

# 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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"WHATSOEVER is not of faith is sin."  
Rom. xiv. 23.

THEREFORE it is that "being justified"  
—made righteous—"by  
faith, we have peace with  
God through our Lord Jesus  
Christ." Rom. v. 1.

FAITH, not works, is that  
through which men are  
saved. "For by grace are  
ye saved, through faith; and  
that not of yourselves; it is  
the gift of God; not of  
works, lest any man should  
boast." Eph. ii. 8, 9.

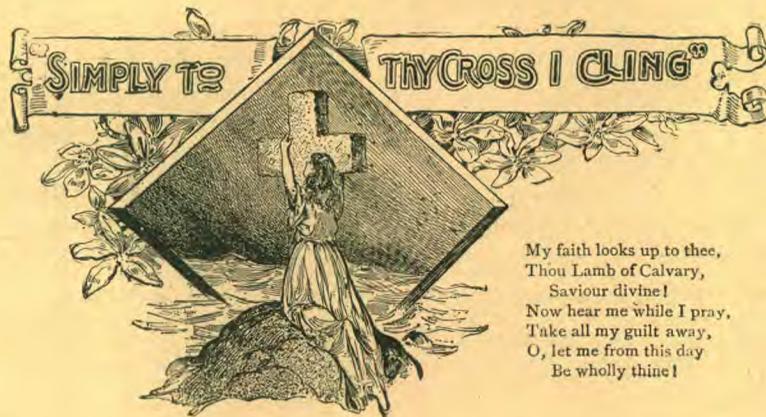
"WHERE is boasting, then? It is ex-  
cluded. By what law? of works? Nay;  
but by the law of faith. Therefore we  
conclude that a man is justified by faith  
without the deeds of the law." Rom. iii.  
27, 28.

THE Gospel excludes boasting, and  
boasting is a natural consequence of all  
attempts at justification by works; yet the  
Gospel does not exclude works. On the  
contrary, works—good works—are the one  
grand object of the Gospel. "For we are  
His workmanship, created in Christ Jesus  
unto good works which God hath before  
prepared that we should walk in them."  
Eph. ii. 10, with margin.

THERE is not the slightest contradiction  
here. The difference is between our works

and God's works. Our works are always  
faulty; God's works are always perfect;  
therefore it is God's works that we need in  
order to be perfect. But we are not able  
to do God's works, for He is infinite, and  
we are nothing. For a man to think him-  
self able to do God's works is the highest  
presumption. We laugh when a five-year-  
old boy imagines that he can do his father's  
work; how much more foolish for puny  
man to imagine that he can do the works  
of the Almighty.

GOODNESS is not an abstract thing; it is



action, and action is found only in living  
beings. And since God alone is good, only  
His works are of any account. Only the  
man who has God's works is righteous.  
But since no man can do God's works, it  
necessarily follows that God must give  
them to us, if we are saved. This is just  
what He does for all who believe.

WHEN the Jews in their self-sufficiency  
asked, "What shall we do that we might  
work the works of God?" Jesus replied,  
"This is the work of God, that ye believe  
on Him whom He hath sent." John vi.  
28, 29. Faith works. Gal. v. 6; 1 Thess.  
i. 3. It brings God's works into the be-  
lieving one, since it brings Christ into the  
heart (Eph. iii. 17), and in Him is all the  
fulness of God. Col. ii. 9. Jesus Christ  
is "the same yesterday, and to-day, and

for ever" (Heb. xiii. 8), and therefore God  
not only *was* but *is* in Christ, reconciling  
the world unto Himself. So if Christ  
dwells in the heart by faith, the works of  
God will be manifest in the life; "for it is  
God which worketh in you both to will and  
to do of His good pleasure." Phil. ii. 13.

How this is done, is not within the  
range of our comprehension. We do not  
need to know how it is done, since we do  
not have it to do. The fact is enough for  
us. We can no more understand how  
God does His works, than we can do those  
works. So the Christian life  
is always a mystery, even to  
the Christian himself. It is  
a life hidden with Christ in  
God. Col. iii. 3. It is hid-  
den even from the Christian's  
own sight. Christ in man,  
the hope of glory, is the  
mystery of the Gospel. Col.  
i. 27.

IN Christ we are created  
unto good works which God  
has already prepared for  
us. We have only to accept them by  
faith. The acceptance of those good works  
is the acceptance of Christ. How long  
"before" did God prepare those good  
works for us?—"The works were finished  
from the foundation of the world. For  
He spake in a certain place of the seventh  
day on this wise, And God did rest the  
seventh day from all His works. And in  
this place again, If they shall"—*i.e.* they,  
the unbelieving, shall not—"enter into My  
rest." Heb. iv. 3-5. But "we which  
have believed do enter into rest."

THE Sabbath, therefore,—the seventh  
day of the week,—is God's rest. God  
gave the Sabbath as a sign by which men  
might know that He is God, and that He  
sanctifies. Eze. xx. 12, 20. Sabbath-  
keeping has nothing whatever to do with

justification by works, but is, on the contrary, the sign and seal of justification by faith; it is a sign that man gives up his own sinful works and accepts God's perfect works. Since the Sabbath is not a work, but a rest, it is the mark of rest in God through faith in our Lord Jesus Christ.

No other day than the seventh day of the week can stand as the mark of perfect rest in God, because on that day alone did God rest from all His works. It is the rest of the seventh day, into which He says the unbelieving cannot enter. It alone of all the days of the week is the rest day, and it is inseparably connected with God's perfect work.

ON the other six days, including the first day of the week, God worked. On those days we also may and ought to work. Yet on every one of them we also may and ought to rest in God. This will be the case if our works are "wrought in God." John iii. 21. So men should rest in God every day in the week; but the seventh day alone can be the sign of that rest.

Two things may be noted as self-evident conclusions of the truths already set forth. One is that the setting apart of another day than the seventh, as a sign of acceptance of Christ and of rest in God through Him, is in reality a sign of rejection of Him. Since it is the substitution of man's way for God's way, it is in reality the sign of man's assumption of superiority above God, and of the idea that man can save himself by his own works. Not every one who observes another day has that assumption, by any means. There are many who love the Lord in sincerity and who accept Him in humility, who observe another day than that which God has given as the sign of rest in Him. They simply have not learned the full and proper expression of faith. But their sincerity, and the fact that God accepts their unfeigned faith, does not alter the fact that the day which they observe is the sign of exaltation above God. When such hear God's gracious warning they will forsake the sign of apostasy as they would a plague-stricken house.

THE other point is that people cannot be forced to keep the Sabbath, inasmuch as it is a sign of faith, and no man can be forced to believe. Faith comes spontaneously as the result of hearing God's Word. No man can even force himself to believe, much less can he compel somebody else.

By force a man's fears may be so wrought upon that he may say he believes, and he may act as though he believed. That is to say, a man who fears man rather than God may be forced to lie. But "no lie is of the truth." Therefore since the Sabbath is the sign of perfect faith, it is the sign of perfect liberty—"the glorious liberty of the children of God"—the liberty which the Spirit gives; for the Sabbath, as a part of God's law, is spiritual. And so, finally, let no one deceive himself with the thought that an outward observance of even God's appointed rest-day—the seventh day—without faith and trust in God's Word alone, is the keeping of God's Sabbath. "For whatsoever is not of faith is sin."

### DOES THE WORLD GROW BETTER?

Is THE world growing better, and will it continue to improve? There are men who profess what they think to be a happy Christian optimism, who think and teach that this is so. They make a mistake in the fact, and they are in error, too, in thinking their view the highest optimism. To prove them wrong in the fact, it is only necessary to go to the Scriptures and the sure Word of prophecy. Here we are assured that the wheat and the tares shall grow together until the end, and that "evil men and seducers shall wax worse and worse."

This, in itself, is enough to show that men will not become better as the world grows older. Wickedness will not only exist, and continue to exist, but it will increase, and continue to increase until the end. Where there are wicked men and seducers there will necessarily be violence and conflict,—those, then, who look for universal peace are indulging a futile hope. To know that this is so they need only to read the prophecies of the wars that are to come in the last days.

But Scripture is corroborated by history and by facts. The evidence to be drawn from present facts in the light of the past history of man shows conclusively, that, in the natural order of things, nothing else can be true as regards the condition of man, than just that which the Bible predicts. Men indulge more and more in the pleasures of the senses. Right reason is lost through intemperance and excessive sensual indulgences. The gratification of personal desire is made the aim and end of existence. Increased facilities for worldly enjoyment multiply the numbers of the devotees and slaves of pleasure. Mental balance is lost, selfish-

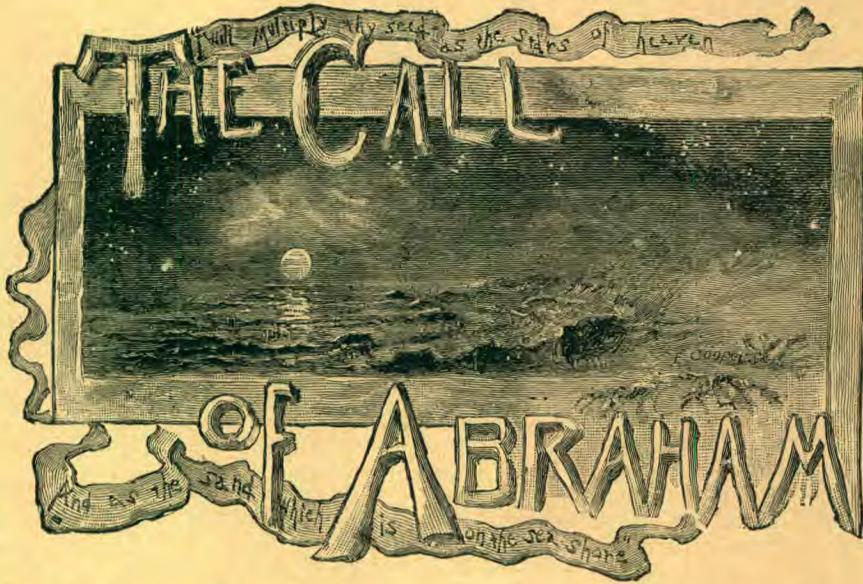
ness rules, inordinate desires fill the mind and occupy the ambition, insanity develops.

But it is not in the last development of actual insanity where the greatest and most widespread harm is done,—it is in the intermediate stages of selfish lives, hardened hearts, and the drying of the very sources of the milk of human kindness, so that a man's foes are found to be those of his own household. Thus the corrupt nature of man conspires with the originator of all evil to dethrone human reason, and bring about the eternal destruction of as many of the human race as will yield themselves servants to sin and Satan.

In the nature of things the continuance of this is unavoidable so long as Satan lives and the nature of man remains corrupt. Man has made every possible preparation for continuing his part of the Satanic work. Will Satan himself be behind man in the furthering of his own purposes? Certainly not. The only escape, then, from the continued development of evil is the Divine intervention. God will intervene. He has said so. He will remove all evil and the author of all evil out of existence. Righteousness will reign. It is the highest optimism to believe this as God has said it, and to do His will awaiting that glorious consummation.

**Priests In Politics.**—The Roman Catholic Church has a hold upon the politics of her subjects such as must be a cause of envy to those Protestants who are beginning to rival Rome itself in forcing religion into the political arena. In Canada the Catholics are determined to secure State-supported Catholic schools for Manitoba, and the bishops have issued an order to their flocks to vote only for candidates who are pledged to their cause. They say that a Catholic "is not permitted" "to have two lines of conduct in a religious point of view—one for private and one for public life." The introduction of these questions into the State is sure to lead to bloodshed one of these days. Protestants do not want the Catholic "religious State," and Catholics do not want the Protestant variety. It is a fight for the supremacy.

WITHOUT devotion to something nobler and more abiding than the present no great achievement is possible, no lofty thought attainable. One must think and work in the present but for the future. That is the whole purpose of our possession of the present.



### THE FLESH AGAINST THE SPIRIT.

"Now Sarai Abram's wife bare him no children; and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, behold now, the Lord hath restrained me from bearing; I pray thee go in unto my maid; it may be that I may obtain children by her. And Abram hearkened unto the voice of Sarai." Gen. xvi. 1, 2.

This was the great mistake of Abraham's life; but he learned a lesson from his mistake, and it was recorded to teach that lesson to all. We will presume that the reader is acquainted with the sequel,—how that the Lord told Abraham that Ishmael, the son of Hagar was not the heir that He had promised, but that Sarah his wife should bear him a son, and how after Isaac was born Hagar and Ishmael were sent away. So we may proceed at once to some of the important lessons that are suggested by this transaction.

In the first place, we should learn the folly of man's trying to fulfil the promises of God. God had promised to Abraham an innumerable seed. When the promise was made, it was beyond all human possibility that Abraham should have a son by his wife, but he accepted the word of the Lord, and his faith was counted to him for righteousness. This in itself was evidence that the seed was not to be an ordinary seed, but that it was to be a seed of faith.

But his wife had not the faith that he had. And yet she thought that she had faith, and even Abraham doubtless thought that in carrying out her advice he was working in harmony with the word of the Lord. The trouble is that he hearkened to the voice of his wife, instead of to the Lord. They reasoned that God had promised them a large family, but that since it was im-

possible for her to have children it was very evident that He intended that they should use some other means of bringing it about. Thus it is that human reason deals with the promises of God.

Yet how shortsighted the whole thing was. God had made the promise; therefore He alone could fulfil it. If a man makes a promise, the thing promised may be performed by another, but in that case the one who made the promise fails to carry out his word. So even though that which the Lord had promised could have been gained by the device which was adopted, the result would have been to shut the Lord out from fulfilling His word. They were therefore working against God. But His promises cannot be performed by man. In Christ alone can they be performed. It is easy enough for us all to see this in the case before us; yet how often, in our own experience, instead of waiting for the Lord to do what He has promised, we become tired of waiting, and try to do it for Him, and thus make failures.

### SPIRITUAL AND LITERAL.

YEARS afterward the promise was fulfilled in God's own way, but it was not until both Abraham and his wife fully believed the Lord. "Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised." Heb. xi. 11. Isaac was the fruit of faith. "For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise." Gal. iv. 22, 23.

Many people seem to forget this fact. They forget that Abraham had two sons,

one by a bondwoman, and the other by a freewoman; one born after the flesh, and the other born after the Spirit. Hence the confusion with respect to the "literal" and the "spiritual" seed of Abraham. People talk as though the word "spiritual" were opposed to "literal." But this is not the case. "Spiritual" is opposed only to "fleshly," or carnal.

Isaac was born after the Spirit, yet he was as real and literal a child as Ishmael was. So the true seed of Abraham are only those who are spiritual, but that does not make them any the less real. God is Spirit, yet He is a real God. Christ had a spiritual body after His resurrection, yet He was a real, literal being, and could be handled the same as other bodies. So the bodies of the saints after the resurrection will be spiritual, yet they will be real. Spiritual things are not imaginary things. Indeed, that which is spiritual is more real than that which is fleshly, because only that which is spiritual will endure for ever.

From this case, therefore, we learn most conclusively that the seed which God promised to Abraham, which should be as the sand of the sea and the stars of heaven for number, and which should inherit the land, is only a spiritual seed. That is, it is a seed which comes through the agency of the Spirit of God. The birth of Isaac, like that of the Lord Jesus, was miraculous. It was supernatural. Both were brought about through the agency of the Spirit. In both we have an illustration of the power by which we are to become sons of God, and thus heirs of the promise.

The seed of Abraham after the flesh are Ishmaelites. He was a wild man, or, as the Revised Version has it, "A wild ass among men." Gen. xvi. 12. Moreover, he was the son of a bondwoman, and therefore not a freeborn son. Now the Lord had already signified, in the case of Eliezer, Abraham's servant, that the seed of Abraham were to be free. Therefore if Abraham had only thought of the words of the Lord, instead of hearkening to the voice of his wife, he might have been saved much trouble.

It is worth while dwelling at length upon this phase of the subject, for if it is rightly understood it will save much confusion as to the true seed of Abraham, and the true Israel. Let the points be stated once more.

Ishmael was born after the flesh, and could not be the seed. Therefore those who are only of the flesh cannot be the children of Abraham, and heirs according to the promise.

Isaac was born after the Spirit, and was the true seed. "In Isaac shall thy seed be called." Therefore all the children of Abraham are they who are born of the Spirit. "We, brethren, as Isaac was, are the children of promise." Gal. iv. 28.

Isaac was freeborn; and none but those who are free are the children of Abraham. "So, then, brethren, we are not children of the bondwoman, but of the free." Gal. iv. 31. What this freedom is, the Lord showed in His talk to the Jews, recorded in the eighth of John. "If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free. They answered unto Him, We are Abraham's seed, and have never yet been in bondage to any man; how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever; but the son abideth for ever. If therefore the son shall make you free, ye shall be free indeed." Verses 31-36, R.V. And later He said to them that if they were really the children of Abraham, they would do the works of Abraham. Verse 39.

Here again we see that which we learned from the promise in the fifteenth chapter of Genesis, that the promised seed was to be a righteous seed, since it was promised only through Christ, and was sure to Abraham only through his faith.

The sum of the whole matter is that in the promise to Abraham there is the Gospel, and only the Gospel; and any attempt to make the promises apply to any other than those who are Christ's through the Spirit, is an attempt to nullify the promises of the Gospel of God. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. "Now if any man have not the Spirit of Christ, he is none of His." Rom. viii. 9. So if any man have not the Spirit of Christ, the Spirit by which Isaac was born, he is not a child of Abraham, and has no claim to any part of the promise.

#### A DIPLOMATIST ON THE SITUATION.

SPEAKING in Paris last week, Lord Dufferin sketched the general conditions amongst the nations, as they appear to a veteran diplomatist. He said:—

"What do we see around us? The whole of Europe is little better than a standing camp, numbering millions of armed men, while a double row of frowning and opposing fortresses bristles along every frontier. Our harbours are stuffed,

and the seas swarm with iron-clad navies to whose numbers I am forced to admit England has been obliged in self-defence to add her modest quota. Even in the remotest East the passion for military expansion has displayed an unexpected development. In fact, thanks to the telegraph, the globe itself has become a mere bundle of nerves, and the slightest disturbance at any one point of the system sends a portentous tremor through its morbidly sensitive surface.

"We are told by the poets of old that when Zeus nodded the golden halls of his Olympus shook to their foundation. To-day it would suffice for any one of half-a-dozen august personages to speak above his breath or unwittingly to raise his little finger, and like heaven overcharged with electricity, the existing condition of unstable equilibrium which sustains the European political system would be over-set, and war waged under circumstances of greater horror than has been hitherto known to the experience of mankind, might eventually envelop not Europe alone, but two, nay, all the four continents at once, since in every one of them representatives and offshoots of the contending nations would of necessity be brought into collision. Well, ladies and gentlemen, it is to prevent catastrophes of this kind that we meek, civil-spoken, and mild-mannered persons have been invented. Looking at us, you will perhaps say that we are but a poor and feeble folk and our calling a sorry preservative against such dangers, but such as it is it is the best device that human ingenuity has been able to discover."

#### THE WORK OF THE DESTROYER.

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights." Luke xxi. 11.

HE who calls attention to existing facts does not deserve to be called an alarmist, although it may be a very serious condition which he points out. The physician who candidly gives his patient a truthful statement of his case is not an alarmist. It may be that the symptoms are alarming, yet for all that very likely it is the wisest possible thing to state them frankly to the patient, that, if possible, he may be warned in time. The Great Physician was not an alarmist, and took no pessimistic view of the final outcome of all things, yet the twenty-fourth chapter of Matthew contains the skeleton of what must have been a most dramatic narration indeed of events which were, and are, to befall the world.

In the beginning God saw that all created nature which He had made was very good. This unqualified approval must have been fully deserved. To have been worthy of this expression of Divine satisfaction it must have been free from all natural convulsions and displays of destructive forces. In the day when the Creator looked upon the work of His hands

and found it all very good, all the natural forces were in their proper equilibrium, and there was no possibility, under the then existing conditions, of their breaking forth in violent and disastrous exhibitions of their irresistible power. But sin made its appearance and the evenly-balanced adjustment of natural forces became more and more disturbed until at last "the earth was filled with violence,"—the earth was corrupt and man was corrupt. At last the disorder, moral and physical, culminated in that greatest storm of all the ages in which the vast flood of waters swept the whole earth and destroyed all life except that of the one just man and those with him.

This was a logical result. As in greater and greater degree the laws which the Creator had established were ignored, defied, and violated,—so it might be expected that His beneficent controlling influence over the forces of nature would be proportionately withdrawn. Such was the result, and the climax swept the whole world clean with the besom of destruction.

For many years Noah was occupied in building the ark, and in explaining its purpose to men and warning them to repent from their wickedness and escape the destruction which was to come. No doubt Noah was called a foolish and fanatical alarmist;—but was he? Was he not, rather, the calmest-minded and clearest-headed man of his time? The event, though seemingly long delayed, proved him to have been wise and the others foolish. It is not unwise to depend upon the sure Word of prophecy. It is not folly to repeat its warnings.

Again, for thousands of years man has corrupted himself and the earth. Through systematic disobedience to the law of God, and obedience to Satan, he has caused the Creator and Preserver to withdraw more and more His beneficent influence and control; and has placed himself and all things in increasing degree under the control of the destroyer—the "prince of the power of the air." And now the most casual observer—if he only will—may realise the truth of this which a writer upon this subject some years ago put with so much directness and force:—

"Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses,

\* From "The Great Controversy between Christ and Satan," by Mrs. E. G. White, International Tract Society, Ltd. The work is sold by subscription, and may be obtained from any of our own agents.

children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures, and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what He has declared that He would, He will withdraw His blessings from the earth, and remove His protecting care from those who are rebelling against His law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favour and prosper some, in order to

thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. xxiv. 4, 5.

The end and outcome of this which must shortly come to pass is revealed in "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel

wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And He said unto me, Write: for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end." Rev. xxi. 1, 3-6.

#### HOW TO KNOW THAT THE BIBLE IS THE WORD OF GOD.

THE Bible comes to men as the Word of God. In every part it speaks to men as from God and upon the authority of God. But how shall men who do not know God know that it is the Word of God? This is the question that thousands of people ask. They ask, "What proof is there, where is the evidence that it is the Word of God?"

There is evidence—evidence that every man can have—evidence that is convincing and satisfactory. Where is it, then? Let us see.

#### WHOM SHALL WE ASK?

BEING the Word of God, where could evidence be found that it is such? Where should we expect to find such evidence? Is there anyone of greater knowledge than God, or of greater authority than He, of whom we may inquire?—Certainly not. For whoever God may be, there can be no higher authority, there can be none of greater knowledge.

Suppose, then, we were to ask God whether this is His Word, and suppose He should tell us in just so many words, "The Bible is My Word," we should have *His word* for it. But *we have that already*, over and over; so that even then we should have no more evidence than we now have in abundance; and the evidence would be in nowise different; for it would be the evidence of His word, and that we already have.

The Word of God bears in itself the evidence that it is the Word of God. It is impossible that it could be otherwise. If God had never yet spoken a word to the human family, and should this day send a message to all people at once and in their own native tongues, that word, being the word of God, would *have* to bear in itself the evidence of its being the word of God; for the people could not possibly inquire of any other, because there is no other person whose knowledge or authority is equal to this. Bearing in itself the evidence of its being the word of God, all the people could



MODERN CYCLONE.

further his own designs, and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people . . . do languish, The earth also is defiled under the inhabitants

unto His servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. i. 1, 2, 3.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; . . . Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall

obtain this evidence by accepting it as the word of God. Each one who did this would know that it was the word of God, for he would have the evidence in the word, and by accepting it, also in himself.

#### HOW TO GET THE EVIDENCE.

THIS is precisely the position that the Bible occupies toward the people of this world. It comes as the Word of God. As such it must bear the evidence in itself, for there can be no higher, no better evidence. Whoever receives it as the Word of God, receives in it and in himself the evidence that it is the Word of God. And so it is written, "When ye received the word of God which ye heard of us, ye received it *not as the word of men*, but as it is in truth, the word of God, which *effectually worketh* also in you that believe." 1 Thess. ii. 13; Acts xvii. 1, 2. And again: "A new commandment I write unto you, which thing is true *in Him* and *in you*." 1 John ii. 8. And again: "My doctrine is not Mine, but His that sent Me. If any man will [is willing to] do His will, *he shall know* of the doctrine, *whether it be of God*, or whether I speak of Myself." John vii. 16, 17. Thus he who accepts the Word as the Word of God, gets the evidence that it is the Word of God. He who will not accept the Word cannot have the evidence; in rejecting the Word, he rejects the evidence, because the evidence is in the Word.

To make this yet plainer if possible, especially to those who doubt that the Bible is the Word of God, we may for the sake of the case suppose that it were not, and that the God of the Bible were not the true God. Suppose then that we should find the true God and ask Him, and suppose He should say, "It is not the Word of God." We should then have only *His word*; and the only way that we could know that this answer were true would be by believing it, by accepting it as the word of God.

So that the only way in which any person could surely know that the Bible is not the Word of God, would be by the Word of God. And even though they had the word of God to this effect, the only way that they could be sure of it—the only *evidence* they could have—would be by believing that word. But there is no word of God that the Scriptures are not the Word of God, while there is the word of God that the Scriptures are the Word of God. That Word of God bears in itself the evidence that it is the Word of God. And every soul who will receive it as it is,

will get the evidence. The evidence will be plain to him who believes the Word.

A. T. JONES.

#### THE "REGENERATED" STATE.

THE bishops in the fourth century conceived the idea of regenerating the State by gaining control in political affairs. They thought great things would come of it; but it led to the darkness and immorality of the Dark Ages. When the Church forsook the power of God and the Word for political power there was left nothing to hold back the elements of evil. Now again a large portion of the religious world is infatuated with the same idea—they will bring the nations to righteousness by securing control of politics in the interests of a religiously ordered State.

The *Methodist Times* reports the annual meeting of the great Methodist body in America, and enthusiastically welcomes that portion of the Address which revives this fourth-century programme. It says:—

"The purpose of Christ in this world," adds the Address, "is not merely the regeneration of the individual. He also desires the regeneration of the State. The State is as truly Divine as the Church. Nay, the State is the designed outcome of the perfected Church. A man may be as much a missionary of God in the politics of America as in the forests of Africa." This is first rate, and shows that the detestable doctrine, which has scarcely any religious supporter left in England except Dr. Parker, that the State is purely secular, is now being rejected by the adherents of all great Churches even in America.

When men wanted to make Christ king by force, He eluded them; for His kingdom is not of this world. When men now try to enthrone Him king of an earthly kingdom it is only their own perverse wills that they enthrone; and that has meant tyranny, and woe, and wickedness throughout all history. It is of the Papacy, through and through; but men get so intoxicated with the wine of the papal Babylon, and so fascinated by the idea of getting power to "run things" according to their own way, that they forget Divine principles, and the power of the Gospel, and the nature of true morality, and the loud cry of history and of prophecy. Under the plea of saving the State, Christ's death was decided upon (John xi. 49, 50), and He has been crucified afresh and put to shame whenever His professed followers have sought earthly power with which to honour Him.

#### NONCONFORMITY'S ERROR.

DR. PARKER has lately been pointing out to Nonconformists the fatal error they have made in insisting that religion, as they de-

fine it, should be taught by the State. How they have thus helped Rome and Ritualism into power is a matter of recent history. If Dr. Parker's is the only voice in popular Nonconformity that is raised against the "regenerated" State theory in England, it is so much the worse for both religion and the State in England. When the fourth-century bishops, losing confidence in the power of the Gospel to save sinners, turned to what they thought would be a short way of saving the State, they ruined both Church and State. And they began—just as Methodism and other religious bodies in America have done—by getting the State committed to Sunday laws, and pushing it on deeper and deeper into religious controversy and strife. When modern States are made "Christian" after this plan, the hardest place in this world for citizens of the kingdom of heaven will be in "Christendom," even as it was in the Dark Ages. And the whole current is setting in that direction.

History furnishes many examples of the religious-State theory in practice. Even now we have only to look to Russia, or Austria, or some of the South American States to see the Roman Catholic ideal of a religious State. "But these," our Protestant champions would say, "are but examples of States with the wrong religion. Let us make the State religious after the proper religion, and all will be well." That is just where they have always erred. The sin is in turning aside from the preaching of the Gospel of the kingdom of heaven to trying to manage the kingdoms of this world, and to make people religious by law. Whether priest or presbyter has mattered not a whit; when churches want civil power, they want it to use, and they have always used it as the world uses power.

When the Puritans fled to America to escape Episcopacy in power, they founded a State "regenerated" after their ideal; but they soon made it worse for the Quaker and the Baptist than it had been for themselves under Episcopacy, and their severity in the New England shocked their former persecutors in Old England. Religion in power in the State never can be the religion of Jesus Christ; for His kingdom is not of this world, nor do His servants fight. But the moment the State is made religious that moment religious power seizes the sword, and sooner or later the logic of events will bring the use of it. Even now, in America, the professedly Protestant churches—misguided, and ignorant of what they are doing, we must allow—have made such malignant use of Sunday laws against

Sabbath-keepers that even Roman Catholic journals have protested.

#### AN IMAGE TO THE PAPACY.

THE moment a people determine to make a State policy religious, that moment, in a mixed population, begins the struggle to see whose religion shall be supreme. This very struggle that is now attending the world-wide revival of the religio-political question, is adding bitterness to public life day by day. Compromises only hold the elements in check temporarily, and when next the strife breaks out it is harsher than ever. Cannot every one see that the result will be strife and bitterness to the end? In Catholic countries the question is settled; in professedly Protestant countries the strife is but beginning, so far as the modern development of the idea is concerned. The religious State that will suit one section will not please another. And even though compromising Protestantism were able to settle some basis for the religious State, what would it be but a very likeness of the Papacy? It will be human law in place of God's law, and man enthroned in the place of God. It will be but the image to the papal beast of prophecy (Rev. xiii.), itself the triumph of papal principles over the grand old Protestant doctrine of the non-interference of the magistrate and the State in the realm of religion. And that doctrine is the doctrine of Jesus Christ, who when He was offered all the kingdoms of this world and the glory of them by the god of this world, refused the gift, leaving an example of loyalty to the kingdom of heaven which His followers must imitate.

#### FLOWERS BY THE WAYSIDE.

RIDING in a railway carriage the other day, I saw sloping hillsides in the distance, apparently covered with flowers.

Having been passing over the Karroo, the sight now before me gave a sense of pleasure and satisfaction, and a desire to see the flowers more plainly. A field glass was quickly brought to my aid, and I was quite surprised to learn that what I saw in the distance was the same little plant that was growing in abundance along the roadside, almost under my feet.

We are accustomed to "go hunting for flowers," while oftentimes they grow plentifully close by our own pathway, while we are wandering in a fruitless search for them abroad.

Such is the experience of many lives. We go far away to search for the flowers which are growing unnoticed about our pathway. Opportunities for doing good, like the poet's rose, often "waste their sweetness on the desert air." The most

useful life is that which lives to go about doing good in the present time at the present place. There is no redeeming virtue in always seeking some great opportunities far removed in time and place, while neglected ones lie waiting at our hands. The man or woman ever seeking for something beyond the homely duties and privileges of to-day, spends a lifetime in the desert of unrealised expectations. Those who recognise the ever-present opportunities of the moment, live in the fragrance of a garden of flowers. Suppose we look for the flowers close to life's pathway.

*South Africa.*

J. C. ROGERS.

#### NOT FAR.

Not far, not far from the kingdom,  
Yet in the shadow of sin,  
How many are coming and going;  
How many are entering in!

Not far from the golden gateway,  
Where voices whisper and wait;  
Fearing to enter in boldly,  
So lingering still at the gate!

Catching the strain of the music  
Floating so sweetly along,  
Knowing the song they are singing,  
Yet joining not in the song!

Seeing the warmth and the beauty,  
The infinite love and the light;  
Yet weary, and lonely, and waiting,  
Out in the desolate night!

Out in the dark and the danger,  
Out in the night and the cold;  
Though He is longing to lead them  
Tenderly into the fold.

Not far, not far from the kingdom,  
'Tis only a little space;  
But it may be at last, and for ever,  
Out of the resting-place.

—Selected.

#### SPIRITUALISM.

##### No. 6.—SPIRIT HEALING.

"FOR Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. xi. 14, 15.

All sickness and disease, of whatever nature, has found its entrance into this world because sin has entered. The works of Satan are manifest in the great multitude of the blind, and lame, and deaf, and dumb, and those who suffer from internal diseases. This is not the work of God—"an enemy hath done this." He created a perfect man, but disease followed in the wake of sin and marred His perfect work.

When Christ healed the woman who had "a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself," He said to the ruler of the synagogue in justification of His act in doing this on the Sabbath day: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on

the Sabbath day?" For eighteen years Satan had held his victim in this bondage. Christ came to destroy "the works of the devil," and therefore He released the woman from her bond, and the Sabbath day was especially a fitting time when she should enter into His rest, and be released from her physical infirmities.

Satan might have released that woman also had he been so disposed. He who has power to bind has also power to release, but it is not generally his method to release his victims; otherwise he would be binding in vain. Nevertheless when it suits his purpose to do so he certainly can do so. But there is no credit due to him for the act of release. A man who is overcome by a stronger man than himself and kept in "durance vile" unlawfully, during the pleasure of his captor, gives him no thanks when he releases him. He had no right in the first place to bind him, and therefore the captive, when he is released, returns him no thanks for the release. Similarly Satan had no right in the first place to introduce sin, with its attendant woes and miseries, into this world; and if he removes some of its terrible results before the end we may be sure it is only to further his own ends and draw the world into a closer embrace, for which no thanks are due to him.

That some will be deceived by this wonder-working power of Satan's (when he will work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved") is clearly taught in the following words, describing a scene which will take place one day: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. vii. 22, 23. The real test is not in the apparently mighty works that are wrought, but in the *character* of the individual through whom the works are done. These were "workers of iniquity," and that was all that it was necessary to know, in order to be able to identify them with their father the devil.

Towards the close of last year an individual named Francis Schlalter made his appearance at Denver, Colorado, U. S. A., professing, it is said, to be Christ. He was known as "The Healer," and the crowds flocked to him from all parts. From two to five thousand people a day passed before him suffering from all manner of diseases, passing along a gangway that was erected for the purpose of allowing one individual to the purpose of allowing one individual to approach him at a time. Here is a description of the scene from the *Denver Evening Post*, Friday, Nov. 8th:—

He comes out and, standing at one end of this

gangway in full sight of the crowd, receives each one passing through, and without asking questions seizes the individual's hands in his own crossed hands for a longer or shorter period, nearly always closing his eyes or raising them aloft and muttering a brief, silent supplication for Divine grace. He stands there hatless and without a coat six hours every day, treating the afflicted. Some come day after day and stand with the crowd in the street before they are able to reach him. Often by daylight there is a crowd in front of the cottage in North Denver, a suburb of the city, where he is the guest of a man whom he cured of deafness before he came up to Denver. Before dismissing the multitude each morning and afternoon, he goes down among the carriages and treats the afflicted who have thus been brought to him, and who are unable to approach him by the gangway. His manner is serene and sympathetic and he affects no oddity whatever, save that he wears his abundant hair parted woman fashion and falling in long loose curls upon his shoulders. This gives to his face, in repose, (but only in repose) a striking resemblance to many of the favourite pictures of Christ. This probably affects the imagination of many.

Such is one description, out of the many, of the man and his work, and after due allowance is made for exaggeration in the reports it must be admitted that there is *something* in it. Mr. Stead publishes in the January number of the *Borderland* copies of testimonials from individuals who have been cured, and certainly if their words are to be credited, there is something more than imagination in the matter. A person might *imagine* that a pain had left him, but a person who was blind *knows* when he can see. Two testimonials from persons who were previously blind are as follows: A young lady says: "I was blind, now I can tell the colour of your eyes." And of a wood-sawyer it is said; "Totally blind, now can distinguish colours."

Schlatter announced that he would leave Denver on the 16th November, but on the morning of the 14th no sound was to be heard in his room. The individual in whose house he was staying, named Mr. Fox, went to call him, but found the room empty. On the pillow of the bed was found a blank envelope which contained a slip of paper and on it was written: "Mr. Fox. My mission is finished, and Father takes me away. Good-bye. Francis Schlatter, Nov. 13."

The scene outside the house that day, when the news became known, was terrible. The populace was wrathful to think that they had been deceived. They hastily organised a search party to bring him back and compel him to continue his work until the time he had stated he would remain, but he was nowhere to be found and the disappointed people had to return to their homes in the same condition that they had left them.

The last that was heard of Schlatter was that he was "seen in the Far West working in the chain-gang as a punishment for his sins. Why he got there, what sin it was that entailed this punishment, or when he was to be released, is not stated."

We need not be surprised at such events as these taking place in the nineteenth century, for the words of Christ find their fulfilment in them: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together." Matt. xxiv. 23-28.

The ministers of Satan are "transformed as the ministers of righteousness;" but those who are standing on the Word of God will not be deceived by their apparent regard for the sick and the afflicted. The healing of the body is not all—there is the soul to be dealt with. "What shall a man give in exchange for his soul?" Many will be prepared to barter away their souls for the health of the body, but those who are looking to the Lord alone for healing will be content to have "the thorn in the flesh" remain, if it be His will, rather than seek healing from Satan through Spiritualism, and "lose their own souls."

It matters not that Schlatter did not profess to be a Spiritualist. The work done by him is the same that Spiritualists are now professing to be able to do, only they have not yet gone to the same extreme. The work of Satan is one, under whatever name it may be done; but those who are bringing all things to the test of the Word of God will not be deluded by the "spirits of devils working miracles."

HARRY CHAMPNESS.

### LIMITING GOD.

THE Sadducees were a sect of the Jews who stoutly denied the resurrection of the body. But Christ told them they greatly erred, not knowing the Scriptures nor the power of God. He proved the resurrection by the words of God to Moses at the bush, "I am the God of Abraham, the God of Isaac, and the God of Jacob." The Jewish translation of Dan. xii. 13 distinctly teaches it. It reads, "But thou, go thy way toward the end; and thou shalt rest, and arise again for thy lot at the end of the days."

How many to-day, like the ancient Sadducees, are clinging to error through lack of a knowledge of the Scriptures and the power of God. Because of this we find men denying the creation of the heavens and earth in six days, the universality of the deluge, the miraculous preservation of Jonah in the sea and the fish's belly, the

miracles of Jesus, and many other like events plainly recorded in the Bible. They forget that "with God all things are possible," and therefore, like the unbelieving Jews, "limit the Holy One of Israel."—*Bible Echo*.

### THE RIGHTS OF SELF AND OTHERS.

WHAT great rule of right is applicable to all people in every place?—The golden rule, which says, "Whatsoever ye would that men should do to you, do ye even so to them." Matt. vii. 12, first part.

To what is this equivalent?—"This is the law and the prophets." Last part of same verse.

Upon what principle is the rule based?—Upon love. See Matt. xxii. 37-40; Rom. xiii. 8.

What prevents its fulfilment by the children of men?—Selfishness. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." Rom. xii. 3. An undue regard for self will hinder one from properly esteeming the rights of others. "In lowliness of mind let each esteem other better than themselves." Phil. ii. 3. "Submitting yourselves one to another in the fear of the Lord." Eph. v. 21. "All of you be subject one to another, and be clothed with humility." 1 Peter v. 5. "In honour preferring one another." Rom. xii. 10.

Why will there be trouble in the last days?—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves." 2 Tim. iii. 1.

Instead of being so selfish, what does the Lord enjoin?—"Thou shalt love thy neighbour as thyself." Matt. xxii. 39.

What relation does love have to the law of God?—"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Rom. xiii. 10.

Why do not men love their neighbours as themselves?—Because they love themselves too well.

How much do selfish men lack of being happy?—They lack the difference between what they have and that which they desire to have.

If all people were wholly given to selfishness, how many would each one have to make him happy?—Just one person, and that one, himself.

In that case, how many would there be to pull against him?—The remainder of the human family.

If all obeyed the golden rule, how many persons would each one have to help make life a pleasure?—He would have all mankind.

In this case, how many times greater would his happiness be than as if all were selfish?—As many times as the number which denotes the difference between

himself and all other people—say about 1,400,000,000 times.

What reason did Cain assign for his unhappy state of mind?—He cited the fact that his brother Abel did not worship as he did, as the principal reason why he was so distressed.

What course did this man take, that he might correct the situation?—He murdered his brother. Gen. iv. 3-8.

Wherein did the real trouble lie?—Cain's "own works were evil, and his brother's righteous." 1 John iii. 12.

Whose faults do selfish people first discover?—Those of their best friends and their neighbours. See Matt. vii. 1-5.

Why cannot men see their own eyes?—Because these members always look away from self.

To whom should people look?—Unto Jesus.

Instead of doing this, to what do they often look?—To the real or the supposed faults of others.

What do they obtain from such a view?—The faults which they claim to see in others. Men would be happier if they did not expect so much of others. All could more nearly realise their demands if they should make them less. When every person shall regard the rights of others as fully as he would ask his own to be regarded, there will be no need of reformation or reformers. All would then be right, and in such a case there would truly be a Christian people in every land. Until this is so, there can be no such thing as a Christian nation. WM. COVERT.

### TRIFLING WITH SIN.

I SHALL never forget standing, eleven years ago, near a dam on a large river, and seeing two men in a boat row down near the dam and then row back. This they repeated several times, each time coming a little nearer the dam. The experiment was a dangerous one, as the river was high, and the current strong. They finally ventured too near, and being unable to row back, went over and were drowned.

Instead of keeping away from danger, they sought to get as near to it as possible. But the experiment cost them their lives.

So it is with many in their dealing with sin. Instead of fleeing from it, they allow themselves to linger near it. They perhaps at first have no idea of committing the sin, but they venture to tread on forbidden ground. They try to see how near they can come to touching the forbidden fruit and not eat it,—how near they can come to the brink and not go over. But it is a dangerous experiment. The nearer they go, the stronger they find the temptation; and finally, as the result of not resisting the temptation at the first, they are engulfed and ruined.

Therefore, let all who would keep in the

safe path resist the first approach of sin. Take no strolls with the devil. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away."—*Bible Echo*.

### "LOOKING FOR THAT BLESSED HOPE."

ARE you looking for His coming,  
Who so long has been away?  
Are your eyes in expectation  
Watching for the dawn of day?  
Do you catch some ray of glory  
Flashing through the clouds of night?  
Are you looking past earth's shadows  
For the resurrection light?

Are you longing for His coming  
With a yearning unexpressed?  
Longing for the life immortal  
In the land of perfect rest?  
For the mansions He hath promised  
In the saints' eternal home?  
Are you longing to behold Him?  
Is your prayer, "Come, quickly come?"

Are you ready for His coming?  
Is your lamp well trimmed and bright?  
Have you on the wedding garment?  
Is it spotless in His sight?  
Could you join in that glad chorus  
The redeemed alone shall sing?  
Are you ready now to crown Him?  
Are you ready for your King?  
MRS. E. E. MILES.

### PICTURES OR BANK NOTES?

AN old woman in Scotland was living in the most abject poverty. Her neighbours thought it strange, knowing that she had a son in America reputed to be in comfortable circumstances. One day one of them ventured to ask her about the matter.

"Does your son ever send you money?"  
"No," reluctantly answered the mother; but, eager to defend him against the implied charge of forgetfulness and ingratitude, she quickly added, "but he writes me nice long letters, and sends me a pretty picture in almost every one of them."

"Where are the pictures?" queried the visitor; "may I see them?"

"Why, certainly," was the answer. And the old woman went to the shelf, and took down the old Bible; and there, between the leaves, lay the "pictures" that her son had been sending her from America through all the years.

What were they?—Nothing more or less than bank-notes, each for a considerable amount. During all this time of need the woman had had under her hand a sum of money sufficient to satisfy her every want; and she did not know it. She had looked at the pictures; they had been to her reminders of her far-off son, and evidence that he had not forgotten her; and that was all.

Of what does the little story remind you? Are you not often like this woman, finding "pictures" in the Book where we should find wealth for the supply of all our needs?

God's promises are bank-bills. They are cheques and drafts upon the bank on high. We look at them, read them, admire them; we think of the love that prompted God to make them, and give them to us. We imagine circumstances in which they would be peculiarly and exceedingly precious and helpful. Then we shut the Bible, and leave them there, and go out to face the poverty and destitution of life. We do not use them, spend them, buy with them, live upon them as we might and ought. Yet the mistake is ours, not God's. He has given them to us. He means that they should be used as the "coin of the realm." He is not to blame if we persist in seeing only the pictures in them and upon them. What are the promises to you,—"pictures," or bank-notes?—*Golden Rule*.

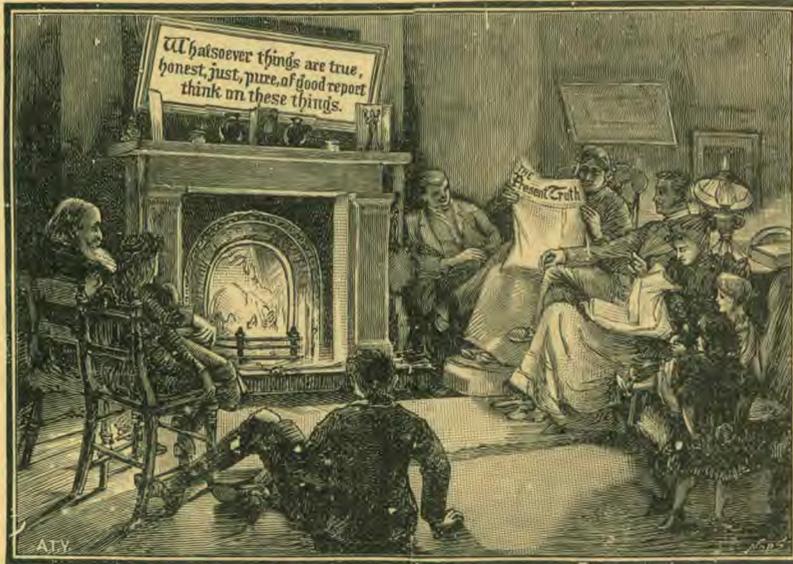
### VISITING JESUS.

JOHN, in the opening of his gospel, tells of his introduction to Jesus Christ. He and Andrew were with John the Baptist when, Jesus passing by, the Baptist gave his testimony: "Behold the Lamb of God." The two disciples, aroused to keenest interest, followed the Stranger, and when He turned and asked, "What seek ye?" they said, just as we would nowadays when we wish to have an introduction blossom into an acquaintance: "Where do you live?" He answered, "Come and see." They went with Him and sat down with Him and stayed the rest of that day. What the visit was about we do not know, but it was so impressed on John's memory that, writing about it many years after when an old man, he remembered the very hour when he went to visit with Jesus Christ. He records that it was about four o'clock in the afternoon.—*Jennie Bingham*.

### THE PROTESTANT ROCK.

THE Bible, I say, the Bible only, is the religion of the Protestants. Nor is it of any account in the estimation of the genuine Protestant, *how early* a doctrine originated, if it is not found in the Bible. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority.—*Dowling's History of Romanism*.

TO HAVE been a thousand years wrong, will not make us right for one single hour! or else the pagans should have kept to their creed.—*D'Aubigne's Reformation*.



## AT THE HOME.

### CREEPING UP THE STAIRS.

In the softly falling twilight  
Of a weary, weary day,  
With a quiet step I entered  
Where the children were at play.  
I was brooding o'er some trouble  
Which had met me unawares,  
When a little voice came ringing,  
"Me is creepin' up the stairs."

Ah! it touched the tenderest heart strings  
With a breath and force divine,  
And such melodies awakened  
As no wording can define.  
And I turned to see our darling,  
All forgetful of my cares,  
When I saw the little creature  
Slowly creeping up the stairs.

Step by step she bravely clambered  
On her little hands and knees,  
Keeping up a constant chattering  
Like a magpie in the trees,  
Till at last she reached the topmost,  
When o'er all her world's affairs  
She delighted stood a victor,  
After creeping up the stairs.

Fainting heart! behold an image  
Of man's brief and struggling life;  
Whose best prizes must be captured  
With a noble, earnest strife;  
Onward, upward, reaching ever,  
Bending to the weight of cares,  
Hoping, fearing, still expecting,  
We go creeping up the stairs.

On their steps may be no carpet,  
By their side may be no rail;  
Hands and knees may often pain us,  
And the heart may almost fail;  
Still above there is the glory  
Which no sinfulness impairs,  
With its rest and joy for ever,  
After creeping up life's stairs.

—Christian Repository.

### SPEAKING OF JESUS.

"I was visiting at my brother's at one time," says a lady, "when Richard, his little boy, stopped suddenly in his play, and looked steadily at me for a minute."

"What are you thinking about?" I asked.

"If you are a Christian, auntie—are you?"

"I hope so dear."

"But you never speak of Jesus. If you loved Him *very much*, would you not talk about Him sometimes?"

"We may love a person without speaking of him," I replied.

"May we? I did not know that. You love to talk of your brothers and sisters, and your papa and mamma, don't you, auntie?"

"Yes."

"And then you speak of other people and things you like; but you speak *no word of Jesus*. Don't you love Him, auntie?"

"Yes."

"Then I should think you could not help speaking of Him sometimes." —  
*Selected.*

### HAVING FUN.

SCHOOL was over for the week, and Bess was at home. Bess is my ten-year-old "right-hand man" in running the household machinery. My girl, for a variety of reasons, had left me unexpectedly the week before, and a half-cleaned pantry was her memento.

"Bess," I said, "let's finish that pantry as soon as we get the breakfast dishes done."

"All right," said Bess, and we were soon at it. While we were deep in the mysteries, a sound of sawing, hammering, dropping, crashing came from the interior of the house. It wasn't that the house was tumbling down, neither did the uproar create any excitement or hinder our work even momentarily, for we knew what it meant. The "paterfamilias," with the help of the oldest boy, was tearing down the partition between two small rooms, in order to convert them into one commodious sleeping room, which might serve as a downstairs

sick-room when any of the numerous brood were "laid by" for a day or two. So Bess and I worked on placidly, I washing the window, she scrubbing the broad shelf.

Wallie, his father's helper, as she is mine, came through into the kitchen with a great basket of plaster. "We're having fun," said he, "tearing the house down."

"And we're having fun," rejoined Bess, "cleaning the house up."

Fun of both sorts lasted for some time, but not monotonously enough to transform it into drudgery, until we, in the kitchen, adjourned to prepare a hasty dinner, to which they, in the next room, together with the little ones from their play, did ample justice.

And the simple incident made me think about children's fun, and about the mistake made by parents who plan it for their children as something entirely extraneous to ordinary living. Mere play in unlimited quantities does the children as much good as sugar candy administered after the same rule.

I knew a little girl, not quite seven years old, whose mother picked out the coarse things from a washing and allowed her to iron them. Fun!—No amount of dollies and tea dishes could have inspired the proud glow of eye and tone of voice with which she told me what a "big pile" she had ironed.

Mothers, the more your children's play can approach to real work without being tiresome, the more "fun" they will have. I speak whereof I know. Try it, won't you?—*Motherhood.*

### A SIMPLE ELECTRICAL MACHINE.

THAT yellow amber, when rubbed, acquires the property of attracting light objects, was known as long as forty centuries ago. This first experiment in electricity was destined for a splendid future, but a distant one, since it is from yesterday only that date the truly serious applications of this science.

We shall now endeavour to show how the fundamental experiments of electricity may be performed with as reduced a material as possible. A sheet of paper will suffice us in the first place for a few interesting experiments. Heat a piece of ordinary paper in front of a brisk fire or over a lamp chimney until it begins to redden. Afterward rub it smartly with the hand, or better, with a brush, and it will then be capable of attracting small, light objects, such as fragments of thin paper and the web of feathers. If the sheet of paper be brought near a wall, table, or any stationary object whatever, it will be strongly attracted. Finally, if one places it above his head, his hair will be attracted, while at the same time he will experience a sensation comparable to a slight tickling.

But more remarkable results still are reached upon improving the apparatus.

Take a glass, expose it to the fire so that it shall be perfectly dry, and place it upside down upon a table. Afterward take a tray, perfectly dry, and place it upon the glass in such a way that it shall preserve its equilibrium. Finally, take a sheet of paper slightly smaller than the tray, heat it, and rub it rapidly with a brush, and it will become quickly electrified. Then place it upon the tray.

An electrical machine will thus have been constructed without any expense. If the finger be brought near the tray, a spark will appear. This spark will be so much the brighter and the series of sparks will be so much the longer in proportion as the glass and tray are dry.

If, while the sparks are being drawn from the tray, the room in which the experiment is performed be darkened, these sparks will appear extremely brilliant.—*Science Illustrée.*

### BOW-LEGS.

BOW-LEGS are usually an acquired deformity; not always, for some children are born bow-legged. They are caused when acquired by allowing a child to stand or to walk too early, before the bones have become sufficiently hardened; but generally there are to be found indications of systemic weakness as well.

In some cases an absence of chalky or phosphatic material in the system is responsible for the trouble. Whatever the cause may be, the heavier the child, the more apt is the weight of the body to bend the bone.

It is not uncommon, especially in apparently mild cases of the difficulty, to find knock-knee combined with bow-legs. From the hip to the knee the bones are curved inward, while from the knee downward they are bowed outward. This is called a "compensating" curve, and makes the yielding bones appear less affected than they really are. A double bend of this kind should be looked for by parents when there is reason to fear a degree of curvature sufficient to call for medical intervention.

Of course, the earlier the period of the child's life at which treatment is instituted, the more easily will the desired result be obtained.

When the child begins to stand, the legs should be carefully inspected, to note whether there is any bending of the bones beneath the weight. Should such be the case, restrictions should be placed upon the child's activity. His weight should be kept off his legs, until they are found to sustain it without bending. If the strength of the limbs does not rapidly increase, the doctor should be consulted with a view to obtaining a suitable apparatus for keeping the legs in their normal position when the weight is thrown upon them.

Deformity of the limbs, when present at birth, should receive attention at the earliest

possible moment, for during infancy the bones are soft and yielding and capable of being moulded into proper form with little or no discomfort to the child.

In the case of older children, in whom the bones have become thoroughly hardened, where the degree of curvature is considerable, a skilful surgeon should be called.—*Selected.*

### THAT MEDICINE FLASK.

In a pleasant little home sat a happy young mother with her two children, a little girl of four years and a baby boy. The father, who was a small tradesman, was away taking orders, but he was expected home the next day, and with a glad heart she held her daughter on her knee and told her papa would be home in the morning. And the little one laughed and prattled sweetly till the "sandman" came around, and as she knelt to say her "Now I lay me," added, "P'ease Dod tate care of papa and b'ing him safe home."

The mother tucked her up and gave her a good-night kiss, smiling to see the eyelids droop upon the rosy cheeks, then sat down to finish a little dress for her, humming a happy song.

Meanwhile the train sped over the rails, bringing the husband homeward. In the early morning he hurried with joyous steps to greet his wife and children.

The trip had been a success. A goodly number of orders had been secured. There was nothing to mar the pleasure of the home coming.

His wife met him at the door with uplifted finger. "Hush," she said, "the children are not awake yet. Come into the kitchen and let us have a good talk before Mary is up."

He set down his bag and hung his overcoat on a chair, first taking a travelling flask from the pocket and setting it on the table.

"Have you needed that?" asked his wife.

"Ah, no!" was the answer. "Have been perfectly well, but it is a good thing to have in case of trouble. Can do no harm, and may be very useful."

They passed through into the kitchen and were soon absorbed in happy chat.

How long it lasted they never knew. It was interrupted by a dull thud in the dining-room, and looking in they saw Mary senseless upon the floor.

"What can be the matter?" cried the father, catching up the little white figure. "See, she has on one shoe and stocking. She was dressing and heard my voice and started to come to me."

"O John," gasped the wife, "the whisky! Look!" and she held up the flask, from which three or four ounces were gone.

The glittering glass had evidently caught Mary's eye, and, childlike, she had stopped to taste, though how she swallowed such a

draught no one has ever been able to understand.

The father sank white and trembling into a chair.

The mother caught the child from him, and shook her violently to waken her, but in vain. The head fell back, and the arms dropped heavily.

"We can do nothing. We must have a doctor," she cried.

He staggered to his feet and reached for his hat. "We will take her to one, not wait for one to come," he said.

The still sleeping baby was hastily given into the care of a neighbour, and, wrapping little Mary in a shawl, they rushed into the street. They met a policeman, who told them the quickest help was in the hospital, and thither they hastened.

The child was carried into the baby ward, and the fight for life began. All day doctors and nurses worked over the little form, while the sorrowing parents looked helplessly on. A physician came and sat by the bed, murmuring:—

"This is too bad, too bad," and racked his brain to think of remedies.

It was by his order that electricity was applied, and oxygen gas poured into the lungs, in the vain hope of preventing the deadly paralysis, which had involved all the rest of the brain, from extending to the motor centres which controlled the muscles of the chest and heart. But the red corpuscles of the blood were too far affected by the alcohol to be able to take up the oxygen. The breath grew fainter, and the heart beat more feebly through the night. In the morning they ceased, and the very doctors turned tearfully from the bed.

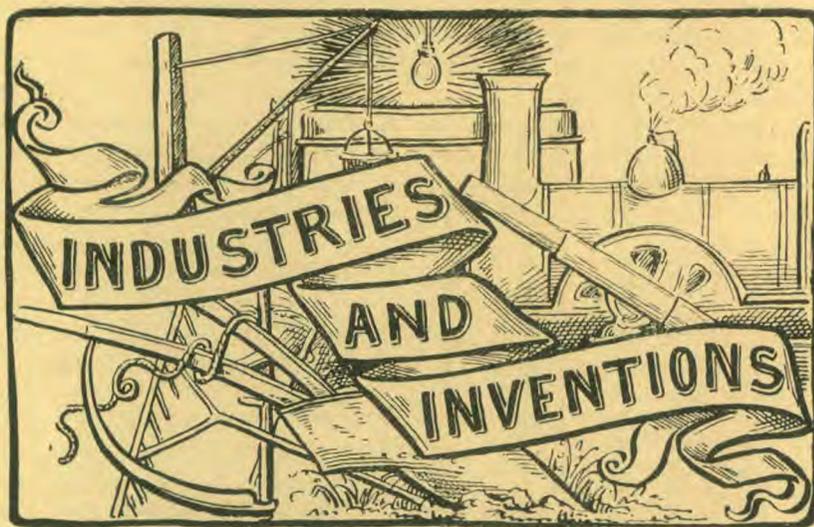
Hospital rules had been set aside, and the mother asked to remain by her child all night. The father, who had gone home to care for the baby, came in just after the end. But over their sorrow let a veil be drawn.

But even this was not the end for them. There remained not only the desolate home going and laying away of the dead, but the ordeal of a coroner's jury. It was a poison case, and no doctor could give a certificate. The little form had to be given up to the knife, to prove that death had really been caused by alcohol. But no trace of any other poison could be found.

Little Mary had died of one drink of whisky from the medicine flask which the father had set down, saying, "It is a good thing to have in case of trouble. Can do no harm, and may be very useful."

So ended the happy home coming.—*Union Signal.*

WHEN a black silk gown is shiny or rusty from too constant wear, it may easily be made to look again like new. All that is necessary is to sponge the silk carefully with Scrubb's cloudy household ammonia.



### EXTENT OF A NEW INDUSTRY.

THE importation of frozen meat, especially mutton, from colonial and foreign ports, is very large. Over six millions of sheep and lambs were imported from various ports last year, mostly from New Zealand and Australia. Of these five-sixths were frozen carcasses. The Australian and New Zealand mutton comes mostly direct to London. The following interesting paragraph in reference to the frozen meat industry, and the receipt of the carcasses at Nelson's Wharf, Lambeth, is from an article in the *London Chronicle*:—

The history of New Zealand mutton and beef is this: the animals are killed at the freezing factories of various parts of the colonies, and then slowly frozen till they are as hard as boards and ring to the knock of the knuckles. When this stage is reached, as all the world knows by this time, the carcasses are impervious to the touch of decay; and remain sealed, as it were, in their iron bands until their long voyage in cold chambers is completed, and they are thawed in London and the provinces. From the docks they are brought up in barges by the thousands to Nelson's Wharf. A curious contrivance, very like a dredger, is employed to lift them from the body of the barge to the topmost stories of the wharf. From this elevation they are sunk again by hydraulic lifts to the various storage chambers.

A section of the wharf would show its large upper receiving floor, and below strata of cold chambers, 10ft. or so in height. To descend into one of these is to enter Iceland. The temperature is always 12deg. to 15deg. below freezing-point, and is maintained there by the well-known system of ammonia pipes. Among these silent, dim and ghost-like corridors, with the breath of the North Pole in your face, you may creep for miles, I was going to say. Here is the depository of over two millions of sheep annually, and you may inspect yourself to-day, if you have the inclination, something like 200,000 carcasses, all in thin cerements, "clothed in white samite, mystic, wonderful." Out of these chambers, day by day, the thou-

sands of carcasses are drafted to the Meat Market, and from the stores distributed direct all over the kingdom.

If these processes of freezing and thawing are carried on so that no disorganisation of tissue takes place, and no poisons are developed, in all probability this imported meat is just as good as any other.

It certainly is not a little remarkable that so perishable an article can be brought a distance of eight thousand miles, part of the distance through equatorial heat, and remain untouched by any effect of the passage of time or the changes of climate and temperature.

### AERIAL NAVIGATION.

MUCH attention is now being given to aerial navigation. It would seem that inventors are on the point of reaching the long-sought success. All the military powers are extremely desirous of possessing an efficient balloon service in time of war. It is said that much quiet and secret experimentation has been done with this in view, and that the military authorities of several different countries have their own dirigible balloons laid away among the rest of their warlike impedimenta, hidden from the casual eye and kodak of the traveller and the descriptive pen of the ready newspaper correspondent.

However, the most successful flying machine yet made, so far as known, has been constructed by Professor S. P. Langley, of the Smithsonian Institute, Washington, D. C., U.S.A., and has been thus described:—

The machine is built chiefly of steel, and is not supported in the air by any gas, or by any means but by its own steam engine, which is between one and two-horse power, and weighs, including fire-grate, boilers, and every moving part, less than 7lb. This engine is employed in turning aerial propellers, which move the aerodrome forward.

In the machine at present built, owing to its small size, the steam is not condensed, so that its flights are short. The total weight of the machine, including engines, is about 25lb., and the distance, from tip to tip, of the supporting surface, some 12ft. to 14ft. In the flights witnessed by Professor Bell the machine rose with remarkable steadiness in the face of the wind, afterwards swinging round in large curves of about 100 yards in diameter, until it reached a height of some 80ft. in about a minute and a-half, when the steam being exhausted the machine settled quietly down. The velocity of flight was about twenty-five miles an hour, the machine traversing during its flight some 3,000ft., or over half a mile.

The three men who are most diligently at work on this problem are Professor Langley, Mr. Maxim in England, and Herr Lilienthal in Germany. All these men discard the balloon. They depend upon broad wings, or aeroplanes, driven either by human force or steam propellers. Mr. Maxim runs his flying machine down a hill along an inclined track, until the aeroplanes would lift it from the ground were it not held by an upper track. Lilienthal balances his aeroplanes and soars against the wind, also rising from a hill, and moving the wings with his arms. Professor Langley uses a propeller moved by steam with great rapidity.

### PRINTERS' INK-ROLLERS.

IN days gone by, felt balls were used by printers to ink their type. A Shropshire printer was once unable to find the ball. He was pressed for time, and caught up the first thing that seemed to him capable of serving his purpose. This happened to be a piece of glue, which did the work so effectively that he mentioned his improvisation to his fellow-workmen. Experiments followed, and it was soon discovered that glue, mixed with molasses to give it the requisite consistency, was the best possible article for ink rollers.—*Selected.*

THE men who work in the famous porcelain factories at Limoges are threatening to strike for higher wages. The furnaces in which the porcelain is baked are kept up to a terrible temperature, which, it is said, cannot be gauged by any instrument known to science. In this fearful heat the human salamanders, clad in thick fireproof garments, their heads and ears well protected, work for 2s. a day.

THE longest underground thoroughfare in this country is in Central Derbyshire, where you can walk seven miles upon a road connecting several coal mines.

SOME of the Belgian coal mines are wonderfully deep. In a pit at Flenu coal is now being obtained 3,700 feet below the surface. In another pit, at Montigny-sur-Sambre, a coal seam is worked 3,000 feet deep.



**A CHILD'S PRAYER.**

JESUS, thou tender Shepherd, King,  
Thy little lambs are we;  
Oh, bend Thine ear down lovingly,  
As now we pray to Thee!

Thy tender care o'er us has been  
Through all the long, bright day,  
And we would thank Thee, blessed Lord;  
Oh, hear us as we pray!

We thank Thee for our daily bread,  
For home and garments warm,  
The loving friends that Thou didst give,  
And shelter from the storm.

Oh, watch us through the long, dark night,  
And all our sins forgive;  
And help us, blessed Lord, prepare  
In heaven with Thee to live!

GERTRUDE E. JUDSON.

**TWO STORIES IN ONE.**

I HAVE heard two stories about two little girls, and I will tell them both to you.

One little girl was very poor and very ill. She could not walk out in the bright sunshine at all, because she could not use her feet and limbs.

"Yet, though she had no pretty clothes, nor costly playthings, nor rich food, she always seemed happy. She loved everybody, and everybody seemed to love her.

She said she had many things to thank God for, and when her friends did her kindness, she was sure to thank them with her very brightest smile.

When some of her little mates put a wooden box on wheels and took her out into the pleasant sunshine, she thanked God over and over again in her dear little heart.

The other little girl lived in a beautiful house, and was well and strong. But she was not happy. She always wanted something better than she had, and never thanked God for anything.

Which do you think pleased God?—*Selected.*

**FANNY PRICE'S PROVERB.**

FANNY PRICE was what you might call plain-looking. Not ugly, but plain, decidedly. Her dearest dear friend, Margaret Lane, was a little beauty, as everybody said.

Everybody wasn't discreet either, so that Fanny often heard distinctions drawn, and oftener saw glances which said more than words.

She was a loyal maiden, however, and

loved Margie Lane, not in spite of her beauty, but largely because of it, and she tried sincerely not to be jealous. But she yielded once, and ran to hide her face in her mother's lap.

"O mamma, why wasn't I born pretty like Margie! Two ladies just passed us, and one said: 'What a lovely girl!' Then the other said: 'Yes, and what a contrast!' Oh, dear, oh, dear!"

Mrs. Price felt sorry for the little daughter, but she lifted the pained face, and smiled into the tearful eyes.

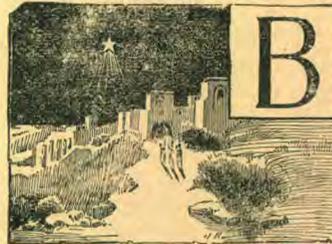
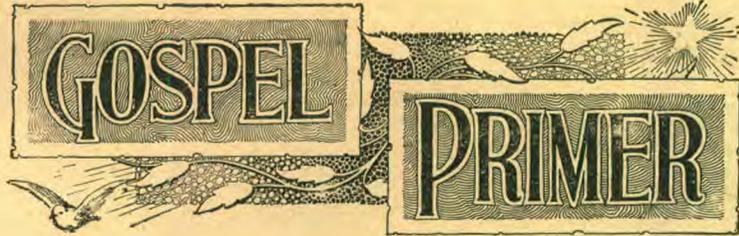
"'Handsome is that handsome does,'" she said.

"What does that mean, mamma?"

"It is the comfort which I pass down to you from my own girlhood. It seems to me I heard it every day when I was your age. Listen, dear little daughter. I was a great deal plainer than you are."

"Honestly, mamma?" Fanny interrupted. "Why, you're just beautiful now."

"In your eyes, dear. Yes, honestly. Your Aunt Anna was the beauty. So I



**B**EHOLD I bring you good tidings of great joy." This is what the angel of the Lord said to some shepherds who were watching their sheep in the fields at night. When he had told them the good news that he came to bring, "the shepherds said one to another, Let us now go even to Bethlehem, and see this great thing which is come to pass." So they went with haste, and when they came to Bethlehem what did they find? A babe lying in a manger. Why, what was there about this little baby, lying there looking just like any other babe,—what was there about him so wonderful that God had sent an angel from heaven to tell the glad tidings of his birth to men?

Listen to what the angel told the shepherds, and see if you would not have done just as they did: "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe. . . . lying in a manger." No wonder the shepherds ran to see "this great thing," to worship the babe, and to tell the wonderful news to all who would listen to them.

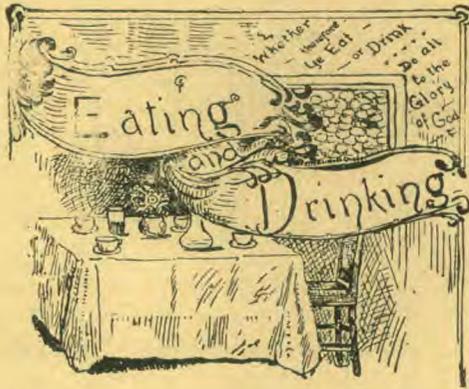
When God first created man and put him in the beautiful earth which He had made, the angels were so glad as they saw His works that they "sang together, and all the sons of God shouted for joy," because they had a God who could do such wonderful things. How sad they were

when they saw the precious gifts of God to man all lost, and learned that man himself must go back to dust because of his sin. But when the plan of God to save men was made known, that God Himself would come to earth, and take lost man's place and die instead of him, they were filled with even greater gladness than in the beginning, because they now knew more of the great love of God than ever before. And so when the angel of God told the shepherds of the birth of Jesus, unable to keep in their joy, a great multitude of the heavenly host suddenly appeared, "praising God, and saying, Glory to God in the highest."

The Word of God calls Jesus "the second Adam." By taking the name of Adam, the meaning of which we learned last week, the Lord shows us that He became dust, just like we are, and when He was on earth He said, "I can of Mine own self do nothing." Instead of trying to be something Himself, as the first Adam did, He was content to be what man was meant to be, a dwelling-place for God. All through the lifetime of Jesus on earth Satan tried to get Him into his power, as he had the first Adam; but by the power of God's life in Him He was kept from all sin. Only sin can give Satan power over anyone; and as Jesus never sinned, Satan never gained any power over Him. So when He laid down His life because of our sins, so that He might save us from death, Satan could not hold Him in the grave, but He arose to give His own sinless life to all who will be His children.

E. E. A.

constantly heard from unwise tongues such things as have hurt you to-day; they hurt me, too, while Anna was in danger of growing vain. Our wise mother held her back, and comforted me by the quaint old saying I repeated just now. She would say to Anna: 'You will never be loved or respected, my child, if you are selfish, and proud of a pretty face.' And to me: 'Never mind, sweetheart, if you are really sweet-hearted, if you are kind and considerate, people will like you, and they'll like your face, too. It's the "handsome does" that tells.' So cheer up, my girlie. You can have what Emerson calls the best beautifier—the wish to scatter joy and not pain around us.'"—*Helen A. Hawley.*



### DRINKING HUSBANDS AND FATHERS.

I HAVE studied the laws of heredity, practically and with hundreds of living illustrations, for twenty-two years, and I have reached a firm conviction that no man is worthy to become a husband and father who is not always sober and clean. By sober, I mean a man who is not familiar with the red cup; by clean, one whose body is pure and healthful.

I have sufficient evidence to encourage me in my belief that any man who tipples cannot be a good father; not that the greatest wrong is to himself, but because of the wrong done his children. I find that nine out of every ten men who drink had *drinking fathers* or a *drinking family* before them. The father says: "Oh, I only drink a little, you know; it never affects me!" But the father never knows what terrible effects of just drinking "a little" may be revealed in his offspring; what awful influence it may have upon the mind and habits of his child.

You cannot enervate the mind and body and have strength and intellect remain. If you are a father, as you sow strength and intellect in yourself, so shall you reap strength and intellect in your children. If drunkenness and licentiousness go hand in hand, if we are generating a drunken race, then we are producing at the same time an unclean race. Let thinking men and women consider these cruel, hard facts; and, above all, let the wives bring all their

loving influence to bear upon their husbands to restrain their husbands from drinking. —*Anthony Comstock.*

### EATING BETWEEN MEALS.

THIS is a gross breach of the requirements of good digestion. The habit many have of eating fruit, confectionery, nuts, sweetmeats, etc., between meals, is a certain cause of dyspepsia. No stomach can long endure such usage. Those who indulge in this matter usually complain of a poor appetite, and wonder why they have no relish for their food, strangely overlooking the real cause, and utterly disregarding one of the plainest laws of nature. This harmful practice is often begun in early childhood. Indeed, it is too often cultivated by mothers and the would-be friends of little ones, who seek to please and gratify them by presents of confectionery and other tidbits of various sorts. Under such indulgence, it is not singular that so many thousands of children annually fall victims to stomach and intestinal diseases of various forms. In great numbers of cases, early indiscretions of this sort are the real cause of fully developed dyspepsia in later years. What a sad thought that the lives of such persons have been modified in their usefulness, and their whole characters more or less depraved, by the morbid influence of disordered digestion. —*Good Health.*

**Caramel Custard** — One quart milk, five eggs, one-half cup sugar. Boil the milk, keeping out one cupful; beat the eggs, and add them to the cold milk; stir the sugar in a small frying pan until it melts and begins to smoke; then stir it into the boiling milk; add the beaten eggs and cold milk, and stir constantly as it begins to thicken. When cold, serve in glasses.

\* \* \*

**Rhubarb Tart** — Line a pie dish with good pastry, and fill it with the following mixture: One pint of stewed and sweetened rhubarb, one egg, one tablespoonful of cornflour. Beat the egg very light, add to it the cornflour, mix smooth, add the rhubarb. Stir all well together, fill the tart and bake without a cover. When cold, pile the whites of two eggs beaten stiff and dry, with one tablespoonful of powdered sugar on the top.

\* \* \*

THE best way to keep a cake fresh is to put it in a tin canister; and if the cake is already stale, dip it in a basin of milk, and place it in the oven to dry. It will then be found almost as nice as when first baked.

\* \* \*

WHEN iron kitchen utensils get very badly encrusted, put them, after heating gradually, right into the furnace, and the sooty crust will burn off, and they will come out as good as new.



—The Pope has written a letter to the King of Abyssinia asking for the release of the Italian soldiers held prisoners by him.

—The Protestant Episcopal Church in the United States is taking steps to establish a similar organisation to the Church Army in this country.

—The temples of India are to be lighted with electricity, the example having been set by the great shrine of Siva, at Kochicaddie, near Mutwal, in Ceylon.

—The German universities are producing graduates in law in such numbers that it has been found necessary to discourage professional study in this direction.

—Russia has a standing army of 1,698,000 men always under arms, with field reserves of 1,124,000; first reserves amounting to 1,191,300 men, 4,000,000 in the second reserve, and a total of 7,914,000.

—It is understood that the Government of New Zealand will introduce a measure for the exclusion of consumptive persons on the same lines as that dealing with small-pox, making masters of ships liable.

—Following immediately upon the terrible disaster at Moscow came the round of balls and banquets, the festivities beginning on the very field of slaughter before 'all the bodies were removed.

—The Swod, or Russian code, describes the Czar as an autocrat whose power is without limit: while in the Russian catechism, drawn up for schools, it is said that every one of his subjects owes him "adoration."

—Only one railway passenger among 28,000,000 is annually killed in England; in France it is one in 19,000,000; in Germany, one in 10,000,000; Italy, one in 6,000,000; America, one in 2,000,000 to 3,000,000; and Russia, one in 1,000,000.

—A recent scientific traveller in Palestine says that the Sea of Galilee is fast becoming like the Dead Sea, with dense water and salt formations on its banks. He believes that the bottom of the sea is sinking, and that greater changes in it are impending.

—There are large districts in China where labour is so cheap that it can hardly be reckoned on a money standard. Thousands of Chinese labourers live on little more than a handful of rice or so a day, and yet even then there are thousands of unemployed practically starving.

—The Czar has no Civil List, but draws at discretion upon the Imperial Treasury, every rouble in which is supposed to be absolutely at his own disposal, so that his resources are practically inexhaustible. He is also the owner of immense estates in various parts of Russia.

—The Bill for the consolidation of the city of New York with its suburbs to constitute what has been called "The Greater New York," has now become a law, and will go into effect on Jan. 1, 1898. The area of the city will then be three hundred square miles, or about twice that of London. It may lay claim to the title of the Venice of the West, for within its limits it will number forty-five islands.

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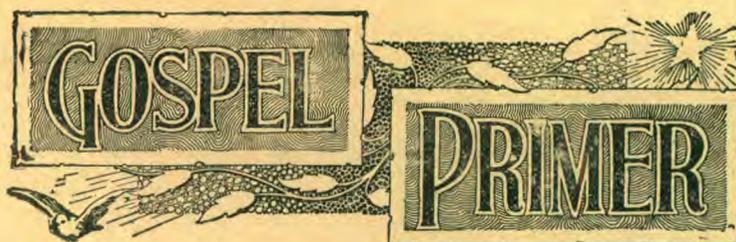
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## The Present Truth.

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

LONDON, JUNE 11, 1896.

FOR TERMS SEE FIRST PAGE.

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

A ROMAN Catholic paper says that the nuns of a certain order have been praying "to Cardinal Manning himself," and they obtained their request!

THE leaders of the Catholic party in Germany are preparing a Bill to repeal the anti-Jesuit laws, and they are hopeful of success. The Socialists promise to vote for the Bill.

A SENTENCE in a late report of the British consul at Foochow is an unlooked-for corroboration of the fruitfulness of the blood of the martyrs. He says: "The result of the massacre, strange to say, has been to bring a large number of converts into the churches and to stimulate missionary effort in the province." Thus, in far away China, the wrath of the heathen is being made to praise God.

MR. GLADSTONE'S declaration in favour of reunion with Rome, if the Vatican will please recognise what is called the validity of Anglican "orders," probably surprised few. "The first Bishop of Christendom" is the title which he gives the Pope, and if that be the mind of that larger portion of the Church of England which Mr. Gladstone represents, it is surely inconsistent on their part not to submit themselves to him.

**The Eastward Position.**—When the Lord showed the prophet Ezekiel the abominations committed by the priests in the temple, He said, "Thou shalt see greater abominations," and showed him the priests "with their backs toward the temple of the Lord, and their faces toward the east." Ezek. viii. 16. They had adopted this from the sun-worshipping nations about them. To guard against seeming to participate in this custom of turning toward the east, the tabernacle in the wilderness, and afterward the temple in Jerusalem, were set facing the east so that the priests in ministering before the Lord should face the west, with backs to the east. And when the children of the captivity were scattered among the sun-wor-

shipping nations of the East they were to turn toward Jerusalem—to the west—in their worship. But the priests in Ezekiel's day had adopted the eastward position, just as in the century after the apostles the corrupted church leaders again adopted it, from the same heathen source.

"THE eastward position is now adopted," says a newspaper, "in nearly 6,000 churches, an increase of nearly 1,000 since 1894, and 3,500 use altar lights, more than three times as many as ten years ago, and an increase of nearly 1,000 in two years. In 1,632 churches the chasuble is used, against 509 in 1886, and 307 churches in the Church of England use incense."

**All the Angels.**—The most important work in the eyes of all heaven is the work of saving men; for do we not read: "Are they not *all* ministering spirits sent forth to minister for them who shall be heirs of salvation?" Not an angel in heaven, then, but is engaged in rescuing the lost in this sinful world. What a scene of activity must be the courts of heaven! the more so as the end draws nearer, and the forces of good and of evil prepare for the final conflict. What a marvel that so many of the perishing are themselves careless and indifferent to salvation, when all heaven is astir in their behalf! There is not one unemployed angel; they are all swift to "do His commandments, hearkening unto the voice of His word."

**A Protest on Principle.**—At a large meeting, held at the City Temple last week, for the purpose of voicing organised opposition to the Education Bill, Dr. Joseph Parker expressed some sound principles in most unmistakable terms. He said:—

The Bill must be so got rid of that it will never come back again,—and so must be fought with the central, vital, unchangeable principle that it is no business of the State to provide religious teaching for old or young. If they did not believe that fundamental doctrine they were by so much not Nonconformists. I can understand a man being a moderate drinker; I can understand a man being a total abstainer; but I defy him to be both. If I read my New Testament aright, I cannot believe that Jesus Christ would ever say, "Support My religion by taxation, and make My kingdom a branch of the civil service," and turn over His Cross to be a suppliant in the court of Cæsar.

In the expression of these and similar sentiments the Doctor did not shrink, as far as he went, from the logical principles to be deduced from these expressions. He seemed to carry with him the entire audience; yet when others followed who were ready to palter and compromise in fact, though dealing in brave words, and

whose opposition was mainly selfish bluster, the applause was equally as great. It would seem that Dr. Parker has a great educational task on his hands to bring his confederates to a comprehension of the principles which he enunciates.

THE chief end of man's life and labour is not bread, and house, and property. If these things come to a man, plenteously, in the line of his duty—well and good—if not, there are higher and nobler emoluments which await him who faithfully serves till the Lord of the vineyard returns.

**The Popular Taste.**—"However we may regard it, there is no denying the fact," says the *Chronicle*, "that the most popular achievement of any man in this country is to secure for himself the three-year-old horse that can run a mile and a half in the shortest time."

IT seems that the seal of the corporation of Southampton, now in use, still bears the ancient Latin inscription to the Virgin with which it was impressed before the time of the Reformation, "Virgo Mater Dei, misere nobis." This survival of Roman Catholicism, having been retained so long, will no doubt now remain until it will be no longer an incongruity.

**The Sunday Law in Action.**—One of our brethren in Canada is now serving a forty-day's sentence for not keeping Sunday. A Sunday-school committee visited the place where he was quietly working and secured his conviction under the "Lord's Day Act." In a private letter to a friend, written from Chatham gaol, Ontario, he gives the following report of his first experience with the gaoler:—

"You teach the people that Saturday is Sunday." "No, sir," I said, "we do not teach that Saturday is Sunday, for it is not." This rather surprised him, for he was sure that we did, and he said, "Don't you?" "No," I replied, "we teach just what the Bible teaches,—that the seventh day of the week, and not the first, is the Sabbath." "To — with the Bible," he said; "you've got to be subject to the law of the land." "I am subject to the law of the land in civil matters, but it is impossible to make men religious by the law of the land," I said. The search over, he commanded me to follow him. Coming to a heavy iron door, which he unlocked and swung open, he said, "Get in there, now, and we'll see if you won't keep Sunday."

The birds are a great comfort to me. I throw out bread to them through the bars. . . . I am not lonely; for the most precious experiences of my life have been while locked in my cell. Instead of being shut in by bare walls, it seems like being shut in with Jesus. His presence cheers the gloomy hours. After communing with Him, the hard bed seems soft, and my sleep is sweet; and when I awake, it is with fresh praises upon my lips for all His blessings, and I feel a greater determination to serve Him, even unto death.