

# THE Present Truth

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

Vol. 12.

LONDON, THURSDAY, FEBRUARY 13, 1896.

No. 7.

## LESSONS FROM THE BIRDS.

FROM the living creatures around us, as well as from inanimate nature, God designs that we shall learn lessons concerning Him and His love.

But ask now the beasts, and they shall teach thee;  
And the fowls of the air, and they shall tell thee:  
Or speak to the earth, and it shall teach thee:  
And the fishes of the sea shall declare unto thee.  
Who knoweth not in all these That the hand of the Lord hath wrought this?  
In whose hand is the soul of every living thing,  
And the breath of all mankind.  
Job. xii. 7-10, R.V.

THE great lesson that we are to learn from the lower orders of creation is the care that God has for all His creatures, and to be sure that since God cares for the lowest, He will much more care for man, whom He has made in His own image, and placed over the works of His hands.

THE Saviour said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matt. x. 29. Still stronger: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." Luke xii. 6, 7.

AGAIN the Lord says, "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into

barns: yet your Heavenly Father feedeth them. Are ye not much better than they?" Matt. vi. 26. In the care of God for the birds we have the assurance that He will care for us; and as they do not spend time in

for our physical wants. The life is more than meat. God's care assures us that He will supply all our need, "according to His riches in glory." Phil. iv. 19. He who cares for that which is least, will not forget that which is the greatest.



"Your  
Heavenly  
Father  
Feedeth  
Them."

God's care for the wants of the smallest of His creatures should be taken by us as comfort when we appear before the throne of grace to ask for mercy, and grace to help in time of need. Here is our warrant:—

The Lord is gracious, and full of compassion;  
Slow to anger, and of great mercy.  
The Lord is good to all;  
And His tender mercies are over all His works.  
All Thy works shall give thanks unto Thee, O Lord;  
And Thy saints shall bless Thee.  
They shall speak of the glory of Thy kingdom,  
And talk of Thy power;  
To make known to the sons of men His mighty acts,  
And the glory of the majesty of His kingdom.  
Thy kingdom is an everlasting kingdom,  
And Thy dominion endureth throughout all generations.  
The Lord upholdeth all that fall,  
And raiseth up all those that be bowed down.  
The eyes of all wait upon Thee;  
And Thou givest them their meat in due season.  
Thou openest Thine hand,  
And satisfiest the desire of every living thing.  
The Lord is righteous in all His ways,  
And gracious in all His works.

The Lord is nigh unto all them that call upon Him,  
To all that call upon Him in truth.  
He will fulfil the desire of them that fear Him;  
He also will hear their cry, and will save them.  
Ps. cxlv. 8-19, R.V.

anxious thought and worry, much less need we. Surely God will take as much better care of men than He does of birds, as the needs and the value of men are greater than those of the birds.

But the care of God for the birds does more than assure us of His care

BUT the fact that God cares for all His creatures, and that all get their supplies from His open hand, does not



imply that they are to sit still and wait for the food to drop into their mouths. He provides food for all, and expects them to take it.

These wait all upon Thee,  
That Thou mayest give them their meat in due season.

That Thou givest unto them they gather;  
Thou openest Thine hand, they are satisfied with good. Ps. civ. 27, 28, R.V.

THE birds fly about, and gather that which the Lord has provided for them; but that does not indicate that they do not receive it direct from the hand of God. So the fact that man works for his living is no sign that he does not receive it direct from the Lord. Man is actually as much dependent on the Lord for his daily bread as the birds are for their food. But for God's provident care there would be nothing to gather, and but for the same care there would be no ability on the part of man to gather it.

"WHEN thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; . . . then thine heart be lifted up, and thou forget the Lord thy God, . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." Dent. viii. 10-18.

FROM the physical we are to learn lessons concerning the spiritual. God has provided every spiritual blessing that man needs, and more than he can realise. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things] in Christ." Eph. i. 3. A man to whom this was quoted once asked, "If this is so, why do I not have all spiritual blessings? Why is it that I lack so much, and have so little enjoyment in the Christian life?"

THE answer ran thus: "What would you say of a man who should come to your house nearly starved, if, when you had loaded the table with the best that your house affords, he

still wrings his hands, and moans, 'Oh, I am so hungry; how I wish I had something to eat!' You would say, that if he is hungry the fault is all his own; that plenty has been given him, and that all he has to do is to take hold and eat. The fact that he is still starving does not prove that you have not given him everything he needs. Thus it is with the gracious gifts of God. He has given you all spiritual blessings, and if you lack it is because you will not take that which He has so richly provided."

THE man insisted that this was not a fair illustration, for, said he, "the beggar can see the food before him on the table, but I cannot see the blessings of God." True, we cannot see them, but we may be more sure of them than if we could see them. We have the assurance of the Word of God that they have been given to us, and there can be no doubt about it. Our eyes often deceive us, but the Word of the Lord never does. "The things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. iv. 18. God's Word makes things so that did not exist before; therefore we may rest assured that all things that we need for this life, as well as for that which is to come, have been freely given to us, and that we have only to appropriate them.

#### UNWISE CAUTION.

THERE is such a thing as being too cautious. This is the case when men hesitate to act upon the Word of the Lord. How often it happens that people will acknowledge the clearness of the Word of God, and still will hesitate to let themselves rest upon it. "I know that the Bible says so, but I believe in being cautious. I do not believe in moving too hastily." Such caution is sin. It is simply unbelief. How differently Mary did when the angel announced to her the birth of a son. "Behold the handmaid of the Lord; be it unto me according to Thy word." And the Holy Ghost, by the mouth of Elizabeth, pronounced a blessing upon her for her ready belief. See Luke i. 45.

Note also the ready belief of the shepherds when the birth of Jesus was announced to them. As soon as the angels departed, they said one to another: "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke ii. 15.

The people who are too wise to take things hastily would have said, "Let us go to Bethlehem and see if this thing is so." But those shepherds were just simple enough to believe the word of the Lord without any questioning. That is the kind of faith with which the Lord is pleased.

*Church Attendance.*—A Bolton man had a census of the attendance in all the places of worship in Bolton taken Sunday evening, Dec. 22, the evening when there would likely be the largest attendance of the year. Deducting the aged, sick, etc., estimated at 45,000, there were left 80,000 able to attend services. The figures showed that 14,214 were present at all of the sixty-one places of worship. During the time of services 10,000 people were passing along the main streets. The figures are of interest as showing about the proportion of church-goers in the average town.

#### A DISCONTENTED WORLD IN ARMS.

THE signs by which it may be known that we are living in the last days multiply about us with startling rapidity. Some are written so plainly across the current history of the world that men of the world are forced to observe them with misgivings. The meaning of these things and the lesson to every soul are apparent to those who look at them in the light of the Word. Unfortunately the great mass of the world never has read the signs of the times which God in mercy has always hung out before them. So trifling a thing as reading the face of the sky to determine the weather on the morrow is not beyond the worldling, but he fails to discern the signs of his time, and so fails to prepare for duty in the crisis.

The "distress of nations, with perplexity," that fearful "looking after those things which are coming on the earth" which the Lord forecast in describing the condition of the world at His second coming, are signs that must be seen by all, whether all read the lesson or not. A few days ago the *Spectator*, a cautious and conservative review, not given to "alarmist" tendencies, gave a survey of the great Powers which is worth reproducing in part. This is the age of boasted enlightenment and progress, and of marvellous increase of wealth (and of want too), yet the journal



mentioned gives its review of nations under the title which best expresses the condition of the world, "The Dissatisfaction of Nations."

"The century has been," it says, "one of almost continuous progress, but its close is being marked by a singular epidemic of restlessness among the nations. They all say they are powerful and prosperous and advancing, but they all give signs of deep dissatisfaction with their position."

## FRANCE.

"In France, where population does not increase, large divisions of the people declare the social system a mere source of misery, while the whole community restlessly desire to change the external position of their country. They are thirsty for more glory, more excitement, more "position" among the nations of the world. They are afraid of war, yet hunger for war, and would risk almost anything if they could only be sure of striking some grand *coup* which would live in history and increase the world's perception that the French are a great people. It is not only their provinces they want, but what Byron styled 'the earthquake voice of victory.' No statesman even professes to know what France in her feverish discontent with men, institutions, events, and above all, rivals, may be impelled to do."

## GERMANY.

"In Germany discontent is actually burning, and is fed every day by an Emperor who cannot be quiet, and who dreams dreams of a Germany grown suddenly rich, and of an empire as great in the world as it is now in Europe, wherein he shall be recognised as the "mighty" child of the centuries. There the unrest is deepened by an economic situation which, if it continues, will produce the gravest results. The people increase yearly in numbers, their industrial activity goes on ever developing; but their physical comfort does not increase in the same proportion. The spread of material civilisation makes them feel their poverty in a new way, and they are positively raging with desire for changes, which, nevertheless, they see no way to realise at once. . . . With more than two millions of soldiers, they number more than two millions of active Socialists; and the Emperor, whom no one opposes, speaks always as if he expected one day to meet his people in arms. . . . There are signs in Germany which are ominous of coming trouble in the world."

## THE REST OF EUROPE.

"The situation in Austria is little better, with these differences, that there is deep liking for the Emperor, that the people do not think of colonies,

and though over-governed, it is by men who, at bottom, are carelessly good-natured. In Russia, though nothing stirs, there is yet no content; the population increases like that of Germany, and with it the feverish wish for more room and freer access to the sea, while the people show in the outbreaks against the Jews, in the new agitation against corporal punishment, and in the local displays of resistance to the payment of arrears of taxes, a sense that they are administratively overpressed. In Italy no one is happy, and in Turkey the dominant race is so stirred by fears and furies, that it is deliberately threatening all its Christian subjects, and extirpating one ancient people with horrid incidents of cruelty and lust."

## UNITED STATES.

"In the United States the unrest is as great, but it comes from a different origin. There is economic trouble produced by the great change in the value of silver, but the unrest in the main is that of the peasant, who has become a great man, and longs not only for a larger sphere, but for a higher place among mankind. Ever growing larger, richer, and more active, never meeting with neighbours as strong as itself, and tormented by unsatisfied pride, the American nation is half-tempted to forego old policies, and declare itself sole arbiter and mistress of two great Continents. That would be rank in the world, and to the prosperous and the strong rank always seems the next thing to be sought."

## GREAT BRITAIN.

"Even in England, with all her external calm, there are grave signs of restlessness. An uneasy idea that the world is hostile, and a pessimist idea that the people multiply too fast to be easily provided with hot suppers, have taken hold of the ruling classes and ruling men, and while the country under both parties has been silently arming, those classes have also been straining themselves to acquire more wealth, wider estates. . . . We also are troubled, uncertain of our way, ready for war, yet hating war, straining all of us in a leash, yet with no clear perception of the quarry we wish to strike. Even economically nothing is settled. We say in economics that we only desire justice, and never settle what justice is. In foreign politics we say we only desire to be let alone, but we mean in our hearts that we only desire to increase in peace—and that aspiration excites in the remainder of mankind a keen resentment."

## THE WORLD A POWDER MAGAZINE.

"The civilised world, in truth, which for nearly a century has advanced so rapidly on the path of material progress, is at this point of its strenuous labours seething with discontent, ready

to risk all it has attained in an outburst of furious wars, intended to secure objects which it only half perceives in the distance, and is by no means certain that it really at heart desires. . . . A very small match just now would fire the magazine, and we feel no confidence, as we did five years ago, that all the matches are in safe hands. It is useless to say that the extent of the armaments is a guarantee of security, or that the peoples will not permit war, or that war is too wicked for the sensitive consciences of the modern nations."

Such a waking up of nations the world has never seen before. And this review of the situation leaves out the populous countries of the East which are rousing from their sleep and learning the arts of war from the Western and professedly Christian nations. Yet the match is not dropped. The dogs of war, straining at their leashes, are not loosed. There is nearly always a little conflict on somewhere, but the death grapple is delayed, although the preparations for it, so long continued, are increasing discontent and exhausting resources.

What holds back the tempest? It is not statesmanship alone, as statesmen are responsible for the preparations for strife. It is not the pulpit of popular Christendom; for it is a lamentable fact that during the critical times of the last few months the pulpits which have made their voice most heard have called for war with Turkey. The hand that holds the winds of strife in check is the Divine hand, for before the battle of the last day the everlasting Gospel is to be proclaimed in every nation and kingdom. There are to be wars and rumours of wars, but not until the Gospel is preached as a witness unto all nations will the end come. Matt. xxiv. 14. John saw in vision the angry nations gathering, and he saw also the hand of God restraining the tempest of hate until His work was done. Rev. vii. 1-3.

Then as the signs multiply that show that in this our day the coming of the Lord is at hand every believer is to remember that "it is high time to awake out of sleep." What is the message to the world? "The everlasting Gospel" (Rev. xiv. 6-14), with its final call to every nation, and kindred, and tongue, and people to worship God and give glory to Him. Now is the time to give that message, as every year and every month but increases the difficulty of carrying it to the world. Now, as never before, let



believers proclaim it by the life and by the Word; for the world is worshipping Mars, the god of war, it is worshipping the Papacy, it is serving self, and needs to be brought face to face with the Word of "Him that made heaven, and earth." There is a surer foundation to build upon than this discontented, unstable earth, and that foundation is the everlasting Word.

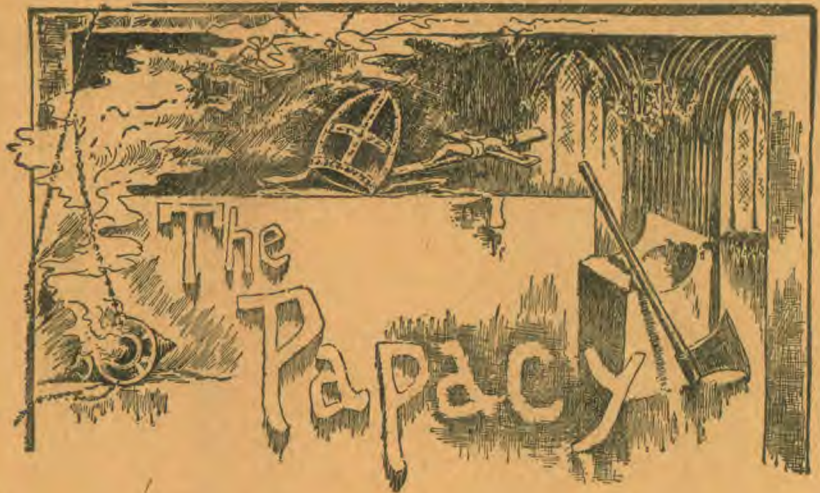
#### MAKING A WAY.

MANY hesitate about giving themselves to serving the Lord in His own way because they can see no way to get on if they do so. The blessed thing about it is that even where there is no way the Lord can make one.

When the children of Israel were before the sea, with the Egyptians behind them, they distrusted the Lord and thought there was no way out of their trouble. But the Lord made a way. Isaiah puts into the mouth of those who are surrounded by the trials of the last days the appeal: "Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depth of the sea a way for the ransomed to pass over." Isa. li. 10.

It would have been just as easy for Him to have made a way over the surface of the sea, as when Jesus called Peter out to meet Him on the waves. The Lord makes ways for those who believe. But men are so slow to believe the Lord and trust Him.

*The Jesuits.*—It was inevitable that such a body as the Jesuits should spring from the papal system. Its organisation is so strong that successive popes have tried in vain to free themselves from its grasp, and now and then something is made public showing that the Jesuits still know how to gain their ends in spite of the popes and cardinals, who dare not break with them. "We are informed on good authority," says the *Chronicle*, "that Cardinal Manning left papers containing an important statement dealing with the Society of Jesuits and their policy, with distinct directions for the publication of this statement after his death. This came to the knowledge of the Jesuits, who made extraordinary efforts for the suppression of the papers in question, and with success. Thus it has come about that a solemn message which the Cardinal designed to reach the ears of Christendom has been deliberately and secretly suppressed."



#### THE MAN OF SIN REVEALED.

LAST week we traced the growth of the distinctions by which, after the days of the apostles, the ambitious bishops created the three orders among the "clergy," according to which "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."

These distinctions were established as early as the middle of the second century. This led to a further and most wicked invention. As they were now priests and Levites after the order of the priesthood of the former dispensation, it was necessary that they also should have a sacrifice to offer. Accordingly, the Lord's supper was turned into "the unbloody sacrifice." Thus arose that which is still in the Roman Catholic Church the daily "sacrifice" of the mass. With this also came a splendour in dress, copied from that of the former real priesthood.

The estimate in which the bishop was now held may be gathered from the following words of Ignatius in the second century:—

It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Himself. It is well to reverence both God and the bishop. He who honours the bishop has been honoured of God; he who does anything without the knowledge of the bishop, does (in reality) serve the devil.

The next step was for certain bishops to assert authority over other bishops; and the plea upon which this was claimed as a right, was that the bishops of those churches which had been established by the apostles were of right to be considered as superior to all others. As Rome was the capital of the empire, and as the

church there claimed direct descent not only from one but from *two* apostles, it soon came to pass that the Church of Rome claimed to be the source of true doctrine, and the bishop of that church to be supreme over all other bishops. In the latter part of the second century, during the episcopate of Eleutherius, A.D. 176 to 192, the absolute authority of the Church of Rome in matters of doctrine was plainly asserted in the following words:—

It is incumbent to obey the presbyters who are in the church,—those who, as I have shown, possess the succession from the apostles; those who, together with the succession of the episcopate, have received the certain gift of truth, according to the good pleasure of the Father. Since, however, it would be very tedious, in such a volume as this, to reckon up the successions of all the churches, we do put to confusion all those who, in whatever manner, whether by an evil self-pleasing, by vainglory, or by blindness and perverse opinion, assemble in unauthorised meetings (we do this, I say); by indicating that tradition derived from the apostles, of the very great, the very ancient, and universally-known church founded and organised at Rome by the two most glorious apostles, Peter and Paul; as also (by pointing out) the faith preached to men, which comes down to our time by means of the succession of the bishops. For it is a matter of necessity that every church should agree with this church, on account of its pre-eminent authority. . . . Since, therefore, we have such proofs, it is not necessary to seek the truth among others which it is easy to obtain from the church: since the apostles, like a rich man depositing his money in a bank, lodged in her hands most copiously all things pertaining to the truth: so that every man, whosoever will, can draw from her the water of life. For she is the entrance to life; all others are thieves and robbers.

When this unwarranted authority was asserted during the bishopric of Eleutherius, it is not at all strange that his immediate successor, Victor, A.D. 192 to 202, should attempt to carry into practice the authority thus claimed for him. The occasion of it was the question of the celebration of what is now Easter, as related last week. This action of Victor is pronounced by Bower "the first essay of papal usur-



pation." Thus early did Rome not only claim supremacy, but attempt to enforce her claim of supremacy, over all other churches. Such was the arrogance of the bishops of Rome at the beginning of the third century.

This character of the bishopric, in A.D. 250, is clearly seen by the words of Cyprian:—

Not a few bishops who ought to furnish both exhortation and example to others, despising their Divine charge, became agents in secular business, forsook their throne, deserted their people, wandered about over foreign provinces, hunted the markets for gainful merchandise, while brethren were starving in the church. They sought to possess money in hoards, they seized estates by crafty deceits, they increased their gains by multiplying usuries.

As the bishopric became more exalted, and arrogated to itself more authority, the office became an object of unworthy ambition and unholy aspiration. Arrogance characterised those who were in power, and envy those who were not. And whenever a vacancy occurred, unseemly and wholly unchristian strife arose among rival presbyters for the vacant seat. Mosheim says: "The deacons, beholding the presbyters thus deserting their functions, boldly invaded their rights and privileges; and the effects of a corrupt ambition were spread through every rank of the sacred order."

These discussions gave an opportunity for the further assertion of the dignity and authority of the bishopric. Cyprian, "the representative of the episcopal system," as Neander relates, declared that—

The church is founded upon the bishops, and every act of the church is controlled by these same rulers. . . . Whence you ought to know that the bishop is in the church, and the church in the bishop; and if anyone be not with the bishop, that he is not in the church.

He insisted that God made the bishops, and the bishops made the deacons, and argued thus:—

But if we [bishops] may dare anything against God who makes bishops, deacons may also dare against us by whom they are made.

Not long afterward, there arose another subject of controversy, which caused much contention with far-reaching consequences. As the bishops arrogated to themselves more and more authority, both in discipline and doctrine, "heretics" increased. Who-soever might disagree with the bishop, was at once branded as a heretic, and was cut off from his communion, as Diotrephes had counted as a heretic even the Apostle John. Upon this point, Cyprian, the representative of

the episcopal system, further declared:—

Neither have heresies arisen, nor have schisms originated, from any other source than from this, that God's priest is not obeyed; nor do they consider that there is one person for the time priest in the church, and for the time judge in the stead of Christ; whom, if according to Divine teaching, the whole fraternity should obey, no one would stir up anything against the college of priests; no one, after the Divine judgment, after the suffrage of the people, after the consent of the co-bishops, would make himself a judge, not now of the bishop, but of God. No one would rend the church by a division of the unity of Christ.

He therefore argued that if any person was outside of this system of episcopal unity, and was not obedient to the bishop, this was all the evidence necessary to demonstrate that he was a heretic. Consequently he declared that no one ought "even to be inquisitive as to *what*" any one "teaches, so long as he teaches out of the pale of *unity*." In this way the truth itself could easily be made heresy.

Of the condition of the bishopric in 302, when the Diocletian persecution began, Eusebius says: "They were sunk in negligence and sloth, one envying and reviling another in different ways, and were almost on the point of taking up arms against each other, and were assailing each other with words as with darts and spears, prelates inveighing against prelates, and people rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity." Also some who appeared to be pastors were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, and hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.

The scripture was indeed fulfilled. There *had* come a falling away; there *was* a self-exaltation of the bishopric; and THE TIME WAS COME WHEN THE MAN OF SIN, THE PAPACY, SHOULD BE REVEALED. 2 Thess. ii. 3.

A. T. JONES.

#### SOME SUGGESTIONS, AND QUESTIONS.

THE jurisdiction of the State does not extend beyond this world. Nothing can be more foolish, then, than for human government to attempt to order the affairs of the next world.

\*\*\*

MAN has been described as the animal which laughs. A more correct definition would be the animal who sins. So, unless man accepts the

Saviour who can cleanse from sin, it would have been better for him to have been born a beast of the field.

\*\*\*

How much does man lack of being omniscient? How much does he lack of being co-equal with God, in experience and wisdom? By just so much, then, does he reason from insufficient data, and imperfect premises, when he attempts to decide, and become a law-giver and a judge, in spiritual matters. Would it not be well, therefore, for him to submit to God's Word, and let God decide for him, and for others also?

\*\*\*

RELIGION which desires and needs the assistance of the civil power for its support cannot be the religion of God. Because, if the plan for the support and preaching of the Gospel, given in the Word of God, is faithfully followed, no other will be needed. That religion which requires the authority of man for the enforcement of any of its observances, cannot be the true religion, because God is omnipotent, and His truth and His law needs no Uzzah to assist it with sacrilegious hand.

\*\*\*

To him who is the servant of his God, to be in a dungeon for the sake of the law of his God is to dwell in the vestibule of heaven.

\*\*\*

LOVE is proved by sacrifice. God so loved the world that He gave His only begotten Son. That Son so loved us that He gave His life for us. No greater proof of love was possible.

\*\*\*

WHY must men learn only by experience? Why must a whole prodigal world leave its Father's house and live riotously only to feed on husks among the swine finally? Because they will not take their heavenly Father at His word, and come to Him in the beginning.

\*\*\*

As it was necessary for Moses, before the burning bush, to cast the shoes from off his feet, because the place whereon he stood was holy ground, so must we unclot our minds of human prejudice before we can enter the temple of truth.

\*\*\*

As the sunshine melts the frost, so the light of Divine truth softens the frozen heart. As the coming day



drives the darkness of the night before it, so when the Sun of Righteousness rises in the heart it expels the darkest clouds of doubt and despair.

\*\*\*

Is he who is a Christian more of a man than he who is not? How much more? The life, and hopes, and ambitions of him who is not a Christian are measured by threescore years and ten. The life and hopes and ambitions of him who is a Christian are without limit. They exist, continue, and develop, for eternity. Just so much more of a man is he who is a Christian.

\*\*\*

MINDS which men have called great have been accustomed to esteem human life a petty thing. But is that a true valuation? Is human life but a small thing and valueless? What estimate does He put upon life who gave man his existence? Does not He from whom life came know what it is worth? Read His Word and see what He gave that man might recover the life which he had lost. Then be sure not to undervalue that upon which both God the Father and God the Son have put so high a valuation.

\*\*\*

SHALL the writer cut short the truth of God to make a rounded period? Shall the preacher soften the Word of God to his hearers' ears, that their slothful sleep in sin shall not be roughly disturbed? Shall he not rather write the truth however rough the sentence? Shall he not rather preach the Gospel however he may startle his hearers? When Noah was given the warning of the coming flood to proclaim to the world, he must necessarily tell the facts, however much they who heard might deride, or be alarmed.

\*\*\*

CAN men be Christianised, and their hearts opened to the beneficent effects of true religion, by law? To say that they can is to acknowledge that religion needs the support of constitutions, and enforcement by statute. To enact and enforce laws which compel the acceptance of religion, or the observance of religious forms, is to make this acknowledgment. To contend that the Christian faith requires any such defence, or assistance, is to admit the dependence of the Christian faith upon legislative provisions for its life and propagation. To make this admission and act upon it is to attempt

to dethrone God and usurp His authority over man.

\*\*\*

WE ate yesterday, nevertheless we need to eat to-day as well. That we ate our breakfast this morning does not make it unnecessary for us to eat our dinner also. Perhaps we had three hearty meals yesterday, but this morning we were hungry. Our breakfast was good and sufficient, but when the dinner-time came how glad we were to answer the call, and how delicious the food tasted! So long as the body is in health this will be so. Our need of spiritual food is the same. Just so long as we are in spiritual health we shall feel the same craving for spiritual food. We shall feel the desire and need of Divine nourishment even more spiritually than physically. With growing children, in health, the appetite is always more intense; so as we are necessarily always growing children spiritually, our appetite for spiritual food will always have the keenness of an ever-developing spiritual youth. As we must feed daily upon material food to support bodily existence and health, so we must feed daily upon spiritual food to retain spiritual existence and health. We must, like children, be always hungry. There is a blessing promised those who continually hunger and thirst after righteousness.

\*\*\*

WHEN men discuss, and differ upon theological questions, it is evidence that either one or both parties to the discussion have not come to Christ. Bring all men to Christ, and theological questions will settle themselves. In Christ all men are one. Christ and the Father are one. Therefore when all men are one with Christ there can be but one theology, and no differences, no divisions, no disputes.

W. H. MCKEE.

Basel, Switzerland.

#### OVERSHADOWING COMFORTS.

I HAVE seen a little plant beneath an oak tree sheltered from the storm and wind and rain, and it felt pleased and happy to be so screened; but I have seen the woodman come with his axe and fell the oak, and the little plant has trembled with fear because its protection was removed. "Alas! for me," it said, "the hot sun will scorch me, the driving rain will drown me, and the fierce wind will tear me up by the roots." But instead of these dreadful results, the shelter being removed, the plant has breathed freer

air, drunk more of the dews of heaven, received more of the light of the sun, and it has sprung up and borne flowers which else had never bloomed, and seeds that never else had sown themselves in the soil.

Be glad when God thus visits thee, when He takes away these overshadowing but dwarfing comforts, to make thee have a clear way between thee and heaven, so that heavenly gifts might come more plentifully to thee.—*Spurgeon*.

\*\*\*

#### PREACHING THE WORD IN GERMANY.

IN reporting the progress of the work in the Netherlands and Germany, and the growing interest in such centres as Rotterdam, Hamburg, Berlin, Munich, Königsburg, Magdeburg, Posen, and Stuttgart, Brother L. R. Conradi says in concluding his survey of the field:—

Our canvassers have nearly doubled in number in spite of hard times, and town after town is supplied with our literature. Eisenach, noted through the Wartburg, where Luther once translated the Bible, is receiving the truth; and the way is also opening at Wittenberg, the great centre of the Reformation. But not only in the German language is the work progressing, but also in other languages. The Poles, who are the most numerous of any foreign people in Germany, have now "Steps to Christ" and several tracts in their own tongue, and during the last year some thirty have been gathered in. Several canvassers work among these people, and we hope that we may soon see some Polish labourer developed, who can preach in his native tongue. Also among the Livonians the truth is being circulated by canvassers who speak that tongue, and steps are being taken to get more of our publications circulated among that people.

But while the work has been onward, persecution and trials have increased. A number have been fined for not sending their children to school on the Sabbath; but when brought before the courts, they have had an opportunity to explain the principles of our faith. A few also have been prosecuted for Sunday work. The most trying question, however, has been military service on the Sabbath. We have not said anything on all these subjects, but have quietly presented the truth as it is in Christ. All this conviction has settled upon these persons from their own perusal of the Divine principles, and they decided for themselves with God and not with men; and He in whom they have trusted has in the two cases thus far given the victory. In one case, one of our brethren was called in for several days' drill; he already had served his time. When



Friday evening came, he quietly told his officers his convictions concerning the Sabbath, but they would not render any decision. Sabbath morning came. He was called, and several officers remonstrated with him. The martial law was read; he was threatened; but he remained firm for hours. When our people in that place assembled for their worship, and prayed for their brother in trial, to their great surprise he stepped in, being freed, and with them praised the Lord, who had done the deed.

### SHUT THY DOOR.

It is only with the "closed door" between our hearts and the world that we get very near to God and receive His best things. In the hurry of daily life, even in the rush of Christian activities, we content ourselves too often with a hasty morning prayer and a weary word at night. It is as impossible to have a really healthy spiritual growth in this way as it is to have a healthy physical growth without taking time to eat nourishing food with regularity. When a great hunger takes possession of the soul, or a great emergency meets us, we feel the need of getting near to God, and we fain would close the door and truly pray. It is happy for us, then, if we have already learned, by daily habit, the secret of shutting out the world so that the door closes easily and naturally.

Jacob was "left alone" when he met God face to face. Blessed vision! It is well worth while to be taken apart, even from all we love most, to have such a revelation of the Divine presence. The providences which seem so hard and so mysterious are our richest blessings when they thus bring us close to God. It is not mere poetic sentiment when we sing,

"Blest be the sorrow, kind the storm,  
Which drives us nearer home."

"God is our home," our dwelling-place in all generations, and like a "bairnie to its mither, a wee birdie to its nest," we fly to Him from the loneliness and chill of the pitiless tempest, and hear in that hiding-place sweeter things than the happiest voices of the world ever whispered to us. "Come ye apart and rest," said Jesus to His tired disciples in the midst of their busy service for Him. He led them into a desert place, but doubtless it blossomed as the rose with fragrance and refreshment for both body and spirit. We are so "busy" in these rushing days that we forget the need of communion with Him who is our life. Our spiritual strength suffers in consequence. He can remind us of our need only by taking us out of our activities into some desert place. But let that not be necessary. Let us go apart with

Him in the midst of the day's eager pursuits. Let us shut the door for a few moments and see and hear "only Jesus." Many of His beloved understand what this means, and truly their fellowship is with the Father and with His Son. Those who, while they love and serve Him, do not habitually find the "secret of His presence" in the midst of the most pressing engagements, not only lose for themselves the sweetness, comfort, and rest of such communion, but they also fail of the highest efficiency in active service. Within the closed door the secret power is given; outside the door is found the open reward.—*Christian Advocate.*

### COMPLETENESS.

SEASONS there are whose awful weight of woe  
Seems crushing from our lives all light and bloom,  
When through the way all shadow-cast we go,  
And vainly grope for light amid the gloom;  
Not one bright gleam lights up the path we tread;

No omen of the coming day appears;  
When, flashing o'er our sight, the day-dawn red  
Transforms into a rainbow all our tears.

God never sends one single test amiss,  
And there is purpose in each thrill of pain;  
Each quickening joy that we have known in this  
Strange maze of life, will come to us again:  
And thus assorted, blended, made complete,  
Each ill rejected, and each joy retained,  
And all life's harmony accorded sweet  
To heavenly music, will those courts be gained.

What think you is the object of our stay,  
And what the purpose of the life on earth?  
Since here at best life is one transient day,  
Pray what can be its value or its worth?  
Be this truth known: a purpose far above  
All human reach would long to mould our lives  
Like unto His own character of love,  
And patiently with erring souls He strives.

O Love Divine, forgiveness we would plead  
For oft-times wandering from Thy loving care;  
Causing again Thy wounded side to bleed,  
Cause Thee again that awful cross to bear.  
Praise through all ages, love that knows no bound,  
Will insufficient be to bless Thy name;  
And heaven's vast courts will evermore resound  
With all the wondrous glory of Thy fame.  
*South Africa.* JESSIE H. ROGERS.

### "BLESSED ARE THEY THAT MOURN."

THE Lord has special grace for mourners, and its power is to melt hearts, to win souls. His love opens a channel into the wounded and bruised soul and becomes a healing balsam to those who sorrow. His love is as a precious link which binds the souls of the finite to the throne of the Infinite, from whom all blessings flow to the needy and distressed; for He comforts all who mourn. The Lord Jesus is a restorer of all that was lost, and identifies His interests with those of suffering humanity. He lifts up the contrite heart, and refines the mourning soul until it becomes His abode.

"Blessed are they that mourn; for they shall be comforted." To all outward appearances the cause of mourning does not seem to be a blessing.

Bereavements come in manifold form, and we ask in mournful tones, "Why are we thus afflicted?" Jesus answers, "Every branch that beareth fruit, He purgeth it that it may bring forth more fruit." The Lord "doth not afflict willingly nor grieve the children of men." God has manifested His love for man in giving to the human family as their substitute and surety His beloved Son. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," a life that runs parallel with the life of Jehovah.

All heaven was given to us in Christ, and the Lord is bestowing rich and free mercies upon us, making every provision, in order that we shall individually stand as His representatives, making manifest to the world the efficiency and power of the grace which God alone can bestow. In view of what the Lord would make His people, it is not strange that the moral powers are disciplined by trial and sorrow. When the spiritual powers are dwarfed and crippled when they fasten upon temporal and inferior things, the Lord permits affliction to come, just as the pruning knife is thrust into the vine branches. The tendrils entwined about earthly things must be unclasped, and earthly supports must be removed in order that the tendrils may entwine about God, and that the branch may bring forth much fruit. Christ says, "Herein is My Father glorified, that ye bear much fruit."

The Lord sees that we are in danger of deceiving ourselves, and that a change must be brought about in our life or spiritual death will be the consequence. The Lord has endowed men with varied capabilities and talents, and has designed that they should be sanctified to His use, but they are perverted from the Master's service, and employed in the service of self. The needs of the future are presented in such pressing urgency that men devote their might, mind, soul, and strength to acquiring that which must perish with the using. Their God-given talents are absorbed in that which is earthly and temporal, and the Lord draws nigh with affliction, and urges them not to drop eternity out of their reckoning. The Lord permits affliction and sorrow for the purpose of attracting minds to the only source of strength. He would have the human agents become acquainted with the great Physician, and realise what healing there is in the balm of Gilead. He would draw the mind away from earth. He would reveal Himself in all human affliction as the Comforter.

Those who are comforted of God, who experience peace and rest in Him, will bear rich clusters of fruit in comforting others with the consolation which they themselves have received from the compassionate Sa-



viour. The Lord Jesus often draws souls to Himself through some human agent to whom He has given a valuable experience in mourning and sorrow. He often reaches hearts by causing those who have suffered to come close to others who are passing through affliction, who can point the mourners to the bow of promise that encircles the throne of God. They can tell those who are in bereavement or in physical suffering that there is One who knows their weakness, and who will be to them hope, comfort, peace, and joy. They can encourage them to trust in God, who desires that the frail human sufferer shall lean hard upon His everlasting arms. Christ would encourage the timid disciples to look up to Him. For the purpose of uplifting and encouraging others the Lord has prepared helpers for every emergency. Let every one in the Lord's service be ready to see the needs of others, and to draw from their experience that which will be a blessing to those that mourn. Let them shed forth the bright beams of the Sun of Righteousness.

When the ways of the Lord are understood, His providences will not obscure our faith, even though they be full of suffering and sorrow. They will purify the heart, refine and elevate the character, ennoble the thoughts and practices, so that much fruit shall be borne to the glory of God. Satan has cast his hellish shadow of corruption and iniquity, and has covered the earth with darkness as with a funeral pall, but the Sun of Righteousness still shines, and God would have every afflicted soul look to the brightness of Calvary's cross. Faith, hope, and courage may be drawn from the Source of all light and truth.

Let every mourner look up and be comforted. Every service rendered to the Master in helping others, is blessing yourself, and the benediction that is spoken to those that mourn, will result in your own comforting. You will discern the invisible, and know the reality there is in Christian experience. Let there be rejoicing amid affliction until even amid the shadows that have thickened about you, you may have a truly grateful spirit. Christ Himself will brighten your gloom with bright gleams of light, and His Divine light will be all the more precious and glorious as it shines forth amid clouds and darkness. "Blessed are they that mourn; for they shall be comforted."

MRS. E. G. WHITE.

#### THE CHIEF THING.

STAND fast in the hope that you are called unto. Our Master will rend the clouds, and will be upon us quickly, and clear our cause, and bring us all out in our blacks and whites. Clean, clean garments, in

the Bridegroom's eye, are of great worth. Step over this handbreadth of worldly glory into our Lord's new world of grace, and ye will laugh at the feathers that children are chasing in the air. I verily judge that this inn which men are building their nest in is not worth a drink of cold water. It is a rainy and smoky home; best we come out of it, lest we be choked with the smoke thereof.—*Samuel Rutherford.*

#### A QUAIN HYMN.

AND tho' offnyces moste needes cum,  
Yet keepe mee, Lord, fra thatte sadde wo:  
Let wrothe hev in mye breste noe home,  
But bidde it goe.

Or sholde I greeve sum lyttle one,  
Lede mee agayne toe seeke hys fayce;  
And lette ye lovve beefore begun  
Resume yts playce.

Naye, if ye wrongge has beene toe mee,  
As Thoue, Lord, dydst to Peter turne,  
Soe in mye fayce maye mye foe see  
Mye lovve stille burne.

For howe else, Lord, dayre I Thy guesste,  
Syt at Thye taybel, quhilest a thoughte  
'Gaynst one is harbourd in mye breste,  
Quhome Thoue hast boughte?

Or howe shall I forgiveness preache,  
If I noe suche exampel sette?  
Mekenesse and lovve—lette mee toe teeche  
These ne'er forgette.

Avaunte, then, Pryde! lette wrothe awaye!  
Pastorre and Folke, bee lovve our bonde!  
Till Chryste shalle calle us alle toe straye  
Ye skyes beyonde!

#### TAKING THE KINGDOM BY VIOLENCE.

THE comfortable carelessness that has taken possession of our nineteenth-century Christianity, is faithfully characterised in that descriptive expression of the Revelator—"luke-warm." Apparently possessed of life, yet oblivious to all sense of need or suffering, and unconscious of higher good, it presents the form of godliness before the world, but a form that is divested of its power.

There is a striking contrast between this formalism and that Christianity which is represented by Christ as taking the kingdom by violence. At the time when John began his ministry, religion had degenerated into a formalism like that which was to obtain in the last days. But when that rough-clad prophet from the wilderness of Judea, presented the word of life, many hearts were stirred under the power of his message. Men became inspired with such intense earnestness in their preparation for the coming Messiah, that the kingdom of heaven was, as it were, taken by force. Matt. xi. 12.

The thought set forth in this text is that of absolute determination to possess the kingdom. In the corresponding passage—Luke xvi. 16—the same Greek word is represented by the expression, "every man presseth

into 't." The word is thus defined by Dr. Young: "To force, use force, to be forced or urged." The idea set forth by the text is that of sincere determination that will obtain heaven at all costs.

The Divine Teacher set forth the need of this experience when He admonished the disciples that they "*strive* to enter in at the strait gate." Luke xiii. 24. The word here used by Christ means to wrestle in agony. From this word we have the expression *agonise*. This indicates intense distress and earnestness of spirit. What a contrast is here presented to that lukewarm, self-satisfied, ease-loving spirit that possesses the great mass of apparent seekers after God.

Beyond the brook, Jacob, the supplanter, wrestled with the Angel, but he knew not with whom he wrestled. Through the long midnight watches his terrified mind entertained but the thought of battling with a highwayman. Every nerve was strung to its highest tension, and every sinew strained in his efforts to keep at bay that unwelcome visitor. But when the magic touch of that unknown hand put his thigh out of joint, the Divinity of that messenger passed before Jacob. Then, with a still greater intensity of soul, he grasped the unknown, and when release was demanded, Jacob cried out, "I will not let Thee go."

Such is the faith that prevails; for Jacob left that battle-field with a new name and a new nature; no longer a supplanter, but a prince that had power with God.

Reader, do you stand with those who would urge their way to the kingdom, or with the careless throng who may desire, but never agonise for its glories? God is looking for men and women who are intensely in earnest in their living and thinking for Him. The world may characterise such as fanatics; be it so! God has always used such in forwarding His work. Soon the crowning day will dawn, and then those who *force* or *urge* their way toward the kingdom, will receive the inheritance of that "exceeding and eternal weight of glory." Will you be there?

Help me, dear Lord, to cast the world aside,  
To stand apart from all of self and sin,  
To agonise with soul sincere,  
The heav'nly prize, and heav'nly joy to win.

ROBERT HARE.

#### COUNTING THE COST.

Two men propose to build residences for themselves. One selects an inferior workman and inferior material; and when the flashy and flimsy structure is finished, he boasts of his good bargain. In a few years the rickety affair is tumbling to pieces above his head. The other man selects a skillful builder (whose time and brains are



valuable) and excellent material, and demands thorough work. He pays a good price for a good home. "Wisdom is justified of her child," and his children after him justify his wisdom in rearing for them a solid and durable homestead. It was in reference to such cases that the Divine Teacher propounded the question, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost?"

Human life is character-building; for remember that character means exactly what we are, while reputation is only what other people think we are. Every man builds his own character; and perhaps the reader of this article may be honestly anxious to build after the Bible plan. Fix one fact in your mind, however, and that is, the better and stronger Christian you are, the more dearly you must pay for it. All the best things are costly. Jesus Christ laid down His own life to redeem you from hell. "Free grace" for you meant Calvary for Christ. A strong, godly character is not to be had *gratis*. When Paul discovered that the price of eminent spiritual power was a complete consecration to his Master, he said: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Henry Martyn, as his price, flung away all hope of literal distinction, and exiled himself to a pioneer mission of hardships in Persia. Glorious Livingstone did the same thing in Africa. All self-knowledge also must be bought dearly. King David paid for his by disgrace and the death of his darling child; but it gave us the 51st Psalm. Peter paid for his by his bitter agony of shame in Pilate's court-yard. It was a great price for a great prize. Every fresh discovery that you make of your own weakness will be worth all that it costs you.

As God reckons jewellery, there is no gem that shines with more brilliancy than the tear of true penitence; yet God only knoweth what heart-pressure and what crushing of wilful pride may have been necessary to force that tear to the cheek of a stubborn sinner. I have sometimes met with a person who possessed peculiarly lovable traits of gentleness, self-abnegation, and meek bravery under sharp trials. I envied such a meek character. Ah! I little knew at what a fearful price of severe chastenings, bitter disappointments and bereavements, of faith tried in a white heat of affliction, all that loveliness of character had been attained. He who would be most like Christ, must pay the cost. If a furnace is needed to purify and brighten you, do not shirk the furnace. Patience is an admirable grace, but it is not oftenest worn by those who walk on the sunny side of the street in silver slippers. It is usually the product of headwinds and hard fights, of crosses carried and of steep hills climbed on the road

to heaven. "The trial of your faith worketh patience."

So is it with all the noblest traits of a robust, healthy, and symmetrical character. No man is rocked into godliness in a hammock. Christ offers you no free ride to heaven in a cushioned parlour-car. John Bunyan sent his sturdy "Pilgrim" to the celestial city on foot; and some pretty rough walking and hard conflicts did he encounter before the pearly portals welcomed him to the streets of flashing gold. His piety was self-denying, stalwart, and uncompromising; he relished even the stiff severities of duty, and was never coddled with confectioneries. Self-indulgence is the besetting sin of the times; but if you long to be a strong, athletic Christian, you must count the cost. It will cost you the cutting up of some old favourite sins by the roots, and the cutting loose from some entangling alliances, and some sharp conflicts with the tempter; it will cost you the submitting of your will to the will of Christ. Let me offer you three or four cheering encouragements.

The honest service of Jesus Christ pays the soul a rich dividend of solid satisfaction. There is no wretchedness in a true Christian's trials; his bruised flowers emit sweet fragrance. The fruits of the Holy Spirit are love, joy, and peace; the promise of the Master is that His joy shall remain with you, and your joy shall be full. The sweetest honey is gathered out of the hives of a busy, unselfish, useful, and holy life.—*Dr. Cuyler.*

#### BETTER THAN "SELF-DEFENCE."

THE following narrative of moral heroism is given by *Afloat and Ashore*, in the words of a missionary whose station was on the Saskatchewan River, in Northern Canada:—

Amongst my bravest and most devoted converts was a fine young Englishman, named Dick Davidson. Forsaken by his parents in early childhood, he had been taken to an institution for homeless children in London, educated and sent out to carve his fortunes as a Canadian farmer. I never met a man who had more implicit faith in Divine protection. One striking example is worth recalling. News reached the settlement one day that the Indians were on the war path. The revolt was not unexpected, the injustice of the whites having fomented it, and I knew that if the insurrection were not quelled the lives of hundreds of farmers would be at stake. With splendid heroism Davidson offered to act as mediator with the fiery chief. Carrying his Bible under his arm, he started for the camp. As he passed the first tepee a shower of tomahawks came hurling over his head. He walked

calmly on, his hand firmly clasping his Bible.

What took place in the chief's wigwam I do not know, but when Davidson came out a crowd of fighting men received him with yells of malignant rage. They formed into two lines, and down this avenue of murderous faces, bristling knives, and gleaming tomahawks, he walked with the calmness of a man going to church. They brandished their knives, but dared not strike. They saw Davidson clasping his Bible, and that was a fetich which they believed protected him from harm.

As he emerged from the terrible line, a young Indian, who longed for the baptism of blood which the rebellion promised, threw his tomahawk at Davidson's head. It felled him to the ground. Instantly he was surrounded by the infuriated mob, and but for the speedy arrival of the chief, Dick Davidson would have lost his life to save his fellows. Mysterious are the ways of Providence. The rebellion was quelled by the heroism of this brave English lad.

Stranger still, the young Indian, who nearly ended Davidson's life, became his staunchest friend. He was one of the first converts in the camp, and with tears in his eyes he knelt at the young farmer's feet, and craved forgiveness for the stroke which had so nearly deprived the white settlement of a grand and valiant disciple of the Master.

#### IN ALL WINDS ALIKE.

A FARMER had a weather vane made for use on one of his barns, in which were wrought the words, "God is Love." Some one said to him, "You have placed an immutable truth on a changeable thing." "Well, sir," replied the man, "I want you to understand that that means God is love, whichever way the wind blows." More truth in that saying than in some sermons an hour long.—*Herald.*

#### MOVE OUT OF GRUMBLE ALLEY.

AN eccentric old lady in describing her conversion said: "When I was converted, it didn't make me gloomy. I moved out of Grumble Alley into Thanksgiving street, and I have been living there ever since. Every Christian can and should live in a corner house on Thanksgiving Street from the time of his conversion until he moves into his eternal home, on the golden streets."—*Selected.*

#### REAPING THE HARVEST.

EACH one is reaping from seeds he hath sown; Where one has dropped, an hundred have grown, True to its kind with wonderful yield, Ripe is the harvest and white is the field.





## THE HOME.

### COMFORT ONE ANOTHER.

Comfort one another,  
For the way is growing dreary,  
And the feet are often weary,  
And the heart is very sad.  
There is heavy burden-bearing  
When we think that none are caring,  
And we half forget that ever we were glad.

Comfort one another,  
With the hand-clasp close and tender,  
With the sweetness love can render  
And with looks of friendly eyes.  
Do not wait with grace unspoken,  
While life's daily bread is broken—  
Gentle speech is oft like manna from the skies.

Comfort one another,  
These are words of music ringing  
Down the ages, sweet as singing  
Of the happy choirs above.  
Ransomed saint and mighty angel,  
Lift the grand, deep-voiced evangel  
Where for ever they are praising the eternal  
Love.

Comfort one another—  
By the hope of Him who sought us  
In our peril—Him who bought us,  
Paying with His most precious blood.  
By the faith that will not alter,  
Trusting strength that will not falter,  
Leaning on the One divinely good.

Comfort one another.  
Let the grave gloom lie beyond you,  
While the Spirit's words remind us  
Of the home beyond the tomb.  
Where no more is pain or parting,  
Fever's flush or tear-drop starting,  
But the presence of the Lord, and for all His  
people room. —Independent.

### THE HIGHEST HONOURS.

A YOUNG man who was half through his medical course in one of our large universities, and who accepted Christianity and professed to follow its teachings, one day awoke to the fact that, having been absorbed by his studies, he had forgotten that his profession placed him under sacred obligations to lead a generous, unselfish life.

While in this frame of mind, the thought of another student in the university came to him—a fellow-townsman—who was fast rioting himself to death. The two had been

friends, but when the younger man began to drink and to seek questionable associates, the medical student avoided him. Now he felt that he had done wrong to abandon a man when he most needed a friend.

That day he hunted the poor fellow up, and found him partially under the influence of the last night's debauch. His room was in a wretched condition. His books were lying before him, and he was stupidly trying to prepare for his next recitation.

"This place is not fit for a man like you. Come to my rooms. We will share them together."

The poor fellow answered: "I can't leave it. I'm in debt. I'm no good. I'm past any hope of reform. Let me alone."

"Not a bit of it!" answered the other cheerily. "I've let you alone too long."

The young man paid his townsman's debts, and took him to his own neat rooms.

The next morning his guest was sober, and the host proposed a written contract between them, if they were going to live together. This paper stipulated, among other things, that neither of them was to go out alone; that twenty minutes should be allowed to get to the university or back, and all extra time should be accounted for. One hour each day was to be reserved for pleasure. Under all circumstances, by-gones were to be by-gones.

This contract was signed by both students. A month passed without any violation of it. Then the man who had been rescued threw down his book, and exclaimed:—

"I can endure it no longer! I can't and I won't continue the struggle to keep that contract!"

"All right. Break it, then, and break it here," was the calm reply.

"But how can I? I must drink. There is no brandy here."

"Drink, if you must; I'm studying."

"All right! I will."

The half-reformed fellow rose to put on his hat. His host also rose, and took his.

"What are you doing?" asked the other querulously.

"Remember our contract. If you must drink, I must go with you."

The guest's eyes fell, and he dropped to his chair. His face grew deadly pale. Should he break away from this man, the only true friend he had? If he did, there was no hope for him. It meant a drunkard's degradation, possibly a drunkard's grave. The horrible craving for liquor stirred every nerve in his body. The struggle, the alternations of feeling, the intensity of desire, convulsed his whole nature.

There was a pause. For some moments the men faced each other in silence, one sitting, the other standing. At length the set lips of the tempted man relaxed, the frenzied eye softened, and he said feebly:—

"Thank you, old fellow; I'll stay here, and try—and try—to overcome;" and then, crying like a child, he threw himself upon the bed.

Another month passed. The temptation came again. Again this constant friend stood by him, supporting him by his strong will and his firm sympathy.

When eighteen months had passed, the drunkard was a cured man. His old haunts had been abandoned, his old tastes overcome. During this period of convalescence, his friend, each day, in the quiet of his little side room, had offered openly his silent prayer, and had read some time during each day a book which he had not invited him to share. It was the Bible.

"You never talk religion to me," said the puzzled man one day.

Talk religion, when his self-sacrificing host was leading the life of Christ before his eyes? It was the life that had saved. It ought to have spoken louder than words.

"I would have talked religion, had it seemed best that I should do so," said his friend. "I have not shunned to show you the motive that has governed my conduct. Your feelings and opinions with regard to Christ, whom I love, have been indifferent, almost antagonistic. More than I can tell you, I should rejoice, could I know that you have the hope and the incentive to a true life that I have found in Him I love."

When the saviour of his friend left the university, he took no honours, for his work of mercy had not left him time to do so. He was simply what is called a "common-place man." The other, who was a man of brilliant parts, ranked among the first in his class,—he who but a little while ago had been picked up out of a debauch.



This story is a true one. The like occurs, in different ways and under varying conditions, oftener than we suspect. It is a sacred drama, for ever new, for ever inspiring, when one life is given in some beautiful form for that of another—unknown, unrecognised by man, but honoured by God.—*Youth's Companion.*

#### HOW GIRLS CAN HELP.

DO NOT be too dependent on your mother for the direction of your ideas. Study them out for yourself. If you have plenty of time on your hands, do not loiter around, and wander from room to room after your mother, but read awhile to grandmother, who is too dull-eyed to read to herself. Anticipate your mother's wishes. Ease her cares. Try to rise up to some one of the requirements of home every day. Come out of yourself, and try not only to be happy, but to make others so. There is something very beautiful about the affection of brother and sister. You can be a co-worker with mother in directing the headstrong boy into right paths, not by speaking unkindly; even if you feel vexed, restrain yourself, and try to be pleasant. If you cannot, then keep still. Better to say nothing than to speak crossly. Respect your parents before the younger children. Make mother your confidante.—*Selected.*

#### LOOTING A PALACE.

SIR W. H. RUSSELL, the war correspondent, gives a graphic description of the looting of the treasures in Lucknow after the place fell. It gives one a view of the havoc of war after the victory.

Down the steps from the stucco palaces, he says, streamed men laden with brocades, shawls, ornaments, arms, caskets of jewellery, literally "drunk with plunder." Some gouged out the precious stones from the stems of pipes, saddle-cloths, the hilts of swords, the butts of pistols. Others swathed their bodies in stuff crusted with gems. Others carried off vases of jade or china, or dashed them to the ground.

The looters burned brocades and embroidered shawls in a fire in the great court for the sake of the gold and silver. They broke up fowling-pieces and pistols for the gold mounting and jewels in the stocks. They dashed china, glass and jade to pieces in pure wantonness; they ripped up pictures or tossed them on the flames. The courts of the palace were lumbered with broken cases filled with stuffs, brocades and *kinkob*,—cloth of gold,—musical instruments, standards, shields, banners, drums, books, saddlery.

Many of the marauders around us were laden with trash. One of them, waving the chain of a lustre of yellow, green and blue prisms, entreated us to buy his "string of emeralds," and would not believe they were worthless.

It must be remembered that the soldiers, by a usual practice of war, had been encouraged to the assault by the liberty of "loot," but there could be no natural excuse for the wanton destruction they committed while furious with fighting and plunder.

I made the best of my way back to our camp through the streets outside the palace, which presented a scene the like of which I never beheld. There were thousands of camp-followers staggering under loads of plunder, covered with clothing not their own. They were carrying looking-glasses, pictures, arms, rich shawls, scarfs, embroidered stuffs, silks, the spoils of ransacked palaces. Lucknow was being carried away piecemeal.

#### THE TEST OF THE HEART.

It is easy enough to be pleasant  
When life flows by like a song,  
But the man worth while is the one who will  
Smile

When everything goes dead wrong,  
For the test of the heart is trouble,  
And it always comes with the years;  
And the smile that is worth the praises of earth,  
Is the smile that shines through tears.

—*Ella Wheeler Wilcox.*

#### EXCITABLE CHILDREN.

THE overstimulation of the emotions, as anger, fear, even extreme joy, all tend to produce poisonous elements in the body, as has been proved by actual experiment; and may thus be the cause of a rise of temperature. Whenever a child is feverish at night or at irregular times, as after a school examination, a fright, violent anger, a fall, or any other cause, do not pass the matter by as unworthy of your notice. It may be the beginning of some serious disorder, which, if neglected, will result in irreparable damage.

Half a century ago the model student was supposed to be a pale, cadaverous-looking youth with a hectic flush of the face and a hollow cough, who burned out his own life with the midnight oil he was sentimentally said to consume. No parents ought to be proud of such an unhealthy, unnatural mental activity. Better send the stoop-shouldered book-worm out into the fields to fill his lungs with pure air, and burn out the waste toxic matters which are overexciting the nervous system, and consuming the tissues of the body. Set him to moderate physical labour to strengthen and enlarge his muscles, and to a gymnasium to straighten his crooked spine, and teach him how to hold himself erect. Do not rest easy about him until his tem-

perature remains at the normal, and his physical health and strength are restored to the average of other youths of his age.

For the overexcitable, imaginative child, or the timid, easily frightened one who becomes feverish from the excess of his emotions, much can be done by taking care not to cultivate the emotions in any way. Tell it no exciting stories; never allow it to be frightened, and always be calm yourself when dealing with it in any way. The child prone to excessive anger ought to be shielded as much as possible from any annoyance likely to provoke an attack of temper. Unfortunately these children often suffer from the members of their own families. When the little one is high-tempered, and gets angry easily, some mischievous brother or sister will tease and provoke it to an outbreak of insane, ungoverned rage, only to laugh at its puny attempts at taking vengeance on its persecutors. The poor infant's nervous system is thus strained and injured, and the brain congested. Often the little face becomes livid, and the heart's action and the breathing are impeded. The writer has several times seen vomiting and high fever occur after such an outbreak. Do not attempt to discipline the little one then. Give it a cool bath, or pour cold water over it, or even sprinkle it on its face. Quiet it, and put it to bed until it is calm. Then teach it by what seems the best method for the case, the lesson of self-control. The one to be severely dealt with is the persecutor, who should be enlightened as to the dangers of his course of cruelty, and the serious after-results of his thoughtlessness.

The fever thermometer is a convenient instrument to keep in the family, and will do much to keep the watchful parent advised as to the health of the children. Whenever one of them shows a continued rise of temperature, or is subject to attacks of even simple fever occurring frequently, the cause should be looked after carefully, and removed at once, lest some fatal acute or tedious chronic disease shall develop.—*Dr. Kate Lindsay, in Good Health.*

#### EASTERN BEDS.

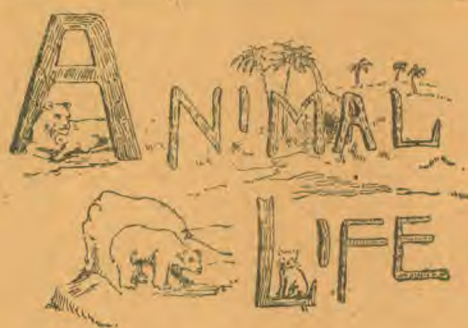
IN India and other eastern lands, the beds of the poorer classes are nothing more than quilts wadded with cotton, so large as to enable the sleeper to wrap part of his bed around him, while he lies on the other part. A pillow is sometimes used, made of fine cane matting stretched over a light framework of bamboo, hollow and open at the end. In Southern India a strip of mat, six or seven feet long, is often all the bed that is desired. In Syria it is often only a strip of carpet, which can be easily rolled up; the



end portion is left rolled, to form a pillow.

Such beds can be easily washed and dried again, and can be rolled up like a bundle of flannel and carried away by their owners.

The fashion and form of these beds will enable us to understand these two texts of Scripture: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Isa. xxviii. 20. "Rise, take up thy bed, and walk." John v. 8. There were, however, "beds of ivory" (Amos vi. 4), and beds, or bedsteads, "of gold and silver" (Esther i. 6). —*Selected.*



#### SLY REYNARD.

A WRITER who has evidently watched the ways of foxes, thus describes some of the manoeuvres by which Reynard has gained his reputation for cunning:—

When an old New England fox, in some of his nightly prowlings, finds a flock of chickens roosting in the orchard, he generally gets one or two. He waits for some bright moonlight night, or else comes just at dusk and, running under the tree, barks sharply two or three times, unless they are too near the house, when he attracts their attention by jumping up at them instead of barking. Once they have begun to flutter and cackle, as they always do when disturbed, he moves round and round the tree, the chickens craning their necks down to watch him.

Faster and faster he goes, racing in small circles like a circus horse, till some foolish fowl grows dizzy or loses his balance and tumbles down, to be snapped up and carried off across his shoulders in a twinkling.

When a fox meets a toad or frog he worries the poor thing for an hour at a time, till it escapes into the rocks or under a stump. When he finds a turtle he turns it over with his paw, and then sits down gravely to watch its awkward struggle to get back upon its feet.

At such times he has a most humorous expression, with brows wrinkled and tongue out, as if he were enjoying himself hugely.

Late one afternoon, while passing a large pond, I noticed a commotion of some kind in a flock of tame ducks, and stopped to see what it was about. They were swimming around in small circles, quacking and spreading their wings, evidently in great excitement.

A few minutes' watching convinced me that some object on the shore attracted them, for their heads were looking intently at something I could not see, and every circle brought them nearer to the bank. I walked toward them, not very cautiously, I am sorry to say, for I was in plain sight of the farmhouse where the ducks belonged, and so was not expecting anything unusual. Just as I looked over the bank a fox dashed into the tall grass and disappeared.

The thing puzzled me for years, though I suspected some foxy trick, till an old duck-hunter told me what the fox was probably doing there. He had seen it tried successfully once on a flock of wild ducks.

When a fox finds a flock of ducks feeding near shore he trots down just at dusk or in the early morning, and begins to play up and down the beach in plain sight; all the while watching the birds out of the "tail o' his ee," as a Scotchman would say. Ducks are full of curiosity, especially about bright colours and unusual objects too small to frighten them; so the playing animal soon attracts their attention.

They stop feeding, and gather close together with necks stretched straight to look and listen. The fox varies his antics; he jumps high to snap at imaginary enemies; he chases about after his bushy tail he rolls over and over in clouds of flying sand; he gallops up and down the shore and plays peekaboo with every bush.

The foolish birds grow excited; they swim about nervously, quacking, spreading their wings, drawing nearer and nearer to get a better look at the strange performance. They are long in coming, but curiosity always gets the better of them; those in the rear crowd the front ranks forward. All the while the fox keeps up his pranks, drawing farther back from the water's edge as the ducks crowd nearer.

They are at the shore at last; and then, suddenly ceasing his gambols, the fox dashes among them, throwing them into the wildest confusion. His first snap never fails to throw a foolish duck back to the sand with a broken neck; and he has generally time for a second snap before the flock escapes into deep water.

Then he buries one of his birds, and throwing the other across his shoulders, trots off, wagging his head, to some quiet spot in the woods where he can eat the game and take a good nap without being disturbed.

With all his cunning reynard is sometimes caught napping; and then he makes use of another good trick he

knows. One winter morning many years ago, an old fox-hunter I know rose at daylight for a run with the dogs over the new-fallen snow. Just before calling his hounds he went back to his henhouse, some distance in the rear, to throw the chickens some corn for the day. As he entered the yard, his steps making no sound in the snow, he saw the trail of a fox crossing the yard and entering the coop through a small, low opening left for the chickens.

The door of the coop was closed; no trail came out; and it flashed upon my friend that the fox must be inside. Hardly had he made the discovery when a prodigious cackle arose, that left no doubt about it. Quickly he threw a large box that was in the yard against the little opening, at the same time pounding lustily to frighten the thief from killing more chickens. Then he listened; but beyond an occasional surprised cackle, not a sound was heard within.

Very cautiously he opened the door and squeezed through. There lay the fox, stone-dead apparently; and just beyond lay a fine pullet, dead, too.

"Well, I declare!" said our hunter, much surprised; "if the varmint hasn't gone and climbed up the roost after that pullet, and then fallen and broken his own neck!"

Highly satisfied with this unusual beginning to his hunt, he picked up the fox and the pullet and laid them down side by side on the big log while he fed the chickens.

When he came out a minute later the box remained, but no fox nor pullet was to be seen. A moment our hunter stood there, rubbing his eyes and staring, before the truth dawned upon him. Deep tracks led out of the yard and up over the hill in flying leaps. Reynard had played "possum," and taken the pullet in the bargain!

#### ELEPHANT LOGIC.

A LONDON evening paper tells the following story of one of the elephants at the Zoological Gardens:—

A child, in throwing a biscuit to the elephant, dropped it between the cage and the barrier, and out of reach of the child or the elephant, when the latter blew the biscuit with its trunk till the child could reach it, and again attempt to throw it into the elephant's mouth. This happened not once, but several times. Not that elephants have perfect reasoning powers, as the sequel to this story will show. After the small child had made many vain attempts to throw the biscuit far enough, a good-natured lad standing near thought he would help, and took the biscuit from the child. This displeased the elephant, who thereupon dealt the lad a severe blow on the arm, causing him a good deal of pain.





## ALWAYS GROWING.

WHAT do you do in the ground, little seed,  
Under the rain and snow,  
Hidden away from the bright blue sky,  
And lost to the cunning sparrow's eye?  
"Why, do you not know?  
I grow."

What do you do in the nest, little bird,  
When the bough swings to and fro?  
How do you pass the time away  
From dawn to dusk of the summer day?  
"What, do you not know?  
I grow."

What do you do in the pond, little fish,  
With scales that glisten so?  
In and out of the water-grass,  
Never at rest, I see you pass,  
"Why, do you not know?  
I grow."

What do you do in the cradle, my boy,  
With chubby cheeks aglow?  
What do you do when your toys are put  
Away, and your wise little eyes are shut?  
"Ho! do you not know?  
I grow."

Always growing, by night or day,  
No idle moments we see;  
Whether at work or cheerful play,  
Let us all be able to say,  
In the goodness of God  
We grow.  
—Our Little People.

## CHARLIE'S ANSWER.

Two boys met in the street.  
"Hello, Charlie!" said one, "you are just the fellow I wanted to see. Come on out in the country with me, will you? I've got to go out to my grandfather's, and if you will go along we can have lots of fun."

"I'd like to, first rate," said Charlie, "but I can't. Mother wouldn't want me to stay out of school to go."

"She needn't know anything about it. We can get back by the time school is out," urged Harry.

"No," was Charlie's answer; "I should feel so mean if I let her think I had been to school when I hadn't; and she might find it out sometime, too, and then she'd feel bad about it."

"I shouldn't think you'd care so much how she feels and what she wants, if she isn't willing you should have a little fun once in a while," said Harry, with a sneer.

"You don't know my mother, or you wouldn't say that," replied Charlie, indignantly. "She always likes me to have good times, and I'll trust her to let me have my full share of all the fun that's going, unless there's some good reason for not having it. I don't believe any other fellow ever had so good a mother as I've got, and I love her well enough to do what she wants me to do. I don't care if once in a while it is something I'd rather not do; she knows best, and if she would like to have it done, that makes me want to do it."

Charlie's feeling toward his mother is much like what Christians feel toward God. They love and trust Him because they know that He is good and wise, and they show their love by obeying Him.—Selected.

## POSITIVE MARY.

HER name was Mary Smith, but all her friends called her "Positive Mary." She never believed or supposed anything; she was always "just as sure" as she was living. She never meant to tell stories; and had she been accused of it, would have been very angry indeed.

"Where are my scissors, Mary?" asked mamma.

"In your work-basket. I saw the handles sticking out when I was dusting this morning," replied Mary.

"I think not, Mary. I just now looked there for them."

"I tell you I know they are there, for didn't I see the handles sticking out?" affirmed Mary.

"Then get them immediately," said mamma, sternly.

Mary came back looking crestfallen, and said: "Mamma, I beg your pardon. It was the handle of the buttonhole scissors, instead of yours, I saw."

"Perhaps it would be better not to be so sure next time," suggested mamma.

The next day her elder sister, Sallie, took her to task for a piece of negligence. The parlour door had been

left open the evening before, and Nero, her big brother's pet dog, liked to lie on the soft carpet, and, finding the door open, had gone in. He heard a fly buzzing in the window, and sprang up to get it, when he overturned a flower-stand, on which was a vase which Sallie appreciated almost more than any of her belongings, and there it lay in ruins on the floor.

"I wasn't in the parlour yesterday at all," declared Mary.

"But who else left the door open?" asked mamma.

"I'm sure I don't know," said Mary. "I'm just as sure as I'm living it wasn't I."

Then Aunt Emma spoke up and said: "Mary, you were in the parlour last evening, for I was with you."

"Why, I wasn't, Aunt Emma. Don't you remember it was the day before? Don't I know?" she sharply insisted.

"You are mistaken," said Aunt Emma, quietly, "You went in there to practise your new song, and I went to see your mother's new portrait."

"That's so," admitted Mary slowly.

The next afternoon Mary came home from calling, very much out of humour. "I'll not believe a word Blanche Mayes tells me again," she announced, in an irritated outburst.

"Why, what has Blanche done?" asked Sallie, looking up from her sewing, surprised at Mary's expressed doubt as to the truthfulness of her best girl friend.

"She wrote me a note yesterday asking me to come over to her house this evening, and we would call on our new neighbours, the Wilsons, who moved in last week; and when I got over there she had gone out riding with her Cousin Will, and Mrs. Mayes knew nothing at all about it. I was so vexed I just came right back home, and I don't care whether I ever go with her calling again."

"Maybe she forgot it, or perhaps this was not the day," suggested Sallie.

"No, she didn't forget, and I'm sure the note said Wednesday evening. Isn't this Wednesday?"

"Yes."

"So I thought. I don't like to be fooled in any such way, and I'll give Blanche a piece of my mind the next time she does it, too," said Mary, threateningly.

"Get the note, Mary. There is some mistake. I know Blanche would never do anything so mean," said Sallie.

"Oh, pshaw!" grumbled Mary, as she slowly obeyed. "You can't say I'm over-positive this time. I'll show you." Mary brought the note and read it. Sure enough, as Sallie said, she had made a mistake, and Blanche had named Thursday afternoon, instead of Wednesday.

"How stupid I've been," said Mary.

"And how positive," cried Sallie.



"Yes," Mary confessed, though her face grew very red. "I said I wasn't over-positive, but I was. I'll just stop being so sure about things. I'll not say 'I know,' but 'I think,' or 'I believe,' after this."

"What's all this about?" said Aunt Emma, coming in; and Sallie told her all about it.

"Well," said she, wisely, "Mary, we should be positive when we are in the right, and most especially about matters connected with our spiritual and personal welfare; but to be too positive when we may be in the wrong is not so commendable."—*Christian Observer*.



### THE STAFF OF LIFE.

BREAD has been proverbially styled the "staff of life." In nearly all ancient languages the etymology of the word "bread" signifies *all*, indicating that the bread of earlier periods was in truth what it *should* be at the present time,—a staff upon which all the functions of life might with safety depend.

Notwithstanding the important part bread was designed to play in the economy of life, it would be hardly possible to mention another aliment which so universally falls below the standard, either through the manner of its preparation or in the material used.

Bread, to answer the requirements of a good, wholesome article of food, beside being palatable, must be light, porous, and friable, so that it can be easily insalivated and digested. It should not contain ingredients which will in any way be injurious if taken into the system, but should contain as many as possible of the elements of nutrition. Wheat, the substance from which bread is generally made, contains all the necessary food elements in proper proportions to meet the requirements of nutrition, and bread should also contain them. The flour, however, must be made from the whole grain of the wheat, with the exception of the outer husk.

What is ordinarily termed fine flour has a large part of the most nutritive

properties of the grain left out, and unless this deficiency is made up by other foods, the use of bread made from such material will leave the most vital tissues of the body poorly nourished, and tend to produce innumerable bad results. People who eat bread made from fine white flour naturally crave the food elements which have been eliminated from the wheat, and are thus led to an excessive consumption of meat, and the nerve-starvation and consequent irritability thus induced may also lead to the use of alcoholic drinks. We believe that one of the strongest barriers women could erect against the inroads of intemperance would be to supply the tables of the land with good bread made from flour of the entire wheat.

According to the eminent Prof. Liebig, whole-wheat bread contains 60 per cent. more of the phosphate or bone-forming material than does meat, and 200 per cent. more gluten than white bread. To the lack of these elements in a food so generally used as white flour bread, is undoubtedly due the great prevalence of early decaying teeth, rickets, and other bone diseases. Indeed, so many are the evils attendant upon a continued use of fine flour bread that we can in a great measure agree with a writer of the last century who says, in a quaint essay still to be seen at the British museum, that "fine flour, spirituous liquors, and strong ale-house beer are the foundations of almost all the poverty and all the evils that affect the labouring part of mankind."

Bread made from the entire wheat is looked upon with far more favour than formerly, and it is no longer necessary to use the crude products of the grain for its manufacture, since modern invention has worked such a revolution in milling processes that it is now possible to obtain a fine flour containing all the nutritious elements of the grain. —From "*Science in the Kitchen*," by Mrs. Kellogg.

TEA inebriation is said to be on the increase in America. One doctor of the Pennsylvania Hospital reports 125 cases. Of these 72 per cent. were in persons of nervous temperament, 20 per cent. had frequent attacks of faintness, a similar proportion had insomnia, and nearly half had persistent headache. The state of many of them was deplorable, says the doctor, and all through excessive tea drinking.

\* \* \*

"Two years ago," remarks Sir James Crichton-Brown, "I met in the country a high-school girl who was reading Lucretius for her recreation; but she failed lamentably in the task I prescribed for her—that of boiling a potato."



—The boy King of Spain has commenced smoking.

—Besides her plague of rabbits Australia is now threatened with a plague of foxes.

—France has decided to form a new Army Corps, which will increase her standing army by 30,000 men.

—Great Britain owns 2,570,000 square miles of territory in Africa, an area almost equal to that of the United States.

—British troops last week twice defeated the Arab slave-raiding chiefs in the British Central African Protectorate.

—Over 36,000,000 pairs of gloves are used in England every year, and of these fully three-quarters are worn by ladies.

—Discontent in Portugal manifested itself in a bomb explosion in Lisbon the other day. Numerous arrests of anarchists were made.

—Great preparations are being made at Moscow for the coronation of the Czar, enormous sums having been voted for decorations and illuminations.

—In the Italian army the pay of the private is one penny per day, with rations. Yet its army costs Italy so much that the country is poverty-stricken.

—It is said that the widowed Princess Beatrice will make her home on the Isle of Wight, the Queen having given her Osborne Cottage as a life residence.

—After suffering from a drought Australia has been visited by a tornado in Queensland. The wind and rain destroyed immense property, and many were drowned by the floods.

—The Medical Society of Berne advises the passing of a law prohibiting the publication of suicides, on the ground that the reading of such accounts suggests suicide to certain people.

—Newspaper correspondents report that Russia is massing troops along the Armenian frontier, and it is expected that the understanding between Russia and Turkey will lead to Russia's co-operation in pacifying disturbed districts in the spring if necessary.

—In Saxony no one is permitted to shoe horses unless he has passed a public examination, and is properly qualified. A great school at Dresden has students from all parts of the world studying "farriery." This includes not only shoeing horses, but their care and treatment.

—A company has been formed to put autocars on the streets of Paris in competition with the cabs. This auto-cab is to seat three passengers inside and one by the side of the driver. It will be driven by means of a petroleum motor, and in winter will be warmed by the vapour and water used to cool the cylinders. A French journal humorously suggests that perambulators shall be fitted with motors so that the nurse can ride as well as the child.



## 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.

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.

## 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, 2d.

## 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, .....	1d
Bible Questions and Answers Concerning Man, 1d.	
Can We keep the Sabbath? .....	1d.
Change of the Sabbath, 218 pp., .....	10d.
Christ and the Sabbath, .....	2d.
Christ or Peter—Which? .....	1d.
Civil Government and Religion, 176 pp., ....	1/-
Consecration, .....	1d.
Free as a Bird, Illustrated,* .....	1d.
Full Assurance of Faith, .....	1d.
Immortality of the Soul, .....	2d.
Inheritance of the Saints, 82 pp., .....	5d.
Is Sunday the Sabbath? .....	1d.
Justice and Mercy, .....	1d.
Law and Gospel, .....	1d.
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, .....	1d.
Rome's Challenge—Why Do Protestants Keep Sunday? .....	2d.
Second Coming of Christ, .....	1d.
Seven Pillars, .....	1d.
Statement and Appeal, Illustrated, .....	1d.
Sufferings of Christ, Illustrated, .....	1d.
Testimony of the Centuries, Illustrated, 16 pp., 1d.	
The Coming of the Lord,* .....	1d.
The Literal Week, .....	1d.
The Power of Forgiveness,* .....	1d.
The Sinner's Need of Christ, .....	1d.
The Sin of Witchcraft, Illustrated, .....	2d.
The Sure Foundation, .....	1d.
Truth Found, 108 pp., .....	7d.
What to Do with Doubt,* .....	1d.
Which Day do you Keep? and Why? .....	1d.

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 Munkeby, 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 Psychological 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.

82 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.

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.

BOUND volumes of the PRESENT TRUTH for last year may still be obtained at 5s. per volume (by post, 10½d. extra).

It is only about two years since any public effort was begun by Seventh-day Adventists in Jamaica, West Indies, following the interest awakened by the canvassers who sold our literature throughout the island. Yet we see by a recent report that there are now about 200 observers of the Sabbath in the island.

ITALY has now over 30,000 Italian troops in Africa, prosecuting her Abyssinian campaign. "This is the largest European force," says a newspaper, "ever gathered in Africa since Napoleon's time." Italy is "advancing civilisation" in Africa. The usual term "Christian civilisation" would hardly be used in this case, as the Abyssinians also proclaim themselves "Christians."

It is now given out that the British navy is to be augmented by seventy-four new vessels, namely, four battle-ships, four first-class cruisers, six third-class cruisers, and sixty torpedo destroyers. This increase will involve an outlay of nearly £10,000,000 sterling, and it is possible that the number of third-class cruisers may be still further increased. Weapons and engines of war, like everything else, are made for use; and so, however much people may talk about peace and arbitration, it is evident that there will be some terrible fighting sometime.

A RELIABLE journal states that Mrs. Cleveland, the wife of the President of the United States, and the sister of the Secretary of Agriculture, are leaders in a movement among religious women, especially those connected with the Administration, to promote Sunday observance in the city of Washington.

It is expected that this movement will meet with a large measure of success, for, as the paper says, "the example of the fashionable world is sure to be followed, in a measure, by the community at large." But let them not forget that "the friendship of the world is enmity with God." Such a means of promoting Sunday observance, is of itself sufficient to show that it has no Divine authority.

THE *Christian* truly says that "the recent display of temper in three great nations nearly allied in blood and interests, over what, in other and calmer times, would pass without rousing any comment, is an ominous symptom of the unrest of the civilised world." It is a sign that we are nearing the time thus described in Rev. xi. 18: "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great; and that Thou shouldest destroy them that destroy the earth."

WE learn from the papers that many who have hitherto avoided the theatre are enthusiastic in praise of a play now running in London which depicts the sufferings of the early martyrs, the whole pivoting upon the usual love story which must, we suppose, be a part of every stage play. People feel deeply impressed, and some even "feel" as though converted by the exhibition. What shall \*be said of a spiritual temperament that does not feel nauseated at the thought of mimicking on the stage at so much a night to a gallery of staring and emotional people the sufferings of those who died for the faith of Jesus?

THE only thing that need be said of it all is that those early Christians who endured martyrdom for the love of Jesus at the hands of the Roman mob were not playing a part. They were not thinking of dramatic effects. Nor can anyone who enters into the Spirit of Christ which constrained them to follow Him find any profit in the attempt to dramatise spiritual things, making them clumsily profane. The temper of a society that can do such a thing, or applaud it, is not the temper that endured the sufferings. It is rather that of the gay world that sat in the amphitheatres of Rome and

witnessed the sufferings of the dying and heard their moans of agony, finding it as interesting as a play. Nor was it by any "sign of the cross" that men were drawn out from that pleasure-loving world to a life of holiness, but by the lifting up of the cross indeed in the preaching of the Word.

ONE of the prominent Sunday-law advocates of America, Mr. Morse, of Massachusetts, introduced a Bill into the House of Representatives, advocating the "abolition" of the Sultan, and the transformation of the provinces of Turkey into "a Christian federation, to be called the United States of Turkey, headed by a Christian President, under the control of an International Commission." This proposition is quite "up to date" in the line of "Christian Statesmanship;" but like all other plans with regard to Turkey, it will probably lie dormant for a while.

*The Majority.*—Many say of various duties which would lead them aside from the easy path of human tradition, "Yes, that is plainly the thing to do; but it does not seem necessary, and the great majority have followed the other way for centuries." They forget that one who would go with the multitude need not profess Christianity. A German statistician has just published figures putting down all professedly Christian people (and counting whole populations as Christians) at 500,000,000. The number of heathen, Mohammedans, and Jews is just twice that. And aside from this everybody knows that the majority, in every country, are indifferent to real religious life. We are to follow the Lord and not the crowd.

"THE path of the just is as the shining light, that shineth more and more unto the perfect day." Yet the light itself ever remains the same. The light that shines from God was as great and as bright in the beginning as it is now, or as it will ever be. How then is it that the path of the just becomes brighter and brighter?—Evidently because he keeps advancing, walking in the light. The only way to get more light is to walk in the light that we now have. He who stands still, waiting for the light to become brighter, before he will take a step, is in danger of losing that which he has. "Walk while ye have the light, lest darkness come upon you."