

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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WHAT TO ANSWER.

"SANCTIFY the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter iii. 15.

THIS text is often misunderstood, simply because it is not carefully read. Many take it as though it said, "Be ready to argue and dispute with every man you meet, whether he asks you any question or not."

OTHERS do not pervert it quite so much, but take it for granted that it means to be ready to try to convince a man by argument, and by the presentation of Scripture texts.

BUT what we are told to do is to be ready to give a *reason of the hope that is in us*, that is, to tell why we have a hope. In other words it is to give our personal experience in the things of God.

THIS means, of course, that one should have a clear and living hope. It must be *in us* and not merely in the Bible. Many a man can present a clear and logical scriptural argument concerning the Gospel, who knows nothing of it by personal experience. It is said that in some of the schools held by missionaries in India, the Hindu students, who have no faith

in Christ or His Word, will often present better theses on the evidences of Christianity, than the Christian students do. Such ones tell what they have heard, and not what they know.

THE word that is in the Bible alone will do no one any good. Anyone can see that if the Bible were never opened and read, no one would ever be benefited by it. Even so, though it be read, yet if its words do not come into the heart and life, there is no profit.

Now it is given to Christians to open and present this Word to the world. The men of the world will not do it

that a man can have, is "Christ in you, the hope of glory." Therefore to give the reason for the hope in us, is simply to give the grounds of our personal acquaintance with Christ. When we have that acquaintance, the answer will be with meekness and fear, because those who learn of Him learn meekness and lowliness, for He is "meek and lowly in heart." Matt. xi. 29.

THE ONE GOSPEL.

THE Bible is not two books,—the epitome of two religions,—gathered within one binding. It is one book, and one Word, and one story from beginning to end, of one God and His creation of the world and of man, and of His dealings with that world and His creatures through His Son, and of His Gospel, the promise of salvation given when man fell. At that moment Christianity existed even technically as the term is understood now, and he who depended upon the

Christ that was to be a propitiation for his sins was then a Christian as is he now who looks for his salvation to the Christ that has come, and is to come a second time.

It is not the New Testament alone which teaches Christianity; the Old Testament is equally its exponent. The Gospel of Christ, His message of salvation to a sin-stricken world, is not found only in the New Testament. The presentation of that message to man is the purpose of all Holy Writ. From God alone, through the sacrifice of the Son, flows the possibility of atonement and of the resumption of that eternal life which was lost at the fall. The story of this is continuous from Genesis to Revelation. The



"HOLDING FORTH THE WORD OF LIFE."

for themselves. But it must be the living Word that we give them. It is *the Word made flesh* that saves men. The only argument that the world cannot gainsay or resist, is the argument of living Christianity. The Gospel of Christ is not a theory or a creed, but a life, even the life of Christ Himself.

THE Word, just as it stands in the Bible, is to be presented to the world, but it must come as the living Word, through a living channel. "Sanctify the Lord God in your hearts." Let the Word become flesh in you, and then the words of Scripture will come, not as if quoted from a book, but with authority, as from the mouth of the Lord Himself. The only real hope

religion of the Old Testament is not Judaism, in contradistinction to the religion of Christ, and that of the New Testament, Christianity. It is all the Word of one God, and an exposition of the religion of Himself and His Christ.

W. H. MCKEE.

Basel, Switzerland.

WHAT MILITARISM DOES.

THE true nature of the spirit of militarism is little suspected by many whose thoughts and lives are under its influence. It must be so else kindly people could not speak as lightly as they do of the accidents and horrors of war. As an illustration of the spirit which militarism engenders even outside of the ranks of active fighters, and as a suggestion of the need that exists for the preaching of the Gospel of peace in all circles, take the following report of an interview with one of the nursing sisters who accompanied the Ashanti expedition:—

"It must have been a relief to have no fighting?"

"It was the bitterest disappointment to the soldiers. At first the hope of fight kept them from feeling the effects of the climate, but the sick list became very heavy when the depressing certainty of a 'bloodless' victory was faced. And the sisters, too, wanted a few broken bones to bind up! Almost to the last the soldiers hoped an attempt would be made by the natives to rescue King Prempeh. But after the Sacred River was passed their spirits went down to zero—in spite of the climate."

Those who express such ideas, and the world is full of this spirit, do not need denunciation, but they do need the Gospel.

THE BLESSED PEOPLE AND THE BLESSED DAY.

FOLLOWING is the main portion of a letter recently received from an interested reader. We quote it because the question is one which puzzles others, who will be equally interested in the answer.

For some time I have perused your publication, PRESENT TRUTH, and have been attracted to the question which is brought so prominently to the front there, namely, Which day should we observe as the day of rest? For my part I am almost persuaded that the majority are wrong. Searching the Scriptures on the subject, I found everything in your favour [in favour of the Sabbath]; but there is one text which puzzles me. That is, John xx. 19. There we find that the disciples were gathered together on the first day of the week, and Jesus appeared unto them, and said, "Peace be unto you." Now if the disciples were resting on the wrong day, one would think that Jesus would have reproved them. But instead of that we find that He blessed them; and a person can scarcely conceive of Jesus blessing

them if they were doing wrong. Then we have the same thing taking place in the 26th verse.

Now I do not draw attention to these for the purpose of upholding the first day of the week as the day of rest, but merely with the humble desire to get your opinion of them. For, truly, they seem to be the only passages which deter me from being a Seventh-day Adventist. I should be much obliged if you could aid me in this.

We are most happy to give the desired aid, which we shall do, not by giving *our opinion*, but by pointing out just what those texts do, and do not, say. Our friend's difficulty lies in reading into the texts more than they actually say.

HOW READEST THOU?

NOTICE that the texts referred to do not say that the disciples were holding a religious service, or that they were engaged in any act of worship, or that they were in any way whatever observing the day. There is not the slightest hint that they were regarding the day as a day of rest. It is true that this is purely negative, but that is really all that is needed in this case. When a man is deterred from keeping the Sabbath only by two texts which he thinks teach that some of Christ's disciples kept Sunday, all that he needs is to see that those texts make no shadow of a reference to Sunday rest; and this he can see simply by carefully reading them again.

First, we will read John xx. 19, 20: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed them His hands and His side. Then were the disciples glad when they saw the Lord."

Not a hint is there here about either rest or worship. Therefore this text has no more to do with teaching the observance of Sunday than has the fact that on the same day two of the disciples walked from Jerusalem to their home, about seven and a half miles distant. See Luke xxiv. 13, 28, 29.

But let us see, just for the sake of gratifying our curiosity, if we can find out what the disciples were doing together that night. In the last chapter of Luke we are told how Jesus appeared to the disciples on their way to Emmaus, and was made known to them as they began to eat supper, and how the two immediately returned to Jerusalem and made known the fact to the assembled disciples.

"And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of broiled fish, and of an honeycomb. And He took it, and did eat before them." Verses 36-42.

This was the same occasion as that recorded in John xx. 19. In this account some additional particulars are given, noticeably the one that Jesus asked for and ate some food before them, to convince them that He was a real being.

THE HOME CIRCLE.

BUT how did it happen that the disciples could so readily offer Him something to eat? The answer is found in the account given by Mark. He speaks of the appearance of Jesus to the two who were going into the country, which is recorded at length in Luke xxiv., and then continues:—

"Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark xvi. 14.

But is it not strange that the disciples should be sitting at meat in a place of worship? It would have been a strange thing if they had been doing so; but they were not in a place of worship. By referring to Acts i. 12, 13, we learn that the eleven disciples had one common dwelling-place in Jerusalem.

So the supposed religious service of the disciples on the first day of the week, when Jesus came and blessed them, resolves itself into this: They were all, with the exception of Thomas, at home, with the doors securely fastened for fear of the Jews, and were quietly eating their supper when Jesus appeared and said, "Peace be unto you," which was the common form of salutation. There was nothing wrong in their partaking of a common meal, and so there was nothing

for which He could reprove them.

As to the appearance recorded in John xx. 26, it is only necessary to point out that it was "after eight days." That is, it was more than eight days after the appearance on the Sunday night after the resurrection. If it had been only eight days after, it would have been on Monday at the very earliest. So we have in John xx. 26 neither a religious meeting nor a Sunday. The disciples were simply again "within," that is, at home, and Jesus again visited them.

And now that it clearly appears that there is not the slightest intimation of rest or religious observance of any kind on that day, it may be stated that if the Scriptures plainly said that the disciples were holding a prayer meeting that night when Jesus appeared to them, that would not be the slightest proof that Sunday is the Sabbath. The holding of a meeting on a day does not signify that it is the Sabbath. When the fourth commandment plainly sets apart the seventh day as the Sabbath, and Jesus says that not one jot nor one tittle can by any means pass from the law, it needs something more than the bare record of even a religious meeting on another day to establish that day as the Sabbath.

THE BLESSING.

ONE thing is almost always strangely overlooked by those who think to find ground for Sunday observance in that appearance of Jesus to His disciples. It is this, that the blessing which Jesus pronounced was upon the disciples, and not upon the day. He blessed *them*, just as He had often done before, and as He did afterwards on the day of His ascension, which was Thursday. There was no reason why He should not bless them, because, as we have seen, they were innocently eating their evening meal. But the blessedness which He imparted to *them*, had no effect whatever on the day.

The Lord blesses His people every day of the week,—His blessing is upon His people, Ps. iii. 8,—but that does not make every day the Sabbath. But in the beginning, at the close of the creation week, "*God blessed the seventh day, and sanctified it*," because that in it He had rested from all His work which God created and made." Gen. ii. 3.

The seventh day was blessed in the beginning, and that blessing has never been removed from it. The seventh day is still the Sabbath day, and is a

blessed day. Consequently it always brings a blessing. Those who observe that day "according to the commandment," have a blessing from it, which can be gained nowhere else. God blesses them on other days,—days which are not blessed,—but the Sabbath day brings a blessing of its own with it, besides the ordinary daily blessing. The fact that God blesses us on the Sabbath day does not lend any additional sanctity to the day; but the fact that the Sabbath—the seventh day—is itself blessed, confers a special blessing upon those who keep it. The day is blessed, and always will remain blessed, whether people receive the blessing or not.

NO BLESSING FOR SIN.

GOD does not bless sin, but He does bless sinners. He blesses sinners in order that by the blessing of His grace they may cease from sin. Thus we read, "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from your iniquities." Acts iii. 26.

It cannot be denied that God has blessed people on the first day of the week. Not only so, but He has blessed them when they were met together for religious worship on that day, and when they supposed that it was the Sabbath day. So likewise He has most signally blessed people on every day in the week, both when they were engaged in religious services, and when they were not.

But nobody ever yet got any blessing from the first day of the week, because it never received any blessing from God, and, consequently it has no blessing to impart. Only one day—the seventh—did God ever bless; and only that one day can impart blessing.

Moreover, nobody was ever yet blessed *because* he regarded the Sunday as the Sabbath, although many people have been blessed while so regarding it. Wherefore? For this reason:—

1. "Faith cometh by hearing, and hearing by the word of God." Rom. x. 17.

2. But there is no word of God concerning the observance of Sunday. The seventh day only is the Sabbath; the other days of the week, including Sunday, are called by the Lord "the six working days." Eze. xvi. 1. Therefore since there is no word of God requiring Sunday observance, but the contrary, there can be no faith exercised in the keeping of it.

3. But "whatsoever is not of faith

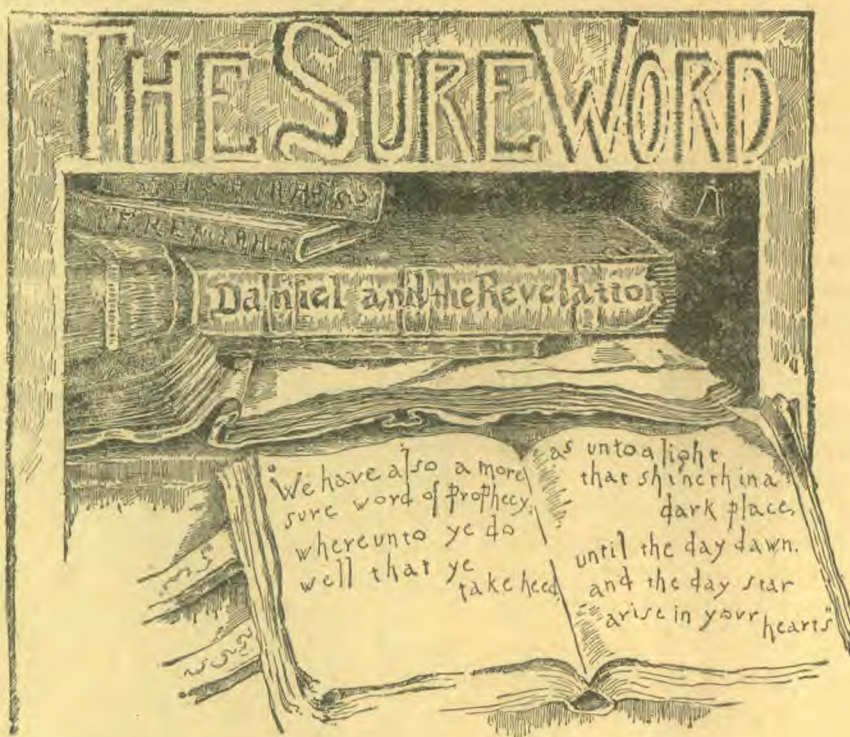
is sin." Rom. xiv. 23. Therefore the keeping of Sunday is a sin, to be repented of the same as any other sin. This is very evident from the fact that the keeping of Sunday involves the breaking of the Sabbath.

There are none of God's people who have yet come to the perfect knowledge of all the truth; yet God blesses them. Why does He bless them?—In order that they may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," who is the Truth. He blesses the sinner, in order that by that blessing he may turn from his iniquities. He richly blesses the man who has just yielded to Him; but that blessing by no means indicates that the new convert has nothing more to learn, and must never advance beyond where he now stands. Let it be understood that God does not give us His blessing as a reward for doing right,—He does not pay us for our service,—but He blesses us in order that we may do right. We experience an increase of blessing in proportion as we yield ourselves to His will; but our best service does not merit pay.

Therefore we are never to assume because God blesses us that we are doing all the will of God, or that we have no ways that ought to be forsaken. So when God blesses men who observe Sunday in all sincerity, supposing it to be the Sabbath, that is not to be taken as indicating that He does not wish them ever to make any further amendment of their ways. The blessing is not for Sunday keeping, which in itself is sin, but to lead them to more intelligent service. God blesses sinners, but not sin.

In like manner, we do not think of citing the fact that God blesses *us*, as proof that the seventh day is the Sabbath. That is shown by the fact that God rested on it, and blessed it and sanctified it. And because it is thus blessed, we know that it can impart to those who keep it a blessing which can be obtained nowhere else.

UNDER the heading, "Supplanting Puritanism," the *Catholic Times* calls attention to the fact that, in the portion of the United States known as New England, where in 1746 Catholics were not permitted to dwell, there are now more than two hundred thousand more Catholics than there are Protestants of all denominations combined. The United States has certainly proved to be most congenial soil for the growth of Roman Catholicism.



THE EASTERN QUESTION.

WHAT ITS SOLUTION MEANS TO ALL THE WORLD.

No. 4.—ORIGIN OF THE PRESENT TROUBLE.

"NOT RELIGION BUT REVOLUTION."

WHAT, then, is the real cause of the difficulty and of these great troubles? The answer is: It is not religion, but *revolution*. Whatever people in England or America may believe, or say, the truth is, and all the evidence shows it, that it is solely on account of their revolutionary practices that the Armenians are involved in this great trouble. Anyone who will spend a little time amongst them, can know this, and those who are there do know it. It is for this reason that Russia would not consent that the other Powers should use force in dealing with the Porte. In the second Parliamentary Blue Book on this question, is given the correspondence, and there it is stated by Prince Lobanoff that—

The fact is that the Armenian Committees in London and elsewhere aim at the creation in Asia Minor of a district in which the Armenians shall enjoy special privileges, and which will form the nucleus of a future independent Armenian kingdom; and to this Russia will not and cannot agree.

That this view is correct is further shown by a statement by the editor (J. M. Buckley, D.D.) of *The Christian Advocate*, of New York, the leading paper of the Methodist Church in America, January 23, 1896. The editorial is on "Bleeding Armenia," and after stating that there is "a

small revolutionary body" operating both "outside of Turkey" and "within its bounds," there is the following passage:—

One of the representatives of this body said to Cyrus Hamlin: "We are determined to be free. Europe listened to the Bulgarian horrors and made Bulgaria free. She will listen to our cry when it comes up in the shrieks of women and children." To this Dr. Hamlin said: "This scheme will make the very name of Armenia hateful among all civilised people." He replied: "We are desperate, and we will do it." Dr. Hamlin communicated these facts to the world in an article in *The Congregationalist* in December, 1893.

This scheme was thus announced in December, 1893, and it was not till the summer of 1894 that the troubles began which have continued to the present. As early as May 1893 a revolutionary agitator named Damatian was captured by the authorities near Moush. Others have been captured since. August 20, 1895, the British Consul at Erzeroum in a despatch to the British Ambassador at Constantinople wrote as follows:—

The party of action among the Armenians have kept very quiet of late, having been persuaded that a contrary course would only prejudice the Armenian cause, and impede diplomatic action for the introduction of reforms. It is, however, more than probable that, if disappointed in their expectations, they will renew their agitation with increased violence, and endeavour to provoke reprisals on a scale certain to involve European intervention.

THE RIOT IN CONSTANTINOPLE.

IN perfect accord with this forecast of August 20, there came the outbreak in Constantinople, September 30, which originated wholly in two thousand Armenians marching in a body from the Patriarch's Church to the Porte to demand that the Sultan should sign the propositions of the Powers. These "Armenians carried revolvers and knives, all of one pattern," says the British Ambassador in his report. The first shots were fired by the Armenians, killing a Turkish officer. Then the Turkish troops returned the fire, and with such effect that the Armenians soon fled, and, says the British Ambassador, "one thousand armed Armenians, with women and children, took refuge in the Church of the Patriarchate."

Now I personally know that this movement in Constantinople, September 30, 1895, was made for the purpose of bringing on such a crisis as would necessitate armed intervention of the Powers to restore order, and in the hope that thus they might be delivered from the Turkish rule and find a protectorate in the British Power. Our Bible School was in session at the hour when this armed force started from the Patriarch's Church to the Porte. I myself was conducting the lesson of the hour. Suddenly the doors in the houses along the street were opened, and out rushed, all at once, the people,—men, women and children,—and poured along the street to a point where they could see the force as it marched toward the Porte. The sudden rush of so many created something of a sensation in the school, though only for a moment, when we continued till the regular time for the close of the session.

When the session had closed, and those in attendance went into the street to go to their homes, they asked those who were in the street what was the cause of the sudden rush of all the people. The answer, and the only answer that was given, was: "*The British fleet is coming in, and they [referring to the Armenians who had gone up to the Porte] have gone up to compel the Sultan to sign.*" And it was their daily expectation for more than a week afterward that the British fleet would then come in, and take them under its protection.

Five days afterward, October 5, the British Ambassador reported to the Government at London, that, "Grave fears are entertained that the Armenian

Committee is organising some further demonstrations." And not long after this the Armenians of Zeitun suddenly arose and captured the Turkish garrison of nearly six hundred troops, destroyed the barracks, and took possession of the city, where they sustained a considerable siege.

ORGANISED POLITICAL REVOLUTION.

THESE facts present evidence sufficient to show beyond dispute that there is a widespread revolutionary movement amongst the Armenians, and that it is carried on altogether for the purpose, and in the hope, of creating such a condition of affairs even at the deliberate expense of "the shrieks of women and children," that the Great Powers will intervene and make them and the country free. And as a part of this plan, it is plain to those who know the facts, that many of the reports to the English and American papers have been exaggerated out of all semblance of the truth, and some indeed have not had a vestige of truth upon which to base even an exaggeration.

For instance: When the English papers reached Constantinople giving the accounts of the riot there, we read that "Stamboul is a desert;" "the shops are closed;" "the churches are filled with men, women, and children, refugees, to keep from being massacred."

The truth is, that Stamboul was no more of a desert than it usually is, except for the closing of the Armenian shops; and after two days after the riot even these were not closed for fear of the Turks, but for fear of the Armenians.

I myself saw a circular letter sent by the Armenian Revolutionary Society to the Armenian shopkeepers. This letter was written in Armenian, and was interpreted to me by an Armenian. It called for money for the Armenian cause, and told them not to "dare" to open their shops; that "thousands of eyes which they did not know" were watching them; with the certainty of reprisal if they did disregard this warning. And the letter was not signed by the President, nor the Secretary of the Society, nor by the Society itself, but it was signed with a smoking revolver and a drawn sheath-knife.

Under these circumstances, is it strange that the Armenian shops were closed long after all danger was past? and long after the time when the shop owners would have been glad to open their shops?

As for the churches being filled with men, women, and children, refugees, etc., as though there was a general resort of the Armenian populace to the churches, this also is not true. Of the armed body that left the Patriarch's Church to "compel the Sultan," those of them that escaped did take refuge in the church from which they started. But as for the Armenian people generally, they were in their homes and about their daily work as usual, and without any molestation. There may have been, there probably were, *some* women also in the Patriarch's Church. For there were some women there before the riot, inciting the men to arise and avenge their injuries.

The day before the riot, in the midst of the assembly in the church, a woman sprang to her feet and exclaimed, "Woe, woe, to the Armenians! Why do you sit still? Why do you not arise and avenge your injuries?"

"FOR THE FAITH."

Another woman came into the house of the Armenian family where I was living, the next day after the riot. As she seated herself the handle of a large knife was exposed in the folds of her dress. The lady of the house asked her, "What have you that great knife for?" She replied: "To kill Turks with." Then she drew it forth and showed how it must be used so as certainly to kill. Suiting actions to words, she said, "You take it in your hand this way; and then turn it, so. If you only drive it in straight and pull it out again, they may live. But if you give it such a turn as that they are sure to die."

The lady of the house then said to her: "How is it that you know so much about it? Have you been doing it?" She answered: "Not here in Constantinople; but in Armenia I have."

Then said the lady of the house, "Why, you silly woman, what can you hope to accomplish by that? What can you do but get yourself killed?" Exultingly the woman exclaimed: "Suppose I do get myself killed! Is it not the best death to die? What is more glorious than to die for the faith!"

There may have been some such women as these, refugees in the churches. But in that part of the city where I was, and near to the Patriarch's Church, too, it is certain that the women and children in general were at home as before, and were in safety there, as we all were.

Again, for days long despatches were published, telling of the capture of Zeitun by the Turks and the "massacre of ten thousand Christians." When in truth the only capture was its capture by the Armenians.

At Harpût it was reported that "thousands of Christians" had been slaughtered. But the report of the missionary who was through it all at Harpût, says there were "one hundred killed in the whole city."

At Sassoun it was reported "ten thousand" killed. It is now allowed even by the Armenian Society that there were "nine hundred killed."

At Trebizond it was said there were many thousands wiped out. The British consul's official report says "not much above five hundred."

Now I do not say that 900 or 500, or even 100 killed, is a small thing. Any number killed is vastly too many. One person killed is far too many. But as compared with tens of thousands several times repeated, 900 and 500, and 100 all put together are *not* many.

Now in all this I have only stated the case as it is, and the facts as I personally know them to be, in truth. Yet let me not be misunderstood. I have said nothing, and I have nothing to say against the Armenians gaining their freedom, or even their independence, if they can. No subject people is to be blamed for desiring to be free and independent. All that I have attempted to say, and all that I do say is, that when the Armenians, or any other people, start out to gain their freedom, and have to fight for it, and do fight for it, and get beaten, and have a harder time than they expected, then let them not raise the cry that they are oppressed and persecuted and massacred, *on account of their religion*. This cry raises an entirely false issue.

Again, I would not say a word against any effort of societies to relieve the privations and miseries of the Armenians. They are suffering greatly, the innocent with the guilty. Let anybody, and everybody, send means as he chooses to relieve their distress. But when calls are made in their behalf, and the people are appealed to, to furnish relief, because the Armenians are martyrs for Christianity, it is all a mistake, and a wholly false issue.

That many Armenians who are not revolutionists, some of whom may possibly be Christians, have suffered, is undoubtedly true; but let it be remembered that this is what the revolutionists planned for. They calculated

that if they fomented sedition the innocent would suffer with the guilty, and far more, and that "the shrieks of women and children" would rouse the world to assist them in securing independence.

Nor have I attempted to make any apology for, or any special showing in favour of the Turkish Government. I have simply written the facts as they are, and as I found them by experience to be; and that is all. As to the merits of the political controversy between the Armenians and the Turkish Government, I have nothing to say one way nor the other, I know that it is wholly political, and not religious at all. And merely to give what I know to be the truth of the case as to that point is what I have done and all that I intended to do.

THE ALL-IMPORTANT QUESTION.

BUT above it all, and back of it all, lies the much greater question as it lies in the Word of God, at to the Turkish Empire and its standing in the world and the end of it which must certainly come soon. And when the Turkish Government does come to its end, then comes that "time of trouble such as never was since there was a nation." Who is prepared for this? And at that time comes the deliverance of God's people, "every one that shall be found written in the book." Who is ready for this? Is your name in the book of life? Are you ready for all these things that must shortly come to pass?

A. T. JONES.

THE MEASURE OF FAITH.

OUR Christian faith can be measured only by the quality of our self-surrender. No faith is vital which does not supply itself with virtue. That faith is a fiction which does not fruit in self-sacrifice and righteousness. We believe in Christ just to the measure we give ourselves up to Him, walking in His way of life, guided by His truth, obeying His law of love, going about doing good in the spirit and power of His holiness.

It is the faith that leaves one no more his own man, but Christ's man; the faith that puts no conditions in the surrender of self to the mastership of Christ; the faith that counts temporal losses as eternal gains, that it may know Christ and live His life; the faith that rests not upon the friendship of the world, nor upon any formula of truth, but on Christ as the power and wisdom of God; the faith that conforms the life to Christ, and not to the

fashions of social selfishness; the faith that nails the whole being in grateful self-surrender on the cross of the slain Christ.

Faith never reaches far beyond self-renunciation. And the moment we are self-surrendered to Christ, with all the passions of life attached to Him as the supreme object of affection and sacrifice, and the supreme joy of aspiration, that moment we enter the freedom, and share in the life, and work with the strength of God. Life is henceforth a victory.—George D. Heron, D.D.

IN THE SOCIETY ISLANDS.

ONE of the missionaries of our society in Tahiti, speaking of the work in the Society Islands, says:—

"The work in these islands has been growing constantly. Not as much has been accomplished as we

He says that they now have the book, "Steps to Christ," a number of pamphlets and tracts, a child's primer, and a hymn-book from their own press, and are pushing forward other translations.

Another worker in the Fiji group says in a recent report:—

"We have just started a small school for the natives. We cannot encourage many to come, because we have not room. We teach them to speak English, and they help us by telling us how to pronounce the native words. Just the other day we learned that the natives have no toes, they are the fingers of the feet. Some of the native words are very long, but we find it easier to remember the long words than the short ones. The word "thumb" has twenty-one letters in it, *aiqagalolevunilingana*; and the word for 'to reconcile' is *vakayalovinakata-kaveivenakatitaka*. It is a very com-



A SOUTH SEA CANOE.

would like to see, yet we know that God is gathering out a people to meet our Saviour with joy, when He comes to gather home His 'jewels.' We think the foundation is now laid, so that the work will go faster in the future.

"There has been but little reading-matter in the Tahitian language. It consisted principally of the Bible, a hymn-book, and a small Bible dictionary. Since our printing-press came to Tahiti, we have been doing what we could to get our reading-matter before the native people. It is not possible for a newcomer, after having been but a few months in these islands, to preach and translate reading-matter into the native language, and do it well. It takes years instead of months to acquire sufficient knowledge of the language to translate well. I am so glad that when we have God's Holy Spirit with us, even though the language may be faulty, the Spirit of God carries the truths home to the hearts of the people with so much power that the defects in speech are lost sight of, and the truths only are thought of by those who have a desire to know the right."

mon thing to find words with from eighteen to twenty-four letters in them, yet the natives can roll them out so fast that they do not seem to be so long."

EFFECTUAL PRAYER.

"THE supplication of a righteous man availeth much in its working." James v. 16. The reason so many prayers receive no answer is because they are not presented in the right manner. Too many prayers are offered in a hurried manner, with the thoughts upon various cares.

A few suggestions upon how to pray so that the petitions may be effectual, might be a help to some young Christian, so we will offer the following:—

1. Read a few verses of the Bible before you pray. Much of the language of the Scriptures is in the form of prayer, and by using it we may find help in approaching unto God.
2. Always go to the Lord with faith in Jesus Christ. If we ask in His name, we have the assurance that we shall have what we ask.
3. Seek for the aid of the Holy Spirit; for He will show us what we need, and make in-

tercession in our behalf. (See Rom. viii. 27.) 4. Have something to say to the Lord. Do not say words in an unmeaning way. Spend a few moments in thought before you begin to pray, that you may not mock God with a solemn sound. 5. Leave the answer to the love and wisdom of God. He will give to us those things which are for our best good.

If we come as the humble, trusting child, relying on His promises, we need not go away disappointed. "Ask and ye shall receive," is the surety of an answer. The only reason why we may fail to realise the fulfilment of this promise, is because we ask for blessings to consume upon our desires. If we ask according to His Word, He will answer according to our word.

J. H. DURLAND.

WHEN JESUS COMES.

SOME people seem surprised at the eagerness which is displayed for the return of the Lord Jesus to this earth again by some Christians. But why should they not be eager for His return, when that return means reunion for the parted, immortality for the mortal, health for the sick, life for the dead, land for the landless, habitations for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, sight for the blind, hearing for the deaf, speech for the dumb, strength for the weak, youth for the aged, liberty for the captives, riches for the poor, "beauty for ashes," a "garment of praise for the spirit of heaviness," "the oil of joy for mourning," peace for the troubled, rest for the weary, gladness for the sorrowing, songs for the sighing, society for the friendless, perfect bodies for the afflicted, mansions for huts, crowns for crosses, light for darkness, wisdom for ignorance, strength for weakness, harmony for discord, with an eternal inheritance in the kingdom of God for all His ransomed people.—*Selected.*

ENDUED WITH POWER.

"AND, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

There has been no little speculation over these wonderful words of our Lord. Some have tried to work themselves up into a state where they would realise what is here promised, and have been disappointed; others have thought that the secret, as they have regarded it, was in the time, the ten days during which the disciples waited, and so they have set apart ten days hoping to secure the power that the disciples received, and disappointment has followed their efforts.

Wherein lies the difficulty? We know it is not with the Lord, there-

fore it must be with every one who misunderstands what the Lord says. What does He say? "And, behold, I send the promise of My Father upon you." But the promises of God are all in Christ. "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us." He, therefore, who receives Jesus Christ in His fulness receives all the promises of God. He may not know how wonderful are the things in store for him, because in Him "are hid all the treasures of wisdom and knowledge."

He has taken Christ with all there is in Him as his portion, and now he begins to explore "the untraceable riches of the Christ" (Young's translation) or, as another translation has it, "the boundless wealth of the Anointed One."

The personal presence of Christ was soon to be withdrawn from the disciples, but at the time when He made to them the statements under consideration He also declared, "Lo, I am with you alway, even unto the end of the world." In the place of His personal presence which a few disciples might share, this promise contemplated the presence of Jesus Christ with every follower of His till the end of the world.

WHERE IS THE POWER.

"I send the promise of My Father upon you." God is no respecter of persons; therefore the promise, like all the promises of God, is to every soul who will embrace it. The only limit is the limit of man's unbelief. Unbelief shuts God's promises away from men, but faith receives them. "Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." But faith deals with what the Lord says, because it comes by "hearing . . . the Word of God." The Word, however, is nothing less than Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word was made flesh and dwelt among us."

By the Word all things "were made" "and without Him was not anything made that was made." When He made all things He did it by a word, for "By the word of the Lord were the heavens made . . . for He spake, and it was; He commanded, and it stood fast." Christ, the Word, was God. 1 John i. 1. He is no longer on earth personally, but "no word from God shall be void of power." Luke i. 37, R. V. Every word "is living and powerful"—full of power. Therefore all the power that men need or ever can need is enshrined in the

Word which all may receive who will.

The command to the disciples was, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." At the same time He declared, "ye shall receive power." The gracious message, "Behold, I send the promise of My Father upon you," these disciples accepted. Then they were to tarry, because He told them to do so. This they did for ten days. They knew not how the Lord would work, but they knew before those days expired that He would work mightily for the salvation of souls. We read that in a certain place our Lord "did not many mighty works there because of their unbelief." Therefore the mighty works seen on the day of Pentecost came in response to living faith. Faith takes without questioning whatever the Lord says. We may say that we do not understand what He says, but the only way to understand is to believe, for it is "through faith we understand."

What days of waiting those must have been! Let us take a survey of the circumstances,—

1. He had informed them a short time before His death that He would go away and they could not follow Him till His return, and in harmony with this they had seen Him go into heaven. Even as "He had spoken these things while they beheld He was taken up and a cloud received Him out of their sight." And then to them the angels had said, "Ye men of Galilee why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

2. To them He had said, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

3. He had told them that all power in heaven and in earth had been given to Him. What an assurance was this as He bade them go forth with the message of salvation to a lost race.

4. For three and a half years they had been with Him, they had listened to His wonderful words, they had witnessed His mighty miracles of healing the sick, casting out demons, raising the dead to life, and they knew that by His word He had power over things animate and inanimate.

By their association with Him they had learned that whatever He said to inanimate nature, to demons and to men whose reason was dethroned, and to men and women possessed of their reasoning faculties who believed—whatever He said came to pass. His word

had stilled the raging tempest, calmed the angry billows, dried up the fig tree, cast out demons, opened blind eyes, made the lame to walk, and brought the dead to life again. These things were all done by a word, and men could not refrain from saying, "What a word is this."

He told them He should go away. He commissioned them to go into all the world and preach the Gospel to every creature, promising that He would be with them till the end. He informed them that all power in heaven and in earth was His. He instructed them to wait till they were endued with power from on high, and assured them that they would receive power.

He went away according to His word and they saw Him go. He bade them wait and according to His word they waited. He commissioned them to go, but not without His power, therefore the vital thing with them was to obtain the power by which the work committed to them was to be done. How were they to obtain it? "Ye shall receive power" were the words of the Master, and nothing but unbelief on their part could hinder their receiving it. "Ye shall receive power" were the words of Him whose every word is power. They believed what He said and consequently received as He said. It was not merely believing this one statement, but they had learned to surrender themselves to all the Lord says. They permitted the Word to "have free course and be glorified."

They had every reason which then existed for believing all that the Lord had said—we have more. They believed and so they received. They received "with meekness the engrafted word," and they knew that it could save the soul—knew this in their own experience. They could tell men that Jesus Christ is a Saviour who is able to save unto the uttermost all who come unto Him, because He had saved them. They offered no resistance to any of the words of life, and so they became instruments of righteousness unto God, and others "took knowledge of them that they had been with Jesus."

Men may raise curious questions as to how the power of God to accomplish this or that may be obtained, but the fact remains that all the power man has ever needed or ever will need is in the living word of the living God. And that power is not obtained because of pilgrimages, or for afflicting the body, for fastings, or prayers, or confessions, or tears. No, no. It is the free gift of Him "who giveth us richly all things to enjoy." There will be sorrow and confession, tears and broken hearts because of sin when the word reveals it, but He who is the Word "healeth the broken in heart and bindeth up their wounds." And in the place of sadness because of sin, He puts glad-

ness "more than in the time that their corn and their wine increased."

The declaration, "Ye shall receive power" will stand eternally true, and all who follow the Lamb whithersoever He goeth will experience its fulfilment. But those who follow Him are those who "know His voice," they listen to what He says. The power needed is not to be bought, nor is it to be secured by some well devised plan of man's wisdom. It is to be received by receiving the Word which is power.

D. A. ROBINSON.

Calcutta, India.

THE BEAUTIFUL CITY OF GOD.

Oh, sweet are the stories revealed in His Word,
Of the city that eye hath not seen,
Of the wonderful tree, with its health-giving leaves,
And the river that rolleth between,
And how often we've sighed for its evergreen shores,
Its roses of Sharon, its non-fading flowers,
To drink from life's waters, and rest in the bowers
Of this beautiful city of God.

Glad tidings! glad tidings! the day-star so bright
Have the watchmen already discerned,
While each hour brings us nearer His chariot cloud,
And the mansions for which we have yearned,
Lo, He cometh! He cometh! repeat the glad tale!
Till it echoes o'er hilltop, and mountain, and vale,
Sweeping over all lands like the breath of the gale,
Lo, He cometh! He cometh to reign!

SUSAN M. CHAFFEE.

THE VICTORY WON.

UPON the crystal sea before the throne, that sea of glass as it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. xv. 2.

With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps." And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance.

None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. "These are they which follow the Lamb whithersoever He goeth." These, having been translated from the earth, from among the living, are counted as "the first-fruits unto God and to the Lamb." "These are they which came out of great tribulation;" they have passed through

the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments.

But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile: for they are without fault" before God. "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them." They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

In all ages the Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus' sake they endured opposition, hatred, calumny. They followed Him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they learned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were "destitute, afflicted, tormented." Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now "God is judge Himself." Ps. l. 6. Now the decisions of earth are reversed. "The rebuke of His people shall He take away." Isa. xxv. 8. "They shall call them, The holy people, The redeemed of the Lord." He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

They are no longer feeble, afflicted, scattered, and oppressed. Henceforth

they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honoured of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are for ever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm-branches they pour forth a song of praise, clear, sweet, harmonious; every voice takes up the strain, until the anthem swells through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of heaven respond in the ascription, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever." Rev. vii. 10, 12.

In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet at the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages, new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended, and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

MRS. E. G. WHITE.

LEAVE THE BURDEN.

I KNEW a Christian lady who had a very heavy temporal burden. It took away her sleep and her appetite, and there was danger of her health breaking down under it. One day when it seemed especially heavy, she noticed lying on the table near her a little tract called "Hannah's Faith." Attracted by the title, she picked it up and began to read it, little knowing that it was to create a revolution in her whole experience. The story was of a poor woman who had been carried triumphantly through a life of unusual sorrow. She was giving the history of her life to a kind visitor on one occasion, and at the close the visitor said, feelingly,—

"O Hannah, I do not see how you could bear so much sorrow!"

"I did not bear it," was the quick reply; "the Lord bore it for me."

"Yes," said the visitor, "that is the

right way. We must take our troubles to the Lord."

"Yes," replied Hannah, "but we must do more than that; we must leave them there. Most people," she continued, "take their burdens to Him, but they bring them away with them again, and are just as worried and unhappy as ever. But I take mine, and I leave them with Him, and I come away and forget them. If the worry comes back, I take it to Him again; and I do this over and over until at last I just forget I have any worries, and am at perfect rest."

H. W. SMITH.

THE SABBATH.

O day of rest and gladness!
O day of joy and peace!
The day on which Jehovah
From His own works did cease;
We hail thy glad returning,
Our weary hearts to cheer,
And lay aside our burdens
When thy blest hours appear.

Of old, God's chosen people
Were called thy rest to share,
When through the desert dreary
They proved His tender care.
But oh! their minds were blinded
By unbelief and sin,
Jehovah's laws neglecting,
They could not enter in.

"But still a rest remaineth,
And some must enter in."
So stands the truth recorded
God's sacred Word within;
So let us all with fervour
The joyful news proclaim,
And glory, praise and honour
Ascribe to His great Name.

O day of rest and gladness,
O day of joy and peace,
Which tells of full redemption,
Of glad and full release
From sin and all its bondage,
From efforts of our own,
And bids us look to Jesus
And rest in Him alone.

Blest Sabbath day, we hail thee;
And praise thy God and ours
For blessings that attend us
Through all thy sacred hours;
In thee we see the promise
Of Eden fair restored,
So hail thy glad returning,
Blest day of Christ our Lord.

WM. A. HALL.

A MISSION ROMANCE.

"Is it worth while to hold the meeting to-night do you think?" asked a Londoner of his friend, one raw December night in 1856.

"Perhaps not," answered the other, doubtfully; "but I do not like to shirk my work, and as it was announced, some one might come."

"Come on, then," said the first speaker; "I suppose we can stand it."

The night was as black as ink, and the rain poured in torrents; but the meeting of the Missionary Society was held, in spite of the elements, in a brightly lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm, and made up half the audience that listened to a

powerful plea for the North American Indians in British Columbia.

"Work thrown away," grumbled the Londoner, as they made their way back to Regent Square.

"Who knows?" replied the missionary. "It was God's word, and we are told that it shall not fall to the ground unheeded."

Was it work thrown away?

The passer-by who stepped in by accident tossed on his couch all night, thinking of the horrors of heathenism, of which he had heard that night for the first time. And in a month he had sold out his business, and was on his way to his mission work among the British Columbian Indians, under the auspices of the Church Missionary Society.

And thirty-five years afterward we found him, surrounded by "his children," as he loved to call them, the centre and head of the model mission station of the Northwest Coast, an Arcadian village of civilised Indians. This is one of the romances of missions.—*Sunday-School Times*.

A BROKEN BUCKLE.

"DR. JAMES HAMILTON," says a writer in the *Congregationalist*, "tells of a gallant officer who was pursued by an overwhelming force, and his followers were urging him to greater speed, when he discovered that his saddle girth was becoming loose. He coolly dismounted, repaired the girth by tightening the buckle, and then dashed away. The broken buckle would have left him on the field a prisoner; the wise delay to repair damages sent him on in safety amid the huzzas of his comrades."

"The Christian who is in such haste to get about his business in the morning that he neglects his Bible and his season of prayer, rides all day with a broken buckle. He 'rides for a fall,' as they say, and if he is tumbled into the dust, he has nobody to blame but himself."

HIS TALENT.

A MAN was once asked why he took so much pains to oblige others in trifles. His answer was in substance: I have neither the wealth, nor the intellect, nor the learning, nor the position, to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness, and also recommend my Saviour to those who know Him not.—*Christian Intelligencer*.

THE vices we scoff at in others laugh at us within ourselves.



AT THE HOME.

"SHE HATH DONE WHAT SHE COULD."

WHEN you behold your Saviour fair
And earthly life is past,—
When safe beyond the mystic veil
You reach your home at last,
And gazing into His dear face
So gentle and so good,—
Will you be worthy those sweet words—
"She hath done what she could"?

Oh! rich indeed thy soul will be
If such a life is thine,
That at its close these precious words
Fall from these lips Divine;
If you have done the Master's work,
No matter what you would,
But faithfully have followed Him
And done just what you could.

It rests with thee and thee alone
If such reward is thine.
The Saviour's work lies all around—
Go, live for Him, and shine;
He does not ask for mighty deeds,
Oh! be this understood,—
His commendation only is—
"SHE HATH DONE WHAT SHE COULD."
ETHEL B.

TRIFLES.

"I LOVE my old mother dearly," said a bachelor lawyer past middle life, "but I don't write to her once a year. I don't like to write letters."

He sat there so utterly unconscious of the selfishness—nay, cruelty—of his revelation, that I looked at him amazed. He was one who was said to have "a kind heart." He gave his pennies freely to little street Arabs who appealed to his emotions; he "treated" his friends to nice little suppers; he petted children and gave them sweetmeats; he had a genial manner. Yet his white-haired mother, far away in her lonely old age, waited and longed in vain for a few lines, now and then, from her boy.

It seemed but yesterday to her that she had knit his warm stockings, plastered over his wounds, lain awake nights planning to give him an education, praying that he might be manly and true. And for all this lavish affection and care, the man would not

send to her waiting heart a letter once a week, or once a year! She could deny herself for years, yet he could not pen the missive—which could be done in fifteen minutes to one-half hour—to give her untold delight and save her keenest, though carefully concealed, heartache.

"She lives with my sister; she's comfortable. I send her a remittance every month," the son thought, complacently. He didn't like to write letters! What an excuse for such a heinous offence!—*Daisy Campbell.*

AN INCIDENT.

A TRAVELLER in Switzerland last summer, in writing of his experiences in that country, gives the following incident: The window of a little shop, in an old arcade in Berne, was filled one day with crosses and hearts intended for the decoration of graves, and among them were several slabs of marble with the inscriptions, "In Memory of my Sister," "To the Best of Husbands," and the like.

As we were in the shop, three or four idle tourists had halted to laugh at the uncultivated taste shown in these cheap votive offerings. Apart, and quite unconscious of them, stood a poor Swiss maid-servant. Her eyes were full of eager longing and the tears slowly ran down her cheeks. The slab which she coveted was the cheapest and ugliest of the lot, a black slab, white-lettered; but the inscription was, "To my dear Mother."

"She stops every morning to look at that," whispered the shopkeeper. "But she won't have enough money to buy it in years."

"Tell her she can have it," said one of the tourists, a well-dressed man, in a loud voice. "I'll pay for it."

"Monsieur is very generous," answered the shopkeeper. "But I doubt—she is no beggar."

While they were speaking a young girl who, with sympathy expressed in her face, had been watching the woman, drew her aside. "I am a stranger," she said. "I have been very happy in Berne. I am going away to-morrow, never to come back again. I should like to think somebody here would remember me kindly. Will you not let me give you that little slab to lay on your mother's grave?"

The woman's face was filled with amazement, and then with delight. The tears rained down her cheeks. She held the girl's hand in both of her own.

"You, too, have lost your mother? Yes? Then you can understand! I thank you, gracious lady."

That was all, but two women went on their way happier and better for having met.—*Selected.*

WHERE IT SNOWS.

WHILE we in England passed from our spring-like winter into spring, with hardly a perceptible change in seasons, the newspapers the other day reminded us that even so late as this, severe snowstorms in Newfoundland were causing suffering. Heavy snows are the almost invariable experience in British North America. The following account, by a Canadian surveyor, shows what a heavy snowfall means in that region, where about this time the river men are doubtless "driving" the winter's cutting of logs down the rivers swollen by the melting snow:—

"The Coulonge River, which hurries from northeastward into the Upper Ottawa, lies wholly within Canada's region of deepest snowfall. There all lumbermen move on snow-shoes from early in December to the end of March, and the roads for hauling logs and squared timber commonly run between banks of snow as high as the horses' heads.

"From these snow-walled alleys there is no turning out except at sidings specially prepared that sleighs returning light may stand aside for those going laden. I once saw a settler's team of oxen completely buried from sight because they blundered aside when frightened by the yells of log-hauling teamsters in front.

"Surveyors cutting lines during winter, walk clear over saplings six or seven feet high, and over the down-bent lower branches of hemlocks, spruces and balsams.

"In late February, in early March, or whenever the snow 'crusts' and enables men to walk on it without sinking, moose, which abound on the Coulonge, are almost as helpless as calves that have burrowed too far into a straw-stack. Later, when the great spring

thaw comes, commonly with rain, the snow melts so quickly that rivulets form beneath it and run, often wholly concealed, to the regular watercourses.

"Then the brooks, the two branches of the Coulonge, the main stream, and indeed all the tributaries of the Upper Ottawa, rise to torrents in a few days. They carry away ice often a foot thick or more, which frequently 'jams,' forces floods up over the rocky banks, and creates deep lakes where there were 'swales' or marshes.

"Such are the terrors of the break-up that shanty teamsters usually hasten

stopped by the aid of a drift into which they floundered.

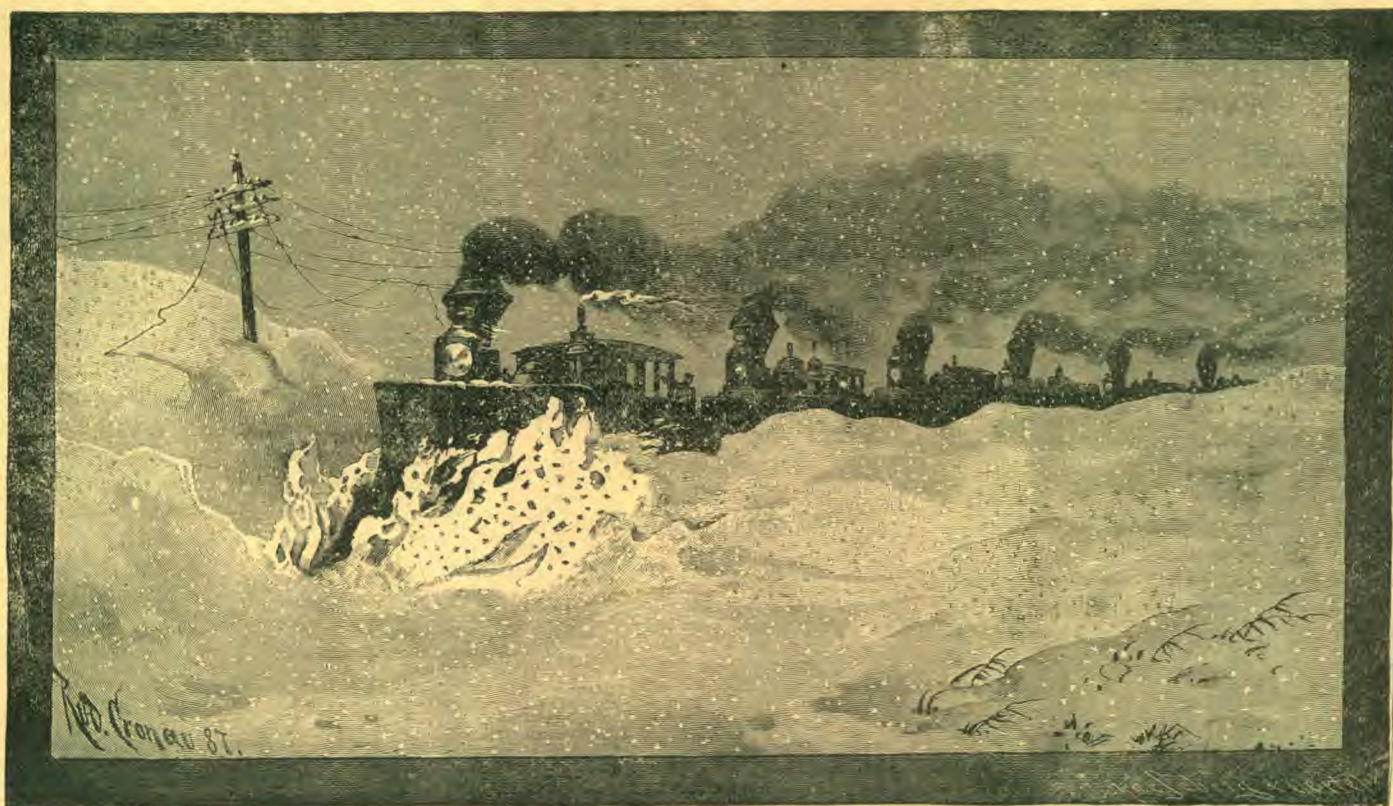
Then it occurred to me, he says, to move the horses around until they had become cool, unhitch them from the sleigh, turn it upon its side, get down in its shelter and let the snow pile around me as it would. The horses, covered by their blankets, would probably get through the night alive.

In my sleigh I carried a shovel, as all experienced travellers do in the cold north. Feeling about, I found a very considerable drift. I led the team

a feeling of drowsiness came on which after a time got the mastery of me. My sensations on awakening were indescribable. The darkness was absolute. After a few moments of mental confusion my mind became clear again.

By the aid of a match I learned that the time was five minutes past three, which meant that daylight was yet four hours off. To go to sleep again was manifestly the best thing to do; but I could not sleep.

To while away the time I began to enlarge my quarters by packing the snow with my feet, and in this manner



ENGINE WITH SNOW-PLOUGH, CLEARING THE TRACK.

away to the settlements many days before it will surely occur, lest intervening rivers open suddenly, and leave horses with no easy escape from a vast and rocky region that lacks bridges, summer roads and pasture. As for the men of the shanties—to them the break-up of the ice is the beginning of the terrible labours of the 'drive.'"

Our illustration gives one an idea of the force sometimes required to break through the great drifts along the railway lines in the Far North-west. And woe betide the traveller who is caught out in a "blizzard," when the hurricane catches up the icy particles and whirls them in blinding sheets through the air. Another Canadian writer recently related a night's experience in a "blizzard" which came up while he was crossing a lake on the ice. His horses became bewildered and frightened and dashed away unmanageable across the ice, at last, however, being

round to the lee of it; then unfastening them, I blanketed the horses and left them to stand or go astray, as they felt inclined. After detaching the pole and taking out the robes, I ran the sleigh up to the top of the drift and turned it on its side.

Taking the larger buffalo robe, I put it over the seat and dashboard so as to form a sort of roof. Cowering beneath it I experienced, for the first time since the storm began, a feeling of protection. The second robe made a comfortable seat. Striking a match and looking at my watch, I saw that it was twenty minutes to ten.

At first through every crevice and crack little threadlike streams of cold air found their way; but they soon ceased, and as the wind still howled, it was evident that a drift was forming around the sleigh. The robe, which had flapped considerably in the wind, gradually became still. The snow was pinning it down.

It was no longer cold in my den, and

cleared a space that must have been two or three feet each way. 1882

The temptation to refer frequently to my watch was very strong, but my supply of matches was not large, and there was no telling what my necessities might be before I reached a human habitation. I fell asleep at last, and woke with a beating heart, for I thought I heard a voice.

"Hulloa!" I shouted at the top of my voice. There was no answer.

"Hulloa!" I screamed again.

This time I surely heard an indistinct response. Putting my feet down in the little cleared space, I began to dig toward the surface, tramping the snow as it fell. Soon the hole was sufficiently enlarged to permit me to stand nearly erect; when of a sudden the snow settled all around me, covering me completely. It seemed as if my floundering only made me sink deeper; but at last somebody seized my right arm, drew me out of the snow, and left me lying prostrate on

the surface, the sun shining full upon my face.

The sudden change from the darkness of my shelter was almost painful. Over me bent the figures of three tall men, whom I readily recognised as Indians.

"All right, boss?" asked one of them.

"Yes," I gasped.

"Anyone else down there?"

"No."

The Indians, who were hunters, had a camp on the shore near by. When they started out after breakfast they had been struck by the unusual size of the drift, and had come down to examine it.

I myself was none the worse for the adventure; but the horses, who were subsequently recovered, were nearly ruined. Though they had not been injured, they became quite useless for driving after night, as they seemed to be in a state of constant terror.

WASHING BLANKETS.

BLANKETS will all require washing at this time of the year, says *Home Chat*, and where there is accommodation, it is far more satisfactory to do them at home. Take half a bar of laundry soap, and, having shaved it fine, pour over it a pint of boiling water. Put upon the fire and stir until it becomes a thick paste. Into this mix one tablespoonful of borax and two of ammonia. Have ready a tub of tepid water, softened with a tablespoonful of borax; stir into this the soap mixture, and then put in the blankets you wish cleaned. Let them soak for an hour, occasionally turning them over, and then run through a wringer. Runse through clear, tepid water, being careful never to rub with the hands; run through the wringer again, and hang in the sun to dry.

ENCOURAGE the little ones to wait upon themselves. Place a hook within reach of their short arms, and let them learn to hang up their own hats and coats. By such simple methods are children trained in habits of orderliness, self-reliance and willingness to serve others as well as to wait upon themselves.

TO PRESERVE brooms for twice the usual time, dip them in boiling soap-suds for a few minutes. Bore a hole through the handle, through which pass a string loop, that the broom can always be hung and not made to stand.

INK stains on white goods can be removed by soaking in water and then covering with pounded salts of lemon. Bleach in sun for half an hour, wash in suds, rinse and dry.



The
Feathered
Tribe

TO A SPARROW.

Poor little bird! of all the throng
Perhaps 'tis thee we plainest deem.
No plumage gay, no thrilling song
Hast thou—yet welcome as the beam
Of sunshine, that at morning streaks
My bower, all inwreathed with roses,
Or the cool breeze that fans my cheeks
At evening when the world reposes.
I watched thy little sportive flights,
Well pleased to see thee blithe and gay.
Until the evening's waning lights
Have lured thee to thy nest away.
Thy lively note doth teach me this,
To bear my fate with cheerfulness.

—F. E. Boucher.

A BIRD'S FOOT.

THE mechanism of the leg and foot of a chicken, or other bird that roosts upon a limb, is, says a writer on bird-life, a marvel of design. It often seems strange that a bird will sit on a roost and sleep all night without falling off, but the explanation is perfectly simple. The tendon of the leg of a bird that roosts is so arranged that when the leg is bent at the knee, the claws are bound to contract, and thus hold with a sort of death-grip the limb round which they are placed. Put a chicken's feet on your wrist, and then make the bird sit down, and you will have a practical illustration on your skin that you will remember for some time. By this singular arrangement, seen only in such birds as roost, they will rest comfortably, and never think of holding on; for it is impossible for them to let go till they stand up.

THE RULE OF THE ROAD IN PENGUIN-LAND.

THE Norwegian traveller who visited the antarctic regions a year or two ago says that on Possession Island his party found thousands of penguins in possession, who were greatly agitated by the sight of human beings. The fowl colony is an orderly one, however, as the following paragraph shows:—

"It was most remarkable to see what a regulated system of roads the inhabitants of Possession had arranged. From the beach a broad main track led straight into the middle of the

island, and from this secondary roads went out to all parts, the whole forming a network of roads apparently ruled by a most civilised department. With beak and feet the penguins had carefully put away most of the pebbles and stones from their footpaths, and where snow covered the ground the road had by constant use become so smooth and so neat that Macadam in all his glory would have acknowledged himself beaten. The most curious thing of all was the way in which the penguins seemed to maintain order in these paths. Currents of penguins were continually moving from and toward the beach. While the fat new arrivals always kept to the right, the thin penguins, which were moving off to the continent, always kept to the left; and I never saw any fighting among them. The colony evidently formed one peaceful community."

WHERE STORKS GO IN WINTER.

A BELGIAN nobleman, says a newspaper, once managed to catch 200 storks, and labelled every one of them with a piece of pasteboard giving the address of the experimenter, and requesting to be informed where the bird had been caught or killed during the winter season. The curious passports were attached in a conspicuous manner to the necks or legs of the birds, and one of them returned the next spring with a message to the effect that he had been caught in a meadow in Western Algeria. Two years after another of the original tickets came back by post, with a note stating that the winged messenger had been shot at Fort George, near the mouth of the Senegal.

ABOUT 250,000 canaries are raised every year in Germany, and besides the 100,000 birds that are sent to America, the English market takes about 50,000; the next best customers being Brazil, China, the Argentine Republic, and Austria, to which countries salesmen are sent with large numbers of birds every year.



THE MINUTES.

We are but minutes—little things,
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

We are but minutes, yet each one bears
A little burden of joys and cares.
Patiently take the minutes of pain;
The worst of minutes cannot remain.

We are but minutes; when we bring
A few of the drops from pleasure's spring,
Taste of their sweetness while we stay;
It takes but a minute to fly away.

We are but minutes, use us well,
For how we are used we must one day tell;
Who uses minutes has hours to use,
Who loses minutes whole years must lose.
—Selected.

THE NEXT ONE.

"WHY, auntie, I thought you were done."

"So I am, with my work," returned Aunt Carrie, as with a smile she went on threading her needle. "I'm only trying to smooth the way a little for the next one."

"Who, for instance?" questioned Will, curiously.

"Well, suppose that, just as papa is starting for business to-morrow morning, he discovers he is about to lose a button from his coat, and can only spare about two minutes in which to have it sewed on; don't you think it would be quite a relief for mamma to find her needle already threaded?"

"Of course, for I shouldn't think anyone could find that little bit of an eye at all, if they were in a hurry. I had a dreadful time the other day when I wanted to mend my ball. I'm sure I would have been glad to be your 'next one' then."

"Suppose again, Will, that whoever dropped that piece of wood upon the cellar stairs had stopped to pick it up, remembering that some one else would be coming that way soon, wouldn't it have been worth while? Just think how poor Bridget has suffered from her fall, and how the whole household has been inconvenienced."

"Yes, auntie, and if I'd wiped up the water I spilled this noon, sister

wouldn't have been obliged to change her dress when she was in such a hurry to get back to school; but a fellow would have to keep pretty wide-awake to remember every time;" and with a thoughtful expression on his boyish face, Will passed out of the house and toward the gate, leisurely munching a banana as he went.

Reaching the pavement, he threw down the banana skin, and proceeded on his way; but presently he turned and looked hard at the yellow object lying there upon the pavement, and then quickly retracing his steps, he picked it up and flung it into the road.

Turning toward the house, he saw his aunt watching him from the window, and with a merry laugh he lifted his hat and bowed, while she in turn nodded approvingly.—Selected.

THE ROBBER BLUEBIRD.

Two little brothers, named John and Harry, lived in a happy home. They had kind parents, and were almost always good boys. But one day they became angry with each other, and what do you think it was about?

Why, nothing but a little piece of cake that the cook had given to Harry. But just as they were going to strike each other, they saw a beautiful bluebird, with a lovely crest upon its head, fly down into the yard and pick up a large worm.

He was just going to fly off with it, when another bird, just like himself, dived down and tried to take the worm from the one that had first found it.

Before the two brothers could say a word, the two birds were flying at each other, and tearing off their beautiful crests and coats. Harry and John stood watching them and quite forgot that they had a quarrel of their own.

Just as the naughty bird which was trying to rob his brother bluebird had seized the worm, and was about to fly away with it, there was a sudden spring from behind a bush, and pussy ran

under the house with the wicked little robber tight between her teeth.

Then the other bird, trembling with fear, flew away.

"O John!" cried Harry, "just think if that had been you and I, and a lion had come and carried one of us off, and ate us up!"

"Only—only it would not have been you, Harry. He would have carried me off, because it was I began the quarrel."

"Yes, and you can have half of my cake, John."

"And I hope my little boys will never do so again," said mamma, who had seen and heard all that was done and said.—*Harper's Round Table.*

HONOUR.

I HEARD of a boy who went to the head of his spelling class from the foot, because the teacher thought he spelt a word right that all the others had missed. Then the teacher wrote the word on the board that each might see his mistake, but at once that boy raised his hand and said: "Oh, I didn't spell it that way. I spelt it with an e." Some of the boys asked him afterwards why he did not let it go, and he said he couldn't afford to dishonour his Master, Jesus Christ, for the sake of being at the head of his class.—*Family Treasury.*

A STORY FOR GIRLS.

A FEW days ago while a lady was waiting in a shop, she saw another lady come in to do some shopping. Soon after she entered, a pretty little girl about ten years old came in with another little girl who looked younger. They went up to the counter where the lady was looking at some goods. Soon she turned and spoke to the older girl, and the lady who was waiting was greatly surprised to see her twist her shoulders and make up such a bad face that she did not look pretty at all. Then she knew that the nice-looking lady was her mother.

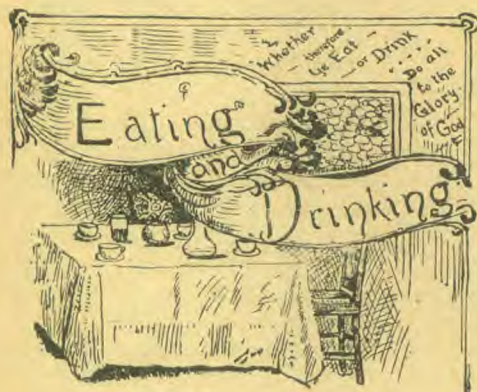
"But how did she know?" you ask.

Because she would not have treated any other lady that way, especially if she had been a stranger. If some other person had spoken to her, she would have smiled and looked as pleasant as possible.

As her mother turned away to visit another counter in the shop, the lady saw the little girl begin to talk with the child who was with her, and, though she did not hear what she said, she looked so hateful and disobedient that one could not help feeling sorry that she was so naughty. She had pretty eyes and hair, was dressed neatly and comfortably, and carried a music roll in her hand, so it seemed she had been taking her music lesson,

Her kind mother seemed to be doing all she could for her comfort, yet she treated her with less respect and more unkindly than though she had been a stranger.

Surely no girl who reads this will ever treat her mother in this way.—*Little Friend.*



THE DIETARY OF EUROPEAN PEASANTS.

DR. A. THURMAN, in the *Anthropological Review*, published at Milan, gives an interesting summary of the dietetic habits of the rural population of several European countries, as follows:—

Belgium.—Coffee, black bread, potatoes, vegetables, chicory, and sometimes salaisons.

Holland.—Black bread, butter, vegetables, fish, coffee.

England.—Beef, pork, potatoes, vegetables, tea, cheese, beer, cider.

Ireland.—Oatmeal bread, potatoes, milk, a little lard.

Scotland.—Oatmeal bread, potatoes, milk, butter, coffee, tea, very rarely flesh.

Pomerania.—Potatoes, milk, green vegetables, lard, flesh three times a week.

Rhenish Prussia.—Milk, soup, dried fish, potatoes, flesh for the feast days.

Saxony.—Bread, butter, cheese, soup, vegetables, coffee, flesh on feast days.

Bavaria.—Porridge, butter, milk, cabbage, potatoes.

Italy.—Macaroni, bread, fruits, beans, peas, and lentils, wheat, rice, wine, a little flesh on feast days, but only in certain regions.

Spain.—Bread, vegetables, fish, fruits, flesh as a luxury.

Russia.—Rye bread, cabbage, mushroom soup, wheat cooked with milk and oil.

Sweden.—Potatoes, rye, oatmeal, barley, milk, salt herring, beer, no flesh food.

Switzerland.—Cheese, milk, coffee, vegetables, soup, wine, rarely flesh.

Turkey.—Black bread, onions, *poir-eaux*.

France.—In the neighbourhood of Bourgogne meat is eaten but once a year. The peasants of Morvan eat meat twice a year. The peasants of Sarthe once a year; the peasants of Auvergne five or six times a year, the Bretons never, except rich farmers, who eat flesh on feast days.

We see from this table that European peasants subsist almost wholly upon vegetable food, a regimen which is highly economical, and by which they are sustained in good health.—*Good Health.*

LIQUOR IN AFRICA.

"THERE is not a doubt left in the minds of intelligent, experienced and practical men," says the *Times*, "that the supply of intoxicating liquor to the native races is equivalent to the demoralisation and degradation of the races concerned, and that the first condition of progress in the habits of orderly and industrious existence is to keep the poison of alcohol out of their reach. As to the extent of the evil there can be no question. In our colonies of Lagos and the Oil River alone, no fewer than four million gallons of fiery poison are sold every year. The thing has long been a scandal of the most terrible kind, and any steps to put an end to it will receive the sympathy and support of every friend of civilisation and progress. Of course, it is a matter which can be settled effectively only by international conference. But even if the other countries concerned will not join with us, is there any good reason why a commencement should not be made in the territories under our own rule?" And is poison in Africa food in England? Of course not.

LENTIL AND TOMATO SOUP.—Two and three-fourths cups of lentils (measured after having been cooked and rubbed through a colander), one cup of strained tomato, one teaspoonful of butter, and two stalks of celery. To these add sufficient water to make the soup of proper consistency. Heat to boiling, remove the celery, and add salt to season and one teaspoonful of browned flour rubbed to a paste with a little water. Boil for two or three minutes until the flour is cooked, then serve.

It is estimated that of the 142 millions spent on drink last year in this country, eighty-five millions came from the working classes.

No fewer than 486 Acts of Parliament have been passed to cope with the drink curse, and still it flourishes.

"RAPID eating is slow suicide."



—Fresh gold discoveries are drawing people to West Australia.

—Floods have been doing immense damage along the Danube.

—The capital invested in railways in the United Kingdom is £1,000,000,000.

—No fewer than 1,000,000 of men, women, and children, it is said, die yearly in India from starvation.

—It is said that the Dervishes have a force of 10,000 men in Dongola, toward which the Egyptian expedition is proceeding.

—Newfoundland has had a terrible winter, snow piling up ten or fifteen feet in some parts, blocking roads and causing much suffering.

—Throughout Chili, despatches say, a series of earthquakes has spread terror and dismay. The shocks have been the longest and strongest felt for years.

—When the Negus of Abyssinia reviewed his troops in the presence of the Italian envoy, who visited his camp after the battle, over 100,000 men marched past.

—During a recent snowstorm which swept over the Russian province of Orel, 130 persons were frozen to death in one night, while numbers of cattle and horses perished.

—The British Empire now embraces an area of 8,500,000 square miles, and contains a population of some 350,000,000 people. Nearly one person out of every four on the earth owes allegiance directly or indirectly to the Queen.

—Some time ago the deepest sounding in the ocean was that of 27,930 feet off the Japanese coast. Recently, however, a depth of 29,409 feet was measured near the Friendly Islands, when the sounding wire gave out before the lead touched the bottom.

—In Hungary a Jewish gentleman owns an entire district, and thus has the livings of sixty Christian churches in his gift. In Austria, Germany, and France Jewish financiers are buying up estates and becoming the greatest landholders. And it is asserted that two-thirds of the whole press of these countries are controlled by Jews.

—Doctor Bell, of the Canadian Geographical Survey, has recently reported the discovery of a previously unknown river emptying into the southern extremity of Hudson Bay. The river flows through a densely wooded country, about two hundred and fifty miles in a north-westerly direction, and for a considerable distance is deep enough to be navigable for steamers.

—The hatred between Moslem and the population falsely called "Christian" in Syria is stirring up trouble. A despatch says: Serious disturbances are occurring daily at Beyrouth, and 15,000 armed Christians have paraded the streets as a warning to the Moslems that they are ready to protect themselves if the latter mean mischief. The Sultan has himself sent a telegram to the Vali of Syria requesting him to preserve order,



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LONDON, MARCH 26, 1896.

FOR TERMS SEE FIRST PAGE.

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

THE Japanese purpose erecting a gigantic statue of Buddha at Kioto, to commemorate their victory over the Chinese, who, by the way, are also Buddhists.

Eastern Question.—This number closes the series on "The Eastern Question." We will again remind our readers of the fact that the first two papers in the series are reprinted in pamphlet form at one penny.

NEWS from Malta states that the Papal authorities are strongly protesting against the decision of the Privy Council recognising the validity of marriages not celebrated by the Church of Rome in that island.

THERE are two publishing houses devoted to the work of our Society in the United States, one in Michigan, the other in California. At the annual meeting of the Michigan house it reported sales of publications during the year of over £60,000, at retail value.

A NEWSPAPER says that the two great elements of disturbance in Italy are the Republicans and the Clericalists. The appointment of a great friend of the Pope as Minister of Justice is looked upon as a step to reconcile the Vatican to the Government. What a change in the situation since the days when Paul exhorted the church in Rome to be subject unto the powers that be. But that was before bishops forsook the power of the Word and aspired to earthly power.

THE Canadian House of Commons has passed the second reading of the Bill for restoring the Catholic schools in Manitoba. As Manitoba is strongly opposed to maintaining separate Catholic schools at public expense and has once refused to yield to the orders of the Dominion Government, the persistence in the demands may very likely lead to trouble. The Roman Catholics hold the balance of power in the

Eastern provinces, while Protestants are strong in the West, and at the last Manitoban election, which turned on the school question, they pronounced emphatically against maintaining Catholic schools.

THE last days are described in Scripture as "perilous," a time of special trial and tribulation, and yet we are told that "the redeemed of the Lord shall return, and come with singing unto Zion." They sing because the Lord gives joy and gladness even amidst trial.

A NEW feature in the work of our Society in Italy is the opening of a ship mission in Genoa. The workers represent the Italian, French, German, and English languages, and hope to do good amongst the sailors of this large port, and amongst emigrants, many of whom are constantly leaving Italy for North and South America.

NO ONE can fail to remark the fact that in all the world councils of State are being forced to give more and more attention to religious questions. In school questions and general politics religious feeling and rivalry is a factor that frequently demands more consideration than any other. It is an evil omen, for nothing adds such rancour and passion to political life as religious controversy, and nothing causes religion to degenerate so rapidly as making it a subject for majorities and political controversy.

"YE have shamed the counsel of the poor, because the Lord is his refuge." Ps. xiv. 6. Thus it is with the majority of men. To trust one's case wholly to the Lord, seems to them the height of folly. So the Jews mocked Christ, saying, "He trusted in God; let Him deliver Him now." And God did deliver Him, for His soul was not left in the grave, and His flesh did not see corruption. Then let the unbelievers scoff; "the Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate."

It is pitiful to read of the efforts of the seceding portion of the Salvation Army in America, under Ballington Booth, to curry favour with the thoughtless masses by waving the American flag and appealing to national prejudices. So also the old Army, which remains loyal to headquarters,

waves the flag to show its loyalty to American institutions. No spiritual life can come from such appeals. The lifting up of Christ is the only thing that can draw men to Him. What have national flags, symbols of war and earthly powers, to do with the Gospel of salvation which recognises neither Jew nor Greek, bond or free, barbarian or Scythian, male or female?

WHEN in trial the Lord often seems to a weakened faith to be far away, and the enemy close at hand. But in trial Christ said, "He is near that justifieth Me; who will contend with Me." Isa. l. 8. With Jesus' faith and trust, which we are told to "keep," we shall know that God is near in trouble to deliver.

THE South African *Sentinel* says that encouraging reports are heard from our mission in Matabeleland. The mission farm is about thirty miles from Bulawayo. The company of workers include one minister, a competent physician, and several farmers and their families.

CATHOLIC members of Parliament are continually pressing Catholic claims. It is for Catholic chaplains, in army or navy, one day, and something else another. A Protestant Church of England paper says, "Protestant M.P.'s would do well to take a leaf out of Mr. Dillon's book in matters concerning their religion." It is precisely because professed Protestants have consented to rest their case on Parliamentary power in the past that Catholics are able to press their demands so successfully. Why will not Protestants acknowledge Gospel principles, and put away the temptation to appeal to earthly powers?

THE Wesleyan *London Quarterly* declares that "what is dearest to the hearts of Christian Englishmen, the opportunity to give all the world the Gospel," depends "upon our maritime supremacy." "The best ally," it says, is the "Almighty arm," "and after that," the navy. The *Church Quarterly* also declares that in the superiority of the navy lies the hope of doing the work "God has given us to do." As political maxims these would not be surprising, but when even the churches identify Gospel work and its necessities with the exigencies of political and commercial enterprise, what wonder that "the nations are angry."