

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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AS IN NOAH'S DAY.

"By the word of God . . . the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter iii. 5-7.

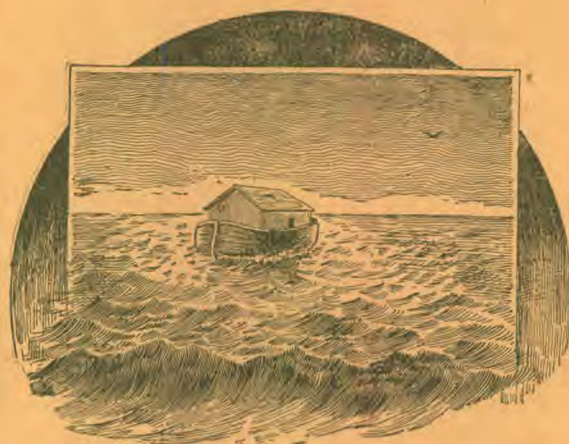
THE earth will again be swept by the desolating wrath of God, and sin and sinners will be destroyed. The sins that called for vengeance upon the antediluvian world exist to-day. The fear of God is banished from the hearts of men, and His law is treated with indifference and contempt. The intense worldliness of that generation is equalled by that of the generation now living.

SAID Christ, "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. xxiv. 38, 39. God did not condemn the antediluvians for eating and drinking; He

had given them the fruits of the earth in great abundance to supply their physical wants.

THEIR sin consisted in taking these gifts without gratitude to the Giver, and debasing themselves by indulging appetite without restraint. It was lawful for them to marry. Marriage was in God's order; it was one of the first institutions which He established. He gave special directions concerning this ordinance, clothing it with sanctity and beauty; but these directions were forgotten, and marriage was perverted, and made to minister to passion.

A SIMILAR condition of things exists



now. That which is lawful in itself is carried to excess. Appetite is indulged without restraint. Professed followers of Christ are to-day eating and drinking with the drunken, while their names stand in honoured church records. Intemperance benumbs the moral and spiritual powers, and prepares the way for indulgence of the lower passions. Multitudes feel under no moral obligation to curb their sensual desires, and they become the slaves of lust. Men are living for the pleasures of sense; for this world and this life alone. Extravagance per-

vades all circles of society. Integrity is sacrificed for luxury and display. They that make haste to be rich pervert justice, and oppress the poor; and "slaves and souls of men" are still bought and sold.

THE spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation. The picture which inspiration has given of the antediluvian world, represents too truly the condition to which modern society is fast hastening. Even now, in this nineteenth century, and in professedly Christian lands, there are crimes daily perpetrated, as black and terrible as those for which the old-world sinners were destroyed.

BEFORE the flood, God sent Noah to warn the world, that the people might be led to repentance, and thus escape the threatened destruction. As the time of Christ's second appearing draws near, the Lord sends His servants with a warning to the world to prepare for that great event. Multitudes have been living in transgression of God's law, and now He in mercy calls them to obey its sacred precepts. All who will put away their sins by repentance toward God and faith in Christ, are offered pardon. But many feel that it requires too great a sacrifice to put away sin. Because their life does not harmonise with the pure principles of God's moral government, they reject His warnings, and deny the authority of His law.

Of the vast population of the earth before the flood, only eight souls be-

lieved and obeyed God's word through Noah. For a hundred and twenty years the preacher of righteousness warned the world of the coming destruction; but his message was rejected and despised. So it will be now. Before the Lawgiver shall come to punish the disobedient, transgressors are warned to repent, and return to their allegiance; but with the majority these warnings will be in vain. Says the Apostle Peter, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning." 2 Peter iii. 3, 4.

Do we not hear these very words repeated, not merely by the openly ungodly, but by many who occupy the pulpits of our land? "There is no cause for alarm," they cry. "Before Christ shall come, all the world is to be converted, and righteousness is to reign for a thousand years. Peace, peace! all things continue as they were from the beginning. Let none be disturbed by the exciting message of these alarmists." But this doctrine of the millennium does not harmonise with the teachings of Christ and His apostles. Jesus asked the significant question, "When the Son of man cometh, shall He find faith on the earth?" Luke xviii. 8. And, as we have seen, He declares that the state of the world will be as in the days of Noah.

PAUL warns us that we may look for wickedness to increase as the end draws near: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv. 1. The apostle says that "in the last days perilous times shall come." 2 Tim. iii. 1. And he gives a startling list of sins that will be found among those who have a form of godliness.

As THE time of their probation was closing, the antediluvians gave themselves up to exciting amusements and festivities. Those who possessed influence and power were bent on keeping the minds of the people engrossed with mirth and pleasure lest any should be impressed by the last solemn warning. Do we not see the same repeated in our day? While God's servants are giving the message that

the end of all things is at hand, the world is absorbed in amusements and pleasure-seeking. There is a constant round of excitement that causes indifference to God, and prevents the people from being impressed by the truths which alone can save them from the coming destruction.

IN Noah's day, philosophers declared that it was impossible for the world to be destroyed by water; so now there are men of science who endeavour to show that the world cannot be destroyed by fire,—that this would be inconsistent with the laws of nature. But the God of nature, the maker and controller of her laws, can use the works of His hands to serve His own purpose.

WHEN great and wise men had proved to their satisfaction that it was impossible for the world to be destroyed by water, when the fears of the people were quieted, when all regarded Noah's prophecy as a delusion, and looked upon him as a fanatic,—then it was that God's time had come. "The fountains of the great deep were broken up, and the windows of heaven were opened" (Gen. vii. 11), and the scoffers were overwhelmed in the waters of the flood. With all their boasted philosophy, men found too late that their wisdom was foolishness, that the Lawgiver is greater than the laws of nature, and that Omnipotence is at no loss for means to accomplish His purposes.

"As IT was in the days of Noah," "even thus shall it be in the day when the Son of man is revealed." Luke xvii. 26, 30. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter iii. 10. When the reasoning of philosophy has banished the fear of God's judgments; when religious teachers are pointing forward to long ages of peace and prosperity, and the world are absorbed in their round of business and pleasure, planting and building, feasting and merry-making, rejecting God's warnings and mocking His messengers,—then it is that sudden destruction cometh upon them, and they shall not escape. 1 Thess. v. 3.

MRS. E. G. WHITE.

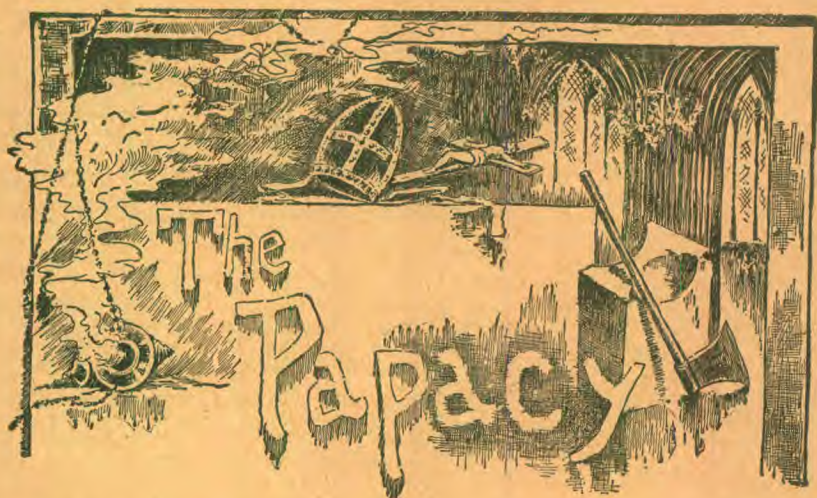
ENDURING HARDNESS.

THE unbeliever never can understand the motives which lead the missionary into danger from violence and deathly climates. Now and then some secular paper condemns such recklessness. But the same paper has nothing but praise for the soldier who goes into the same regions for a salary of so much a day, or perhaps from the motive of extending the power of his country. What is sometimes required of men in serving their country is shown by the following words, descriptive of the work of the Chinese marines in the naval battle of the Yalu:—

Bravest of all were the engineers working below in darkness, the battle going on overhead, the ship on fire also, and the ventilators stopped while the flames were fought. Prisoned as they were in the stoke-hold they received orders only by speaking-tube, yet stood faithfully to their posts, continuing their labours in a temperature bordering on two hundred degrees. After several hours the fire was extinguished and they were relieved. Every man of them was found to be terribly burned and disfigured, and several were blinded for life.

Such is life below decks in the modern battleships when in action. These heathen fought for merely worldly gain, should the Christian shrink from enduring hardness and suffering, or from death itself in serving the Lord?

Church and State in France.—In France all recognised religions, Catholic, professed Protestant and Jewish, are patronised by the State, the regular clergy being paid from the civil funds, like any other civil officers. This arrangement was made in order that the clergy might be servants of the State. Even Robespierre, in the days of the Revolution, argued for paying the clergy in order to control religion, or philosophical superstition. In re-organising France, after the Revolution, Napoleon established the system which has continued to this day. It has made the recognised religions in France mere parts of the political machine. Now, it is said, the French Cabinet is proposing to bring about the severance of these relations. It mainly concerns the Church of Rome, and already the Vatican is chiding France for its unfaithfulness, thus proclaiming itself in illicit connection with the powers of earth. The Church of Christ never could accept such relations. She is married to another. But Rome consistently maintains the character described in Revelation xvii. and xviii.



THE ESTABLISHMENT OF THE NEW RELIGION.

WHILE the effort was being made on the side of philosophy to unite all religions, there was at the same time a like effort on the side of politics. It was the ambition of Elagabalus, (A.D. 218-222) to blend *all religions into one*, of which "the sun was to be," says Milman, "the central object of adoration." But the elements were not yet fully prepared for such a fusion. Also the shortness of the reign of Elagabalus prevented any decided advancement toward success.

Alexander Severus—A.D. 222 to 225—held to the same idea, and carried it into effect so far as his individual practice was concerned. "The mother of Alexander Severus, the able, perhaps crafty and rapacious, Mammæa, at least held intercourse with the Christians of Syria. She had conversed with the celebrated Origen, and listened to his exhortations, if without conversion, still not without respect. Alexander, though he had neither the religious education, the pontifical character, nor the dissolute manners of his predecessor, was a Syrian, with no hereditary attachment to the Roman form of paganism. He seems to have affected a kind of universalism: he paid decent respect to the gods of the capitol; he held in honour the Egyptian worship, and enlarged the temples of Isis and Serapis. In his own palace, with respectful indifference, he enshrined, as it were, as his household deities, the representatives of the different religions or philosophic systems which were prevalent in the Roman empire,—Orpheus, Abraham, Christ, and Apollonius of Tyana. . . . *The homage of Alexander Severus may be a fair test of the general sentiment of the more intelligent heathen of his time.*"—Milman. His reign was

also too short to accomplish anything beyond his own individual example. But the same tendency went rapidly forward.

On the side of philosophy and the apostasy, the progress was continuous and rapid. About the middle of this (the third) century, Origen, the Church philosopher, and Celsus, a pagan philosopher, held a protracted discussion upon the respective merits of the pagan and the Christian philosophy. And the standing of the two systems at this time, is well described by Milman in the following statement:—

Heathenism, as interpreted by philosophy, almost found favour with some of the more moderate Christian apologists. . . . The Christians endeavoured to enlist the earlier philosophers in their cause; they were scarcely content with asserting that the nobler Grecian philosophy might be designed to prepare the human mind for the reception of Christianity; they were almost inclined to endow these sages with a kind of prophetic foreknowledge of its mysterious doctrines. 'I have explained,' says the Christian in Minucius Felix, 'the opinions of almost all the philosophers, whose most illustrious glory it is that they have worshipped one God, though under various names; so that one might suppose either that the Christians of the present day are philosophers, or that the philosophers of old were already Christians.' These advances on the part of Christianity were more than met by paganism.

During the next fifty years, while imperial policy varied, these elements worked steadily forward in the same general direction. Of the progress of the apostasy during this time, we have a powerful illustration in the practice of Gregory Thaumaturgus, the "wonder-worker."

Gregory was a pupil and a convert of Origen's. Origen strongly urged him "to devote his acquirements in heathen science and learning, to the elucidation of the Scriptures." When he left Origen's school at Alexandria, he returned to Pontus, and became Bishop of Neo Cæsarea, A.D. 240 to 270, and how fully he followed the

advice of Origen is shown by the following from Mosheim:—

"When Gregory perceived that the ignorant multitude persisted in their idolatry, on account of the pleasures and sensual gratifications which they enjoyed at the pagan festivals, he granted them a permission to indulge themselves in the like pleasures, in celebrating the memory of the holy martyrs, hoping that, in process of time, they would return of their own accord, to a more virtuous and regular course of life." There is no sort of doubt that, by this permission, Gregory allowed the Christians to dance, sport, and feast at the tombs of the martyrs, upon their respective festivals, and to do everything which the pagans were accustomed to in their temples, during the feasts celebrated in honour of their gods.

Neo Cæsarea was one of the most important cities in Pontus. Yet so diligently did Gregory thus employ the talents committed to him by Origen, that it is related of him that whereas "there were said to be only seventeen Christians in the whole city when he entered it as bishop, there were said to be only seventeen pagans in it at the time of his death." It is manifest, however, from Gregory's practice, that those who were by him brought to the Christian name were as much pagan as before except in the mere matter of the name.

In the time of Diocletian, that which was known as paganism was so far different from the original paganism of Rome that Milman plainly designates it as "the new paganism." This new paganism was so little removed from the apostate form of Christianity which we have traced, as really to differ from it only in name. The standing of the two systems at the accession of Diocletian is thus described by Milman:—

Among the cares of his administration, he by no means neglected the purification of the ancient religions. In paganism itself, that silent but manifest change of which we have already noticed the commencement, had been creeping on. . . . This new paganism, as has been observed, arose out of the alliance of the philosophy and religion of the old world. These once implacable adversaries had reconciled their differences, and coalesced against the common enemy. Christianity itself had no slight influence upon the formation of the new system; and now an Eastern element, more and more strongly dominant, mingled with the whole, and lent it, as it were, a visible object of worship. From Christianity, the new paganism had adopted the unity of the Deity, and scrupled not to degrade all the gods of the older world into subordinate demons or ministers. The Christians had incautiously held the same language: both concurred in the name of demons; but the pagans used the term in the Platonic sense, as good but subordinate spirits, while the same term spoke to the Christian ear as expressive of malignant and diabolic agency. But the Jupiter Optimus Maximus was not the great Supreme of the new system. *The universal deity of the East, the sun, to the philosophic was the emblem or representative; to the vulgar, the Deity.* Diocletian himself, though he paid so much deference to the older faith as to

assume the title of Jovius, as belonging to the lord of the world, yet, on his accession, when he would exculpate himself from all concern in the murder of his predecessor, Numerian, appealed in the face of the army to the all-seeing deity of the sun. It is the oracle of Apollo of Miletus, consulted by the hesitating emperor, which is to decide the fate of Christianity. *The metaphorical language of Christianity had unconsciously lent strength to this new adversary; and in adoring the visible orb, some, no doubt, supposed that they were not departing far from the worship of the "Sun of Righteousness."*

Diocletian himself really contemplated the same fusion of all religions into one, with the sun as the one great universal deity, which Elagabalus had contemplated in his day; but by Galerius and the leading philosopher of the new paganism, he was persuaded to use all the power of the State in the effort to make paganism alone supreme. The result, however, was that Galerius was compelled to issue a public edict confessing his failure.

Then came Constantine, the best imperial representative of the new paganism, and the most devout worshipper of the sun as the supreme and universal deity, with the avowed purpose, as expressed in his own words, "First to bring the diverse judgments formed by all nations respecting the Deity to a condition, as it were, of settled uniformity." In Constantine the new paganism met its ideal and the New Platonism—the apostate, paganised, sun-worshipping form of Christianity—met its long-wished-for instrument. In him the two streams met. In him the aspiration of Elagabalus, the hope of Ammonius Saccas and Origen, and the ambition of the perverse-minded, self-exalted bishops, were all realised and accomplished—a new, imperial, and universal religion was created. Therefore, in Milman's words, "The reign of Constantine the Great forms one of the epochs in the history of the world. It is the era of the dissolution of the Roman empire; the commencement, or rather consolidation, of a kind of Eastern despotism, with a new capital, a new patriciate, a new constitution, a new financial system, a new, though as yet imperfect, jurisprudence, and, finally, a new religion."

The epoch thus formed was the epoch of the Papacy; and the "new religion" thus created was the PAPAL RELIGION. A. T. JONES.

WHEREVER souls are being tried, in whatever commonplace and homely ways, there God is hewing out the pillars of His temple.—*Phillips Brooks.*

PROFITABLE IN THIS WORLD.

THE worldling suspects that Bible maxims are not practical in common worldly affairs. But he does not know that godliness is profitable in "the life that now is" as well as in "that which is to come."

For instance, how many people have learned to their sorrow that it is better to agree with the adversary quickly, rather than to fight over petty questions of rights in the courts. It would be interesting to see statistics showing who gets the most money out of the courts, litigants or lawyers.

Then, too, when Christ's words regarding resistance are spoken of, one frequently hears all kinds of suppositions as to what would become of a man who would not fight to defend himself. This of course leaves out altogether any account of the Lord's protection, and overlooks the fact that the Christian doesn't lose his life if he is killed, while he does lose his life if he takes the life of another. But leaving this out, who does not know that even in a rough country the peaceable man who has no idea of fighting anybody is in far less danger of dying a violent death than the man who goes about armed, ready to "defend himself"?

THE CLEANSING TOUCH, AND WORD.

"AND it came to pass, when He was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on his face, and besought Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He put forth His hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him." Luke v. 12, 13. This is one of the things that are written that we might know that Jesus is the Christ, the Son of God, and it is a forcible illustration of how if we believe we may have life through His name.

Such a wonderful cure had never been performed before since the world began. From that day to this, medical science has been impotent in the presence of the dreaded disease, leprosy. It was a most loathsome disease. The one who had it was shut off from human society, except from those who had the same disease. They were regarded as in the highest degree unclean. As the disease progressed, the different members of the body dropped off. It was actually a living death.

The man could look on and see the death preying upon him, ever advancing, and had the certainty before him of final, complete death. For him there was no hope.

FULL OF LEPROSY.

THIS man was "full of leprosy." He was evidently in the last stages of the disease. It had begun to prey upon his vitals, and in a short time he would drop into the grave. It was then that he saw Jesus; and when we consider his condition, we can appreciate the wonderful faith shown by the words, "Lord, if Thou wilt, Thou canst make me clean." There was not the slightest doubt of Christ's power to save. Jesus immediately responded to the cry of faith, saying, "I will; be thou clean." And immediately the leprosy departed from him.

THE LEPROSY OF SIN.

SIN is a sore disease that is preying upon the vitals of every man. Like the leper, men are filled with it. "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken the Lord, they have despised the Holy One of Israel, they are estranged, and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and festering sores; they have not been closed, neither bound up, neither mollified with oil." Isa. i. 4-6, R. V.

SURE DEATH.

LIKE the leprosy, sin is progressive death. "The sting of death is sin; and the strength of sin is the law." 1 Cor. xv. 56. "Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." James i. 15. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 6, 7. "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not." "O wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 18, 24.

SEPARATED BECAUSE OF SIN.

THE leprous person was separated. So the sinful person is separated from God. He is unclean. "Your iniquities have separated between you and your God." "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. lxiv. 6. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. iv. 17-19.

"MADE NIGH."

BUT although the sinner is by his very uncleanness separated from God, yet God is not afraid to come near and touch him. Jesus was moved with compassion as He saw the poor leper, and He is the same now. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 15.

Therefore, like the leper, we may come with boldness to a throne of grace, that we may obtain mercy, and find grace to help in time of need. For there is a "fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. xiii. 1. Although sin has shut us away from God and built up a wall of partition between us, we are "made nigh by the blood of Christ." He has come near to us, and so we also are invited to "draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." And though the person be full of sin and uncleanness, our High Priest "is able to save them to the uttermost that come unto God by Him."

CLEANSED BY THE WORD.

JESUS not only has the healing touch, but His words have power to heal. The Psalmist says concerning His dealing with His people of old that "He sent His word, and healed them." Ps. cvii. 20. Mark, recording the healing of the leper, says that Jesus touched

him, saying, "I will; be thou clean," and adds, "And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." Mark i. 42. The word of Christ also cleanses from sin, and it was to make us realise this fact that the healing of the leper was recorded. Said the Saviour, "I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit, He taketh away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. Already are ye clean, because of the word which I have spoken unto you." John xv. 1-3. Eph. v. 25, 26 is rendered very strikingly in some versions that "Christ loved the church and gave Himself for it; that He might sanctify and cleanse it by a water bath in the word."

DO YOU BELIEVE?

Do we believe that the word and touch of Jesus made the leper clean? Then we may know that the same word and touch will make us clean from sin. He who does not believe that the Lord can cleanse him from sin, no matter how vile he may be, does not believe the Bible record of the miracles of Christ. But merely saying that we believe does not answer the purpose; we must accept the cleansing. There is another important truth taught in this lesson.

FULL ASSURANCE OF FAITH.

JESUS said, "I will; be thou clean." Read the words of inspiration, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world according to the will of God and our Father." Gal. i. 3, 4. "It is your Father's good pleasure to give you the kingdom." "It is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. xviii. 14. So we ought to come to the Lord with a great deal more boldness and confidence than the leper did. He knew that the Master had the power to heal him, but he said, "If Thou wilt." God has given us such abundant evidence of His willingness to save us from our sins, that it would be casting discredit on His Word if we should say, "Lord, if Thou wilt, Thou canst save me." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting

life." John iii. 16. Thus has He shown not only His willingness, but His longing desire, to save men. He has left nothing undone, and has kept nothing back. "What could have been done more to My vineyard, that I have not done in it?" Isa. v. 4.

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. viii. 31, 32. He who doubts the willingness of God to hear and save those who wish for salvation, must doubt the very existence of God. God Himself invites us to draw near in full assurance of faith. The "full assurance" is grounded on His Word and His oath.

OUR CONFIDENCE.

WELL, then, what is the final lesson? Just this: "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." 1 John v. 14. Now we have learned that it is the will of God to save people from sin. That is why Christ came to earth to die. There can be no question that it is the will of God to cleanse us from all unrighteousness. Therefore we know that whenever we come and ask for cleansing, that moment He hears us. But this is not all. "And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him." Verse 15. So as soon as we ask in faith, the work is done.

THE WORD HAS BEEN SPOKEN.

THE word of salvation has already gone forth. "To you is the word of this salvation sent." The word is full of healing power. We come to the Lord saying, "Lord, I know that Thou hast the power to cleanse me, and I know that Thou wilt." We know then that He hears us. We do not then have to wait for the word to come to us, "I will; be thou clean," for it has already been spoken. God "hath in these last days spoken unto us by His Son." So, when we know that He hears us, we know that we have the thing that we desired of Him. Our faith appropriates the power of the word, and its righteousness is ours.

Who is there that does not want freedom from sin? It is ours, if we will but receive it. Thousands say that they believe, and yet they find no relief. To such the miracles of Christ

are not a reality. They are but as idle tales. When they receive the Word as it is indeed, the living Word of God, then they will believe on the Lord Jesus Christ, and believing, they will have life through His name.

PROGRESS IN IRON-BOUND RUSSIA.

THE work in the Eastern European field is, in spite of all difficulties, extending steadily over all this vast region, both in Europe and Asia. Brother Laubhan has baptized several on the Volga of late. Brother Ob-

burg, who are Lutherans, got hold of them, they simply rejected them. Thus we can see that intolerance is not confined to the State Church; but as the Government has lent its arm to the Church, the Lutherans grasp it just as eagerly to suppress other denominations in their territory, as do the Greeks. Where the Lutherans have full sway, they are simply a Lutheran papacy; but we know who is the shield of those who trust in God.

One of our German churches in Southern Russia, of some forty mem-

"A large package of tracts has lately been received, which we have sent all over the empire; this seed will not be sown in vain. Listen how the Spirit of the Lord works in this country: On July 27, a Baptist went with his family to his field to harvest, but it was a Sabbath, and we were just gathering to consider the Word of God together. After being there a little while, the man came in with two scythes on his shoulders, followed by his wife and children, all in tears. For a moment we hardly knew what to say, but when we asked, he told us that when he began to harvest, a voice seemed to say to him constantly,



TRAINING SCHOOL (HAMBURG) FOR WORKERS IN GERMAN, RUSSIAN, AND AUSTRO-HUNGARIAN FIELDS.

länder visited the churches in the Caucasus at their last quarterly meeting, and several united with us there; he is now labouring on the Don. Brother Klein and family have reached their former field (the Crimea) safely, and he finds his hands full. Brother Löbsack is also about to return from Germany; thus the work in Russia will be followed up with greater energy than ever.

Brother J. Perk writes that there are about thirteen Sabbath-keepers in Riga, in the Baltic provinces of Russia; some of these are Lettonians and Estonians. We had some of our publications translated into these tongues, but when the censors at St. Peters-

burg, 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 two shillings 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.

The work among the native Russians is steadily extending. Lately a new company has been formed on the Volga. Some were already Baptists. Three others have been baptized, and an elder was ordained. They write that many souls there are deeply interested. Another Russian writes from Southern Russia:—

'To-day is the day of the Lord, a holy day.' He could work no longer, and to-day they have united with us. Another Baptist who received some of our publications and threatened to throw me out of the house if I should dare to visit him, came of himself after awhile, and confessed that he had wronged me ignorantly, but now he and his wife were ready to unite with us and walk in the commandments of God. A number of Baptists and members of the Greek Church are becoming more and more interested. O that we only had more workers in the harvest of the Lord."

One of the workers writes:—

"Lately a boy has been born unto us, and I went to the master of police

to give due notice of the birth. He then asked me if the child had been baptized, to which I answered, No. He then tried to persuade me to have this done, and when I told him that I could not do it, he counselled me to have some of my neighbours do it for me. I told him that it was contrary to my own conviction, it would be but hypocrisy. He then said, 'I am sorry for you, for you seem to be an honest man; it would have been better if I had never heard the notice, but I am bound to give this matter into the hands of the investigative judge, who has also another thing against you, because you have baptized eight souls lately. How could you do this? Are you a bishop? And why did you do it, when it was so cold? were you not afraid that someone would take cold?' I told him the reasons, and he expressed his sorrow, and his fear that they might send me farther on to Siberia. From letters lately received, I learn that your publications are going all over Siberia and even in the large central prisons, the prisoners talk about them, and the movement is steadily growing. We are all of good courage in the Lord."

Thus the Lord is at work in different parts of the vast field, and as the work is also extending along the Polish border on the German side, it is already reaching over the border. After trying for two years to have one of the natives come to our Worker's Training School, we have lately succeeded, and she has safely reached Hamburg. Thus native talent can be developed to help in the work. Our book canvassers are also reporting quite encouragingly of late, and we have every reason to be grateful to the Lord for the many favourable omens of His guiding providence. But let us not forget those in exile and prison for the truth's sake, and spend all our energy to provide means to send the truth to the people who are hungering and thirsting after the Bread of Life, but cannot be reached by the living preacher. The Lord's Spirit is preparing the hearts to receive the seed. May we all be up and doing to sow it. L. R. CONRADT.

Hamburg, Germany.

THEORY, NOT LIFE.

THE Leipzig *Christliche Welt* has printed a paper on the "odd combination of elements" in the religion of the average peasant of the Russian Church. It is merely an extraordinary development of perfectly natural formalism. And it is not so extraordinary either, nor is it peculiarly Russian,

save in the mode of manifesting itself. The bane of religion everywhere is that so many see in it only a question for discussion, some doctrinal definitions to be accepted or controverted, missing the fact that the Word is the truth and life, not to be discussed and argued about, but to be lived.

But here is a paragraph showing the darkness overshadowing multitudes in Russia, for trying to dispel which so many Protestants are being punished by the State authorities:—

"The Russian will not pass by a beggar without having either given him alms or having excused himself for not doing so. The duty of charity has found an entrance into his very marrow and bones. The hard-hearted in his eyes is no Christian. Yet this same man will go to his house, cross himself in front of the *ikon*, or saint's image, in the right corner of his room, hang a piece of cloth before it, so that his patron saint cannot see what he is doing, and then enter upon a carousal that would disgrace a beast. Again, this typical Russian will on another day go to his church, strike the floor fifty times with his forehead, and two hundred times repeat the words: 'O Lord, have mercy on me!' and then depart and as a witness take a false oath before the courts because his friend the day before had secured his promise to do so for a drink of *voska*, and considers himself satisfactorily justified when he tells the judge that 'even God Himself will accept a bribe,' meaning by this His accepting so many wax candles and paternosters for certain sins. What can be said of such a view of matters? The man himself is not conscious of his self-contradiction, and it would be useless to try to demonstrate this to him. His conduct is typical of the religiousness of the average peasant in Russia."

WHAT DOES IT MEAN?

A MOTHER was once trying to show her little girl that the Lord did not mean what He said in a certain passage of Scripture, when the little one very innocently asked this question: "Mother, if the Lord didn't mean what He said, why didn't He say what He meant?"

Older minds have often raised the same query, and many have come to the conclusion that inasmuch as God does not mean what He says, there is no use in trying to learn what He does mean; at least that it is beyond the ability of common minds to interpret the Word of God.

To illustrate, God says—and He wrote it on stone too—"In six days the Lord made heaven and earth." How few believe it! All manner of interpretations are given to this simple

statement; as, six days represent six thousand years, or six indefinite periods, etc. The Lord says: "He made known His ways unto Moses," and through Moses He has made them known unto us; but if He does not mean what He says, who can tell what He does mean? Ah, says one, that is what our ministers are for. But which minister will we trust! Ministers differ in their interpretation of Scripture. Some interpret them as John Wesley did; others, as Luther did; still others, according to the teachings of the Church. Now, "who shall decide when doctors disagree?"

Men who dare to take God's Word as it is, believing that it means what it says, and says what it means, will come to "see eye to eye," but while men read the Bible through another man's spectacles, they can only see what the other man saw. God reveals Himself in His Word to every believer, and makes His path to "shine more and more unto the perfect day."

Says the Great Teacher, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Since the Word of Christ is to judge us, shall we not follow that Word, and that alone? I. J. HANKINS.

Kimberley, Orange Free State.

SEEKING THE FACE OF GOD.

"Seek ye My face." Ps. xxvii. 8.

ALL ought to have a noble object in life. The words of the Psalmist set before us the most exalted one for a being made in the image of his Creator; for one to whom this life is the preparation time for eternity.

What is seeking the face of God?

It is to strive to realise the Divine Presence with us always. It is to endeavour to grasp eternal realities and to rise above the things of the world, so transitory and yet so engrossing to the natural man. And because God is the all-holy, the all-loving, because He is absolutely pure and perfect and infinitely glorious and beautiful, they who seek God's face seek to be like Him. According to the capacity of their regenerate nature, they seek that the beauty of the Lord their God may be upon them. Ps. xc. 17.

What are the chief needs of those who seek the face of God?

The greatest of all is the assistance of the Spirit. All who desire to seek God have had that desire implanted within them by the Holy Spirit.

For every desire after God,

And every thought of holiness,
Are His alone!

The Spirit who takes up His abode in the heart of the child of God inspires him with feelings of filial confidence and devotion. Rom. viii. 15.

The Spirit also, because we are weak, and the world, the flesh and the devil are powerful, strengthens us to resist the allurements of our spiritual enemies, who would, if we were devoid of His blessed aid, soon draw our hearts from the search after God.

The seeker after God needs earnestness and resolution. The aim of all such must be to walk in the light of the Divine countenance. The praise that they covet must be the praise of God. Their affections must be centred in Him. It must be their earnest desire so to live on earth that when their days on earth are numbered the testimony of their life's history, like Enoch's, may be that they pleased God.

What are some of the blessings that seeking God's face involves?

They who seek Him with all their heart and with all their soul shall find Him. Deut. iv. 29. He will be their portion for ever, their Friend through time and eternity. During their sojourn on earth His wisdom and power will be exercised on their behalf. His everlasting love will be their comfort in times of trouble and sorrow. When they reach their home above their happiness shall be complete, for there no cloud can obscure His Presence which affords them the fulness of joy.

H. P. WRIGHT.

THE TWO THIEVES.

"AND with Him they crucify two thieves; the one on His right hand, and the other on His left." Mark xv. 27. And thus was fulfilled the prediction of the prophet Isaiah, "He was numbered with the transgressors." Isa. liii. 12. As an actual fact, and in a literal sense, both of these thieves were crucified with Christ. But in that spiritual sense in which the sinner is crucified with Christ, only one of them was thus crucified.

The penitent thief confessed his sins before God, Christ, and the world, recognised in Christ the One who had done nothing amiss, the sinless One, the Saviour of the world, thus becoming acquainted with Him at the cross; and he then appealed to Christ to be remembered when He came into His kingdom, and received from Jesus that very day and hour the blessed assurance that he should be with Him in Paradise. Thus was the thief crucified with Christ—dying to sin by repentance and confession, and then quickened into a new life by a hearty recognition of Christ as his Saviour, and an unwavering faith in His words of answer to his petition. In this the penitent thief stands as a representative of all penitent and converted sinners.

The other thief well represents that other large portion of humanity who, although oftentimes convinced and convicted of sin, refuse to submit to the

death of sin, neglect the great salvation provided, and die without hope, and hence must die the second death for their sins. Reader, to which class do you belong?

H. A. ST. JOHN.

PSALM LXV. 9-14.

Tho' earth lies groaning 'neath the ban,
God casts not off His creature, man;
He visits him each passing hour
In mercy—armed with all His power.

In all the world's fertility
The footprints of the Lord we see,
Left gleaming where sin's wrecks are rife,
Fountains of everlasting life.

He treads upon the barren waste,
Its clods divinest fatness taste;
Where'er He goes rich harvests spring,
And hills and vales unite to sing.

In barren hearts He wakes desire,
Till for His blessing they enquire,
Then pours upon them from above
Rivers of life, and grace, and love.

The river of His righteousness,
Tho' ever pouring forth to bless,
Brimful eternally remains,
Sole source of all creation gains.

Like manna-showers His rain descends,
To ev'ry heart His grace extends,
Softening each stubborn sin-burnt breast,
Till sinners are as angels blest.

Corn crowns the soil His rain prepares,
And ev'ry tree rich fruitage bears;
Vast flocks and herds in meadows rest,
And birth and growth alike are blest.

With joy our hearts Thy gifts receive
And on Thy gracious name believe;
Thy loving-kindness crowns the year
And drives away our sin-bred fear.

Our barren hearts with fruit are filled,
In us is done what Thou hast willed;
O Lord, Thy glory fills the earth,
And calls whate'er is good to birth.

H. R. HANSON.

THE TENDERNESS OF GOD.

I WAS very much struck one summer with the effects of the unusually long continuance of dry weather. The streams everywhere shrank to the lowest; but I noticed that there was on the surface of the deepest pools an exceptional quantity of green scum. Most people would call this a filthy thing; but in reality it consists of the most beautiful threads of plants under the microscope. And its purpose is to purify the water and make it fitter for the use of the creatures that live in it. In spring this green scum lies in long, silken plumes at the bottom of the clear, full, rejoicing streams; but in summer, when the streams shrink under the hot sun, the scum floats on the surface. Thus it protects the water from too rapid evaporation, and prevents, as far as it can, the shrunken stream from sinking still lower, so that the creatures in it may be preserved.

Now is not this a striking proof of God's tender mercies over what many people would call the meanest of His works? And shall He deal less tenderly with the beings He has made in His own image, and redeemed by the blood of His own Son? "When thou

paskest through the waters, I will be with thee." He will not go round on your sheaves with His heavy dispensations oftener than is required to separate the chaff from the wheat; and you may be certain that not one grain of good in you will be destroyed, not one element of lasting benefit will be injured; only the chaff will be blown away and the straw removed.—*Dr. Macmillan.*

A VISIT TO A HINDU GIRLS' SCHOOL.

A SHORT time ago, in company with a friend, I spent a very happy afternoon in visiting Mrs. Dass's school for Bengali girls of the Tiretta Bazaar Mission, Calcutta. The enrolment in the school is about sixty, the pupils ranging in age from four to eleven. These children are taught, in their own language, reading, writing, spelling, arithmetic, geography, and elementary grammar. Considerable time is also spent each day in instructing them in the Bible, and in teaching them Christian hymns.

It being a Hindu holiday, all the pupils were not present; but those who were in attendance, manifested a genuine interest in their lessons, and by their recitations did credit to their teachers.

I was particularly interested by the readiness with which these little women answered any Scriptural question that was put to them, in almost every instance giving a reply in the exact words of the Bible. When asked, "Why did Jesus come to this earth?" they at once replied, "'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'" In answer to the question, "How many may come to Jesus?" they repeated, "'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.'" Surely the precious seed that is sown in their tender hearts will not be lost, for the promise is, "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper."

After the dismissal of school, I accompanied Mrs. Dass to several of the zenanas where the mothers of some of these children live, and was much pleased to notice the warm reception she met in every instance, and the willingness manifested on the part of the mothers to listen to her instruction. In some instances some of the children were called forward to sing a hymn or repeat some simple Bible story of Jesus and His love, which they had learned in the school; and it touched my heart to notice that when the little ones hesitated, forgetting some portion, the mothers would at once prompt them, showing that they, too, had learned the story from the lips of their children.

The superintendent related to me a very touching incident of the death of one of the pupils of the school. This little girl had been attending the school for several years, and had given her heart to Jesus, though living in the midst of a heathen family. The day preceding her death, she had begged the teacher in the school not to have the regular lessons, but to spend the time in singing and praying. After going home in the evening, she sat up till late in the night, singing Christian hymns with her little brother. At two o'clock that night she was seized with cholera, and in a few hours was dead; but she died trusting in Jesus, and the influence the circumstances of her death will have upon that heathen family will never be known until the day of judgment. It was of these dear children of India, as well as of all others, that the Lord said, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God."

GEORGIA A. BURRUS.

Calcutta.

WHERE THE "AMEN" FAILED.

HERE is a true anecdote, and one showing a very practical way of testing the character of Christian profession. An old Methodist preacher once offered the following prayer in a prayer-meeting: "Lord help us to trust Thee with our souls." "Amen" was responded by many voices. "Lord help us to trust Thee with our bodies." "Amen" was the response with as much warmth as ever. "Lord, help us to trust Thee with our money;" but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets, it cools their ardour at once and seals their lips? We often hear men talk of the "peace of God in the heart," and to the phrase we raise no objection; but it has often occurred to us that if the "peace of God," could only get in some people's pockets, it would be a blessed thing.—*Selected.*

THERE'S THE LORD'S ANSWER.

MANY years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride, I had accompanied the mourners to the churchyard. As I neared my stable door I felt a strange prompting to visit a poor widow, who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head toward the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house I was struck with its

look of unwonted bareness and poverty. After putting a little money into her hand, I began to enquire into their circumstances, and found that their supplies had been exhausted since the night before. I asked them what they had done. "I just spread it out before the Lord!" "Did you tell your case to any friend?" "Oh, no, sir; naeboddy kens but Himsel' and me! I kent He would not forget, but I didna ken hoo He wad help me till I saw you come riding over the brae, and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my Heavenly Father.—*Selected.*

"TO HIM THAT OVERCOMETH."

BLEST "Paradise of God," are we so near
Thy shining shore?
Shall we soon pluck the precious fruit of life,
And die no more? (Rev. ii. 7.)

Our foes may cast us "into prison" now,
This is their hour;
But God will not forsake us; we can trust
His love and power. (Rev. ii. 11.)

The "second death" will be for us of all
Its terrors shorn;
For we shall rise to everlasting life
On that glad morn. (Rev. ii. 11.)

The faithful may the "hidden manna" taste,
The "new name" bear;
And brightly beams the promised "morningstar,"
Just over there. (Rev. ii. 17, 28.)

Oh, for the raiment white that hath no spot,
The robe divine,
In which the victors over self and sin
For ever shine. (Rev. iii. 5.)

We may as pillars in that temple stand,
No more to roam,
Inscribed with wonderful, endearing names
Of God and home. (Rev. iii. 12.)

Life's trial ended, and its warfare o'er,
Jesus will own
All who have conquered; and in triumph they
Will share His throne. (Rev. iii. 21.)
E. J. JOHNSON.

THE GRAMMAR OF DOUBT.

SATAN has so thoroughly tutored the human heart in unbelief, that nothing short of an interior miracle of grace can bring it into perfect response to, and perfect repose in, the truth of God. In the soul's approach to Jesus, whether for pardon or purity, just before reaching the experience sought, it is met by the devil's grammar of Doubt; it is composed of such terms as "if," "but," "suppose," "maybe," "perhaps," "I try," "I think," "as far as I see," etc.

Any disjunctive term, or thought, or expression, interjected between the mind and its immediate resting upon the promise, is the grammar of Doubt. People often say, "As far as I know, I am all given up to God;" when, if they would make a thoughtful guess, they might, at the first conjecture, hit the secret, subtle cause that is keeping them from Jesus. To say, "As far as I know," or, "I think I am all the

Lord's" is a self-deception; it is like a wounded soldier persuading himself he is well, when the bullet is still in his flesh.

If you find yourself using the above language of unbelief, you may put it down there is something in you which prevents your faith from uniting itself to Jesus and His promise. Real, saving faith is very straight, positive, and definite; it will not move till every secret, subtle barrier is out of the way, and then faith will leap to its object with marvellous speed and precision, but a little disjunctive conjunction floating around in the mind and falling from the lips, will as effectually block the action of faith as a mountain. Saving, sanctifying faith is not an effort, but the instinctive action of the heart toward Jesus and His truth, when all hindrances to faith are removed.—*Selected.*

SHOWING HIS EXCELLENCIES.

A TRULY religious life is a crystal glass, wherein Christ sees His own likeness. An excellent Christ calls for excellent Christians. As He was never unemployed, so He was never ill-employed. For "He went about doing good." As our happiness lay near His heart, so His honour should lie near our hearts.

Jesus Christ even submits His person to be judged by His actions. "If I do not the works of My Father, believe Me not." As if He had said, "Never take Me for a Saviour, if I act contrary to a Saviour." Thus should it be with a professor, "Never take me for a Christian, if I live contrary to the life of a Christian." If professors do no more than others, it might be said, "Those are men and professors; but not men and Christians."—*Selected.*

IN THE WORLD, BUT NOT OF IT.

A TRUE Christian living in the world, is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by being in the world, which he must needs be, while he remains in the body, but by the world's being in him.

EVENING HYMN.

THE day is ended. Ere I sink to sleep
My weary spirit seeks repose in Thine,
Father, forgive my trespasses, and keep
This little life of mine.

With loving-kindness curtain Thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake.
All's well, whichever side the grave for me
The morning light may break.

—Anon.



THE HOME.

THE PRODIGAL DAUGHTER.

TO THE home of the father returning,
The prodigal, weary and worn,
Is greeted with joy and thanksgiving,
As when on his first natal morn.
A robe and a ring are his portion;
The servants as suppliants bow;
He is clad in fine linen and purple,
In return for his penitent vow.

But, ah! for the prodigal daughter,
Who has wandered away from her home;
Her feet must still press the dark valley,
And thro' the wild wilderness roam.
Alone on the bleak barren mountains,
The mountains so dreary and cold,
No hand is outstretched in fond pity
To welcome her back to the fold.

But thanks to the Shepherd whose mercy
Still follows the sheep tho' they stray,
The weakest and e'en the forsaken
He bears on His bosom away.
And in the bright mansions of glory,
Which the blood of His sacrifice won,
There is room for the prodigal daughter
As well as the prodigal son.

—Selected.

DOROTHY'S LUNCH.

DOROTHY WILLIS settled back in her seat, as the train started, with a sigh of content. She was actually on her way to the city for a whole day's fun and shopping.

She had been looking forward to this trip all the long, busy summer. It was to be her one outing for the year; for the heavy mortgage on the Willis farm made mere pleasuring impossible. But there was shopping that must be done in the city, and mother had said that Dorothy should be the one to go, so she had been saving up her pennies for it all summer. She had found time to pick some berries, and she had gathered chestnuts to sell. She had a little money in one corner of her purse, —four shillings,—“just for reckless extravagance,” she said.

“I know that you will think I am dreadfully foolish,” she said to her mother, early in the summer, “but if I can save money enough, I'm going into Delaney's to lunch.” Delaney's was the most aristocratic place in the

city, and charged accordingly. “I've seen people going in, and it looks so lovely. It smells so good, too, right out on the street. Somehow a put-up lunch goes down dreadfully hard after that. I'd like once in my life to play I was rich, and could have just what I wanted.”

“Very well, my dear,” answered her mother, “do as you please. We should be more than glad to give you all you want. It hurts us both to the quick, my daughter, to have you work so hard, and be denied so many things, but”—

“Don't you say another word, Mother Willis!” cried Dorothy. “You know I'm as happy as the day is long, and I'd work ten times harder, and live on potatoes and salt, before I'd change my blessed father and mother for any millionaires on the face of the earth. I only want to be foolish once for half an hour or so.”

She had amused herself and the family planning her lunch.

“If you don't come home, Dorothy,” said her brother Tom, “we shall know just what the trouble is—you've died of indigestion. I should expect to if I put any such conglomeration into my stomach.”

“I'm pretty healthy,” laughed Dorothy. “I think I can stand it for once.”

But now the long-looked-for day had come—Dorothy was really on her way!

It was just nine o'clock when she reached the city and started on her shopping. Such a long list as she had, and there was so much running about, to be sure and get the best bargains! “I shall have a fine appetite,” she thought, for she had been much too excited to eat her breakfast properly.

At half past eleven she decided she should go to lunch at twelve, for she wanted to be there in the busiest

time. It would be such fun to see the crowd, and be one of them for once.

She had just been getting woollen stockings for father and Tom, and was waiting for her change, when she noticed a little girl, not far from her, eyeing a pile of men's jackets very wistfully. Such a forlorn little mite as she was! Her dress was scant and faded, and her face was so thin and old. Dorothy felt as if she would like to put her arms around her and kiss her, she looked so pitiful. Perhaps she showed her loving sympathy in her face, for soon the child came towards her.

“How much do you s'pose them jackets be?” she asked, timidly.

“I'm sure I don't know,” replied Dorothy. “Did you want to get one?”

“Oh, yes, ma'am! Mother and me, we've been trying to earn enough all summer to buy one, for father's got such a cough, and he is so cold at work in the winter. Mother hasn't used a bit of sugar or milk in her tea, and I haven't had any butter on my bread, for so long! We've saved two shillings; do you think that will buy one?”

Dorothy felt as if there was a big lump in her throat, and somehow she couldn't see to count her change which had just come.

“I hope so, dear,” she said. “I'll go over with you and see.”

“Oh, thank you! Mother couldn't spend time to come, because she has to sew every single minute.”

It was Dorothy that inquired the price.

“Six shillings,” answered the clerk, “and a big bargain, too.”

For an instant Dorothy did not dare look at the child beside her.

Poor little thing! Her bright look of joyous expectation had faded, the tears were running down her cheeks, and she looked at the money in her hand in sorrowful surprise. It had been such hard work to get it, and it had seemed such wealth.

“We—never can get one,” she said, with a sob, “and father will get more cold and be sick, I'm afraid.”

“Give her your lunch money,” said conscience to Dorothy. “Can you be so mean and selfish and horrid as to go and get that foolish lunch when the money would do so much good to these poor folks?”

“But I worked so hard to get it, and I've anticipated it so much,” pleaded Dorothy. “It isn't as if I had lots of pleasures.”

“The first mouthful ought to choke you to death,” said conscience, remorselessly.

It only took a minute—less, if anything—for Dorothy to think all this, to fight her little battle, and, thank God! to come off conqueror.

“Don't cry, dear,” she said. “I've

got some money that I don't need. I'll put it with yours, and we will get the jacket together. Then every time you see your father put it on, you can think of me. Won't that be nice?"

The look on the child's face repaid Dorothy a thousand times over for her little sacrifice. Indeed, it warmed her heart so, that she slipped a shilling into the child's hand as they parted.

"Get some sugar and milk for your mother's tea, and butter for your bread to-night," she said.

"I don't need that ribbon for my hat, the old one will do well enough," she said to herself.

"Well, did you have your wonderful lunch, and did you enjoy it as much as you expected?" asked Tom at night.

"More. I never enjoyed anything so much in my life. I didn't get just what I planned, but it was even more indigestible if anything," replied Dorothy, with a happy little laugh; and that was all she would say about it.

"It may have been filling at the time, but it doesn't seem to have stayed by you very well," said Tom, dryly, as he watched Dorothy eat her supper.—*Zion's Herald*.

OUR RESPONSIBILITIES.

THE Scriptures reveal to us clearly God's sovereignty, and they reveal as clearly man's responsibility and the all-prevailing power of faith. When the father of the lunatic told Jesus that the disciples had not been able to cast out the evil spirit, He reproved their unbelief. He said, "Bring the child to Me." And the father said to Him, "If Thou canst do anything, have compassion on us, and help us." Jesus threw all the responsibility of the issue of the case upon the father, and said, "If thou canst! all things are possible to him that believeth." It was not a question whether Jesus could and would do it, but whether the father would believe. If he did, the healing was sure. If he did not, the healing could not take place.

In speaking these words to the father of the lunatic, Jesus gave to us for all time the secret of successful parental training and prayer. I have heard parents plead earnestly with God for the conversion of their grown-up children, when I secretly feared they could not be heard. I saw no signs of confession of parental sin. There are parents whose worldliness and lack of faith, whose self-indulgence and neglect in the education of their children, have simply sown the seed of which they are now reaping the fruit in the departure of their children from God. And yet they wonder why their children are not more religious. Let these chil-

dren first bring you to Jesus in confession, and prayer, and trust. Your faith can then bring them in truth. "If thou canst! all things are possible to him that believeth."

MRS. L. E. MERROW.

HOW THE CHILDREN CATCH COLD.

YOU may constantly see children running along through the frosty air in winter with their mouths quite open. It seems necessary to them, because they acquired the bad habit of mouth-breathing in their cradles. But think of it! A strong current of air at freezing-point striking directly upon the delicate membrane of the mouth and throat! That is where "colds" come from. That is where hoarseness and bronchitis come from—a naked throat smitten with ice-cold air! I mean the naked inside surface.

Now teach the child to keep the lips closed when not talking or eating, and also to avoid talking in the cold open air as much as possible, so that the lips may be closed, and let the cold air be received through the long and winding passage of the nose, through which it cannot rush in such great volumes, and in which it is gradually warmed before it reaches the lungs.

Do this, and it may safely be asserted that many colds and much hoarseness will disappear, and that quite as many other cases will be avoided altogether.

Pure cold air is the best food for the lungs, but, like all other nourishment, it must be properly taken.—*Selected*.

THE OLD KNIFE.

THIS has been called the age of invention. To those who begin house-keeping nowadays and are able to procure with so small an outlay so great a variety of time and labour-saving utensils, it may sound strange when I say that among the gifts that I received at that time, none were more valued than an old, black handled, steel knife, worn short and thin. This gift of true, thoughtful love from my dear mother-in-law was not one I was wont to bring out to show to guests, yet nothing I had to do with gave rise to more tender feelings. Aside from its associations, it seemed such a combination of useful tools, and was in such constant demand, that it became indispensable. The more it was used, the keener the edge and the brighter the lustre became.

I heard a dear old lady say, "I used to be good for something; but I find I am all worn out. I have had my day." I could not help thinking, How like the old knife you are! You are not brought out to show to people, like the baby, but what should we do

without you? Who is so ready to answer the many unpleasant demands, pick out tangles, and give up self generally as that same loved grandmother? And when to this is added a long Christian experience, the character shines with dearer lustre than the burnished silver. Useful old knife! Priceless old lady!

MRS. E. L. TENNEY.

VALUE OF SPARE MOMENTS.

TWO men stood at the same table in a large factory at the same trade. Having an hour for their nooning every day, each undertook to use it in accomplishing a definite purpose; each persevered for about the same number of months, and each won success at last.

One of these two mechanics used his daily leisure hour in working out his invention of a machine for sawing a block of wood in almost any desired shape. When he completed his invention, he sold the patent for a fortune.

The other man—what did he do? Well, he spent an hour each day during the most of a year in the very difficult undertaking of teaching a little dog to stand on his hind feet and dance a jig. At last accounts he was working ten hours a day at the same trade and at his old wages, finding fault with the fate that made his fellow-workman rich while leaving him poor.

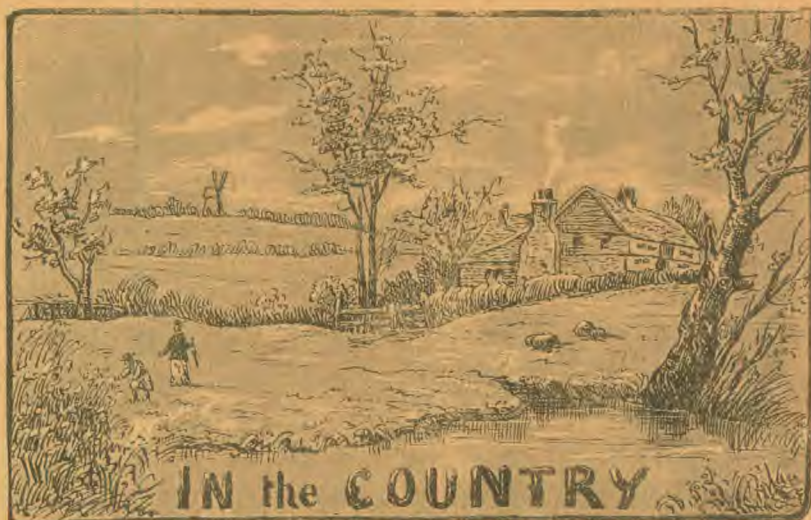
Leisure moments may bring golden grain to the mind as well as to the purse, if one harvests wheat instead of chaff.—*Wide Awake*.

WHEN grease is spilled on the kitchen floor, cold water should be poured on it immediately, which hardens it, and it can be easily scraped away when firm. Otherwise it sinks in, and repeated scrubblings will not remove it. Oil cannot be treated the same as grease.

A GOOD substitute for a carpet, says one who professes to know, is to paste wall-paper on the floor, and give two coats of varnish, allowing the first to thoroughly dry before giving the second.

CAREFUL attention should always be paid to dress braids and facings. If a braid is replaced as soon as it commences to wear, the facings will, in many cases, be saved.

A SOOTHING liniment for rheumatism is a good mixture of two-pennyworth of crude oil, four drams of oil of peppermint, four drams of oil of sassafras.



VILLAGE INDUSTRIES.

THE almost entire failure of the home industries of half a century ago is a serious misfortune to the workman and his family, and especially, to the farm labourer. It was by the aid of the small sums earned in these home industries, straw plaiting, pillow lace making, knitting, weaving, and netting, that the labourer's family was provided with sufficient food. Girls over five worked at home, boys mostly in the field. With regard to the harvest, extra pay was given for overtime. It was this addition to the ordinary wage that enabled the labourer's family to tide over the winter. This was before the time of the reaping machine and the horse-rake. An intelligent miller tells me that a quarter of wheat was not an unusual quantity for a family to glean. During the long nights came employment in the home industries, in which all the family except children under five would join. The work generally was light and easy, and although the sum earned by each individual was small, it added materially to the family exchequer.

One of the industries followed by labourers' families in the Home Counties was straw-plaiting. This was done in the cottage or, when the days were long, out of doors. Even now one may see girls strolling along field or road, or seated on a stile chatting with companions, while looking anywhere but at their hands. But, alas! the work is ill-paid. At one time it was worth two shillings a score yards, at present scarcely sixpence.

Luton is still the centre of the straw-hat trade, but most of the plait is now imported from China. An enterprising townsman, it seems, discovered that the plait could be purchased at a greatly reduced price, thus leaving him a wider margin of profit. The discoverer, while making a fortune for himself and benefiting the consumer, destroyed an industry that gave employment to many villagers and their children.

Here and there one sees, in passing through the Bucks village, an ancient dame, with mob-cap, and bone-framed spectacles, seated at the cottage door beneath her honeysuckled porch busy with her bobbins. A pillow lies on her knees, and over this is stretched a width of the lace she is making. It is studded with pins, round which the threads are passed, and a great tassel of bobbins, sometimes of various colours, hangs on either side. Quicker than the eye can follow, the threads pass round the pins, and the bobbins skip from side to side as if alive. A pattern lies close by for guidance, but it is seldom referred to. Half-a-crown a yard this lace was sold for fifty years ago. It may now be purchased for threepence! Either at this employment or at straw-plaiting it is a quick hand that can earn a florin in a week. In some of the villages in Bucks—Ivinghoe and Chalfont St. Peter's, for instance—beading has taken the place of plaiting. A pattern is stamped on the silk, satin, or linen, and on this the threads of beads are tacked. The needle is replenished from a cup by simply passing it through the beads. The work is more interesting and probably better paid. Another of these home employments carried on in yard and shed close by is wood turning and chair making.

While wandering along a Buckinghamshire lane one sees by the wayside a group of cottages and a wooden shed. Trunks of beach trees lie on the opposite side of the hedge for convenience of manufacture. Peeping into the little yard close by one sees three men at work; one saws the timber into suitable lengths, another cleaves these into rough shape, while a third turns these with a simple pole lathe into chair legs. The dexterity of a practised hand surprises one; in three minutes with his rude contrivance the workman turns out two perfectly-formed chair legs.

Stocking weaving is still carried on in the Midland Counties in the workmen's homes, though the manufacture

is gradually drawn to the factories. In this employment is found for the children, after school hours, in winding and seaming. Years ago the work afforded only miserable pay.

There is another home industry, comparatively little known out of the immediate locality in which it is carried on. The *manufacture*—for such it is literally—is followed in the immediate neighbourhood of one of the Midland rivers—the Yare, Great Ouse, Nen, and others. These are slow, winding rivers, with wide margins of flags and rushes. It is necessary, of course, to cut these from time to time—every two years, mostly—or they would choke the current. Rushes, however, are a marketable commodity. They are the property of the lord of the manor through which the river flows, and are cut and dried by the manufacturer, who mostly lives close by.

Pavenham, a seat of the industry, is an ordinary English village, with its ancient church, vicarage, schoolhouse, and inn. As one enters it, there is a not unpleasant odour of drying rushes. Perhaps the rush harvest is of more importance to the villagers than even wheat harvest. Not only does it give employment to men and lads while cutting, but it affords work to the women and children throughout the winter. From what one sees of this industry, it seems to be capable of extension. The work consists of the handmaking of mats for packing and protecting plants in winter, hassocks for church pews, chair bottoms, and workmen's baskets.

The mention of rushes takes us back to more ancient times, when the Saxon banqueting-hall was strewn therewith. One may imagine something of the effluvia arising from the bones and offal flung to the dogs from the table. Forty years ago it was the custom to strew rushes in winter along the aisles. The custom is almost obsolete at the present, although the kitchens of old-fashioned inns are frequently littered in this way. White, of Selborne, speaks of rushes and rushlights, and goes into an elaborate calculation to show that, by using the rush dipped in scalding grease, a poor family may enjoy five and a-half hours of light for a farthing. American oils have enabled the labourer to dispense with the time-honoured rushlight.

Would that there were more of these home industries; the long winter nights might be more profitably employed. It is a pleasant sight, this, at Pavenham. In cottage after cottage one sees the family, down to the chubby four-year-old, busy with the plaiting and sewing of the rushes, while one after another starts some old song of the season, "When green grow the rushes, Oh." What would old Pavenham do, one wonders, without its harvest of the river?—*Luke Ellis, in the Echo.*



THE CHILD'S MORNING HYMN.

FATHER, we thank thee for the night,
And for the blessed morning light:
For rest and food and loving care,
And all that makes the world so fair.

Help us to do the things we should,
To be to others kind and good—
In all we do, in all we say,
To grow more loving every day.

—Selected.

FOR HIS SAKE.

HOW CAN we love those who do not love us? The Bible says that man's greatest love is shown by dying for a friend. But Jesus died for His enemies, and He tells us to love our enemies, and to do good to them that hate us. But how can we do that?

At one time a lady was watching a little girl watering some plants, and she said:—

"How nice your plants look, Susie!"

"Yes, ma'am," was the reply, "they do grow very fast."

"You must be very fond of plants," continued the lady.

"Yes, I have learned to love them very much," said Susie; "but at first I didn't care much for them."

"Then how did you come to begin the work of taking care of them?"

"Oh, they were Sister Annie's plants!" replied Susie, and a tear dropped from her eye as she spoke. "She loved them so much that when she died I took care of them at first for her sake. Then I soon came to love them myself. See the lovely blossoms even on this rough cactus."

"Is that the same cactus that hurt your hand so badly last spring?" asked the lady.

"Yes, ma'am, it is the same cactus. I had a mind to dig it up and throw it away, but I kept it for Annie's sake. I now see that it was not the fault of the plant that my hands were hurt. I didn't know how to manage it then; but I need not get thorns in my hands unless I am careless. Now I think the cactus flowers are about the prettiest of all that I have."

"Then you have learned to love

that which despitefully used you?" added the lady.

"Why, yes!" exclaimed Susie, "but I never thought of it that way before."

"And you began by taking care of it because it belonged to one whom you loved dearly," continued the neighbour, as she walked away.

Now, dear reader, do you see how you can learn to love those who treat you badly? Jesus died for every one in the world; and because He has bought them all with His life-blood, they all belong to Him. Then, if you really love Jesus, you will love all that belong to Him. And by loving them for His sake, you will learn to love them yourself.

When you find any duty hard, begin by doing it for Jesus' sake and it will soon become a labour of love.—*Little Friend.*

THE PILGRIM AND THE RICH KNIGHT.

IN a noble castle there once dwelt a very rich knight. He expended much money in adorning and beautifying his dwelling; but he gave little to the poor. A weary pilgrim came to the castle, and asked for a night's lodging. The knight haughtily refused him, and said, "This castle is not an inn."

The pilgrim replied, "Permit me only to ask you three questions and I will depart."

"Upon this condition speak," said the knight. "I will readily answer you."

The pilgrim then said to him, "Who dwelt in this castle before you?"

"My father," replied the knight.

The pilgrim asked, "Who dwelt here before your father?"

"My grandfather," answered the knight.

"And who will dwell here after you?" asked the pilgrim.

The knight said, "With God's will, my son."

"Well," said the pilgrim, "if each dwells but his time in the castle, and in turn must depart and make way for another, what are you here more than a guest? This castle, then, is truly an inn. Why, therefore, expend so much money in adorning a dwelling which you will occupy but for a short season? Do good, be charitable; for 'he that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again.'"

The knight took these words to heart; he gave the pilgrim shelter for the night, and was henceforth more charitable toward the poor.—*Mrs. St. Simon.*

THIN PLACES.

"THERE! my darning is done for this week—every hole is mended."

"And the thin places?"

"Thin places! Why, auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandmother, who taught me to mend and darn, and with the teaching she slipped in many a lesson about higher things. 'Look out for thin places,' she used to say, 'it'll save thee a deal of time and trouble. A few runs back and forth with the needle will save a half-hour's darning next week. There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failings that will soon break into sins.' I did not quite understand her, so sweetening her talk with a bit of chocolate she carried for the bairns, she said: 'I see thy mother picking up thy hat and coat again and again. I hear thee sometimes speak sharply when someone interrupts thee at thy story-reading. I heard thee offer to dust the parlour several days ago, but thee forgot it, and to-day thy mother put down her sewing to do it.' I felt so ashamed that I never forgot about the thin places after that, though I'm afraid I did not always attend to them at once."

"Why, Aunt Mary! If you hadn't said grandma, I'd think you meant me! I promised mamma to dust the sitting-room this very day. But I don't quite understand what holes she meant."

"If you can't find your things and you are in a hurry, what might happen, Grace?"

Grace coloured, and her eyes fell.

"I did get angry about my grammar. I was sure I had put it in my desk!"

"And you found it on the divan! Then if you promise and do not perform, does it not lower your notion of truthfulness, and so give Satan more power over you?"

"Why, auntie, dear, I went right up and tidied my room!"

"I don't understand, Grace."

"I thought you knew," said the girl in a shame-faced whisper. "I told mamma I had tidied my room (for I promised I would) when I had forgotten it and was ashamed to own up. Oh, I see how thin places become holes, and I mean to look out."

"With God's help," said auntie, softly, and Grace, giving her a hug, ran to dust the sitting-room.

How about your thin places?—*Sabbath-school Visitor.*



THE STIMULANT HABIT AMONG WOMEN.

IN a newspaper interview Dr. Norman Kerr recently spoke as follows of the increase of the stimulant habit among women:—

"Drinking among women is increasing. I have been in several public-houses on a Monday, and have seen on an average four women to one man at the bar. In some cases there was only one man to five women. It is only fair to say, however, that Monday is the favourite tippling day amongst women. Turning to the middle and upper classes, I see more drunkenness among the female sex as time goes on. By this I mean diseased drunkenness, frequently secret. I have known numbers who have accustomed themselves to take at least a pint of some kind of spirit a day, many indulging in champagne and other wines, and beer besides. Many of these persons are affected with alcoholic paralysis, which, as a rule, is very curable on a total abstinence régime if the disease has not gone too far. Indeed, of all the cases I have known, only one patient has not recovered. Besides paralysis, others suffer in the internal organs, and dropsy is often brought on."

"All this must have a terribly prejudicial effect on child-bearing."

"Yes, indeed, it has. At the present day a great many children are born with an alcoholic constitution, solely owing to the drinking propensities of their mothers. This appears to me to be the most perilous phase of the whole practice of drink, for here we

have alcoholic or other defective systems implanted before birth. One child of drunken parents may turn out an inveterate drunkard, another a lunatic, another an idiot from birth, another hysterical, another epileptic, and so on, and so on, *ad nauseam*. In some instances, as in gout, the inebriate inheritance, after skipping a generation, may attack the grandchildren. It is all very fearful to contemplate. Our whole present system is the breeding and the training of a criminal population."

THE APPLE.

GERMAN analysts say that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. The phosphorus is admirably adapted for renewing the essential nervous matter—lecithin—of the brain and spinal cord. It is perhaps for this reason, though but rudely understood, that the old Scandinavian traditions represent the apple as the food of the gods, who, when they felt themselves to be growing feeble and infirm, resorted to this fruit to renew their powers of mind and body.—*Selected.*

DR. NANSEN, the Arctic explorer who was the first to cross Greenland a few years ago, and who may be supposed to know what he is talking about, thus protests against the unfounded supposition that stimulants are needed to aid in enduring cold and fatigue:—

"My experience leads me to take a decided stand against the use of stimulants and narcotics of all kinds, from tea and coffee on the one hand, to tobacco and alcohol on the other. The idea that one gains by stimulating body and mind by artificial means, betrays, in my opinion, not only ignorance of the simplest physiological laws, but also want of experience, or, perhaps, want of capacity to learn from experience and by observation."

THE large part played by alcohol as a cause contributing to insanity receives fresh confirmation in the fortieth report of the Commissioners in Lunacy. For the five years ending 1893 alcoholism was the predisposing or exciting cause in 20·8 per cent. of male and 8·1 per cent. of female lunacy. Intemperance is credited with 25·6 per cent. of male and 19·9 per cent. of female general paralytics.

IN 1864 the quantity of tea imported into England was 88,000,000lb. Since that year the quantity has been continuously increasing, up to and including 1895, when it reached the unprecedented amount of 214,000,000lb.



—Almost five-eighths of the steamers in the world are under the British flag.

—About 3,000 camels are employed in the traffic to the mines in West Australia.

—The wealthy classes of Japan regard it as undignified to ride a horse faster than a walk.

—The port of Odessa, on the Black Sea, is blockaded by ice, which extends seaward nearly ten miles.

—The total number of new books and new editions issued in Great Britain in 1895 was 6,516, a considerable increase over 1894.

—Out of 34,000 newspapers published in the world, the English language claims 16,000, the German 7,800, the French 3,850, and the Spanish 1,000.

—We see by Indian papers that in December winter had already set in in Kashmir "with great severity." Yet we in London were having spring-like weather.

—A census of the gipsies in Hungary shows that they number 274,940 in that country. About half are constant wanderers, of whom, again, half speak only their vernacular Asiatic language.

—It is the age for doing foolish things. Men are walking, riding, and trundling wheelbarrows round the world, and now a Norwegian is about to start from Copenhagen on snow-shoes for the United States, expecting to Cross Behring Straits on floating ice.

—A Japanese syndicate has just purchased 50,000 bales of American cotton, and promise to take twice as much next year. This is Japan's first year in the work of really competing with Lancashire in the markets of the East.

—The Czarina, unlike most Russian grand dames, it is said, objects to smoking. She asks her ladies in waiting not to come near her if there is an odour of tobacco about their clothes. Cigarette smoking is very common in "high society" in Russia, as it is becoming in London.

—The latest estimate of the national earnings per annum comes out as follows:—Agriculture, £226,000,000; mining, £53,000,000; manufactures, £492,000,000; internal transport, £113,000,000; commerce, £74,000,000; shipping, £30,000,000; banking, £45,000,000; and professions, £117,000,000.

—The long continuance of great heat in New South Wales has put the residents in a state of panic. The average temperature during the fortnight ending January 22 was 113 deg. in the shade. Thirty-five deaths from heat had occurred in one district, and hundreds were leaving for a cooler climate.

—It looks as though China was at last to be opened up by railways. The Russians have one planned through northern China, the French have concessions to construct one from Tonquin into the southern provinces, and China is planning one from Peking into the heart of the empire. English engineers are proposing a line from Burmah into the Chinese empire.

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"If any man will do His will he shall know of the doctrine." The way to understand the Scriptures is to begin to practise them. "Light is sown for the righteous."

THE man who conscientiously follows the Lord in Russia, rather than the Greek Church, at once becomes the mark of persecution. Is it a fact, then, that all who are not Christians of this kind are earnest in the rites of the Greek religion? Not at all. Some time ago a leading Russian official, Prince Tscherkassy, described himself as an "orthodox atheist." He has no faith in anything, but he was "orthodox."

A GOOD work is being done by our brethren in the islands of the Pacific Ocean. Companies are engaged in preaching the Word, teaching, and in medical mission work in the Society Islands, Friendly Islands, Fiji, Rarotonga, Rurutu, Norfolk Island, Samoa, Hawaii, and on Pitcairn Island a training school for these island fields has recently been built. "He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law."

THERE is never more than a momentary lull in the controversy over the subject of religion in the Board Schools of London. All those who engage in the controversy are agreed that religion should be taught, the only point of difference being as to whose religion it shall be. It is now proposed by one party, which really has a majority on the Board, that the following test question shall be put to teachers: "Do you regularly attend a place of worship on Sundays?" A prominent member of the "Liberal" party is said to approve this, arguing that "teachers ought to observe the decencies of life." When one who does not attend church on Sundays is considered to be lacking in common decency, what will be thought of one who devotes the day wholly to secular

employments? The time seems to be rapidly approaching when to follow the teachings of the Bible strictly will be considered by those in authority an evidence of atheism or insanity.

SOMEONE having said that "if Jesus Christ lived to-day He would turn London upside down in three months, and that it would not take Him three years to shake England into shape," the *Echo* replies, with truth:—

Judging from the manner in which Jesus Christ was received eighteen and a-half centuries since, and also judging from the manner in which His teachings are received and His conduct imitated in London and in the world generally to-day, He would more likely, should He re-appear, be reviled, despised, and persecuted by professing Christians, as He was by the Jews. Instead of turning London upside down, the mass of Londoners would not permit Him to appear in their churches, and would turn a deaf ear to His words. He would, however, be listened to gladly by a faithful few, who would take up His cross and follow Him.

THE *Christian World* notices a recently-published book of Spurgeon's sermons, and offers the criticism that their range is too narrow, and that they contain too much repetition. It says:—

You may read these sermons through and find no reference to current events. Of all the incidents of 1887 you will gain no information here. This preacher could forget all but one fact. Here is a sinner; here is a God who can save him; this God has one Plan of Salvation by which He saves. And the whole effort of the sermon is to draw or drive this sinner to accept this Plan of Salvation. That was the sole object which Mr. Spurgeon proposed to himself as a Christian minister. And that sole object he certainly attained.

What more could any true minister of the Gospel desire than that such things could be truthfully said of him?

"LET the word of Christ dwell in you richly in all wisdom." "Let the peace of God rule in your hearts." Col. iii. 15, 16. "Let nothing be done through strife or vainglory." "Let this mind be in you, which was also in Christ Jesus." Phil. ii. 3, 5. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Eph. iv. 31.

This is all the word of the Lord. It is the creative word; for in the beginning God said, "Let there be light;" "Let there be a firmament;" "Let the earth bring forth grass," etc.; and in every instance the result is recorded, "And it was so." Moreover, it was all good. Therefore when God speaks to us as in the words just quoted, we have only to say, "Amen," that is, "so let it be," and so it will surely be.

Only we must continue responding and yielding as long as His word speaks, which is without ceasing. Thus shall God's will be done on earth, even in us, as it is done in heaven.

"STRAWS show which way the wind blows;" and the following item from the *Chronicle* registers the direction very accurately:—

Nice points of precedence are always arising in colonial functions, and it is said that one such point over which there has been some soreness in Australia has only been settled by the intervention of the Colonial Office. When Viscount Hampden entertained his Ministers at Sydney the other day, it was noted that Cardinal Moran was given precedence over the Anglican Archbishop of Sydney, Dr. Saumarez Smith. The Archbishop has hitherto had precedence over the Cardinal, and the change is said to be the result of an appeal to Downing-street.

AN American correspondent writes us from Washington:—

It is easy to see that in this country the lines are being drawn more and more closely and the cause of the Sunday institution is gaining ground. Within the last month twenty services were held in this city on one Sunday, in which the preservation of the Sunday institution was the subject of discourse. In some cases members of Congress, members of the Supreme Court, men in prominent government positions in nearly all departments, took part in the religious services, occupied places upon the platforms, presided over meetings, and delivered addresses. The National Reform conventions have been attended by ministers of the Baptist denomination, by Methodists, and in fact by all the leading denominations of this country. And persons who have heretofore advocated principles of liberty, have joined hands with the Sunday movement and are lending their influence toward the securing of more rigid Sunday laws in the States, and the enactment of a Sunday law by Congress. While all this is true, it is also true that persons who have heretofore been careless in reference to this question are becoming aroused to a sense of the danger that threatens our country and are beginning to investigate to know where the truth lies.

In past centuries it was not possible to speak of current affairs which simultaneously engrossed the attention of the whole world. But now what is even whispered in one country in a time of crisis is commented on within a few hours in all lands. The facilities for rapid communication greatly alter the conditions of political life, and when the current of feeling and passion is set running in the direction in which Scripture testifies that it will turn in the last days—and it is so turning already—it cannot take long to accomplish startling changes, and bring in the scenes of the very end of time.

THE Sultan of Turkey has made a New Year's gift of £400 (Turkish) to the Armenian Patriarchate. This does not indicate a desire on the part of the Sultan to crush out the Armenian religion.