

THE Present Truth

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

Vol. 12.

LONDON, THURSDAY, FEBRUARY 6, 1896.

No. 6.

The Present Truth.

PUBLISHED WEEKLY BY THE

International Tract Society, Ltd.,

Annual Subscription Rates:

For the United Kingdom, and all Countries within the Postal Union, Post Free, 6s. 6d.

FOR COUNTRIES OUTSIDE THE POSTAL UNION EXTRA POSTAGE IS ADDED.

Make all Orders and Cheques payable to the International Tract Society, Limited, 59, Paternoster Row, London, E.C.
EDITORIAL COMMUNICATIONS TO BE SENT TO
451, HOLLOWAY ROAD, N.

"I WILL show him how great things he must suffer for My name's sake." Acts ix. 16.

THAT was what the Lord said of Saul of Tarsus, when He sent Ananias to baptize him. And that was the secret of Paul's boldness to preach the truth in the face of threatened death. He entered the work expecting hardship, and he was not taken by surprise when it came.

AFTER he had been years in the work, Paul said: "The Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God." Acts xx. 23, 24.

THE trouble with the most of those who hear the Gospel is that they want an easy time. They have been educated to believe that the duty of Government is "to make it as easy as possible to do right, and as difficult as possible to do wrong." Professed ministers of the Gospel have appealed to the State to remove the difficulties in the way of the Gospel, until people

have come to think that the Lord doesn't expect them to take any step in His service that will involve serious inconvenience or loss of position.

THIS is why so many people hesitate about keeping the Sabbath of the Lord. It is not popular, Government does not favour it, and they fear the reproach or possible loss of position that may follow. We often hear the statement, "I would keep the Sabbath, if everybody else did." Well, that does not require much courage. He who says that he would do right if everybody else did right really says that he will do wrong as long as anybody else does wrong.

NOW the Lord does not deceive people. He does not seek to induce them to serve Him by false representations, or by concealing any fact. He tells us, "In the world ye shall have tribulation." John xvi. 33. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. He does not set before men the prospect that they will have an easy time in His service, but in His invitation to them shows them how great things they must suffer for His name's sake.

Is it not a risky thing to set forth the difficulties so plainly?—Certainly not; for difficulties will not affright those who have "respect unto the recompense of the reward," which is the Lord Himself. Moses cast in his lot with the people of God, in the face of fierce opposition, and the certain loss of all worldly honour and position, "esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. xi. 26.

AND why?—Because God "comforteth us in all our tribulation, that we may be able to comfort them which

are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. i. 4, 5. "Therefore," says the apostle, "I take pleasure in infirmities, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." He gloried in infirmities, because then the power of Christ rested on him. 2 Cor. xii. 9, 10.

SHALL we then wish that the way were easier, and that we could assure the people of a good situation and plenty of admiring friends if they will only accept Christ and His truth?—Not by any means. We will rather rejoice that this Gospel of the grace of God is so wonderful and glorious in its power that it can irresistibly attract people even by the presentation of the cross.

LOOK FORWARD, NOT BACKWARD.

"FORGETTING those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13, 14. Looking forward, and not backward, is the only way to advance. "Forgetting those things which are behind." What things?—Everything that is behind. There is no exception. Is it a record of sin? Then forget it. God has said that He will forget it; why then should we try to remember it. From evil only evil can come. We can get no more good from looking at our own sins than we can from looking at those of others. Association with our own evil past will as surely work harm to us as association with some other person's evil present. When God says that He puts our sins away, let us not

waste time wondering if He has really done it, speculating as to where He has put them.

But what about "the good things that we have done"? Forget them, by all means. Nothing is more deadly than to dwell upon them. If they were the good things that *we* have done, then we may know that "all our righteousnesses are as filthy rags," and are to be shunned as sin. If they were really good deeds which God wrought in us, thank Him for it, and look forward to the "much more" which lies beyond.

Very dangerous it is also to be looking backward to the place where the light of truth first shone upon us. That is the great trouble with the mass of professed Christians to-day. They look back to the time when they were first converted, fearful lest they should lose just that phase of it that appeared to them then. Consequently they do not make any advancement.

We need not disparage either the truth, or the measure of it, which we first received; nevertheless we are to look forward, and not backward. We need not be afraid of losing anything of real truth that we ever had, if we look forward to those things which are before; for it is only more light and truth that we shall find ahead, and truth is one. The fact is, truth is always ahead of us. That truth which we first saw was not the whole of some truth, but only a glimpse of the great truth in the distance. If we look ahead, and steadfastly press forward, we shall see that same truth only in a larger measure, and much more clearly. Looking backward is simply to turn our backs on the truth, to gaze at a shadow.

He who looks backward is sure to go backward; for a man cannot walk in one direction while continually looking in another. And God's word to His people is, "Go forward!"

MAKING NOMINAL CHRISTIANS.

A JAPANESE missionary, discussing the influence of missions in that country, says that the recent war with China has been the occasion of great changes in the general sentiment. Anxious to show that in their idea following the Lord does not in any wise hinder men from fighting and killing their neighbours, the natives professing Christianity distinguished themselves in the field, and the old dislike to "Christianity" has so

"broken down that the whole army has been thrown open to Christian influences."

The missionary hopes that the Educational Department will be influenced to take the same course, in which case he sees a rosy future before Japan.

It would not then be impossible that Christianity might take on the form called political, in which the upper classes would profess it and thus hasten the day when Japan would become nominally a Christian nation.

It is plain that the same danger that is before the churches in professedly Christian nations is before missionaries in these great heathen lands which are coming under Western influences. It is the temptation to make Christians in some easier way than by the preaching of the Cross. The missionaries who first went to these lands had no arm of flesh to rely upon, and in the face of the keenest opposition of the powers that be they proved the higher power of the Cross of Christ. As the primitive church endured the opposition of the Roman world and grew strong under it, but fell before the friendship of that world, so now in these older mission fields a greater danger confronts the Gospel than the hostility of earthly powers.

This growing dependence on political influence for doing a religious work is a sign of the times. It is at the root of the Sunday-law movement and all the religio-political controversies continually agitating churches and legislative bodies. It is a sign of a weakening hold on Gospel principles here, as it is in Japan. Indeed, the missionary whom we quote says that the life of the Japanese churches is not seen in large additions, "nor in any special activity in creating a Christian literature." They "are suffering from the same world-causes that affect church attendance in our own land." This explains the readiness with which an easier way of making nominal professors is welcomed. It is one of the dreams of the last days that all the world is to be Christianised. The prophet predicted this in the words:—

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob." Isa. ii. 2, 3.

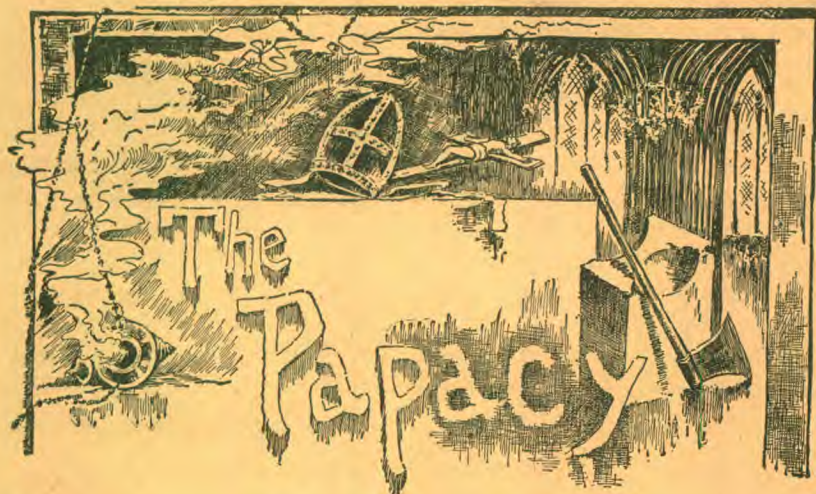
The "many people" make fair professions,—they will walk in the Lord's

ways, and beat their swords into ploughshares, and learn war no more. But while the nominal profession is made, and they say one to another, "Come ye, and do these things," we know from the Word that none of them will take the Lord's way, nor give up swords and spears, however much they may cry peace. The actual practice will be directly contrary to the profession, and, as Joel says, the ploughshares will be turned into swords, until the coming of the Lord brings His wrath upon the angry nations.

When it is shown that the warning messages of Revelation xiv. are directed against the principles of the Papacy, it is sometimes asked how that can be when these great Eastern nations are professedly non-Christian. Really, the principles of the Papacy are but borrowed from the Oriental religions, and there is a striking similarity in doctrines and practices. But aside from this, every year sees these countries brought nearer the formal recognition of nominal Christianity. The studies on the growth of the Papacy, now appearing in these columns, have shown how naturally nominal Christianity fused with pagan philosophy to make the papal religion. Now we see a like movement, by which Christianity is toned down to a mere philosophy, and it is considered a mark of breadth of view to be able to recognise points of contact between Christianity and the Oriental religions. A Sunday law passed in Korea at once leads religious journals to the conclusion that Korea is nearly a Christian country. Thus European Governments are made nominally Christian, and it is perhaps not unreasonably supposed that the nations of the East will yet follow in the same way.

But it will still be the work of the missionary with Christ's message to teach that no nominal profession can save from unrighteousness. All the Governments may unite to make it easy for the people to be nominal Christians, but only in the preaching of the Cross, with its denial of self and its crucifixion unto the world, will be found the power that actually saves from sin. And the world will always make it as difficult as possible to be this kind of Christian.

"RELIGION does not consist in occasionally doing religious things. It consists rather in doing everything religiously."



EXALTATION OF THE BISHOPRIC.

THE Scripture was fulfilled; there had, as shown in these columns last week, come a falling away.

But that there should come a falling away, was not all the prophecy—through that falling there was to be revealed “that man of sin,” “the son of perdition,” “the mystery of iniquity,” “that wicked,” who would oppose and exalt himself above all that is called God or that is worshipped; and who, when he did appear, would continue even till that great and notable event—the second coming of the Lord Jesus Christ.

Referring again to 2 Thess. ii. 4, it is seen that *self-exaltation* is the spring of the development of this power. As that Scripture expresses it, he “opposeth and exalteth himself.” Or, as another Scripture gives it, “He shall magnify himself in his heart.” And another, “He magnified himself even to the Prince of the host”—the Lord Jesus Christ. And yet another, “He shall also stand up against the Prince of princes.” That is, he shall reign, or assert authority above, and in opposition to, the authority of Christ; or, as the thought is developed by Paul, this power would oppose and exalt itself above all that is called God or that is worshipped, so that he as God sitteth in the temple—the place of worship—of God, showing himself that he is God.

Referring also again to the instruction of Paul to the elders who met him at Miletus, there is seen a prophecy of this same spirit of self-exaltation,—a wish to gain disciples to themselves instead of to Christ. They would prefer themselves to Christ, thus at once putting themselves above Him, in opposition to Him. And this would be developed from among the bishops. “Of your own selves

shall men arise, speaking perverse things, to draw away disciples *after them*.”

This spirit of self-exaltation was actively manifested in opposition to the Apostle John while he was yet alive, for he says: “I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.” 3 John 9. This assertion of pre-eminence was shown in prating against the apostle with malicious words, and not only rejecting him, but casting out of the church those members who would receive him. It was but a little while after the living authority of the apostles was gone, before this was carried to yet further extremes.

According to the word of Christ, there is no such thing as pre-eminence, or mastership, or sovereignty of position, among men in the church. There was once an argument among His disciples as to who should be counted the greatest, and Jesus called them unto Him and said: “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever among you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Mark x. 42-45.

And in warning His disciples of all times against the practice of the scribes and Pharisees of that time, who were but the popes of their day, He says they “love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called

Rabbi: for one is your master, even Christ; and all ye are brethren. . . . Neither be ye called masters: for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.” Matt. xxiii. 6-12.

ORDER IN THE CHURCH OF CHRIST.

IN the church each member has the same rights as any other member; but for the good of all and the mutual benefit of all concerned, as well as better to carry on His work in the world, the Lord has established His church, and with it a system of church order in which certain ones are chosen to exercise certain functions for the mutual benefit of all in the organisation. These officers are chosen from among the membership by the voice of the membership. Of these officers there are two classes, and two only,—bishops and deacons. This is shown by Paul's letter to the Philippians—“Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.” Chap. i. 1.

Bishops are sometimes called elders; but the same office is always signified. When Paul gave directions to Titus in this matter, he said: “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee: if any be blameless. . . . For a *bishop* must be blameless, as the steward of God.” Titus i. 5-7. This is further shown in Acts xx., to which we have before referred; when Paul had called unto him to Miletus “the *elders* of the church” of Ephesus, among other things he said to them: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*,” *episkopoi*—bishops.

Peter also writes to the same effect: “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.” 1 Peter v. 1-3.

This text not only shows that the terms “elder” and “bishop” refer to the same identical office, but it shows that Peter counted himself as one

among them; and that not only by his precept but by his example he showed that in this office, although overseers they were not overrulers or lords.

Such is the order in the church of Christ, and as every Christian is God's freeman and Christ's servant, it follows as has been well stated, that "monarchy in spiritual things does not harmonise with the spirit of Christianity."

HOW THE DIVINE ORDER WAS PERVERTED.

YET this order was not suffered long to remain. A distinction was very soon asserted between the bishop and the elder, and the bishop assumed a precedence and authority over the elder, who was now distinguished from the bishop by the title of "presbyter" only. This was easily and very naturally accomplished.

For instance, a church would be established in a certain city. Soon, perhaps, another church or churches would be established in that same city, or near to it in the country. These other churches would look naturally to the original church as to a mother, and the elders of the original church would naturally have a care for the others as they arose. It was only proper to show Christian respect and deference to these; but this respect and deference was soon *demanded*, and authority to require it was asserted by those who were bishops first.

Again: as churches multiplied and with them also elders multiplied, it was necessary, in carrying forward the work of the Gospel, for the officers of the church often to have meetings for consultation. On these occasions it was but natural and proper for the seniors to preside; but instead of allowing this to remain still a matter of choice in the conducting of each successive meeting or assembly, it was claimed as a right that the one originally chosen should hold that position for life.

Thus was that distinction established between the elders, or presbyters, and the bishops. Those who usurped this permanent authority and office took to themselves exclusively the title of "bishop," and all the others were still to retain the title of "presbyter." The presbyters in turn assumed over the deacons a supremacy and authority which did not belong to them, and all together—bishops, presbyters, and deacons—held themselves to be superior orders in the church over the general membership, and assumed to

themselves the title of "clergy," while upon the general membership the term "laity" was conferred.

In support of these three orders among the "clergy," it was claimed that they came in proper succession from the high priests, the priests, and the Levites of the Levitical law. "Accordingly, the bishops considered themselves as invested with a rank and character similar to those of the high priest among the Jews, while the presbyters represented the priests, and the deacons the Levites."

A. T. JONES.

CHRIST THE LIBERATOR.

"AND He was teaching in one of the synagogues on the Sabbath. And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God." Luke xiii. 10-13. In the verses following we find the statement made by Christ, that the woman had been bound all those years by Satan. Christ's loosing her was therefore a direct evidence of His power over Satan.

In this miracle we have an illustration of the loosing of men from the bondage of sin. Sin binds its victims. "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Prov. v. 22. "Every one that committeth sin is the bondservant of sin." John viii. 34. "Sin is the transgression of the law" (1 John iii. 4); therefore the bondage is that of a law-breaker. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7.

So the poor woman with the spirit of infirmity accurately illustrates the condition of the sinner. She was bound down; so is the sinner. She was bowed together so that she could not lift herself up. She was obliged to go looking down toward the earth. So the Psalmist, describing his sinful condition, says, "Mine iniquities have taken hold upon me, so that I am not able to look up." Ps. xl. 12. The woman would fain have walked upright, but she could in no wise lift up herself. So the sinner would often gladly do that which is right, but he is not able. "For the flesh lusteth

against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. v. 17.

Nevertheless the sinner's case is not hopeless. "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." This being the case, we may "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 15, 16. Christ said that this scripture applies to Him, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke iv. 18.

To the woman that was bound Christ said, "Thou art loosed from thine infirmity." So it is with His word that He looses men from the bondage of sin. "Then said Jesus to those Jews which had believed Him, If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free." John viii. 31, 32. The Jews boasted that they were not in bondage, but Jesus showed that they were, by saying, "Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever; the Son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed." Verses 34-36. The bondage, therefore, is the bondage of sin, and the freedom which Christ gives is the freedom from sin.

Christ said that it was by the Spirit that He gave liberty. So we read that "where the Spirit of the Lord is, there is liberty." 2 Cor. iii. 17. The Spirit gives liberty, because of righteousness. The Spirit is the source of the law, for "the law is spiritual." Rom. vii. 14. The fruit of the Spirit is obedience to the law. For "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. v. 22, 23. Those who are led by the Spirit are free, because they keep the law; for the Psalmist said, "I will walk at liberty; for I seek Thy precepts." Ps. cxix. 45.

As Christ healed the poor, infirm woman by His word, so He sets sinners free by His word. His word is law; He speaks the words of the

Father; and the commandment of God is life everlasting (John xii. 50), because it is His own life. The words that Christ speaks are Spirit and life; and since it is the Spirit that makes free, it is evident that the reception of the words of Christ will make the sinner free. As the bondage is the bondage of sin, and the words of Christ are the words of righteousness, the receiving of those words is in itself the freedom from bondage. Simple faith in the word of Christ is sufficient to give the sinner his liberty; but to every one who has thus been made free, the words of inspiration come, "Stand fast therefore in the liberty wherewith Christ hath made us free."

PALESTINE 3,500 YEARS AGO.

THE following from the *Edinburgh Review* gives some instructive facts gleaned from recent discoveries in the East, showing the literary life of the days of Moses and before. Incidentally the writer rebukes the Higher Critics, who, years ago, before these bricks and tablets were dug up, refused to believe that Moses could have written anything in his uncivilised day. The rebuke is useless. The critics believe the tablets, of course, but now the theory is that the Scripture record of the creation and later history is from the tablets. Well, Christians can only preach the Word, knowing that it convicts the sinner, and that sinful departure from God is the source of infidelity. Here are the paragraphs referred to:—

"We have become possessed of certain very important indications as to the early civilisation of Palestine by means of clay tablets. Not that the knowledge so attained is altogether new, or that it conflicts with that which has been deduced from yet earlier Egyptian records. It is well known to scholars that Thothmes III., when he defeated the league of Hittites and Phœnicians at Megiddo, in 1600 B.C. (a century before Amenophis III. acceded), reaped a spoil which indicates the advanced civilisation of Syria, including not only the precious metals and chariots painted and plated, but also objects of art having a high æsthetic value, and that he found corn, wine, and oil abundant in the country, and many hundreds of walled towns, in which there were already temples of the gods. Such evidence has, however, been slighted by those who regard the early Hebrews as savages, and who think that, though placed in the very centre of the ancient civilised world between the Egyptians and the Assyrians, they were, nevertheless, un-

acquainted with any arts and uninfluenced by surrounding culture.

"The new discoveries insist on quite another understanding of their ancient history. It is surely a lesson of humility that the modern student should learn from such discoveries. Voltaire was no doubt a writer of great originality and acumen, though, from our present standpoint, wonderfully ignorant of antiquity. He finds it hard to believe that Homer's poems could have been written down before 500 B.C., and asserts that papyrus had not been invented in Egypt in the time of Moses, though we now possess in the maxims of Ptah-hotep a manuscript as old as the pyramids. We find, on the contrary, that not only in Egypt or in Mesopotamia was the art of writing known in the time of Moses, but that the inhabitants of Palestine also could pen a brick epistle, which in the space of a few inches contained as much information as can now be condensed into a sheet of notepaper. Such letters were neither heavy nor bulky, and could be carried in the turban or in the folds of the shirt-bosom just as easily as paper letters are now carried, with the additional advantage that they were imperishable, as is witnessed by the fact that they are now being read three thousand five hundred years after they were written."

AMONG FRENCH SPIRITUALISTS.

NOT long ago one of the London organs of Spiritualism, boasting of the power in the cult, said that Spiritualists never had apostasies from their ranks. It is a fact that Spiritualism has a powerful hold upon all who get fairly entangled in its meshes. Beginning by willingly, and perhaps curiously, tampering with it, ignorant of the fact that it is the Devil's manifest working, they end by being "taken captive by him at his will." When one submits to God his will is set free and continues free; but when to Satan the will is enslaved, the great slave-master does not willingly release it.

But the power of truth can save to the uttermost, and bring every honest soul out of the snare. We have known of more than one Spiritualist who, on learning that the manifestations which deceived him were Satanic, has turned to the truth. And one of our American papers just at hand contains the following report of the work of one of our French ministers in the West, whose meetings the Spiritualists had evidently thought to break up:—

"One French Spiritualist family had already embraced the truth, which had greatly aroused the other members of the circle to which they had be-

longed for four years. Wonders had been performed among them, such as speaking in tongues and in trances, and healing the sick under the influence and through the power of pretended spirits of the departed. We knew of no alternative except either to let the enemy have the ground and still control those he had bound in darkness, or with love, prudence, the sword of the Spirit, and reliance on the mighty One, break into the spiritualistic ring. The latter we decided to do. We have had three encounters with them, one of which held us one day and part of one night, the other two a half day each.

"It was hard to keep unruly spirits at bay while we set forth man's nature, his state in death, the two kinds of angels, the Holy Spirit and its operations. But God gave us wonderful victories. At the close of our last interview, as we were giving the benediction, the Spirit of God came in with such power that one who had been a leading medium and speaker was overpowered, and under the influence of the Holy Spirit, vindicated the truth before a room filled with Spiritualists, and in the presence of a trance speaker who had come from Green Bay to oppose us, and in the effort had barely managed to manifest a faint outburst of imprecations, and of self-laudation in the matter of healing the sick.

"That one of their number should be thus overpowered, and vindicate the truth under such circumstances, was indeed wonderful. It remains to be seen what the outcome of all this will be. Some of the Spiritualists are turning away from us; a few are under conviction, and we pray that the spell of the enemy may be entirely broken, and that the captives may be wholly set free."

CHURCH GROWTH.

"AND the Lord added to the church daily such as should be saved." Acts ii. 47. Whether we follow this or the rendering of the Revised Version,— "And the Lord added to them day by day those that were being saved,"—a wonderful condition of things is revealed. There were no hypocrites in the church at that time. None joined except those who were in the way of salvation. Why was this?—Because the Lord added the people to the church. It was not the work of men. It is a good deal better that the Lord should bring additions to the church than that new members should be brought in by this or that minister. That which the Lord does is done right.

But what were the believers doing?—They were praising God, not alone

with their voices, but by their lives. They were, with voice and life, showing the power and goodness of God. This is the way that God wants His people to work for Him. David said: "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and trust in the Lord." Ps. xl. 1-3.

THE SECRET OF REFORMATION.

WHEN Wycliffe was translating, or was about to translate, the Bible into the English language, he wrote these words:—

As the faith of the church is contained in the Scriptures, the more these are known in their true meaning the better; and inasmuch as secular men should assuredly understand the faith they profess, that faith should be taught them in whatever language may be best known to them. Forasmuch, also, as the doctrines of our faith are more clearly and exactly expressed in the Scriptures, than they may probably be by priests,—seeing, if I may so speak, that many prelates are but too ignorant of Holy Scripture, while others conceal many parts of it; and as the verbal instructions of priests have many other defects,—the conclusion is abundantly manifest that believers should ascertain for themselves what are the true matters of their faith, by having the Scriptures in a language which they fully understand. For the laws made by prelates are not to be received as matters of faith, nor are we to confide in their public instruction, nor in any of their words, but as they are founded in Holy Writ,—since the Scriptures contain the whole truth.

The work of translating the Scriptures into the language of the people has now been almost completed. Still the work of the Reformation is not complete. It is not enough that the Bible should be furnished in the language of the people; it must be read and studied by the people. It is of little use to have the Bible, if the words of man are to be taken as to what it means, instead of reading it for one's self. To too great an extent at the present day, as in the days of Christ, when the people had the Bible in their own tongue, the fear of God is taught by the commandments of men, rather than by the Word of God. So the work of the true teacher is to take the Bible which the people have ready to their hand, and bring them face to face with it.

To be a follower of the Reformers does not mean to believe just what they believed, and nothing more. To be a worthy follower of the Reformers is to be actuated by the same spirit that moved them. That was loyalty

to the Word of God. Their principle was that the Bible should settle all questions; that it, and it alone, was the truth. They did not know all that the Bible teaches. No man has ever yet known it all. Sometimes, also, they were mistaken in their views of Scripture, and made the common mistake of teaching what they *thought* instead of what they *knew*. Whether a man is right or wrong, if we follow the man we shall surely go wrong; for at the best we shall get only partial truth; but if we follow the Scriptures we cannot make a mistake. Only they are true followers of the Reformers, who have the same loyalty to the Word that they had, regardless of what they thought about certain points.

FACTS NOT THEORIES.

THE Word of God deals with facts. Its names mean something. God does not call a man a name because such a name is desired by man, but because the name expresses what he is. In the order of Divine providence, the second son of Rebekah was called Jacob, and that indicated his character—close, grasping, supplanting; but the man yielded himself to God, and by faith won the victory. His character was changed, and God gave him a new name,—Israel, warrior of God, a conqueror, a prevailer. Men might have called him Israel before that, but it would not have made him such; it would not have changed his character. The name would have been a lie.

In the same way God called His Son, Jesus, Saviour. But the unbelieving Jews called Him Beelzebub. God's name was truth. But the name given by unbelief could never be truth. God calls the seventh day of the weekly cycle the Sabbath. That is truth. Sabbath is rest, and God rested the seventh day, and no other. Men may call the first day of the week the Sabbath of the Lord, or the Christian Sabbath, but the name expresses a falsehood, and a falsehood it will ever be. Dictionaries may call Sunday the Sabbath, churches may so call it, but the name is untrue still. Why not adopt God's nomenclature? Why not call the seventh day the Sabbath? He did, and so have all His servants who have spoken by His inbreathing. M. C. WILCOX.

"PEACE I leave with you, My peace I give unto you," said the Lord. That

perfect peace in which He continually lived is ours, therefore, and we have to make use of it, to know its greatness. He has given it to us, whether we accept it or not. If we have once had it, and have thrown it away, still it is ours. He has not withdrawn it, for He said, "My peace I leave with you." So then in the place where we rejected or lost the peace, there we may always find it.

"WATCHMAN, WHAT OF THE NIGHT?"

WATCHMAN, tell me, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Pilgrim, yes! arise, look round thee;
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, arise! arise!

Watchman, see, the light is beaming
Brighter still upon thy way;
Signs through all the earth are gleaming,
Omens of the coming day
When the Jubal trumpet, sounding,
Shall awake from earth and sea
All the saints of God now sleeping,
Clad in immortality.

Watchman, hail the light ascending
Of the grand, Sabbath year!
All the voices loud proclaiming
That the kingdom now is near:
Pilgrim, yes, I see just yonder,
Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Towering 'neath its sunlit skies.

Watchman, in the golden city,
Seated on His jasper throne,
Zion's King, arrayed in beauty,
Reigns in peace from zone to zone:
There on sunlit hills and mountains,
Golden beams serenely glow;
Purling streams and crystal fountains,
On whose banks sweet flow'rets blow.

Watchman, see, the land is nearing,
With its vernal fruits and flowers;
On, just yonder,—O how cheering!
Bloom for ever Eden's bowers.
Hark! the choral strains are ringing,
Wafted on the balmy air,
See the millions, hear them singing,
Soon the pilgrim will be there.

Sidney S. Brewer.

"THE MORNING COMETH."

ONE of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in "the region and shadow of death," a precious, joy-inspiring hope is given in the promise of His appearing, who is "the resurrection and the life," to "bring home again His banished." The doctrine of the second advent is the very keynote of the sacred Scriptures.

From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their

hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to execute judgment upon all." The patriarch Job in the night of his affliction ex-

dwelt upon it in words glowing with celestial fire. The Psalmist sung of the power and majesty of Israel's King: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence. . . . He shall call to the heavens from above, and to the earth, that He may judge His people." "Let the heavens rejoice, and let the

and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us. This is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

And Habakkuk, rapt in holy vision, beheld His appearing. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." "He stood, and measured the earth; He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting." "Thou didst ride upon Thine horses and Thy chariots of salvation." "The mountains saw Thee, and they trembled. . . . The deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of Thy glittering spear." "Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed."

When the Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: "Let not your heart be troubled." "In My Father's house are many mansions." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." "The Son of man shall come in His glory, and all the holy angels with Him. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations."

The angels who lingered upon Olivet after Christ's ascension, repeated to the disciples the promise of His return: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And the Apostle Paul, speaking by the Spirit of inspiration, testified: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." Says the prophet of Patmos: "Behold, He cometh with clouds; and every eye shall see Him."

About His coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Then the long-continued rule of evil shall be broken; "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord



"THE NIGHT IS FAR SPENT, THE DAY IS AT HAND."

claimed with unshaken trust: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; . . . in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

The coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have

earth be glad" "before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

Said the prophet Isaiah: "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead men shall live, together with my dead body shall they arise." "He will swallow up death in victory;

God will cause righteousness and praise to spring forth before all the nations." He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of His people."

It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven. "The Lord shall comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord." "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called My Delight, and thy land Beulah." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope, that sorrow could not quench, nor trials dim. Amid suffering and persecution, "the appearing of the great God and our Saviour Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words."

On rocky Patmos the beloved disciple hears the promise, "Surely, I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus." MRS. E. G. WHITE.

LOOKING TO CALVARY.

THRUST nothing in the way that shall obscure or hide the cross of Calvary! A clear, distinct look at Jesus is what every sinner needs to convict him of guilt and bring him to penitence. The preaching that melts hard hearts is Christ-preaching—cross-preaching. It wounds and it heals. It kills sin and brings to the penitent sinner a new life. Moses was commanded to do nothing but to lift up the brazen serpent before the bitten and dying multitude in the camp of Israel. We ministers find our foremost duty and our holiest delight in simply lifting up the atoning Lamb of God before the eyes of our congregations. Nothing else can touch and fire the true believer like the vision of his bleeding Lord.

Lift up the cross! Let us rally to

that as the last hope of a sin-cursed world—as the only break-water against the floods of error and iniquity. If the cross of Jesus Christ cannot save the world, it is gone! But it will. The Almighty has hung the destiny of our race on that cross; our duty begins and ends in presenting that one beacon of salvation full before the eyes of every soul.

"Exalt the Lamb of God,
The sin-atoning Lamb!
Redemption by His blood
Through every land proclaim;
The year of jubilee has come:
Return, ye ransomed sinners, home."

—Dr. T. L. Cuyler.

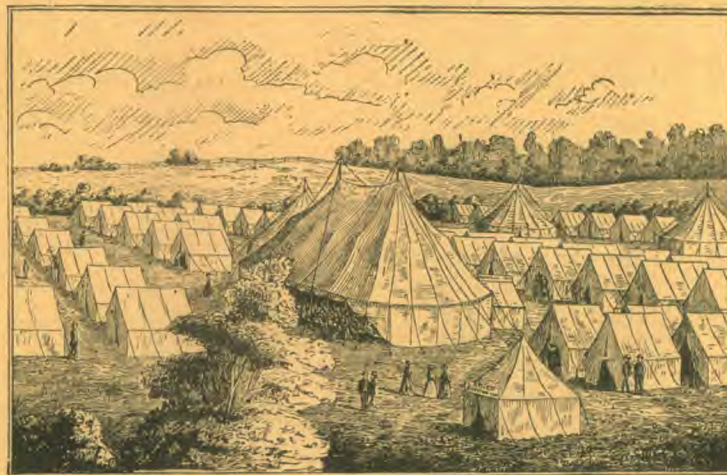
THE MELBOURNE CAMP-MEETING.

A VERY interesting and profitable occasion was the camp-meeting just held at Armadale, Melbourne. The camp was located near the Armadale railway station, about four miles from the centre of the city. There was a

effort to reach the many thousands of a populous city with the Gospel message.

But the best and most attractive feature of all was the excellent meetings held. These were a real treat and a spiritual feast. The way in which the truths of the Word were presented made the Gospel stand out in clearer lines, the love of God seem broader, and Jesus more precious than ever before. Christ was the central thought of all the discourses, which were much appreciated by the many hundreds who came to listen. A good interest was awakened in the vicinity of the encampment, so that it was decided to continue the evening meetings for a time after the camp-meeting closed.

We were rejoiced to see that in this large city, where so many are so given up to the pleasures and the expensive and often demoralising pastimes of the day as seemingly to have no thought of God or eternal things,



A CAMP-MEETING SCENE.

good attendance from our five churches in Melbourne, from the Ballarat church, and from other points in Victoria. Several were over from Adelaide, a number from Sydney, some came down from Queensland, a few were over from New Zealand, and one was present from our little church on Norfolk Island.

In all, seventy-seven tents were erected. The regularity and order with which the camp was laid out was the occasion of remark on the part of many from the city who visited the meeting. The straight rows of pretty white tents presented a neat and attractive appearance. The large pavilion and the children's tent were tastefully decorated with large ornamental mottoes. The only thing, from an external point of view, which seemingly could have been added to inspire one to a devotional frame of mind would have been to have the camp located in some quiet, grassy wood, near some lake or rolling stream. But such a combination of circumstances can seldom be attained in an

some honest souls are earnestly seeking after the truth and salvation and life which come alone through faith in Christ. On Sunday afternoons and evenings, large audiences attended from the city, many more than could be seated. And we have reason to believe that many who came from mere curiosity went away with an interest awakened in the truths they had heard.

With the exception of one very windy day, most excellent weather prevailed throughout the entire meeting of nearly four weeks' duration. Thus has closed the fifth Seventh-day Adventist camp-meeting held in the Australian colonies. And a sixth is soon to follow in Tasmania.

W. A. COLCORD.

Melbourne.

DOMESTIC COURTESY.

ROWLAND HILL was right when he said, "I do not think much of a man's religion unless his dog and cat are the happier for it," and therefore much

more his wife and children. Why should we think that friendship authorises us to say disagreeable things to our intimates? On the contrary, the nearer we come into relation with a person, the more necessary do tact and courtesy become.—*Selected.*

THE BACKSLIDER'S EXPERIENCE.

ONE of our busy bankers, ever ready to turn a listening ear to the cry of a soul for light, however pressing his secular work, was interrupted by a mechanic who entered his office, evidently borne down by a heavy burden. His first remark was: "Mr.—, I am badly off. I'm broke. I must have help." Of course, our banker expected to be asked for pecuniary aid. "Tell me what you need. Are you in financial straits?" "Worse than that," was the reply; "I am a spiritual bankrupt!" and tears and sobs shook the strong man as he sat in the presence of his friend the personification of grief.

The story he told has its thousands of counterparts. Said he:

"Myself and wife are members of — Church. We have not been inside its walls for more than two years. I have drifted out and away into darkness, and I am at unrest. Will you, can you, help me?"

"But tell me the cause of this backsliding. Where did the departure begin, and what has brought you to me in such a condition?"

"Well," said he, "my little girls were at the Sabbath-school last Sabbath. On their return I asked as to the lesson of the evening. Their reply was, 'Prayer,' and, turning to me, one of the dear pets said, with such an appealing look: 'Papa, you used to pray with us; why don't you pray now?' This question for three days has sounded in my ears day and night. I cannot sleep. I am at unrest. What shall I do?"

"Where did you leave off?"

"With the omission of family prayer. At first morning devotions were omitted. I was in haste to get to my work. I excused myself because of the lack of time. Then at evening I gradually left off the habit on the plea of weariness or some other excuse. The neglect of Sabbath service followed, till at last I am here, with no rest, no comfort, no peace. Neither my wife nor myself have been to church for two years."

The practical answer of the banker was:

"Begin where you left off. Commence to-night. Call your family together and pray with them."

"But I cannot; it is far harder than at first."

"Very well, if you will not do this you will have no rest, and I hope you will continue in this condition till you

again resume the duty which you never should have laid aside."

With a few kindly words they parted, but not till the tired soul had made the promise desired. The burden was taken up, duty became a pleasure, new life and joy came to the household, and with loving harmony the family are now walking upward toward their Father's house.—*Congregationalist.*

HAVE YOU READ? AND DO YOU KNOW?

HAVE you read the wondrous story
Of the sinless Son of God,
How He came to earth from heaven
To redeem us with His blood?
From His birth in manger lowly
To the cross on Calvary,
Jesus walked a lonely stranger,
Oft despised by such as we.

Have you read how He, of sorrows,
Marr'd more than the sons of men,
When reviled by those who slew Him
Never once reviled again?
And when He, with Pontius Pilate,
Stood within the judgment hall,
Heard the tongue of mortal mock Him,
Yet ne'er let a murmur fall?

Have you read how oft when weary
Christ has spent the night in prayer,
That He might upon the morrow
Comfort those cast down with care?
What a life of self-denial—
For He lived alone to bless,
Lived to bear our load of sorrow,
Lived to bear our deep distress.

Have you read how His disciple
Gave to Him the traitor's kiss,
As a sign to cruel murderers,
Have you e'er read aught like this?
Bound with cords and driven forward,
Cruel hosts cried, "Crucify!"
While He stagger'd 'neath the burden
Upon which He was to die.

Have you read? do you believe it?
Do you really know 'tis true
That this Son of Life and Glory
Lived and suffered thus for you?
If in truth you know this story,
You have found this faithful Friend
Gives a love that never changes,
Knows no limit, has no end.
HARRY ARMSTRONG.

"EIN FESTE BURG IST UNSER GOTT."

LUTHER in the security of his mountain castle on the Wartburg, wrote that celebrated hymn of confidence in God, while through the valleys below raged the elements of strife and confusion. In that atmosphere of peace there was nothing between him and God. Looking out of the narrow casements of the ramparts which protected him for the moment, his faith reached upward to the heavenly hills; and in God's salvation he saw his strong tower. He was safe in the care and providence of Him who ruled far above the raging tumult of earthly strife. Thus animated he sang, "A mighty fortress is our God."

We are now entering upon the time when the inspired prophet places upon the lips of God's people another sublimer song of peaceful trust. "In that day shall this song be sung in the land of Judah. We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates,

that the righteous nation which keepeth the truth may enter in."

That day will be our day. It is coming on. For the present moment the strife may not involve us. But the elements which are now causing the nations to boil like a pot, comprise the storm of wrath of which the commandments of God and those who keep them will soon be the objects. But the inspired song continues: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength."

G. C. TENNEY.

QUESTIONS FOR THE UNDECIDED.

1. IS IT because I am afraid of ridicule and of what others may say of me?

"Whosoever therefore shall be ashamed of Me and of My words, . . . of him also shall the Son of man be ashamed."

2. IS IT because of the inconsistencies of professing Christians?

"Every one of us shall give account of himself to God."

3. IS IT because I am not willing to give up all to Christ?

"What shall it profit a man, if he gain the whole world, and lose his own soul?"

4. IS IT because I am afraid I shall not be accepted?

"Him that cometh to Me I will in no wise cast out."

5. IS IT because I fear I am too great a sinner?

"The blood of Jesus Christ . . . cleanseth us from all sin."

6. IS IT because I am afraid I shall not persevere?

"He which hath begun a good work in you will perform it until the day of Jesus Christ."

7. IS IT because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. IS IT because I am postponing the matter, without any definite reason?

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

Will you be a Christian NOW?—*Selected.*

"GIVE, AND IT SHALL BE GIVEN UNTO YOU."

IS THY cruse of comfort failing?
Rise and share it with another;
And through all the years of famine,
It shall serve thee and thy brother.
For the heart grows rich in giving;
All its wealth is living grain;
Seeds that mildew in the garner
Scattered fill with gold the plain.

—*Selected.*



THE HOME.

MY SERVICE.

I ASKED the Lord to let me do
Some mighty work for Him;
To fight amidst His battle hosts,
Then sing the victor's hymn.
I longed my ardent love to show,
But Jesus would not have it so.

He placed me in a quiet home,
Whose life was calm and still,
And gave me little things to do,
My daily round to fill;
I could not think it good to be
Just put aside so silently.

Small duties gathered round my way,
They seemed of earth alone;
I, who had longed for conquests bright
To lay before His throne,
Had common things to do and bear,
To watch and strive with daily care.

So then I thought my prayer unheard,
And asked the Lord once more
That He would give me work for Him
And open wide the door;
Forgetting that my Master knew
Just what was best for me to do.

Then quietly the answer came,
"My child, I hear thy cry;
Think not that mighty deeds alone
Will bring the victory.
The battle has been planned by Me,
Let daily life thy conquests see."
—The Quiet Hour.

GOING TO JOHN.

"GOING north, madam?" The words were addressed by a lady traveler to an old lady while waiting in a railway station in the States.

"No, ma'am."

"Going south, then?"

"I don't know, ma'am. I never was on the train. I'm waiting for the train to go to John."

"John?"

"Oh! John's my son. He's out in Kansas on a claim."

"I'm going to Kansas myself. You intend to visit?"

"No, ma'am."

She said it with a sigh so heart-burdened, the stranger was touched.

"John sick?"

"No."

The evasive tone, the look of pain in

the furrowed face, were noticed by the lady who asked these questions as the grey head bowed upon the toil-marked hand. She wanted to hear her story, and to help her.

"Excuse me—John in trouble?"

"No, no—I'm in trouble,—trouble my old heart never thought to see."

"The train does not come for some time. Here, rest your head upon my cloak."

"You are kind. If my own were so, I shouldn't be in trouble."

"What is your trouble? May be I can help you."

"It's hard to tell it to strangers, but my heart is too full to keep it back. When I was left a widow with three children, I thought it was more than I could bear; but it wasn't as bad as this—"

The stranger waited till she recovered her voice to go on.

"I had only the cottage and my hands. I toiled early and late all the years till John could help me. Then we kept the girls at school—John and I. They were married not long ago, married rich, too, as the world goes. John sold the cottage, sent me to the city to live with them, and he went West to begin for himself. He said he had provided for the girls, and they would provide for me now."

Her voice choked with emotion. The stranger waited in silence.

"I went to them in the city. I went to Mary's first. She lived in a great house with servants to wait on her; a house many times larger than the little cottage—but I soon found there wasn't room enough for me—"

The tears stood in the lines of her cheeks. The booking clerk came out softly, stirred the fire, and went back. After a pause she continued:—

"I went to Martha's—went with a pain in my heart I never felt before. I was willing to do anything so as not to be a burden. But that wasn't it.

I found they were ashamed of my bent old body and my withered face—ashamed of my rough, wrinkled hands—made so toiling for them—"

The tears came thick and fast now. The stranger's hand rested carelessly on the grey head.

"At last they told me I must live at a boarding-house, and they'd keep me there. I couldn't say anything. My heart was too full of pain. I wrote to John what they were going to do. He wrote right back, a long, kind letter for me to come right to him. I always had a home while he had a roof, he said; to come right there, and stay as long as I lived; that his mother should never go out to strangers. So I'm going to John. He's got only his rough hands and his great warm heart—but there's room for his old mother—God bless him—"

The stranger brushed a tear from her cheek, and waited the conclusion.

"Some day when I am gone where I'll never trouble them again, Mary and Martha will think of it all. Some day when the hands that toiled for them are folded and still; when the eyes that watched over them through many a weary night are closed for ever; when the little old body, bent with the burdens it bore for them, is put away where it never can shame them—"

The clerk drew his hand quickly before his eyes, and went out as if to look for the train. The stranger's fingers stroked the grey locks, while the tears of sorrow and of sympathy fell together. The weary heart was unburdened. Soothed by a touch of sympathy, the troubled soul yielded to the longing for rest, and she fell asleep. The clerk went noiselessly about his duties, that he might not awake her. As the fair stranger watched, she saw a smile on the care-worn face. The lips moved. She bent down to hear.

"I'm doing it for Mary and Martha. They'll take care of me some time."

She was dreaming of the days in the little cottage—of the fond hopes which inspired her, long before she had learned, with a broken heart, that some day she would, homeless in the world, go to John.—Selected.

WARM FEET.

CHILDREN and all feeble folk whose feet become cold in bed should, says a medical writer, be provided with a foot blanket. An ordinary woollen blanket will make four if cut in two and then across at right angles; hem or bind the edges, and the blankets are ready for use. To ensure complete comfort, warm the blankets at bedtime. The habit most children, and many adults, have of drawing up the limbs in bed for greater warmth, is a bad one, as when the body is in a constrained position the circulation of the blood is greatly retarded. Chil-

dren in particular should be taught to lie straight in bed, and when they sleep in a very cold room it is but common comfort to give them a foot blanket. It is one form of safety to warm foot blankets ready for such members of the family as have been out in the cold at night. Rubbing the feet smartly is better than warming them by the fire. For the sick person, warm shoes as hot as the feet will bear, and put them on; it is a much better and quicker way than using a bottle of hot water.

THE OAK, THE ROSE-BUSH, AND THE HEART'S-EASE.

A CERTAIN king had a beautiful garden and pleasure-grounds, abounding in all manner of fine trees, fruits, and flowers. One day the head gardener suddenly appeared in great haste, exclaiming:—

"Oh, your majesty, pray come and see what is the matter with your garden, for everything is fading and drooping!"

So the king hurried out, and found it true that things were in a sad way. He first visited a noble oak, the finest object in the landscape.

"Why, what is the matter with you, that you are withering and dying?"

"Oh," said the oak, "I don't think I am of any use. I am so large and cumbersome. I bear no fruits nor flowers, and I take up so much room; and besides, my branches spread so thick and wide, that it is all shady and dark under them, and no flowers will grow there. If I were but a rosebush it would be worth while, for I should bear sweet flowers; or if I were a peach, or a pear-tree, or even like the grape-vine, I could give you fruit."

Then the king went on to his favourite rose-bush, and said:—

"Well, rose-bush, what's the matter with you? Why are you so drooping?"

"Oh," said the rose-bush, "I am of no use. If I were an oak, like that grand one in the middle of the grounds, I should be of some use, for then I would be seen for miles round, and should do honour to your garden. But as it is, I might just as well die."

The king next came to a grape-vine, no longer clinging to the trellis and the trees, but trailing sadly on the ground. He stopped, and said:—

"My grape-vine, what is the matter with you? Why are you lying so dolefully on the ground?"

"Ah," said the vine, "you see what a poor, weak creature I am! I can't even hold up my own weight, but must cling to a tree or a post, and what good can I do? I neither give shade like the oak, nor bear flowers like the shrubs. I can't even so much

as make a border for a walk, like the box. I must always depend on something else, and, surely, I am of no use."

So the king went on, quite in despair at seeing all his place going to destruction; but he suddenly spied a little heart's-ease, low down on the ground, with its face turned up to him, looking as bright and smiling as possible. He stopped, and said:—

"You dear little heart's-ease, what makes you look so bright and blooming, when everything around you is fading away?"

"Oh," said the heart's-ease, "I thought you wanted me here. If you had wanted an oak you would have planted an acorn; if you had wanted roses you would have planted a rose-bush; if you had wanted grapes you would have put in a grape-vine. But I knew that what you wanted of me was to be a heart's-ease; and so I thought I will try and be the very best little heart's-ease that ever I can."—*Selected.*

NERVOUS CHILDREN.

AN increased tendency to nervous disorders in childhood is a characteristic of the present age. Children now suffer from various symptoms which formerly were uncommon, except in advanced life or among confirmed invalids.

Some of the symptoms thus observed are extreme exhaustion after slight overexertion, neuralgic pains in the head or back, a tendency to hysteria, and on the other hand, an abnormal craving for excitement.

Parents of children who suffer in this way from "nervous" symptoms should look the matter squarely in the face, and ask themselves if they are not in part to blame.

One of the common mistakes of parents is that of allowing their children to share in the pastimes and pleasures of their elders; pastimes and pleasures which in many cases are of too stimulating a character for a child's more susceptible nervous organisation. The fact that this is done out of affection for the children, and from a desire for their companionship, does not render it less harmful.

Again, children are too frequently granted the things for which they ask or cry, without regard to the wisdom of their desires. It is a mistake to suppose that the will power of a child is weakened by denying him that which gives him momentary pleasure.

The tendency toward making children prominent in the household, while not to be condemned altogether, may easily be carried to excess.

A child, even at an early age, should be allowed to play and to spend some time in amusing himself. When the bed-hour comes he should be put to

bed, and it is best that this should be done without rocking or walking. The hours of sleep should be long.

If any unusual or unnatural habits are developed by the child, the physician should examine him carefully. In nearly every case some local irritation will be found, the relief of which will remedy the evil. The child's clothes should fit loosely.

The hysterical nature of the child is developed by "showing him off," or by relating his exploits before him. Constant scolding tends to make him less tractable.

Out-of-door air is a necessity to the child's health. Play in the open air supplies the physical wants of a child better than the restraints of carpet and furniture.—*Selected.*

THOSE SUPERFLUOUS BUTTONS.

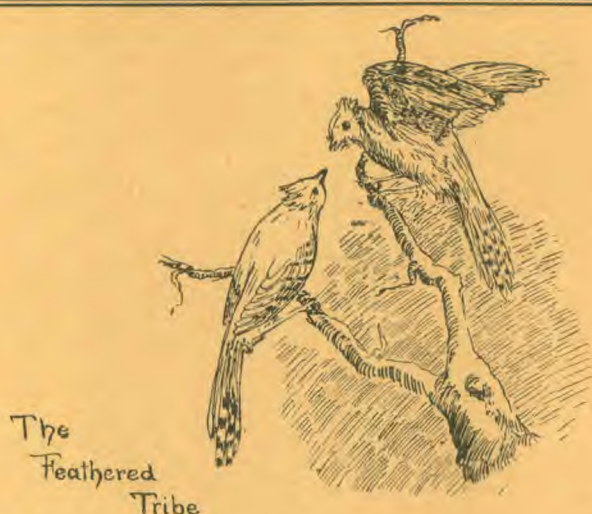
MANY attempts have been made to discover the origin of the two buttons which are placed at the back of the coat. One writer accounts for them as follows:—

When roads were bad, and the common method of travel was on horseback, the highwaymen lurked in thicket and coppice by the roadside, and travellers found their greatest safety in numbers. Each man carried a short sword or "hanger" suspended from his belt. To support this belt two buttons were sewn on the back of the coat. The sword-belt has disappeared, as modern modes of travel have driven the highwaymen from the road, and have made the wearing of the sword an anachronism. But the buttons remain though their office has ceased.

Probably, too, these buttons served a second purpose. The overcoats, with their short waists, had enormously long skirts. These were useful in protecting the knees of the riders in bad weather. But they were hot and uncomfortable in fine weather. Hence they had a button-hole in each lower corner in front, and could be turned back and held by the buttons behind, which also supported the sword-belt. Thus these buttons take us back to the times when dress and manners and modes of travel were very different from those of to-day.

"A LITTLE bit of patience
Often makes the sunshine come,
And a little bit of love
Makes a very happy home;
A little bit of hope
Makes a rainy day look gay,
And a little bit of charity
Makes glad a weary day."

LADIES' black leather shopping bags can be renewed by the application of ink and white of an egg.



The
Feathered
Tribe

[BIRDS'-NESTING.

[Our contributor does not suggest by the title of this article the ruthless robbing of birds' nests which every lover of birds justly reprobates.]

As soon as the cold wet days of winter are over, and the warm sun brings back new life into the trees and flowers, signs of great activity are noticeable among the feathered tribe, and after a few days of preliminary chattering the earlier ones to nest commence their housemaking arrangements. After choosing a convenient spot for a nest, each pair of birds will be seen from early morning till evening seeking for the warmest materials; such as moss, wool, and feathers, and it is surprising what strong, cosy little nests they contrive to build in tree, hedge, or bank, quite out of sight of the ordinary observer.

Nearly every boy in the village has his collection of birds' eggs, from a few strings' full to a well assorted cabinet, each kind neatly arranged and ticketed.

That last summer at home will never fade from my memory. The spring had set in early, March had come in like a lamb, had kept in the same mood all through, and had even falsified the assertions of the old inhabitants that it would be sure to go out like a lion. It went out as it came in; the trees blossomed, the birds sang, the sun shone, and all nature rejoiced. The birds were early to nest, and my brother and I were determined to make a record, as this was to be our last summer at home together.

Every evening after milking-time we set out, going one night to the common, then to the upland hedgerows, or to the big copse beyond the marshes, invariably returning at dark laden with spoils. The old lumber-room was a picture,—rows of nests and strings of eggs hanging about. There were all sorts, colours, and sizes, from the tiny tit's to the large moor-hen's, all the commoner kinds in abundance, and a good many of the rarer and most difficult to obtain, such as the woodpecker, a bird which scoops out with its strong

bill a round hole in a tree, and the eggs of which would only be obtained after an hour's cutting with a knife, high up in a big oak, hanging round a branch with one arm and leg while cutting away first with one hand and then with the other, each of us working in turns. Fortune seemed to favour us that summer, for we found nests of birds we had never found before, amongst others a golden-crested wren, one hawfinch, a yellow wag-tail, very rare birds in our part of the country; then we had one of the great tom-tit, several long-tailed tits, a nightingale, two of the night-jar, and two each of the brown and white owl; also three eggs of the cuckoo, one of which we found in a robin's nest, one in a hedge-sparrow's, and the third in a tit-lark's.

We did not ruthlessly destroy every bird's nest we found; it was our custom to take two eggs from each nest, except in the case of the rarer kinds when we took them all, quieting our consciences with the reflection that the birds had plenty of time to build another nest, and lay another set of eggs.

Some time ago an evening paper was lamenting the fact that some of our British birds are becoming extinct. This is not the case in the part I am writing about. Last summer I spent a fortnight at the old place, and though there is a noticeable decrease in the number of trees and hedgerows, I renewed my acquaintance with most, if not all, of my old feathered friends. My little nephew of nine, and myself made more than one birds'-nesting excursion. He was anxious to show me the nightingale's nest in the garden hedge, which must on no account be disturbed "because it comes there every year."

By the pond at the bottom of the orchard we start a kingfisher; the jays and the magpies chattered as noisily as ever in the elm trees, a pair of moor-hens were feeding by the old mill-pond; from almost every furze-bush on the common came the sweet note of the linnnet, and seeing a woodpecker fly out of a hole in a tree, I could not resist the inclination to take

off my coat and go up. Yes, there was the nest, deep down, but only one egg.

A little farther on, and in a holly-bush we find a long-tailed tit; the beautifully constructed little nest of moss, neatly lined with horsehair, contains no fewer than seven tiny eggs, of which we take two for our collection. A few paces farther and a white-throat is found, whilst later we find one each of the gold-finch, kestrel-hawk, and night-jar. That of the latter bird can scarcely be called a nest, merely a few pieces of dry grass on the bare ground.

That handful of dry twigs high up in an oak, needs no second glance to tell us that it is the nest of a wood-pigeon, another bird which has no eye for beauty, nor inclination for comfort in its nesting arrangements. In fact, as we frighten off the old one its two white eggs are plainly discernible through the bottom of the flat mass of twigs. We have had a good morning's work—fourteen different kinds of eggs—so we turn across the home field, the youngster supremely happy, and myself intensely hungry.

Yes, there have been a few changes about the old place, but the air is as full of nature's music as ever. The songs of the birds, that drowsy hum of the bees, and the chirping of myriads of insects, all unite in one song of praise to the great Creator who never changes, and my thoughts instinctively turn to the 15th and 16th verses of Psalm cxlv.: "The eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season. Thou openest Thine hand: and fillest all things living with plenteousness."

Then at evening, as we stroll out into the calm moon-lit night, the first thing we hear is the too-whit of the owl, as she hovers round the rick-yard; the bats are flitting about the out buildings, the clear, pure notes of the nightingale in the orchard hedge fill the air with sweet music, and a cuckoo is still calling from the copse. That peculiar whirr-r-r whirr of the night-jar, and the mournful note of the plover come from over the common, the hoarse cry of the heron, and the shrill whistle of the curlew from the mill-pond, and that constant, monotonous croak across the clover field can come from no other but a corn crane.

I sit on the old stile, and listen in silence, enjoying and drinking in all the old familiar sounds of long ago, with a feeling of that rest which can only be thoroughly felt by those who have spent years among the rush and bustle of city life, and have escaped from it for a moment in the old home. So I join in with the birds in a quiet prayer of thankfulness to the great Father of all, and say with the Psalmist, "Let everything that hath breath, praise the Lord."

E. COOPER.



THE LITTLE ONES HE BLESSED.

I WONDER if ever the children
Who were blessed by the Master of old
Forgot He had made them His treasures,
The dear little lambs of His fold.
I wonder if, angry and wilful,
They wandered afar and astray,
The children whose feet had been guided
So safe and so soon in the way.

One would think that the mother at evening,
Soft smoothing the silk-tangled hair,
And low leaning down to the murmur
Of sweet, childish voices in prayer,
Oft bade the small pleaders to listen,
If haply again they might hear
The words of the gentle Redeemer
Borne swift to the reverent ear.

And my heart cannot cherish the fancy
That ever those children went wrong,
And were lost from the peace and the shelter,
Shut out from the feast and the song.
To the day of grey hairs they remembered,
I think, how the hands that were given
Were laid on their heads when Christ uttered,
"Of such is the kingdom of heaven."

He has said it to you, little darling,
Who spell it in God's Word to-day;
You, too, may be sorry for sinning;
You, also, believe and obey;
And 'twill grieve the dear Father in heaven
If one little child shall go wrong—
Be lost from the fold and the shelter,
Shut out from the feast and the song.
—Margaret E. Sangster.

THE BABY'S NURSE.

MR. HILLIER, who was once in India with the English army, tells of seeing an elephant that was used to take care of children.

"Take care of the children! How could he? What do you mean?" I asked.

"Well, he did take care of them. It was wonderful what that elephant knew. The first time I met him, he gave me a blow that I had reason to remember. I was on duty in an officer's yard, and his little child was playing about. She kept running too near, I thought, to the elephant's feet. I was afraid he would get his great, clumsy foot on her by mistake, so I made up my mind to carry her to a safer place. I stooped to pick her up, and the next thing I knew I was flat on the ground. The elephant had hit me with his trunk.

"One of the servants came along just then and helped me up; and when I told him about it, he said: 'I wonder that the old fellow didn't kill you. It isn't safe for anyone to touch that baby when he has it in charge. You must remember that he's that baby's nurse.'

"Well, I thought that he was just saying it for sport, but sure enough, after a while a servant came out with the child fast asleep in her arms, and what did she do but lay it in the elephant's trunk as though it had been a cradle. And that great fellow stood there for more than an hour, watching that baby, and rocking it gently now and then.

"He was very good to the other children, too. It used to be his business to take the family out riding. The officer's wife would come out and mount to her cushioned seat on his back; then, one by one, the three children would be given to the elephant, and he would hand them up to the mother. He could do it better than any servant could, because he could reach, and knew just how to do it. Oh, an elephant is an uncommonly handy nurse, when he is trained to the business, and faithful, I tell you! You can trust him every time."—*The Pansy*.

THE BOY AND THE GOLDEN PIPPINS.

THIS story was told me when I was a little child, and I wish you to read it and think about it:—

There was once an aged man who found in his orchard a pippin tree with seven golden apples on it, and he called a poor, soiled, ragged child from the street, and told him if he would climb up and pick the seven beautiful pippins, he would give him six. So the boy agreed to it, and when he descended, the good man told him he only wanted one for himself. The boy grew very angry, and called the man hard names, and ran away with all seven of the apples, and never so much as returned thanks for any of them. I see you can

hardly wait for me to finish, and some of the little girls' cheeks are red, and some of the boys feel like doubling up their fists and knocking him.

You would not have done so, would you?

You never did—did you?

Let us see. You would be astonished to find you have, wouldn't you?

God has given us six days in which to do our work and in which children can have their playtime, but He does want the *seventh* apple—I mean by that the seventh day—as His own, and do we take that one, too, for work and play? And, if we do, do we not deserve punishment, even more than the boy?

The same Being who has given us all time, has said to us: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work."—*E. C. W.*

REX'S BURNED HAND.

IT was a dreadful thing to have a burned hand. Rex did not believe that anyone knew how dreadful it was; and how could anyone help being cross under such trying circumstances? And was it any wonder, when he could not go out to play, that he wanted to be amused all the time? Mamma had been very kind; she had read to him, played every game that he could play with his left hand, and finally had got out one of her most beautiful books—a book of birds—to show him the pictures. All day long, Rex had never left her side, nor allowed her to leave his, and now at twilight he still stood beside her.

"Rex, come here, my boy. I want to dress your hand."

It was his father's voice, calling from the other side of the hall. Rex's father was a doctor, and Rex went gladly.

"Well, how has this day passed?" his father asked, as he took off the sling and unwound the bandages from the injured hand.

"It's been so long! It was horrid not to be able to go out; it's dreadful to have a burned hand." Then Rex looked up into his father's laughing eyes as he said: "You're laughing, papa. I s'pose you think burning my hand will make me remember about minding the next time you tell me not to play with the fire, and I guess it will."

"But do you think that you deserved it?" asked the doctor.

"I suppose so," answered Rex.

"And do think that mamma deserved to be punished for it, too?"

"Oh, papa!" exclaimed Rex; "the idea! Why should she?"

"Why, I'm sure I don't know; but as you have kept her in all day, and insisted upon her reading, playing, and amusing you from morning till

night, till she is worn out, I suppose you must have thought so."

Rex peeped through the door into the sitting-room. Mamma did look very tired, as she sat leaning back on the couch where he had left her. Hardly waiting till his father had arranged the sling, he ran across the hall, and, getting down on his knees beside the couch, put his one arm round her neck.

"Mamma," he whispered, "I'm sorry I was cross, and I thank you very much for being so good to me all day."

It made all the difference in the world. Rex was surprised to see how quickly the tired look went away; and I do not think that he ever forgot again that we must not punish others for our faults or burns.—*Central Presbyterian.*



THE TWO WORKMEN.

Two workers in one field
Toiled on from day to day;
Both had the same hard labour,
Both had the same small pay.
With the same blue sky above,
The same green earth below,
One soul was full of love,
The other full of woe.

One had a flower-clad cot
Beside a merry rill,
Wife and children near the spot
Made it sweeter, fairer still.
One a wretched hovel had,
Full of discord, dirt, and din,—
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Toiling on from day to day;
Both had the same hard labour,
Both had the same small pay;
But they worked not with one will,
The reason let me tell:
Lo! the one drank at the still,
The other at the well.

—Selected.

DR. ERNEST HART ON TEA.

DR. ERNEST HART, editor of the *British Medical Journal*, recently delivered a lecture on the subject of tea, coffee, and cocoa, in which he gave an interesting history of the introduction and a description of the production of the different varieties of tea and coffee. The special point to which we call attention is Mr. Hart's statements respecting the question of tannin in tea. He gave the result of an extended

series of experiments, which quite contradicts the current views upon this subject. The idea has prevailed quite generally that by the long contact of water with tea, an excessive amount of tannin is extracted, which may be avoided by the infusion of the tea for only a short time, as ten or fifteen minutes. It has been found by actual experiment that after the exposure of tea to the action of hot water ten or fifteen minutes, little or no tannin can be extracted. The extract obtained after the first fifteen minutes has a disagreeable flavour. But, contrary to the popular notion, this extract does not contain any excess of tannin. Tannin is an exceedingly soluble substance, in fact, its solution begins the instant the tea leaves come in contact with the water. The pale infusions of tea made in three minutes are found to contain a large proportion of tannin.

Dr. Hart entirely agrees with Sir William Roberts in the view that the ill effects of tea-drinking are due to thein and the volatile extractives of the tea leaf, and not to tannin. It is also stated by the lecturer to be an error to suppose that common teas contain a greater amount of tannin than the so-called choice varieties. The very opposite of this is true in many cases. The time cannot be far distant when the evils resulting from the use of tea will be so generally recognised that, in medical circles at least, tea and its congener, coffee, will be universally condemned.—*Dr. J. H. Kellogg.*

THE *Good Health* vouches for the merits of the following:—

STEAMED FIG PUDDING.—Moisten two cupfuls of finely grated brown bread crumbs with half a cup of rich milk. Mix into it a heaping cupful of finely chopped fresh figs, and a quarter of a cup of sugar. Add last a cup of sweet milk, turn all into a pudding dish, and steam about two and one-half hours. Serve at once with orange sauce.

* *

ORANGE SAUCE.—Squeeze a cupful of juice from well flavoured oranges. Heat a pint of water, and when boiling, thicken with a tablespoonful of corn-flour. Add the orange juice, strain and sweeten to taste with sugar that has been flavoured by rubbing over the yellow rind of an orange until mixed with the oil of the rind.

* *

AUSTRALIAN asparagus for London tables seems to be a possibility of the early future. Experiments have been tried lately in the Victorian Government cold store at Melbourne, and asparagus kept in a cool—not frozen—state for seven weeks has turned out in excellent condition.



—The Turkish army is nearly three-quarters of a million strong.

—Locomotives and steamship engines use a third of the coal mined in England.

—Ocean steamers of the first class each consume from 300 to 400 tons of coal a day.

—During the year just closed the services of about 35,000 men were accepted for the army.

—Queen Ranavalona, of Madagascar, has signed away the last shred of independence in a new treaty, and France takes over the complete administration of the island.

—Companies have been formed in America for the manufacture of acetylene, a gas said to possess forty times the brilliancy of ordinary illuminating gas. It is a product of coal dust and lime dust, treated in an electric furnace.

—Another terrible mining disaster in South Wales, by which fifty-seven miners lost their lives last week, reminds us that those who dig out our coals are daily in peril of their lives. Had this last explosion occurred an hour later 2,000 men would have been in the mine.

—The Duke of Bedford expressed the general apprehension in a speech last week when he said "he could not detect the least harmony in the concert of Europe against Turkey, but it appeared as very likely that harmony would be shown in the concert of Europe against England."

—Reports from the naval stations of all the great powers of Europe state that unusual activity is seen. The Russians are putting their Black Sea fleet in order, and Turkey is completing the armament of its cruisers. Rumours of alliance between Russia and Turkey are taken seriously.

—The photographic discovery by which, with the aid of electricity, a bullet or a fracture may be located, is to be utilised in hospital practice. The rays of light are shown to penetrate flesh, but not bones or metal bodies, so that the surgeon can determine from the photograph the nature of the difficulty with which he has to deal.

—The Yellow River is styled the "Sorrow of China." During the last century it has changed its course twenty-two times, and now flows into the sea through a mouth three hundred miles distant from that of a hundred years ago. It is estimated that its floods in the present century have cost China something like eleven millions of lives.

—A workman in the alkali works at Widnes was overcome by gas and fell into a sewer. A companion rushed to his rescue and also fell, and another who tried to rescue them was also overcome. "These brave men knew the danger, and knew that if they waited for a rope it would be too late, though with a rope under their arms they would have run no risk themselves. They faced the risk, and lost their lives in the attempt. When a descent was made, later on, all three were found dead. Greater love hath no man than this."

CHRIST AND THE SABBATH.

A THOROUGH presentation of the SABBATH as related to the Christian, showing

**WHAT IS TRUE SABBATH-KEEPING,
WHY THE SABBATH WAS GIVEN,
—AND—
WHEREIN ITS BLESSING CONSISTS.**

Being the distinctive sign of the power of God, it has always been the special object of Satan's attacks, and thus becomes

THE TEST OF OBEDIENCE.

It reveals God to man as Creator and Redeemer, and, by making known the Rest of the Lord, connects the Believer with the New Creation and the Inheritance, incorruptible and undefiled. 48 Pages. Price, 2½d.

A most valuable Book for every Home.

PRACTICAL MANUAL OF HEALTH AND TEMPERANCE.

Treats of the nature of common disease; tells just the right thing to do in cases of Accident or Emergency; gives useful hints and recipes and much valuable information on the subject of Healthful Cooking. By Dr. J. H. Kellogg, Author of "Man, the Masterpiece," "Homo Hand-Book," etc. New edition, revised and enlarged; bound in cloth.

HIS GLORIOUS APPEARING

A BOOKLET OF 96 PAGES

With 20 Full-page Illustrations,

devoted to the exposition of Christ's great prophecy regarding His own

RETURN TO THIS EARTH,
as given in the 24th Chapter of Matthew.

The SIGNS of the TIMES

and their significance are clearly pointed out, and the

PRESENT STATE of AFFAIRS throughout the world shown to be an exact fulfilment of the warnings of Christ and the prophets.

Just the Book for the Times.

Attractive Interesting,
Profitable.

Paper Covers, 9d. Board Covers, 1s.

SUNDAY:

THE ORIGIN OF ITS OBSERVANCE IN THE CHRISTIAN CHURCH,

Traces the institution from the earliest times, and states concisely the circumstances of its introduction into the Church. Only Protestant historians and writers are quoted. 102 pp.

Price 6d., postpaid.

LIST OF TRACTS AND PAMPHLETS

Issued and sold by the International
Tract Society, Limited.

Baptism: Its Significance,	1d
Bible Election,	1½d
Bible Questions and Answers Concerning Man, 1d.	
Can We keep the Sabbath?	1d.
Change of the Sabbath, 218 pp.,	10d.
Christ and the Sabbath,	2½d.
Christ or Peter—Which?	½d.
Civil Government and Religion, 176 pp.,	1/-
Consecration,	½d.
Free as a Bird, Illustrated,*	½d.
Full Assurance of Faith,	1d.
Immortality of the Soul,	2d.
Inheritance of the Saints, 82 pp.,	5d.
Is Sunday the Sabbath?	½d.
Justice and Mercy,	1d.
Law and Gospel,	1½d.
Living by Faith,	1d
Man's Nature and Destiny, 332 pp.,	2/-
Ministration of Angels, 144 pp.,	10d.
Origin of Sunday Laws, Illustrated,	1d.
Righteousness,	½d.
Rome's Challenge—Why Do Protestants Keep Sunday?	2d.
Second Coming of Christ,	1d
Seven Pillars,	1½d.
Statement and Appeal, Illustrated,	1d.
Sufferings of Christ, Illustrated,	1d.
Testimony of the Centuries, Illustrated, 16 pp., 1d.	
The Coming of the Lord,*	½d.
The Literal Week,	½d.
The Power of Forgiveness,*	½d.
The Sinner's Need of Christ,	½d.
The Sin of Witchcraft, Illustrated,	2d
The Sure Foundation,	1d.
Truth Found, 108 pp.,	7½d.
What to Do with Doubt,*	1d.
Which Day do you Keep? and Why?	½d.

Those marked thus * can also be had in Welsh at the same prices.

The following Leaflets are put up in packages of 200 pages, at Sixpence per packet:

Defending the Faith, 2 pp.
Spiritualism, 2 pp.
The Seventh or One Seventh, 4 pp.
Wicked Cruelty, 2 pp.

CHRIST BEFORE PILATE.

The well known engraving by Munkacsy, original of which was sold for £25,000. Price 1/6.

Orders by post promptly attended to.

THE SIN OF WITCHCRAFT.

This is a Bible Study of those interesting questions of Man's Nature which are raised by the development of

MODERN SPIRITUALISM,

and so-called Psychical Research. The identity of the ancient Witchcraft with Present-day manifestations is clearly established. Now, when multitudes are giving heed to the deceptions of Spiritism, Theosophy, and the like, this will be found

A TIMELY TRACT FOR DISTRIBUTION.

88 pages. Price, 2d.

CHRIST'S SECOND COMING.

A new edition, with engraved title page.

Now ready. Price 1d.

Steps to Christ.

ILLUSTRATED.

This work has now reached its FIFTH EDITION, and is being sold faster than ever. Numerous letters have been received by the publishers speaking in the

HIGHEST POSSIBLE TERMS

of the value of "STEPS TO CHRIST" as a guide to enquirers and believers.

It contains chapters on

**REPENTANCE, CONSECRATION,
WHAT TO DO WITH DOUBT,
REJOICING IN THE LORD,**
and kindred topics.

SEVERAL ILLUSTRATIONS

have been added to the last edition, but the price remains the same. No one should be without a copy, and as a gift book it is the best of its kind.

Can also be had in the Welsh language.

157 pp. in neat cloth binding.

CHRIST OUR RIGHTEOUSNESS.

An interesting pamphlet, holding up Christ as the only source of righteousness for man, and showing why it can be found alone in Him. 102 pp.

Price 6d., postpaid.

SEND FOR COMPLETE CATALOGUE TO
INTERNATIONAL TRACT SOCIETY, LTD.,
59, Paternoster Row, London, E.C.

The Present Truth.

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

LONDON, FEBRUARY 6, 1896.

FOR TERMS SEE FIRST PAGE.

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

GRUMBLING is only bad. The man who grumbles at the thing that is wrong does not right the wrong, but only puts himself in the wrong.

ANTI-SLAVERY workers are still agitating in behalf of the slaves in Zanzibar and Pemba, of whom there are at least 200,000, held under law administered by the British Consul-General.

THE saddest of all the pitiful sorrows of Armenia is that the truly Christian and peaceable Armenians, of whom there are many, are made to suffer innocently along with those who, under the mask of Christianity, have unsuccessfully worked for political revolution, and proved the truth of the scripture, "All they that take the sword shall perish with the sword."

THE *Bookman* says that the recently published life of the late Cardinal Manning is gravely disapproved of by influential Roman Catholics, and there is talk of legal proceedings. The biographer to whom the late cardinal committed all his papers published too much, and gave a sorry picture of ecclesiastical intriguing and rivalry.

AS THE result of circulating literature in Iceland our friends in Scandinavia report a good interest in that island. One Lutheran preacher there has, with his family, been led to accept the Bible Sabbath and desires to fully co-operate with our Danish brethren in the work. Iceland is a Danish possession and has a population of nearly 71,000, mostly of the Lutheran Church.

RITUALISM is apparently as flourishing in the Disestablished Church in Ireland as in the Establishment in England. This month a primate is to be elected, and a stiff fight is to be made by Protestants against the election of an archbishop who is a Sacerdotalist. But the latter party appear to be the

stronger. No church can hold "the leaven of Sacerdotalism, in insisting upon observances contrary to the Word, and at the same time keep the leaven from affecting the whole lump.

THE spirit of militarism is rising everywhere, and no one knows how soon the accursed forced conscription of the Continent may come upon us. The Sydney correspondent of a London journal says:—

The Government of South Australia is pushing forward a Defence Forces Bill. This divides the forces into two—active force and reserve. If there are not sufficient Volunteers, the Government is empowered to declare military districts, in which all men between eighteen and forty-five are liable to be called upon to serve, the unmarried men being taken first.

And the newspaper publishing this note adds: "It is high time some similar step should be taken in England."

AN order of monks is invited by the French Resident to colonise Madagascar. Free passages and other inducements are offered. Of course, as in other French colonies, they will represent the official religion which will attract natives who desire to stand well with the ruling power. In former times Protestantism was the official religion of the Court, and this patronage made the cause of genuine Protestantism languish. Perhaps now, under Catholic opposition, the Protestant missions will gain new life.

"PUT on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 11, 12. Since it is only by the strength of God that we can win in this wrestling contest, how pertinent the prayer, "Let not the foot of pride come against me, and let not the hand of the wicked remove me." Ps. xxxvi. 11.

A Place of Safety.—"The name of the Lord is a strong tower; the righteous runneth into it and is safe." Prov. xviii. 10. And what is the name of the Lord? Let the Lord Himself answer. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness

and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. xxxiv. 5-7. This is the strong tower of safety, and so the Psalmist said, "I have trusted in thy mercy; my heart shall rejoice in Thy salvation;" and, "I will sing of the mercies of the Lord for ever."

THE annual conference of our friends in South Africa has just been held as a camp-meeting in the Cape Town suburbs. The *Cape Times* of Jan. 8, just received, makes the following reference to the preparations for the meetings:—

Quite a cotton city has been springing up near Mowbray railway station within the past two days. The Seventh-day Adventists have over forty tents erected, which are being fitted up for temporary homes for families in attendance from various parts of the Colony. The public services are to be held in a pavilion 50x70, which can be enlarged by another twenty feet if occasion requires. A fifty-foot circular tent is erected in which the children's and youths' meetings will be held. A specially constructed tent is to be used as a dining tent, in which meals are to be furnished for all the campers who wish to avail themselves of such accommodation.

BISHOP HENDRIX, of the American Methodist Episcopal Church, writes as follows of an interview recently had with Li Hung Chang, which shows that the Chinese statesman does not share in the popular hostility to the "foreign teachers" which led to the recent riots:—

He spoke at some length of the great service which both the schools and hospitals of the missionaries had been to China, and how much they needed yet more. Having twice asked: "Can't you persuade the American people to send over more teachers and physicians?" I replied: "If all were like your Excellency, it would be much easier to send over more." The great Viceroy then said, with much emphasis: "Say to the American people for me to send over more for the schools and hospitals, and I hope to be in a position both to aid them and to protect them."

THE "conversion" of the infant heir to the Bulgarian throne continues to agitate cabinets. The Governments of earth patronise religion because it is useful in carrying out their political aims. Could anything more plainly show how completely religion is officially identified with politics than the following from a St. Petersburg journal:—

The latest information from Bulgaria causes the serious belief to be entertained here that Prince Ferdinand can no longer delay the baptism of Prince Boris in the orthodox faith without compromising the security of his throne. The baptism would be hailed here with great satisfaction as a moral victory for Russia and the Orthodox Church.