown, and there are in general no chairs.") The equality in church is good, but the test of the matter is the situation outside of the church. The brotherhood of the Christian faith is not a thing for the congregation merely, but a relationship of service and helpfulness every day and everywhere.

IT is a fact that the most logical disestablishment party is within the Church of England. The organ, *The Church of To-Day*, speaks straighter for the separation of religion and the State than any of the great Nonconformist organs. These, in fact, argue constantly for the union of religion and the State, missing the principle of the whole question entirely. It matters not a whit whether it is Churchman, Nonconformist, or Catholic in possession of civil power. The church that accepts it forsakes the Lord, and the power will be used against the truth of God; for he who does not go with Christ will surely go against Him.

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