

# 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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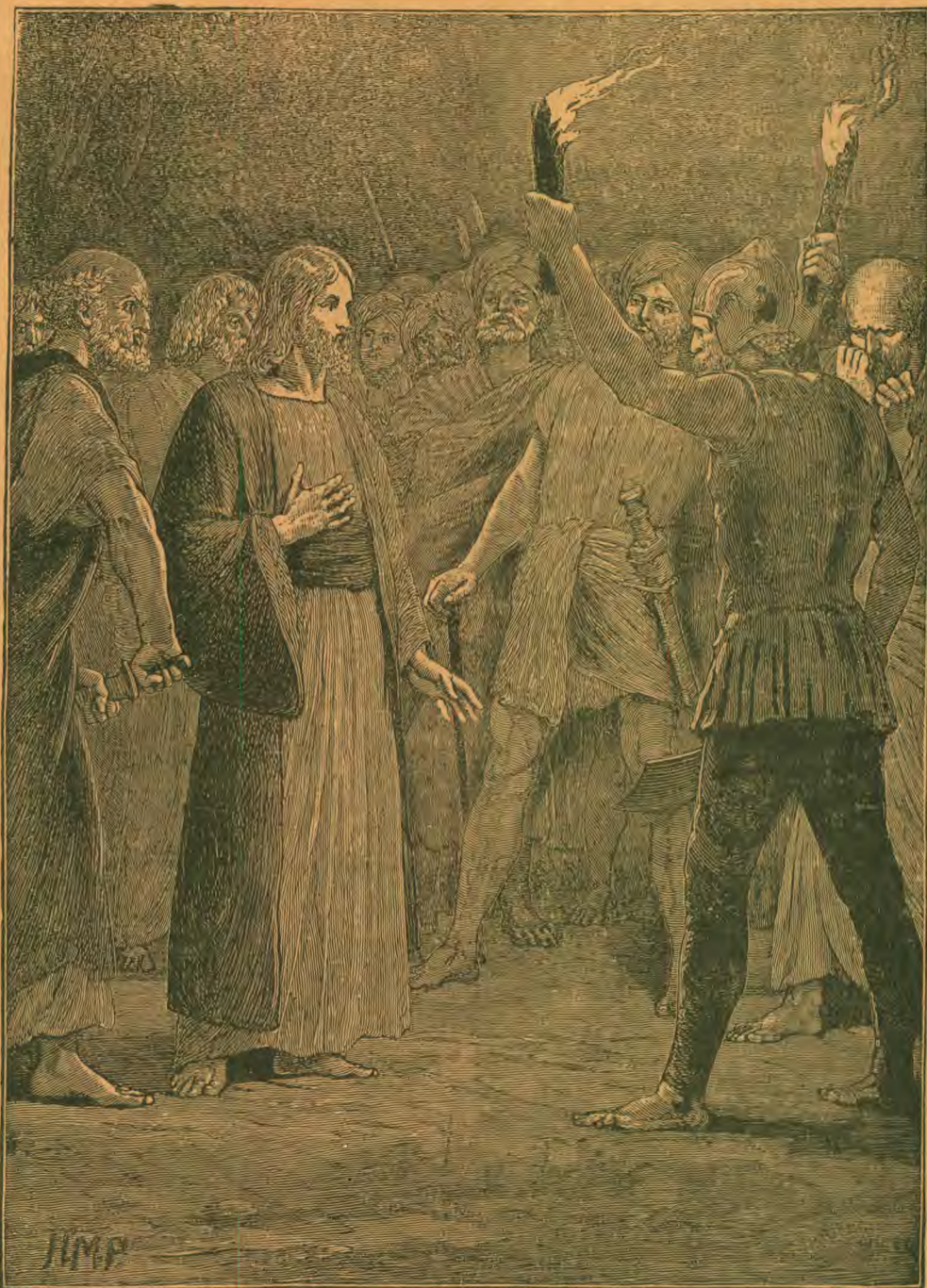
### AMPLE PROTECTION.

"THE angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. xxxiv. 7.

THAT this is not a mere figure of speech, but an actual fact, is shown by many instances in the Bible. Let us note a few illustrations.

SENNACHERIB, king of Assyria, had come up with a vast army against Jerusalem, and had written a most boastful and insulting letter to Hezekiah, the king. Hezekiah placed the matter before the Lord, and received this assurance concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow there, neither shall he come before it with a shield, nor cast a mount against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the Lord. For I will defend the city to save it."

THAT was a promise of complete deliverance, and here is the record of its fulfilment: "And it came to pass that night, that the angel of the Lord went forth, and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when men arose early in the morning, behold they were all dead corpses. So Sennacherib king



"BEHOLD, THE LORD GOD WILL HELP ME."

of Assyria departed, and went and returned, and dwelt at Nineveh." 2 Kings xix. 32-36.

There is no one who may not have

as great protection, for the promise is, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. xxxiv. 7. And



the Lord is not content with sending forth a single angel to protect His servants. When Elisha and his servant were surrounded by the Syrian army,—horses, and chariots, and a great host,—and the servant was terrified, the prophet assured him, "They that be with us are more than they that be with them." 2 Kings vi. 16. Elisha was sure of this, even though he could not see his protectors, but the servant had not so strong faith, and so the Lord mercifully opened his eyes; "and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." With their aid Elisha led the whole Syrian army where he would.

WHEN Christ was surrounded by the soldiers and the mob, with the traitor Judas at their head, and Peter offered forcible resistance, the Lord bade him put up his sword, and said, "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels." Matt. xxvi. 53.

WE are assured that "as He is, so are we in this world." 1 John v. 17. The Father's love for us is equal to His love for Him. John xvii. 23. Therefore we know that in any time of need we could pray to the Father, and He would send to our aid "more than twelve legions of angels," if so many were necessary. There are "ten thousand times ten thousand, and thousands of thousands" of them (Rev. v. 11), even "an innumerable company of angels" (Heb. xii. 22), and they are all "ministering spirits, sent forth to do service for them who shall be heirs of salvation." There is therefore no lack of their help.

Now let us make a little calculation. "The angel of the Lord," who came to the aid of Hezekiah, proved himself equal at the very least, to one hundred and eighty-five thousand men. We know full well that he could just as easily have turned back Sennacherib's army if it had been ten times as large; but we will take the number given, counting one angel equal in a contest to one hundred and eighty-five thousand men.

BUT the Lord has promised us "more than twelve legions of angels," if we need them. A Roman legion was about six thousand men. Twelve legions make seventy-two thousand men.

One hundred and eighty-five thousand multiplied by seventy-two thousand, gives us more than thirteen thousand millions. That is, the "more than twelve legions of angels," which the Lord holds at the service of each of His children, are, at the very lowest calculation, equal in fighting power to about fourteen thousand millions of men, or ten times the population of the whole earth.

WITH such an overwhelming force at his disposal, the child of God is safe anywhere. He needs not the protection of earthly powers, for he has power with him infinitely greater than all theirs combined; so that he may say: "The Lord is the strength of my life; of whom shall I be afraid?" "Though an host should encamp against me, my heart shall not fear; though war should rise against me in this will I be confident" Ps. xxvii. 1, 3. "Behold, God is my salvation; I will trust, and not be afraid."

#### THE SOCIAL CURRENT.

THE wisdom which leaves God out can be only earthly and sensual. This is a wise age, after the standards of earthly wisdom, and pride of intellect. Culture and civilisation is, without doubt, more marked in this generation than in any preceding. What is to be the end of it all? The same conditions of society, the Lord says, as existed in the days before the flood, and in the days of Sodom. "So shall it be in the days of the Son of man." Luke xvii. 26.

As we near those days the current runs more swiftly. A few years make great differences in the moral tone of society. Even society journals, which profess no desire to cry out against those evils which are symptoms of moral decay, cannot forbear expressing mild surprise at the changes. Here are two notes which show how the current is running. The *Queen* says:—

It is apparent to all in society that smoking among ladies is immensely on the increase. Husbands, men friends, and even brothers say nothing against the practice, and, oftener than not, encourage it, unless extravagant indulgence is the result; then they put a limit to the number of cigarettes to be smoked by the wife during the day, if she has not sufficient strength of mind to do so for herself; and, indeed, most lady smokers make a point of limiting themselves to three cigarettes a day on an average.

Again, speaking of the conversation of polite society, the *Graphic* says:—

If one ever met one's grandmother out at din-

ner, I wonder what she would think of the talk of the intellectual people of 1895? Young ladies, under the circumstances, have been heard to murmur that they "were thankful their mothers were not there," and as for the very Young Person, she has long been left out in the cold as a killjoy at the feast. It will be noticed that, in these days, unless it be an entertainment arranged entirely on her account, the Young Person does not dine out. Up-to-date conversation, which includes everything that would have made our immediate progenitors faint with horror, precludes her presence at the table, and, be she as beautiful as Hebe, she must languish in the cold shades of the drawing-room until the diners have done with their *scabreux* topics, their Apollinaris, and their cigarettes. It is curious that in an age of so high a standard of morality as ours the conversation between men and women should so often partake of the unseemly. The century of Swift was not a highly moral or squeamish one, neither was the Dean a man to spare the whip, yet, in his lampoon, the "Art of Polite Conversation," he makes his fops and fine ladies talk the language of the school-room or the nursery compared to what may be heard any night this week at London dinner parties.

It is of no use to denounce those who do these things. The only thing to do is to preach the Gospel to them. But it is important that those who desire to know the truth should recognise the fact that the world is not grandly sweeping round toward the Gospel, as so popularly supposed. It is filling up the measure which the prophecies of the last days set forth. The "form of godliness," the formal profession of Christianity, deceives multitudes who partake of the spirit of the world without recognising the fact that they are being swept away from the life and power of the Word. This is what makes the last days "perilous." While moral decay is striking into the root of society, the great tendency in the world is to pass a little religious legislation, require conformity to certain standards which are set up by human authority, cover up the rottenness at the heart of the matter by loud professions of "civic righteousness" and "Christian civilisation," and then to cry peace and safety. It is not true. The only peace and safety is in following the Word.

#### THE DRAWING POWER.

"AND all that dwelt at Lydda and Saron saw him, and turned to the Lord." Acts ix. 35. Whom did they see? They saw Æneas, who had kept his bed eight years, with the palsy, and who had been healed. Peter had seen him and said, "Æneas, Jesus Christ maketh thee whole; arise, and make thy bed." And he arose immediately. What was the result? All that dwelt at Lydda and Saron saw



him, and turned to the Lord. The most notable thing about this is not the great number that were converted. It is that they turned to the Lord, and not to Peter.

It is not always a cause of rejoicing when there are many conversions reported as the result of work done. The question is, Did they turn to the Lord, or to the minister? How can people be brought to turn to the Lord instead of to the minister? By doing as Peter did, making Christ prominent. Said he, "Jesus Christ maketh thee whole." Peter was not in the transaction. Christ did the work, and to Him was the glory given, and people turned to Him.

In the record of the healing of Æneas there is a great lesson for all ministers and teachers of the Word. If they turn people to themselves, it were better that they did not do anything. It is not always the case that those who turn people to themselves instead of to the Lord, do so purposely. Men often in their zeal for the work give it their impress, instead of that of the Lord.

How can this be avoided? Only by letting the Word of God do the work. When the religious teacher tries to add to the force of the Word, he takes from it. It is quite natural to think that the simple setting forth of the Word alone will not make enough impression. Teachers feel it necessary to "stir up" the people. The desire to see the people stirred is a laudable one, but they should remember that "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Open the Word; hold it up; and Christ, who is in the Word, will draw the people to Himself.

AN evangelist who has just returned from a missionary tour, writes thus: "Most of the educated heathen with whom I have conversed, were educated in mission schools, and are now the more formidable opponents of Christianity because of the education we have given them." The only wonder in the case is that any missionary should ever have expected any different result. Only the Gospel of the cross of Christ can make Christians. An educated heathen is but a heathen still. Indeed, mere book learning without the imparting of the wisdom that comes from God only, will soon cause a Christian to degenerate into a heathen.



#### ADOPTING THE DAY OF THE SUN.

LAST week we saw how, immediately after the apostles were dead, the corruptions of heathenism began to be taken into the church, until the services, as the historian says, had the aspect of pagan mysteries.

Nor is this all. The worship of the sun was at this time universal. These apostates not being content with so much of the sun worship as appeared in the celebration of the mysteries, adopted the heathen custom of worshipping toward the east. So says Mosheim:—

"Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose *essence* they looked upon to be *light*, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament from which He sends forth the sun, the bright image of His benignity and glory. The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament]; but they retained the ancient custom of worshipping toward the east, which sprang from it. Nor is this custom abolished even in our times, but still prevails in a great number of Christian churches."

The next step in addition to this was the adoption of the *day* of the sun as a festival day. To such an extent were the forms of sun worship practised in this apostasy, that before the close of the second century the heathen themselves charged these so-called Christians with worshipping the sun. A presbyter of the church of Carthage, then and now one of the "Church Fathers," Tertullian, who wrote about A.D. 200, considered it necessary to

make a defence of the practice, which he did to the following effect in an address to the rulers and magistrates of the Roman Empire:—

"Others, again, certainly with more information and greater verisimilitude, believe that the sun is our god. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disc. The idea no doubt has originated from our being known to turn to the east in prayer. But you, many of you, also under pretence sometimes of worshipping heavenly bodies, move your lips in the direction of the sunrise. In the same way, if we devote Sunday to rejoicing, from a far different reason than sun worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they too go far away from Jewish ways, of which indeed they are ignorant."

And again, in an address to all the heathen, he justifies this practice by the argument, in effect: You do the same thing, you originated it too, therefore you have no right to blame us. In his own words his defence is as follows:—

"Others, with greater regard to good manners, it must be confessed, suppose that the sun is the god of the Christians, because it is a well-known fact that we pray toward the east, or because we make Sunday a day of festivity. What then? Do you do less than this? Do not many among you, with an affectation of sometimes worshipping the heavenly bodies, likewise move your lips in the direction of the sunrise? It is you, at all events, who have admitted the sun into the calendar of the week; and you have selected its day, in preference to the preceding day, as the most suitable in the week for either an entire abstinence from the bath, or for its postponement until the evening, or for taking rest and banqueting."

This accommodation was easily



made, and all this practice was easily justified by the perverse minded teachers, in the perversion of such Scriptures as, "The Lord God is a sun and shield" (Ps. lxxxiv. 11); and "Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." Mal. iv. 2.

As this custom spread and through it such disciples were multiplied, the ambition of the Bishop of Rome grew apace. It was in honour of the day of the sun that there was manifested the first attempt of the Bishop of Rome to compel the obedience of all other bishops, and the fact that this attempt was made in such a cause, at the very time when these pretended Christians were openly accused by the heathen with worshipping the sun, is strongly suggestive.

From Rome there came now another addition to the sun-worshipping apostasy. The first Christians being mostly Jews, continued to celebrate the passover in remembrance of the death of Christ, the true Passover; and this was continued among those who, from among the Gentiles, had turned to Christ. Accordingly, the celebration was always on the pass-over day—the fourteenth of the first month. Rome, however, and from her all the West, adopted *the day of the sun* as the day of this celebration.

According to the Eastern custom, the celebration, being on the fourteenth day of the month, would of course fall on different days of the week as the years revolved. The rule of Rome was that the celebration must always be on a Sunday—the Sunday nearest to the fourteenth day of the first month of the Jewish year. And if the fourteenth day of that month should itself be a Sunday, then the celebration was not to be held on that day, but upon the next Sunday. One reason of this was not only to be as like the heathen as possible, but to be as *unlike* the Jews as possible: this, in order not only to facilitate the "conversion" of the heathen by conforming to their customs, but also by pandering to their spirit of contempt and hatred of the Jews. It was upon this point that the Bishop of Rome made his first open attempt at absolutism.

We know not precisely when this began, but it was practised in Rome as early as the time of Sixtus I., who was Bishop of Rome A.D. 119–128. The practice was promoted by his successors, and Anicetus, who was Bishop of Rome A.D. 157–168, "would

neither conform to that [Eastern] custom himself, nor suffer any under his jurisdiction to conform to it, obliging them to celebrate that solemnity on the Sunday next following the fourteenth of the moon." In A.D. 160, Polycarp, Bishop of Ephesus, made a journey to Rome to consult with Anicetus about this question, though nothing special came of the consultation. Victor, who was Bishop of Rome A.D. 192–202, likewise proposed to oblige only those under his *jurisdiction* to conform to the practice of Rome; *but he asserted jurisdiction over all*, and therefore presumed to command all.

"Accordingly, after having taken the advice of some foreign bishops," says Mosheim, "he wrote an imperious letter to the Asiatic prelates, commanding them to imitate the example of the Western Christians with respect

century only went to make any distinction still more difficult to be discerned.

A. T. JONES.

#### THE MEXICAN MEDICAL MISSION.

A FEW months ago we printed a report of work done in the medical mission established by our brethren in Mexico, in connection with other work. The following paragraphs from a recent report show how varied are the experiences of the workers in that priest-ridden country. We may preface the quotation by the remark that all the reputation for the marvellous character of the cures effected is due simply to the blessing of the Lord on the careful attention of nurses and doctors, and the intelligent employment of simple and rational remedies, allowing nature a chance to work, and teaching the people how to care for their bodies,



THE MEXICAN MEDICAL MISSION.

to the time of celebrating the festival of Easter. The Asiatics answered this lordly requisition by the pen of Polycrates, Bishop of Ephesus, who declared in their name, with great spirit and resolution, that they would by no means depart, in this manner, from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the Church of Rome."

In view of these things it will readily be seen that between paganism and this kind of Christianity it soon became difficult to distinguish, and the third

which are God's. The present building being insufficient, arrangements are being carried out for the equipment of a sanatorium adapted to the needs of the work:—

"The Lord has favoured the work by sending some cases who had been given up by their physicians, and who recovered rapidly under the treatment given, until they were restored to health. This advertised the work and gave character and standing to the methods employed. Then for a time many of the wealthy and educated classes came for treatments; but as the excitement occasioned by the remarkable cures gradually died away, they dropped off until but very few came. Then other cases of people who were better known to the public, as having been pronounced beyond hope by the best physicians of the



city, fell into the hands of our doctors and nurses.

"One of these was a young lawyer, the grandson of the ex-governor of the State, and well known in the city. His doctors gave him up, and said he must die. The priest was called in, and he confessed, as a final preparation for death. The young man had for several days been waiting to send for the American doctor, whom he had heard could perform wonderful cures. When every other hope was gone, his relatives consented, but referred the matter to the priest, who consented. So one Friday afternoon they came in haste for the doctor, and wanted her to bring a nurse and everything necessary, and come at once.

"The case seemed a desperate one, but in less than two weeks the man was up, and was soon well. The newspapers took it up, and spoke of the cure as miraculous. The whole city became excited over it, and the people rushed in for a time; but as the excitement died away, the people dropped off again, and articles began to appear on the other side, burlesquing the methods of treatment, and accusing the doctors of malpractice.

"We are looking forward with interest to the time when we shall have a fully equipped sanatorium to help us in our work in Mexico. The people as a whole are very ignorant and fanatical and superstitious, and it is very difficult to get them interested in spiritual things. Only God can break the bands with which Satan has bound them."

#### CHRIST AND HIS CHURCH.

WHAT is the church, or of what is it composed? This is an important question in this age of the world, when there are so many sects which profess to take their faith from the Bible. It is a question that cannot be answered by human wisdom, for outside of revelation it would be mere conjecture. If the Lord has in any way revealed what He calls His church on earth, and we can find that revelation, we may be able to find an answer to our question.

In the days of Israel's sojourn in the wilderness, God speaks of them as follows: "The Lord's portion is His people." Deut. xxxii. 9. Then the Lord had a people which He called His portion at that time. In Acts vii. 37, 38, we read of that people, "This is that Moses, which God said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers."

This company, with Moses as their earthly leader, is called a church. But the more general name was Israel, which signified a prevailer with God.

We find Paul expressing the same idea in his epistle to the Romans. "They are not all Israel which are of Israel; neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called." To belong to that church in the wilderness meant more than to be circumcised and be enrolled among the twelve tribes. It was necessary to have faith in the promises of God, and go forward at His word.

Although all the members had been properly enrolled and circumcised, only two of that vast number succeeded in reaching the promised land. Why was this? Because these only had faith, and the promises were only to the faithful. God would not destroy His own church; therefore these unfaithful ones, when they willingly turned from the Lord, were not of His church. "I am a companion of all them that fear Thee, and of them that keep Thy precepts." Again it is said, "But know that the Lord hath set apart him that is godly for Himself." Then godliness is the necessary qualification for membership in the church of Christ. But the question may be asked, "Who is godly?" The answer is now, as it has been since man fell, "There is none that doeth good, no not one."

"But to him that worketh not, but believeth on him that *justifieth the ungodly* his faith is counted for righteousness." Rom. iv. 5. The Lord does not require men and women to become holy before He will receive them, but he *does* require them to submit themselves entirely to Him so that He may make them godly *by receiving* them. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv. 33.

To be His disciple is to be connected with His church. To be a member of this body is to be changed, for Christ is not of this world. This change is often spoken of as a birth, a coming into a new life. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." A new birth makes a new creature, and such are those who are born again. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. v. 17.

He is of that class of whom Christ

spake, when He said, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . He that is of God heareth God's words." John viii. 31, 32, 47. He knows the voice of God. "When He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice." John x. 4.

We must therefore conclude that the church of Christ is not merely some human organisation, but all those who listen for His voice and follow where He leads. They are set apart for a holy or sacred use, for the Lord has chosen them for Himself. Among them, and professedly with them, may be hypocrites, who, like Judas, are willing to sell their Master for a few pieces of silver, yet those who know His voice go not after those who betray sacred trusts. They are faithful, being children of the promise and joint heirs with Jesus Christ. They are in touch with

#### CHRIST THE HEAD.

THE Word declares that God "hath put all things under His feet, and gave him [Christ] to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. i. 22, 23. The head is that part of the body which directs. So Christ is the one who directs His body, which is the church. They are all His, and are safe as long as the Lord directs them.

"The husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body." Eph. v. 23. The true body is as closely connected with Him as their head, as is the physical body with its head. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." Col. i. 24.

#### THE PRIVILEGES OF THE CHURCH.

In considering the privileges of the church as a body, we must at the same time consider the privileges of each member. The body is made up of members, and what is the right of one is the right of all.

There are a variety of figures and illustrations used in the Scriptures to show the relation of believers to Christ. The relationship is so close that there is no figure that fitly represents every part of this union. No inspiration



has made use of many illustrations, each of which has its peculiar part to illustrate, but as a whole they show how the body of believers is united to Christ, who is its head and director.

"I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John xv. 5. It is our privilege to have a union with Him, so close that we shall be recognised in character as Christ. When the vine with its branches is seen, there is but little said about the latter. It is the *vine* that is mentioned, but in a way to include the branches. Thus it is that this parable teaches the *nature* of this union.

The connection between the vine and branch is a living one. It is life. No human work can effect it. It matters not whether the branch is original or grafted, it is only such by the Creator's work, in virtue of which the life, the sap, the fruit, and the fulness of the vine communicate themselves to the branch. This is the privilege of the believer in Christ. His union is no work of human wisdom or human will, but an act of God, by which the closest and most complete life-union is effected between Christ and the sinner. "God hath sent forth the Spirit of His Son into your hearts." The same Spirit that dwells with Christ becomes the life of the believer.

In this figure the *completeness* of the union is illustrated. The vine and the branch are so closely united that each is nothing without the other. Each is wholly and only for the other. As the branch can do nothing without the vine, so we can do nothing without Christ. As the vine cannot bear fruit without the branches, so Christ cannot bear fruit without His church. Thus the true relation of Christ and His body is, that they live entirely for each other. Christ is living entirely for His church, and He asks us to surrender all and live entirely for Him.

The branch owes its right of place in the vineyard, its life and its fruitfulness, to the vine. So each individual member of Christ's church owes his right in the church to Christ. "Without Me ye can do nothing." We can only be pleasing to God in that which is done through the power of Christ dwelling in us. The daily inflowing of the life-sap of the Holy Spirit is our only power to bring forth

fruit. Oh, what a privilege it is to be connected with Christ!

Without the branch the vine will fail to bring forth fruit. Such is the wonderful love of Jesus Christ, that just as His church is dependent on Him, He has made Himself dependent upon it. Without His church He cannot send the Gospel to the world. It is His own plan, and we should be thankful that He has conferred this high honour on us, that as indispensable as He is to us, that from Him our fruit may be found, so on earth we are essential to Him, that through us His fruit may be found. Consider this, until your soul bows to worship in presence of the mystery of the perfect union between Christ and the believer. It is indeed a blessed privilege to belong to the body of Christ.

But there is still more in this beautiful figure of the vine and the branches. All that the vine possesses belongs to the branches. The riches and sweetness which the vine draws from the soil are for the branches. It is the servant of the branches. So Jesus, to whom we owe our life, gave Himself completely for us. "The glory which Thou gavest Me I have given them." All His fulness is for those who believe on Him.

As all the branch possesses belongs to the vine, so should all we possess belong to Christ. We should esteem it a privilege to surrender all we have to Him, for we get all He has in return. Every power of our being, every moment of our life, every thought and feeling, and all our possessions, belong to Christ, that from Him and for Him we may bring forth fruit. As we fully realise what the vine is to the branch, and what the branch is intended to be to the vine, we shall feel that we have but one thing to think of or to live for, and that is, the will, the glory, the work, and the kingdom of God. We shall esteem it a happy privilege to bring forth fruit to the glory of His name.

J. H. DURLAND.

#### WE SHALL BE SATISFIED.

A POOR soldier lay dying in a Swiss hospital. His father coming to him, found him with the stupor of death gathering over his senses. "You must not die," said the old man. "I have brought money. You shall have medicines, delicacies, everything; and, as soon as you are strong enough, I will take you home."

The sufferer shook his head. He did not want medicine nor tempting morsels. He was past help. The father's heart sank, and he turned away to hide the tears.

Presently he opened his travelling sack, and took out a loaf of bread. He put a crumb in his son's mouth. After a moment the sick man swallowed it, and soon opened his eyes and whispered, "More."

"Your mother made that," said the father.

"I know it," he replied. "It is so good."

The father laid the little loaf on the bed, and the poor soldier took it up in his hands and began to eat, with tears rolling down his face. From that hour he grew better, and in a few weeks was restored to health.

O poor, wounded, half-starved backslider, dying of hunger, let me offer you a crumb from the loaf of comfort: "I will heal your backslidings, I will love you freely." Eat it, and like the dying soldier, you will cry, "More!" And as you feast upon Him, you will be able to say, "He satisfies me with bread from heaven."—*Exchange*.

#### "LOST TIME."

AMONG the many arguments used against the Sabbath is that one which supposes that time has been lost, and that the days of the week have become so disarranged that now it is impossible to tell which day the seventh one really is. But of course this is merely supposition. It is true that the *reckoning* of time has been altered, that is, the calendar has been changed; but this change has in no way affected the days of the week, or interrupted the regular weekly cycle—which would be impossible. The facts of the case are thus clearly stated in Brinkley's Astronomy, page 259:—

"Among the different divisions of time, the *civil year* is one of the most important. The *solar year*, or the interval elapsed between two successive returns of the sun to the same equinox, includes all the varieties of seasons. The civil year must necessarily consist of an exact number of days. But the solar year consists of a certain number of days and a part of a day. . . . The common civil year consists of 365 days. The solar year of 365 days 5 hours 48 minutes and 50 seconds, or 365 days 6 hours nearly. It is evident that if each civil year were to consist of only 365 days, the seasons would be later every year, and in process of time change through every part of the year. In the infancy of astronomy it was not to be expected that the exact length of the solar year could be obtained. . . . The first useful and tolerably exact regulation of the civil year, by the help of the solar, took place in the time of Julius Cæsar. It was then provided



that every fourth civil year should consist of 366 days. . . . The calendar so ordered was called the Julian Calendar. By the Council of Nice, held in the year 325, it was fixed that the feast of Easter . . . should be the first Sunday after the first full moon, which happened on or after the 21st of March. At that time the equinox happened on the 21st of March. Thus the festival of Easter was intended to be regulated by the spring equinox. At that time it must have been known that the equinox of the solar year above 365 days was not quite six hours, and that therefore, in using the Julian calendar, the equinox would happen sooner every year. . . . and in course of time the 21st of March, instead of being the day of the equinox, might have been the day of the summer solstice. Thus the fast of Lent and festival of Easter might have been observed in the middle of summer.

"This inconvenience was foreseen before any material alteration had taken place. In the time of Pope Gregory, in 1577, the equinox happened on the 11th of March, or ten days before the 21st. It was then determined to remedy the error that had already taken place, and to provide against a future accumulation. . . . The 5th of October, 1582, was called the 15th, and thus the equinox was restored to the 21st of March. . . . The Gregorian, or the new style, was not adopted in Protestant countries till a considerable time had elapsed. When it was adopted in England in the year 1752, the error amounted to eleven days. This was remedied by calling the 2nd of September, 1752, the 13th."

By considering these facts for a moment it is easy to see that the days of the week were not affected in the least by this correction of reckoning. It was only the calendar, a man-made institution, that had to be altered in order to make it harmonise with God's great time-marker, the sun. Thus the "lost time" was only apparent, and not real; it was a loss in theory, but not in reality; and of course the weekly cycle rolled on just as usual. That this is so is still further seen by the following facts:—

1. While the new style was being kept in Rome only, the days of the week were the same there as in other parts of the world.

2. Russia has never adopted the new style, but still reckons by the old, and yet she agrees with all other nations in the day of the week. When it is Sunday in Russia, it is also Sunday in England. Just so, also, with the Sabbath.

3. The Jews have kept the true Sabbath since the law was given, and are yet observing it. It has been handed down from father to son. There is no century in known history not covered by their traditions, and no dispute

among them as to which day is the Sabbath has ever been known.

Before the new style, most Christians kept Sunday, Jews kept Saturday, while Mohammedans observed Friday. After the change was made these three great bodies, scattered over the earth, are still found observing their appointed days as before. Had any confusion taken place in the days of the week, this could not have been so.

FRANCIS HOPE.

#### WHAT MAKES ME GLAD.

You ask why my spirit is filled with rejoicing—  
Why my heart overflows with such rapturous love—

At the wondrous news that the Master is coming,  
In vengeance and might, from the realms above.

You ask why I sing in the midst of commotion,  
When earth's mighty kingdoms are trembling with fear;

Why my spirit is glad, and my bosom rejoices,  
At the signs that portend that destruction is near.

You ask why it is; and I joyfully answer:  
Our Lord has commanded that when we shall see

The tokens fulfilling that mark His appearing,  
"Exceedingly glad" all His children should be.  
I am glad that this earth, with its war and commotion,

So long the abode of destruction and blight,  
Is soon to give place to an Eden of beauty,  
The home of the ransomed, immortal and bright.

I am happy, because, in the near-coming future,  
The ills that perplex us for ever will cease;  
When commotion and war, with their myriad evils,

Give place to the reign of perpetual peace.  
I am happy, because, in the blessed hereafter,  
The graves of the righteous shall yield up their trust;

And the glorified saints, clad in beauty immortal,  
With joy shall arise from the mouldering dust.

Then let us be glad and rejoice in the prospect,  
And anchor our faith on His glorious Word,  
And soon the fair mansions of beauty we'll enter,  
And evermore rest in the arms of our Lord.

MRS. L. D. AVERY STUTTLE.

#### THE HONEY OF GOD'S WORD.

A SINGULAR incident in old Hebrew history illustrates the sweetness and light that flow from God's blessed Word. Jonathan was leading the army of Israel in pursuit of the Philistines, and King Saul had forbidden the troops to taste of food during the march. When the troops reached a forest where the bees had laid up their abundant stores, several honeycombs were found lying upon the earth. Jonathan—not having heard of the royal edict—put forth the rod in his hand and dipped it in a honeycomb, and put it to his mouth, "and his eyes were enlightened." Refreshment came to his hungry frame and enlightenment to his eyes, which were dim with faintness and fatigue.

What a beautiful parable this incident furnishes to set forth one of the manifold blessings of God's Word! In the superbly sublime nineteenth Psalm David pronounces that Word to be sweeter than honey and the

droppings of the honeycomb. In the same passage he declares that "it is pure, *enlightening the eyes*." Again the Psalmist says: "The entrance of Thy Word giveth light."

It is not the careless reading, or the listless hearing of the Book, but its entrance into the soul which produces this inward illumination. There is a sadly increasing ignorance of the Scriptures; when read publicly in the sanctuary thousands give but little heed with the ear and none at all with the heart. They do not take the vitalising, Heaven-sent truth into their souls as Jonathan took the honey into his system.

But when the Word is partaken of hungrily, and the Holy Spirit accompanies it, there is a revelation made to the heart like that which the poor blind boy had after the operation of a skilful oculist. His mother led him out-of-doors, and, taking off the bandage, gave him his first view of sunshine and sky and flowers. "Oh, Mother," he exclaimed, "why did you never tell me it was so beautiful?" The tears started as she replied: "I tried to tell you, my dear; but you could not understand me." So the spiritual eyesight must be opened in order that the spiritual beauty and wisdom and glory of the Divine Word may be discerned. Many a poor sinner has never found out what a glorious gospel our Gospel is until he has swallowed the honey for himself.

It is more than light; for it is an *enlightener*. Not only does it reveal the grandest, sublimest and most practical truths, but it improves and enlarges the vision. It makes the blind to see, and the strong sight all the stronger. Who of us that has been sorely perplexed about questions of right and wrong and been puzzled as to our duty, has not caught new views and true views as soon as we dipped our rod into this honeycomb?

Ah, there is many a one among my readers who can testify how the precious honey from heaven brought light and joy to his eyes when dimmed with sorrow. The exceeding rich and infallible promises were not only sweet, they were illuminating. They lighted up the valley of the shadow of death; they showed how crosses can be turned into crowns, and how losses can brighten into glorious gains. When I am in a sick room I almost always dip my rod into the honeycomb of the fourteenth chapter of John. It brings the Master there with His words of infinite comfort.

Nothing opens the sinner's eyes to see himself and to see the Saviour of sinners like the simple Word. The Bible is the book to reveal iniquity in the secret parts. If a young man will dip his rod into this warning, "Look not on the wine when it is red," he may discover that there is a nest of adders in the glass! If the sceptic



and the scoffer can be induced to taste some of that honey which Christ gave to Nicodemus, he may find hell a tremendous reality, to be shunned, and heaven a glorious reality, to be gained.

Brethren in the ministry, I am confident that our chief business is not only to eat hugely of this "Divine enlightening honey, but to tell people where to dip their rods. A distinguished theological professor said to me: "If I should return to the pastoral charge of a church, I would do two things: I would make more direct *personal* efforts for the conversion of souls and I would spend no time on the rhetoric of my sermons. I should *saturate my mind with Bible truth*, and then deliver that truth in the simplest idiomatic English that I could command."

The honey from heaven lies abundant on the ground. May God help us to show it to the hungry, the needy, and the perishing!—*Theodore L. Cuyler*.

### WHAT WAR COSTS.

SOMEONE has given to the press the following figures on the cost of war. It is a heavy price that the world pays for the pride and lust of dominion and power:—

In the last 200 years France has spent £993,000,000 in war.

Even Belgium spends every year 46,000,000 francs on her army.

In less than 300 years Great Britain alone has spent £1,359,000,000 in war.

At Bannockburn 135,000 men fought, and 38,000 were killed or wounded.

The French army costs every year 675,000,000 francs, and the navy 209,000,000.

The peace footing in the Russian army calls for the services of 170,000 horses.

The army of Bolivia costs the people of that impoverished country £360,000 a year.

At Gravelotte 320,000 men were en-

gaged, of whom 48,000 were killed or wounded.

There were 402,000 men on the field of Sadowa, of whom 33,000 were killed or disabled.

At Waterloo there were 145,000 men on both sides, of whom 51,000 were killed or disabled.

The estimated cost to both sides of the great Civil War in America was £1,300,000,000.

### GOT THEIR REQUEST.

THE Psalmist says: "He gave them their request, but sent leanness into their soul." These words refer to God and the Israelites. They got their request granted, but— This "but" has an unfortunate significance. They prayed; their prayer was answered, but the answer hurt them. It brought poverty of soul.

God has sometimes answered prayers when He knew that the answers would be an injury to the praying ones. He



## SPIRITUALISM.

### WHAT is Modern Spiritualism?

"The belief that disembodied spirits can and do communicate with the living."—*Century Dictionary*.

#### 2. Did this belief exist in ancient times?

"There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. xviii. 10-12. See Lev. xix. 31; Mal. iii. 5.

"The phenomenal aspect of Modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."—*J. J. Morse, in "Practical Occultism," p. 85.*

#### 3. With what is witchcraft classed by the Apostle Paul?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . . I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." Gal. v. 20-21.

#### 4. What should one do if asked to inquire of a familiar spirit?

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. vii. 19, R. V.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Verse 20.

2

SPIRITUALISM.

#### 5. What says the "law and the testimony" about the knowledge which the dead have of what is occurring among men?

"Thou changeest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv. 20, 21.

"For the living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccl. ix. 5, 6.

#### 6. Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them?

"For they are the spirits of dead, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi. 14.

#### 7. What is one of the characteristics of "last day" apostasies?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv. 1.

#### 8. How will Satan deceive the people?

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. xi. 14, 15.

#### 9. Will Satan try to counterfeit even the coming of Christ by signs and wonders?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv. 23, 24.

#### 10. After these signs and wonders are shown, what will take place?

"The Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming; even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. ii. 8-10.

#### 11. What will be said by those who have rejected the deceptions of Satan, and maintained their love of the truth?

"And it shall be said in that day, Lo, this is our God: we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. xxv. 9.

International Tract Society, 59, Paternoster Row, London.

[THIS leaflet on Spiritualism may be obtained in packets of 100 at 6d. per packet. The usual discount allowed on quantities. It is sure to lead to Bible study, and should be widely circulated.]



has done so because He wanted to teach them, as they could be taught in no other way, the folly of having all their wishes and requests granted. Besides, He would use their example and experience to show us His mercy in withholding from us some of the things which we ask Him for. In the lesson before us we are reminded that it is always best to pray in harmony with God's knowledge of what is evermore for our good.—*Zion's Herald*.

### WALKING WITH GOD.

"ENOCH walked with God" on the earth; now he lives with God in heaven, "for God took him." Gen. v. 24. To walk with God is the best way on earth, and the only way which brings true happiness. The Psalmist prayed, "Cause me to know the way wherein I should walk." Ps. cxlii. 8. This way is to walk in the truth of God, to turn the heart and ear to Him who is the way, and the truth, and the life. His voice is heard in His Word, and gives life to the dead, wisdom to the ignorant, strength to the weak, and light to the blind. "Teach me Thy way, O Lord; I will walk in Thy truth; unite my heart to fear Thy name." Ps. lxxxvi. 11.

The truth of God contains the precious light which emanates from the Lord. Blessed are the people that walk in the light of His countenance. Ps. lxxxix. 15. "God is light, and in Him is no darkness at all. . . . If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 5-7.

Yet a little while Jesus will cause His light to shine in the world through the last message of mercy. How important, then, to walk with God in the brief period of time that may be allotted to us! The great day of judgment will soon come with trouble and distress, with clouds and thick darkness, with the sound of trumpet and war. Then God will bring distress upon men, and their blood will be poured out as dust. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy." Zeph. i. 15-18.

But the night of trouble brings also the glorious morning of eternity. How blessed then to be numbered with the children of light who have believed and walked in the light while they had the light! Walking in the light is to walk as Christ walked. 1 John ii. 6. It is to walk with the Lord in peace and equity. Mal. ii. 6. It is to walk in love and holiness as the children of light. Eph. v. 2, 8. It is to walk in Christ and in the Spirit.

Col. ii. 6; Gal. v. 16. He who walks with God will bring forth the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Verses 22 and 23.

To walk with God is a daily walk. God requires that we should walk with Him only one day at a time. This is very encouraging. Jesus has not taught us to ask for bread for one week or one month, but He has taught us to say, "Give us *this day* our daily bread." Matt. vi. 11.

And just as the body is renewed and strengthened one day at a time, so the spiritual life is also renewed one day at a time. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed *day by day*." 2 Cor. iv. 16. Let us, then, dear brethren, rejoice in the salvation of God to-day, and with diligence and faithfulness perform the work He gives us to-day. Then the Lord will be with us day by day until we with Jesus shall enter the pearly gates of the heavenly city and praise God to all eternity for His wonderful salvation.

J. G. MATTESON.

### NO TIME TO PRAY.

No time to pray!  
Oh, who so fraught with earthly care  
As not to give to humble prayer  
Some part of day?

No time to pray!  
What heart so clean, so pure within,  
That needeth not some check from sin—  
Needs not to pray?

No time to pray!  
'Mid each day's dangers, what retreat  
More needful than the mercy-seat?  
Who must not pray?

No time to pray!  
Must care or business' urgent call  
So press us as to take it all,  
Each passing day?

No time to pray!  
Then sure your record taileth short;  
Excuse will fail you as resort  
On reckoning day.

No time to pray!  
What thought more dear!  
Than that our God His face should hide,  
And say, through all life's swelling tide,  
No time to hear!

—Selected.

### QUIETNESS AND CONFIDENCE.

CONSECRATE yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me to-day in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ.

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ. Your weakness is united to His strength, your ignorance to His wisdom, your frailty to His enduring might. So you are not to look to yourself, nor to let the mind dwell upon self, but look to Christ. Let the mind dwell upon His love, upon the beauty, the perfection of His character. Christ in his self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love,—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness.

Jesus says, "Abide in Me." These words convey the idea of rest, stability, confidence. Again He invites, "Come unto Me, . . . and I will give you rest." Matt. xi. 28, 29. The words of the Psalmist express the same thought: "Rest in the Lord, and wait patiently for Him." And Isaiah gives the assurance, "In quietness and in confidence shall be your strength." Psalm xxxvii. 7; Isa. xxx. 15. This rest is not found in inactivity; for in the Saviour's invitation the promise of rest is united with the call to labour: "Take My yoke upon you, . . . and ye shall find rest." Matt. xi. 28, 29. The heart that rests most fully upon Christ will be most earnest and active in labour for Him.

MRS. E. G. WHITE.

### LACK OF CONTROL.

THE numerous suicides and horrible tragedies which have occurred lately, says the *Melbourne Bible Echo*, naturally raise the question why men and women do such things. Trouble, heart-aches, and disappointments drive them beyond the point of endurance and self-control, and they end their lives. Taking advantage of adverse circumstances, the enemy—he who wields "the power of death"—impels them on to the point of ending their existence. The nerve and courage displayed in some cases seems almost heroic; but surely he is not so great a hero who thus yields to his trials as is the one who endures them. "If thou faint in the day of adversity, thy strength is small." The difficulty in all such cases is, the individual is not connected with Him who is a very present help in trouble. He does not go to God with his sorrows, and find peace, and comfort, and strength to endure. Alone, his burdens are greater than he can bear, and he gives up the battle in despair. What a lesson! How we all should earnestly seek the Lord, that we may find grace to help in time of need.





## THE HOME.

### HOOR BY HOOR.

ONE single day  
Is not so much to look upon. There is some way  
Of passing hours of such a limit. We can face  
A single day; but place  
Too many days before sad eyes—  
Too many days for smothered sighs—  
And we lose heart  
Just at the start.  
Years really are not long, nor lives,—  
The longest that survives,—  
And yet, to look across  
A future we must tread, bowed by a sense of loss,  
Bearing some burden weighing down so low  
That we can scarcely go  
One step ahead,—this is so hard,  
A view so stern to face; unstarred,  
Untouched by light, so masked with dread.  
If we would take a step ahead,  
Be brave and keep  
The feet quite steady, feel the life-breath sweep  
Ever on our face again,  
We must not look across, looking in vain,  
But downward, to the next close step,  
And up. Eyes which have wept  
Must look a little way, not far.  
God broke our years to hours and days, that hour  
by hour  
And day by day,  
Just going on a little way,  
We might be able all along  
To keep quite strong,  
Should all the weight of life  
Be laid across our shoulder, and the future, rife  
With woe and struggle, meet us face to face  
At just one place,  
We could not go;  
Our feet would stop; and so  
God lays a little on us every day,  
And never, I believe, on all the way  
Will burdens bear so deep,  
Or pathways lie so threatening and so steep,  
But we can go, if by God's power  
We only bear the burden of the hour.  
—Selected.

### PETS AND DIVERSIONS FOR SICK CHILDREN.

WHAT mother has not been perplexed to find ways to vary the monotony of the sick bed when the little invalid has recovered sufficiently to take an active interest in things about him. The *Youth's Companion* prints a suggestive article on the subject, from which we quote the following:—

Some of the most charming and amusing playmates for sick children may be had merely for the trouble of

hunting about garden walls or river banks, early in the morning. There are thousands of varieties of snails; and if those boys and girls who possess any ambition beyond fine clothes and sweetmeats had even a slight knowledge of their exquisite construction and the infinite variations in the colour and shape of their shells, they would soon be collecting and exchanging duplicate snails with different parts of the world as diligently as they now drive trades in stamps, coins and postmarks.

For the sick child snails are fine pets. They cannot bite, or sting, or pinch. If by an accident they steal away and creep over the pretty quilt, or even over the upholstered chairs, their shiny trail may be easily brushed away when dry, and leave no traces. They are not such swift travellers that the feeblest little hand may not arrest them when they stray beyond their bounds, taking hold of them by their shells.

Beyond an occasional feeding, they require no care, except that the moss or grass in their box should be kept moist and be changed every few days. A newspaper, a small square of plain glass, with the edges bound so as not to lacerate the thin skin of the soft hand, a slice of cake or bread, a cabbage-leaf and a carrot are all that is required by the snail-keeper.

The glass is for observing the motion by which the snail moves. Place one on it, and turn the glass over, and see how the soft body clings to it, and with what graceful undulations it slips along over the smooth surface.

Now spread out the paper for a boulevard, race-course and feeding-place; set the box in the middle, and let the snails crawl out to see for themselves how big the world is. Very soon the delicate, pointed heads, each with its two long horns, with eyes in the ends of them, begin to peep over the edges.

They look this way, that way, draw back, peep again, obeying in spirit and letter the old adage, "Look before you leap."

Presently a head appears again, followed by a long, slender, giraffe neck; a shell looms up behind, poises an instant on the parapet, and comes thumping down upon the paper. Where is Mr. Snail? Gone into the very back room of his convoluted shell. But when he finds out that no damage has been done, he comes out again and prepares to start out for a tour.

Others follow quickly, until even the little ones, smaller than the smallest button ever made, are out on the paper, poking out their microscopic heads and horns, and bravely trying to keep up with the procession.

Now crumble some bread and cake among them; shred a bit of cabbage and mince a slice of carrot, and watch them as they slowly and laboriously envelop their food. Take one up betwixt your thumb and finger, and hold a crumb of cake near it. It will reach as far as its body can stretch to get it. They do not eat every day.

The meal ended, they are ready for a "constitutional." Little Buttons soon wearies of the unequal race, and presently one of them manages to step on a neighbour's tail, and from it crawls up on the shell, where he rides as comfortably as a boy in an elephant's howdah at the Zoo. The neighbour gets tired, and mounts the shell of a still larger traveller, who in his turn climbs carefully upon another, and he perhaps upon a fifth, until there is a great pyramid; and the big fellow beneath them all plods patiently along with the whole shameless crew.

But they seldom go far before several of the passengers forget to keep the load properly "trimmed," and lean over too much to one side; when over goes the whole pyramid, and there is a great drawing in of horns and overhauling of shells to take account of damages sustained. Then there is another starting, and another pyramid with many variations till they are weary. If one starts toward the box and climbs in, the rest are pretty sure to follow.

Could visitors to children's hospitals take anything that would be more diverting than a box of snails, to let them play their pranks for one group after another, and to drop into the receptive young minds a little information about these curiously wrought members of the Lord's great family of creatures?

But after all, *ennui* is not the worst evil to be dreaded and combated by the nurses. One about whom all the energies and sympathies of a household and a circle of friends are centred must be of noble stuff indeed if he does not ultimately become the centre of his own thoughts and plans, and become selfish in thought if not in action.



The best antidote to such tendencies is sympathy and earnest effort in behalf of others. Let the boy or girl who lies on a couch of pain, surrounded by loving friends and the best appliances of science, think about and share with the great multitude of sick and crippled children who lie on hard beds in cheerless rooms.

If there is any life or any skill in the invalid's fingers, let them be employed some part of every day in making comfortable garments or fashioning simple toys for the poorer brothers and sisters. And the busy, anxious mother, whose life already seems filled to overflowing, will do well to look about her, to inquire at the dispensaries and the hospitals, to find some other child whose needs shall provide a field of labour wherein her own dear one may cultivate the finest and most godlike virtues of the soul.

### MAKING HER THINGS LAST.

EVERY housekeeper knows how careful treatment keeps table-linen and household furniture. Girls do not always know and remember that great care of their own little possessions will often enable them to dress nicely on very little money. A lady says: "When I was a girl, there was one of my young friends who was distinguished for 'making her things last.' Her dresses, hats, gloves, and ribbons were a marvel of durability. I used to wonder how she made them last so without their looking shabby, but I ceased to do so after I had visited her at her own home. The reason why her clothes wore so long was that she took such good care of them. Her dresses were brushed and folded away carefully, and the slightest spot on them was removed as soon as it was discovered. Her hat was wrapped in an old pocket-handkerchief, and put away in a box as soon as done with, the strings and laces being straightened and rolled out most symmetrically each time. Her gloves were never folded together, but were pulled out straight and laid flat in a box, one upon the other, each time they were used, the tiniest hole being mended almost before it had time to show itself.

"But the thing that impressed me most was the care she bestowed on her ribbons. When making up bows, she used to line the upper part of the ribbon with white paper, and this not only prevented the ribbon from becoming limp and creased, but kept it clean, so that when the bow was soiled on one side she could turn the ribbon, and the part that had been covered looked new and fresh. That girl married and brought up a large family. Her husband had to fight his way, and did so bravely, and was unusually successful, for he became wealthy. But his prosperity was due quite as much to his

wife's care and economy in saving money as it was to his in making it."

### THE KEYNOTE FOR THE DAY.

THE keynote for the day is usually struck by the mother in her morning mood of cheerfulness or depression. If she be a brisk and light-hearted person, with a knack of putting crooked things straight and tangled things smooth, her very step and air, and her voice, as she goes singing about the house, will make husband, children, and maids blithe and buoyant.

Little as the world suspects it, the keynote of the business office, of the shop, the factory, the exchange, is often to be discovered in the quiet home from which the merchant, the operative, or the broker has come to engage in the vocation of his daily life. A woman's face, her caressing hand, her loyal truth, her unswerving faith, are supplying the man not only with motive power, but are forming his environment, subtle and intangible, but strongly potential all the while he is away from her. Women seldom guess how much men owe to their insistent influence, so gentle, so restraining, so taken for granted, like the atmosphere or the daily food.

A serene, true-hearted wife is a blessing which a good man appreciates, and which the most selfish man prizes more than he himself understands.

As the mother's word of the moment gives the keynote for a single day, so the mother's habit, mood, her aims, her secret ambitions, her way of looking at life, give the keynote for many days, and sometimes for many lives.—*The Public Ledger*.

### A GIRL'S SONG.

AT the time of the terrible accident a year or two ago at the coal-mines near Scranton, Pennsylvania, several men were buried for three days, and all efforts to rescue them proved unsuccessful. A spectator wrote:

The majority of the miners were Germans. They were in a state of intense excitement, caused by sympathy for the wives and children of the buried men and despair at their own balked efforts.

A great mob of ignorant men and women assembled at the mouth of the mine, on the evening of the third day, in a condition of high nervous tension which fitted them for any mad act. A sullen murmur arose that it was folly to dig farther, that the men were dead, and this was followed by cries of rage at the rich mine-owners, who were in no way responsible for the accident.

A hasty word or gesture might have produced an outbreak of fury.

Standing near me was a little German girl, perhaps eleven years old. Her pale face and frightened glances from side to side showed that she fully understood the danger of the moment. Suddenly, with a great effort, she began to sing in a hoarse whisper, which could not be heard. Then she gained courage, and her sweet, childish voice rung out in Luther's grand old hymn, familiar to every German from his cradle:

"A mighty fortress is our God."

There was a silence like death. Then one voice joined the girl's, and presently another and another, until from the whole great multitude rose the solemn cry:

"With force of arms we nothing can,  
Full soon are we o'erridden,  
But for us fights the godly Man  
Whom God Himself hath bidden;  
Ask ye His name?  
Christ Jesus is His name."

A great quiet seemed to fall upon their hearts. They resumed their work with fresh zeal, and before morning the joyful cry came up from the pit that the men were found—alive.

Never was a word more in season than that child's hymn.—*Selected*.

### EMPEROR AND DUMPLINGS.

AN anecdote which was current of Ferdinand I. of Austria at one time greatly delighted his subjects, and gave rise to a common saying. One summer day he was hunting in the Styrian mountains, and was overtaken by a violent thunderstorm. He sought refuge in a farmhouse whose occupants were just then at dinner, and his fancy was caught by some smoking dumplings, made of coarse flour. He tasted them, liked them and asked for more, and when he got back to Vienna, to the horror of the royal cooks, he ordered the same dumplings to be served up daily.

The courtiers were scandalised that such a coarse dish should figure on the menu, and even his physicians remonstrated against the use of such food.

The emperor had always been the most pliant of men, but he now showed that he had a will of his own, and persisted in gratifying his new fancy. Finally the physicians pretended that it was dangerous to his health to be living on dumplings, and insisted on his giving them up.

The hitherto docile sovereign stamped his foot, and declared that he would never sign another official document if his diet were denied him.

"Emperor I am," he shouted, "and dumplings I will have!"

To prevent a stoppage of the government machinery opposition was withdrawn, and his Majesty clung tena-



ciously to his dumplings. Then the imperial phrase became proverbial, and thereafter, when any one insisted on gratifying a silly whim, some one was sure to say:

"Emperor I am, and dumplings I will have!"—*Selected.*

#### AN ELOQUENT SPEECH.

I HAVE been thinking since I came into the meeting to-night, about the losses I've met with since I signed the total abstinence pledge. I tell you there isn't a man in the society has lost more by stopping drink than what I have. Wait a bit till I tell you what I mean.

There was a nice job of work to be done in the shop to-day, and the boss called for me. "Give it to Law," said he, "he is the best hand in the shop." Well, I told my wife at supper-time, and says she, "Why, Laurie, he used to call you the worst. You've lost your bad name, haven't you?" "That's a fact, wife," said I; "and it ain't all I've lost in the last sixteen months, either."

"I had poverty and wretchedness, and I've lost them. I had a ragged old coat, and a shocking bad hat, and some waterproof boots that let the water out at the toe as fast as they took it in at the heel. I've lost them. I had a red face and trembling hands, and a pair of shaky legs that gave me an awkward tumble, now and then. I had a habit of cursing and swearing, and I've got rid of that. I had an aching head and heart, and worse than all the rest, a guilty conscience. Thank God, I've lost them all!"

Then I told my wife what she had lost. "You had an old ragged gown, Mary," says I; "and you had trouble and sorrow, and a poor, wretched home, and plenty of heartaches; for you had a miserable drunkard for a husband. Mary, Mary! thank the Lord for all you and I have lost since I signed the pledge!"—*Liberator.*

ACCORDING to medical authorities, three hours of close study wear out the body more than a whole day of hard physical exertion.

\* \*

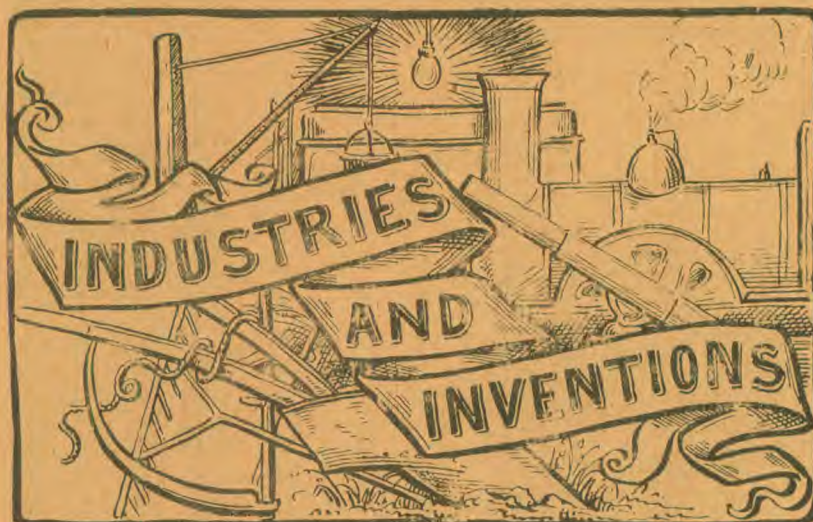
TO REMOVE an obdurate screw apply a hot iron to the head for a short time, the screw-driver being applied immediately, while the screw is hot.

\* \*

A DROP of castor oil in the eye to remove a foreign body is said to be as efficacious and often more manageable than the frequently recommended flax-seed.

\* \*

REMOVE grease from silk by applying magnesia on the wrong side.



#### A PHOTOGRAPHIC DISCOVERY.

THE Vienna correspondents of several of the papers reported a remarkable discovery in photography last week. Indeed, the claims are so remarkable that one would hardly credit the report did it not appear in journals whose reputation would not be hazarded on a report which did not rest on good authority. The *Standard's* correspondent says:—

A very important scientific discovery has recently been made by Professor Routgen, of Würzburg University, the details of which have already reached Vienna, and are now being carefully examined by several scientific authorities here. Professor Routgen uses the light emitted from one of Crookes' vacuum tubes, through which an electric current is passed, to act upon an ordinary photographic plate. The invisible light rays, of whose existence there is already ample evidence, then show this peculiarity, that to them wood and various other organic substances are transparent, whilst metals and bones, human and animal alike, are opaque to those rays. That is to say, they will, for instance, absorb the rays which have passed through a wooden case in which bones or metals are enclosed. Thus it is possible to photograph in the manner described any bones or metals which may be contained in wooden or woollen coverings.

Moreover, as human flesh being organic matter acts in the same way as such coverings towards the invisible rays from a Crookes' vacuum tube, it has become possible to photograph the bones, say, of a human hand, without the flesh surrounding the bones appearing on the plate. There are photographs of this description already in Vienna. They show the bones of the hand, together with the rings that were worn on the fingers,—metals, as I remarked above, being opaque to these rays—but they show nothing

else. They are ghastly enough in appearance, but, from a scientific point of view, they open up a wide field for speculation. Among the practical uses of the new discovery, it is stated that it will henceforth be possible for surgeons to determine by help of this new branch of photography the exact position of any bullet that may be embedded in the human body, or, again, to render visible any fractures there may be in the bones prior to performing any operation on the respective part of the body. And there are various other uses to which the new method may be put, as, for example, in connection with caries and other bone diseases. The *Presse* assures its readers that there is no joke or humbug in the matter. It is a serious discovery by a serious German Professor.

#### THE ORIGIN OF SUGAR.

"Who invented, or discovered sugar?" is a question that was recently asked in Germany, and the answer given was that sugar had been known since the dawn of history, but not in all countries. The Chinese appear to have delighted their palates with sugar for more than three thousand years, and it was known in India earlier than in Europe, being made from a juicy reed or cane. One of Alexander the Great's generals carried sugar to Greece in the year 325 B.C., as Sir Walter Raleigh, some two thousand years later, carried tobacco from Virginia to England. But even so late as 150 A.D. sugar was still a rarity in Greece. The famous physician Galen used it as a remedy for certain maladies. Recent experiments show that sugar has remarkable sustaining power when eaten by those undergoing great fatigue. The invention of the first process for refining sugar is ascribed to the Arabs, and a Venetian merchant is said to have purchased the secret from them, and introduced the process in Sicily. The refining of sugar was first practised in England about 1659.—*Selected.*





## WHAT THE CLOCK SAYS.

THE clock says, "Tick, tick, tick;  
What you have to do, do quick;  
Time is gliding fast away;  
Let us act and act to-day.  
When your mother speaks, obey;  
Do not loiter, do not stay;  
Wait not for another tick;  
What you have to do, do quick."

## JUDGING BY APPEARANCES.

NATE bounded down the garret stairs three steps at a time, and burst into the sitting-room.

"O mother, why couldn't my nuts stay there by the chimney where they'd dry? Where are they? Can't I put them back now that you're done cleaning the garret?"

Mrs. Hathaway looked up smiling.

"I didn't touch them, Nate. I respected your prejudices in favour of that particular spot for nut-drying. But Mary did the most of the work."

Off Nate rushed to his sister's room.

"Come in, you young volcano!" cried a merry voice.

"O May, what did you do with my nuts?"

"Why, there weren't any there; and I wondered then what you did with them."

"Wonder! I should say wonder! And nuts are so scarce this year. It may be one of Jim Judkin's tricks!"

But when Jim, the hired man, was interviewed, he earnestly disclaimed all knowledge of the nuts. And as he was a truthful young fellow that explanation was given up.

"Has anyone else been up there within a week?"

"No—or, yes! Vinton Gregory came to get those school-books you promised to lend him. I was tired, so I told him where they were, and let him go right up."

"Oh, May, was it last Thursday?"

May counted upon her fingers: "Monday washed, Tuesday ironed, Wednesday cooked, Thursday mended—yes, 'twas Thursday. I was in the sewing-room when he came, and"—

"And he had a bag—a meal bag—'bout a third full of something?"

"Why—yes, he did."

"Did he have it when he came in?"

"No-o," said May, reluctantly; but I saw him going down the road with it over his shoulder. Oh, Nate, you don't suppose"—

"Course I don't suppose; I know! I saw him, too, and he couldn't stop to talk. There's a lot of empty sacks up there, you know. Think of that! When we've taken him into our club, and treated him just as though he wasn't old Jake Gregory's son! I'll settle with him;" and he rushed from the house.

At the Gregory's rickety front gate he met Vinton.

"Coming to steal more nuts, eh?" was his salutation.

The boy's bright face became blank. He looked at Nate in silence.

"Nothing to say? Well, I s'pose we needn't be surprised at anything a Gregory does, only—I didn't think you were that sort, that's all."

"I'm not!" exploded Vinton. "I never saw your nuts. Or, yes—I saw them the day I came for the books, and"—

"And nobody's seen them since! Shame on you! To steal a bag, and then fill it with stolen nuts! I saw you making off with them over your shoulder!"

"That was a bag of potatoes I bought down at Mr. Dean's. I left them at the gate when I"—

"Oh, don't try to pull the wool over my eyes! You make it all the worse. You won't have to come to the field to-morrow. The club won't need you. Dan Miller'll take his old place. He's not much of a player, but he's no thief!"

And Nate rushed off before Vinton could say another word in self-defence. Perhaps he had nothing more to say. He walked slowly back into the house. Next day he did not come to the field. At school he was "boycotted," as only indignant boys can boycott.

Mrs. Hathaway and Mary tried vainly to unravel the mystery.

The following week Nate went nutting again, and returned with a small basketful.

"There! I think my nuts will stay where they're put now," he muttered, as he poured them down by the chimney.

The next day Nate took his book and went out to the barn. The big door was wide open, and he sat down upon a pile of corn-fodder in the warm sunlight that flooded the place. Presently a shrill "chirrr!" made him look up. There on the back garret window-sill, which was shaded by the huge boughs of a lofty elm, perched two saucy squirrels, their mouths full of nuts. Then they hopped from the sill to a neighbouring limb, scampered down the trunk, and away to the grove! Back they came and repeated the operation. Nate watched them, while a light broke on him that made him feel smaller than he had ever felt in his life. He went into the house and up to the garret. Evidently the saucy pair had been busy. Only a few nuts remained scattered here and there on the floor.

He rushed out of the house and away "across lots" to the Gregory place. Vinton came to the door, but drew back, pale and dignified, when he saw the head "boycotter."

"Vint, old fellow, can you forgive me? It's all cleared up," he cried.

Vinton had borne the "boycotting" bravely. Now the tears came as he listened to Nate's broken explanation.

"Mother said all the time she believed you were innocent. Can you ever be my friend again? Will you forgive me?"

"I knew 'twould come out all right," cried Vinton, wringing Nate's hand. "But of course appearances were against me."

"Catch me 'judging by appearances' again!" said Nate.—*Zion's Herald*.

## A WISE GIRL.

EDITH is only a school-girl, and not very wise. Neither is she rich in this world's goods; but she has some of the wisdom that is better than any to be had from books. She is a young girl, but she has learned "in whatsoever state" she is "to be content." She has not learned the lesson perfectly, but she does not spend her time fretting over things she does not have.

"Don't you wish you were going to the seashore?" asked Margaret.

"I would like it," said Edith, "but I'm glad I'm going to grandpa's."

"Wouldn't you like to have a new dress like Mary's?" said Jessie.

"Yes, but I like mine just as well."

Edith has what a wise man calls "the little sprig of content," which gives a rich flavour to everything, no matter how tasteless.—*Selected*.





### ABOUT DIET FOR THE SICK.

At the beginning of all acute diseases, and especially of fevers, the digestive organs are usually greatly disturbed in their functions, and unless they are allowed to rest for a little time, the food taken will not be digested, but will remain in the alimentary canal until it is spoiled, and thus it will greatly increase the severity of the disease. It is well in such cases, especially if the patient has been eating heartily before the illness, to let him fast for a day or two, freeing the intestinal canal of all fecal matter by a mild saline cathartic and a copious enema.

Many cases of fever are due to the poisons generated in the bowels and stomach, and taken into the system by the absorbents. Well-meaning but ignorant friends often do the sick much harm by urging them to eat of the unwholesome dishes concocted for their benefit. A person who has been eating heartily before his illness is not likely to suffer for food if he is allowed to fast for a day or two at this stage of the disease. Besides, it is always well to remember that food swallowed is no more in the body than food held in the hand. It can furnish neither strength nor building material until it has been digested, absorbed, and passed on to the tissues to be assimilated. If it is spoiled in the process, it becomes a disease-producing, strength-wasting element. Instead of sustaining and keeping the body alive, it tends to break down and destroy.

Great care is also required in the feeding of patients convalescing from severe wasting diseases, as typhoid fever, scarlet fever, dysentery, and the like. In such cases there is always a great demand for food, as the wasted tissues are being repaired rapidly, and the appetite is apt to be overactive. The digestive organs are still weak, however, and very easily deranged. It is then that the nurse or parent needs good judgment to know just how and when to give the needed food, and when to restrain the morbid craving.

In cases where the bowels have been severely injured, as in typhoid fever, dysentery, etc., it is well to continue the use of bland fluid foods, and to avoid all coarse foods, as breads and

porridge made from coarse grains, berry seeds, and the like; also foods hard to digest, as vegetables, meats, etc. Let the patient return to the use of solid foods gradually. At first give him a nicely poached egg, a slice of carefully prepared toast, or a baked apple, and later give him a mealy potato, increasing the variety and amount until the patient returns to his ordinary dietary.

During the craving period, patients, especially children, should never be tempted by seeing forbidden dishes prepared and eaten by other members of the family. It is better for the invalid to take his meals in his own room. He should not be where he can be tantalised by seeing what is on the family dining table, until he is strong enough to partake of the food safely. A little painstaking and self-denial on the part of the other members of the family is often a great help in these trying times. The mother needs to cultivate the power to say "No" to her child when she knows the food so much craved will do the child harm. It is not kindness, but cruelty, which permits the weak to injure themselves. —*Dr. Kate Lindsay, in Good Health.*

**EGGS AND MACARONI.**—Break fifteen whole sticks of macaroni into two-inch lengths, and put to cook in boiling water. While the macaroni is cooking, boil the yolks of four eggs until mealy. The whole egg may be used if cooked so the yolks are mealy and the whites simply jellied, not hardened. When the macaroni is done, drain and put a layer of it arranged loosely in the bottom of a pudding dish. Slice the cooked egg yolks, and spread a layer of them over the macaroni. Fill the dish with alternate layers of macaroni and egg, taking care to have the top layer of macaroni. Pour over the whole a cream sauce prepared as follows: Heat one and three-fourths cups of rich milk to boiling, add one-fourth teaspoonful of salt, and one heaping spoonful of flour rubbed smooth in a little cold milk. Cook until thickened, then turn over the macaroni. Sprinkle the top with grated bread crumbs, and brown in a hot oven for eight or ten minutes. Serve hot.—*"Science in the Kitchen."*

THE food on which the man who would be healthy should live, says Sir B. W. Richardson, must be selected so as to insure variety without excess.

DISH-TOWELS are much better for being ironed. It gives them a surface which facilitates the drying operation.

EAT slowly, says the proverb, and do not season your food with care.



—London's daily water supply is over two hundred million gallons.

—Last year no less than 430 tons of diseased meat were sent into London.

—Last year 6,516 books were published in this country, against 6,485 in 1894.

—Japan has established a steel foundry, and proposes to build its own ships.

—The Sultan's New Year present to the Czarina, a diamond necklace, is valued at £35,000 (Turkish).

—The commerce of the United Kingdom this year shows an increase of over twenty millions over 1894.

—The emigrants who left England in twelve months numbered 271,854, South Africa being the favourite destination.

—In Berlin the penny-in-the-slot system has been successfully applied to the sale of rolls of bread and various kinds of drink.

—The Japanese are said to have evacuated Chinese territory, and the Chinese are again restoring and fortifying Port Arthur.

—During the recent hearing of a charge of stealing shirts in Manchester it was elicited that the workers were paid at the rate of 1½d. a shirt.

—Uncanned frozen salmon is now being brought to this country from Canada at the rate of fifty tons a month, and is selling at from 5d. to 8d. per pound.

—Sleighting and skating are the chief outdoor amusements at this season in Russia, whilst on the rivers and broad lagoons ice-yachting forms a favourite and exciting pastime.

—Some of the most successful fruit growers in California are women. Two women, mother and daughter, derive an income of £600 a year by cultivating thirty acres of prune trees.

—The bananas which find their way to England come almost entirely from Madeira and the Canary Islands. Before long, however, the West Indian banana will enter the field as a powerful competitor.

—During the past twelve months 84,787 aliens arrived at ports in the United Kingdom, of whom 44,372 were stated to be on their way to the United States. This leaves about 40,000 who have this year come from the Continent to make their home in this country.

—The Church has in recent years, says a newspaper, been trying to use the world to accomplish its ends; now the world is turning the tables by using the Church. Mr. Wilson Barrett, during the provincial tour of "The Sign of the Cross," did his best to get up an ecclesiastical "boom" in his play. Tickets were scattered with lavish hand among the clergy in every town visited, and the clerics responded by going to witness the woes of Mercia. One well-known divine preached a sermon lauding Mr. Barrett's endeavour, and crowded houses rewarded the successful manager,



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## The Present Truth.

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

LONDON, JANUARY 16, 1896.

FOR TERMS SEE FIRST PAGE.

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

OWING to the threatened total destruction of some kinds of birds and the wanton mutilation and killing of nearly all kinds for the sake of wings and feathers "the Society for the Protection of Birds issues an urgent appeal to ladies to desist from wearing birds' feathers as an adornment."

"ONE of the questions which promises to be brought prominently forward in the forthcoming session of Parliament is," says the *English Churchman*, "that of a Roman Catholic University for Ireland, and it is high time the Protestants of the United Kingdom realised the danger which threatens them." But how much better would Protestants be equipped for the struggle had they not betrayed their own cause by continually working for the State support of the Protestant religion, as professed by them.

IN the past twelve months the lifeboats round our coasts were launched 427 times and rescued 519 mariners. Apart from the loss of the Kingstown lifeboat crew on Christmas-eve, only one other lifeboatman perished during the year. It is impossible for one who realises what war means to feel thrilled at tales of daring and bravery in taking the lives of one's fellow-men in battle; but who does not feel a thrill of sympathy and admiration at the recital of the heroism of our lifeboatmen who battle with the elements and risk their lives for shipwrecked strangers, of whom their only knowledge is of their distress and need.

COMMENTING on the recent filibustering expedition into the Transvaal, and the punishment that shall be meted out to the officers accompanying it, the *Chronicle* says that they "must be credited with sufficient knowledge of life to know that if they were not authorised to try to kill Boers they were guilty of murder, or manslaughter at the least, in every case in which one was killed."

Very well, suppose they *had* been authorised by the Government to try to kill Boers, and suppose it be admitted that such authorisation would have relieved them of the responsibility of the crime of murder, it would, at the most, simply have transferred the responsibility to the shoulders of those issuing the order. But isn't it a strange idea, that when one man kills another man, it is not murder provided he has been told to do it by a company of other men?

### PREPARING FOR WAR.

IN these times of wars and rumours of wars, the British Government does not intend to be caught napping, but is determined to be prepared for any emergency. A large number of battle-ships, cruisers, torpedo-boat destroyers, etc., have been put in commission, manned, and provisioned, ready to go to any part of the world at a moment's notice.

THE newspaper report states that "the greatest activity prevails in the Royal Laboratory Department at Woolwich Arsenal, where the reserves of small-arm ammunition are being increased to 150,000,000, at which standard the ball cartridge will be maintained."

IN the Royal Army Clothing Department, where under ordinary circumstances between 2,000 and 3,000 hands are regularly employed, arrangements exist whereby at very short notice the strength of the establishment can be practically trebled. One of the chief officials has stated that at the present moment the stock of uniforms represents a value of not less than £1,000,000, and that upon the shortest notice the Department can clothe from 80,000 to 100,000 reserve men.

AT the Devonport dockyard 1,800 men are working overtime, and work is being pushed night and day in making the torpedo-boat destroyers ready for sea. One specially interesting item is the following from the *Chronicle's* report of the situation:—

Besides many machinery defects, there are a number of cabin fittings missing. A staff of joiners have already commenced to remedy this, and the men have been informed that they may be required to work all day on Sunday, and the Saturday half-holiday is not likely to be observed this week.

Even the Sunday may be set aside by the exigencies of possible war.

This is in keeping with the spirit which originates Sunday laws, namely, the spirit that "exalts itself above all that is called God, or that is worshipped." God never sets aside His own laws, for they are the manifestation of His own life; but earthly powers presume not only to substitute laws of their own in place of His, but also to hold themselves "above" those substituted laws.

HERE is a brief picture of the early Christian, drawn by one who cannot be accused of partiality to Christianity, yet of whom Cardinal Newman said that he was the only Englishman who had any claim to be called an ecclesiastical historian, namely, Gibbon:—

The humble Christians were sent into the world as sheep among wolves; and since they were not permitted to employ force, even in defence of their religion, they should be still more criminal if they were prompted to shed the blood of their fellow-creatures in disputing the vain privileges or the sordid possessions of this transitory life. Faithful to the doctrines of the Apostle, who in the reign of Nero had preached the duty of unconditional submission, the Christians of the first three centuries preserved their conscience pure and innocent of the guilt of secret conspiracy or open rebellion.—*Decline and Fall*, ch. 20, par. 8.

Could the same thing be said of the professed Christians of succeeding centuries?

AT the Dublin meeting of the Evangelical Alliance, last week, the Archbishop of Dublin said:—

There could be no heart therein which fears and forebodings did not find place. Men's hearts were failing them for fear as to what might take place upon the earth, and as to what might await their own British Empire.

There need be no question as to what awaits all the empires of the world. As the Archbishop said, we have entered the time when there is "upon the earth distress of nations, with perplexity." The Lord plainly declared the course events would follow: "Men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi. 25-28. There is something more important for believers to do than to be fearing as to what is coming upon the earth. We are to "fear God, and give glory to Him; for the hour of His judgment is come."