

# THE Present Truth.

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

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## The Present Truth.

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THE Bible sets forth Jesus as "upholding all things by the word of His power." Heb. i. 3.

THAT word not only has power to uphold, but "is able to build you up and to give you an inheritance among all them which are sanctified." Acts xx. 32.

AN instance of the upholding power of Christ's word is given in Matt. xiv. 25-32. The disciples were on the raging sea, when they were astonished by the appearance of Jesus walking on the water. When Jesus reassured them with, "Be of good cheer; it is I; be not afraid," Peter said, "Lord, if it be Thou, bid me come unto Thee on the water. And He said unto him, Come."

PETER at once responded to the word "Come," and "walked on the water to go to Jesus." Some might hastily suppose that it was the water that held Peter up; but a little reflection will show that it was not so. It is contrary to nature for water to hold a man up; and, moreover, we read that when Peter "saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me." Jesus caught him, saying, "O thou of little faith, wherefore didst thou doubt?"



"WHEREFORE DIDST THOU DOUBT?"

IF it had been the water that was supporting him, he would not have begun to sink; for the water was just the same where he sunk as it was where he walked. So when we remember the words of Jesus, "Wherefore didst thou doubt?" we know that

when Peter walked on the water, it was the word of Jesus that supported him. It was the word "Come" that brought him, and it was only when he distrusted that word that he began to go down.

The same word that held Peter on



the top of the water, can hold a man up in the air. Elijah and Elisha were at one time walking along together when Elijah began to rise in the air. Why was it?—Because the Lord had said to Elijah, "Come;" and since the prophet had always obeyed the word of the Lord, he obeyed that one also.

WE read that "by faith Enoch was translated." Heb. xi. 5. But "faith cometh by hearing, and hearing by the word of God." Rom. x. 17. So it was the word of the Lord that took Enoch as well as Elijah through the air to meet the Lord. But they were only forerunners of those who, being alive when the Lord descends from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise, shall be "caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. iv. 16, 17.

WHAT is it that will support those favoured ones, and hold them up in the air? The same word that upheld Peter on the water. The Lord will say, "Come, ye blessed of My Father." Matt. xxv. 34. Those who have been accustomed to obey the word of the Lord, will respond at once, and will be taken; while those who have not obeyed every word of the Lord, will not obey that one, and will be left.

THOSE who have neglected to take the word of the Lord as applying to them personally, will not accept that word, "Come," as applying to them. Only those who recognise that every time the Lord speaks He speaks to them, will be able to take that word to themselves. The waiting ones will be those who have lived on the word of the Lord, so that at the word "Come," they will, as the most natural thing in the world, go to meet the Lord. Happy are they who know the sustaining power of the word, and who take it all to themselves.

#### "A WARNING TO THE BISHOPS."

WE are accustomed to see frequent warnings addressed to the Episcopal Bench by the Protestant organs of the Church of England. But it is something novel to see the *Church Times*, the organ of the Sacerdotal party, giving the Bishops a thorough scolding. By one branch of the Church press they are scolded for going so near to Rome, and by the other for not going

still nearer. We had supposed, with most Protestants, that as a body the Bishops were going as far as the most ardent Ritualist could expect of officials who have to deal with two distinct branches in the Church. The following paragraph, with which the organ mentioned begins its warning, shows that the most active element in the Anglican body is far from satisfied with the present state of progress in Ritualism:—

The time has come when priests and laity of the Church of England should plainly speak their minds to the Bishops. Blind men do not fear serpents, and the Bishops can hardly know the strong feeling that the action of some of them in certain directions, and the inaction of all of them in others, is arousing far and wide. English Churchmen are a patient and long-suffering race, because they are trained in habits of obedience to authority, but when they see that authority running the ship on the rocks they would be faithless indeed if they let their patience degenerate into acquiescence. There is a time to keep silence, and there is a time to speak out, and in our judgment it is plain speech that the present juncture most demands.

#### NATIVE AFRICAN HONESTY.

THE *Chronicle's* special correspondent in connection with the Ashanti Expedition, writing from Cape Coast Castle of the arrangements for transporting military stores, provision, etc., into the interior, incidentally gives the following tribute to the honesty of the natives. We are not informed whether or not the natives spoken of profess Christianity; but in any case it is enough out of the ordinary to be worthy of note:—

The more one sees of our coloured brethren of these parts, the more one is influenced in their favour. One could hardly meet a more amiable race to work with. Once satisfied that their pay was assured, and that the white officers were disposed to treat them with honesty and justice, difficulties immediately began to disappear. Now daily and hourly gangs leave the yard of the Castle under their headmen and gangers, bearing their various loads, and in no case, with the following exception, have they failed to deliver the loads at their destination. The exception, in my opinion, redounds rather than depreciates the credit due to this cheery race. In one of the gangs which left some days ago were two men who apparently on the journey up concluded that a life of freedom in their native wild was preferable to one of industry, with its necessary restrictions, under the fostering care of the Army Service Corps. They placed their loads on the side of the road, on the top of their loads they placed their numbered badges, and on the top of their badges they placed the amount of money which had been ad-

vanced to them for subsistence on the road. These little tributes to the African sense of honesty were brought back to Major Clayton, a couple of days ago, by two native policemen, who had found them while patrolling. During the time these little piles remained on the roadside many hundred carriers must have passed and observed them. Yet not a penny of the subsistence money was deficient. It is a question for consideration whether in Christian England we could guarantee a similar condition of affairs. From many inquiries which I have made I have learnt that this is no exceptional case, and that it is a matter of the rarest occurrence for a carrier to make away with a load entrusted to his care.

#### WAR AND MURDER.

"WARS and rumours of wars" are among the signs of the last days. In the last days perilous times shall come, because "men shall be lovers of their own selves," and will be fierce. "Nation shall rise against nation, and kingdom against kingdom." Matt. xxiv. 7. These things have always been, yet they are to increase as the end approaches; and the last great event of this world's history is to be the gathering of the kings of the earth and of the whole world, to "the battle of the great day of God Almighty." Rev. xvi. 14.

The end of that last great battle is thus described by the prophets: "All the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire." Isa. ix. 5, R. V. When the kings of the earth, and their armies, are gathered together for that last battle, it will be for their complete destruction, so that the fowls of the air will be filled with "the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. xix. 17-21. Yet the men who march to that battle will do so with the same high spirits that they have had in previous fights, fired by "patriotic" feelings, and dreaming of victory and glory, without a thought that it is to end in the final utter destruction of all concerned in it.

It is very evident that not one of God's people will have any part in that battle. When the last fight is waged, not a Christian will be found in the ranks of any army on earth; although it is safe to say that there will be thousands who will imagine



themselves to be good Christians, and who will think, as many do to-day, that their assurance of heavenly bliss will only be made the more sure if they fall with their face to the foe.

It also is evident that no professed Christian believes in murder. True, many of them think that it is quite right to take human life, but only in what is called "honourable warfare." They must not murder, and they must not be in the last battle. An important question, therefore, is, Where shall the line be drawn, so that Christians may be free from condemnation in anything that involves the taking of life? This question, like all others, is plainly answered by the Bible.

#### THE ORIGIN OF WAR.

THE question is asked by the Apostle James, "From whence come wars and fightings among you?" and the answer immediately follows: "Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye receive not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James iv. 1-3.

From the next verse we learn that these desires whence come wars and fightings, are worldly lusts, for the question is asked, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

Turn now to 1 John ii. 15-17, and we shall find a classification of these worldly lusts that lead to war: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

Take a single instance of the working of this desire to have. Two men own adjoining fields, but there is a dispute as to the boundary line. The land is valuable, and that portion through which the dividing fence runs is the most valuable of all. A claims that there was a mistake in the survey, and that the fence ought to be moved ten yards in order to give him the land that belongs to him. But B insists

that he has no more land than belongs to him, but that, on the contrary, a portion of what A claims really belongs to him, at any rate he will not yield an inch.

Each is determined to have his "rights." Besides the lust of the flesh, the pride of life comes in, and each man feels that it would be wholly inconsistent with his dignity to yield to the other. Moreover threats and insulting words have been used, such as "no man of proper spirit could be expected to stand." Each feels himself not only wronged, but abused, and each demands from the other an apology and reparation. But each one feels that his "honour" as well as his property is at stake, and is determined not to yield.

So the feud grows. From hard words the men come to blows. Finally each deliberately resolves to take the other's life. Then the disputed boundary will not only be settled, but the survivor can take as much more of the other's property as he wishes.

Accordingly they arm themselves with knives or guns, and meet and begin stabbing or shooting, until one of them is dead. Then what follows:—Why, the man who kills the other is called a murderer, and is hanged, denounced by all the neighbourhood.

But suppose now that instead of two farms we have two countries; instead of a few roods of land we have some thousands of square miles; and instead of two men involved, we have hundreds of thousands. There is a dispute as to the boundary line. Each nation feels that its rights are threatened; and, besides, undiplomatic language has been used, which must be resented. The "national honour" will not allow any concessions on either side. So armed bodies of men meet and shoot at each other. Instead of one man, thousands are killed. The conquerors take the disputed territory, and as much more as they wish, and the victorious army marches home. How are they regarded? Are they called murderers?—Oh, no; they are greeted with shouts and songs, and are lauded as patriots.

Where is the difference in the two cases?—It is only in the greater number of men killed in the second case. Therefore we must conclude that the sole difference between war and murder is in the extent of the interests and the number of people involved. If only one man is killed, it is murder. If one man kills four or five men, that is an aggravated case of murder. But if

thousands fight, and hundreds are killed, that is "glorious war," although precisely the same passions lead to each result. The question is, Does God regard it as less sinful to kill a thousand men than to kill one? His Word answers: "Though hand join in hand, the wicked shall not be unpunished." Prov. xi. 21.

#### CHRISTIANS AND SELF-DEFENCE.

Now we know why there will be no Christians in the army at the time of the last great battle. It will be because they will have learned that "the servant of the Lord must not strive, but be gentle to all men." 2 Tim. ii. 24. Of course such a man has no place in an army organised to fight and kill.

Christ's followers are not allowed to fight even in defence of Him and His kingdom. John xviii. 36. Much less, then, can they fight in self-defence. It would be more proper to say that they *cannot* fight in defence of His kingdom, because it is a kingdom of peace, and to fight with earthly weapons would be to fight against it, instead of in its defence. "The weapons of our warfare are not carnal." If there were not in any person the passions which if cherished naturally lead to murder, there would never be any war on earth. Both come from the same source, so that war is nothing but wholesale murder.

It is commonly accepted that it is perfectly consistent with Christianity for both individuals and nations to fight in self-defence. Yet the words of Christ are very plain: "I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. v. 39. We make all sorts of excuses, and find all manner of difficulties in the way of obeying this commandment, just as we may with any commandment which we are not willing to obey. The only way to know how a commandment may be obeyed, is to accept it without question. It is by faith, not by unbelief, that we understand.

It is true that the different nations cannot retain their separate existence without armies and war. But this need not cause the Christian any uneasiness. His daily prayer to God is to be "Thy kingdom come." When that kingdom comes "the Lord shall be King over all the earth; in that day there shall be one Lord, and His name one." Zech. xiv. 9. His kingdom is



a kingdom of peace. How then can men pray: "Thy kingdom come," and at the same time fight to maintain a condition of things contrary to that kingdom?

Suppose we give a little attention to this matter of self-defence. A man assaults another, and demands his money. Whether the man thus accosted has little money or much makes no difference; his first impulse is to defend himself, and save what he has. We will suppose that he has ten pounds in his possession. The thief is persistent in his demands, and he resists. The robber is determined, and uses violence, and the man is equally determined not to part with his money. The struggle is sharp, and the robber is killed. The man has acted only in self-defence, and public sentiment acquits him.

But suppose the robber succeeds in killing his victim, and takes the ten pounds. Then public sentiment condemns him. He has truly committed a wicked deed. He has murdered a man for the paltry sum of ten pounds. Yes; but why is it so much worse for the robber to kill a man for ten pounds than it would be for the man to kill the robber for the same amount? Since the man could have avoided all difficulty by giving up his money, is it not evident that he has killed his antagonist solely for the money?

Take a case where only life is involved. Suppose a man has a grudge against me, thinking that I stand in the way of the accomplishment of his ends. Or, perhaps he is actuated by pure hatred, and he seeks my life. Now if when he attacks me, I kill him to save my own life, how much better am I than he would have been if he had succeeded in killing me? Oh, I have saved my life! True, but at the loss of his; and what right have I to assume that my life is more valuable than his? It is only because it is *mine*. And so we see that self-defence, as the word implies, is nothing but selfishness. And this is the sole principle that moves either nations or men to fight.

"But it is natural to defend oneself. 'Self-preservation is the first law of nature.'" True; but it is spiritual to refrain from all violence, and self-sacrifice is the first and only law of grace. If self were dead, there would be no impulse to self-defence. If we can say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20), we shall have no occasion to defend our-

selves; because it is not I who am attacked, but Christ; and Christ does not ask us to fight in His defence.

The verse just quoted gives us the solution of the whole question. It is natural to fight to defend ourselves; but the cross of Christ delivers us from ourselves, and gives us the Divine nature. The natural man, the carnal mind, is enmity. But Christ is our peace, and He makes peace through the blood of His cross. Eph. ii. 14-17; Col. i. 20.

After nearly nineteen centuries of professed Christianity in the world, the cross of Christ is preached less than anything else. "Christ and Him crucified" is that which the professed Church of Christ stands most in need of to-day. If all professed Christians gloried only in the cross of Christ, not one of them would be found apologising for war of any kind, under any circumstances; for war and fightings come only from "this present evil world" (Gal. i. 4), from which the cross of Christ delivers us.

Let men of this world glory in this world; but let men of the world to come, whom God has translated into the kingdom of His dear Son, evermore say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

#### ♦♦♦♦♦ "FOLLOW ME."

"FOLLOW ME!" Those were the words of the Master. Along every path of duty He leads. They who are His—follow. And, always, along the narrow way, comes back the loving, reassuring call, "Follow!" The darker the night, the closer the words sound in the ears of the faithful follower, and, listening, he finds them a light in the darkest way,—a lamp to his path. When the tempests rage the most, and strange fears assail the frightened soul, will come the tenderly assuring words, "Be not afraid,—it is I." Who then can fear, when He is present?—and He is always present, not only there, but here.

However commonplace and familiar the road, or however strange, His feet have trodden it before, and His footprints are there to guide, strengthen, and comfort those who follow. Where His feet have been is sacred ground, and no harm can befall those who, carrying His message, tread the same hallowed path.

Over all the earth, now, for so long,

death and the king of death have held undisputed sway that at last men have come to feel that death is the natural fate of man, and that humanity was created but to die. Through the passing centuries so many myriads of generations of mankind have retired to their narrow beds for the long sleep of death, that at last the soil of every land and the sands of every shore have become a witness to the fulfilment of the consequence of sin,—*"Dust thou art, and unto dust thou shalt return."*

In the crowded cities poverty, and sorrow, and wrong have held visible sway so long that every stone and brick of all the buildings, and every paving-stone of all the streets, might drip with the heart's blood of those who, in sorrow, and pain, and care, and hunger, have handled them over and over. Through all these numberless buildings, every room of every house, from the palace to the prison, might cry out, and echo back and forth from every wall the wail and outcry of lost souls. Here, now, nightly, the gathering voices of the sons and daughters of Belial are heard along the travelled ways. All this accumulation of suffering, of sin, of terror, and of crime, if it but had expression, would so shake these walls and pavements that not one stone would be left upon another. Yet, by Divine power all this is held in abeyance until the feet of those who do His will have passed by on their errand of mercy, and have told His message of love and salvation on their way.

On the lonely level plains where the sun beats hot, or the wind blows cold, where the prince of the power of the air rides in the tornado, and his imps play their wild freaks with wind and lightning, there, unharmed, the messengers of the Lord carry the word of His truth.

Across the seas that have hungered for men's lives since they fed upon the life of all the world at the flood, speed the winged ships that safely carry the consecrated missionary, while he fears not wind or wave or hidden reef; for that same Christ, who once brought the little boat-load of those who loved and called upon Him safely to land, will equally protect those who go forth now, the last time, to teach that He is the way and the truth and the life.

As Paul shook from his hand the poisonous serpent, and, though they looked to see him fall dead, felt no



harm, so again, amid pestilential miasms, and ravenous beasts, and raving wild men, shall the messengers pass unhurt who tell the last tale that is to be told, and, following the blessed feet that have gone before, seek out those who will listen, from every kindred, tongue, and people.

Wherever they carry His message, to whomsoever they bring it, under Indian rays, or through Siberian snows, African jungle growths, or Argentine treeless plains, mountain heights that boldly look the sun in the face, or quiet shadow of the valleys between,—or yet, perhaps, from isle to isle across the trackless seas,—through all the strange paths that must be trod, He goes before. Follow Him!

W. H. McKEE.

### HOW THE LORD HELPS.

WHERE human wisdom and foresight can see nothing but failure, God can see success. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."

When there is no water, how can thirst be satisfied? "I will open rivers in high places, and fountains in the midst of the valleys." The natural thing is to find rivers in the valleys and springs in the high places, but the Lord is not dependent on the ordinary course of nature. He can do what men cannot.

Where the way of the Lord seems difficult, if not impassable, when it is a human impossibility to walk in the path in which the voice of the Lord directs, we are to remember that he who yields to the Lord unreservedly lays the burden of responsibility on One who is able to bear it. Another word in this forty-first of Isaiah, all of which is written to teach that God's power is for us, says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." That means you.

"It is announced on the best authority," says a Sofia despatch, "that the Russian Ambassador to the Porte has intimated to the Exarch at Constantinople that, when the conversion of Prince Boris takes place, a special Envoy of the Russian Government will be present." The baby's "conversion" will take place just at the hour set by the officials.



### THE CREATION OF THE PAPAL RELIGION.

LAST week we closed our study of the "falling away" with these words: "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 century only went to make any distinction still more difficult to be discerned."

In the latter part of the second century, there sprang up in Egypt a school of pagan philosophy called the "Eclectic." The patrons of this school called themselves "Eclectics" because they professed to be in search of truth alone, and to be ready to adopt any tenet of any system in existence which seemed to them to be agreeable to their ideas of truth. They held Plato to be the one person above all others who had attained the nearest to truth in the greatest number of points. Hence they were also called "Platonists." "This philosophy was adopted," says Mosheim, "by such of the learned at Alexandria, as wished to be accounted Christians, and yet to retain the name, the garb, and the rank of philosophers."

In the end of the second century, and especially in the first forty-one years of the third, there flourished in Alexandria one of these would-be philosophers—Ammonius Saccas by name—who gave a turn to the philosophy of the Eclectics, which caused his sect to be called the New Platonists. The difference between the Eclectics and the system founded by Ammonius was this: The Eclectics held that in every system of thought in the world there was some truth, but mixed with error, their task being to select from all systems that portion of truth which was in each, and from all these to form one harmonious

system. Ammonius held that when the truth was known, all sects had the same identical system of truth; that the differences among them were caused simply by the different ways of stating that truth; and that the proper task of the philosopher was to find such a means of stating the truth that all should be able to understand it, and so each one understand all the others. This was to be accomplished by a system of allegorising and mystification, by which anybody could get whatever he wanted out of any writing that might come to his notice.

One of the earliest attaches to this philosophy from among those who professed to be Christians, was Clement of Alexandria, who became the head of that kind of school at Alexandria. These philosophers, says Mosheim, "believed the language of Scripture to contain two meanings; the one obvious, and corresponding with the direct import of the words; the other recondite, and concealed under the words, like a nut by the shell. The former they neglected, as of little value, their study chiefly being to extract the latter: in other words, they were more intent on throwing obscurity over the sacred writings, by the fiction of their own imaginations, than on searching out their true meanings. Some also, and this is stated especially of Clement, accommodated the Divine oracles to the precepts of philosophy."

The close resemblance between the pagan philosophy and that of the New Platonists is illustrated by the fact that but one of the classes concerned could tell to which of them Ammonius Saccas belonged. The pagans generally regarded him a pagan. His own kind of Christians counted him a good Christian all his life. The genuine Christians all knew that he was a pagan, and that the truth of the whole



matter was that he was a pretended Christian "who adopted with such dexterity the doctrines of the pagan philosophy, as to appear a Christian to the Christians, and a pagan to the pagans." He died A.D. 241.

Clement is supposed to have died about A.D. 220, and the fame and influence which he had acquired—and it was considerable—was far outshone by Origen, who had been taught by both Clement and Ammonius. Origen imbibed all the allegorical and mystifying processes of both Ammonius and Clement, and multiplied upon them from his own wild imagination. He was not content with finding two meanings in the Scriptures as those before him, but took the secondary sense, the hidden meaning, and added to it four additional meanings of his own. His system then stood thus: 1. All Scripture has two meanings, the literal and the hidden. 2. This hidden sense has within itself two meanings, the moral and the mystical. 3. The mystical has within it yet two other meanings, the allegorical and the anagogical.

"The Scriptures are of little use," taught Origen, "to those who understand them as they are written." With such a system for a basis, it is logical enough that the Catholic Church should forbid the common people to read the Scriptures. For Origen is one of the chiefest fathers of the Catholic Church; and "from the days of Origen to those of Chrysostom," says Archdeacon Farrar, "there was not a single eminent commentator who did not borrow largely from the works of" Origen. "He was the chief teacher of even the most orthodox of the Western Fathers."

By such a system as this it is evident that anyone could find whatever he pleased in any passage of the Scripture, and that the Scripture could be made to support any doctrine that was ever invented by the wildest fancy of the veriest fanatic. Even though the doctrine might be flatly contradictory to the Scripture, the Scripture could be made fully to agree with and teach the doctrine.

From this sketch of Platonism as held by Origen, the essential truth of the following passage from Mosheim will be readily seen:—

This new species of philosophy, imprudently adopted by Origen and other Christians, did immense harm to Christianity. For it led the teachers of it to involve in philosophical obscurity many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Saviour no few things,

of which not a word can be found in the Holy Scriptures. . . . It recommended to Christians various foolish and useless rites, suited only to nourish superstition, no small part of which we see religiously observed by many even to the present day. And finally it alienated the minds of many, in the following centuries, from Christianity itself, and produced a heterogeneous species of religion, consisting of Christian and Platonic principles combined.

On the part of real Christians, those who loved the truth as it is in Christ, there was strong opposition from the first to this whole system of philosophy with its mystification and allegory. "But the friends of philosophy and literature gradually acquired the ascendancy." A. T. JONES.

### THE SPIRIT AS WITNESS AND GUIDE.

ON all sides the Bible is being discredited. Of the attacks of professed infidels, and of the so-called Higher Critics, we need not speak, because they are so open and undisguised that people may be on their guard. But the most dangerous assault upon the Bible is that which makes it secondary to Christ or the Holy Spirit, so that people unconsciously set the Word of God aside while imagining that they are doing superior homage to Him who gave the Word.

An instance of this, which is becoming deplorably common among Christian people, is found in the reply of the New York *Independent* to the taunt of a Catholic paper in regard to its acceptance of the Bible as the only rule of faith. It said:—

When did the *Independent* ever say that the Bible is the sole and only rule of faith? We believe that our Lord said, that He would give His Spirit "which shall lead you into all truth." We regard the teaching of the Holy Spirit as a rule of faith.

Such is the looseness with which the Bible is now held, that most people would doubtless see in this only a tribute to the Holy Spirit instead of a disparagement of the Word of God. Let us see what the Bible says about the matter.

In the first place, it is positively stated that the Bible came only by the Spirit. "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter i. 21.

Not only so, but the Holy Spirit was in all cases the speaker, so that the Bible is the language of the Holy Spirit, and of none other. Thus the sweet Psalmist of Israel said, "The spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. xxiii. 2.

With this agree the words of the Apostle Peter, when he spoke of the Scripture "which the Holy Ghost by the mouth of David spake before concerning Judas." Acts i. 16. Also the words of 1 Tim. iv. 1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith."

When Christ promised the disciples the Spirit in His absence, He said: "When He is come He will convict the world in respect of sin, and of righteousness, and of judgment." John xvi. 8, R.V. The first work of the Spirit is to convict of sin. But by what means?—By "the sword of the Spirit, which is the Word of God" (Eph. vi. 17); "for the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing asunder of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. iv. 12. "By the law is the knowledge of sin" (Rom. iii. 20), because "the law is spiritual." Rom. vii. 14.

Again, the promise of Christ is, "When He, the Spirit of truth, is come, He will guide you into all truth." John xvi. 13. But the Saviour also said in praying to the Father for His disciples: "Sanctify them through Thy truth; Thy Word is truth." John xvii. 17. The Holy Spirit sanctifies because the Spirit uses the word of truth. So we read that "God has from the beginning chosen us unto salvation: through sanctification of the Spirit and belief of the truth." 2 Thess. ii. 13.

Read onward in the Saviour's promise that the Spirit shall guide us into all truth: "For He shall not speak from Himself: but what things soever He shall hear, these shall He speak." "He shall glorify Me; for He shall receive of Mine and shall declare it unto you. All things whatsoever the Father hath are Mine; therefore said I, that He taketh of Mine and shall declare it unto you." John xvi. 13-15; R.V. The Spirit is sent to us by the Father, even as Christ was sent by the Father; so just as Christ spoke not His own words, but those which the Father gave Him, the Spirit does likewise. Here we have evidence not simply that the Word of God is the witness of the Spirit, but that the Spirit does not speak anything but what we find in the Word of God—the Bible. He is not independent of the Father, but speaks only the word of the Father.

We read, in harmony with Christ's promise, that the Spirit makes us know



"the things that are freely given to us of God," and this is because "the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 10, 12. The "deep things of God," which the Spirit shows us, are the great things of God's law (Hosea viii. 12); and so we are taught to pray, "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Ps. cxix. 18. This opening of the eyes is the work of the Spirit—"the Spirit of wisdom and revelation."

"Well," someone may say, "I believe in the direct witness of the Spirit; I know that the Spirit witnesses to me that I am a child of God." The Holy Spirit does certainly witness with the spirits of some men, but not of all. With whom does He witness? With those who believe; for none others are sons of God, and so none others can possibly have the witness.

This witness is direct too; but how is it? A witness testifies, and must testify in words. Now in what words does the Spirit testify? Why, manifestly in the words which are given Him to speak,—even the words of God. So we read: "He that believeth on the Son hath the witness in himself; he that believeth not God, hath made Him a liar; because he believeth not the record that God gave of His Son." 1 John v. 10.

"To Him give all the prophets witness." Acts x. 43. But we have already read that the prophets spoke only as the Spirit spoke through them. So we read in Hebrews of the offering of Christ, "whereof the Holy Ghost also is a witness unto us" (Heb. x. 15), and then follow the words which He testified.

It is evident, therefore, that any disparagement of the Bible, even to the slightest degree, is a disparagement of the Holy Spirit. To ignore the Bible as a guide, and at the same time to profess to honour the Holy Spirit, is the same as to profess great respect for a man, and at the same time to ignore or deny what he says.

It may be said that the Bible is not ignored, but that the Spirit is taken as an additional guide. But what then is the use of the Bible? If the Spirit testifies part of the time aside from the Bible, why not all the time? That this is an actual ignoring of the Bible, is proved by the results; for those who profess to believe that the Holy Spirit leads apart from the Word of God, inevitably come to trust wholly

in that supposed guidance, even though it is contrary to the Word.

If it were true that the Spirit did testify to us, apart from the Bible, then we should have nothing but our own minds by which to determine whether or not any impression is really from the Spirit. And so it is, that they who think that the Spirit leads them, independently of God's Word, are simply following their own desires and imaginations. A complete demonstration of this is seen in the fact that those who follow such supposedly independent leading of the Spirit, invariably run into direct violation of God's law.

Let no one think that he can exalt the Father, the Son, or the Holy Spirit at the expense of the Bible. Just as the Bible is honoured, will they be honoured. The Spirit of God is sufficient to guide us into all truth, and to make us perfect in it, because He guides humble, trusting ones into the full understanding of the Scripture, which is able to make a man "perfect, thoroughly furnished unto all good works." 2 Tim. iii. 17.

#### THE USE OF THE EAR.

EARS AND THE SECOND DEATH.

REV. II. 11.

"He that hath an ear let him hear."  
—"He that planted the ear" has in His mercy given ears to every man, so that every man can hear if he will. God will never press men to use the powers He gives them, but He will certainly hold us responsible if we refuse to do what He has made possible. It is absolutely impossible to overestimate the spiritual importance of a right use of the ear; for "faith cometh by hearing," and on our faith our eternal weal or woe may well be said to depend. It is through Ear Gate that the saving truth of the Gospel enters into the heart of man. If we incline our ears to the Lord we shall live for ever; if we turn them away we shall die.

The Bible speaks of a great variety of ears, some very good and others very bad. Jeremiah speaks of "uncircumcised ears" (vi. 10). These are common to all who are "in the flesh," whether they happen to be circumcised Jews, such as the prophet spoke to, or uncircumcised heathen. To all such ears the word of the Lord is a reproach; "they have no delight in it." Are you among the number of those to whom the Word of God is a wearisome infliction? If you are, your ears certainly need circumcising with the circumcision of Christ.

Christ calls the ears that hear the

Gospel "blessed ears." Matt. xiii. 16. How few of us realise how highly favoured we are in having the Gospel sounding so continually in our ears, or we should surely drink in the joyful sound far more eagerly than we do. In Prov. xx. 12 we read of the "hearing ear," and we are reminded that the Lord is its Creator. No one would ever "hear" but for the potent working of the grace of God. So if we have "hearing ears" we have nothing to boast of, for it is not of ourselves.

Isaiah speaks of an awakened ear (i. 4), undoubtedly referring, first of all, to what the Father did for Christ when He was here upon the earth, but at the same time describing what the Lord does for all His servants. We all need to have our ears awakened, because the poisoned sounds of sin have drugged them, and cast them into a deep sleep, so that they are dull ears. Matt. xiii. 15. He who listens to the devil soon finds his sense of hearing becoming terribly blunted. Dulness soon deepens into deafness, and we become like the idols of the heathen, in that, having ears, we hear not.

All spiritual deafness is first wilful and then judicial or penal. Men stop their ears that they may not hear. Zech. vii. 11. "They are like the deaf adder which stoppeth her ears which will not hearken." Then God says in effect, If they won't hear they shan't hear, or, as we have it in Isa. vi. 10, "Make their ears heavy lest they hear." From him that hath not shall be taken away that which he seemeth to have. We only have in reality what we use. If we do not use our power of hearing we shall lose it.

One of the commonest varieties of ears in these last days is the "itching" ear, diseased ears, always on the itch to hear something new and strange, but altogether unable to bear the sound of the truth. The so-called Higher Criticism is one of the most fashionable forms of this itch. Such ears, unless speedily healed by the touch of Christ, must soon become stone deaf.

The proper ear attitude is seen in the inclined ear. Isa. lv. 3. Such ears drink in eternal life and become obedient ears. Prov. xxv. 12. These are always surrendered ears, like those of the servant who refused to leave his master. Ex. xxi. vi. Christ shows us the spiritual meaning of the boring of the bondman's ears when He says, "Mine ears hast Thou digged." Ps. xl. 6, margin. Christ gladly gave Himself over to His Father, to be His willing servant for ever, and all true disciples will delight to do the same.

The yielded ear is always a consecrated or anointed ear, as Aaron's was. Ex. xxix. 20. Has the redeeming, cleansing blood of the slain Lamb



been applied to our ears? If it has we shall prove ourselves to be sheep of the Good Shepherd's flock; for we shall hear His voice. May we all have such ears.

\* \*

*Let him hear.*—This is a Divine word, charged with Divine power, before which all hindrances must go down. When God speaks all men hear, whether they heed or not. The world, the flesh, and the devil may all combine to prevent our hearing the Lord's voice, but if we want to hear, God's "Let him hear" will thrust all our allied opponents on one side, leaving us perfectly free to hear.

There are many who tell us that there are so many conflicting voices sounding in the world that they are perfectly distracted, and quite unable to distinguish which is really the voice of the Lord. To all such the Word says, "If any man willeth to do His will he shall know of the teaching, whether it be of God." This is supremely important, assuring us that all those who are sincerely in earnest about doing God's will shall not be confounded. And again Christ says that His sheep know His voice and will not respond to the voice of a stranger. So even in the midst of the world's wildest babel the simple-hearted believer will never be at a loss as to the truth; for if he will but listen he shall hear and know the voice of the Lord in his Word.

\* \*

*"He that overcometh shall not be hurt of the second death."*—All men are doomed to suffer for Adam's transgression; for "in Adam all die." And all men everywhere are liable to suffer the second death because of their own sins, for "the soul that sinneth it shall die," and "all have sinned." Yet, thank God! none need perish in the second death, for there is refuge from its fatal power in the ever-living Christ.

The overcomer is a man who is in Christ, living in the power of His overcoming life. Such an one is necessarily and eternally safe, out of the reach of the second death; for Christ dieth no more, and because He lives we shall live also. All who remain out of Christ must certainly endure the incurable hurt of Death's last dread stroke. We must all either enjoy the second birth or endure the second death.

What is the second death? It is undoubtedly something which very closely resembles the first death, or else this phrase is altogether misleading. Then what is the first death? It is the extinction of life, involving the cessation of conscious being. This is plain enough, but unfortunately Satan has been so successful in his endeavours to minimise the idea men

hold concerning the nature and extent of the consequences of sin that he has brought men to explain away the reality of the first death. This being so, we need not wonder that men have gone on to explain away the second as well. We are told over and over again that there is no such thing as death, that "what seems so is transition." But this is all in flat contradiction to the plainest of Scriptures.

The second death differs from the first mainly in that it is eternal. The first is not, simply because it is to be followed by a resurrection. But when a soul dies in the second death there will be no more awaking. Bear in mind it will be an eternal death, not as so many have so vainly supposed, an eternal dying. How utterly absurd is the phrase which is so frequently on the lips of preachers and teachers, "The death that never dies." They might just as well speak of a life that never lives, or any other impossibility.

The second death will be inflicted on all who rise in the second resurrection, for the redeemed will all have been raised in the first (Rev. xx. 3). It will culminate in the destruction of death itself (verse 14), and will mark the completion of Christ's stupendous work of removing sin from the universe, the time for which the whole creation groans.

The Smyrneans needed to learn that only those who are "faithful unto death," through the power of that blessed One who was dead and is alive again, are invulnerable against the fatal darts of the second death. Many of them learned the lesson and profited by it. May we in these last days do as wisely and as well.

H. RATHBONE HANSON.

#### THE DEPTH OF LOVE DIVINE.

THE love of God is so deep, so full, that it could only be expressed in giving for our sakes His own beloved Son to poverty, to shame, to humiliation, to mockery, and to death. He was the most costly and precious offering that could be given to the world, and in Him all heaven was given. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Through Christ the way was made safe for God and man. God's justice and honour are maintained, every Divine attribute is exalted and most clearly defined, while salvation and righteousness are brought to light for every creature.

Herein is the mystery of redemption, that the innocent, pure, and holy Son of the infinite God was permitted to bear the punishment of a thankless race of rebels against the Divine government; that through the manifestation of His matchless love, these rebels might be inspired with faith in, and

love for God, and might stand before Him repentant, forgiven, guiltless, as if they had never sinned. Angels in heaven marvelled that the wrath of God should be laid on His well-beloved Son; that a life of infinite value in the heavenly courts should be given for the worthless life of a race degraded by sin.

The heir of God came to our world in the garb of humanity, as one who serves. When the time was drawing near that He should pour out His life on the cross, His love was revealed in the words, "Jesus therefore, knowing all things that should come upon Him, went forth." Not only was He to die, but he knew precisely the shame, the humiliation, He would have to suffer, the cruel treatment He should receive. There was no compulsion in bringing Him to the ignominious death on the cross; yet He made His soul an offering for sin. The mind of God to save the world was the mind of Christ. His own love was one with that of the Father, and that love constrained Him.

Herein is the love of God manifested, inexpressible, immeasurable, and passing knowledge. The human mind cannot grasp it in its fullness; but we should put forth the most earnest efforts of which we are capable, that we may communicate redeeming love to others. Eternity, all eternity, will unfold that love, and then we shall know what here we cannot comprehend.

Mrs. E. G. WHITE.

#### A TRUE LIFE.

A LIFE spent in brushing clothes and washing crockery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk—a life spent in the narrow shop—a life spent in the labourer's hut—may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—*Farrar.*

#### A YEAR AGO.

A YEAR ago I kept Sunday. Now, with the help of Jesus (John xv. 5, latter part), I keep the Sabbath according to the commandment. And in so doing I feel His preciousness more and more. 1 Peter ii. 7. And if that were all the progress I had made upward, homeward, heavenward, I feel it would be no small step, believing as I now do that Sunday is the mark or sign of papal authority (spoken of in Rev. xiii. 16-18), in direct opposition to the Sabbath, which is the sign of the Lord. Ex. xxxi. 13; Eze. xx. 12.

But that is not all, praise the Lord! I find that the more we submit to the



will of Christ the better progress we make; for it is God that works in and through us both to will and to do of His own good pleasure. Phil. ii. 13. When we seem to be at a standstill the fault is ours, not our Leader's. His will is that we should always be advancing, and to this end He is constantly pointing out the weak places in our character, placing His finger on the flaw, as it were, and keeping it there until we repair that particular breach. And there is great joy in submitting to Him.

A year ago, I believed that it was going to take all eternity to pay the wages spoken of in Romans vi. 23, that the thorns of Heb. vi. 8, unlike any natural thorns, would burn to all eternity, and that the destruction spoken of in Phil. iii. 18, 19, meant, not destruction, but a miraculous preservation in fire. But now I read my Bible in a different manner and for myself, and I find that when it says death it means what it says. (Mal. iv. 1, 3; Ps. xxxvii. 10, 20, and Nah. i. 10.)

I not only obtain a greater blessing myself, but I can rejoice as never before in the expression of the love of God, even in the death of the wicked.

I can also dispense with my commentary (it's on sale now), for God has taken great pains to make His Word so clear and plain that the way-faring man, though a fool, need not err from the right road if he will but cease from wearing other people's spectacles.

God not only provides the Word, but also the Holy Spirit, the Comforter, by whom we are anointed, that we should not need any man to teach us, but He guides us into all truth. 1 John ii. 27.

The Word of God has an additional charm for me now. Everything is so real, every word is alive, it warms my heart to read it, because it speaks to me. Chapters that before seemed contradictory or meaningless are now harmonious and full of instruction and comfort. And I thank God for the light He has sent us to open up the Scriptures, which Satan has so long, and alas! so successfully, covered up with human interpretations. Jer. v. 31. For this cause the Word of God has to a certain extent been lost to us, and I for one am happy to say, "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. xv. 16.

J. GILLATT.

#### WHAT YOUR SAVIOUR WANTS.

IS THERE nothing that Christ, as your Friend, your Lord, your Saviour, wants you to do that you are leaving undone to-day? Do you doubt one instant that with His high and deep

love for your soul, He wants you to pray? And do you pray?

Do you doubt one instant that it is His will that you should honour and help and bless all these men about you who are His brethren? And are you doing anything like that?

Do you doubt one instant that His will is that you should make life serious and lofty? Do you doubt one instant that He wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that His command is for you openly to own Him, and declare that you are His servant before all the world? And have you done it?—*Phillips Brooks.*

#### LOOK TO THE PATTERN.

DESponding soul, come learn a tender lesson,  
Whate'er men lack of courtesy and grace,  
Howe'er the practice jars with the profession,  
There's yet perfection in the Saviour's face.  
Distorted forms of men and women round us,  
Blind, crippled, naked, wretched though they be,  
Yet Jesus has no stain of sin upon Him,  
And He's our brother in humanity.

Grieve not that those in high position fail you,  
That self and evil mar their ministering:  
Turn unto God when human sins assail you,  
Lose sight of man in high aspiring;  
Turn from the human where there's no perfection,  
Unto the Pattern, Jesus, meek and mild,  
And think no more of any man's defection  
Than thinks of evil some confiding child.

The ideal beauty is not lost and blasted  
Because a brother or a sister sinned,  
No more than is the summer's harvest wasted  
Because the last year's rows with blight were thinned.  
Go out from man, who treated thee but illy,  
And love the infinite soul that round thee flows,  
And you'll inhale the fragrance of the lily,  
And drink the balm of Sharon's perfect rose.

Oh, this beholding of the human weakness  
Hath in it waste of life and love and soul!  
Go out 'neath heaven, and learn the noble meek-  
ness  
That breathes and permeates the matchless  
whole.  
God writes the stars with lessons for the nations.  
His light they shine with; so may thy soul  
shine.  
Let love link thy soul with His fair creations;  
Whate'er be others, show thou the Divine.  
FANNIE BOLTON.

#### "LO! I AM WITH YOU ALWAYS."

A BUSY woman entered her room hastily as twilight shades were falling, went directly to her desk, turned on the gas, and began to write. Page after page she wrote; five minutes she worked, ten, half an hour. The solitude became oppressive. She wheeled her chair around, and, with a shock of joyful surprise, looked squarely into the smiling face of her dearest friend lying on the lounge by her side.

"Why, I didn't know you were here!" she cried. "Why didn't you speak to me?"

"Because you were so busy. You didn't speak to me."

So with Jesus—here all the time. The room is full of Him, always ready

to greet us with a smile—but we are so busy! But when the solitude grows oppressive—and there are heart solitudes that can be only broken as we let this dearest Friend speak—we suddenly turn, and lo! He is at our side. We speak to Him, and He speaks to us, and the soul's deepest yearnings are completely satisfied.—*Selected.*

#### CLOUDS.

A FRIEND of mine told me of a visit he had paid to a poor woman, overwhelmed with trouble in her little room; but she always seemed cheerful. She knew the Rock. "Why," said he, "Mary, you must have very dark days; they must overcome you with clouds sometimes." "Yes," she said, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes," she said, "when I am very low and dark I go to the window, and if I see a heavy cloud, I think of those precious words, 'A cloud received Him out of their sight;' and I look up and see the cloud sure enough, and then I think—well, that may be the cloud that hides Him, and so you see there is comfort in a cloud."—*Selected.*

#### TWO GREAT COMMANDS.

WE learn but to teach: we know of Jesus but to tell of Jesus. We commune with Him but to communicate Him. His first command was, "Follow Me, and I will make you fishers of men;" His last, "Go ye, and make disciples of all the nations." "Come" and "Go" are His two great commands. "Come, learn of Me!" "Go, preach the Gospel!"—*Selected.*

#### WAITING AND WATCHING.

Oh, my soul is daily watching,  
Watching for my Lord;  
Watching for His glad returning,  
My heart with joy intense is burning,  
Watching for my Lord.  
Earthly thrones may wax and wane,  
I'm waiting for my Lord  
I'm waiting daily at the portal,  
Waiting for the dawn immortal,  
Waiting for my Lord.

When my poor heart is sad and weary,  
I look up to my Lord.  
Then, oh, then all fears dispelling,  
Then the song of praise up-welling  
Praises to my Lord,  
Thus from day to day I'm watching,  
Watching for my Lord;  
Watching every glad sweet token,  
Every promise by Him spoken,  
Soon I'll see my Lord.

Are you with us watching, waiting,  
Loving His return?  
Yearning, nightly vigils keeping,  
Yearning for the day of reaping,  
The day of glad return?  
Yes, the blest glad day's at hand,  
'Tis not far away,  
When the Lord of life shall come  
To take earth's waiting pilgrims home  
To realms of endless day.

R. E. POLLOCK.





## THE HOME.

### FORGETTING IS NOT PAYING.

SOME time ago the writer entered the shop of a tradesman in a certain busy town to make a purchase. Before the transaction was completed, and while he was talking to the shopkeeper, a stout, well-dressed farmer made his appearance on the scene, and somewhat sharply addressed the tradesman, saying,

"You sent me a bill last week, Mr. Smithson?"

"Yes, sir," replied Mr. Smithson.

"And I want to know what you meant by it?" continued the farmer, more angrily.

"Why, Mr. Barton, I certainly did not mean to give you any offence. The account is standing in my book, and I thought there would be no harm in putting you in mind of it. But if it is not convenient to pay it just now, I am very willing to wait your pleasure."

"Account standing! That is what I don't understand at all," Mr. Barton retorted. "Here you have put me down as owing you for an overcoat. Why, I never bought such a thing of you in all my life; and yet you make out that you sold me an overcoat more than a year ago."

And hereupon a long dispute occurred, and a great many angry words were spoken, not very edifying, and which we might be excused repeating, even if remembered, until Mr. Smithson, who was a clothier, bethought himself to produce his ledger and day-book, which testified in black upon white that on a certain day in January an overcoat had been served and delivered, according to order, to Mr. Barton's man-servant. This led to the bringing forward of an order file, from which, after much search, a strip of paper was extracted. This was placed in Mr. Barton's hand.

"That's my writing, certainly,"

said he, with a puzzled look, until light seemed suddenly to break in upon his mind. "And now I remember," he continued, giving a hearty thump with his half-closed, big hand upon the counter; "I did order the coat for my man, seeing he hadn't got one, and the frost had set in sharp. But I'll give you my word, Mr. Smithson, I had forgotten all about it, and I beg your pardon for what I said just now."

"Pray don't mention it, Mr. Barton."

"But forgetting isn't paying, though, is it?" added the farmer, with a smile which contrasted pleasantly with his previous wrath; and forthwith he drew from his pocket a canvas bag, and discharged the debt. A minute or two later he had disappeared; but the words he had uttered remained in my thoughts.

"That was a true saying of your friend Barton, Mr. Smithson," said I, when our small business transaction was over.

"What saying, sir?" asked the tradesman.

"Why, that 'forgetting is not paying.'"

"Oh, yes;" and Mr. Smithson smiled.

"And it will apply to other things besides money matters, will it not?"

"Well, yes, I suppose so," said he. Just then other customers came in; and the conference closed; but the words stuck by me: "Forgetting is not paying."

Let me put down some of my thoughts.

There are other debts besides those of money. A child owes honour to his parents; a servant, obedience to his master or mistress; and we all owe love one to another. And perhaps more of these good things would be paid (love, honour, obedience, and respect) if the debt were not so often

forgotten. But then, forgetting is not paying.

A child forgets his father's or his mother's claims, and neglects them; a servant forgets injunctions received and repeated, and acts contrary to them; we are all apt to forget the great law of love to our neighbours, and we, perhaps thoughtlessly, injure them. But in any case, forgetting is not paying. Instead of this, if a child or a servant, or you and I, reader, attempt to offer the excuse, "Oh, I forgot," we often only increase and aggravate the offence. The natural and proper answer in many a case would be, "So much the worse for you; you ought not to have forgotten."

Now, let us apply these thoughts to the debt we owe to the great God who made us—to the loving Saviour who came into the world to save us—to the Holy Spirit, who, speaking through the Bible, and in many other ways, has been very near to us. "How much owest thou unto thy Lord?"—*Friendly Greeting.*

### THE CHILD HEART.

How dear to every lover of little children is the Gospel triad where little ones form the text from which our Lord argues so divinely: "Of such is the kingdom of heaven;" "Except ye be converted and become as little children ye cannot enter the kingdom of heaven;" and "Whosoever shall receive one of such children in My name, receiveth Me!" They remind one of that lovely picture by Sir Joshua Reynolds, in which apparently different child-faces form a charming group, while in reality there is but one face in different positions, under different lights, and showing different expressions of the same features. So the child-face is the same in all the variousness of our Lord's teaching, the child-heart is the only heart for the Christian. What was that true faith to which our Lord granted so much but a childlike receiving and believing?—and this is a *condition* of heart and not dependent on age.

As compared with after stages of life, the child's nature is like the great, pure snowfields of the country, white as drawing-paper, on which the shadows of tree and hedge fall in softest masses, drawn in delicately perfect fashion, as if washed in by the most transparent India ink. It is on such a field of early exquisite purity that we may throw the shadow of the majestic person of Jesus.

The words of Jesus about children imply that we need not fear to teach the little ones about God. He is near to them. He is their native element. They will apprehend far more than we think.

If we love little children as Jesus did, we shall as graciously impart to



them the simple and yet supernatural truths so often on His lips. Their reception of Him and of His teaching seemed to satisfy Him when here among us on the earth. If we repeat and enforce His words in love and in faith, He will see to it that they receive them now as then. Perhaps it depends on our faithfulness that the truth of God a Father and Jesus Christ a Saviour shall continue over them in all their life's windings and changes, a cloud of glory, always luminous with the bright associations of childhood and ever treasuring in its folds the life-giving forces of eternity.

The childlike, believing, loving heart is the only one that can impart these beautiful revealed truths either to young or old. We must receive them before we can impart them. It was after the seventy returned from their joyously blessed teaching and healing tour that Jesus uttered those words that seem to be the very outburst of a heaven of light in His soul. In them He classes those of us who may be older and less childlike outwardly, for ever with the changelessly beautiful children, because of our God-given power to receive His revelations. "In that hour Jesus rejoiced in spirit and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight!"

Let us, like the children's angels, ever behold the face of the Father in heaven if we aspire to be teachers of the little ones!—*Mrs. Merrill E. Gates.*

#### MAKING POULTICES.

**LINSEED POULTICE.**—Warm a basin and pour into it a little boiling water. Quickly add the linseed meal (which should be kept in a tin to preserve the oiliness), stirring well until the mixture is of the right consistency. If the doctor orders a mustard and linseed poultice, be careful to make it in the exact proportion he describes. One tablespoonful of mustard to five of linseed is the usual mixture.

**BREAD POULTICE.**—Put some stale breadcrumbs, according to the size of the poultice required, into a warm basin. Pour on boiling water to make a rather thick poultice, and apply in the usual way. Laudanum is sometimes used with this form of poultice when very severe pain has to be relieved, but this should not be used without express orders from the doctor, or it may—and very probably will—do more harm than good.

**MUSTARD POULTICE.**—Make a paste with mustard and hot water, and spread it on a piece of brown paper, turning up the edges.

Place over the surface a piece of muslin or gauze, lest any of the mustard should adhere to the skin.

Do not leave it on too long, and be ready to cover the place where it has rested with a piece of cotton wool or flannel at once.

It may be diluted with a little flour or linseed meal if necessary.—*Selected.*

#### MY MOTHER'S HANDS.

SUCH beautiful, beautiful hands!  
They're neither white nor small,  
And you, I know, would scarcely think  
That they were fair at all.  
I have looked on hands whose form and hue  
A sculptor's dream might be,  
Yet are those aged and wrinkled hands  
Most beautiful to me!

Such beautiful, beautiful hands!  
Though heart were weary and sad,  
These patient hands kept toiling on  
That children might be glad.  
I almost weep, as looking back  
To childhood's distant day,  
I think how these hands rested not  
When mine were at their play.

But oh! beyond this shadow land,  
Where all is bright and fair,  
I know full well those dear old hands  
Will palms of victory bear;  
Where crystal streams through endless time  
Flow over golden sands,  
And where the old grow young again,  
I'll clasp my mother's hands.

—*Selected.*

#### A REJECTED APPLICANT.

A WOMAN of great benevolence and large wealth established a training school for poor girls. The number of girls was limited, but they were maintained by her during the years in which they were given a good common school education, and fitted to earn their living as clerks, shopwomen, seamstresses or milliners.

It was suggested to this lady that she should secure the services of a highly educated young woman, whose name was given, as superintendent. A majority of the trustees of the new institute were eager in pressing her claims. She had, they said, tact, knowledge, winning manners, and wide experience in the training of girls.

The lady who founded the school was delighted at finding a "mother" for her girls so easily, and requested the teacher to call upon her. After the brief visit was made, she declined positively to offer her the position. She, nevertheless, acknowledged the young woman to be attractive and charming, and so far as she knew fully qualified to guide her pupils both in mind and morals.

The applicant, bitterly disappointed, returned to her former position.

Years afterward a friend asked the founder of the school the reason for her sudden and apparently arbitrary decision.

"It was a trifle," she said, "but a trifle in which, as in an Egyptian hieroglyphic, lay a volume of meaning. The young woman came to me fashionably and expensively dressed, but with torn and soiled gloves, and

half of the buttons off of her shoes. A slovenly woman is not a fit guide for any young girl."

A rigid old English writer says, "Untidiness and lack of cleanliness in a woman indicate a secret defect in her nature. When you see a withered bough on a tree, it is probable that underground, out of sight, there is a rotten root to correspond to it."

These may seem harsh judgments to young girls. Yet the public shows vaguely that it has the same conviction. No display of brilliancy can give to a woman the charm to win admiration that belongs to delicate purity in dress and in behaviour.—*Youth's Companion.*

#### TO STRENGTHEN THE BACK.

WALKING is the best exercise for strengthening a weak back. When a man says walking makes his back ache, as a remedy, let him walk. If he says it makes him tired, again we say, "Walk." If the simple act of walking gives a backache, it is evident that the back has not been strengthened by walking as it should be; consequently, walking is just what is needed. Certain gymnastic exercises are excellent, and so is deep, abdominal breathing. The majority of people do not use their backs enough. The first exercise of cadets—leaning forward until the finger tips touch the floor, while the knees are kept stiff—is excellent practice. Backs sometimes become muscle-bound, because they are not used enough.—*Good Health.*

BATHE weak eyes in soft water containing a little borax.

MOISTENED powdered pumice-stone will remove the stains from ivory.

COVER ink stains with a solution of starch; when dry, rub off the hardened starch, and repeat the process until the ink entirely disappears.

A DRESS braid should always be put on by hand, and in most instances, "rolled on." If sewn on by machine, more time is consumed in ripping it off when it requires replacing than in both sewing on and ripping off a braid sewn on by hand.

IN removing almost every kind of stain, the yolk of an egg, says one writer, is unequalled, and should be applied to the injured material before washing. Break the egg, separate the white from the yolk, and apply the latter with the finger or a brush; rub well, and leave the egg to dry on the stain. After ordinary washing the disfiguring mark will have completely disappeared.





### A NIGHT ON THE ALPS.

It is inexcusable for men to put their lives in jeopardy for no other purpose than the pleasure and satisfaction of seeing a beautiful sight. Not even this motive can explain all the recklessness of mountaineers, for which the native guides in some parts have a name signifying a malady. The feverish desire to do a reckless thing which few or none have dared to undertake is very often the explanation of undertakings which not infrequently end in disaster. The following description of a night on the Alps shows the difficulties often experienced:—

In August, 1890, three members of the Alpine Club, Messrs. Slingsby, Solly and Smith, had a thrilling night adventure on the Dent Blanche, one of the very difficult peaks of the Alps. The trio were all expert mountaineers, well aware of what they had undertaken, and neglected no precautions; but some things cannot be provided against. They spent the previous night in a ruined mountain cabin, whence they set forth a little before two o'clock in the morning on their long day's task. They had no certainty of success, but as the day wore on and one bad place after another was surmounted, their hopes rose, and finally, at four o'clock in the afternoon, they stood on the summit, in a little cloud.

At that hour, with the descent to be made before dark, they could not stay, and in less than a minute were on their return. By and by an occasional flash of lightning played about one of the distant peaks, and soon afterward a dark cloud crept up ominously behind another peak.

The men made such haste as they could, and at six o'clock were almost out of their difficulties. Before them was a bad stretch of only a hundred and fifty feet, beyond which they would have little trouble, no matter how the weather might turn.

Suddenly it grew dark. A dense cloud had fallen upon them. Their

ice-axes and gloves emitted sparks, and their hair stood out straight. The sparks gave out no heat, nor was there any hissing, but one of the men, who wore spectacles, felt them vibrating in a way he did not like, and so tucked them under his hat.

Ordinarily the axes would have been put aside under such conditions, but now this was not to be thought of. The men must cross that one hundred and fifty feet without delay, and at all risks; and to that end the axes must be kept.

Steadily and carefully the men worked, every step requiring time and caution, when all at once the whole mountainside seemed to be ablaze, "and at the same time there was a muzzled, muffled, or suppressed peal of thunder, apparently coming out of the interior of the mountain."

Solly and Smith exclaimed in the same breath, "My axe is struck," and naturally each of them let his axe go.

With only one axe there was no going forward, and the trio waited for the storm to pass, while Smith asked his companions to look at his neck, exactly half-way round which the lightning had burned a dark band an inch and a quarter wide.

The storm lasted so long that it became hopeless to proceed, though, if the men could have crossed the next hundred and fifty feet, they could have gone down to the hut even in the dark. It was hard fortune, but there was no help for it.

They had warm clothing, plenty of food, and a lantern. Smith "managed to get a capital hitch" for the rope—for the party was of course roped together—and lashed them to the rock, where they were to pass the night on a steep ledge varying from a foot and a half to two feet in width.

Their situation may be appreciated from Mr. Slingsby's account of it. "Solly, who sat at the bottom, had a loose piece of friable rock which supported one foot. I was in the middle, with my knees up to my chin, on a

steep slope, but was supported by Solly's back, and by a singularly sharp little stone on which I squatted. Smith leaned with his back against a corner, and with his knees against my back." Pretty narrow quarters for an all-night vigil!

Several brief showers of snow and hail fell, but happily there was no rain. The wind rose, and whistled through the crags above, but was partly shut off by a ledge. The men kept their hands and feet moving, especially after two o'clock, when the sky cleared and the cold became intense. Meanwhile, Smith imagined that Solly was a man of another name, and so addressed him all night long, an hallucination supposed to be the result of the electric shock.

At five o'clock they ate breakfast, and soon caught sight of the lost axes half embedded in hard snow at some distance below, and with some difficulty one of them was recovered by Solly, while his companions kept their perch till he returned.

It was still too cold for them to proceed safely, and they stayed upon the ledge till eight o'clock. Then, warmed and limbered by the sun, they entered upon the work of crossing the bad one hundred and fifty feet which had held them prisoners, and after much difficulty—cutting steps in the ice as they went—they found themselves safe and sound on the other side, where they made such haste as they could to the base, thinking especially of the alarm of their friends, some of whom they presently met coming up the mountain in search of them.

### HEALTH ON A MOUNTAIN-TOP.

DURING the past twelve years a meteorological observatory has been maintained on the summit of Ben Nevis. Members of the observatory staff who have resided on the mountain-top have been remarkably free from sickness, although they are exposed to very inclement weather.

In particular, it has been noted that they do not suffer from catarrh, and other affections of the mucous membrane and air-passages, as long as they remain on the mountain; but when they return to live at a low level they are especially subject to attacks of influenzal catarrh.

The explanation offered is that the freedom from disease during residence on the mountain is due to the comparative absence of deleterious organisms in the air there, while the liability to influenzal affections on descending into the lowlands arises from the peculiar susceptibility of the mucous surfaces—so long accustomed to pure air—to the attacks of the germs that swarm at the bottom of the atmospheric ocean.—*Selected.*





## GRANDPA'S WAY.

My grandpa is the strangest man!  
Of course I love him dearly,  
But really it does seem to me  
He looks at things so queerly.

He always thinks that every day  
Is right, no matter whether  
It rains or snows, or shines or blows,  
Or what the kind of weather.

When outdoor fun is ruined by  
A heavy shower provoking,  
He pats my head and says, "You see  
The dry earth needs a soaking."

And when I think the day too warm  
For any kind of pleasure,  
He says, "The corn has grown an inch—  
I see without a measure."

And when I fret because the wind  
Has set my things all whirling,  
He looks at me and says, "Tut! tut!  
This close air needs a stirring."

He says, when drifts are piling high,  
And fence posts scarcely peeping,  
"How warm beneath their blanket white  
The little flowers are keeping!"

Sometimes I think, when on his face  
His sweet smile shines so dearly,  
It would be nice if every one  
Could see things just so clearly.  
—Union Signal.

## DID HE TELL A LIE?

How could he have told a lie when he did not speak a word? Let me tell you what I saw him do. The teacher's back was turned. He reached over and stuck his neighbour with a pin. The teacher heard a shuffling noise and looked round. He was not out of order at all, but was studying the map of Africa very hard. Did he tell a lie?

Sister Susie lost her doll one day. She hunted high and low, but dolly could nowhere be found. He helped her hunt, and seemed as sad as she because of dolly's loss. He had hidden that doll in an old stovepipe up in the lumber room. Did he tell a lie?

Uncle Joe and Aunt Mary had come to take dinner at his house. All were ready to enjoy the nice dinner, when, to the great surprise and sorrow of

his good mother, they found that the potatoes had been sweetened, and the pudding salted. Who could be blamed but the cook? He had that very morning carelessly emptied the sack of salt into the sugar bucket. He saw the blush on his mother's face, but did not explain. Did he tell a lie?  
—Baptist Weekly.

## "HONOUR BRIGHT."

"YES, mother, I will, honour bright! Did you ever know me to break my promise?"

"No, my son, I never did;" and Mrs. Dunning stroked the brown curls lovingly as she looked down into the honest eyes that never in all Harry Dunning's fifteen years had failed to look straightforwardly back into hers.

"Well, mother, you never will. I'll be home by ten, sure. Now I'm off!" and Harry sprang down the steps and was away like an arrow.

His chum, Alden Mayhew, had invited him to a "general good time," and Alden's invitations were always accepted by his boy and girl friends.

No wonder that Harry couldn't believe his own eyes when, in the height of his fun, he looked up and saw the hands of the clock pointing to a quarter to ten! No one looked as though even thinking of going home. But Harry's "honour bright" promise rang in his ears. Nobody guessed the struggle that was going on in the boy's heart as he mechanically performed his part in the merry game.

"Why can't I stay until the rest go! Don't I work hard enough? And I haven't had an evening out for weeks!"

It was all true. Very few and far between had been his "good times" since his father died, two years before, when little Daisy was a baby, and left him to be the support and comfort of his mother.

"It isn't late," he thought, irritably. "Mother's only nervous." Then his cheek reddened, and he straightened up quickly. Who had a better right

to be nervous? he thought, fiercely, as though fighting an invisible foe. His sweet, invalid mother! And he knew little Daisy was not well. And he had promised! Abruptly he excused himself, bade hasty good-nights, and sped away across the fields, putting on his reefer as he ran. His mother met him at the door.

"Daisy is worse," she whispered, huskily. "It's croup. Run for the doctor—quick!"

And Harry ran—ran as he had never dreamed he could. And the old doctor, electrified by the boy's breathless energy, harnessed old Jim, with Harry's help, in an incredibly brief time, and drove off down the hill.

The keen-eyed old man looked very serious as he bent over Daisy; but he was a skilled physician, and before long the little girl was breathing easily again.

"But let me tell you," he said, impressively, "ten minutes later it wouldn't have been of much use to call me or anyone else."

Harry listened silently; but when they were once more alone he drew his mother down by his side on the shabby little sofa, and told her of the resisted temptation.

"And, O mother," he concluded, "I'm so glad I kept my promise, 'honour bright!' I feel as though I'd just escaped being a murderer."

"I have perfect confidence in my brave, true laddie," said the happy mother, stroking the bonny head bowed on her shoulder.—Zion's Herald.

## SURE SIGNS.

MANY centuries ago Solomon said, "Even a child is known by his doings, whether his work be pure, and whether it be right."

When I see a boy slow to go to school, and glad of every excuse to neglect his books, I think it is a sign that he will be a dunce.

When I see a boy in haste to spend every penny as soon as he gets it, I think it is a sign that he will be a spendthrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any good purpose, I think it is a sign that he will be a miser.

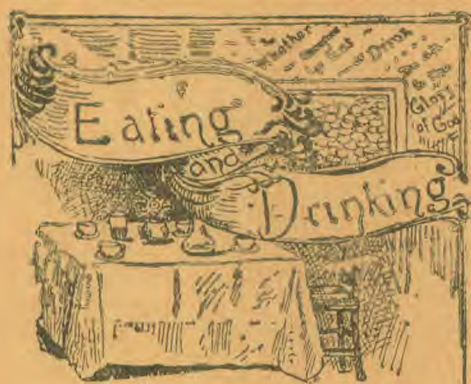
When I see a boy or girl "looking out for No. 1," and disliking to share good things with others, I think it is a sign that the child will grow up a selfish person.

When I see boys and girls quarrelling, I think it is a sign that they will be disagreeable men and women.

When I see a child obedient to his parents, I think it is a sign of great future blessings from God.

When I see a boy fond of the Bible and knowing it well, I think it is a sign that he will be a good and happy man.—Selected.





### ALL SORTS OF TOAST.

How many women who consider themselves good cooks really know how to make toast? This seems to you a very simple question, I dare say, and you think me absurd for making such a suggestion as that any one who can cook at all cannot make toast. I have the courage, nevertheless, to ask the question.

I'll tell you the only proper way; you shall try it, and then answer my question yourself.

Cut a stale loaf of bread into slices and place them in a hot oven until they are a delicate brown all the way through, when they will be found deliciously crisp and brittle. For household purposes they can often be put on the top grate during the time that other baking is being carried on, thus economising both time and fuel.

When the bread is thoroughly browned through, if you are making more than you want to use immediately, allow it to cool and pack away in a tin bread box, where, if kept free from moisture, it will keep for some time. This is an excellent plan, not only for general purposes, but when the toast is to be used for invalids' food, for it will hold its crispness two or three days and is ready for use at a moment's notice.

Either brown bread or white bread makes good toast. There is no more nutritious or more useful food than toast that can be made for the sick room, but it must be made properly in order to be this. The usual way of putting a slice of bread on a fork, holding it over the fire until brown on one side, then turning to brown the other side, then covering it with butter, is a sure way to indigestion if taken by a healthy stomach; and given during illness, when the digestive organs are deprived of their usual strength by disease, it is simply barbarous.

Break a slice of bread in pieces which has been toasted by this general method of toasting—the surfaces are browned, it is true, but the inside is converted into the same condition as that of new bread. Toast to be most easily digested should never be buttered; it covers up the starch and saturates the gluten.

Toast is not only an invalid dish, but is a delicious substitute for oatmeal porridge, wheat preparations, etc., at breakfast. It is also very nice if broken in bits and eaten with hot milk or cream. A great many housewives use croutons in the soup for a variety. These are simply, as you know, bits of toast, but very delicious.

As a breakfast dish, cream toast with poached eggs is delicious; plain cream toast and snowflake toast, or tomato toast, will each make an acceptable dish when a hasty luncheon is wanted. But with each one of these dishes the toast must be thoroughly toasted, as I said at beginning, and if those who have never tried this way of making toast will try just once, I think they will be very willing to acknowledge that they did not know before how to make good toast, even though it seems very simple.

**CREAM TOAST.**—A nice cream toast can be quickly prepared by taking a dozen or more of the crisp slices and dipping each into hot milk or hot water and packing them closely together to moisten them through. Then take a sufficient quantity of cream or new milk to cover the whole nicely; boil, thicken with a little flour or corn-flour, flavour with a little salt, and pour over the mass of toast, or dish over separate slices laid in saucers as preferred.

**CREAM TOAST WITH POACHED EGGS.**—Prepare a toast as above, lay each slice in a saucer before adding the cream dressing, and then finish with a delicately poached egg. Eggs broken into separate sauce dishes or patty pans, and steamed until the whites are delicately set, will present a more appetising appearance than those prepared by being dropped in water, and every nurse knows that a great deal depends upon the pleasing of the eye of the patient as well as his palate.

**SNOWFLAKE TOAST.**—Take one quart of milk, one-half cup cream, and a little salt. Mix a teaspoonful of flour with a little of the milk, and add when the milk is boiling hot. Let it cook until the flour has no raw taste. Have ready the whites of two eggs thoroughly beaten, and, after the milk and cream are well cooked, stir in the whites of the eggs lightly, and allow it to remain over the fire long enough for the whites to coagulate—about half a minute is long enough. This quantity is sufficient for about twelve slices of bread well toasted. Dip the slices in hot milk, take out quickly, and pack together for about three minutes, then pour this snowflake mixture over them.—*Selected.*



—Of the population of India, 52,000,000 are engaged in agriculture.

—China raises a revenue of £2,000,000 per year on opium imported from India.

—The hottest weather ever experienced in New South Wales was reported last week.

—The Transvaal contains about 800,000 inhabitants, of whom about 100,000 are whites.

—Over one thousand persons lost their lives by an earthquake reported from Persia last week.

—As a result of the spring-like winter, primroses and other spring flowers are reported blooming.

—The active insurgents in the island of Cuba number some 25,000. Maceo, the leader, is a mulatto.

—The number of men in the Navy last year was 88,850, an increase of 5,450. This year there is to be a greater increase.

—In case of war Germany is prepared to put 3,350,000 men in the field, fully armed. All Germany would be an armed camp.

—The estimated tonnage of the shipping now afloat is over twenty-five millions. Of this a little over half is under the British flag.

—It is estimated that the French colonies in Indo-China have cost France over £50,000,000, and they do not now pay their way.

—The last census of India gives the following figures on religions: 207 million Hindus, 57 million Mohammedans, seven million Buddhists, two million Christians.

—The population of Ireland was highest in 1845, when it stood at 8,295,064. The potato famine followed for two years, and gave impulse to emigration, which has steadily continued. The latest census gives the population as 4,704,750. Ireland is the only part of the United Kingdom where the population decreases. Emigration from Ireland during the past ten years has averaged about 62,000 per year, most of which has been to the United States.

—It appears from statistics given in one of the Reviews that there are 4,103,806 people of British birth residing in the United States, and 12,100,000 of British parentage. There were 25,000,000 native Americans, "mostly of British origin." The rest of the population, it appears, consisted of 7,500,000 coloured and 13,900,000 of various European nationalities. The fact is not pointed out, but the "British" section obviously includes all the American-Irish.

—In addition to the new Flying Squadron the Admiralty still have quite a list of vessels in reserve, available if required. There are also eight line of battleships of the first class either building or in the fitters' hands. Most of these are of the heaviest type. Twenty-one cruisers are also under way, and twenty torpedo-boat destroyers have been ordered this year. When the work in hand is completed about fifty new ships will be added to the British Navy. Yet it is expected that the next estimates will provide for many more ships.



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LONDON, JANUARY 23, 1896.

FOR TERMS SEE FIRST PAGE.

THE PRESENT TRUTH may be obtained in South Africa through the International Tract Society, 23a Roeland-street, Cape Town.

THERE is destitution even in the Diamond Fields of South Africa, as many find to their sorrow. As an aid to work among the destitute, our friends in South Africa have established the "Kimberley Benevolent Home."

THE report of the eighth annual conference of our churches in Australia, recently held in Melbourne, shows an increase during the year of 322 in membership. The meeting was largely attended, and was a season of special spiritual profit as the Word was spoken and received.

IT seems that blessings may be sent by telegraph. The Pope has telegraphed "the apostolic benediction" upon all present at the ceremony in Baltimore by which Mr. Satolli was made Cardinal. Among those present, who receive this "blessing" there were, besides Catholic priests, bishops, and archbishops, members of Congress, senators, ministers of States, generals, ambassadors, and the Vice-President of the United States.

OF Italian finances "Whitaker's Almanac" says, "The nation is enthusiastic and united as to the necessity of having a strong army and navy, but objects to taxation, consequently there is an annual deficit, and the national debt is rapidly accumulating." So it comes that the interest on the debt is nearly half of the entire revenue of the country. But then, Italy can put an army of over two million men in the field, and has a navy of 269 ships.

WHEN men get the idea that the responsibility of keeping the rest of the world in order rests upon them, and they think that they are in the place of God, to regulate other people according to their ways and thoughts, untold evil is sure to result, since the idea is a wicked one, and from evil only evil can come. This idea is becoming more and more prevalent in the world. A fresh instance of its

working is reported by Brother Conradi, from Russia, as follows:—

One of our German churches in the south, of some forty members, has of late been forbidden to assemble on the Sabbath. As they persisted, the whole church was imprisoned twice, twenty-four hours each time, and then they have four times been fined fifty cents (2s.) each, and threatened that in case they do not pay their fine, everything they have will be sold; but their trust is in the Lord.

By replacing the engine, seized by the Government for violation of the Sunday clause of the Factory Act, we are able to run our presses, which remained after the seizure. Thus we are printing our paper again, getting the folding and other lines of work formerly performed by female employes done outside of our works. It was a wicked thing to shut these persons away from their work, to say in effect that from henceforth in this United Kingdom women cannot engage in manufacturing industries, so far as factories are concerned, unless they keep the Sunday. It was because the International Tract Society could not join in this exaltation of a papal institution that they could be no party to enforcing Sunday rest in their printing works on any portion of their employes. The Government having chosen to assume the sinful responsibility of shutting the factory in the process of exalting the Sunday, we leave the responsibility with them, having done all we can to keep them from it.

As this Sunday act is but a half-way measure, affecting females and persons under eighteen, we are able to resume a portion of our work without interference. To reinstate our full working outfit would, of course, be merely to buy in furnishings and machinery for the officers of the law to seize, and thus indirectly to pay fines as long as money lasted. Therefore we shall work our factory as we are able until the influence now working to secure the total prohibition of all Sunday work in factories closes our printing works entirely. Now, be it remembered, the Government of this United Kingdom has fully settled it that women cannot be factory operatives unless they regard the Sunday. When the logical end is attained it must apply to men as well as women. When that end is reached it will be impossible for us to operate a printing factory. In that case we would conform to no Sunday law in getting all our work done outside. In the present case we conform to no Sunday law in doing but a portion of

our work ourselves. Such laws are wicked and only wicked, as they exalt the human against the Divine law. We may add that we have always had our heaviest work—the printing and binding of our larger books, sold by agents in the Kingdom and the colonies—done by the large printing houses in London. The work done in our own works is the printing of this paper, tracts, pamphlets, etc.

IN its annual summary of the religious bodies in the United States the New York *Independent* prints a report of the progress of our own work. The report states that during 1895 there were fifty-one prosecutions of Seventh-day Adventists in the United States for Sunday work,

and this too, as was shown, without their having disturbed others. Thirty-nine convictions were secured, resulting in an aggregate of 1,161 days confinement in jail, 541 days in the chain-gang, and in fines imposed amounting to more than 1,500 dollars.

By this very effort to obstruct, the Sabbath truth has been preached in America as never before. The report also states that during the year ninety-nine workers were sent abroad to twenty-six localities in other lands.

THE Pope has offered to act as arbitrator between England and the United States. The *Chronicle* says that the Pope's suggestion "cannot be called impertinent." He has already acted as arbitrator in international disputes, and, whether he is accepted in the present instance or not, the time is not far distant when the inhabitant of the Vatican will be recognised as the final court of appeal in all great national affairs. Christ refused to be a judge and a divider in the affairs of men; but the man who claims to be His vicar boldly thrusts himself into the position, thus again exalting himself above God.

IN Canada the school question is a pressing one. The Dominion Government has ordered Manitoba to provide separate schools for Roman Catholics, which that province refuses to do. The religious census of Canada shows 1,992,017 Roman Catholics, 839,815 Methodists, 754,193 Presbyterians, and 649,059 Church of England. In Manitoba the Protestant majority is large, and in recent elections, in which this school question was the main issue, the party against State-supported Catholic schools was returned to power with increased majorities.