

# THE Present Truth.

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

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## The Present Truth.

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### "THE NEW LIGHT."

ALL over the civilised world people are now discussing a new discovery in photography, a specimen of which we present on this page. A few words may suffice to give the reader some idea of what the discovery is.

IT is well known that ordinary light consists of different rays, which may be separated by the spectrum. The rainbow is proof that there are different colours in sunlight. Some of the rays of light may be seen, and others are invisible to the eye.

THE rays of light with which we are familiar will pass through glass, but not through wood, paper, etc. Consequently we see through glass, but not through wood. The new ray which has been discovered in the course of electrical experiments, will not pass through glass, but will pass through wood, paper, and sheets of aluminium. So although the human eye cannot see through those substances, since it cannot perceive the light that penetrates them, a sensitive plate upon which those peculiar rays of light are gathered up, reveals the fact that those substances which we have named are not really opaque after all. Coins and metals have been photographed through wood, so that in the photograph you

can, as it were, see through the box that incloses them.

THIS is very wonderful, but something more wonderful still, and which promises to be very practical, is that the newly-discovered light will pass through flesh, but not bone. Consequently the skeleton of a living man may be photographed. In the photograph of a man's hand, shown in the cut, we see all the bones distinctly



PHOTOGRAPH OF THE HAND.

(Negative taken by Mr. Campbell Swinton. Illustrative slides, &c., are now supplied by Messrs. Newton & Co., 3, Fleet Street, London.)

through the flesh, which appears only in outline as a shadow.

THIS discovery promises to be, and has already proved, of practical benefit in surgery, enabling the surgeon to locate a bullet or piece of steel in the body, or to detect the exact nature of any disease or malformation of bone. The exact nature of a fracture, or the progress of repair of bone, may be clearly seen by the aid of the new light.

BUT it is to the Christian Bible student that this discovery is the most

interesting, since it is full of suggestion and illustration of spiritual truth. Remember that this so-called "new light" is not new at all, but has only newly come to the knowledge of man. It has been from the beginning. Remember also that God "is in the light," and that He "is light, and in Him is no darkness at all." These rays, as others of which we know nothing, and which doubtless have still greater power of penetration, have always been visible to His all-seeing eye. And, lastly, remember that His Word produces light; because His Word is light.

WITH all this in mind, and this picture before us, with what new force and reality the scripture comes to us: "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. iv. 12, 13. How much more real the truth is that He can see through every substance.

THE Psalmist prayed, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me." Ps. cxxxix. 23, 24. This prayer was inspired by the Spirit of God, and therefore shows what God really does. So in the same psalm we read, "O Lord, Thou hast searched me, and known me, . . . Thou understandest my thought afar off." Verses 1, 2.

AGAIN we are told, "All things that are reprov'd are made manifest by the light; for that which doth make manifest is light." Eph. v. 13. God holds us up to the pure light of His Word,



which penetrates not only flesh and bone, but soul and spirit. Sin only is dark and opaque. That light will reveal the cherished sin, just as this new light will reveal the leaden bullet embedded in the flesh. If the soul loves the light, he becomes "light in the Lord" (Eph. v. 8), and so he "cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 21. The light shines through him, and reveals no foreign substance. He is then "sincere, and without offence."

JESUS has said that "there is nothing covered that shall not be revealed: and hid, that shall not be known." Matt. x. 26. The day of the Lord will declare it. When He comes, His glory shall fill the earth, and He "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."

WHEN a man first sees his own sinful condition, he imagines that God is as much surprised at the discovery as he is, and that God must abhor him as much as he does himself. He forgets that what is newly revealed to him was perfectly plain to God from the beginning, and that it was only the hitherto-undiscovered rays of the light of God's Word that enabled him to see it. But the same light that reveals the sin will remove it if we acknowledge it. If not, in the last day when every hidden sin will stand revealed as clearly to every eye as are the bones in the photograph, by Him whose eyes are as a flame of fire, the light will remove the sinner with his sin; "for our God is a consuming fire."

GOD gives evidence, not explanation. He lets us know facts, but does not attempt to make our finite minds comprehend how they are accomplished. But He illustrates. We now know the fact that light will penetrate substances hitherto considered impervious to its rays. We cannot tell how it is; and a few weeks ago if anybody had said that it is possible to see through a board, and through human flesh, everybody would have said, "It is impossible; I don't believe it." Yet now we know it to be a fact. Is not this discovery granted for the purpose of confounding those who say that they do not believe that Christ can dwell in the heart, because they do not see how it can be done? He is

the Light of the world, and His representative is the Spirit of light. What matters it that we do not know how it can be? His Word assures us that it is even so; and if we will but believe it we shall know the truth of it, "because the darkness is past, and the true light now shineth."

#### PRESERVED FROM ALL EVIL.

THE Apostle Paul wrote in his last epistle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. iv. 6, 7.

He was about to suffer death, but he did not regard that as a calamitous ending of his life's work. With his head almost under the executioner's sword, and knowing that it must fall, he said, "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." Verse 18.

They could take off his head but they could not force him into evil. Naturally we should regard the execution, and even the imprisonment before it, as a great evil that had befallen us and was hanging over us. We sometimes confound trial with evil, and pray the Lord to deliver from the trial instead of maintaining our faith in God's power to deliver from all evil in the trial. Paul, "the prisoner of the Lord" knew that he was in the hands of the Lord, and that all the power of the Roman empire could not separate him from God's care.

#### WAR WITHOUT THE GLORY.

WHAT would be thought of a man who should go in amongst a drove of fine horses in a pasture and hack them in pieces with a cutlass? What man would do it? But this is what is done in war, and while horses are cut down by artillery, it is men who go in among their fellow-men, shooting, hacking, stabbing, disembowelling, braining, cursing—men transformed into very demons in their work of death and mutilation. Words could never picture the gruesome horrors of a hard-fought battle-field. Any one who allows himself to think of it can easily understand what ghastly mutilations are wrought in the fury of a contest; not many who have written of them have dared to do more than hint at the awful sights. Not many readers are so morbid as to care to

read detailed descriptions of the sights of a slaughter pen, where animals are prepared for food; still less would they wish it of a human slaughter pen.

Why speak of it, then, at all? Because that is what war is. Because it is to this work that "Christian nations" send their armies, and call it glory and honour for men to engage in it. And, too, because it is rare to find even a religious paper in any country to-day which does not favour a resort to war if necessary to sustain national "honour" and "dignity," just as formerly gentlemen thought that their honour could be sustained by a chance at killing or being killed in a duel.

This is the kind of moral code which ordains that if political leaders of two countries fall out and declare war the Christian of one country must kill his brother Christian of the other, instead of meeting him as a brother. The word kill has received a conventional gloss which does not express the thought. He must shoot him as he wouldn't shoot a horse. He must stick a bayonet through him, and see his blood flow, and hear his gasps for breath. What ghoulish work!

#### AN OLD ERROR.

SOME are saying that Christ has already come, and that we are now living in the new earth. One wonders how anyone believing the theory could advocate it, but all winds of doctrine are blowing and there is no knowing what strange idea will be met next. However, this is not a new thing. Paul once said, warning against strife about words and theories, and the increase of them, "Of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. ii. 17, 18. The first resurrection takes place when the Lord comes (2 Thess. iv. 15-17) and therefore to say that the Lord has come is to ignore all the Scriptures which describe His second advent and the attendant events, and to revive the old error to which Paul referred. The commonly held ideas that the dead go to their reward at death, and that Christ's coming will be secret, have paved the way for just such errors. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. xxiv. 27.





### CONSTANTINE AND THE BISHOPS.

#### THE CHURCH ENTERING POLITICS.

As shown last week, there had come as early as the latter part of the third century of the Christian era, a falling away from the Gospel of the Lord Jesus Christ, so that the way was fully prepared for the setting up of the Papacy; but the perfect development of that power was not yet complete.

In order to its perfect development the Papacy must have the aid of the State. Before the Bishop of Rome could be exalted to the place he was to occupy and be recognised by all the world as the head of the Church, other bishops must be forced into submission to him by the strong arm of civil power, and the forces were at work that were to accomplish this.

One very important factor in the setting up of the Papacy was the Emperor Constantine. Coming to the throne, Constantine found Christianity a growing religious power in the empire, and after a time he conceived the idea of turning this new religion which seemed to be displacing paganism, to his own account; likewise the bishops, as we have seen, were grasping for civil power. As Draper says: "It was the aim of Constantine to make theology a branch of politics; it was the aim of the bishops to make politics a branch of theology." Both were in a measure successful.

Of the state of the church at that time, Eusebius bears this testimony:—

When by reason of excessive liberty, we sunk into negligence and sloth, one envying and reviling another in different ways, and we were almost, as it were, 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, then the Divine judgment, which usually proceeds with a lenient hand, whilst the multitudes were yet crowding into the church, with gentle

and mild visitations began to afflict its episcopacy; the persecution having begun with those brethren that were in the army. But, as if destitute of all sensibility, we were not prompt in measures to appease and propitiate the Deity; some, indeed, like atheists, regarding our situation as unheeded and unobserved by a providence, we added one wickedness and misery to another. But some that appeared to be our pastors, deserting the law of piety, were inflamed against each other with mutual strifes, only accumulating quarrels and threats, rivalry, hostility, hatred to each other, only anxious to assert the government as a kind of sovereignty for themselves.

The pagan persecution had caused all these divisions and disputes to be laid aside. Every other interest was forgotten in the one all-absorbing question of the rights of conscience against pagan despotism. Thus there was created at least an outward unity among all the sects of whatever name, professing the Christian religion in any form. Thus was moulded a compact power which permeated every part of the empire, and which was at the same time estranged from every material interest of the empire as it then stood. Here was power which if it could be secured and used, would assure success to him who would gain it, as certainly as he could make the alliance. This condition of affairs was clearly discerned at the time. Constantine "understood the signs of the times, and acted accordingly."

Draper says ("Intellectual Development of Europe") :—

To Constantine, who had fled from the treacherous custody of Galerius, it naturally occurred that if he should ally himself to the Christian party, conspicuous advantages must forthwith accrue to him. It would give him in every corner of the empire men and women ready to encounter fire and sword; it would give him partisans not only animated by the traditions of their fathers, but—for human nature will even in the religious assert itself—demanding retribution for the horrible barbarities and injustice that had been inflicted on themselves; it would give him, and this was the most important of all, unwavering adherents in every legion in the army. He took his course. The events of war crowned him with success. He could not be otherwise than outwardly true to those who had given him power,

and who continued to maintain him on the throne.

Constantine was not the only one who saw this opportunity, but he being an accomplished politician, succeeded, while others failed. In addition to the advantages which offered themselves in this asserted unity of the churches, there was a movement among the bishops, which made it an additional incentive to Constantine to form the alliance which he did with the Church. Although it is true that all the differences and disputes and strifes among the bishops and sects had been forgotten in the supreme conflict between paganism and freedom of thought, there is one thing mentioned by Eusebius that still remained. That was the ambition of the bishops "to assert the government as a kind of sovereignty for themselves." Nor was it alone government in the church which they were anxious to assert; but

#### GOVERNMENT IN THE STATE

as well, to be used in the interests of the church. For, as Neander testifies, "There had in fact arisen in the church . . . a false theocratical theory, originating, not in the essence of the Gospel, but in the confusion of the religious constitutions of the Old and New Testaments."

This theocratical theory of the bishops is the key to the whole history of Constantine and the Church of his time, and through all the dreary period that followed. It led the bishops into the wildest extravagance in their worship of the imperial influence, and coincided precisely with Constantine's idea of an absolute monarchy.

The idea of the theocracy that the bishops hoped to establish appears more clearly and fully in Eusebius's "Life of Constantine" than in any other one production of the time. There the whole scheme appears just as they had created it, and it was applied in the history of the time. The Church was a second Israel in Egyptian bondage. Maxentius, who was emperor in Italy, and one of the four rulers in the whole Roman Empire, each scheming for supreme control, was a second Pharaoh; Constantine, who overthrew him, was a second Moses. As the original Moses had grown up in the palace of the Pharaohs, so likewise this new Moses had grown up in the very society of the new Pharaohs.

When Constantine marched against Maxentius, it was the new Moses on his way to deliver Israel. When the



army of Maxentius was defeated on the banks of the Tiber, and multitudes were drowned in the river, it was the Red Sea swallowing up the hosts of Pharaoh. When Maxentius was crowded off the bridge and by the weight of his armour sank instantly to the bottom of the river, it was the new Pharaoh and "the horse and his rider" being thrown into the sea and sinking to the bottom like a stone.

Then was Israel delivered, and a song of deliverance was sung by the new Israel as by the original Israel at their deliverance. In describing this, Eusebius uses these words:—

"Let us sing unto the Lord, for He has been glorified exceedingly: the horse and rider has He thrown into the sea. He is become my helper and my shield unto salvation." And again, "Who is like to thee, O Lord, among the gods? who is like Thee, glorious in holiness, marvellous in praises, doing wonders?"

Such adulation was not without response on the part of Constantine. He united himself closely with the bishops, of whom Eusebius was but one, and, in his turn, flattered them.

A. T. JONES.

#### CREATION AND REDEMPTION.

"In the beginning God created the heaven and the earth." Gen. i. 1. In this brief sentence we have the whole of the truth of the Gospel summed up. He who reads aright, may derive a world of comfort from it.

In the first place, let us consider who it was that created the heaven and the earth. "God created." But Christ is God, the brightness of the Father's glory, and the express image of His person. Heb. i. 3. He Himself said, "I and My Father are one." John x. 30. He it was who, representing the Father, created the heaven and the earth. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." John i. 1-3. And again we read of Christ, that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist." Col. i. 16, 17.

The Father Himself addresses the Son as God, and as Creator. The first chapter of Hebrews says that God has not at any time said to any

of the angels, "Thou art My Son, this day have I begotten Thee;" "but unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." And He has also said to the Son, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands." Heb. i. 5, 8, 10. So we are well assured that when we read in the first chapter of Genesis, that "in the beginning God created the heavens and the earth," it refers to God in Christ.

Creative power is the distinguishing mark of Divinity. The Spirit of the Lord through the prophet Jeremiah describes the vanity of idols, and then continues: "But the Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, and He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jer. x 10-12. The earth was made by His power, and established by His wisdom. But Christ is "The power of God, and the wisdom of God." So here again we find Christ inseparably connected with creation as the Creator. Only as we acknowledge and worship Christ as the Creator, do we acknowledge His Divinity.

Christ is Redeemer by virtue of His power as Creator. We read that "we have redemption through His blood, even the forgiveness of sins," because that "by Him were all things created." Col. i. 14, 16. If He were not Creator, He could not be Redeemer. This means simply that redemptive power and creative power are the same. To redeem is to create. This is shown in the statement of the apostle that the Gospel is the power of God unto salvation, which statement is immediately followed by another to the effect that the power of God is seen by means of the things that have been made. Rom. i. 16, 20. When we consider the works of creation, and think of the power manifested in them, we are contemplating the power of redemption.

There has been a great deal of idle speculation as to which is greater, redemption or creation. Many have thought that redemption is a greater

work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question about which is the greater, because the Scriptures give us the information. Neither is greater than the other, for both are the same. Redemption is creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save men and the earth from the curse of sin.

The Scriptures are very clear on this point. The Psalmist prayed, "Create in me a clean heart, O God, and renew a right spirit within me." Ps. li. 10. The apostle says that "if any man be in Christ, he is a new creature," or a new creation. 2 Cor. v. 17. And again we read: "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. ii. 8-10.

Compared with God, "man is less than nothing, and vanity." In him "dwelleth no good thing." But the same power that in the beginning made the earth from nothing, can take every one who is willing, and make of him that which is "to the praise and glory of His grace."

#### THE EDUCATION QUESTION IN WEST AUSTRALIA.

THE crusade which is now going forward in demand of State aid to Roman Catholic, Anglican, and all voluntary schools adds an interest to the following account of Rome's tactics in West Australia. It is furnished to the organ of our Society in Melbourne, the *Bible Echo*, by a West Australian correspondent:—

Just now the education question is being threshed out in Parliament. The Government party, which in reality is the Roman Catholic party, were forced to introduce a bill for the abolition of the assisted-school system; but the bill was prepared in such a way that instead of abolishing the State aid to the Roman Catholic schools, it will really perpetuate them. During the last twenty-three years Roman Catholics have received from the State for their schools £34,559, an annual average of £1,500; and during that



time they have, by reason of this grant, acquired school property to the extent of £37,000. The bill now before the House of Parliament proposes to give them an additional £20,000. This invested at the rate of 7 per cent. (and that is the rate at which money can be invested on mortgage in the colony), will give them an annual income of £1,400, whereas the average grant for twenty-three years has been only £100 more.

Thus it will be seen that instead of Catholicism suffering a defeat, it is really gaining a great advantage; for under the present system they have to submit to Government inspection, as well as to restriction as to books used in the school; but when this bill is passed (and it no doubt will be, as the Government have a large majority), then they will not only have the same amount of money annually, but, free from all restraint, they will be better able to make their schools what they are intended for, a means of propagating Roman dogmas, and by doing that, cementing their political influence.

That which, twenty-three years ago, here in West Australia was granted to Rome as a charity, is to-day demanded, and in no uncertain way, by the Pope's representative, Bishop Gibney, as a right. The work "Great Controversy" has well said: "The Roman Church is far-reaching in her plans and modes of operation. She is employing every device to extend her influence and increase her power, in preparation for a fierce and determined conflict to regain control of the world." And what a close observer sees enacted here in West Australia is but an illustration of what she is accomplishing throughout the world.

#### WALKING AS HE WALKED.

ALTHOUGH Christ was God in the flesh, He did not escape the criticism of men as to the way He walked. Observe the record: "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it"—Who is a Pharisee?—He is a man who has undertaken to be his own saviour, and is very confident in his own power to do the work. It does not matter whether he lived eighteen hundred years ago, or whether he lives to-day. Who is a Christian?—One who depends upon Christ as his Saviour, and has all confidence in Him.

#### CHRIST'S CRITICS.

CHRIST came in contact with Pharisees who were making themselves holy, and they found fault with him for eating with publicans and sinners, and

"they said unto His disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance." Matt. ix. 10-13. When they found fault with the way He was walking, He said, I am walking according to the Scriptures, and if you were following those Scriptures, you would not find fault with Me. Those men were the leaders of the religious thought of the day. They were looked upon as the teachers of the people, and they prided themselves on that position. Yet they criticised Christ's walk.

Let us read another record: "And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased [what displeased them?—Because the children cried hosanna to Christ, and not to the scribes and Pharisees], and said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings Thou hast perfected praise?"—I am walking in accordance with the Scriptures.

#### THE SABBATH CONTROVERSY THEN AND NOW.

LET us turn to Mark's Gospel on this point: "And it came to pass, that He went through the cornfields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?" Mark ii. 23, 24. For what did they find fault with Him this time?—The first time it was about sitting down and eating with sinners; but it was His glory to receive sinners then, and it is so now. The second time they found fault with Him about the children's singing His praises. Let them sing His praises now. The third time it was because He did not keep the Sabbath day according to their idea; and how does He meet it? "Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?"—if you had read the Scriptures, you would not have found fault with Me in that way. The principles laid down in the Scriptures are the principles which govern My life;

but I am not walking according to your interpretation of the Scriptures.

With those who desire the truth, as soon as the truth is presented to them, the controversy is at an end. Those who desire an argument, will dodge from one point to another, as did the Pharisees with Christ.

"And He entered again into the synagogue; and there was a man there which had a withered hand. And they watched Him, whether He would heal him on the Sabbath day." The same controversy again! "And He saith unto the man which had the withered hand, Stand forth. And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace." Mark iii. 1-4. Well they might; for there was nothing to be said. And He healed the man.

In Christ's time the controversy between Him and the Pharisees was how to keep the Sabbath; and when Christ settled it, He settled it on the basis of the Scriptures. The controversy to-day is, Which day shall we keep for the Sabbath? Settle it on the same ground; that is, walking as Christ walked. "He that saith he abideth in Him ought Himself also so to walk, even as He walked,"—not as people say He walked.

If some one says that Christ kept the first day of the week, go to the Bible and look for the record. If some claim that the Sabbath was changed by Him or by the apostles in honour of His resurrection, ask him for a "thus saith the Lord." The Word is our only safe guide. Walk as He walked. The man who walks as Christ walked, will not necessarily walk as the leading religious teachers of the day walk. Christ did not; for it was the Pharisees who found fault with Him. Christ did not conform His life to their ideas. He told them what the Scripture said, and told them that He was walking in accordance to that Word. And to-day let that Word settle every controversy.

#### THE SUM OF ALL DUTY.

WHEN Christ, looking back over His life of thirty-three years, said that He had finished the work His Father gave Him to do, how did He sum it all up? "All things that I have heard of My Father I have made known unto you." "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."



John xv. 15, 10. In this statement we have not so much a command as an example; and when Christ said that, He gave His complete biography. When He said, "I have kept My Father's commandments," He gave His whole life-history. And what does it mean?—I have manifested the character of My Father. What, then, does it mean to keep the commandments?—It means to manifest the character of God as it appeared in Jesus Christ. Nothing short of that is keeping the commandments.

When Christ told them that He had kept His Father's commandments, He told them that He was the manifestation of God on earth. He told them in those words that God was in Christ, reconciling the world unto Himself; He told them that He did not speak His own words, but the words of His Father.

When we thus learn from the Scriptures that keeping the commandments is manifesting the character of God, we may say, It is impossible for us to do that. That is a good beginning. We cannot do it, that is true. But who did keep the commandments?—Jesus Christ. And who can do it over again, even in sinful flesh?—Jesus Christ. And how shall we walk as He walked? "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." 2 Cor. vi. 16. God dwelt in Christ and walked in Christ. Christ was the branch unto God, that He might be the vine unto us; that the life through Him might flow into us as branches; that we might bear the fruit of the vine.

#### THE POWER TO WALK.

"He that saith he abideth in Him ought himself also so to walk, even as He walked." Let the Scripture tell how He walked: "I have kept My Father's commandments." The life of God abides in him who abides in Christ, and the Scripture is fulfilled, "I will dwell in them, and walk in them." God in Christ by His Holy Spirit dwelling in man, walks in him. This shows how we can walk as Christ walked.

But let us read further: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit

within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. xxxvi. 26, 27. That is the promise of God. But when He says, "My child, this way," and I choose to go another way, He does not cause me to walk in His way. He does not cause us to do contrary to our will in this matter. But when one says, Lord, show me the way (Ps. cxix. 33), He shows him the way, and causes him to walk in it. That is the way of His working.

We are but children, and God often tells us a truth by putting a picture before us. Here is one: "And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them [could anyone be much worse off? They were in a terrible plight, but "He healed them"]; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel." Matt. xv. 30, 31. We are lame; we cannot walk as Christ walked. Christ had a noble walk. We cannot walk that kind of walk. What does He do for us? He healed them; cannot He heal us? W. W. PRESCOTT.

#### THE BATTLE FOR BREAD IN THE UNITED STATES.

THE estimated wealth of the United States in 1893 was \$72,000,000,000. Twenty millionaire families own one sixth of this wealth. In our day we behold "colossal fortunes rising like Alpine ranges alongside an ever-widening and deepening abyss of poverty." But is there not a remedy for this state of affairs? Cannot political parties or labour organisations revolutionise this unfortunate condition?

If we turn the wheels of time backward only one generation, even within the memory of men living to-day, we shall find it was a rare thing that a man was worth a million dollars. When it was said that John Jacob Astor was worth \$100,000, men were astonished; but to-day we have about five thousand persons in the United States who are worth from one million dollars upward, and this has come about in one generation of men. The opportunities of accumulating have come as a result of certain laws worked out, and also as the result of unprecedented greed for gain. We are living in an age when the increase of knowledge and the transformation of methods in performing the daily routine of commerce, have wrought

such a revolution that but few of the rising generation can appreciate the rapid change that has been brought about in seventy-five years.

#### NEW METHODS.

During the past fifty years, especially, the brain of man has been stretched to its utmost tension to invent labour-saving machinery. To illustrate this, I will quote one extract from the *Philadelphia Press* of July, 1895: "The Hoe Company are now building a printing press which will print, paste, fold, and count 96,000 eight-page papers in one hour. It may be noted that this new machine, operated by two men, will do the work of 10,000 pressmen, 10,000 roller boys, and 10,000 hand presses of the ancient type." There is not space to present here the many improvements in the same line; but this will illustrate the fact that when one man can control and operate, by means of steam, iron, and electricity, the labour of 20,000 men, he has in his hand the capital-producing power of 20,000 workmen.

Take another illustration in agricultural industry: In the past twenty-five years the United States has, at least, done her full share in feeding the millions of Europe with bread, to a good profit to the farmer; but to-day if we sell our wheat abroad, we must compete with the world, with cheap labour and with cheap land. The Middle and Eastern States are in no condition whatever to compete in the production of wheat with other more favourable locations and conditions. In the far West and Northwest the capitalist who owns vast territories can put in his steam gang plough, and with two men at a plough, can turn over one hundred acres of soil in twenty-four hours; he can put in his header and thresher, and cut, thresh, and have ready for market, in one day, with the aid of a few teams and four men, what he can produce upon sixty acres of ground. Thus the Western capitalist can produce wheat at twenty-five cents (1s.) a bushel with as much profit as the ordinary Eastern farmer can raise it at \$1 (4s.) a bushel. So this line of agriculture, to the farmer, is practically a thing of the past in many localities. It is the same in many other lines that have formerly been a source of revenue and profit to the tiller of the soil; and to-day the capitalist that can control those hundreds of thousands of acres and the labour-saving machinery, has the advantage of accumulating farms and money, while the poor are left to cry and plead for employment; their houses sold out from over their heads, with no prospects of a betterment of the present state of affairs.

#### THE HOPE OF THE POOR.

It is a recognised fact that the rich control the legislation as well as the



finances of the country; and while political parties and other organisations may present before the people flattering promises that as soon as a change in the administration can be brought about, the distress of the people will be relieved, and a healthful financial state of affairs will be established, in all this the people are destined to be disappointed. This state of affairs is the natural fruit of the law of selfishness. While the poor man may condemn the rich man, if he was in the rich man's place, he would do the

Jesus, the King of glory, will soon come to set up His everlasting kingdom; and nothing but the ushering in of the kingdom of Christ, in all its glory, will remedy every social and financial evil. Then the subjects of that kingdom will be free men and women. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Glad day, when the battle for bread, when strife and selfishness, envy and hatred, sorrow and anguish, and the

The name "carnival" is supposed to come from the Italian *carne vale* (good-by flesh), and the manner of celebrating it is believed to be a continuation of the Saturnalia of pagan Rome. This carnival is celebrated by both Protestants and Catholics, in many parts of Europe. Some cities are particularly famed for the brilliancy of the festivities on this occasion. In France, Paris takes the lead; in Italy, Rome and Venice; and in Switzerland, the city of Basel.

We are never at a loss to know



A VIEW IN THE CITY OF BASEL.

same things that the rich man does, unless the heart was renewed by grace.

But is there no hope to the oppressed, who have been the wealth-producers?—Yes, but it is not in organisations, labour unions, strikes, or political parties; but there is hope presented through the prophetic Word of God in these words: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh."

Then our hope is not in man. Selfishness and wickedness will wax worse and worse, men hoarding to themselves riches; and the rust of these riches will be a witness against men in the day of God. But Christ

passions of men and time, will be past, and the eternal age of joy and gladness shall be ushered in! The signs of the present conflict between capital and labour, and the wanton expenditures to gratify the selfish pleasures of the rich, must soon have an end,—not by man's methods, but by the reigning of Jesus Christ, the Prince of glory and the rightful King of earth.

R. A. UNDERWOOD.

Pennsylvania.

#### FASTNACHT IN BASEL.

THIS is the liveliest, gayest, and most worldly week of all the year for the city of Basel, it is the week of the festival called *Fastnacht* (fast eve) by the Germans, *mardi gras* (fat Tuesday) by the French, *Shrove Tuesday*, or *Carnival*, by the English. This festival takes place just prior to Lent.

when *Fastnacht*, as it is commonly called, comes, not because of any special interest on our part, but because of the noise by which its approach is announced. Except for military manoeuvres and band music, no drumming is allowed all the year until a few weeks before *Fastnacht*. Just the moment legal restrictions are removed, hundreds of boys who have impatiently awaited their time, break forth with incessant drumming. Knowing that their time of grace is short, they drum as though their lives depended upon it.

The evening before the carnival begins, bonfires are lighted on the heights about the city. The next morning many people appear on the streets in fantastic costumes, and, for the most part, hideous masks. Some go alone, others in societies, and again, several societies unite to form a procession. Banners, mottoes, cartoons, cars with



paintings and sketches, represent scenes from history, or draw into ridicule some of the public acts of the city, or blunders of its citizens. Persons that have in any way made themselves obnoxious during the year, are not likely to escape being cartooned on this occasion; and often some distasteful act of a neighbouring nation is at this time made to appear contemptible.

Both boys and girls, young men and women, take part in the festivities; and being unknown in their strange dress and masks, all courtesy is thrown off, and each acts out just what is in the natural heart; and all sorts of tricks are played. In the evening, the actors largely disappear from the streets, to spend the night in masquerade balls.

In some cities, these festivities are continued for weeks. But what is the pretended object of all?—To prepare for the forty days' fast of Lent. As though to make up as far as possible for the long period of abstinence about to be imposed, the people give loose rein to their natural propensities, and freely indulge all manner of sports, feasting and drinking; hence the French name (*fat Tuesday*) for the last day before the fast begins, is peculiarly appropriate. In these acts, professed Christians take about the same course as the Turks in their thirty days' fast, the only difference being that the latter indulge their excessive eating and drinking after, instead of before, the fast.

While Protestants do not hold the fast of abstaining from flesh-eating during Lent, they enter most heartily into the festivities of the carnival. The street scenes on this occasion make one think of Bunyan's description of Vanity Fair.

Fastnacht is a fair illustration of all heathen festivals. Being man-made, these festivals are the natural outgrowth of the heart, and meet its natural desires. Their effect is debasing; but the institutions of the Lord are pure, deny the gratifications of the flesh, and elevate humanity. The firm hold which Fastnacht has upon the people illustrates to what degree the old pagan festivals with Christian names influence the present generation; and what is true of these festivals is also true of pagan notions, which form such a prominent part of Protestant and Catholic creeds. The pagan Sunday, Christmas, purgatory, and idea of the natural immortality of the soul, have been adopted by Christians in the place of the elevating truths and institutions of the Lord.

H. P. HOLSER.

### HAVE PATIENCE.

EVERY time the sheep bleats it loses a mouthful; and every time we complain we miss a blessing. Grumbling

is a bad trade and yields no profit; but patience has a golden hand. If one door be shut, God will open another; if the peas do not yield well, the beans may.—*Sword and Trowel.*

### A VICTOR'S PEAN OF PRAISE.

PSALM XVIII.

ACCEPT the tribute of my love,  
O God, my strength and stay;  
Rock of my hopes, that naught can move,  
My Saviour ev'ry day;  
My trusted buckler, my high tower,  
My great salvation's might,  
Thy help I seek in trouble's hour,  
My foes are put to flight.

The woes of death encircled me,  
Pierce foes awoke my fears,  
The cry of my extremity  
Rung in my Saviour's ears.  
His wrath the earth's foundations shook,  
His words devoured like fire,  
The bending heavens He swift forsook—  
His pathway darkness dire.

On the wild wind's cherubic wings  
Down to my help He sped,  
Cloud-like pavilions pitched for kings  
Were for His coming spread.  
Loud thunders saluted as He came,  
His lightnings blazed abroad,  
Gulfs yawned in earth's distracted frame,  
Her boldest sons were awed.

He snatched me from the roaring flood,  
He saved me from my foes;  
Arrayed against me armies stood,  
But God for me arose.  
The righteousness my Lord bestows  
He generously rewards,  
Where mercy shines He mercy shows,  
Hardheart himself defrauds.

God saves the opprest, but shames the proud,  
He smiles away my gloom,  
Safely I pass where giants crowd  
To conquer and consume.  
Perfection crowns His words and ways,  
His love is faith's strong shield,  
The universe His will obeys,  
To Him all creatures yield.

God girds my weakness with His might,  
His grace my life completes;  
He gives me speed and skill to fight,  
And saves me from defeats;  
His gentleness has made me great,  
And widened out my way.  
For all my foes disasters wait,  
God's sword goes forth to slay.

From strife redeemed—for me my Lord  
A glorious throne prepares.  
The Ever-living One's my God,  
Begone, ye anxious cares!  
Thro' endless ages I'll adore  
My great Redeemer's might,  
In rev'rent homage evermore  
I'll worship in His sight.

H. RATHBONE HANSON.

### DARKNESS AND LIGHT.

"FOR ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." Eph. v. 8.

We have in these words:—

First, a description of man in his unconverted state. Ye were sometimes darkness. Darkness is the characteristic of the unregenerate soul because, (1) It is ignorant—ignorant of God, ignorant of its own nature and high destiny; (2) it is sinful; the blackness of darkness of iniquity envelops the unregenerate soul.

Secondly, we have a description of man in his converted state. The true believer is light in the Lord. Mark

the contrast. Sometimes darkness, now light—light in the Lord. God is light, and in Him is no darkness at all. 1 John i. 5.

Not only is He light, but like the sun He sends forth His light to lead and guide men. The Apostle Paul speaks of Christians as light in the Lord because, (1) He gives them knowledge of Himself and of His will; (2) they are partakers of His holiness.

Lastly we have a practical exhortation based on the two descriptions, "Walk as children of light."

The words imply, You are now children of light, beware of backsliding, beware of becoming again in any degree children of darkness. Ever seek to live in the full blaze of the light of God. Walk in love (verse 2). Have no fellowship with the unfruitful works of darkness (verse 11). Walk with God. And the first step to do this is to seek reconciliation through the work of the Crucified; for can two walk together except they be agreed?

H. P. WRIGHT.

### SATISFACTION IN CHRIST.

COMPLETE satisfaction is found only in Christ. All men do not believe it. Why? Because the god of this world hath blinded their eyes and darkened their understandings, so that they are deceived into believing a lie sooner than the truth. With fair promises he leads men on, showing to them as he did to Christ the kingdoms of this world and the glory of them, and saying, "All these will I give if you will only worship me."

In this way men are led on to pursue the pleasures of this world hoping to find satisfaction. They seek but find not, they labour in vain. Even those who have within their grasp a fair amount of this world's goods and are enjoying all that this world can give, still fail to realise all their desires. They fail to find satisfaction in them. They feel a leanness of soul, and a longing after something which they have not received.

The kingdoms of this world and the glory of them, if gained, can never give satisfaction. Therefore what doth it profit to seek after them? "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26.

In thee, vain world, no more I'll trust;  
Thy glories last but for a day,  
Thy riches, which are as the dust,  
Take to them wings and fly away.

Thy fountains mock my thirsting soul,  
Thy waters fail, thy springs are dry,  
Should all thy pleasures o'er me roll  
They still would fail to satisfy.

Christ knew this, and He said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Matt. vi. 33. This is not the kingdom which



the god of this world offers, for Christ says, "My kingdom is not of this world." John xviii. 36. "Seek and ye shall find, ask and it shall be given . . . for it is your Father's good pleasure to give you the kingdom." There is no uncertainty nor failure to the faithful seeker.

There is joy and peace in coming to Christ, for "He satisfieth the longing soul, and filleth the hungry soul with goodness." Instead of disappointment and leanness there is complete satisfaction. The Psalmist says, "They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them to drink of the river of Thy pleasures." Ps. xxxvi. 8. And again, "In Thy presence is fulness of joy, and at Thy right hand there are pleasures for evermore." Ps. xvi. 11. These pleasures are exceeding abundantly above all that we can ask or think, and are just as enduring as His kingdom, which is an everlasting kingdom.

Instead of seeking the pleasures of this world, which can never give satisfaction, seek the kingdom of heaven. "Then shall the King say, . . . Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34.

This will give real satisfaction to Christ, when He can see those for whom He died eating the Bread of Life and drinking the Water of Life, abundantly satisfied in the kingdom of God. In our satisfaction "He shall see of the travail of His soul, and shall be satisfied." Isa. liii. 11.

O Fount of Life, 'tis sweet to know  
In love, according to Thy will,  
Thy pleasures like a river flow  
My thirsty, longing soul to fill.

HARRY ARMSTRONG.

### SEEING HIM WHO IS INVISIBLE.

TRULY did Jesus say to His careworn friend, Martha, "But one thing is needful." Having that one thing, we can live if we have nothing else. Mary chose to have it, and her choice was gratified. She sat at Jesus' feet, "kept listening" to His word, and saw His blessed face. No doubt that experience stayed by her in many trials, and was worth more to her than all other possessions combined. We have proved it so ourselves. Care presses heavily, anxieties disquiet us, the way we walk is dark and uncertain, nerve forsakes us, courage runs very low, "heart and flesh fail." But if in an extremity we "keep listening" to the Word as the Spirit brings to our remembrance whatsoever He hath said, and if through the darkness we see the face of God, we can endure the unendurable.

Those are wonderful expressions of the Psalmist, "Thou shalt hide them in the secret of Thy presence;" "Thou

shalt keep them secretly in a pavilion." He spoke of being hidden from the "pride of man" and from the "strife of tongues," but these represent all the pain and disappointment, the tumult and trouble of human experience. He is "as a hiding-place from the wind, and a covert from the tempest." Often we cry out, "The waters have come into my soul," the waves are so high that the little barque of our life seems unable to ride over them safely, and in that moment of extremity we find the "covert" and we are safe.

"The winds and the waves shall obey My will;  
Peace, be still;

Whether the wrath of the storm-tossed sea,  
Or demons, or man, or whatever it be,  
No water can swallow the ship where lies  
The Master of ocean and earth and skies;  
They all shall sweetly obey My will;  
Peace, be still!"

—Christian Advocate.

### IN THE SECRET PLACE OF GOD.

He that dwelleth in the secret place of God, Most High,  
When the day of biting bitterness and travail draweth nigh,  
With the crimson'd lintel over and the shelt'ring solace sure,  
Doth abide beneath the shadow of Omnipotence, secure.  
Art thou dwelling in this hiding,  
Underneath the sprinkled blood?  
Is thy soul, by grace, abiding  
In the secret place of God?  
There is fulness there, and sweetness;  
All Thy powers find pure employ,  
Gladness, comforting, completeness,  
Peace, and everlasting joy.

He a fortress is and refuge unto all who trust;  
From the fowler's snare and pestilence He ransometh the just;  
His truth is shield and buckler, so the potent promise rings,  
And there's rest, delight, and safety 'neath the cover of His wings.

He hath said it; "I will answer him who calls on Me;  
Will honour and deliver him; from trouble set him free;  
Because His love is on Me still, My name to glorify,  
I will save and satisfy him, and will give him life on high."

—Llewellyn A. Morrison.

### "WE ARE READY."

I WAS much impressed the other day when reading of the Demoiselles Mello de Mitairie. These four orphan sisters lived in France during the Reign of Terror, and were condemned to die for the Christian act of "nursing the sick and the wounded."

Upon the hour of their execution, the jailor went to their apartment, and was calmly met with, "We are ready." They were then conducted to the place of execution, and without a murmur meekly met their fate.

I thought, If these young women were ready even to die for their work among the suffering soldiers of their army, how much more ought we to be willing, as soldiers of the cross, to go and follow Jesus wherever He may lead, to carry the good news of His soon-coming kingdom.

Then should the last enemy overtake us, we may exclaim triumphantly, "I am ready!" or if, instead, we are permitted to see the King of glory come, we may join in that everlasting shout of triumph, "Lo, this is our God; we have waited for Him, and He will save us;" and Jesus will have the home and the crown in readiness for us upon our entrance to the heavenly Jerusalem.

Contrary to this, those who have not made ready for the Saviour, will say, "The harvest is past, the summer is ended, and we are not saved." The soul shudders at such a thought as this! Oh, is there not some one near you who is not ready, and whom you may help?

Let us watch ourselves also, lest we be found without the wedding garment.

In the final review, when your name is called, do you want the Saviour to present you before the Father, and say of you, "He was always ready to crucify self, always ready for service"? It may be so.

It matters not among whom we may be found,—whether we are surrounded by friends, or, having counted all as loss, we have followed His blessed footsteps into distant lands; if we have kept the faith and fought a good fight, we are ready. NELLIE I. LAY.

### CHEAP CRITICISM.

FAULT-FINDING is a cheap and easy sort of criticism. The most ignorant hearer can find a flaw in the best sermons. No man ever yet lived so well that some one did not criticise adversely his words and deeds. The life of Jesus was perfect, and yet fault was found with almost every step He took. Canting hypocrites complained because He showed Himself the friend of sinners, and pointed out what they considered unpardonable sins in His noblest deeds of mercy and healing. Fault-finders never contribute anything to the progress of truth and righteousness.—Christian Advocate.

CERTAIN species of ants, like some human beings, make slaves of others. If a colony of slave-making ants is changing the nest, a matter which is left to the discretion of the slaves, the latter carry their mistresses to their new home. One tribe of slave-making ants have become so dependent on slaves that, even if provided with food, they will die of hunger unless there are slaves to put it in their mouths.

HAVE ye carried the living water,  
To the parched and thirsty soul?  
Have ye said to the sick and wounded,  
"Christ Jesus makes thee whole?"  
Have ye told My fainting children  
Of the strength of the Father's hand?  
Have ye guided the tottering footsteps  
To the shores of the "golden land?"





## THE HOME.

### THE WINNER OF THE RACE.

I saw them start, an eager throng,  
All young and strong and fleet;  
Joy lighted up their beaming eyes,  
Hope sped their flying feet.  
And one among them so excelled  
In courage, strength, and grace,  
That all men gazed, and smiled, and cried,  
"The winner of the race!"

The way was long, the way was hard;  
The golden goal gleamed far  
Above the steep and distant hill,—  
A shining pilot star.  
On, on they sped, but, while some fell,  
Some faltered in their speed,  
He upon whom all eyes were fixed  
Still proudly kept the lead.

But ah, what folly! see, he stops  
To raise a fallen child,  
To place it out of danger's way,  
With kiss and warning mild.  
A fainting comrade claims his care,  
Once more he turns aside;  
Then stays his strong young steps to be  
A feeble woman's guide.

And so, wherever duty calls,  
Or sorrow, or distress,  
He leaves his chosen path to aid,  
To comfort, and to bless.  
Though men may pity, blame, or scorn,  
No envious pang may swell  
The soul who yields for love the place  
It might have won so well.

The race is o'er. 'Mid shouts and cheers  
I saw the victors crowned.  
Some wore fame's laurels, some love's flowers,  
Some brows with gold were bound.  
But all unknown, unheeded stood—  
Heaven's light upon his face—  
With empty hands and uncrowned head,  
The winner of the race.

—Selected.

### HOW TOM WON A SOUL.

Tom said, "It won't do to keep all this blessed news to myself," so he thought how he could bless others with it. His bed stood close by the window sill, which was low, and somehow he got a pencil and paper and wrote out different texts, which he would fold and pray over and drop into the noisy street below, directed, "To the passer-by—please read."

He hoped that by this means some

might hear of Jesus and His salvation. This service of love faithfully rendered went on for some weeks, when one evening he heard a strange foot-step, and immediately afterward a tall, well-dressed gentleman entered the room and took a seat by the lad's bedside.

"So you are the lad who drops texts from the window, are you?" he asked kindly.

"Yes," said Tom, brightening up. "Have yer heard as some one has got hold of one?"

"Plenty, lad, plenty. Would you believe it if I told you that I picked up one last evening, and God blessed it to my soul?"

"I can believe in God's Word doing anything, sir," said the lad humbly.

"And I am come," said the gentleman, "to thank you personally."

"Not me, sir. I only does the writin'; He does the blessin'."

"And are you happy in this work for Christ?" said the visitor.

"Couldn't be happier, sir. I don't think nothin' of the pain in my back, for shan't I be glad when I see Him, to tell Him that as soon as I know'd about Him I did all as I could to serve Him? I suppose yer gets lots of chances, don't yer, sir?"

"Ah, lad, but I have neglected them; but, God helping me, I mean to begin afresh! At home in the country I have a sick lad dying. I had to come to town on pressing business. When I kissed him good-by, he said, 'Father, I wish I had done some work for Jesus; I cannot bear to meet Him empty handed,' and the words stuck to me all day long, and the next day, too, until the evening, when I was passing down the street, your little paper fell on my hat. I opened it and read, 'I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work.'

John ix. 4. It seemed like a command from heaven.

"I have professed to be a Christian for twenty-five years, my lad, and when I made inquiries, and found out who dropped these texts into the street, and why it was done, it so shamed and humbled me that I determined to go home and work for the same Master that you are serving so faithfully."

Tears of joy were running down the lad's face. "It's too much, sir," he said, "altogether too much!"

"Tell me how you managed to get the paper to start it, my lad."

"That warn't hard, sir. I jest had a talk with granny, and offered to give up my ha'porth o' milk she gives me most days, if she would buy me paper instead. You know, sir, I can't last long. The parish doctor says a few months cold weather may finish me off, and a drop of milk ain't much to give up for my blessed Jesus. Are people happy as has lots to give Him, sir?"

The visitor sighed a deep sigh, "Ah, lad, you are a great deal happier in this wretched room, making sacrifices for Jesus, than thousands who profess to belong to Him, and who have time, talents, and money, and do little or nothing for Him!"

"They don't know Him, sir. Knowin' is lovin', and lovin' is doin'. It ain't love without."—Selected.

### TESTING SINCERITY.

THE mighty Sheik Abdullah spake one day to the court sage, old Enekazi, as follows: "You are always ready to give sensible advice, O Enekazi; perhaps you could tell me which of my councillors are really sincere."

"A very simple matter," replied the sage, confidently. "I will tell at once, mighty sheik, how it is to be managed. Go and compose a long ballad this very day."

"Stop!" interrupted the sheik. "You forget that I am no poet."

"That's just it, mighty sheik! Go and write at once a long ballad, and read it to your assembled council."

"But, Enekazi, bear in mind that I never wrote a line of poetry in my life."

"So much the better! When you have read the long ballad to your courtiers, you will judge of the effect yourself. To-morrow I will come again, and learn of your observations."

The next day the wise Enekazi entered, saying:—

"Did you follow my advice, mighty sheik?"

"Certainly."

"And what happened after you had read your ballad?" inquired the old man, smiling.

"Oh, I was completely taken by surprise. One exclaimed that this was the long-sought-for ballad of the great



poet Ibu Yemin; another, that I was a new bright luminary in the firmament of poetry; a third craved permission to cut off a small piece of my robe in memory of the eventful occasion and the immortal bard—in a word, they were all in ecstasies, and praised my ideas and my language up to the skies."

"And what about old Henri Adin?" eagerly questioned the sage.

"Ah, he dropped to sleep while I was reading."

"Ha, ha! What did you conclude from that, mighty sheik?" said the old man, triumphantly.

"What conclusion could I come to," replied the sheik, with some surprise, "if not the same as all the rest, namely, that I possess very great talent for poetry?" Enekazi salaamed, and—held his peace; for he was, in sooth, a wise man.—*Selected.*

#### WAS IT ANY WONDER?

"I AM so distressed," said a mother to her boy's teacher, "that Freddie could deceive you so. I can't imagine why he is so untruthful; his father is truth itself, and I am sure no one ever heard me tell a lie. Call him in," she added, turning to her little daughter.

"He won't come if he knows Miss — is here," said the child. "Say it's grandma wants him," suggested her mother; "that will fetch him."

And yet she wondered at her boy's untruthfulness!

#### PROTECTING THE CZAR.

FROM 1885 to the time of his death, says *Public Opinion*, the late Czar of Russia, Alexander III., never appeared outside his bedroom and study without a fine steel suit of mail, which would protect his body, back and front, between his collar bone and his loins, from the dagger of the assassin. Excepting his valet and his wife nobody had seen this suit of mail, as it was worn between the underclothes and uniform, but the Czar's unwillingness to go even to a Cabinet Council without it was an open secret in all the Courts of Europe.

Bismarck at one time wore such a coat, as did also Stambouloff and Crispi. The Italian Premier, indeed, as we have before noted, still wears, for protection from the assassin's bullet or knife, a light shirt of mail of double thickness over the heart. None of these men, however, resorted to such precaution until repeated attempts at assassination had been made. True it is that "uneasy lies the head that wears a crown."

Nicholas II. of Russia has waited for no such attempt on his life. Ever since the last arrests of Nihilist students at Odessa he has worn a shirt of nickel and steel, onerous as the

garment must be to a man of his inferior physique and lethargic habits. Still stranger stories of his fear and caution have penetrated the walls of the Imperial palace and gained credence among the people of his capital.

Although no dagger has been laid on his pillow to unnerve him, and no warning of death has been put under his dinner plate to plague him, the Czar never visits his dinner table or bed without the company of a trusted attendant. It is this attendant's business to examine every napkin and to turn every plate on the table before his Majesty sits down to eat, and to unmake and make again the whole bed before his Majesty retires for the night.

At every door of the dining-room and bed-chamber stands a Cossack guard, day and night, and from every dish that is served at the Imperial table a special watcher in the Court kitchen must eat a mouthful before it is served, to prevent any chance of poisoning. As from 1885 to 1895 it now can be said with truth that not a bird could fall to the ground within ten miles of the Imperial palace without being seen by a hundred eyes.

#### AMMONIA AND ITS VARIOUS USES.

VERY few housekeepers have any idea of the various uses to which ammonia may be put in the cleansing and reviving the household furniture, linen, and even in restoring health. One of the most valuable forms is Scrubb's Cloudy ammonia which should be in every house, and one of its best uses is to soften the hard and disagreeable qualities of the London water. A small quantity added to the bath will make all the difference in the comfort and enjoyment of it.

A little ammonia in tepid water will soften and cleanse the skin.

Spirits of ammonia inhaled, will often relieve a severe headache.

Doorplates should be cleaned by rubbing with a wet cloth in ammonia and water.

If the colour has been taken out of silks by fruit stains, ammonia will usually restore the colour.

To brighten carpets wipe them with warm water in which has been poured a few drops of ammonia.

One or two tablespoonfuls of ammonia added to a pail of water will clean windows better than soap.

A few drops in a cupful of warm water, applied carefully, will remove spots from paintings and chromos.

When acid of any kind gets on clothing, spirits of ammonia will kill it. Apply chloroform to restore the colour.

Keep nickel-silver ornaments and mounts bright by rubbing with woollen cloth saturated in spirits of ammonia.

Grease spots may be taken out with weak ammonia in water; lay soft white paper over and iron with a hot iron.

A tablespoonful of ammonia in a gallon of warm water will often restore colours in carpets; it will also remove whitewash from them.

Yellow stains, left by sewing-machine oil, on white, may be removed by rubbing the spot with a cloth wet with ammonia before washing with soap.

Equal parts of ammonia and turpentine will take paint out of clothing, even if it be hard and dry. Saturate the spot as often as necessary, and wash out in soap suds.

Old brass may be cleaned to look like new by pouring strong ammonia on it, and scrubbing with a scrub-brush; rinse in clear water.

Put a teaspoonful of ammonia in a quart of water, wash your brushes and combs in this, and all grease and dirt will disappear. Rinse, shake and dry in the sun or by the fire.

Flannels and blankets may be soaked in a pail of water containing one tablespoonful of ammonia and a little suds. Rub as little as possible and they will be white and clean, and will not shrink.—*Selected.*

#### SIT ERECT.

ONE of the worst habits young people form is that of leaning forward too much while at work or study. It is much less tiresome and more healthful to sit erect. The round-shouldered, hollow-chested, and almost deformed persons one meets every day could have avoided all the bad results from which they now suffer, had they always kept the body erect, the chest full, and the shoulders thrown back.

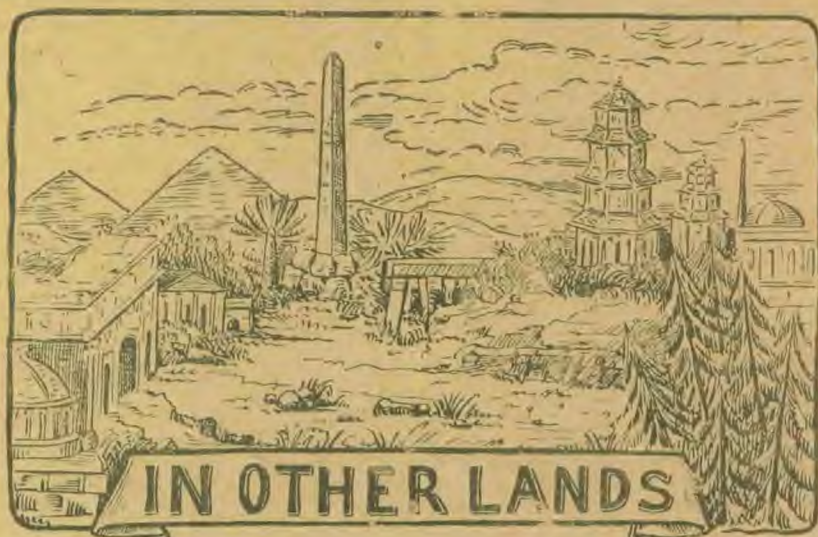
A simple rule is that if the head is not thrown forward, but is held erect, the shoulders will drop back to their natural position, giving the lungs full play. The injury done by carelessness in this respect is that by compressing the lungs and preventing their full and natural action, lung diseases ensue.—*Selected.*

THE presence in the sick room of flowers with delicate fragrance is generally beneficial. Certain colours are said to act favourably upon the nervous system. Red blossoms are stimulating, while delicate blue flowers are soothing.

\* \*

THE white of an egg is one of the most efficient remedies for a burn or a scald, excluding the air at once and affording instant relief. It is also used as an antidote for several poisons, taken internally, especially those of a corrosive nature.





### HOW ESKIMOS COUNT.

ONE of the strangest races in the world is the small band of true Eskimos still remaining. Dr. Nansen, the Swedish explorer, tells these interesting facts:—

"The Eskimos count upon their fingers.—one, two, three, four, five. Above five and up to ten they use the second hand; thus, 'Six is the first finger of the other hand.' Above ten they employ the toes. Thirteen, for instance, is 'three toes upon the one foot,' and eighteen 'three toes on the second foot.' Twenty they describe as a 'whole man.' They seldom go further than this, but they can do so if necessary. For example, they express twenty-two by saying 'two on the second man'; thirty-seven by 'two toes on the second man's foot.' Forty is 'the whole of the second man.' They cannot, or at least do not, count beyond one hundred, which is 'the whole of the fifth man.'"—*Wellspring.*

### THE KAFFIR IN POLITICS.

A KAFFIR Parliament is a strange sight. The clamour is wonderful. A dozen men, perhaps, try to speak at once, each has his own little group of listeners whose attention, if it wanders, he seeks to retain by loud ejaculations of "Ai ai!" or by little pokes in the ribs with his walking club. If some very exciting subject is being discussed, perhaps all are talkers and none are listeners; but, as a rule, when one of the tribal orators begins to speak, he gets the attention of the greater part of the assembly, his efforts being helped by shouted illustrations or further arguments by one or two of his admiring friends. Kaffirs love to argue among themselves to decide on some definite line of action. Singly, they are often reasonable, but when they go off in a mob to the dancing platform, or group themselves under

a tree and begin excited discussion, it is practically impossible to tell what they will decide. Moreover, the decision arrived at on one day is quite likely to be rescinded on the next day, and reverted to on the third. But such occurrences are exceptional, and only happen when the people are labouring under strong excitement on some subject, such as a prospect of gain.—*Selected.*

### BAALBEC.

EVERYTHING is colossal here. The area is larger than that of the Temple at Jerusalem. We may begin with the walls, which are half a mile round, and of such height and depth as are rarely attained in the most tremendous fortress. When from within I climbed to the top, it made me giddy to look over the perilous edge to the depth below; and when from without the walls I looked up at them, they rose high in air.

Some of the stones seem as if they must have been reared in place, not by Titans, but by the gods. There are nine stones thirty feet long and ten feet thick, which are larger than the foundation-stones of the Temple at Jerusalem, dating from the time of Solomon, or any blocks in the Great Pyramid. But even these are pigmies compared with the three giants of the western wall—sixty-two, sixty-three and a-half, and sixty-four feet long.

These are said to be the largest stones ever used in any construction. They weigh hundreds of tons, and instead of being merely hewn out of a quarry which might have been on the site, and left to lie where they were before, they have been lifted nineteen feet from the ground, and there embedded in the wall! Never was there such Cyclopean architecture.

How such enormous masses could be moved is a problem with modern engineers. Sir Charles Wilson, whom I met in Jerusalem, tells me that in

the British Museum there is an ancient tablet which reveals the way in which such stones were moved. The mechanics were very simple. Rollers were put under them, and they were drawn up inclined planes by sheer human muscle—the united strength of great numbers of men. In the rude design on the tablet the whole scene is pictured to the eye. There are the battalions of men, hundreds to a single roller, with the task-masters standing over them, lash in hand, which was freely applied to make them pull together, and the king sitting on high to give the signal for this putting forth of human strength *en masse*, as if an army were moving to battle. A battle it was in the waste of human life it caused.

These temples of Baalbec must have been a whole generation in building and have consumed the population of a province and the wealth of an empire.—*H. M. Field.*

### THE NATIVE AFRICAN OF THE INTERIOR.

It has been charged that the native African is not reliable and trustworthy, but my experience, says a writer in *Illustrated Africa*, is quite to the contrary. I have never been deceived by one of them that I have trusted; and, although in my journeys I have uniformly slept out-of-doors, with no earthly protection, I have never been robbed of anything except within the lines of civilisation on the coast, where they are freed from the restraining force of their native laws, and are corrupted by the rum traffic.

They are a very friendly people, much given to hospitality, each tribe being accustomed to make provision for strangers. When the men have completed their task of clearing their own farms, they unite their forces and clear a farm for strangers, which is entrusted to the care of the chief wife of the king. She cultivates it with her own hands; and the rice, maize, beans, and pumpkins are gathered by the queen and stored in her house, which, with the roots and fruits cultivated on her farm for strangers, is sacredly kept for that purpose. She gets her subsistence from these supplies for her industry; but no other member of her tribe, not even the king, would dare to use a grain of them. Even the wood required for a quick fire and hasty meal for a hungry traveller is cut and seasoned and tied in bundles, and hung up in the house for strangers.

"THE Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike." Ps. xxxiii. 13-15.





## A CHILD'S PRAYER.

LOVING Jesus, through this day,  
Keep a little child, I pray;  
Teach me how to walk with Thee,  
Keep my heart from anger free.

Teach me, when I go to school,  
How to live the Golden Rule;  
Oft a little message send,  
That Thy child may ne'er offend.

When I lay me down to sleep,  
Let Thy holy angels keep;  
Smooth the pillow for my head;  
Watch around my little bed.

And again at morning light,  
Let Thy holy angels bright  
Wake me up, again to be  
Just a little light for Thee.

HARRY ARMSTRONG.

## THE DEVIL'S FOUR SERVANTS.

THE devil has a great many servants, and they are all busy and active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the cities; they do business in the busy marts; they are everywhere, and in all places. Some are so vile-looking that one turns from them in disgust; but some are so sociable, and pleasant, that they almost deceive, at times, the very elect. Among this latter class are to be found the devil's four chief servants. Here are their names:—

"THERE'S NO DANGER." That is one.

"ONLY THIS ONCE." That is another.

"EVERYBODY DOES SO." That is the third.

"BY-AND-BY." That is the fourth.

When tempted from the path of duty, and "There's no danger" urges you on, say, "Get thee behind me, Satan." When "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment. If the Holy Spirit has fastened upon your conscience the solemn warnings of a faithful teacher or friend, and brought to your mind a tender mother's prayers for your conversion, do not let "By-and-by" steal away your confidence, and, by persuading

you to put away serious things, rob you of your life. All four are cheats and liars. They mean to deceive you, and cheat you out of heaven. "Behold!" says God, "now is the accepted time, now is the day of salvation." He has no promise for "By-and-by."—*Christian at Work.*

## WHAT A FISHERMAN TOLD.

ONE day, on the sea-beach, I saw a fisherman busy mending a net. He took from the net two small things like shells, which clung to it. They were white and hard, and looked like two or three shells put one inside the other.

The fisherman said, "I think there are more of these things in the world than there are leaves on the trees."

"Where do they grow, Mr. Fisherman?"

"They grow wherever there is sea water. The pier yonder, below high-water mark, is covered with hundreds of them. All the rocks that we see bare at low tide are white with them. Every log or stick that drifts on the sea has them on it. All the old shells on the beach, and many new shells, have dozens fastened on them. I have seen an old king crab crawl up the beach, with his shell so coated with these things that it seemed as if he had two shells, one on top of the other. It was so heavy that he could hardly walk. I have also seen them growing in the skins of whales, and sharks, and other fish. I have sailed all around the world, and I have found these things everywhere."

"What do you call them, Mr. Fisherman?"

"Some call them sea acorns, and some call them sea rosebuds. These are pretty names; but barnacle is the right name."

"Do you know, Mr. Fisherman, that they are cousins to the crabs?"

"I'll never believe that," said the fisherman. "They do not look like crabs. When I was a boy, folks told me that out of these shells came a

little bird that grew into a goose. I saw a picture once of a tree all covered with big barnacles, and out of each one hung a little bird's head. Is that tale true? They were not quite like little barnacles."

"No, Mr. Fisherman, it is not at all true. No birds grow from barnacles. That is an old-time fable."

"Well," said the fisherman, "once in the water I saw something hanging out of the shell of a fellow like this. It opened and shut, and looked a little like a bird's foot."

"It was a foot, Mr. Fisherman, but not a bird's foot. It was Mr. Barnacle's own foot, and as he has no hands, he uses his feet to catch his dinner."

"I know," said the fisherman, "that horse-hairs in ponds will turn into long worms. But I never did think these shells would turn into birds."

"And horsehairs will never turn into worms. Long, thin, black worms in ponds look much like the hairs of a horse's tail, so some people think they must once have been horsetail hairs. But it is not so. Horsehairs are always only horsehairs, and worms all come from eggs which were laid to bring out a worm."

"It is a pity," said the fisherman, "that when I was a boy in school my books did not tell me of these things. It would have been nice to know what I was looking at as I went about the world."

The fisherman told us truly about the number of these barnacles and where they grow. He told us what he knew, because it was what he had seen.

If you try to pull one off from a stone or log, you cannot do it while the creature is alive. When it is dead or dying, you remove the shell. After it has been dead some time, the shell drops from its place, and leaves room for another to grow.—*Seaside and Wayside*

## BE COURTEOUS, BOYS.

"I TREAT him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there, and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh, I don't mind! I don't stay long."

"I should call myself a very selfish person if friends came to see me, and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that, but his father who had listened, now spoke:—

"A boy or a man who measures his



treatment of others by their treatment of him, has no character of his own. He will never be kind, or generous, or Christian. If he is ever to be a gentleman, he will be so in spite of all boorishness of others. If he is to be noble, no other boy's meanness can change his nature." And very earnestly the father added: "Remember this, my boy, you lower your own self every time you are guilty of an unworthy action because some one else is. Be true, and no boy can drag you down."—*Selected.*



### AN UNCLEAN BEAST.

ANYONE who will look at the list of clean and unclean animals and fowls as given by the Lord through Moses (Lev. xi. and Deut. xiv.) will see that the distinction was not an arbitrary or ceremonial one. Some animals were called clean, others unclean. Amongst the former were the ox, goat, sheep, etc. The list of clean fowls is not given, but the list of unclean fowls shows the distinction. Some unclean beasts were named, as the camel, the swine, etc., while the unclean fowls named are the eagle, the vulture, the owl, and others.

When the Lord says the vulture, the mouse, the lizard, the camel, and (by the descriptions given) the dog, the horse, the rat, and such like are not good for food, that they are unclean, who in ordinary communities does not naturally recognise the fact that such things are unclean for food? Yet when the Lord included the swine in the list, along with the camel, the vulture and the mouse; what reason is there to suppose that He made a mistake?

Some time ago, before a medical congress, a sanitary authority gave the following description of the habits of the swine from ancient times to the present. It shows why the swine is physically unfit for human consumption:—

The most careful diet and thorough

breeding has failed to eliminate certain disorders which are a constant menace to good health to consumers of pork; of these disorders we will mention two—scrofula and trichinosis.

From remotest antiquity the unclean habits of the hog have challenged man's aversion and disgust. The Egyptians, the Ethiopians, the Libyans, the Comani, the Scythians, the Galatians, the Zabbi, the Hindus, and the Phœnicians abominated and detested the dirty, mire-loving swine. Mohammed denounced its use as food, and the Bedouins consider it the only object whose touch is pollution. The Egyptian priests inveighed against it, declaring that it engenders many superfluous humours. The Talmud, or general code of Jewish laws, states that "ten measures of pestilential sickness were spread over the earth, and nine of them fell to the share of pigs."

Plutarch and Tacitus speak of the detestation in which the hog was held by the people of their time on account of the "leprous emanations appearing upon his belly." Herodotus and a host of more recent chroniclers unite in ascribing various disorders to the use of pork as food. What the hog was 2,000 years ago he is to-day. No animal has such filthy habits. No place exists so foul and loathsome that will exclude him. Animal carcasses, undergoing decomposition and filling the air with pestilential odours, are sought after by him with epicurean gusto. He will leave a repast of nuts in the Southern woods to dispute with the buzzard the possession of the putrid remains of a defunct mule. He is the scavenger of the shambles. He is voted the freedom of our village streets, to act as a sanitarian in removing the filth and garbage therefrom.

These filthy habits are natural, not acquired, and no amount of careful breeding will ever modify them. Is it, then, suprising that among all nations and in all ages the flesh of the hog has been supposed to "engender many superfluous disorders"? The derivation of the terms "scrofula" and "choiras," applied to a disease alarmingly frequent—the former from the Latin scrofa, meaning a "breeding sow," the latter from the Greek—indicate that the ancients had good reasons for excluding the flesh of the hog from their dietary regimen.

"OPIUM is a narcotic, tobacco is a narcotic, alcohol is a narcotic. These narcotics destroy the nervous system."—*R. B. Grindrod, M.D., F.R.C.S.*

\*\*\*

LONDON consumes 42,000,000 gallons of milk annually; the consumption is increasing.



—The average yearly worth of articles left in cabs in London is put down at £20,000.

—The Congo River has, with its tributaries, navigable waterways of more than 6,000 miles.

—There are in Wales about 910,289 Welsh speakers, and about 236,000 outside the Principality.

—Since its inauguration in 1866, the Guion Line claims to have conveyed over one million passengers across the Atlantic without the loss of a single life.

—In 1801 less than 2 per cent. of mankind spoke English, while 2½ per cent. spoke French. Now there are over 8 per cent. who speak English, and less than 2½ per cent. who speak French.

—Only seventy years have elapsed since the first railway in the world was finished. During that comparatively brief period 400,000 miles have been constructed, the British Empire accounting for about a sixth.

—Ecuador, the equator country, for that is what the name means, has no Protestant missionary, and never has had. Its area is twice as great as that of Great Britain and Ireland. It has a population of 1,220,000.

—In Great Britain the average output of books is—sermons, one volume a day; novels, five a day; educational books, two a day; art and science, two each every week; histories or biographies, six a week; and law, one every two weeks.

—A Parish Council in the Thrapston district has been so economical in its administration that its whole expenditure for the first financial year amounted to the modest sum of one shilling. The account, however, had to be officially audited, and to complete this process it was necessary to affix an audit stamp of five shillings.

—Paper is now being used for building. An American has perfected a paper pulp substitute for building stone, which casts into perfect slabs. It is light, hard, a non-conductor of sound and heat, and non-porous. In Norway there are two mills turning out roofing tiles of paper. We are, in short, entering on a paper age.

—This year is a leap-year, and the 29th of February will make it possible for those born on that date, to celebrate their birthday this year if they desire to. But they will not be able to celebrate another birthday for eight years, or till 1904, if time continues so long. By the Gregorian calendar a leap-year is dropped at the end of three centuries after four, so that 1900 will not be a leap-year.

—M. Borchgrevink, the Antarctic explorer, says that in his last expedition he and his party wrote a letter, all signed it, and then it was placed in a small bladder which had been given him for the purpose by the Norwegian Consul in Melbourne. Then they threw it overboard, and watched to see their mail depart. To their chagrin, before the bladder had gone many yards, a large albatross hove in sight, pounced on it, and gobbled it all up.



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LONDON, FEBRUARY 20, 1896.

FOR TERMS SEE FIRST PAGE.

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

A SHIP mission has recently been opened by our friends in South-eastern Europe in Galatz, for the Danube and the Black Sea. Publications in the Balkan languages are being increased.

LETTERS from our workers on the African Gold Coast show that they are finding much to do. Some of them have suffered severely from the climate, which, as shown by the fatalities in connection with the Ashantee expedition, is no friend to the white man.

THE French religious budget for this year is 45,000,000 francs. This is paid to the clergy and for repairs and care of churches. The French Catholic missionaries in the East are also paid by the State, as they are regarded as representing French political interests.

SICILY is poverty-stricken, but the Sicilian idea of paying homage to Mary may be inferred from the report that thieves recently entered a Palermo church and stripped a statue of her of twenty pairs of diamond earrings, dozens of valuable bracelets, and her robe, which was ablaze with precious stones.

THE little Prince Boris, aged two, about whose religion the cabinets of Europe have been exercised for so long, was last week received into the Greek Church. The ceremony being concluded, "Prince Boris, amidst the thunder of guns and the acclamations of the multitude, was taken back to the Palace."

It having been finally decided that the baby Prince Boris of Bulgaria was to be "converted" to the Greek Church, the Roman Catholic authorities at once showed marked hostility to his father. The *Chronicle's* Vienna correspondent wrote on Monday, Feb. 10, "Yesterday, for the first time, there were no prayers for Prince Ferdinand in the Roman Church of Sofia." When Rome thought that Ferdinand was all right, she prayed for him; now

that she thinks he is going wrong, she will pray for him no more. That shows that Romanism is the religion of human nature: blessings for its followers, curses for those who act contrary to its wishes. But how different from the example and teaching of Christ.

*The War Spirit.*—"The 'war spirit,' as it is called," says a London newspaper, "is more common just now than it has been since the Crimean days." One symptom of it is seen in the demand for war histories and literature, which publishers are ready to supply, thus increasing the demand by cultivation of the spirit which glorifies deeds of blood and daring. Not only in this country but in America and elsewhere it is the same. School histories are very much to blame for stimulating the natural spirit of combativeness in the youth, and more than one recent writer on the serious outlook for the peace of nations has called attention to this propaganda of "patriotism," which gives the child immoral ideas of what is glorious and honourable that bear evil fruit in after life.

IN one of the provincial towns, but a few days ago, a young woman died in giving birth to her first child. The child itself did not live to see the light. The husband naturally desired to bury both mother and child together, and arrangements were made accordingly. He then visited a church official with the title of "Canon," requesting him to conduct the funeral. On learning the facts, the Canon refused to officiate if the mother and child were to be buried together, since "the child, not having been baptized, was not a Christian like its mother, and could not be buried in the same grave with her." The husband yielded to the demand of the priest, and the infant was taken from the arms of its mother in the coffin, and was buried in another place.

WE give the simple facts, without names, since we desire the attention of the readers to be fixed solely upon the foolishness, to say nothing of the wickedness, of that which by "the Church" is called baptism. The callousness of the priest was but the natural product of ecclesiasticism, which always exalts ceremony above humanity or even Divinity. But that may be passed by in this case, since the one whose feelings were most concerned acquiesced, and no harm was done to the dead, since the "unconsecrated ground" in which the child was

buried is every whit as sacred as that which had been presumptuously "consecrated" by some bishop.

BUT this case sets forth the doctrine of so-called infant "baptism" in all its ridiculous wickedness. If the child had lived but two minutes, long enough merely to draw a few unconscious breaths, and somebody had placed his moist fingers upon its forehead and mumbled a formula, it would have been a Christian, according to Church teaching; but for lack of that, it was a heathen. The bare statement of the doctrine should be sufficient to cause it to die of its own inherent absurdity.

It is almost incredible that any person of intelligence should ever seriously believe any such nonsense; yet we are sure that to many it is sober reality. Why?—Simply because being accustomed to follow the teachings of men instead of that of the Bible, they have no conception of what constitutes Christianity. Christ and the loving-kindness and tender mercy of God are left out, and religion is wholly from man and under human control. And herein lies the essential wickedness of infant "baptism," which is not baptism at all: it makes a person's salvation or damnation entirely independent of either himself or the Lord, and subject wholly to accident or to the will of man. Surely, "the customs of the people are vain."

*Sunday in Scotland.*—Reports of deputations and frequent correspondence on the Sunday question find place in the newspapers of Scotland, showing that the question is being agitated in that part of Britain. Now and then some friends of the Sabbath in Scotland find opportunity to call attention to the mistake of applying the name Sabbath to Sunday. Scotland has long called the Sunday by this name, but it is a fact that it was the last part of Britain to keep Sunday. Not until Queen Margaret's day, and then by virtue of the command of "the blessed Pope Gregory," was Sunday rest generally observed in Scotland. The demand for stricter Sunday legislation in Scotland, and elsewhere, is of itself a confession of the human origin of the observance, which must be sustained by human laws. Sabbath observance cannot be enforced by human laws, nor can Sunday laws blot out the Sabbath.