

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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THUS the Psalmist David wrote: "Lord, remember David, and all his afflictions; how he swore unto the Lord, and vowed unto the mighty God of Jacob: Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, nor slumber to mine eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." Ps. cxxxii. 1-5.

YET David never built a house for the Lord. He "found favour before God, and desired to find a tabernacle for the God of Jacob. But Solomon built Him an house." Acts vii. 46, 47. Moreover, David surely knew that it would be impossible for him to build the temple that he desired to build for the Lord, or any kind of habitation, before he should go into his own house or close his eyes to sleep. Yet he deliberately made the vow that we have just read.

AND why?—Because he knew that "the Most High dwelleth not in temples made with hands." Solomon, who built the temple, understood that well, as we learn in his prayer at its dedication. See 2 Kings viii. 27. Heaven is His throne, and the earth is His footstool. David knew that the only real dwelling-place he could find

for the mighty God of Jacob was a humble and contrite heart.

"FOR thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15.

"KNOW ye not that ye are the temple of God?" 1 Cor. iii. 16. Jesus Christ is the chief corner-stone, "in whom all the building fitly framed



"TAKE THESE THINGS HENCE."

together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. ii. 20-22.

THIS is the habitation that every soul may find for the Lord, in which He will dwell in all His fulness. Eph. iii. 19. And there need be no delay, because He is waiting to enter. He says, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. iii. 20. "To-day, if ye will hear His voice, harden not

your hearts." It is every reader's blessed privilege to find such an habitation for the mighty God of Jacob before he sleeps. Shall it not be done?

CLEANSING THE TEMPLE.

AT the time of the passover, when Jerusalem was crowded with people who had come from a distance to celebrate this great annual festival, Jesus with His disciples mingled with the gathering throng. It was early in the morning, yet large crowds were already repairing to the temple. As

Jesus entered, He was indignant to find the court of the temple arranged as a cattle market and a place of general traffic. There were not only stalls for the beasts, but there were tables where the priests themselves acted as money-brokers and exchangers. It was customary for each person who attended the passover to bring a

piece of money, which was paid to the priests upon entering the temple.

From the changing of foreign coins and different denominations of money to accommodate strangers, this matter of receiving these offerings had grown into a disgraceful traffic, and a source of great profit to the priests. Many came from a great distance and could not bring their sacrificial offerings. Under the plea of accommodating such persons, in the outer court were cattle, sheep, doves, and sparrows for sale at exorbitant prices. The consequent confusion indicated a noisy cattle market, rather than the sacred temple of God.

There could be heard sharp bargaining, buying and selling, the lowing of cattle, the bleating of sheep, and cooing of doves, mingled with the chinking of coin, and angry disputation. A great number of beasts were annually sacrificed at the passover, which made the sales at the temple immense. The dealers realised a large profit, which was shared with the avaricious priesthood and men of authority among the Jews. These hypocritical speculators, under cover of their holy profession, practised all manner of extortion, and made their sacred office a source of personal revenue.

The babel of voices, the noises of animals, and the shouts of their drivers created such a confusion just without the sacred precincts that the worshippers within were disturbed, and the words addressed to the Most High were drowned in the uproar that invaded the temple erected to His glory. Yet the Jews were exceedingly proud of their piety, and tenacious of outward observances and forms. They rejoiced over their temple, and regarded a word spoken in its disfavour as blasphemy. They were rigorous in the performance of ceremonies connected with it, yet allowed the love of money and power to overrule their scruples, till they were scarcely aware of the distance they had wandered from the original purity of the sacrificial ceremony instituted by God Himself.

BEFORE THE LORD OF THE TEMPLE.

As the youthful Galilean entered the enclosure, He stopped and picked up a whip of small cords that had been used in driving some of the animals. Jesus ascended the steps of the temple and surveyed the scene with a calm and dignified look. He saw and heard the traffic and bartering. His expression became stern and terrible. The eyes of many turned instinctively to look at this stranger; their gaze became riveted upon Him. Others followed their example till the whole multitude were regarding Him with a look of mingled fear and amazement.

They felt instinctively that this man read their inmost thoughts and their hidden motives of action. Some attempted to conceal their faces as if their evil deeds were written upon their countenances to be scanned by those searching eyes.

The confusion was hushed. The sound of traffic and bargaining ceased. The silence became painful. A scene of awe overpowered the entire assem-

bly. It was as if they were arraigned before the tribunal of God to answer for their deeds. The Majesty of Heaven stood as the Judge will stand at the last day, and every one of that vast crowd for the time acknowledged Him their Master.

His eye swept over the multitude, taking in every individual. His form seemed to tower above them in commanding dignity, and a Divine light illuminated His countenance. He spoke, and His clear, ringing voice, echoing through the arches of the temple, was like the voice that shook Mount Sinai, of old: "My house shall be called the house of prayer; but ye have made it a den of thieves."

THE AUTHORITY OF HIS WORD.

He slowly descended the steps, and, raising the whip, which in His hand seemed changed to a kingly sceptre, bade the bargaining company to quit the sacred limits of the temple, and take hence their merchandise. With a lofty zeal, and a severity He had never before manifested, He overthrew the tables of the money-changers, and the coin fell, ringing sharply upon the marble floor. The most hardened and defiant did not presume to question His authority, but, with prompt obedience, the dignitaries of the temple, the speculating priests, the cattle traders and brokers, rushed from His presence. The most avaricious did not stop to gather up their idolised money, but fled without a thought of their ill-gotten gains.

The beasts and birds were all hurried beyond the sacred portals. A panic of fear swept over the multitude who felt the over-shadowing of Christ's Divinity. Cries of terror escaped from hundreds of blanched lips as the crowd rushed headlong from the place. Jesus smote them not with the whip of cords, but, to their guilty eyes, that simple instrument seemed like gleaming, angry swords, circling in every direction, and threatening to cut them down.

Even the disciples quaked with fear, and were awe-struck by the words and manner of Jesus, so unlike the usual demeanour of the meek and lowly Man of Galilee. But they remembered that it was written of Him, "The zeal of Thine house hath eaten Me up." Soon the multitude, with their cattle, their sheep, doves, and sparrows, were far removed from the temple of the Lord. The courts were free from unholy commerce, and a deep silence and solemnity settled upon the late scene of con-

fusion. If the presence of the Lord sanctified the mount, His presence made equally sacred the temple reared to His honour.

How easily could that vast throng have resisted the authority of one man; but the power of His Divinity overwhelmed them with confusion and a sense of their guilt. They had no strength to resist the Divine authority of the Saviour of the world. The desecrators of God's holy place were driven from its portals by the Majesty of Heaven.

After the temple was cleansed, the demeanour of Jesus changed; the terrible majesty of His countenance gave place to an expression of tenderest sympathy. He looked after the flying crowd with eyes full of sorrow and compassion. There were some who remained, held by the irresistible attraction of His presence. They were unterrified by His awful dignity, their hearts were drawn toward Him with love and hope. These people were not the great and powerful, who expected to impress Him with a sense of their grandeur; they were the poor, the sick, and the afflicted.

"And the blind and the lame came to Him in the temple; and He healed them." Matt. xxi. 14.

THE MESSENGER OF MERCY.

AFTER the buyers and sellers, and the promiscuous crowd with their merchandise, were driven out, Jesus healed the stricken ones who flocked unto Him. The sick were relieved, the blind received their sight, the dumb praised God with loosened tongues, the lame leaped for joy, and demons were cast out from those they had long tormented. Mothers, pale with anxiety and watching, brought their dying infants to receive His blessing. He folded them tenderly to His bosom, and returned them to their mothers' arms well and strong.

This was a scene worthy of the temple of the Lord. He who, a short time before, had stood upon the steps like an avenging angel, had now become a messenger of mercy, soothing the sorrows of the oppressed, encouraging the despairing, relieving the suffering. Hundreds returned to their homes from the passover sound in body and enlightened in mind, who had come there feeble and desponding.

In the defilement and cleansing of the temple we have a lesson for this time. The same spirit that existed among the Jews, leading them to sub-

stitute gain for godliness, and outward pomp for inward purity, curses the Christian world to-day. It spreads like a defiling leprosy among the professed worshippers of God. Sacred things are brought down to a level with the vain matters of the world. Vice is mistaken for virtue, and righteousness for crime. Temporal business is mingled with the worship of God. Extortion and wicked speculation are practised by those who profess to be servants of the Most High. Said the inspired apostle, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." It is necessary that Jesus should occupy His temple in the human heart every day, and cleanse it from the defilement of sin.

MRS. E. G. WHITE.

THE FINAL CLEANSING.

AS BEFORE the close of His earthly ministry the Lord cleansed the temple, so before He closes His heavenly ministry and comes to take His own He cleanses His temple, the church, that it may meet Him without spot and without guile at His coming. A few Scriptures show this.

"But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver." Mal. iii. 2, 3.

The falling away and the great apostasy have left traces which the Lord must purge away. The eighteenth of Revelation shows the desperate condition of the religious world just before the Lord comes, and the call from God is, "Come out of her, My people." It is a call to reformation of life, to forsake sin and self and to take the salvation of God.

It is by the Word that the sinner is cleansed (John xv. 3) and that the Gospel is preached (1 Pet. i. 25), and in Rev. xiv. 6-14 the Lord has given an outline of the message which is to go to every creature with the power to cleanse all who would be living stones in the living temple of God. It is the work in which every believer should now be engaged, for the day of the Lord is surely at hand and His Word is to be set before the people to prepare them to abide the day of His coming.

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel ii. 1. "Be ye clean that bear the vessels of the Lord."

FIGHTING THE DRINK.

THE ONE POWERFUL WEAPON.

THERE are very many good people who are solicitous for the progress of the Gospel, and who show their interest by attempts to remove the "obstacles that are in the way of its progress." One great obstacle is intemperance, and therefore these good people are using all the means in their power to make people temperate, so that the Gospel may have a fair chance with them.

Now there is not the least question that intemperance is a gigantic evil, but it is not the only evil in the world. It is true that no drunkard shall enter the kingdom of heaven, but it is just as true that no covetous man, no railer, no blasphemer, no deceiver, no impure person, no envious person, no thinker of evil, shall have any inheritance therein. Impatience will shut a person out of heaven as surely as intemperance; and it is very certain that there are many more impatient people than there are drunkards. Pride is an abomination in the sight of the Lord, and will shut one out of heaven as surely as intemperance; and while the number of drinkers is legion, the number of those who are filled with pride is vastly greater. These are obstacles to the spread of the Gospel, as well as is intemperance.

VARIOUS KINDS OF SLAVERY.

"BUT it is easier to get rid of these things than it is to get rid of intemperance." Then why are they not diminishing? It is very common to hear of the ineffectual attempts of the drunkard to overcome his appetite for drink. Broken temperance pledges are so numerous that people are even beginning to have doubts about the power of the pledge to save a man. The idea quite generally obtains that there is a peculiar untrustworthiness about a drunkard. It is thought that his work is not so good as that of other men. Suppose the matter be tested. Let it become as popular to sign pledges to abstain from impatient speech, from talking about one's neighbours, or from thinking evil, and it

would be seen that the promises of other people besides the drunkards are not good for much. There would be such a host of broken pledges as was never dreamed of in all the efforts to reclaim drunkards.

It is also quite common to speak of the slavery of drink. The drunkard is pitied or despised as a slave, by those who never in their lives had any desire to use strong drink, but who have been bound as with fetters of steel by pride, selfishness, lust, impatience, covetousness, deceit, envy, evil speaking, or evil thinking. These people will make the same excuses for themselves that the drunkard does. They have tried many times to overcome their evil habits, but in vain. They have never put a pledge upon paper, but they have promised themselves and others times without number, that they will reform. Yet they never have reformed. And so they have fallen back upon the old excuse that some allowance must be made for their peculiar natures. No; all the slaves are not found in the public-houses.

We are not by any means seeking to belittle the evil of intemperance. But we are trying to help somebody to look at things with a better sense of their proportion. It seems as though anyone who stops to think over the matter will be convinced that it is just as easy for the drunkard to stop his drinking as it is for the covetous man to overcome his love for money, or for the impatient man to master his temper. Therefore these, and other things that have been mentioned, are as much obstacles in the way of the Gospel as intemperance is.

The trouble is that some things show off more than others, and look worse. Fashion, which in such matters is denominated "public sentiment," regards some kinds of sin as much worse than others. A man could not be admitted into the "best society" if he were a common drunkard, whereas impatience at home and with his employés, such love of money as would lead him through his agent to wring the last penny from a widow; ambition, lust, and pride, would none of them affect his standing in the least. Indeed, pride is quite generally counted as a virtue, although there is no other sin that finds such hearty condemnation in the Bible. A person may even be a church member "in good and regular standing," who is impatient, covetous, lustful, envious, given somewhat to gossip,

and very much to evil thinking; but not if he is a drunkard, because drunkenness "brings a reproach upon the church." We do not say this to apologise for the drunkard, but to set sharply before the reader the unequal way which some people have of looking at things.

REMOVING THE OBSTACLES.

WELL, what shall be done? How shall all these obstacles be removed from the way of the Gospel? Just give the Gospel a chance, and it will show you how to remove obstacles. Stop trying to remove obstacles from the way of the Gospel, and turn your attention to the Gospel itself. Preach the Word without apology or compromise, and see what it can do. The only thing that the Gospel is in the world for is to remove obstacles. If there were no obstacles to the Gospel in the world there would be no need of the Gospel. The only obstacle to the Gospel is sin. Drunkenness is a sin, just the same as hosts of other things, and the Gospel is for the purpose of saving men from sin. Moreover, it is the power of God unto salvation. And it does thorough work upon a man. It saves him from intemperance, but it does more. It makes him an entirely new man. It does not save him from drinking habits, to let him go to perdition through pride. It makes him complete, after the image of Him who created him.

Christ is able to save to the uttermost them that come to God by Him. There is no soul so low that Christ will not stoop to touch him, and He is able to raise up every one whom He reaches. Then let Him work. Hold Him up before the world. Do not think to accomplish with the power of man, that which can be accomplished only with the power of God. Remember that the weapons of our warfare are not carnal, but spiritual, and that they are "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5.

Therefore let no one who loves his fellow-men, and who would do them good, waste his time in anything less than making known to them "the riches of the glory of this mystery," "which is Christ in you the hope of glory," and let us preach Him, "warning every man, and teaching every

man in all wisdom, that we may present every man perfect in Christ Jesus." Col. i. 27, 28.

THE GODS OF THE NATIONS.

THE gods of the nations in ancient times were expected to fight for those who made them. They were the deifications of human character, sharing the passions and ambitions of those whose fancy created them. "They that make them are like unto them," said the Psalmist.

Nor was it necessary in this apostasy to make images or multiply gods. Those who knew of the true God could put away His revelation of Himself and make of Him, by their own conception, a strange god. "Thou thoughtest that I was altogether such an one as thyself," the Lord said to sinful Israel, and still says to every sinful man who thinks God's ways must be as his ways, and God's thoughts as his thoughts.

The Jews thought God was like themselves because they did not know Him. They were not worshipping the true God; for they regarded the object of their worship as their national possession solely, and crucified Christ who manifested God. Not even the destruction of Jerusalem could subdue their stubborn fancy that God must belong to them, subject to their own lusts and devices.

It is human nature to deify one's own way and desires, and so it is as natural for nations to make gods after their own imaginations now as it was in ancient times. The *Daily News*, in a leading article a little time ago, hit off this notion very aptly:—

The universal Deity is still tribal in our most secret thoughts. There is a strong disposition to regard Him as a good American or a good Englishman, according to longitude. . . . To this day, the masters of Cuba believe that their Maker is, above all, a good Spaniard. When the first levies started for the suppression of the insurrection of Cuba they had a "send-off" in a public blessing on their enterprise, with book and candle and all the pomp of ecclesiastical pagantry. The same Maker would certainly be invoked for aid in their discomfiture by the insurrectionary bands. Where are we to stop? There is no stopping. It is so well known that the Ruler of the Universe is, at heart, a thorough Englishman that no one thinks it worth while to labour the point. That He may be relied on to "protect France" is conclusively demonstrated by the invocation round the rim of the five-franc pieces. We shape the Celestial Powers according to our material rather than our spiritual needs.

What says the Lord Himself? "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; He considereth all their works." Ps. xxxiii. 13-15. Men cannot draw Him into their national rivalries. From the height of His habitation what matters difference of speech or colour of skin, when all are perishing in sin? So the Gospel goes alike to every tongue and tribe, saving all who believe; and when the witness is borne to all nations "then shall the end come," and all the kingdoms of this world shall be dashed in pieces as a potter's vessel. What a very paltry thing is all the pomp and pride of earthly powers.

A MATTER OF CREATION.

"It is of no use; there is not enough in me for the Lord to make a Christian of me," says one.

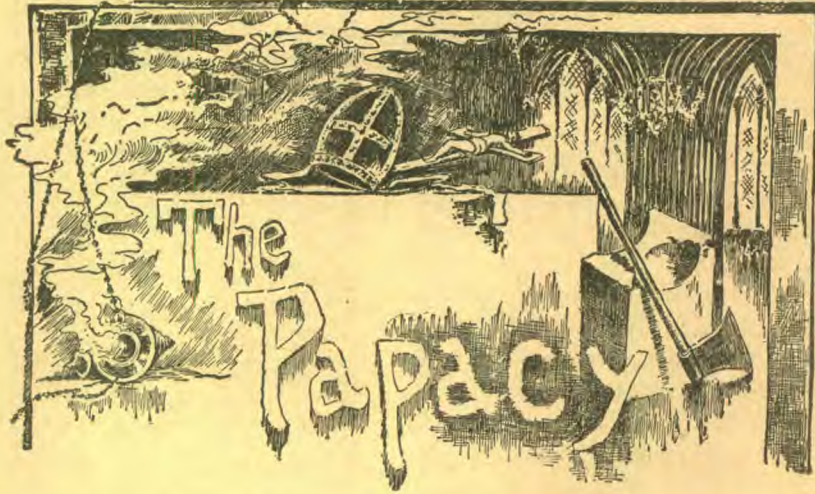
Many more think it than say it. They see duties which the Lord calls upon them to take up, but shrink from them, as they are so far beyond their strength. And then they get discouraged, and think it impossible for the Lord to make them Christians indeed.

Now this is not self-depreciation. It is sincerely thought to be such, but that is a mistake. It comes from the idea that the Lord must have something to work upon in order to make Christians; and they haven't, they think, enough material to give any hope for good results.

This is to estimate oneself too highly altogether. There is not merely nothing for the Lord to work upon, but man is "less than nothing and vanity." Making Christians is a work of creation, and creation signifies the making of things which had no existence before.

"We are His workmanship, created in Christ Jesus unto good works." Eph. ii. 10. No one has any material to offer the Lord for the process. That is the basis of the hope. God creates all that is. No one can say he has not enough strength to do the good works. God makes the machine or instrument to do the works, and for man to say that he cannot do them is to say that God cannot create an instrument to do His will.

To begin right is to know that we have less than nothing for the Lord to begin with. To end right is to hold fast to that, and to know that God can create what He pleases.



THE CHURCH IN THE FOURTH CENTURY.

TEMPORALLY EXALTED—MORALLY FALLEN.

THE ambition of the bishops in the fourth century "to assert the government as a kind of sovereignty for themselves," led them, as we saw last week, to flatter Constantine by declaring him the new Moses that had come to deliver the church from bondage and set up a theocracy on earth, in which the bishops were to be the interpreters of the Divine will.

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

The emperor was also accustomed personally to invite the society of God's ministers, whom he distinguished with the highest possible respect and honour, treating them in every sense as persons consecrated to the service of God. Accordingly, they were admitted to his table, though mean in their attire and outward appearance; yet not so in his estimation, since he judged not of their exterior as seen by the vulgar eye, but thought he discerned in them somewhat of the character of God Himself.

This worked charmingly. Throughout the empire the courtly bishops worked in Constantine's interest; and as Licinius only now remained between Constantine and his longed-for position as sole emperor and absolute ruler, the bishops and their political church-followers prayed against Licinius and for Constantine.

As these "worldly-minded bishops, says Neander, instead of caring for the salvation of their flocks, were often but too much inclined to travel about and entangle themselves in worldly concerns," Licinius attempted to check it. To stop their meddling with the political affairs of his dominions, he forbade the bishops to assemble together or to pass from their own dioceses to others. This only tended

to make the bishops more active, as the acts of Licinius could be counted as persecution.

Licinius next went so far as to remove from all public office whoever would not sacrifice to the gods, and the line was quickly drawn once more in his dominion in favour of paganism. This caused Constantine's party to put on a bolder face, and they not only prayed for Constantine against Licinius, but they began to invent visions in which they pretended to see the "legions of Constantine," says Neander, "marching victoriously through the streets at midday."

These enactments on the part of Licinius furnished the new Moses with an opportunity to conquer the heathen in the wilderness, and to go on to the possession of the promised land and the full establishment of the new theocracy. War was declared, and Constantine, with the labarum at the head of his army, took up his march toward the dominions of Licinius.

Another step was now taken in furtherance of the theocratical idea, and in imitation of the original Moses. It will be remembered that, after the passage of the Red Sea, Moses erected a tabernacle, and pitched it afar off from the camp, where he went to consult the Lord and to receive what the Lord had to give in commandment to Israel. Constantine, to sustain his part in this scheme of a new theocracy, and as far as possible to conform to the theocratical plans of the bishops, likewise erected a tabernacle, and pitched it a considerable distance from his camp. To this tabernacle he would repair and pretend to have visions and communications from the Lord, and to receive directions in regard to his expected battles with Licinius.

He soon carried this matter somewhat farther, and provided a taber-

nacle in each legion, with attendant priests and deacons, and also another which was constructed in the form of a church, "so that in case he or his army might be led into the desert," says Sozomen, "they might have a sacred edifice in which to praise and worship God, and participate in the mysteries. Priests and deacons followed the tent for the purpose of officiating therein, according to the law and regulations of the Church."

Such was the original establishment of State chaplaincies. And it is but proper to remark that the system, wherever copied, has always been worthy of the original imposture.

The outcome of the war between Constantine and Licinius was the defeat and subsequent murder of the latter. And when, in violation of his solemn oath to his sister Constantia, Constantine caused Licinius to be executed, the courtier-bishop, Eusebius, justified the wicked transaction as being the lawful execution of the will of God upon the enemy of God.

When Constantine went to take his seat as presiding officer in the Council of Nice, his theocratical flatterers pretended to be dazzled by his splendour, as though an angel of God had descended straight from heaven, and Eusebius, who sat at Constantine's right hand that day, thus testifies:—

And now, all rising at the signal which indicated the emperor's entrance, at last he himself, proceeded through the midst of the assembly like some heavenly messenger of God.

Constantine, to sustain his part in the farce, declared openly in the council that "the crimes of priests ought not to be made known to the multitude, lest they should become an occasion of offence or of sin;" and declared that he himself would shield a bishop who should commit a crime, lest any should witness the sin and be injured by the bad example.

And when the council was closed and the creed for which they had come together was established, he sent a letter to the "Catholic Church of the Alexandrians," in which he announced that the conclusions reached by the council were inspired by the Holy Spirit, and could be none other than the Divine will concerning the doctrine of God.

After the council was over, he gave a banquet in honour of the twentieth year of his reign, to which he invited the bishops and clergy who had attended the council. The bishops responded by pretending that it seemed to be the very likeness of the kingdom

of Christ itself. At the banquet "the emperor himself presided, and as the feast went on, called to himself one bishop after another, and loaded each with gifts in proportion to his deserts." This so delighted the bishops that one of them—James of Nisibis, a member of that monkish tribe who habitually lived on grass, browsing like oxen, was wrought up to such a height that he declared he saw angels standing round the emperor. Constantine, not to be outdone, saw angels standing round James, and pronounced him one of the three pillars of the world. He said, "There are three pillars of the world: Antony in Egypt, Nicolas of Myra, James in Assyria."

Constantine himself occasionally appeared in the rôle of preacher, and "on these occasions a general invitation was issued, and thousands of people went to the palace to hear an emperor turned preacher." They were ready at the strong points to respond with applause. At times he would attack his courtiers for their rapacity and worldliness generally, and they, understanding him perfectly, would cheer him loudly for his preaching, and go on in the same old way imitating his actions.

When his mother sent the nails of the "true cross" to him from Jerusalem with instruction that some of them should be used as bridle bits for his war-horse, it was counted by his adulators as a further evidence that the kingdom of God was come; for it was made to be the fulfilment of that which "Zechariah the prophet predicted, 'that what is upon the bridles of the horses shall be holiness unto the Lord Almighty.'" And when he appointed his sons and nephews as Cæsars to a share in the governmental authority, this was made to be a fulfilment of the prophecy of Dan. vii. 17, "The saints of the Most High shall take the kingdom"!

Other instances of this mutual cajolery might be given, but space forbids. After Constantine's death Eusebius, whom Neander describes as "one of the best among the bishops of Constantine's court," pretended to hesitate as to whether it would not be committing gross sacrilege to attempt to write his life, and when he did write it he could compare him to no one but the Saviour Himself.

By the plain, unbiassed facts of history, Constantine stands before the world as a confirmed and constant hypocrite, a perjurer, and a many times murderer, his own family not escaping

his blood-thirsty jealousy. And yet this bishop, knowing all this, hesitated not to declare him the special favourite of God; to liken him to Jesus Christ; to make God indorse him to the human race as an example of godliness.

When one of the best of the bishops of his court, one who was familiar with the whole course of his evil life, could see in the life and actions of such a man as this, a Moses, and the kingdom of God—when in such a life this could be seen by one of the best of the bishops, we can only wonderingly inquire what could not be seen there by the worst of the bishops!

Can anyone wonder, or can any reasonable person dispute, that from such a mixture composed of such bishops and such a character, there should come *the mystery of iniquity in all its hideous enormity*?

It was thus that the Church played the harlot with the world in the early part of the fourth century. And thus it was by proving recreant to the Lord and by courting the favour of corrupt princes, that the Bishop of Rome was at last exalted to that place where he is described as sitting "in the temple of God, showing himself that he is God."

A. T. JONES.

A RECORD OF BLOOD.

THE Apostle Paul wrote by inspiration of the Holy Ghost: "This know also, that in the last days perilous times shall come." 2 Tim. iii. 1. The following from the San Francisco *Examiner* shows that in one part of the world, at least, there is no lack of proof that the time of which the Apostle prophesied has come:—

"The rapid increase of murder in the United States is one of the most distressing facts in our history. The figures are worthy of deep consideration by every man who is interested in the welfare of the country and his own safety. The recorded homicides for ten years run:—

| | |
|-----------|--------|
| 1886..... | 1,449 |
| 1887..... | 2,335 |
| 1888..... | 2,184 |
| 1889..... | 3,567 |
| 1890..... | 4,290 |
| 1891..... | 5,906 |
| 1892..... | 6,791 |
| 1893..... | 6,615 |
| 1894..... | 9,800 |
| 1895..... | 10,500 |

"This awful record of slaughter, a record that shows an annual loss of life by knife and pistol equal to the loss by almost any of the great battles of history, is an indictment of our civilisation. It is a record that cannot be matched out of Armenia or the brutalised regions of Darkest Africa. There is no part of the civilised globe

in which human life is so little regarded, and the taking of it so lightly condoned, as in the United States of America. Beside the annual murder record of 150 to 200 that is found in England, or even the 2,500 to 3,000 murders that are found in Italy, the record of the United States is a national disgrace and humiliation."

Before the flood "the earth was filled with violence." This wonderful increase of crime can be accounted for in no other way than that men are rejecting the strivings of the Spirit of God, and that in proportion as they do that a Satanic spirit is taking possession of them, thus preparing the earth for final judgment.

TOUCHING THE LIFE-SPRINGS.

WHEN God gives light, it is not a gas-jet, or a candle-flame, or a corner-lamp, but a light that fills the firmament with blushing glory. So when God gives peace, it is not an opiate, it is a satisfaction of soul. How does the doctor bring health to the cheek? You look on the reviving child and say, "See how his cheek begins to bloom again; dear little one, what has the doctor done to you? Has he painted that cheek with a tender vermilion? Is this enamel?" "No," saith the little one; "the doctor has not touched my cheek." "Then how has he made it bloom?" "By touching my life-springs, by touching the blood, by touching the heart, by touching the inner reality of things; touching that, this bloom has come." It is so Christ gives rest; not from the outside, not by a readjustment of circumstances, but by a purification of soul.—*Joseph Parker, D.D.*

VANISHING RACES.

THE *Medical Missionary*, the organ of the medical missionary work of Seventh-day Adventists, prints a letter from a young Maori who has been attending one of our schools in America. This native New Zealander is a great grandson of the great chief Pomare, whose name fills a large space in the history of New Zealand. Returning to his home for a visit, he stopped at Samoa, and after describing the beauties of the island he says:—

"But my heart was very sad as I saw about me the harmful results of a falsely called civilisation. I almost felt that it would have been better for these poor natives if the white man had never been known to them. How many wrongs have been done; how many crimes, how many outrages, have been committed in the name of civilisation! The happy native has been driven from his home, his lands

devastated, and his children slain. With civilisation have come the pipe, rum, and other destructive vices; and as the result, the Indian follows the setting sun, and the Hawaiian joins the caravan to the region of extinction. The Tasmanians are gone, the native Australians are on the verge of their doom, and the Maoris have been long on the trail. The sun of civilisation, if it may be so called, withers wherever it shines upon the dusky races. My heart has never been touched more deeply than it has been to-day. Who will come as a light? Who will declare God's truth among the inhabitants of the South seas? They need medical missionaries. They are dying; who will come and stand by their bedsides and point them to the cross of Calvary?"

THE TIME OF REWARD.

WILL THE RIGHTEOUS AND THE WICKED BE REWARDED AND PUNISHED BEFORE THE COMING OF CHRIST?

AMONG the many wonderful events of the day of the Lord, the glorious revelation of Christ is the greatest and most prominent. Ever since the Gospel was proclaimed in the days of Adam until the present time, the second coming of Christ has been a bright event in the expectation and faith of the children of God. And now, when the revelation of our Divine Redeemer in heavenly glory, with all the holy angels, is so near, it shines still more gloriously on our pathway, and awakens new hope in our longing hearts.

A VERY IMPORTANT EVENT.

The importance of this great event cannot, however, be fully understood unless we understand the events that are closely connected with it. If the common belief be true, that the soul at death goes directly to heaven or to hell, and there immediately receives its reward or punishment, there would be no necessity for the second coming of Christ. Every man would then be judged immediately after death, and no room could be found afterward for the day of judgment, so plainly presented to us in the Scriptures. Hence this doctrine does not agree with the doctrine of the Bible about the great day of judgment, and consequently the popular idea must be wrong.

The Word of God teaches that the dead are "asleep" (1 Thess. iv. 15), and that they are in the grave when they hear the voice of the Son of God calling them forth to the resurrection of life or the resurrection of damnation. John v. 28, 29. The judgment is not set every time a man dies (Dan. vii. 10); but at the end of this world, when the time of probation is ended, the Son of man shall send forth His angels, and "they shall gather out of His

kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii. 41-43.

WE NEED NOT BE IGNORANT OF THIS GREAT TRUTH.

This great and important truth is spoken of so plainly and in so many places in the Holy Scriptures that it is difficult to understand why so many Christians believe differently; and if they would read the Bible carefully, without prejudice, laying aside their preconceived notions, they would soon exchange the sayings of men for the glorious truths of God. The explanation of a single parable, or of some doubtful reference, would not be able to shake the faith in a plain and positive thus-saith-the-Lord.

Look, for instance, at the words of our Saviour in Matt. xxv. 31-34: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Every one knows that the event here spoken of is still in the future, just as certainly as the glorious revelation of Christ is in the future. When that time comes, all nations will be gathered before Christ, and He shall separate the righteous from the wicked. This the Lord has not done, and cannot do before the great day of judgment, otherwise He would act contrary to His own words in the parable of the wheat and the tares. He says, "Let both grow together until the harvest." Then they shall be separated not by men, but by the angels of God. The harvest is the end of the world. Matt. xiii. 30, 39-43.

At that time, when the Son of man shall sit on the throne of His glory, and all the holy angels stand round Him, He shall set the sheep on His right hand, and the goats on the left. This He has never done before, for the simple reason that they have never at any previous time been gathered before Him in this manner. Then (not before) the heavenly King shall say to the righteous: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." This must certainly be the first time these people see Jesus, and personally appear before Him in order to go in with Him

into the kingdom of glory. If they had been with Him hundreds or thousands of years, He could not talk to them in this way.

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41. Can anybody imagine that Cain, for instance, will have been tormented 6,000 years in this fire before these words are spoken to him? This would contradict the Scriptures, as well as reason. The evil angels have not yet received their judgment or punishment. The spirits which tormented the people in the days of Christ, knew that the day of judgment was still in the future. For this reason they cried and said: "What have we to do with thee, Jesus, thou Son of God? art Thou come hither to torment us before the time?" Matt. viii. 29. They had no hope of salvation. The Lord has reserved them "in everlasting chains under darkness until the judgment of the great day." Jude 6. There remains no sacrifice for their sins, "but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. x. 26, 27.

AFTER DEATH NO LIFE BEFORE THE RESURRECTION.

If people after death, before the judgment and resurrection, could speak and act, then there would be a great deal more for which they would have to be judged and rewarded or punished than that which is done in the body in this life; but the Scriptures testify plainly that every man shall receive according to that which he has done in the body, nothing more and nothing less: "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. When a person has fallen asleep and the body is laid in the tomb, he can sin no more; for "he that is dead is freed from sin." Rom. vi. 7. "He that hath suffered in the flesh hath ceased from sin." 1 Peter iv. 1.

Thus there is nothing for which a person can be judged in the great day of judgment except that which he has done on the earth in the body, during the time of probation. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

In perfect harmony with this, the Saviour will say, in the great day of judgment, "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in." Matt. xxv. 35. He does not mention anything that they have done unto Him after death, but only the things done in this life during

the time of probation. This shows, clearly, that no one can do anything after death before the resurrection.

THE JUDGMENT AND THE RESURRECTION.

The judgment will begin with Adam, and close with the last generation living on the earth. When the Lord has decided whose names are to be retained in the book of life (Rev. xx. 12; iii. 5), Jesus calls them forth to the resurrection of life, which is the same as the resurrection of the righteous, or the first resurrection. John v. 29; Acts xxiv. 15. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. xx. 6.

Afterward comes the resurrection of the unjust, for "the rest of the dead lived not again until the thousand years were finished." Verse 5. They are at last cast into the lake of fire, which is the second death. Verses 13, 15. Then the old things pass away, and the Lord creates new heavens and a new earth. Rev. xxi. 1. Let us be glad and rejoice for ever in that which He creates; for He creates "Jerusalem a rejoicing, and her people a joy." Isa. lxv. 18. Then death shall be no more, "neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4.

J. G. MATTESON.

WHICH OF YOU . . . CAN ADD?

OH, you all can, brethren. Yes I know it, but I have a puzzler for you that all the mathematicians of the world have found themselves unable to solve. Put down your hands and do not act like a pack of school boys. This is not an example from the school books. It is a sum set by a Teacher of the old times.

Mortal lips can put no question that Divine lips cannot answer. Divine lips can put questions before which human lips are dumb. A question from Christ broke up a crowd of Pharisees once when a woman's life was at stake, and saved the transgressor.

But in the question before us Christ is on another tack. He sees all our worry, anxiety, perplexity, distress, concern and pother, all about nothing, or in absurd attempt to achieve the impossible, and right after them all He puts His mark of interrogation. "Wherefore?" Brethren, there are some things that worry will not do, and among them is the increasing of a man's stature. Your four feet eleven will not become five feet nine by all the schemes or legerdemain in the world.

Every inch you have the Lord gave you, and for every inch of you He

cares. Since He created He will sustain, since He has brought you to His family He will find a place for you at His board and a peg full of clothes in His great wardrobe. Christ seeks to puncture your worry, and down the ghosts of your fear when He says: "Which of you by taking thought can add one cubit unto his stature?" With that example in addition before you, my brethren, I ask again: "Which of you can add?"—*Peter Peculiar.*

EYE HATH NOT SEEN.

O CITY of my God, I long for thee,
The shadows of this earth oppress me sore.
Oh, when shall I thy glorious beauties see,
And pass thy portals to return no more?
This earth is beautiful, but ah, how vain!
Her pleasures fleeting as a passing breath;
Her joys are false, her gladness mixed with pain,
Her gilded pathways lead to sin and death.

But who can tell the glories of that land
Whose confines lie beyond these shades of night,
Unmarred by sin's all devastating hand,
Where God Himself shall ever be the light?
Those mystic beauties ne'er have been revealed
By sage or prophet through the ages long;
To mortal eye those glories still are sealed,
But dimly pictured by the poet's song.

"Ear hath not heard," nor eye of man hath seen;
The wondrous story still remains untold;
No eye hath gazed upon those pastures green,
No human foot hath trod those streets of gold.
Though favoured seer in ages long ago
A faint portrayal of that land hath given,
Yet finite minds can never, never know
The grand realities and bliss of heaven.

How shall the sweetest joys that earth can bring
Compare with joys that man hath never known?

How shall the sweetest songs that mortals sing
Compare with angels' music round the throne?
Oh, land of Beulah, blessed land of light!
Eternal refuge of the good and blest!
No sin, no death, no darkening shades of night,
All joy and peace and everlasting rest!

L. D. A. STUTTLE.

THE WHEAT AND THE TARES.

IN the parable of the tares to what does Jesus compare the kingdom of heaven?

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." Matt. xiii. 24, 25.

Who is the sower of the seed?

"He that soweth the good seed is the Son of man." Verse 37.

What is the field?

"The field is the world." Verse 38.

What is the good seed?

"The seed is the Word of God." Luke viii. 11.

Of what nature is the good seed?

"Being born again, not of corruptible seed, but of *incorruptible*, by the Word of God, which liveth and abideth for ever." 1 Peter ii. 23.

Is it possible for the Word to be changed?

"For ever, O Lord, Thy Word is settled in heaven." Ps. cxix. 89.

Who sowed the tares?

"The enemy that sowed them is the devil." Matt. xiii. 39.

Under what disguise is this done?

"Satan himself is transformed into an angel of light." 2 Cor. xi. 14.

What are the tares?

"The children of the wicked one." Matt. xiii. 38.

From what seed do they spring?

"In vain they do worship Me, teaching for doctrine the commandments of men." Matt. xv. 9.

Is it possible for the word of man to remain?

"Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. xv. 13.

What does the harvest represent?

"The harvest is the end of the world." Matt. xiii. 39.

What will become of the tares?

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world." Verse 40.

How are we commanded to keep the Sabbath?

"Remember the Sabbath day, to keep it holy." Ex. xx. 8.

Which day does the Word of God say is the Sabbath?

"The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Verses 10, 11.

Is it possible for this day to be changed?

"It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi. 17. Matt. v. 18.

What answer do the Scriptures give to all arguments to the contrary?

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you." 1 Peter ii. 24, 25.

For whom was the Sabbath made?

"The Sabbath was made for man, and not man for the Sabbath." Mark ii. 27.

Who is Lord of it?

"The Son of man is Lord even of the Sabbath day." Matt. xii. 8; Mark ii. 28; Luke vi. 5.

Which day has man commanded to be kept instead of the Sabbath?

The first day of the week, Sunday, for which no authority can be given.

When the harvest is ripe, what immediately takes place?

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Mark iv. 29.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

"And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time has come for Thee to reap; for the harvest of the earth is ripe." Rev. xiv. 14, 15.

Before this great event takes place, what message does the Lord send to all people?

"Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 7.

What will be the response of all who accept this message?

"The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us." Isa. xxxiii. 22.

"All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

Yea, crown Him "Lord also of the Sabbath." E. PIEDMUE.

BIBLE "MUSTS" AND "WHOSOEVERS."

"I MUST be about my Father's business." Luke ii. 49.

"Ye must be born again." John iii. 7.

"The Son of man must be lifted up; that whosoever believeth in Him should not perish, but have eternal life." Verses 14, 15.

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John iv. 24.

"There is none other name under heaven given among men, whereby we must be saved." Acts iv. 12.

"What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts xvi. 30, 31.

"We must all appear before the judgment seat of Christ." 2 Cor. v. 10.

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. xi. 6.

"Whosoever committeth sin is the servant of sin." John viii. 34.

"Whosoever shall call upon the name of the Lord shall be saved." Rom. x. 13.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii. 16.

"Whosoever drinketh of this water [earthly fountains] shall thirst again:

but whosoever drinketh of the water that I shall give him shall never thirst." John iv. 13, 14.

"Whosoever doth not bear his cross, and come after Me, cannot be My disciple." Luke xiv. 27.

"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." Luke xvii. 33.

"Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. x. 32.

"Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Verse 33.

"Whosoever will, let him take the water of life freely." Rev. xxii. 17.—*Youth's Instructor*.

A SONG OF HOPE.

CHILDREN of yesterday,
Heirs of to-morrow,
What are you weaving—
Labour and sorrow?
Look to your looms again;
Faster and faster
Fly the great shuttles
Prepared by the Master.
Life's in the loom,
Room for it—room!

Children of yesterday,
Heirs of to-morrow,
Lighten the labour,
And sweeten the sorrow,
Now—while the shuttles fly
Faster and faster,
Up and be at it—
At work with the Master.
He stands at your loom,
Room for Him—room!

Children of yesterday,
Heirs of to-morrow,
Look at your fabric
Of labour and sorrow,
Seamy and dark
With despair and disaster,
Turn it—and lo!
The design of the Master!
The Lord's at the loom,
Room for Him—room!
—*Mary A. Lathbury*.

LITTLE THINGS.

CHRIST comes to us, morning by morning, to present to us, for the day then opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little measures. Do we kiss them, and take them up, and follow in His rear, like Simon, the Cyrenian? or do we toss them from us scornfully because they are so little, and wait for some great affliction to approve our patience and our resignation to His will? Ah! how might we accommodate to the small matters of religion generally those words of the Lord respecting the children, "Take heed that ye despise not one of these little ones"! Despise not little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met, they have often nerved the character for some fiery

trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life, which the Lord hath promised to them that love Him.—*Goulburn*.

THE RELIGIOUS LIFE.

TO BE religious is not to be a seer of visions and a dreamer of dreams. It is not to be a dweller on the Mount of Transfiguration. It is not to be rapt in sweet and serene meditation. It is to be yourself; and, being yourself, to take the nature which God has given you, and use it in His service by using it for your fellow-men. "He that hath My commandments, and keepeth them, he it is that loveth Me." We all know the twenty-third Psalm: "The Lord is my Shepherd; I shall not want;" and he that can sing it with glistening eyes counts himself religious. But the twenty-fourth Psalm we do not know so well:—

"Who shall ascend into the hill of the Lord,
Or who shall stand in His holy place?
He that hath clean hands and a pure heart,
Who hath not lifted up his soul into vanity
Or sworn deceitfully."

But it is more difficult to live the twenty-fourth Psalm than to sing the twenty-third; and it is just as religious.—*Lyman Abbott, D.D.*

USE FOR ALL.

THERE is not a spider hanging on the king's wall but hath its errand; there is not a nettle that groweth in the corner of the churchyard but hath its purpose; there is not a single insect fluttering in the breeze but accomplisheth some Divine decree; and I will never have it that God created any man, especially any Christian man, to be a blank and to be a nothing. He made you for an end. Find out what that end is; find out your niche and fill it. If it be ever so little, if it is only to be a hewer of wood and drawer of water, do something in this great battle for God and truth.—*Spurgeon*.

EVER.

EVER to do Thy will
My will shall be,
Ever the place to fill
Designed by Thee.
E'en as a little child,
Patient and meek and mild,
From joys by sin defiled
For ever free.

Ever to trust each day
Thy tender care;
Ever 'mid shadows grey
Bowing in prayer;
Raised from this earthly land
On wings of love, to stand
Ever at Thy right hand
In worlds more fair.

HARRY ARMSTRONG.



THE HOME.

"I SAY WHAT I THINK."

"I SAY what I think," says the valiant man,
With a voice and a look of daring,
Determined to act on a selfish plan,
And for nobody's comfort caring—
'I say what I think;" and at every chance
This impulse of his obeying,
'Tis plain to be seen at a single glance
He doesn't think what he's saying.

Oh, many an arrow will reach the heart
For which it was never intended,
If a careless marksman wings the dart—
And the hurt can never be mended;
And many a friendship may be lost,
And many a love-link broken,
Because of neglect to count the cost
Of words that are lightly spoken!

A GOOD PIECE OF WORK.

"WHAT are you making, Rob?"
asked the little girls as they sat on a
bench watching the carpenter's son
at work.

"A coffin."

"It is a very short one," said Nell.

"Long enough for what it will hold,
and I never liked work better in my
life," said Rob. "Let me tell you:
Matt Payne has been taking to drink,
and father thought of this way to stop
him. He called to him yesterday
morning: 'Matt, sell me that parlour
organ of Kate's, will you? All your
things are going to Flynn's grogshop,
and I might as well have my share.
I'll give you a note good for four
coffins—one for Kate, who looks as if
she'd need it soon enough, poor soul;
and one for each of the twins,—for
they won't outlast their mother long,
little dears; and one for you, so your
good mother's son can be buried de-
cent, and not by the poormaster.
You'll need the coffins before long at
the rate you are drinking, and here's
the only way I see that will keep you
from being buried in rough boxes like
other paupers.'

"Well, Matt Payne just stared, and
went on without one word. After
a while father saw him going across to

the thick woods by the pond. Late
in the evening he came here, all pale,
but quiet, and said to father: 'Howe,
I heard what you said this morning,
and it went home. It was all true;
I couldn't work, and I went yonder
to the woods to think, and then I got
to praying to my mother's God. Well,
Howe, He has helped me;—I'm done
drinking. If good care and love and
plenty will keep my Kate and the kids,
I'll keep 'em. But make me a coffin
and a headboard. Here is the rum
bottle; make a coffin for that, and
I'll bury it right in my front yard, and
make a headboard and put on it:—

Here Lies the Home Destroyer,
RUM.

"So, girls, that's what I'm making,
and you may believe I like the job
fine."—Selected.

LITTLE ATTENTIONS.

How much more we might make of
our family life, of our friendships, if
every secret thought of love blossomed
into a deed! We are not now merely
speaking of personal caresses. These
may or not be the best language of
affection. Many are endowed with a
delicacy, a fastidiousness of physical
organisation, which shrinks away from
too much of these, repelled and over-
powered.

But there are words, and looks, and
little observances, and thoughtfulness,
watchful little attentions, which speak
of love, which make it manifest; and
there is scarcely a family that might
not be richer in heart-wealth for more
of them. It is a mistake to suppose
that relations must, of course, love
each other because they are relations.
Love must be cultivated, and can be
increased by judicious culture, as wild
fruits may double their bearing under

the hand of a gardener; and love can
dwindle and die out by neglect, as
choice flower seeds planted in poor
soil dwindle and grow single.

A retired governess says:—"I am
one of those whose lot in life has been
to go out into an unfriendly world at
an early age; and of nearly twenty
families in which I made my home in
the course of about thirty years, there
were only three that could be desig-
nated as happy families. The source of
trouble was not so much the lack of
love, as the lack of care to manifest it."

The closing words of this sentence
give us the fruitful source of family
alienations, of heart-aches innumerable,
of sad faces, and gloomy home circles.
"Not so much the lack of love as
the lack of care to manifest it." What
a world of misery is suggested by
this brief remark! Not more than
three happy families in twenty!—and
the cause so manifest, and so easily
remedied! Ah! in the "small, sweet
courtesies of life," what power resides!
In a look, a word, a tone, how much
of happiness or disquietude may be
communicated! Think of it, reader,
and take the lesson home with you.—
Selected.

IMPERTINENT CURIOSITY.

"Too many pumping-machines at
Cousin Clara's," said a lady. "I can-
not allow my little boy to go there
alone; they quiz him like lawyers
about our affairs. Of course we have
our little secrets, but what we like to keep
in the family; but what Henry knows
they extract from him, merely out of
idle curiosity."

"Oh, I hate to call there," said a
young lady, alluding to a family in the
town where she lived. "Mrs. G—
and Madge are so inquisitive. They'll
ask me where I got my dress, how
much I paid a yard, how many yards
I had, who made it, and a dozen other
questions about that and anything else
new that I chance to have on. And
when they've exhausted my clothing,
they'll take up mother's in the same
fashion. We only go there once a
year. They haven't half so many
friends as they would have if they
weren't so inquisitive. People don't
like pumping-machines."

It is true that inquisitive people
rarely have many friends. Idle cu-
riosity, a desire to pry into the affairs
of others, begets rudeness, which repels
even a child.

"Aunt Caroline presses me awfully
with questions," declared a little nine-
year-old girl the other day.

"How so?" inquired a friend.

"Oh, she asks if papa and mamma
get cross, and if Aunt Frances is going
to be married, and everything like that;
and it makes me feel nervous like. I
don't like to go there."

We might say that the pumping-
machine is a gossip in training. Don't

pry into other people's personal affairs. Don't "wonder" about them; don't think about them; don't talk about them. Impertinent curiosity is almost the surest mark of a vulgar mind.—*Youth's Companion.*

WORTH TRYING.

To prevent shoes from making holes in the heels of stockings, sew a piece of wash-leather inside the heels of the shoes. This, also, will insure shoes from rubbing the feet and makes them a better fit.

* * *

It is said that roaches are killed outright by the poisonous water exhaling from fresh cucumber peelings scattered about the floor at night, and that two or three repetitions will exterminate them root and branch. It is worth trying.

* * *

WHEN the colours of carpets become dull they may be brightened by first sweeping them thoroughly, and then wiping over with a cloth wrung out in ammonia, in the proportion of a cupful of ammonia to a large pailful of water.

USES OF THE COCOANUT TREE ON PITCAIRN ISLAND.

THE trunk furnishes rafters for the houses. Baskets are made from the leaves, and also mats used when sitting out of doors. At night, the dry leaves are used as torches. The ribs of the leaves are used in stringing candle-nuts, which constituted the primitive lights, but are now used only when the kerosene supply fails.

The brooms are also made from the ribs of the leaves. The young leaves are eaten for food. Here, as elsewhere, children play, and leaves are made into windmill spinners. The midribs are used in spinning the tops, which are constructed from a kind of nut, and also in making frame-work for kites. The wood is used for fuel.

The fruit furnishes oil and milk. Butter is churned from the latter. No doubt the query arises as to how butter can be procured from a nut. The milk is allowed to stand over night. The next morning it is skimmed, and the cream churned by stirring it all about, for ten or fifteen minutes, with the hand. It is almost snowy white, and has a delicious flavour. When the nut is not fully matured, the water is used for drinking purposes, and the meat is eaten. After the milk has been extracted from the grated nut, the grated portions serve as chicken feed.

Tyro, a sauce eaten with fish, is made from the kernel of the unripe nut, by taking it, putting it into a calabash with a cup of water, and shaking it up into a sort of cream. The grated

nut is sometimes mixed with sugar, and baked.

There are eight different names applied to the nut during the different stages of growth.

The husks incasing the fruit are used for fuel and scrubbing-brushes. Pretty little baskets for curios are manufactured from the shells. The shells are scraped until as smooth as glass, the tops cut off and converted into covers fastened to the other part of the shell by small hinges made by the islanders, and a wooden handle placed on. The men and boys do this part of the work. Then the girls paint them. The shells in their natural

from the village, up on the hills. It has been my privilege to witness and participate in the building of three or four when out on holiday expeditions, at which times they prove most convenient.

While enjoying a day's outing before the departure of Brother Gates and his family, we visitors, assisted by one of the island children, managed to construct one of our own. The first thing is to dig a hole in the earth about six inches deep, and place kindling and wood in the bottom of it. On the top of this are piled small stones, which, by the time the wood is burnt to coals, are sufficiently heated.



GATHERING COCOANUTS ON PITCAIRN ISLAND.

state are used for fuel, and in heating flat-irons; and cups are sometimes made from them.

From the flower-stalk comes a broom used in sweeping the roads. The spathe furnishes tongs, little boats for the children, and sleds with which to go down the steep hills. The petiole makes the basis for wreaths, and the thatch used in roofing is stuck upon it. The fibre surrounding the basis of the petiole forms a natural cloth that is converted into a milk-strainer. Strips of this cloth may usually be seen hanging upon the older trees.

If we were only willing to be useful in as many lines as is this tree, what a blessing to the world the Lord would make us.

PITCAIRN'S MANNER OF COOKING.

Until within twenty years, the islanders prepared their food in an underground oven. Although stone ovens are now in use, the underground ones are still frequently reverted to. They are sometimes made just outside of the kitchen, and at other times of

The top-most stones are now removed to one side, while the others are spread over the burning coals. Large leaves, usually the banana or ti, are laid over the heated stones, and the food placed on them. Next comes a second layer of leaves, and then the stones which had been put aside for a time. Among these stones are rolled in sweet potatoes and corn. The third and final covering consists of either a very thick and compact layer of leaves, or a thin layer with earth thrown on top, or sometimes bagging or canvas is spread over the leaves.

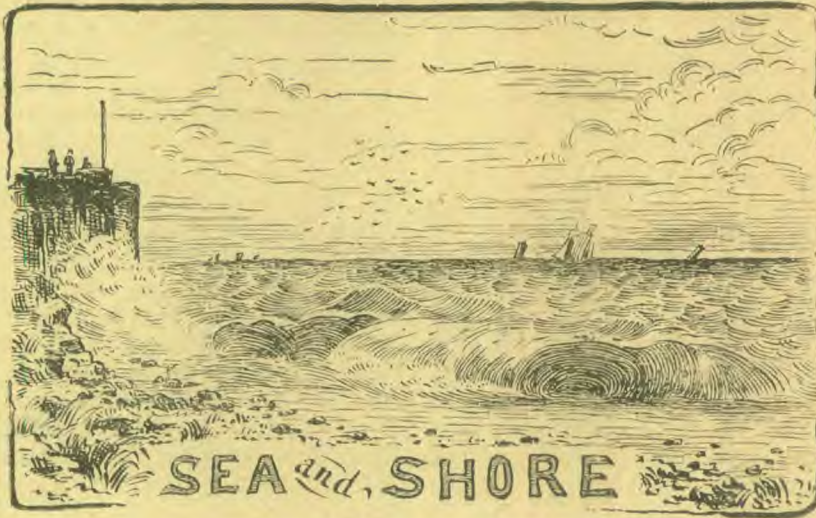
In this condition, the food remains for from one to one and one-half hours, when it is ready for use.

Cooking in this manner has afforded me quite a novel experience. To my fancy, such preparations are far superior to those got up in any other manner.

When the men go over the hills to work, they sometimes get their own meals in this way.

HATTIE ANDRE.

Pitcairn Island.



"AND prayer is made, and praise is given
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star."

THE SEA.

OH, the everlasting charm of the ever-moving sea! The sea is God's, for He made it, and His hands fashioned the dry land. Men are marring much of the beauty of the land with their crowded and unsightly structures; but happily, indeed, the sea is beyond their control. It is always beautiful. Its pure waters are for ever laving our shores, bringing us health as well as the tribute of many lands. From its deeps the clouds gather their treasures and pour them upon the thirsty land. By God's wise arrangement the descending showers pass again to the sea to be purified and returned with new energy and blessing.

So should our Christian lives receive from God His many blessings, and, revived and made fruitful, bear testimony to the power of His grace. So should we make return in grateful thanks for all His abiding and abounding love which in its plentifulness and beneficence surrounds our lives as these blue waters surround this island.—*Sel.*

OCEAN TRAMPS.

THERE is one very peculiar feature in the maritime life of every country about which very little is generally known, and that is the tramp steamship. Every year numbers of steamers, some large, some small, often ugly and dirty to look at, and commonly called tramps, from their readiness to go anywhere and take a hand in any trade that happens at the moment to promise a profit, arrive at and leave our shores.

These ocean footpads are generally worn-out hulks, discarded by the companies who own them, and belonging to no regular line, and identified with no particular class of cargo, are sent

out as a matter of speculation, to pick up what freight they can from port to port, like an old and worthless horse turned out of the regular pasture, to find living by the roadside.

They are the guerillas of the sea. Some of them leave their native countries, generally England, Norway, Germany and Spain, a few months before their annual certificates of inspection expire, and remain away sometimes for years without undergoing a new survey and inspection.

On such ships the boilers may be on the point of explosion, the machinery may be in a dangerous condition, inadequate in power to propel the ship against great stress of weather, the steering gear may be warranted to jam at some critical moment, their hulls may be in the last stage of decay, and perhaps their boats not fit to float.

The crews are generally of a mixed character, and are made up of Scotsmen (generally as engineers), Scandinavians, English, Irish, Danes, Norwegians, Germans, Italians, Lascars, and negroes. The wages they receive vary somewhat according to the vessel and the trade, certain rates being made for the Mediterranean and the Black Sea trade, the American and North Atlantic trade, the Indian and South Atlantic trade, West Coast of Africa and Australian and New Zealand trade.

After having been laid up at Liverpool or Glasgow for some time, orders will be given to prepare the tramp for sea. Off she will start on a voyage that will be extraordinarily zig-zag. Perhaps, to commence with, she goes to Cardiff for a cargo of coal to one of the West Indian islands. Arriving at her destination, orders are given to proceed to Rio, where the captain finds a cargo of coffee for Cape Town, from whence he proceeds to Shanghai or Foochoo for a shipment of tea to San Francisco or New York.

If the latter port, perhaps there is another trip to Rio, and thence a journey to Antwerp. Eventually the ship

gets back home, more or less the worse for her journey round the globe, and then, with a coat of paint and a polish to such metal as she may have, this tramp is made to appear to the landsman's eye a staunch and good ship.

The working expenses of these ocean tramps are reduced to a very low level. The coal consumption is small, the crew is as small as possible, and the other general expenses are kept at a minimum.

On the sea the tramp steamer is but little liked. Blundering along with a bad look-out, perhaps none at all, the tramp is a terror to the owners of small sailing craft—yachts, fishing and coasting schooners—and taking no notice of their lights often crashes into them, remorselessly sending some of the occupants to a watery grave. The officers of mail steamers also profess great dislike to the tramp, which may be partly assumed and partly real, for they greatly dread a collision with some badly steered, carelessly-managed vessels heavily-laden with coal or iron or grain.

The question is, What becomes of all the ocean tramps? Some are sold for coasting and up-river trade on the African coast and other out-of-the-way places; many are broken up for old iron, but the majority of them probably end their career, so far as any record of them is concerned, by being chronicled in the daily papers as missing, which means that they have finally succumbed to some peril of the sea.—*Selected.*

ANCIENT LIGHTHOUSES.

THE most notable lighthouse in the world, if not the earliest, was that erected on the little island of Pharos to guide ships into the harbour of Alexandria. It was begun by the first Ptolemy, and founded about 280 B.C., a square tower of white stone, about 400 ft. high. Josephus states that the light, which was always kept burning on its top at night, was visible for over forty miles. Though the date of its destruction is unknown, and the cause, by conjecture only, set down to an earthquake, this tower is said to have lasted 1,600 years, and to-day the French, Italians, and Spaniards use its name for all lighthouses—French, *phare*, Italian and Spanish, *faro*. The oldest existing is that at Corunna, in Spain, said to have been erected in the reign of Trajan, but the remains of several Roman lighthouses may still be found in England. The ruins of one stand on St. Catherine's Down, in the Isle of Wight; of another near the ancient church of Dover Castle; while at Boulogne opposite are the vestiges of a *pharos* supposed to have been built by Caligula.—*"Story of the Sea."*



FATE OF THE ILL-NATURED BRIER.

LITTLE Miss Brier came out of the ground;
She put out her thorns and scratched everything
round,

"I'll just try," said she,
"How bad I can be;

At pricking and scratches there's few can match
me."

Little Miss Brier was handsome and bright,
Her leaves were dark green and her flowers were
white;

But all who came near her
Were so worried by her,

They'd go out of their way to keep clear of the
Brier.

Little Miss Brier was looking one day
At her neighbour, the violet, just over the way,

"I wonder," said she,

"That no one pets me,

While all seem so glad little Violet to see."
A sober old Linnet, who sat on a tree,
Heard the speech of the Brier and thus answered
he:

"'Tis not that she's fair,

For you may compare

In beauty with even Miss Violet there.
But Violet's always so pleasant and kind,
So gentle in manner, so humble in mind;

E'en the worms at her feet

She would never ill-treat,

And to Bird, Bee, and Butterfly always so sweet."
The gardener's wife just then the pathway came
down

And the mischievous Brier got hold of her gown.

"Oh, dear, what a tear!

My gown's spoiled I declare;

The troublesome Brier has no business there.
Here, John, dig it up; throw it into the fire."
And that was the end of the ill-natured Brier.

—Selected.

TOO MANY QUESTIONS.

A NEATLY dressed, bright enough
looking boy came to apply for a situa-
tion as office boy, in response to an
advertisement inserted in a daily
paper by a gentleman with whom it
would be an advantage to any boy to
be associated. The duties were not
irksome, the pay was more than office
boys are usually paid, and the boy
would have the kindest treatment.
But before the gentleman could ask
the boy a few questions he wished to
ask him, the boy began a little cate-
chism of his own.

"How many hours a day would I
have to be here?" he asked.

"From eight until six o'clock."

"I know some office boys who get
off at five every day," said the boy.

"I should need you until six."

"How long a time would I have at
noon?"

"An hour—from twelve until one."

"Some boys get an hour and a half.
Would I have to get here exactly at
eight every morning?"

"It would be best for you to make
it a rule to be here every morning at
that time. Boys ought to learn to be
punctual."

"Well, there isn't generally much
to do that early in the morning, and I
thought maybe it wouldn't make any
difference if I didn't get here just at
eight every morning. I suppose you
wouldn't want me to go out on my
own account if it happened to be
a dull day, and you just didn't need
me?"

"I couldn't tell just when I would
need you. Besides, if I paid you for
your time between eight and six
o'clock, that time would rightfully
belong to me."

"Do you ever give any half-holi-
days?"

"Not often."

"Do you pay a fellow for putting in
extra time—say, if I had to stay after
six some night?"

"If a boy wanted pay for a few
minutes extra service, I would pay
him."

"I wouldn't ever have to do any-
body else's work, would I?"

"I think not."

"I know a boy who is often asked
to do things it isn't his business.
Well, I suppose I might come and
try it, and see how I like the place?"

"No, I don't think I care to have
you do so," replied the gentleman
calmly. "I am quite sure the place
would not suit you. In fact, my boy,
I fear that you will never succeed in
any place until you get rid of your
fear of giving honest, faithful service
in return for the wages paid you. The
boy who is afraid of doing too much,
never does enough, and is always
ready to shirk his duty. I would in
all kindness advise you not to ask any
of the questions you have asked me of
the next person to whom you apply

for a place. They indicate the dispo-
sition of a shirk, and the boy who
starts out in life determined to do as
little as he can for the money paid
him, is a shirk, and will be a failure
in life."—*Harper's Young People.*

MAY'S LOVE PHILTER.

A GOOD many girls and boys have
felt sad about the rain that was coming
down on a rainy day. Girls and boys
don't see much use in the rain, and it
does spoil so many pleasant plans.

But one girl that I know didn't care
a bit. She was staying at grandpa's,
where there was a wide, chintz-covered
sofa, which you could put your feet on,
right under the east window.

For a long, quiet hour there was no
sound in the library except the patter,
patter of the rain drops outside, and
the rustling of grandpa's big news-
paper.

Then suddenly a question came from
the chintz sofa:—

"Grandpa, what is a love philter?"

"Why, Mousie," cried grandpa, "are
you there? A love philter, indeed!
What is that to you?"

"Here's a young man in a story
book, grandpa, who went to a witch to
get a love philter. What does it
mean?"

"It means something to make people
love you."

"Is there any such thing, grandpa?"

"There is," said grandpa, smiling;
"but no witch could give it. Your
grandma has one; watch her, and see
if you can find out what makes every-
body love her."

"Why, grandpa, she loves every-
body first."

"That's it, Mousie," he said, nod-
ding and smiling; "that is the best
love philter in the world; it never
fails."—*Sunbeam.*

OLD TOM AND THE EAGLE.

THERE is a story of a cat that made
good use of its claws and teeth. In a
country place by the seashore an old
eagle used to sail round in the air
looking for something to eat. If she
saw a rabbit, or a little lamb or kid,
she would pounce down and seize it
in her strong claws, and fly away with
it to her nest high up among the
rocks. The eagle became so bold at
last that she would swoop down and
carry off a chicken from the farmyard
close by the house.

One day old Tom, the house cat, a
big old fellow, went out to take a walk.
As the weather was warm, he lay
down in the sun to take a nap near by
where the rabbits lived. This old cat
had done a great deal of hunting on
his own account, and was not afraid of
anything he had ever met.

The eagle saw Tom as he lay asleep,

and perhaps she thought he was a nice, fat rabbit. Anyhow she pounced down upon him and carried him off.

Tom soon awoke and found himself sailing through the air at a great rate, while something pinched him very tightly in the neck. So he quickly turned and struck his sharp claws and teeth in the eagle's feathers, and tore out a lot of them, then tore into her skin and flesh.

The eagle, no doubt, thought she had found a queer rabbit, and tried to let go; but Tom held on, and still tore and bit with his claws and teeth.

Soon the eagle began to lose strength, and flapped slowly downward. At last she reached the ground so badly torn that she soon died, while the cat ran off with only a few scratches.—*The Mentor.*



DRINKING AT MEALS.

IN addition to the evils which it occasions directly, hasty eating induces the drinking of large quantities of hot or cold liquids to wash the food into the stomach. Thus two evils are associated. Too much liquid of any kind is prejudicial to digestion, because it delays the action of the gastric juice, weakens its digestive qualities, and overtasks the absorbents. In case the fluid is hot, it relaxes and weakens the stomach. If it is cold, it checks digestion by cooling the contents of the stomach to a degree at which digestion cannot proceed.

Few people are aware how serious a disturbance even a small quantity of cold water, iced cream, or other cold substance, will create when taken into a stomach where food is undergoing digestion. This process cannot be carried on at a temperature less than that of the body, or about 100 deg. Dr. Beaumont observed that when Alexis St. Martin drank a glassful of water at the usual temperature of freshly drawn well-water, the temperature of the food undergoing digestion fell immediately to 70 deg., and did not regain the proper temperature until after the lapse of more than half an hour.

[Of course the eating of very cold

food must have a similar effect, making digestion very tardy and slow. If any drink at all is taken, it should be a few minutes before eating, so as to allow time for absorption before digestion begins. If the meal is mostly composed of dry foods, a few sips of warm or moderately hot water will be beneficial rather than otherwise, taken either at the beginning of the meal or at its close.

The habit of drinking during the meal should be discontinued wholly, and especially by those whose digestive powers are weak. If the diet is of proper quality, and the food is well masticated, there will be little inclination to eat too much. When the food is rendered fiery with spices and stimulating condiments, it is no wonder that there is an imperious demand for water or liquid of some kind to allay the irritation.—*J. H. Kellogg, M.D.*

TOMATO TOAST.—Moisten slices of toast in hot cream or milk, and serve with a dressing prepared by heating a pint of strained stewed tomato to boiling, and thickening with a tablespoonful of corn flour or flour rubbed smooth in a little cold water. Season with salt and a half cupful of hot cream. The cream may be omitted, if preferred.

* * *

LOAF CAKE.—Scald a cup of rather thin cream, and cool to blood heat. Add one and one-half cups of warm flour, one half a cup of sugar, and one fourth cake of compressed yeast dissolved in two tablespoonfuls of thin cream or as much of liquid yeast. Beat well, and let rise until perfectly light; then add one-half cup more of sugar mixed with one-half cup of warm flour. Beat well, and set away to rise a second time. When again well risen, add the whites of three eggs beaten to a stiff froth, one half cup of warm flour, and a little grated lemon rind, or other flavouring. Turn into a bread tin lined with oiled paper, allow it to become perfectly light again, and bake.—*"Science in the Kitchen."*

* * *

MR JUSTICE MURPHY spoke very strongly against the evils of drinking at the Ulster Assizes. He said that he had before him three cases of manslaughter, and in every one of them it was made clear and not denied that they were the results of drink. Not only were the three lives lost through drink, but more than three-fourths of the other cases had drink as the originating cause.

* * *

EIGHT or ten drops of camphor on a lump of sugar is said to be helpful in case of a sudden cold.



—Russia is actively interfering in Korean affairs.

—Building sites in the City of London sell at prices representing a value of nearly £2,000,000 per acre.

—Keen interest in scientific circles has been aroused by the report, as yet unverified, that Dr. Nansen has reached the North Pole.

—A squadron of German soldiers, Alsations, deserted to France last week, marching across the line in company order with their arms.

—The prohibition of the sale of oil lamps with glass reservoirs is seriously talked of, owing to the frequent accidents occasioned by the breaking of them.

—Every day the Thames scoops out of its banks 1,500 tons of matter, or half-a-million tons a year. All the rivers of the world are doing a similar work; the Mississippi at the rate of 360,000,000 tons a year.

—Paris, ever on the outlook for novelties, has found a new food. Arrangements have been made with Algerian butchers to supply that city with camel's flesh for consumption. There is no accounting for taste. The cats and dogs of Paris may go into the pot next.

—The foolish revels of Carnival week, by which the continental pleasure-seekers prepare for the pretended abstinence of Lent, were responsible for the death of forty persons in Portugal last week, who perished by the burning of the hall in which a masked ball was in progress.

—Japan can boast of nearly 40,000 doctors, of whom over two-thirds are physicians of the old school, who heal by the old Chinese system of charms and incantations. Many of these old doctors, however, while publicly professing the old plan, have privately studied the European methods, and take advantage of them in their work.

—Horse shooting has lately been developed into a profitable branch of sport in some parts of Queensland. On one station near Bundaberg, over 3,000 "brumbies" have been shot during the past couple of years, there being a keen demand down* in Sydney for horse-skins for the London market. Four hundred wild horses were shot in the course of a couple of days recently by a sporting party in the neighbourhood of Bundaberg.

—The famous German "war treasure," kept on hand to provide against invasion by a foreign country or other emergency, is said to be stored at present in the Julius Tower of the great Fortress of Spandau. The money is all in 10 or 20 mark gold pieces, and is kept in bags, 10,000 marks to a bag. These bags are stored in wooden boxes, held together by screws. The official seal is placed over the head of each screw, so anyone tampering with the boxes could be readily detected. The gold in the boxes is not counted, but is weighed periodically as a precaution against possible loss. The store of gold amounts to 120,000,000 marks.

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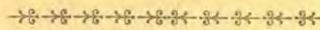
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LONDON, FEBRUARY 27, 1896.

FOR TERMS SEE FIRST PAGE.

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

A SWISS journal states that the Portuguese local government have expelled the Protestant missionaries from Delagoa Bay.

NAVIES increase every year as a matter of course, but this year it is stated that, as one of the results of the course of recent events, the navies of England, the United States, and Germany are to be specially augmented.

THE *Echo* says: "Father Black states that the number of the Anglican clergy in England and Scotland now engaged in hearing confessions is between 1,200, and 1,500; while the number so engaged fifty years ago might safely be reckoned under a score."

THE study of the Papacy shows it to be the development and systemisation of the religion of the natural heart—self instead of Christ being manifested. The call to "Come out of her" means, then, a call to come away not merely from an organisation but from a principle; a call to separation from all that is of self and sin.

The French Conscript.—Some weeks ago we printed a note from the newspapers stating that a young Frenchman, said to be a Seventh-day Adventist, had been imprisoned in France for refusing to serve in the military, on the ground that as a Christian he could not take part in fratricidal contests. The young man was not known to our Continental brethren. It now transpires that he had only recently arrived in France from South America. He has written as follows to one of our friends in Argentina:—

I am now in France, imprisoned for not choosing to do military service. Although through weakness and fear of men I obeyed, formerly, the human law and transgressed God's law, at the end of two months the Lord gave me strength to obey Him. Finally I am imprisoned. I pass my Sabbaths very happily, thanks be to God. I cannot write what I would like because my letters are read by the Governor. I am at present in the

hospital, not on account of sickness, but because I am under observation, that they may see if I have all my mental faculties. Thanks be to God, I have. The Lord is with me with power, and sustains me in all my tribulations. I have faith in Him, that He will make me conqueror. I have been imprisoned about three weeks, and do not know whether I will ever get out; but my faith and confidence are in the Strength of Israel.

WHAT strange and wicked use of the word Christian is being made. A despatch tells this news of a disturbance in Crete. Some Christians murdered two Turks. In revenge some Turks murdered two Christian families. "As soon as the news was known the Christians of neighbouring villages assembled and attacked the Turks."

THE terrible disaster at Johannesburg, by the explosion of over 100,000 pounds of dynamite, shows what a fearfully destructive power the world now has in the high explosives. Whole families were wiped out and hundreds killed or injured. The gold-fields of the Rand are the richest in the world, but the trouble and the suffering which have come because of them within a few weeks past show how far short of a paradise the richest gold-fields are.

THE poor Emperor of Austria has many ordeals to pass through in the course of the year, prescribed by his ecclesiastics. A newspaper correspondent gives this description of the ceremony he took part in on the day called Ash Wednesday:—

The Emperor sat in his private curtained seat. Afterwards he descended into the church and knelt upon a red velvet stool in front of the high altar, where the Palace chaplain strewed ashes upon his grey hair, taking them from a golden cup handed to him on a silver tray by an assistant. The Emperor then withdrew to his apartments with the ashes still in his hair.

He Was a Barbarian.—When King Prempeh came to submit to the British resident his yellow face glistened with oil, and "his somewhat stupid expression," was, says the *Chronicle* correspondent, "rendered more idiotic by his sucking a large nut like a fat cigar." Prempeh is a barbarian who sucks a nut, a stupid thing, certainly; but really why should it make a man look worse to gravely suck a nut than to suck a roll of tobacco leaves? It is merely a question of artistic taste. Of course it would look very funny to see a man walking London streets seriously sucking a nut, or even a lead-pencil, but we very commonly see all sorts and conditions of men so walk-

ing, with a roll of tobacco leaves or a pipe, unconscious of the fact that it is all very ludicrous. It has taken some centuries for the civilised world to get fairly accustomed to seeing this no longer novel sight, which struck the early discoverers of America with dismay when, for the first time, they saw the aboriginal natives puffing smoke from the rolls of tobacco. But then, those natives, like King Prempeh, were barbarians.

ONE of our workers in British Guiana, who has recently been up in the interior, along the Demerara River, says that interest in the truths presented seems to be extending rapidly in the river district, where our publications have gone far beyond the living missionary. One church of believers was organised at Bootooba. "Three of these," he says, "are Indians, the first-fruits of our work among the aboriginal tribes."

CONTROVERSY is not the element in which the Christian thrives. His work is to speak the words of God, to tell what God says. He will always find honest truth-seeking souls who want help. He will also find many who want controversy and strife. In that element one may neither learn nor teach the truth. Therefore he can simply pass on to others who are waiting to know what the Lord says. There is the Word. Give to the people to eat. No one can make those eat it who do not want it. One can only invite men to "taste and see that the Lord is good."

Missionaries of Islam.—Ever since Mohammed's day Islamism has not lacked for missionaries. It has been propagated by the sword and by the Koran, and with a zeal which has dared and endured everything. There is more organisation and system in the propagation of the creed than is popularly supposed. Of the great educational centre of Islam the *Regions Beyond* says:—

The Azhar at Cairo is the great university of the Mohammedan faith. It was founded A.D. 1,000, and from 10,000 to 12,000 students are always in attendance, gathered from various parts of Africa. There are 321 sheikhs, or instructors. The instruction is very superficial, and consists largely of committing to memory and reciting, the subject being the Koran and the traditions founded on it. When their education is finished, some of the students return home, while others, who are to be missionaries, join a caravan, and soon disappear into the heart of Africa. These thousands of students become the active propagators of the creed of Islam.