

# THE Present Truth

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

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## The Present Truth.

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*The Desire of All.*—Jesus Christ is "the Desire of all nations." Haggai ii. 7.

*The Devil's Work.*—It is to try to persuade people that satisfaction can be found in some other way than by the possession of Jesus Christ.

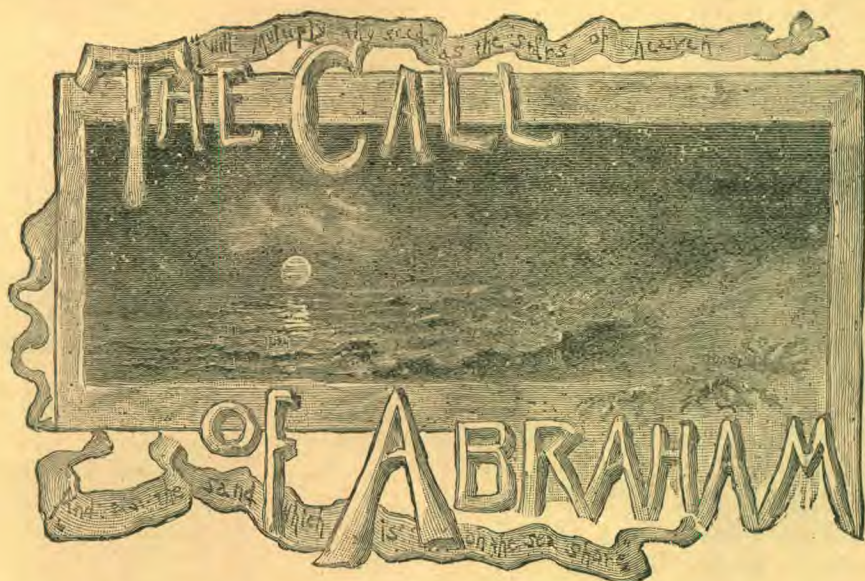
*Unsatisfied.*—The drunkard drinks to satisfy a craving that is never satisfied. The vicious man, in common with the miser, finds no satisfaction in the gratification of his passion.

*God's Invitation.*—"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness."

*What to Eat.*—The flesh of Christ—His Word. Of those who eat of His fulness it is said:—"They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." The wonderful God has so made man that he cannot find satisfaction outside of Himself. Rest in Him and be satisfied.

"O Christ, in Thee my soul hath found,  
And found in Thee alone,  
The peace, the joy, I sought so long,  
The bliss till now unknown.

"Now none but Christ can satisfy;  
None other name for me;  
There's love, and life, and lasting joy,  
Lord Jesus, found in Thee."



### THE PROMISE TO ABRAHAM.

IN studying this promise, two portions of Scripture must ever be kept in mind. The first is the words of Jesus: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." "If ye believed Moses, ye would believe Me; for He wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John v. 39, 46, 47, R.V.

THE only Scriptures in the days of Christ were the books now known as the Old Testament; these testify of Him. They were given for no other purpose. The Apostle Paul wrote that they are able to make men wise unto salvation, through faith which is in Christ Jesus (2 Tim. iii. 15); and among those writings the books of Moses are specially pointed out by the Lord as revealing Him. He who reads the writings of Moses, and the entire Old Testament, with any other expectation than to find Christ, and the way of life through Him, will utterly fail of understanding them. His reading will be in vain.

THE other text is 2 Cor. i. 19, 20: "For the Son of God, Jesus Christ, who was preached among you by us, even by me and Sylvanus and Timothy, was not yea and nay, but in Him is yea. 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." No promise of God has ever been given to man except through Christ. Personal faith in Christ is the one thing necessary in order to receive whatever God has promised. God is no respecter of persons: He offers His riches freely to everybody; but no one can have any part in them except as he accepts Christ. This is perfectly fair, since Christ is given to all if they will but have Him.

WITH these principles in mind, we read the first account of the promise of God to Abraham. "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and and be thou a blessing; and I will bless them that bless thee, and him that



curseth thee will I curse; and in thee shall all the families of the earth be blessed." Gen. xii. 1-3. R.V.

At the very outset we may see that this promise to Abraham was a promise in Christ. The Apostle Paul writes: "The scripture, foreseeing that God would justify the Gentiles by faith, preached beforehand the Gospel unto Abraham, saying, In thee shall all the nations be blessed. So then they which be of faith are blessed with the faithful Abraham." Gal. iii. 8, 9. From this we learn that when God said that in Abraham all the families of the earth should be blessed, He was preaching the Gospel to him. The blessing that was to come upon the people of the earth through him was to come only upon those who had faith.

#### ABRAHAM AND THE CROSS.

THE preaching of the Gospel is the preaching of the cross of Christ. Thus the Apostle Paul says that he was sent to preach the Gospel, but not with wisdom of words, lest the cross of Christ should be made of none effect. And then he adds that the preaching of the cross is the power of God to them that are saved. 1 Cor. i. 17, 18. And this is but another way of saying that it is the Gospel, for the Gospel is the power of God unto salvation. Therefore since the preaching of the Gospel is the preaching of the cross of Christ (and there is no salvation by any other means), and God preached the Gospel to Abraham when He said, "In thee shall all the families of the earth be blessed," it is very clear that in that promise the cross of Christ was made known to Abraham, and that the promise thus made was one that could be gained only through the cross.

THIS fact is made very clear in the third chapter of Galatians. Following the statement that the promise of blessing is to all the nations of the earth through Abraham, and that they which be of faith are blessed with faithful Abraham, the apostle continues, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14. Here we have it stated in the most explicit terms that the blessing of Abraham, which was to come on

all the families of the earth, was to come only through the cross of Christ.

THIS is a point that needs to be well fixed in the mind at the very beginning. All the misunderstandings of the promises of God to Abraham and his seed have arisen through a failure to see the Gospel of the cross of Christ in them. If it be continually remembered that all the promises of God are in Christ, to be gained only through His cross, and that consequently they are spiritual and eternal in their nature, there will be no difficulty, and the study of the promise to the fathers will be a delight and a blessing.

We read that Abraham, in obedience to the call of the Lord, went forth from his father's house, and from his native land. "And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called on the name of the Lord." Gen. xii. 5-8.

It is best for us to perceive the real meaning of God's promises and dealings with Abraham from the very start, and then our subsequent reading will be easy, since it will be but the application of these principles. In this last Scripture there are a few subjects introduced, which occupy a very prominent place in this study, and so we will note them here. First,

#### THE SEED.

THE Lord said to Abraham, after he had reached the land of Canaan, "Unto thy seed will I give this land." If we but stick to the Scriptures we shall not have a moment's difficulty in ascertaining who the seed is. "Now to Abraham and his seed were the promises made. He saith not,

And to seeds, as of many; but as of one, And to *thy seed, which is Christ.*" Gal. iii. 16. This ought for ever to settle the matter, so that there could be no dispute about it. The seed of Abraham, to whom the promise was made, is Christ. He is the heir.

But we also may be joint-heirs with Christ. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 27-29.

Those who have been baptized into Christ have put on Christ, and are therefore included in Him. So when it is said that Christ is the seed of Abraham, to whom the promises were made, all who are in Christ are included. But nothing outside of Christ is included in the promise. To say that the inheritance promised to the seed of Abraham could be possessed by any except those who were Christ's through faith in Him, is to ignore the Gospel, and to deny the word of God. "If any man be in Christ he is a new creature." 2 Cor. v. 17. Therefore since the promise of the land was to Abraham and His seed, which is Christ and those who have put Him on by baptism, and who are therefore new creatures, it follows that the promise of the land was only to those who were new creatures in Christ,—children of God through faith in Christ Jesus. This again is additional evidence that all the promises of God are in Christ, and that the promises to Abraham can be gained only through the cross of Christ.

Let this principle, therefore, never for a moment be forgotten in reading about Abraham and the promise to him and his seed,—that the seed is Christ and those who are in Him. This and nothing besides.

#### THE LAND.

ABRAHAM was in the land of Canaan when God said to him, "Unto thy seed will I give this land." Turn now to the words which the martyr Stephen, full of the Holy Ghost, and his face shining like that of an angel, said to his persecutors: "The God of glory appeared unto our father Abraham, when he dwelt in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the



land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran;\* and from thence, when his father was dead, he removed him into this land wherein ye now dwell." Acts vii. 2-4.

This is but a repetition of what we have already read in the twelfth chapter of Genesis. Now read the next verse: "And He gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that He would give it to him for a possession, and to his seed after him, when as yet he had no child."

We learn here that although it is sometimes merely stated, "Unto thy seed will I give this land," Abraham himself was included in the promise. This is made very evident in the repetitions of the promise that follow in the book of Genesis.

But we learn more, and that is that Abraham actually received no inheritance of land. He had not so much of the land as to set his foot on; yet God had promised it to him and to his seed after him. What shall we say to this?—That the promise of God failed?—Not by any means. God "cannot lie." "He abideth faithful." Abraham died without having received the promised inheritance, yet he died in faith. We must therefore learn from this the lesson that the Holy Spirit wished the Jews to learn, namely, that the promised inheritance could be gained only through Jesus and the resurrection. This also is made very clear by the words of the Apostle Peter:—

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts iii. 25, 26.

The blessing of Abraham, as we have learned, comes on the Gentiles, or all the families of the earth, through Jesus Christ and His cross; but the blessing of Abraham is connected with the promise of the land of Canaan. That also was to be possessed only through Christ and the resurrection. If it had been otherwise, Abraham

would have been disappointed, instead of dying in full faith of the promise. But this also will appear more plainly as we proceed.

#### THE STUNDIST AND HIS BIBLE.

THE Stundist movement in Russia, and the East,—for the influence of this religious awakening is felt in eastern countries outside of Russia,—is one which should awaken serious thought, and prayerful self-examination in missionary boards, societies, and church organisations.

The work of one of these simple men in Persia,—self-supporting and backed up by no human influence and power whatever,—has been declared, by a recent writer from there, to have been of greater value to the cause of the Gospel than the efforts of the numerous foreign missions supported and furnished with many facilities by organised religion at home.

What is the reason of such a thing as this, and what is the secret of this Stundist movement? It is contained in the word "Stundist." Who is the Stundist? His name describes him. He is the man who takes an hour with his Bible. The word *Stunde* is German, and means an hour. Stundists, then, are only people who make a practice of coming together for an hour to study the Bible. This it is, and nothing more, which is troubling the whole Russian Empire from centre to circumference, as Herod and Jerusalem were troubled when the wise men from the East dismounted from their camels at the gates of Jerusalem and simply asked—"Where is He that is born King of the Jews?" The wise men were men of peace who came only with the Word of God in their mouths, and yet, without any thought on their part of such a result, their quiet coming and plain question aroused the nation and caused the king himself to tremble upon his throne.

The Stundists are simple, peaceful men—they are not even wise men,—but what a spectacle it is,—a great nation, gigantic among nations,—shivers and rages at the sight of a few peasants gathering regularly with their Bibles in their hands to spend an hour together in the study of the Word of God.

It was not the wise men whom Herod feared. It is not the unlettered Russian peasants who are frightening and angering the Russian bear. In-

deed no, they are helpless and harmless, the whole world knows that! It is the Bible in their hearts, and the Word of God in their mouths, which disturbs all Russia, until the attention of the world is drawn to its trembling, its fears, and its Herodian measures to suppress the Stundist's power with his Bible and his God. Thus it is that these unlearned peasants preach the Gospel not only at home, but the living and speaking knowledge of the power of their faithful, personal sacrifice and consecration has gone throughout the world. Wherever the Bible is read it speaks to-day of those who read it in Russia and suffer because they read.

It is the Bible which speaks. This is the lesson which Mission Boards should learn—that it is the Bible which speaks;—not man. It is Divine omnipotence which is at the head of true religious work upon earth; not man, not churches, not missionary societies,—but God.

#### WORKING IN THE DARK.

THE death of Mr. W. Q. Judge, the president of the Theosophical Society, and the election of some one to fill his place has occupied the attention of the Theosophists in America of late. At a recent general meeting in New York a London gentleman was elected to fill the presidential chair vacated by the departed theosoph. England and Ireland are said to have been largely represented at the meeting. Many very mystical things were said about the dead president,—difficult of comprehension, or of credence, by the non-theosophical mind.

The tendency seemed to be to elevate Mr. Judge, now that he is gone, to a higher theosophical pedestal, even, than that upon which stands the memory of Madame Blavatsky. At the unveiling of a bust of Mr. Judge, during this meeting, one of the speakers said, among other things, the following:—

The examination of the advanced theories of modern science shows that while the scientists have examined the phenomena of life, there is one thing lacking, and that is to be found in the ancient teachings which we advance under the name of theosophy. That one thing is what we call the Principle, and this is its character—it is present everywhere; it is eternal—without beginning and without end; it is boundless—without limitations of space. It is immutable. While in the working of this principle we find the forms in which it is manifest constantly undergoing change, the essence is immutable. We find here the law of periodicity. It is under this law that the universe came into existence. It is the manifestation of consciousness. It is the natural

\*Haran. The Hebrew letter beginning this name is a gutteral, difficult to represent by Roman letters, and difficult for English people to pronounce. It is much like the German *ch*. In the English Bible it is sometimes represented by the letter "H" and sometimes by "Ch." Compare the proper name "Rachel" in Jer. xxxi. 15 and Matt. ii. 18.



law of cycles, and out of this great consciousness evolves the universe.

And this "Principle" is what? The creative power of God, of course; then why not say so in the first place—acknowledge it, and have done with it? But Theosophy and Spiritualism—the same thing, with variations to suit different minds—are not searching for the power of God; they spring from the power of darkness, and the ruler of the world of darkness works with too great success to blind the eyes of those who believe not, lest the light of the glorious Gospel should shine into their hearts.

### ADAM'S FAILURE AND CHRIST'S TRIUMPH.

"BE OF GOOD CHEER."

OF man it is written, "I have created him for My glory." This expresses the true object of every man's existence. He was created, and he exists, that he may glorify God. In that grand consummation when the object of their creation is accomplished in all who will have it so, it is shown how this is done. For of that time and of those people it is written: "Then cometh the end, when He [Christ] shall have delivered up the kingdom to God, even the Father. . . . For He [Christ] must reign, till He [the Father] hath put all enemies under His [Christ's] feet. . . . And when all things shall be subdued unto Him [Christ], then shall the Son also Himself be subject unto Him [the Father] that put all things under Him [Christ], that God may be all in all." 1 Cor. 15:24-28.

Thus the object of man's creation and existence is that he may glorify God; and this is done by God being manifest in him, by God being all in him; so that a man is properly himself, and meets the object of his existence, only as God is manifest in him. Man was never made to manifest himself nor to glorify himself nor anybody else but God; and when he does glorify himself or anybody else but God, he misses the purpose of his creation and the object of his existence; and if he continues to do so to the end, he completely frustrates the object of his existence. God's ideal of a man is not found in man alone, nor in any combination of man with any other except God. God and man united, God and man being one, and God the one, God all that there is in the man, and this upon the man's own free

choice,—this and this alone is God's ideal of a man.

#### THE FIRST ADAM'S FAILURE.

It was so in the beginning when man was first created. He was made in the image of God. God was reflected in him, and was glorified in him, so that he was "the image and glory of God." "And did not He make one? . . . And wherefore one? That He might seek a godly [godlike] seed." Mal. ii. 15. Thus would it ever have been had Adam remained faithful to God, but he chose to and did give himself up to another, and became one with that other; and then this other one, the evil one, was reflected in him and is manifested through him; so that man is not really himself even in evil. Man is not strictly himself, even in the way of evil which he has chosen.

Yet God did not leave the man without hope, enslaved under the power of the evil one whom he had chosen. God said to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed." By this word the Creator of the man set him free again to choose between good and evil, to choose the service of God or the service of Satan. By this word God again set the man free to choose whether God shall be manifest in him or not; to choose whether God shall be glorified in him or not; to choose whether the object of his creation and existence shall be accomplished, or whether it shall be frustrated in him. And therefore the Lord is ever saying to all men, "Now is the accepted time; . . . now is the day of salvation." "Choose you this day whom ye will serve."

And to show, in spite of a world of sin and against the disadvantage of sinfulness, how fully, how completely, *whosoever chooses* can glorify God in this world,—for this cause God sent His only begotten Son, and for this cause Jesus freely came, He freely chose to come, into the world of sin. For this cause the Son of God became the second and "last Adam." He came and lived a whole lifetime on the earth; and as His course on earth was closing, in perfect fullness of truth He could say to God, "I have glorified Thee on the earth."

How different is this from the first Adam! Yea, how different in every thing was the "last Adam" when He

succeeded, from the first Adam when he failed! The first Adam stood in a perfect world, a world in which every conceivable thing bore the living impress of the goodness and glory of God. Yea, more than this, he stood in the most beautiful place in the perfect world—in "Eden, the garden of God," where there was "every tree that is pleasant to the sight, and good for food; the tree of life also." Yes, yet more than all this, the man himself, the crowning piece of God's creation, was perfect and upright; he was acquainted with God; he was crowned with glory and honour; he was in possession of faculties of such power and precision as to be able at first sight so fully to comprehend the essential nature of every beast of the field and every fowl of the air,—yea, of "every living creature,"—that he could immediately speak the name of it.

In every faculty and every feature he stood "the image and glory of God," in a world that in all things reflected only the goodness and glory of God. And *this* man, in *such* a place, chose to abandon all that he was, all that was about him, and God who was above him; he chose a leader and a way that were contrary to God; he chose to abandon the object of his own existence; he chose to frustrate the purpose of God in his own creation; he chose not to glorify God on the earth. Instead of choosing that God should be manifested in him, glorified in him, and that in this he himself should be manifested and glorified, he chose that the arch-enemy of God should be manifested in him, and that he himself, with the whole world that had been committed to him, should be sunk to the lowest depths of degradation, and lost. What a failure was this! For such a man, in such a place, what a deplorable, what an inexcusable, what an altogether wretched failure!

#### THE SECOND ADAM'S GLORIOUS TRIUMPH.

FOUR thousand years after this failure of the first Adam, the second and last Adam came into the world. But what a world it was, compared with the world in which the first Adam stood! It was now a world in which the curse which had been let loose by the failure of the first Adam, had been raging furiously for four thousand years; a world which had been completely ruined once, and which was ripe for utter ruin the second time; a



world in which "sin had become a science," and which had thus been brought to such a condition that demons nor men nor even angels could see any alternative but that the race must be blotted from the earth.

How widely different also was the second Adam Himself from the first! The second Adam came not at the point where the first Adam stood when he failed, but at the point at which mankind stood at the end of four thousand years of degeneracy; not in the condition of power and glory in which the first man stood when he failed, but in the condition of weakness and dishonour in which the race was involved at the end of this long period of the reign of sin. He came at *that* point—"a man of sorrows, and acquainted with grief," bearing our infirmities and our sicknesses, with the iniquities of us all laid upon Him, made "in all points" like sinful man, "made . . . to be sin." And under all this disadvantage, yet further, He became so weak that of His own self He could do nothing (John v. 30) any more than any other man who is without God. Chapter xv. 5.

And yet in all this fearful contrast from the first Adam, and this terrible disadvantage, "this Man," putting His trust in God, went from birth to death, *a whole lifetime*, through this forlorn world; and as His course was ending, He could truthfully and in grand though solemn triumph say to the Father: "I HAVE GLORIFIED THEE ON THE EARTH," and to *all mankind* could ring out the glad word, "BE OF GOOD CHEER; I HAVE OVERCOME THE WORLD." What a victory was this! For such a man, in such a place, what a joyous, what an altogether commendable, what an all-over glorious victory was this!

Oh, there is good cheer in it! There is not only good cheer *in* it, it is *itself* altogether good cheer; for it has demonstrated that however great the abundance of sin, however low a man may have been brought by it, he can overcome the world, he can glorify God on the earth.

O then, poor, sin-laden, weak, discouraged soul, "Be of good cheer." By the Divine faith brought by Jesus Christ to every human being, you can overcome the world, you can glorify God on earth. Rest on that Divine faith which is given to you, and say with "this Man," "*I will put my trust in Him*;" and then also with "this Man" and in "this Man" you, too, can

glorify God on the earth; for He says, "The glory which Thou gavest Me I have given them."

And let every soul that has named the name of Christ take up this blessed note of "good cheer," and sound it louder and yet more loud, until the whole earth shall be filled with the continuous, joyful sound, like the noise of many waters, yet "sweet as from blest voices uttering joy," ringing in the ears and in the heart of every soul: "Be of good cheer; in Him you can overcome the world, in Him you can glorify God on the earth. Be of good cheer!"

"And this is the victory that overcometh the world, even our faith." "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge [that glorifies Himself] by us in every place."

A. T. JONES.

#### A MISSIONARY OBJECT LESSON.

THE history of the Hawaiian Islands has been a remarkable one. It should be a missionary object lesson. Here modern missionary methods may be said to have reached their highest development and success. When Captain Cook discovered these islands, in 1778, idolatry prevailed. He was himself mistaken for a divinity and worshipped. But when he returned the following year some scepticism had developed. They put him to the test at the point of the spear. When he shrank from its touch they knew he was not a god, and put him to death immediately. Notwithstanding this, however, his bones were preserved and remained objects of adoration until the abolition of idolatry in 1819. This, most surprisingly, was brought about without the intervention of any outside influence. The yoke of formal idolatry was broken, without the Gospel to take its place.

They had not long to wait, however. In 1820, only one year after idolatry had been done away with, Congregational missionaries from Boston, U.S.A., arrived and began their work in Honolulu. At this time the native population was one hundred and forty thousand. In 1832, but twelve years after, a census showed a decrease of ten thousand. Now, after the lapse of seventy-five years, there remain less than forty thousand native inhabitants. During all this time they have lived in undisturbed peace, until the late blood-

less revolution in which Queen Liliuokalani was deposed. No wars have decimated their numbers. They have simply perished from the destructive effects of specific diseases introduced among them by vicious whites who followed in the train of the missionaries. The descendants of the missionaries remained in the islands, and giving themselves to business and commerce, have become wealthy, and now constitute the ruling class. In the revolution of 1893, whatever might have been the real merits of the case, the foreign Anglo-Saxon element actually usurped the Government and established a Hawaiian republic, after annexation to the United States had been refused through the earnest opposition of President Cleveland. At the present time the entire government is in the hands of the missionary element and the descendants of the earlier missionaries.

From a practical point of view there has been some serious mistake here. When civilised men established themselves in these islands, they were thickly inhabited by a race of people who were as near physical perfection as any on record within historical time. In four-fifths of a century four-fifths of these inhabitants have been swept away, by causes directly attributable to the customs and vices of the civilisation which was introduced among them. This civilisation was either introduced by, or followed in the wake of, the missionaries. Now that the missionaries and their descendants have become numerous, wealthy, and powerful, the few remaining natives naturally see and appreciate these serious facts. It is not surprising that they revolt from the white man, and his civilisation, and look longingly back to their primitive state.

What is the secret of this condition, and what has the mistake been? A true civilisation, born and developed under Divine blessing, could not have produced such results. The Gospel, pure and undefiled, could not have contributed to so unfortunate a denouement. It is evident that those who carried the Gospel to these islands carried at the same time an impure civilisation and unhygienic habits of life. Theoretically they brought to these healthy, happy, human animals, living in an earthly paradise, the message of eternal life,—practically they brought to them disease and speedy death. Nothing could demonstrate more forcibly than this that true



religion is not a theory but a life, and that the Gospel of bodily health, purity and hygiene, is a sacredly essential part of the practice, example, and teaching, of the consecrated missionary.

### PRINTING THE TRUTH.

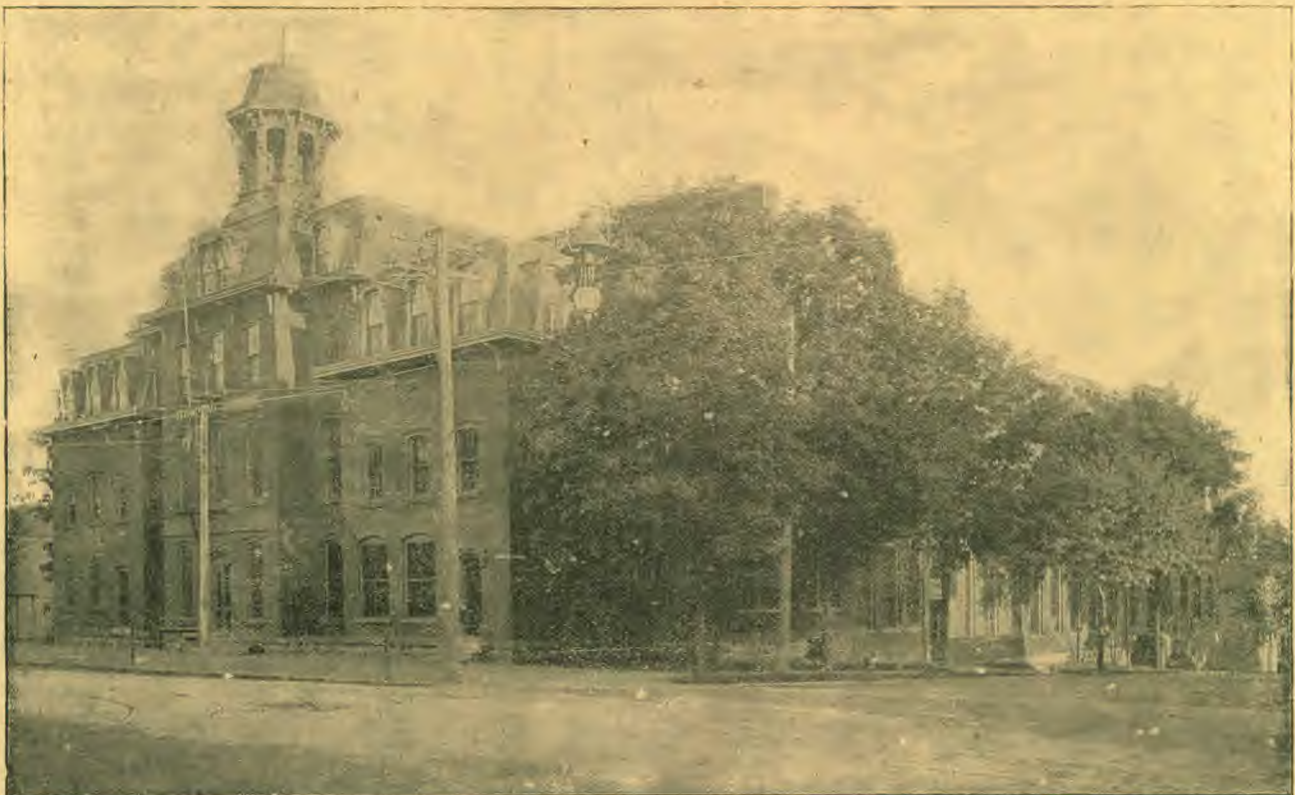
ONE of the earliest uses of the printing press was to print the Scriptures and those little tracts of Luther's, and other reformers, by which the Gospel of the Reformation was published far

signed to lead the people to study the Word is being scattered throughout the world in ever-increasing volume.

Great Britain and the colonial fields are supplied from our London house. The Scandinavian countries—Norway, Sweden, Denmark, and Finland—are supplied by the well-equipped printing house owned by our society in Christiania, Norway. Since the printing house in Basel, Switzerland, was closed by the working of the Swiss Sunday laws the literature for the

employed at the present time is nearly two hundred and sixty, or about fifty more than last year. Of this number about forty per cent. are women. The retail value of publications sold during 1895 was about £60,000, or nearly £2,000 more than during the preceding year.

Besides bringing out books (and doing some general commercial printing) the Michigan house publishes several periodicals in English, and one each in the German, Danish, Swedish, and Holland languages, all being devoted to Bible teaching, and circulating amongst these nationalities in the United States.



THE MICHIGAN PUBLISHING BRANCH OF OUR SOCIETY.

and wide in the sixteenth century. The time had come for the Word to go, and we can see the hand of Providence in the development of the printing press to supply the need of the time. And from that day to this—whilst the power of the press has been sadly used in the interests of the god of this world—the art of printing has supplied a powerful auxiliary for spreading Gospel truth.

In carrying forward the work to which the PRESENT TRUTH is devoted, the sounding of the Gospel of Christ's coming kingdom, very great use has been made of the printed page. The appeal is not to the emotions nor to a passing sentiment, but to the understanding. The Gospel is not a theory but a life, and if one is to cease drifting with the current of the world he needs the everlasting Word beneath his feet. Therefore the literature de-

other European fields has been printed by various firms in Germany and Switzerland, the Basel building having been converted into a sanatorium. A few weeks ago we printed a picture of the Australasian publishing house, in Melbourne, and this week we reproduce a photograph of the main building of the Michigan printing works, the central house in the United States. In California is another establishment, doing the same work in the far west.

A few lines from the recent annual report of the Michigan printing works will show the amount of work being done there.

At no time during the year just past have the works been running less than ten hours a day in any of the departments, while in some departments, notably the pressroom and the bindery, it has been found necessary to keep all hands at work from twelve to fourteen hours a day for weeks at a time in order to keep up with the influx of business. The total number of persons

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations," said Christ, "and then shall the end come." Wherever the Word goes the Gospel is preached; and the burden of that Gospel in the last days is outlined by the apostle in Rev. xiv. It is a message to "every nation, and kindred, and tongue, and people," calling upon men to worship God; "for the hour of His judgment is come." Then follows the warning against the perversions of the truth by the papal beast of prophecy, and the results of heeding the message are seen in the gathering out of a body of whom the prophet says, "Here are they that keep the commandments of God and the faith of Jesus." Then follows the coming of the Lord to reap the harvest of the earth.

Even the most cursory reading of



the chapter must convince the reader that the special work in the final proclamation of the Gospel is to set before the world the commandments of God—including the Sabbath commandment—and the faith of Jesus, that same faith which works by love the obedience to the Law of God. It is to call attention to the claims of this everlasting Gospel, and to get people to study the Word for life indeed that the printing machines are running in the various publishing branches of the Seventh-day Adventists.

KINGS and mighty men from all time have known and acknowledged the power of God. But intellectual perception of the Divine attributes is one thing while obedience and worship is quite another.

Pharaoh, Nebuchadnezzar, Belshazzar, Darius, all knew and acknowledged Jehovah to be the true God, but they failed to follow in practice what they knew to be truth.

The Bible is filled with examples of how not to govern. It is a veritable mine of information as to what rulers should not be. What a valuable Bible lesson might be compiled, especially adapted to the use of princes and presidents, emperors and empresses, kings and queens!

### SPIRITUALISM.

#### No. 3.—A MODERN DEMONIAIC.

IN the January number of *Borderland*, of this year, Mr. W. T. Stead relates an account of an interview he had with a young man who was an officer in the British Army, and who was then, and had been for some time, on sick leave. He said he wished to speak to him because he had been interested in Spiritualism, and hoped that he would be able to give him some advice.

Some time ago he had taken to experimenting, and had found that he had great facility in automatic writing. His hand had moved within five minutes of the time he had first taken the pen in his hand, and left it free to move as it please. Fascinated by the unusual phenomena he had gone on and on, neglecting his duties and abandoning himself for hours—eight, nine, and ten at a stretch—to receiving the communications which were written by his hand. It became a passion with him. After a time he found that there was no necessity for him to use a pen as his hand would automatically trace the characters in the air, and he could read them wherever he might be. This after a time was succeeded by a further form of development, when he became partially entranced, and would talk under control when he was either wholly unconscious or only partially conscious. Thus by gradually sapping the mind, the invisible intelligence which had established itself as his control, gradually gained such complete possession of his faculties that, as he said, "I no longer felt I belonged to myself. It dominates me by its will, and I do not know what the end will be." He spoke quietly, with

simple earnestness, as of a man caught in the grip of a mighty, invisible force which was bearing him irresistibly down into the abyss against which it was in vain even to struggle.

Mr. Stead told him that he had been "frightfully reckless," and that the only condition of safety was "never to abandon the control" of his "own personality to that of any agency whatever, and that he must break with it once and for all." This was rather strange advice from a man who himself is a writing medium and who is controlled occasionally by a spirit whom he supposes is the spirit of "Julia"—some spirit of a devil personating such a being—and it is not to be wondered at that the poor fellow smiled sadly and said: "It is all very well to talk about my giving him up, but he won't give me up."

"But," said Mr. Stead, "did the agency itself never warn you as to consequences of this fearful over-indulgence?"

"Ah!" said he, "it is not a good spirit. It is a very bad one; not for my good but for my harm, and I cannot shake it off."

"Nonsense!" Mr. Stead said. "It is all a matter of will."

"Yes," said he, "that may be, but he dominates my will. I cannot stand up against him, as he tells me that now he has got me he will never let me go until he has killed me."

"This is madness," said Mr. Stead, "he may tell you that a thousand times, but it is only because you give in to it."

"But," said he, "how can I help it? He seizes me when he pleases. He jerks my head from one side to the other, or forces me to go here and there at his own caprice; nay, he will suddenly drive me as it were out of myself, extinguishing my own consciousness and taking possession of my body using it as his own."

Further conversation ensued and then it was arranged that Mr. Stead should see a demonstration of the control, and hold a conversation with the spirit. This was justified on the ground that "as the evil spirit was in the habit of seizing him without his will at all times and to his own detriment, it would be permissible to allow him to enter in by an act of his own volition when he was with one who might possibly be the means of helping in his deliverance."

But that was a terrible conclusion to come to. Must we ask for a demonstration of evil before evil can be overcome? And must we satisfy our curiosity when we come in contact with devil-possessed men before the devils can be exorcised? Did Christ ask for a demonstration of the work of the evil spirits before He cast them out?

Mr. Stead having given his consent to witness the effect of the control, he thus describes the first symptoms of the possession.

My visitor walked across the room and sat down without saying a word in a large, easy chair. In a moment he became convulsed, his eyes closed, he fell backwards with his head on the couch, his chest heaved, rising and falling, while his body writhed as if convulsed. Not a word was said. I stood watching him silently, nor did he speak or make a sound beyond a low moan when the convulsions became more violent. After waiting for two or three minutes standing over him, I at last said "Well!" Then there was another writhing movement of the prostrate form before me, and a very curious voice, quite different from that of my visitor said to me,

"Well! A queer fellow it is, is it not?"

"Who are you?" I said.

"I will tell you," said he, as the body was more violently contorted.

And then followed a conversation between Mr. Stead and the spirit of a devil who professed to be the spirit of the grandfather of a girl who had been ruined by the unhappy medium. The language that was poured through the mouth of the victim is too abominable to be printed, and during the time of the control the man was writhing and rolling about and striking himself on the chest so violently that his face twinged with pain, and dashing his head against the head of the couch. The evil spirit declared that within four months it would lead his victim to commit suicide, and that the man did not dare to shave himself for fear he should take his own life.

When the control was over the man came round to himself again. "He did not speak again. A few convulsive movements followed, a long sigh, and the visitor slowly rose to his feet, rubbing his eyes."

He seemed unconscious of what had taken place, and asked what had been spoken through him. He admitted the truthfulness of his sensuality, and stated that he dared not shave himself now. The only help that he received from that interview was that he was told never to "do anything he wants you to do"—the very thing that he wanted to know how to abstain from, which power the same Christ alone that cast out the demons of old could give him.

Mr. Stead saw his unknown visitor once again. He says: "His control was more blasphemous and more defiant than before. The convulsions were worse, and the contortions more violent. It was a ghastly sight to see him writhing on the floor, tossed about until he was stiff and sore." In the April number of *Borderland* he writes: "I have received letters from the unfortunate gentleman whose evil case I described in our last issue, begging me to say no more about him. I have no idea who he is, but it would seem that he is still a prey to his obsessing demon."

Such scenes as these are what we are to expect from Modern Spiritualism. It matters not that all the manifestations do not go to this extreme; they are all the spirits of devils, and they all have one end in view—the destruction of their victims. That they are not the spirits of the dead the Bible plainly



declares when it says: "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished, neither have they any more a portion for ever in anything that is done under the sun." Eccl. ix. 5, 6.

Next week we will notice some further manifestations, reported in the Spiritualists' organs, and showing the true nature of this great deception.

H. CHAMPNESS.

### HEARKENING TO THE DIVINE COMMANDMENTS.

"O that thou hadst hearkened to My commandments! then had thy peace been as a river and thy righteousness as the waves of the sea."

THESE words are full of Divine tenderness and beauty. How full they are of the deepest solicitude for erring souls. He who loves the children of men, even the lost and sinful, with an everlasting love, is represented to us here as grieving over him who has strayed from the right path and has taken his own way—a way which can only lead to the bleak desolate wilderness, a way that can only bring him to the land of darkness and of the shadow of death.

As the God of the spirits of all flesh ponders over the sinner's miserable and pitiable condition, as He thinks of the misery pain and woe that the wilful perverse and disobedient soul brings upon itself, as He thinks how it voluntarily separates itself from every source of true happiness, joy, peace and rest, and effaces every trace of the Divine image in which it was created, the depths of His infinite compassion, tenderness, and love are stirred. He is grieved to the heart and utters the sorrowful words, "O that thou hadst hearkened to My commandments!"

How significant are these few words. We must never forget that they were uttered by Him who fully knows all the possibilities that the future will develop for those who fulfil their high destiny, which is to delight in obeying the will of their Creator and almighty Friend. He knows that every spiritual blessing is the fruit of filial obedience to His will. When we ponder over the words, "O that thou hadst hearkened to My commandments" may we remember that they were uttered by Him whose knowledge of us and love for us are both alike infinite.

Obedience to the will of God is our high privilege as well as our duty. He does not compel us to obey Him. We are not machines; free-will has been granted to us. We may hearken to His commandments or we may refuse to do so. O that we may realise the privilege that is ours in having the power to choose what is good and well-pleasing in the eyes of our God.

Love to Him and to our neighbour is the substance of the commandments. In the Book of Micah we have our duty clearly and plainly pointed out in the following words, which give us the gist of the commandments: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" If we make it the rule of our lives, relying on Divine grace, to do justly and to love mercy we shall do all that is fair and right towards our neighbour, and shall treat him with kindness and consideration.

How beautifully is our duty to our heavenly Father expressed by the words, "To walk humbly with thy God." If we do this, we shall have realised that we are sinners and have need of pardon; for we cannot walk humbly with Him till we have fallen in deep self-abasement at the foot of the cross, and sought His forgiveness for all our transgressions. We cannot walk humbly with our God until we have prayed that the Divine Spirit would come and take up His abode in our hearts.

He will make the heart—which was before His advent a desolate wilderness growing nothing but noxious weeds and poisonous herbs—a fair Eden, the garden of God. Never let us forget that the path of obedience becomes delightful to those who love God. His service is not an irksome service. The service of self and sin and Satan, which the natural man thinks so pleasant, becomes a long weariness a galling yoke. The service of God makes the spirit glad.

The words at the head of this article mention two blessings which are vouchsafed to those who hearken to the Divine commandment. (1) Their peace is as a river. What a source of beauty to the landscape is the river as it glides on in its swift course; what new vigour and charm it gives to the trees and flowers on its margin, as it flows on and on, first as a tiny rill, a streak of silver, then widening, ever widening, till it joins the ocean and loses itself in its depths.

What a beautiful and striking image is the peaceful, glorious river, the source of verdure and fertility, of the peace that is God's gift to those who hearken to His commandments. As the river beautifies the landscape, so does peace beautify the soul. Its fostering influence is essential if the virtues and graces of the Spirit are to develop within us. Peace, the peace of God which passeth all understanding, and which He grants to those who in a spirit of filial love obey Him, is the secret of the believer's joy, blessedness, and usefulness.

(2) The righteousness of those who hearken to the Divine commandment is compared to the waves of the sea. The words bring before us the ocean

in its aspect of rest. We fancy ourselves standing on the shore, gazing out on the plain of sunlit waters when the tide is coming in, and the waves roll on, advance nearer and nearer until they reach our feet. The waves in their onward course teach us a lesson of progress. Are we hearkening to God's commandments? Do we seek to obey the Divine voice? If so, the promise shall be made good in our case. Our righteousness shall be as the waves of the sea. We shall grow in grace. Gradually shall evil lose its power within us, gradually shall righteousness extend its sway. We shall be made meet for the inheritance of the saints in light by becoming like Him whom, having not seen, we love.

H. P. WRIGHT.

### OWN UP.

THIS seems to be a pretty hard thing for people to do. When reproved for his sin by Nathan, David said promptly, "I have sinned." If he had been like some people, the following conversation might have occurred:—

*David.*—"Well, yes, Nathan, I know we are all sinners. I don't know, though, that I am any worse than Joab or Benaiah. I suppose we all need to have our hearts enlarged."

*Nathan.*—"But David, I'm talking about *you* just now, not about Joab, Benaiah, or any one else. *Thou art the man.*"

*D.*—"Well, Nathan, I think you are very severe. If you will class yourself in, and say we are *all* sinners, it will be all right; but if you are trying to make out that I am the only one in the wrong, we might as well not talk any more about it."

Some people seem to think it would be lowering to their dignity to acknowledge themselves in the wrong, so they continually seek to justify their actions. A sister whose husband is not a Christian, and who often points out to her her little inconsistencies in an annoying way, had always followed this plan. Finally she told a trusted friend her troubles, and asked for advice. The friend asked if it was not true sometimes that she was at fault. "Why, yes," she admitted, "I suppose I am, sometimes." "Well, then," was the reply, "suppose you just own up next time, and see how it will work." She followed the advice, and was herself surprised at the result. As soon as she acknowledged that she had not done right, there was an end to the controversy.

It is easy enough to confess our sins in a general way,—to say that we know we have made many mistakes,—but when it comes to the particular faults, it is just a little easier to dodge them.



I entreat you, fathers and mothers, do not be afraid to acknowledge it to your children when you have done wrong. It will do them more good than you can imagine, and it will do you good. Honest confession is good for the soul. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." ALBERTA L. LITTLE.

### COURTEOUS.

A YOUNG lady spending a rainy evening at the house of an old gentleman, wanted a cab to take her home. Her host started off to fetch the cab. "Do let the maid go," she said. "My dear, the maid is also a woman," was the grave reply.

The man was the late George Higinbotham, Chief Justice of Victoria. His courtesy toward women was regardless of rank or personal attractiveness. He would take off his hat to his cook, and bow to her as graciously as though she were a duchess.

A man was trying to lead a heavy draught-horse along the street. The animal refused to be led, and then the man made several ineffectual attempts to mount the refractory creature. At that moment the chief justice came along, and seeing the man's difficulty, extended his hand—as a mounting-block.

The man put his foot in the hand and mounted upon the horse's back. The chief justice passed on quietly; but to an observer the kindly deed recalled the words of the Master: "Whosoever will be chief among you, let him be your servant."—*Selected.*

### WHERE? YES, WHERE.

QUESTIONS are not unfrequently put simply as posers. They are intended not so much to elicit information as to stagger one and make him look foolish and simple. The best thing in such a case not unfrequently is simply to answer by asking another; in other words, to "answer a fool according to his folly, lest he be wise in his own conceit." Prov. xxvi. 5. This turns the tables.

The following is not a bad illustration of this method: "Where was your church before Luther?" was the question of a Romanist to a witty Protestant, who replied: "Where was your face before it was washed?"

This retort is widely known; but another quite as wise and to the point is perhaps not so well known. When in Rome, Sir Henry Wotton was invited by a pleasant priest to hear the vesper music at a Roman Catholic church. Seeing him there, the priest sent to him a boy of the choir with this question written on a bit of paper: "Where was your religion to be found

before Luther?" Sir Henry immediately returned the paper with this written underneath: "My religion was to be found then where yours is not to be found now—in the written Word of God."—*Selected.*

### UNAWARES.

THEY said, "The Master is coming  
To honour the town to-day,  
And none can tell at what house or home,  
The Master will choose to stay."  
Then I thought, while my heart beat wildly,  
What if He should come to mine?  
How would I strive to entertain,  
And honour the Guest Divine!

And straight I turned to toiling  
To make my home more neat;  
I swept, and polished, and garnished,  
And decked it with blossoms sweet.  
I was troubled for fear the Master  
Might come ere my task was done,  
And I hastened and worked the faster,  
And watched the hurrying sun.

But right in the midst of my duties,  
A woman came to my door;  
She had come to tell me her sorrows,  
And my comfort and aid to implore.  
And I said, "I cannot listen,  
Nor help you any to-day;  
I have greater things to attend to,"  
And the pleader turned away.

But soon there came another,—  
A cripple, thin, pale, and grey;—  
And said, "O, let me stop and rest  
Awhile in your home, I pray;  
I have travelled far since morning,  
I am hungry and faint and weak,  
My heart is full of misery,  
And comfort and help I seek."

And I said, "I am grieved and sorry,  
But I cannot keep you to-day;  
I look for a great and noble Guest,"  
And the cripple went away.  
And the day wore onward swiftly,  
And my task was nearly done,  
And a prayer was ever in my heart  
That the Master to me might come.

And I thought I would spring to meet Him  
And treat Him with utmost care,  
When a little child stood by me,  
With a face so sweet and fair,—  
Sweet, but with marks of tear-drops—  
And his clothes were tattered and old,  
A finger was bruised and bleeding,  
And his little bare feet were cold.

And I said, "I am sorry for you;  
You are sorely in need of care,  
But I cannot stop to give it,  
You must hasten other where."  
And at the words a shadow  
Swept over his blue-veined brow;  
"Someone will feed and clothe you, dear,  
But I am too busy now."

At last the day was ended,  
And my toil was over and done;  
My house was swept and garnished,  
And I watched in the dusk alone;  
Watched, but no footfall sounded;  
No one paused at my gate;  
No one entered my cottage door;  
I could only pray and wait.

I waited till night had deepened,  
And the Master had not come;  
"He has entered some other door," I cried,  
"And gladdened some other home!"  
My labour has been for nothing,  
And I bowed my head and wept;  
My heart was sore with longing,  
Yet spite of it all, I slept.

Then the Master stood before me,  
And His face was grave and fair;  
"Three times to-day I came to your door,  
And craved your pity and care;  
Three times you sent Me onward,  
Unhelped and un comforted;,"

And the blessing you might have had was lost,  
And your chance to serve has fled."

"O Lord, dear Lord, forgive me;  
How could I know it was Thee;"  
My very soul was shamed and bowed,  
In the depths of humility.  
And He said, "The sin is pardoned,  
But the blessing is lost to thee,  
For failing to comfort the least of Mine,  
Ye have failed to comfort Me,"

—*Author Unknown.*

### SLIGHT HEALINGS.

GOD complained of certain prophets and priests, declaring that "they have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace." There is a great deal of such slight healings in these days. To cover over the wounds which sin has made with some sleek, moral plaster, and then pronounce them well healed, is both a delusion and a curse. If a man have a dangerous wound in his body he wants his physician to heal it thoroughly. He would be justly indignant at his physician if he should slightly heal it and call him cured, knowing well that in a short time it would break out afresh and destroy his life. The wounded man protests against being trifled with. Of far greater importance is it that our spiritual hurts be thoroughly, deeply healed. We cannot afford to believe we are healed completely, when, as a fact, we are still mortally hurt.—*Zion's Herald.*

### THE POWER OF A TEXT.

JOHN WESLEY was once stopped by a highwayman, who demanded his money. After handing it to the robber, he called him back, and said, "Let me speak one word to you. The time may come when you will regret the course of life you are now pursuing, remember this: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'" He said no more, and they parted. Years after, as Wesley was leaving the church where he had been preaching, a person came up to him, and asked if he remembered being waylaid by a highway robber and quoted the above text to him. Wesley replied he did. "I," said the stranger, "was that man. That single verse was the means of effecting a total change in my life and habits. I have long since been attending the house of God, and I trust I am a Christian!" —*Selected.*

WE may live habitually in such nearness to the Lord Jesus, that the gentlest intimation of His wish comes to us with the force of a command, and with the consciousness that some way or other it is possible to obey, and that we shall be carried through in any service to which He calls us.—*Rev. J. Hudson Taylor.*





## AT THE HOME.

### PATHWAYS THROUGH LIFE.

You may say that your life is a failure,  
Your future holds naught that is sweet,  
That the troublesome years bring little but tears  
And always, always defeat.

Mistakes—aye, sins you may call them—  
May cover your past like a pall,  
But the soul that is strong to outlive its wrong  
Is the bravest soul of all.

The toil that is yours seems fruitless,  
Your days are weary and long;  
But the lowliest duty may glow with beauty  
When wrought with a cheerful song.

The pathways we traverse are many,  
And some are by the barrenest strand;  
But with visions grown wide we shall wonder we  
Sighed,  
For they led to the Beautiful Land.  
—Emma C. Down.

### THE MISSION OF A FLOWER.

THE following beautiful story is told in history of a Frenchman who was excessively attached to a flower. Napoleon had put him in prison, because he was supposed to be the enemy of the government. One day as Charney (for that was his name) walked in the court near his cell, he saw a plant growing between the stones. How it came there he could not tell. Perhaps someone had accidentally let fall a seed in that place, or perhaps the wind had carried it to the wall. He did not know what kind of plant it was, but he was much interested in it. Shut between the walls, separated from all his friends, reading and writing forbidden him, he was happy to have this little flower to care for and to love. Every day when he came to walk in the court, he spent much time looking at it. Very soon he saw its buds form. He watched them grow, develop, and slowly open. Finally, when the flower appeared, he was filled with joy. He noticed three colours,—white, purple, and rose, with a delicate fringe of silver round it. The perfume was also delicious. Charney examined it more

than he had ever examined any other flower, and no other flower ever appeared to him so beautiful as this one.

Charney took great care to protect his plant against every accident. He gathered what he could to make a little protection for it, that it might not be trodden upon, nor blown away by the wind. One day there was a storm, and to protect his young plant from the hail, he stood bent over it until the storm had passed. The plant was more than a pleasure and a consolation to the prisoner,—it taught him certain things which he had never known before, though he was a very intelligent man. When he was put in prison he was an atheist. He did not believe there was a God, and he had written on the walls of his prison, "All is by chance." But in considering his well-beloved flower, its beauties taught him that there is a God. He felt that no other being than God could have made this flower, and that he had learned more from it than from all the wisdom of sages of the earth.

The well-beloved plant rendered great services to the prisoner; for through it he obtained his liberty. I will tell you how it was done. There was another prisoner, an Italian, whose little girl came to visit him. The tender care that Charney took of his plant greatly interested the child. One day it seemed to Charney that his plant was going to die, and he was much afflicted. He would have been glad of the power to raise the stones which encompassed it, but he could not do so without permission. The little Italian girl secured an interview with the Empress Josephine, and to her related his history; and Charney received permission to do for his plant what he desired. The stones were moved, the ground loosened, and the flower soon stood as erect and beautiful as ever.

Josephine loved flowers much. It is said that she admired more the purple of their petals than she did her imperial robe, and that the perfume of her magnolias was more agreeable to her than the flatteries of her courtiers. She had also one favourite flower, a sweet jasmine, which she had brought from the home of her youth, the far-off Isle of Martinique, in the Antilles. She had planted it and cared for it with her own hands; and though its simple beauty had hardly excited the attention of a stranger, to her it was more dear than all the rare and beautiful flowers which filled her greenhouse. She therefore had a good opinion of the prisoner who took so much care of his own flower. She learned further of him, and after a little while she persuaded the emperor to give him his liberty.

When Charney left the prison, he took his plant with him; for he could not bear the thought of being separated from his sweet companion, which had brightened his solitary existence during his imprisonment, which had taught him such lessons of wisdom, and which had finally been the means of restoring his liberty to him.—*Le Vulgarisateur.*

### STARCHING AND IRONING.

THE following is one of the most simple, and at the same time most effective, methods of getting up collars and cuffs to have a good glaze upon them. I give it specially for beginners.

Work in a clean, well-dusted room; if every stir you give raises a little cloud of dust the linen will never look clean. Be careful in all smallest details. In making the starch, put it into a spotlessly clean pan. First pour in a little cold water, and with a clean flat piece of wood mix it into a perfectly smooth paste. Then stir in the remainder of the cold water till you get your starch of the requisite consistency—what that is, a little practice and experience will soon teach you; while adding the water keep stirring all the time.

Then put the starch on a clear fire and boil it for about fifteen minutes, stirring it ceaselessly and carefully so that it may thicken evenly, and not burn. At the close of the boiling, stir your starch for a little time with a paraffin candle to give it a glaze, but do not overdo this. You may, according to your judgment, add a little blue water when making the starch so as to overcome the somewhat yellow white of the starch. When boiling is over, strain the starch.

For collars, cuffs, and shirt fronts you will need a fairly thick starch, but beginners are apt at first to make it too thick, and so get into trouble. Avoid this. Rub the starch thoroughly



well into the linen, carelessness in this respect often spoils the result. As you starch, quickly wrap the work well up in bundles, the bosoms and cuffs of shirts and loose cuffs and collars being twisted together, and the bundles well rolled up in napkins to allow the starch to soak through. When wanted for ironing they are generally found nearly dry, and must be damped. The irons must be hot and not merely warm, and to avoid "blistering," which is usually caused by bad starching, be careful that the linen is not too wet; but practice alone can teach you how to put these hints into use.—*The People*.

### LORD SHAFTESBURY'S CHILDHOOD.

"THIS watch was given to me by the best friend I ever had," said Lord Shaftesbury, the philanthropist, exhibiting the gold watch he carried.

It was the gift of an old family servant, Maria Mills, to whom while a child his lordship owed the care that made him a good boy and a useful man.

His father was so engrossed in public life that he gave little attention to his family. His mother, "a society woman," neglected her household. But Maria, the faithful servant, who had been in the family for years, devoted herself to him. She was an earnest woman, and pitied the child, for whose physical and moral training neither father or mother cared. Says William M. Thayer, in his "Turning Points in Successful Careers":—

"As soon as Anthony"—he was christened Anthony Ashley Cooper—"could read, this servant led him to study the Bible and explained it to him in her simple way. She taught him a prayer, and instructed him about behaviour. He learned to love the Bible, and read it with pleasure. His simple prayer, too, became to him an essential part of his daily life; indeed, in his ripe years, he said he often found himself repeating it with great satisfaction. No Christian parent ever moulded the heart of a child more thoroughly than Maria Mills moulded that of Anthony."

At the age of seven he was sent to school at the Manor House, Chiswick, where he was poorly fed and miserably cared for. He remained there four years. They were years of mental torture, and it is a wonder the whole current of his life was not changed. It would have been, had he not proved faithful to the training of the old servant.

He continued to read his Bible and to offer the prayer she had taught him. He was anchored. Her influence decided his career. She died while he was at this school, and he mourned for her sincerely, carrying the watch she left him till the day of his death.

At the age of twelve he was removed

to the school at Harrow, where both mind and heart were invigorated. One day a party of drunken men were conveying the body of a dead comrade to the graveyard. Anthony saw them reeling as they bore the coffin, and heard their profane songs and foul words. On turning a corner they dropped the coffin.

"Good heavens!" exclaimed the boy; "can this be permitted because this man was poor and friendless?"

He then resolved, if God spared his life, to devote himself to the relief of the poor and down-trodden.

Maria Mills had given the impulse that first showed itself at the drunken funeral—and then fashioned him into "the impersonation of the philanthropist of the nineteenth century."

It was faithful seed-sowing, marked and honoured because of the marked character of the mind in which it was sown.—*Youth's Companion*.

### COLD IN THE EYES.

THIS generally begins with a feeling of irritation in the eyes, which is increased by rubbing. The eyes are red and watery, and strong light causes a sensation of pain. Sometimes the lids are found to be stuck together in the morning.

In this case try bathing the eyes every few hours with alum-water, made by dissolving six grains of alum in half a teacupful of rain water. To keep the eyelids from sticking together, a little spermaceti ointment may be rubbed over them on going to bed. The eyes should be rested, and the patient should remain indoors if possible.—*Selected*.

### HOW NOT TO CURE A BAD MEMORY.

A LITTLE book on memory, of which many editions have been sold, suggests to men who forget their umbrellas that they ought always to associate the image of an umbrella with that of an open door, so that they could never leave any house without thinking of one. But would it not be preferable to lose two or three guineas annually rather than see a spectral umbrella in every doorway? The same writer suggests an idea which appears even more objectionable. Because we are apt to lose time, we ought, he says, to imagine a skeleton clock-face on the visage of every man we talk with; that is to say, we ought systematically to set about producing in our brains an absurd association of ideas, which is quite closely allied to one of the most common forms of insanity.

It is better to forget umbrellas and lose hours than fill our minds with associations of a kind which every disciplined intellect does all it can to get rid of. The true discipline of the

mind is to be effected only by associating those things together which have a real relation of some kind, and the more this relation is based upon the natural constitution of things and the less it concerns trifling external details, the better will be the order of the intellect. The rational art of memory is that used in natural science. We remember anatomy and botany because, although the facts they teach are infinitely numerous, they are arranged according to the constructive order of nature.—*P. G. Hamerton*.

### SHIELD THE DULL CHILD.

THERE is usually one of a family of children who is slower to learn than the others, just as some develop physically less rapidly than others; and it is for those slow ones that we plead.

These children are often allowed by the negligence or ill-judgment of parents to be made the butt of jests on the part of other members of the family. This is wrong.

Many times these slow children are sensitive to remarks on the subject, and are not only made miserable and unhappy by it, but their mental development and growth are retarded by the discouragement, and a fear of asking questions that follows.

Lives are embittered by the cruel jests of brothers and sisters far oftener than careless people imagine, and what is a natural peculiarity of a certain child's constitution is spoken of as if it were a fault or crime to be ashamed of or hidden.

The seemingly dull boy of a family is often the one who makes the family name illustrious.—*Selected*.

TO REMOVE mildew from linen, mix soft soap with powdered starch, half the quantity of salt, and the juice of a lemon. Lay it on both sides with a painter's brush, and put the linen in the open air, on the grass, if possible. The brighter the sunshine the quicker will be the disappearance of the stain.

\* \*

TO FRESHEN flowers when they are somewhat withered, plunge the stalks for a few seconds into very hot water, to which a few drops of camphor have been added.

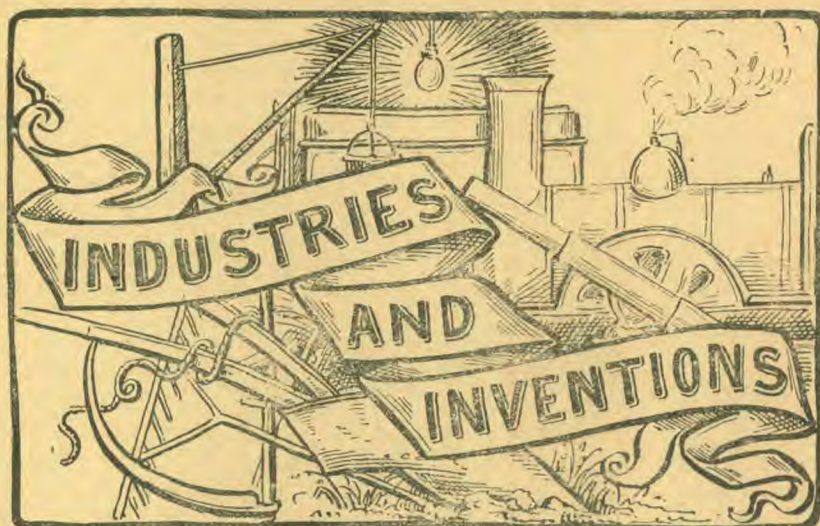
\* \*

To prevent the smell of burning, when anything has boiled over in the oven, or on the stove, sprinkle on plenty of salt.

\* \*

MAKING starch with soapy water is a good way to produce a gloss, and prevent the iron from sticking.





### A FLYING MACHINE.

ALDERSHOT has its war balloons of secret construction, says the *Daily Chronicle*, ready to be despatched to any part of the world at an hour's notice. The Italian Government has several flying machines locked up against an outbreak of war. Mr. Maxim has his great flying machine in its experimental stage. Major Baden Powell goes up into the air tied to the tail of his own kite. But, according to our New York correspondent, all these have been surpassed by Professor Langley, of the Smithsonian Institute in Washington. He has constructed an "aërodrome," built of steel and propelled by steam. Twice has it flown half a mile in the air like the curved flight of a hawk. When its steam was exhausted, it sank uninjured to earth. Every War Office in Europe will watch his invention with the utmost interest, for the problem of mechanical flight is certain to be solved sooner or later, and the nation which first solves it will have an almost unimaginable advantage over its enemies in the field.

### WORKING GOLD MINES.

A JOURNAL prints an article showing how the gold output of the world has increased within a few years, in which it is said:—

The recent large increase in the gold product is due not so much to the discovery of new fields as to the use of new processes in working low-grade ores which contain sometimes not more than half an ounce to the ton. The "Kaffir" mines of the Transvaal, which have caused so much excitement, were comparatively a failure when first worked, ten or twelve years ago. Not more than half of the little gold which the ore carried, could be got out by the processes then used.

Cyanide of potassium is the magician that has made these mines so profitable. After the powerful stamp mills

have done their work in crushing the ore, the residue or "tailings" is thrown into vats containing cyanide. This chemical has so strong an affinity for gold that it takes it up and holds it in solution. The solution is passed through fine shavings of zinc, and the gold forms a coating on the zinc. On being shaken, the gold drops off, and falls to the bottom. This process makes it possible to work with profit millions of tons of ore which otherwise would have been worthless.

### THE SILK-WORM'S OCCUPATION GONE.

A NEWSPAPER gives the following description of a new industry:—

Paper has been produced from wood pulp for some years, and we have heard of "wooden nutmegs," but now timber has entered into successful rivalry with the silkworm. Count Hilaire de Chardonnet discovered how to manufacture "wood silk," and started works at Besancon two years ago. Splendid wood-silk fabrics, more lustrous even than the real silk, are now sold in the best shops of Paris and the London West-end. With characteristic longheadedness, some Lancashire cotton and silk weavers sent a committee of inquiry to Besancon, and the result is the formation of a company, which has secured from the Count a concession of exclusive patent rights in England. A beginning will be made with a factory, to cost £30,000, near Manchester. This will manufacture silk yarn from wood pulp, for sale to weavers, who will work it up by their existing machinery.

The company dreams golden dreams of a great industry springing up, which will bring back to Lancashire part, at any rate, of its past prosperity.

The process, as described by a writer in *The Times*, appears to be comparatively simple. The wood is saturated in a solution of nitric and sulphuric acid. Then the acids are

squeezed out by hydraulic pressure, and the pulp is thoroughly cleansed by water. It is partially dried and left for some hours in a revolving cylinder containing alcohol and ether. Then it is filtered, and emerges looking like thick gum. The gummy stuff is passed through cylinders, from which it is hydraulically forced into pipes leading to the spinning department.

The pipes terminate in small taps, fixed close together, each having a glass tube, at the extreme point of which is an aperture so small that it takes ten of the pulpy filaments to make the thickness of a human hair. These are the "glass silkworms," of which there will be 12,000 in the factory. A girl touches an emerging filament with her thumb, to which it adheres. She passes the filament through the guides and on to the bobbin. She does the same with eight, ten or twelve other filaments, passing them on to the same bobbin. There all the filaments meet and adhere, and will do so till the bobbin is full.

The hanks are subjected to a process which makes them non-inflammable, and are then placed on two revolving rollers which stretch and iron them, giving them a wonderful lustre. The wood silk takes dye much more readily than the natural silk. The only inferiority is that a single thread of wood-silk is 20 per cent. less strong than one of the natural article. As we import silk goods to the value of £15,000,000 yearly, in addition to nearly two millions' worth of raw silk, and as the foreign "wood-silk" is not to be imported, the prospect looks bright enough. The silkworm, it seems safe to say, will soon cease to disport itself "all round the mulberry bush."

### A WONDERFUL MAN!

THE following is a speech made by a native in the German Cameroons district of West Africa, proposing the health of the German Emperor. It shows how modern ways of doing things impress the natives:—

"The Emperor is the wisest and most powerful man in the world. He sees the treasures in the middle of the earth, and he has them brought forth. He spans the world with iron threads, and as soon as he touches them his words travel over space. He has steamships that sail on dry land. When a mountain stands in the way he bores a hole through it; if a river bars his progress he builds a street in the air. Though the Emperor is the richest of all men he has only one wife; and though his wife is the most beautiful woman on earth, he had not anything to pay for her."



**"FOLLOW ME."**

I WAS but a little lamb  
From the Shepherd straying,  
When I heard within my heart  
Some one softly saying,  
"Follow Me, follow Me,  
I will safely guide thee  
Thro' the stormy ways of life.  
Walking close beside thee."

Early to His loving care  
Shall my heart be given,  
For each step I take with Him  
Brings me nearer heaven.  
"Follow Me, follow Me,"  
Is the Saviour saying  
Unto every little lamb  
Who from Him is straying.

—Selected.

**LEARN POLITENESS AT HOME.**

THE place to learn and practise politeness is at home. I do not think much of the boy who practises it outside, and who, when he is at home, is rude and unmannerly. Such politeness is like a thin wash of gilt, which soon wears off. It must come from the heart, and always be there. The Bible says, "Be kindly affectioned one to another." "In honour preferring one another."

Let your manners be courtly at home, and when you are outside, good manners will come natural to you, and will not have to be put on. Learn to thank your mother and sister for their little attentions. A traveller on the shores of Lake Nyanza, in the heart of Africa, says that here "ingratitude or neglect to thank a person for a benefit conferred is punishable."

Open the door for your mother to pass through as carefully as if she were a stranger. Pick up the little articles she or your sister may accidentally drop, and then you will never neglect these little courtesies outside. Wait on the ladies at home in the many kindly little ways your heart will prompt, and you will find yourself doing so abroad without any effort.

I was won not long ago by a poor boy who certainly never had one lesson in etiquette. His manners were perfect. While other boys stood by in rude negligence, he was always ready to perform the many little kind attentions which win the heart. He did it

so simply and naturally that I knew that his mother had been receiving such attentions from his boyhood up. He had been practising on her, and in that way had become perfect.—*Christian Work.*

**CRUEL SILENCE.**

Two or three schoolboys were chatting in the pleasant parlour of the home of one of their number, Edward Hill.

"I hear that Rob Wells wants a situation of some kind," remarked Harry Gay.

"I don't believe he'll find one very easily, if he doesn't mend his ways," said Ned Barry.

"What kind of ways?"

"Such as breaking that great window in the schoolroom, and then lying about it when we were all questioned."

"Are you sure it was he?"

"Yes; for I know he was the last boy in that room. I left him there when I came out. It couldn't have been done by any one else, you see. And the day after the questioning he left school, and hasn't been back since. Afraid it would be fastened on him, you see."

Edward kept still. He knew that Rob Wells had not broken the window. It had chanced that Edward, walking along the street soon after the time in which it was known that Rob had been in the schoolroom, had met him. Passing the schoolroom a few minutes later, he had stopped to notice that a vine which the boys had planted was growing finely close beside the window. If the window had been broken at that time, he would surely have noticed it; but he disliked Rob Wells, and was not sorry to see him in trouble.

"I'm not accusing him," he said to himself. "I wouldn't say a word against him, but it isn't my place to speak up for him. Let him look out for himself."

Two or three weeks later Edward came into the same room, to find his mother talking to his father on some matter which evidently deeply concerned her.

"The two children are just recovering from the fever," she said. "The oldest boy was all the help his mother had, and they are so destitute that he was obliged to leave school, and look for work of some kind. In the intervals of helping her, he tried his best to find a situation, but he could not, and was obliged to go to Millville, where something offered. Now the mother is down with the fever, and Robert is away from her."

"Well, we must try to see that Mrs. Wells gets along somehow," said Mr. Hill. "If he is the kind of boy the other boys make him out to be, I dare say his mother is as well off without him as with him. I could have given him a situation in my office, but for hearing of his being guilty of a piece of gross mischief, and telling a falsehood in order to escape blame."

Edward arose with a start, and stood with flushed cheeks before his parents.

"Father," he said, "Rob didn't do that. I know it. I saw him in the town, and he couldn't have been there when it was done."

"And you knew that, and did not tell it?" asked his mother.

"I—had a grudge against Rob," faltered Edward. "I wouldn't—have said anything against him—but—"

"But you allowed him to suffer under a wrongful accusation without raising your voice to right him. O my son, I would not have believed it of you!"

"I could not know it would do him such harm," faltered Edward.

"No, you could not, but does that make any difference in the weight of your sin?"

"But now that we know the truth," said his father, "we must see about what can be done to mend matters."

Robert Wells was sent for, and kept to give help and comfort to his mother through her worst need, after which work was found for him.

Edward was glad to be allowed to do his part in helping the family through their troubles, and will surely never cease to be thankful for having been graciously granted opportunity to set his wrong right. To some, such opportunity never comes.—*Sunday-School Advocate.*

**YOU CAN'T CHEAT GOD.**

NED took his cousin Grace along to keep him company while he worked at a job he had to perform.

"I don't think you're doing your work very well," she said. "It looks to me as if you were slighting it."

"That's all right," laughed Ned, "What I'm doing now will all be covered up, you know."

"But isn't that cheating?"

"Maybe 'tis, after a fashion," answered Ned. "But it isn't like most cheating, you know."



"That's not the way to look at it," said Grace. "If it's cheating, it's cheating, you know that. You can't excuse it because it isn't the worst kind of cheating."

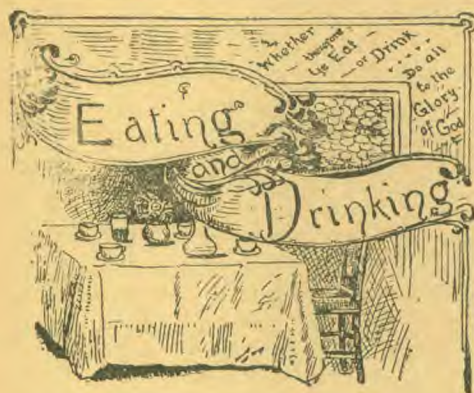
"But the man won't know about it," said Ned.

"He may not," said Grace soberly, "but God will. You can't cheat God."

Ned stopped work and went to thinking. Presently he said:

"You're right. I'm glad you said that, Grace. I'm going to begin over again. There shan't be any cheating this time."

Ned undid what he had done, and began again—began right—and I know he felt better for it. I hope he will always remember that no one can cheat God.—*Eben E. Rexford.*



### REFRESHING DRINKS AND DELICACIES FOR THE SICK.

In many fevers and acute diseases, but little food is required, and that of a character which merely appeases hunger and quenches thirst, without stimulation and without affording much nourishment.

Preparations from sago, tapioca, and other farinaceous substances are sometimes serviceable for this purpose. Oranges, grapes, and other perfectly ripened and juicy fruits are also most excellent. They are nature's own delicacies, and serve both for food and drink. They should not, however, be kept in the sick room, but preserved in some cool place, and served when needed, as fresh and in as dainty a manner as possible. Like all food provided for the sick, they should be arranged to please the eye as well as the palate. The capricious appetite of an invalid will often refuse luscious fruit from the hand of a nurse, which would have been gladly accepted had it been served in a dainty manner.

The juice of the various small fruits and berries forms a basis from which may be made many refreshing drinks especially acceptable to the dry, parched mouth of a sick person. Fruit juices can be prepared with but little trouble.

Beverages from fruit juices are prepared by using a small quantity of the juice, and sufficient cold water to dilute

it to the taste. If it is desirable to use such a drink for a sick person in some household where fruit juices have not been put up for the purpose, the juice may be obtained from bottled strawberries, raspberries, or other small fruit, by turning the whole into a coarse cloth and straining off the juice; or a tablespoonful of currant or other jelly may be dissolved in a tumbler of warm water, and allowed to cool. Either will make a good substitute for the prepared fruit juice, though the flavour will be less delicate.

\* \*

**ORANGEADE.**—Rub lightly two ozs. of lump sugar on the rind of two nice, fresh oranges, to extract the flavour; put this sugar into a jug, to which add the juice expressed from the oranges and that from one lemon. Pour over all one pint of cold water, stir thoroughly, and serve.

\* \*

**BARLEY LEMONADE.**—Put a half cup of pearl barley into a quart of cold water, and simmer gently until the water has become mucilaginous and quite thick. This will take from an hour to an hour and a half. The barley will absorb most of the water, but the quantity given should make a teacupful of good, thick barley water. Add to this two teaspoonfuls of lemon juice and a tablespoonful of sugar. Let it get cold before serving. By returning the barley to the stewpan with another quart of cold water, and simmering for an hour or an hour and a half longer, a second cup of barley water may be obtained, almost as good as the first.

\* \*

**EGGNOG.**—Beat the white of an egg to a stiff froth, add one tablespoonful of white sugar, then beat again. Next add the yolk, and beat; then a tablespoonful of milk, one of cold water, and one of any fruit juice desired.

Another way: Beat the yolk of a freshly laid egg with a tablespoonful of sugar until it is light and creamy; add to this one-half cup of hot milk, and stir in lightly the stiffly beaten white of the egg. Serve at once.

\* \*

**ALMOND MILK.**—Blanch a quarter of a pound of shelled almonds by pouring over them a quart of boiling water, and when the skins soften, rubbing them off with a coarse towel. Pound the almonds in a mortar, a few at a time, adding four or five drops of milk occasionally, to prevent their oiling. About one tablespoonful of milk in all will be sufficient. When finely pounded, mix the almonds with a pint of milk, two tablespoonfuls of sugar, and a little piece of lemon rind. Place the whole over the fire to simmer for a little time. Strain, if preferred, and serve cold.—*Mrs. Kellogg's "Science in the Kitchen."*



—The cholera is appearing in Egypt.

—It is said that in India only one woman in 250 can read.

—The order for a large body of Indian troops to assist in the Egyptian campaign is a new departure.

—The latest returns of the regular Army show that its strength on January 1 was 222,194 officers and men.

—The late Shah of Persia was, it is said, the eighteenth head of a State assassinated during the century.

—In the Transvaal all citizens from eighteen to sixty years of age are liable to be called to military service. Each soldier provides his own horse and outfit.

—The Khalifa is reported to be forcing men into the ranks to fight against the Egyptian expedition, and is preparing to flee at the news of a decided reverse to his arms.

—It appears that only seventeen out of every 100 Russians know how to read. For the 125,000,000 of Russians there are but 900 newspapers, and their circulation is small.

—The natives of one of the Solomon Islands rose recently and massacred traders and missionaries, afterward eating some of the victims. Cannibalism still survives in Africa, also, back from the West Coast.

—Japanese merchants are sending representatives to Europe to find markets for their goods. It is said that certain chemicals which sell well in India can be made in Japan for half the price charged in Glasgow, and Japan is going to essay the experiment.

—At the opening of an electric exhibition in New York, the Governor pressed a golden key which fired cannons in New York, San Francisco, and New Orleans, by power furnished by Niagara. The roar of Niagara was transmitted by telephone to New York, and made audible in the exhibition.

—It is estimated that in Great Britain and Ireland there are thirty million fowls, which lay one thousand million eggs a year. But over twice that number are eaten, the greater quantity being imported. It is difficult to understand why the whole supply needed cannot be produced in the country.

—Stanley says that certain portions of Africa will always be worthless on account of the ravages of the grasshoppers. In one instance he saw a column of young grasshoppers ten miles broad by thirty long marching down a valley, and when the grass was fired against them they were thick enough to smother the flames.

—The Russian Steam Navigation Company wanted land for docks at Chefoo, which was claimed by a British firm. The Chinese authorities sided with the Russian company, and the latter took the land. No immediate trouble is anticipated over the matter but it is taken as showing how persistently Russia is advancing her interests in China and the Far East. China has now become very much as Africa, free plunder for all the Powers.



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## The Present Truth.

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

LONDON, MAY 21, 1896.

FOR TERMS SEE FIRST PAGE.

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

THE Free Church *Monthly* says that the practice of auricular confession in the Scotch Episcopal Church is on the increase in Scotland.

ARMENIA, Africa, and Cuba still continue to be centres of social and political disturbance. Rumours of war, also, are not wanting. The shrewdest statesmen seem in these times utterly unable to forecast events, and are sailing the political seas by dead reckoning.

SPEAKING of the influence of the vices of civilisation upon the natives who come into the Rand district to work in the mines of Johannesburg, a correspondent says in the *Christian* that it has been aptly said that "they come to us savages and go back devils." Civilisation without the Gospel falls lower than barbarism.

ALL the public museums of London are now open on Sunday. The British Museum was opened Sunday, May 17, being the first time, it is said, in its existence that the public have had the opportunity of entering it upon that day. The unanimity of this change in the regulations of museums and exhibitions is drawing attention to the Sunday question in general.

THE New York *Independent*, of May 7, publishes a "symposium" in which it takes up for consideration the question of international arbitration. Among a number of men of legal, political, and educational prominence in the United States, who contribute their views on this subject, are names well known on this side the Atlantic, such as Dean Farrar, Hugh Price Hughes, Prof. Goldwin Smith, and H. M. Stanley. The views of fifteen different contributors occupy thirty-nine solid columns of the paper. The subject is for the most part treated very ably and candidly. Noble feelings are expressed which do honour to the writers. No little skilful ability is

shown in some of the suggestions made. Yet, after all, they only serve to emphasise the fact that prophecy must and will be fulfilled, and that even when men cry, "Peace, peace," wars and rumors of wars will continue to plague the world until the end.

THE Commission on Anglican Orders, sitting at Rome, has made its report to the Congregation of the Inquisition, we are told. Those clergy of the Establishment who wish someone to tell them whether they are qualified to preach the Gospel will no doubt await with great interest the word from this body with fearsome name. The name suggests a time when an adverse decision was often followed by the rack or flames.

MAKING all allowance for the usual tone of statesmen in opposition, it is nevertheless doubtless a fact that Sir William Harcourt expressed the feeling of public men very generally when he said the other day:—

We are getting surrounded by troubles of all kinds to a degree that I never recollect in my political experience before. I have never known England in trouble, and so great trouble, in so many parts of the world.

It is but the stirring up of those elements which will in the end bring upon the world that "time of trouble, such as never was since there was a nation." Dan. xii. 1.

*Not in Russia but America.*—Somewhere, in the United States or Canada, the Sunday laws have had some of our friends before the courts or in prison very nearly all the time for months. One of our American exchanges just received gives the following newspaper press despatch from Arkansas, which we may quote as a sample:—

Chester Gordon and his wife, two intelligent and respectable citizens of Eagle township, in this county, were convicted this week in the court presided over by Albert Desha, a justice of the peace, of Sabbath-breaking, and were fined five dollars each. It was proved (and no attempt was made to deny the charge) that they are Adventists, and in accordance with the tenets of the faith are accustomed to rest on Saturday, which they consider their Sabbath, and to labour on Sunday. They refused to pay the fines, although able to do so, and by order of the court were remanded to the county jail, where they now are. Husband and wife were handcuffed together when brought into town by a deputy constable.

The work done, it is stated, was on a farm more than a mile from any habitation. The prosecution was at the instance of a church in the place, which appointed a committee to attend to the matter. This is the argument

by which the churches are preparing to meet the Lord's declaration that "the seventh day is the Sabbath of the Lord thy God." But it is not an argument that will satisfy those who want to know the truth.

THE London *Catholic Times* says that arrangements are in progress in America for "the most remarkable religious conference ever held in the United States."

Fifteen priests and laymen of the Catholic Church and the same number of Protestant ministers and laymen will shortly meet in Pittsburg for a friendly conference in regard to the obstacles which lie in the way of Christian union and will formulate plans, if possible, for their removal.

It is not without significance that the place of meeting, Pittsburg, has for many years been the centre of the Sunday law crusade in America, the professedly Protestant movers in which have long courted the favour of the Catholics.

A MISSIONARY met a man at a Chinese inn who many years before had found a copy of the Scriptures and secretly retained it. He said that he had never been able to understand it, but thought it a most wonderful book. "What do you think the most wonderful thing in it?" was asked him. "God so loved the world that He gave His only begotten Son," was the answer. Truly this seed of the Gospel will germinate wherever it falls.

*The Babi Sect.*—The assassin of the late Shah of Persia was a member of a Mohammedan sect of religionists, whose influence is said to be quite extensive in Persia and the Orient generally. The movement is described as somewhat Socialistic, and the Babis forty years ago attempted the life of the Shah. Mohammedism is honey-combed by the sects, each with its own peculiar fancies, but all alike true followers of Mohammed in propagating their principles by the sword.

THERE is a better way of dealing with the theological fighter than by partaking of his controversial spirit and "having it out" with him. It is not an argument he needs but the Lord. If he does not like to talk of personal experience with the Lord, it is better to leave him with the Word, until he can be approached in a different frame of mind.