

THE Present Truth

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

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The Present Truth.

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THE FALL OF JERUSALEM.

A LESSON FOR THE LAST DAYS.

"BEHOLD, your house is left unto you desolate.
... And Jesus went out, and departed from the

these things be? And what shall be the sign of Thy coming, and of the end of the world?"

JESUS declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned His followers: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy

furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay.

In the reign of Herod, Jerusalem had had not only been greatly beautified, but by the erection of towers, walls, and fortresses, adding to the natural strength of its situation, it had been rendered apparently impregnable. He who would at this time have foretold publicly its destruction, would, like Noah in his day, have been called a crazed alarmist. But



JERUSALEM BESIEGED BY THE ROMAN ARMY.

temple: and His disciples came to Him for to show Him the buildings of the temple. And Jesus said unto them . . . Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall

place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains." When the idolatrous standards of the Romans should be set up in the holy ground, which extended some

Christ had said, "Heaven and earth shall pass away, but My words shall not pass away." Because of her sins, wrath had been denounced against Jerusalem, and her stubborn unbelief sealed her doom.

THE Lord had declared by the prophet Micah: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us."

THESE words faithfully described the corrupt and self-righteous inhabitants of Jerusalem. While claiming to rigidly observe the precepts of God's law, they were transgressing all its principles. They hated Christ because His purity and holiness revealed their iniquity; and they accused Him of being the cause of all the troubles which had come upon them in consequence of their sins. Though they knew Him to be sinless, they had declared that His death was necessary to their safety as a nation. "If we let Him thus alone," said the Jewish leaders, "all men will believe on Him; and the Romans shall come and take away both our place and nation." John xi. 48.

Thus the Jewish leaders had "built up Zion with blood, and Jerusalem with iniquity." And yet, while they slew their Saviour because He reproved their sins, such was their self-righteousness that they regarded themselves as God's chosen people, and expected the Lord to deliver them from their enemies. "Therefore," continued the prophet, "shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Micah iii. 12.

GOD'S PATIENCE.

For forty years after the doom of Jerusalem had been pronounced by Christ Himself, the Lord delayed His judgments upon the city and the nation. Wonderful was the long-suffering of God toward the rejecters of His Gospel and the murderers of His Son. The parable of the unfruitful tree represented God's dealings with the Jewish nation. The command had gone forth, "Cut it down; why cumbereth it the ground?" (Luke xiii. 7), but Divine mercy had spared it yet a little longer. There were still many among the Jews who were ignorant of the character and the work of Christ. And the children had

not enjoyed the opportunities or received the light which their parents had spurned. Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of their parents' sins, and filled up the measure of their iniquity.

The long-suffering of God toward Jerusalem only confirmed the Jews in their stubborn impenitence. In their hatred and cruelty toward the disciples of Jesus, they rejected the last offer of mercy. Then God withdrew His protection from them, and moved His restraining power from Satan and his angels, and the nation was left to the control of the leader she had chosen. Her children had spurned the grace of Christ, which would have enabled them to subdue their evil impulses, and now these became the conquerors. Satan aroused the fiercest and most debased passions of the soul. Men did not reason; they were beyond reason,—controlled by impulse and blind with rage. They became Satanic in their cruelty.

FOLLOWING THE LEADER THEY HAD CHOSEN.

In the family and in the nation, among the highest and the lowest classes alike, there was suspicion, envy, hatred, strife, rebellion, murder. There was no safety anywhere. Friends and kindred betrayed one another. Parents slew their children, and children their parents. The rulers of the people had no power to rule themselves. Uncontrolled passions made them tyrants. The Jews had accepted false testimony to condemn the innocent Son of God. Now false accusations made their own lives uncertain. By their actions they had long been saying, "Cause the Holy One of Israel to cease from before us." Isa. xxx. 11. Now their desire was granted. The fear of God no longer disturbed them. Satan was at the head of the nation, and the highest civil and religious authorities were under his sway.

The leaders of the opposing factions at times united to plunder and torture their wretched victims, and again they fell upon each other's forces, and slaughtered without mercy. Even the sanctity of the temple could not restrain their horrible

ferocity. The worshippers were stricken down before the altar, and the sanctuary was polluted with the bodies of the slain. Yet in their blind and blasphemous presumption the instigators of this hellish work publicly declared that they had no fear that Jerusalem would be destroyed, for it was God's own city. To establish their power more firmly, they bribed false prophets to proclaim, even while Roman legions were besieging the temple, that the people were to wait for deliverance from God. To the last, multitudes held fast to the belief that the Most High would interpose for the defeat of their adversaries. But Israel had spurned the Divine protection, and now she had no defence. Unhappy Jerusalem! rent by internal dissensions, the blood of her children slain by one another's hands crimsoning her streets, while alien armies beat down her fortifications and slew her men of war!

All the predictions given by Christ concerning the destruction of Jerusalem were fulfilled to the letter. The Jews experienced the truth of His words of warning, "With what measure ye mete, it shall be measured to you again." Matt. vii. 2.

FOREBODINGS OF DOOM.

SIGNS and wonders appeared, foreboding disaster and doom. In the midst of the night an unnatural light shone over the temple and the altar. Upon the clouds at sunset were pictured chariots and men of war gathering for battle. The priests ministering by night in the sanctuary were terrified by mysterious sounds; the earth trembled, and a multitude of voices were heard crying, "Let us depart hence." The great eastern gate, which was so heavy that it could hardly be shut by a score of men, and which was secured by immense bars of iron fastened deep in the pavement of solid stone, opened at midnight, without visible agency.

For seven years a man continued to go up and down the streets of Jerusalem, declaring the woes that were to come upon the city. By day and by night he chanted the wild dirge, "A voice from the east; a voice from the west; a voice from the four winds; a voice against Jerusalem and the temple; a voice against the bridegroom and the bride; and a voice against all the people." This strange being was imprisoned and scourged; but no complaint escaped his lips. To insult and abuse he answered only, "Woe to Jerusalem! woe, woe, woe to the inhabitants thereof!" His warning cry ceased not until he was slain in the siege he had foretold.

Not one Christian perished in the destruction of Jerusalem. Christ had given His disciples warning, and all who believed His words watched for the promised sign. "When ye shall see Jerusalem compassed with armies," said Jesus, "then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Luke xxi. 20, 21. After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favourable for an immediate attack. The besieged, despairing of successful resistance, were on the point of surrender, when the Roman general withdrew his forces, without the least apparent reason.

But God's merciful providence was directing events for the good of His own people. The promised sign had been given to the waiting Christians, and now an opportunity was afforded for all who would obey the Saviour's warning. Events were so overruled that neither Jews nor Romans should hinder the flight of the Christians. Upon the retreat of Cestius, the Jews, sallying from Jerusalem, pursued after his retiring army, and while both forces were thus fully engaged, the Christians had an opportunity to leave the city. At this time the country also had been cleared of enemies who might have endeavoured to intercept them. At the time of the siege, the Jews were assembled at Jerusalem to keep the Feast of Tabernacles, and thus the Christians throughout the land were able to make their escape unmolested.

The Jewish forces, pursuing after Cestius and his army, fell upon their rear with such fierceness as to threaten them with total destruction. It was with great difficulty that the Romans succeeded in making their retreat. The Jews escaped almost without loss, and with their spoils returned in triumph to Jerusalem. Yet this apparent success brought them only evil. It inspired them with that spirit of stubborn resistance to the Romans which speedily brought unutterable woe upon the doomed city.

MRS. E. G. WHITE.

* * The scenes of the fall and destruction of Jerusalem will be described in the article following this, next week.

War.—In a recent sermon the Dean of Rochester told the following story: "I sat by the bed of one who had a large practice both in France and in this country, one of the most loving hearts that ever beat; and he said to me: 'Oh! you cannot imagine what I am suffering from thirst. Here I

am, knowing much of medicine, and with all around me to attend to me, and yet my thirst is something that I cannot describe.' He said, 'If statesmen only knew what thirst is, and the worst kind of thirst—that is, from a gun-shot on the battle-field—I think there would be no more wars.'"

INCONSISTENCY OF ENFORCED RELIGION.

Is it right that every man should worship God? Certainly! Then it is right that every man that wills to worship should do so. But if he does not choose to worship God, what then? Perhaps he prefers to do homage to an image of his own making. Or what if he does not choose to revere and obey any deity whatever? It may be ignorance which knows not the true God, or it may be a rebellious nature which refuses allegiance, or even denies the existence of Deity.

It is true all men ought to worship the one only and true God, and obey Him alone. But ask men, "Who is God?"—and what do they reply? Jesus once asked of His disciples, "Whom do men say that I am?" What did they answer? Did they report a complete unanimity of opinion among men? Did not their answer show that men failed utterly to agree on that question? If there is such a diversity of views among men as to the very existence and personality of God, is it not clear from this very fact, that they are entirely disqualified from authoritatively requiring from each other any allegiance to any God? Certainly if men do not know what the obedience is which they require, nor for whom they demand it, they are not competent to make rules of action in that regard, nor to enforce what may be made.

But what is the propriety of any man attempting to compel another either to worship or not to worship? Does he who attempts to exercise the compulsion gain anything, either for himself or for the other, or for the cause of God? He certainly does not. When Peter drew the sword in Christ's behalf what was the result? Christ healed the wound he made, and rebuked him. More than that He warned him, and all those for whose instruction the Scriptures were given, that the sword, even when used in His behalf, would return upon those who used it.

But if a man denies God why should he virtually acknowledge Him, and then contradict himself, by undertaking to en-

force God's commands by the sword or by law?

On the other hand if men acknowledge God, why should they deny Him, His kingdom and His omnipotence, and disobey Him, by striving to enforce by civil power what they hold to be His law, whether they be right as to the application of that commandment or not? How evident it is that he who thinks himself a Christian becomes openly unchristian the moment he assumes to enforce his views of Christianity by secular means, either military or judicial.

He who denies the power of religion, and then would enforce it, is involved in a hopeless inconsistency at the outset. He who acknowledges God, and then attempts to put the human arm in place of the Divine, is still more inconsistent. So, from whatever point of view one looks upon it, the enforcement of religious belief or observance by one man upon another is totally unreasonable. In nothing more than in this does it appear, that, although God created men reasonable beings, they have found out for themselves many strange, inconsistent, and unreasonable devices.

THE FOUNTAIN HEAD.

THE fountain head of all knowledge of the truth is the Word. Therefore it is worse than useless for men to spend their time discussing decrees of councils and the voluminous vagaries of the Fathers of the Catholic Church to find truth. All that they or ecclesiastical historians can know of the teaching of Christ and the apostles is in the Word, and anybody who will read the Scriptures and believe them can find the truth. Dr. Killen, of the Irish Presbyterian Church, in his "Ancient Church," wrote the following wise words:—

"There are many who imagine that had they lived in the days of Tertullian or of Origen, they would have enjoyed spiritual advantages far higher than any to which they now have access. But a more minute acquaintance with the ecclesiastical history of the third century might convince them that they have no reason to complain of their present privileges. The amount of material light which surrounds us does not depend on our proximity to the sun. When our planet is most remote from its great luminary, we may bask in the splendour of his effulgence; and, when it approaches nearer, we may be involved in thick darkness. So it is with the church. The amount of our religious knowledge does not depend on our proximity to the days of primitive Christianity. The

Bible is the sun of the spiritual firmament; and this Divine illuminator, like the glorious orb of day, pours forth its light with equal brilliancy from generation to generation. The church may retire into 'chambers of imagery' erected by her own folly; and there, with the light shut out from her, may sink into a slumber disturbed only, now and then, by some dream of superstition; or, with the light still shining on her, her eye may be dim or disordered, and she may stumble at noon-day. But the light is as pure as in the days of the apostles; and, if we have eyes to profit by it, we may 'understand more than the ancients.' The art of printing has supplied us with facilities for the study of the Scriptures which were denied to the fathers of the second century; and the ecclesiastical documents, relative to that age, which have been transmitted to us from antiquity, contain, perhaps, the greater part of even the traditional information which was preserved in the church. If we are only 'taught of God,' we are in as good a position for acquiring a correct acquaintance with the way of salvation as was Polycarp or Justin Martyr. What an encouragement for every one to pray—'Open Thou mine eyes, that I may behold wondrous things out of Thy law. I am a stranger in the earth; hide not Thy commandments from me.'"

THE GOVERNMENT OF ISRAEL.

THE government of ancient Israel, when it came up out of Egypt, was a theocracy, that is, a government directly ordered by God. There was no legislative department. There were even no legislators. Moses himself, their chief and leader, was not a legislator. Moses never made a law. The so-called "Laws of Moses" were received by him directly from God. Moses had no voice in making them. He had no option as to the enforcement of them. Moses was not a "law-giver," he was a receiver of the law, and that only. God alone was the Law-giver.

The seventy elders were not a legislature. They never made any laws. Moses and the seventy elders were commanded to administer and enforce only the laws which God had given them for Israel. As regards this the directions were explicit to add nothing to them and to take nothing from them.

The history of the appointment of Moses is given with unmistakable clearness in the third chapter of Exodus. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring

forth My people the children of Israel out of Egypt. And Moses said unto God, Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is my memorial unto all generations." Exodus iii. 6, 10, 13-15.

This leaves no room to mistake by whose appointment Moses came to occupy the position which he did in reference to the Jewish people.

But later there were associated with Moses the seventy "elders." Who were they? They were actually the elders,—the aged men,—those who by patriarchal right were of authority in their families. From among these the Seventy were chosen. Remember it was not the selection which made them "elders." They were selected from those who were already the elder,—made so by the course of years, not by election.

But by the authority of whose word, and how, were they chosen? To learn this definitely read Numbers xi. 16, 17, 25. "And the Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and I will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease."

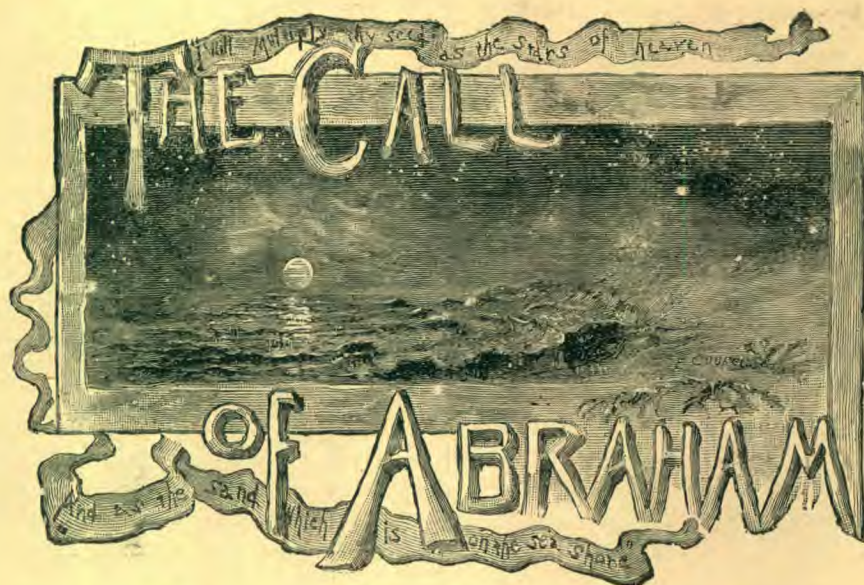
Now in all this neither Moses, nor the Seventy, nor the people, had any sovereignty whatever. None of them had any part in enacting the laws. They were not consulted in the least as to what should be enacted or how they should be enforced. The sole part which they played was to promise to obey. This was just as true of Moses and the Seventy as of the people at

large. The legislative power centred in God alone. In the latter period of the history of Israel, when they were given kings, it was not the people who chose their king. God himself selected, crowned, and deposed the men who ruled over Israel.

Under the theocracy, however, the management of civil and religious affairs was kept entirely separate. God chose the priesthood Himself, and cut them off entirely from any authority or influence or participation in the affairs of civil government. So, now, if those who would imitate a theocracy in these days would strive to be at all true to their copy, they should separate entirely the religious from the secular, in their governmental methods.

But the first essential would be for all who rule in the name of God to be appointed directly by Him, and not by their own ambition, or by birth, or by the voice of the people. Then it is also just as essential that they should not be lordly men of haughtiness and might, but meek, and humble, and obedient servants of their Lord and His people. Such was the government of Israel as anciently established. Where is the possibility for such another on the earth? There is no such possibility, and there will not be until Revelation is fulfilled and "all things are made new." Then Christ Himself will reign and our daily prayer be answered, "Thy will be done on earth as it is in heaven."

Interesting Figures—Not only at home but in the colonies the question of religion and the schools is agitating political and church circles. In South Australia the question was recently submitted for the people to indicate their mind by popular vote. Our Australian organ, the *Bible Echo*, says: "According to latest returns the education referendum in South Australia stands as follows: For the continuance of the present, or secular, system of education, 34,300; against it, 10,426. In favour of the introduction of religious instruction into the State schools, 11,379; against it, 22,959. In favour of the payment of a capitation grant to denominational schools for secular results, 8,360; against it, 26,764. It cannot be that all the women in South Australia voted the wrong way. It would seem there were more level-headed ones than the religio-political leaders there had counted on. It is to be hoped that the mothers in that, as well as all other colonies, will learn to do as the mothers did of old—take their little ones to Jesus, and not to Cæsar, to learn of Jesus."



THE COVENANT SEALED.

"THE SIGN OF CIRCUMCISION."

AND now we must carry a little further the study of the seal of the covenant, namely, circumcision. What does it signify, and what is it in reality? We have learned that it signifies righteousness by faith. It was given to Abraham as a token of the possession of such righteousness, or, as an assurance that he was "accepted in the Beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. i. 6, 7. What circumcision really is, may be learned from the following Scripture:—

"For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the Spirit, and not in the letter; whose praise is not of men, but of God." Rom. ii. 25-29.

Circumcision was the sign of righteousness by faith. But that righteousness is the righteousness required by the law of God. Circumcision never amounted to anything unless the law was kept. In fact, the keeping of the law is real circumcision. But the Lord requires truth in the inward parts. An outward show, with no righteousness within, is an abomination to Him.

The law must be in the heart, in order for there to be real circumcision. But the law can be in the heart only by the power of the Lord through the Spirit. "The law is spiritual" (Rom. vii. 14), that is, it is of the nature of the Holy Spirit, and the law can be in the heart only as the Spirit of God dwells there. Circumcision is therefore nothing less than the sealing of righteousness in the heart by the Holy Spirit. This is what Abraham received. His circumcision was the seal of the righteousness of faith which he had. But the righteousness of faith was that by which he was to inherit the promised possession. Therefore circumcision was the pledge of his inheritance. Now read the following text:—

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; . . . in whom also we have obtained an inheritance, being predestinated according to the purpose of Him that worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." Eph. i. 7-14.

The word of truth is the Gospel of salvation. When we believe the Gospel, we are sealed by the Holy Spirit, and that seal is the pledge or assurance of our inheritance, until it is bestowed at the coming of the Lord. Abraham had, therefore, the Holy Spirit as the pledge of the inheritance that was promised him. The possession of the Spirit shows that we have a right to the inheritance, because the

Spirit brings righteousness, and the inheritance is one of righteousness. Righteousness, and that only, will dwell in the new earth.

In harmony with the above text, we have also the following: "And ye are complete in Him [Christ], which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. ii. 10, 11.

God's promise to Abraham had been made long before the time of which we are writing. The making of the covenant is recorded in the fifteenth chapter of Genesis. But after the covenant was made, Abraham fell into the error recorded in the sixteenth chapter. He saw his mistake, and repented of it, and turned to the Lord again in full faith, and thus received the assurance of forgiveness and acceptance; and circumcision was given as the reminder of it.

The Scriptures which we have read in the New Testament concerning circumcision are not the statement of something new. Circumcision was always just what it is there said to be. It always meant righteousness in the heart, and had no significance whatever when that righteousness was absent. This is plainly indicated in Deut. xxx. 5, 6: "And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

WHY THE OUTWARD SIGN?

THE question very naturally arises, Why was the outward sign of circumcision given to Abraham, if he already had everything that it implied? Since circumcision is of the heart by the Spirit, and is nothing but the possession of righteousness by faith, and Abraham had that before he received the sign of circumcision, why was the sign given?

It is a reasonable question, and happily may easily be answered. The reader will first notice, however, that that which Abraham received is in Rom. iv. 11 called "the sign of circumcision." The real circumcision he already had. In harmony with this is the statement that that which was in the flesh, made by hands, was only "called circumcision." Eph. ii. 11. It was not circumcision in fact.

Now the reason why this sign was given,

which was only a sign, and which brought nothing to its possessor, and which was a false sign unless the righteousness of faith was in the heart, will be seen when we consider what had taken place after the covenant was made with Abraham. He had entered into an arrangement, the object of which was to work out the promise of the Lord. Abraham and Sarah believed that the promise was to be theirs, but they thought that they could work it out. But since the promise was of an inheritance of righteousness, the thought that they could work it out was in reality the very common idea that men can work out the righteousness of God. So when God repeated the covenant, He gave to Abraham a sign which should always be a reminder of his attempt to work out the promise of God, and his failure. It did not give him anything, but was on the contrary a reminder that he could do nothing of himself, and that everything was to be done in him, and for him by the Lord. The cutting off of a portion of flesh showed that the promise was not to be gained by the flesh but by the Spirit. Ishmael was born after the flesh, but Isaac after the Spirit.

The same purpose was also served by it for his descendants. It was to keep continually before them the mistake of their father Abraham, and to warn them against making the like error. It was to show them that "the flesh profiteth nothing." In after times they perverted this sign, and assumed that the possession of it was an assurance of their righteousness, whether they kept the law or not. They trusted that it brought them righteousness, and made them the peculiar favourites of the Lord. But the Apostle Paul showed the truth in regard to the matter by saying, "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. iii. 3. The Jews came to look upon it as bringing to them everything, because they trusted in their own righteousness; whereas its only object was to teach them not to put confidence in themselves.

Devotion to Buddha.—A writer who has lately revisited Japan, says: "While there are not many new temples being built in a land already so well supplied, yet many are being renewed, and few, if any, are deserted altogether. The most imposing structure in Kioto is a Buddhist temple which has been built since my last visit to Japan, and its massive timbers were lifted to their places by means of hair

ropes for the manufacture of which 300,000 Japanese women consented to have their tresses shorn. These sacred hair ropes are still preserved as evidences of loyalty to Buddha."

THE JEWS AND PALESTINE.

THE studies on the promise to Abraham now in progress in this paper have from the first shown how far astray those are who look for the fulfilment of the promises to the fathers in the return of the fleshly Jews to Palestine. Not until Abraham is raised to life, with all the children of Abraham by the faith of Jesus, will he and his seed inherit the land. Whether a few thousand or even millions of unbelieving Jews join the mixed population of Palestine or not is a matter of no interest, so far as prophecy is concerned.

The frequent statements by those who insist that there is a significant movement of Jews toward Palestine are very indefinite. Not so, however, some of the statements in the following article, written by the Rev. C. L. Goodell, a Methodist minister, who has lately travelled in that land. He writes to the *Zion's Herald*, of Boston, as follows:—

Your excellent paper had a short note last week in which some figures are given concerning the return of the Jews, which are said to be "highly significant." It is said that dozens of Jewish agricultural colonies are being established, and that, taking all things together, "students of prophecy will not fail to recognise herein one of the most important 'signs of the times.'" I am sure that none of us would want to base even a desirable conclusion on an unwarranted premise. Whether or not we believe in the literal return of the Jews to Palestine, we are all interested in knowing what the present facts are.

I have had an honest desire and exceptional opportunities to find out those facts. I went from one end of Palestine to the other, inquiring of consuls, missionaries, physicians, teachers, dragomans, Turks and Jews, and using my own eyes to the best of my ability, to determine if anything in the present condition of things could be taken as evidence of any general and surprising return of the Jews. I found only two parties who made such a claim, and these were both Americans who came to Palestine a generation ago with the same conviction and who hold it as one of the strongest articles of their faith.

It is true that a great effort is being made to get poor Jews to go back to Palestine. On arriving at Jerusalem they register at one of the synagogues, and collections are taken for them throughout

the world. But notwithstanding this, and the generosity of Sir Moses Montefiore and the Rothschilds in building tenement-houses, hospitals, and reclaiming land, the concurrent testimony of the men best qualified to judge is that nothing has as yet transpired which is at all significant from a prophetic standpoint.

Let me give some of the facts and the names which are behind this conclusion. Dr. Selah Merrill is quoted as saying that there are 27,000 Jews in Jerusalem. That is a very conservative estimate, and unless Dr. Merrill has greatly changed his mind since we ran over the figures of the various consulates in Jerusalem, he will be greatly surprised to find his figures quoted as giving any colour to the idea of the rapid return of the Jews. Dr. Merrill stoutly opposes the idea. Much more than half the Jewish population of Palestine is in Jerusalem. Safed and Tiberias are the only other cities where there is a considerable number of Jews; while in Nazareth and Bethlehem there is not a Jew.

Dr. W. H. Thompson saw nothing in his time that seemed to him to indicate a speedy return, although he witnessed a much larger proportionate increase than has taken place in the last few years. Dr. Jessup, of the American College at Beirut, has been there since 1856. Dr. Vartan, a Scotch physician at Nazareth, has been there almost as long, and both these men share the opinion of Dr. Merrill, our consul at Jerusalem. Dr. Buckley, of the *Christian Advocate*, sums up a very careful inquiry with the words: "In view of the character of the Jews migrating hither, nothing of significance is indicated." There are four times as many Jews in New York city as in all Palestine.

It cannot be truthfully said that there are "dozens of Jewish agricultural colonies" in Palestine. I saw only three in a journey from Damascus to Jerusalem. It is impossible to get any accurate census from the Turkish authorities, but they may be relied upon to make the Jewish population as large as it is, so that they may get as large a per capita tax from them as possible.

If the home-coming of the Jews is a necessary preliminary to the coming of our Lord, we will do all we can to hasten that event; but no good will come of our claiming a consummation which has not taken place.

Grace Superabounding.—"Where sin abounded, grace did much more abound." It would be well if every person knew this fact. We should hear less talk about being discouraged because we are so sinful. Is the heart full of sin? Know that where sin abounds, there does grace much more abound. This is shown in the fact that Christ, who is full of grace, stands at

the door of the heart that is sinfulness itself, and knocks for admission. See Rev. iii. 15-20. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. i. 15. When Wesley sang,

"Plenteous grace with Thee is found,
Grace to cover all my sin,"

he had the authority of Rom. v. 20 for it.

HOW IS IT?

DOES GOD MEAN WHAT HE SAYS?

WHEN He declares, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee," does He mean it?

When the Word says that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," does it mean what it says?

When the Lord declares that He "pardoneth iniquity" and "delighteth in mercy," can we trust Him?

When it is expressly declared that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," may we hope in the Word?

God has given us many more "exceeding great and precious promises;" are they worth their face value? In other words,

DOES GOD MEAN WHAT HE SAYS?

What child will deny the word of such a Father?

Well, God has also given us commandments, "holy and just and good."

He has said, "Thou shalt have no other gods before Me," "Thou shalt not kill," "Thou shalt not steal."

Does He mean what He says?

The same law and Lawgiver which gives us the above commandments says also: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day [the day of His rest], and hallowed it."

The One who made the world and the Sabbath, and gave the law, came to earth, lived the law in His own life, that He might live it in our lives. He said, "Follow Me," "Keep the commandments." His beloved disciple said, "He that saith

he abideth in Him ought himself also so to walk, even as He walked." Jesus said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven."

DOES THE LORD MEAN WHAT HE SAYS?

If He does not in precept and example, does He in promise? If we will not to do His Word, will He perform in us and to us His promises? Can we hope in one and ignore the other? These are vital questions. Christian brother and sister, how will you answer them?

M. C. WILCOX.

OUR CITIZENSHIP.

THIS earth, which shall wax old as doth a garment, is not our home, we are heirs of the kingdom of God. "For our conversation [or citizenship] is in heaven; from whence also we look for the Saviour." Phil. iii. 20. The King of glory is our Father; we are His children. "And if children, then heirs; heirs of God, and joint-heirs with Christ." We are members of the Divine family, being made partakers of the Divine nature, and are accepted in the Beloved.

In time past we "were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus," we, "who sometimes were far off are made nigh by the blood of Christ. Now therefore" we "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. ii. 12, 13, 19.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Gal. iii. 29. Now, then, we are ambassadors for Christ upon this earth, as was our father Abraham. "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi. 9, 10, 13.

We take the same position as did our forefathers, Abraham, Isaac, and Jacob. "We desire a better country, that is a heavenly," for God hath prepared for us a city. The inheritances of this world are lightly esteemed by the true child of faith. Our hopes are not built upon its fading scenes, "for here we have no continuing city, but we seek one to come." Heb. xiii. 14.

"We've no abiding city here;
Sad truth, were this to be our home;
But let this thought our spirits cheer:
We seek a city yet to come."

With our faces Zionward we march along singing songs of deliverance, songs of victory, by the way. The celestial city is not far off; the King standeth at the door. He is coming again to this earth, not as a friendless wanderer, despised and rejected, but as King of kings and Lord of lords, to receive us unto Himself, for He hath prepared for us a city in the mansions of our Father. Christ says, "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also." John xiv. 2, 3.

The time is near when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Each time the glorious sun sinks into the west we know we are one day nearer home. With anxious hearts we wait, "looking for that blessed hope, and the glorious appearing of our Lord and Saviour Jesus Christ." If we prove faithful to the end we know He will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

HARRY ARMSTRONG.

INFALLIBILITY.

No doctrine of the Catholic Church is made more prominent than the dogma of her infallibility; and that there is a deep reason for this will be plainly seen upon a careful study of the subject.

Protestants hold that the Papacy is the great Antichrist, which the Apostle Paul declared would arise as the result of the falling away of the true church of God; and in this professed church, Satan was to show forth the fulness of his power. 2 Thess. ii. 3-10.

It has always been Satan's ambition to be like God. "I will be like the Most High," is his declaration concerning himself; and when he sought to instil this principle into the human family, it was with the same thought, "Ye shall be as gods." It has ever been the ambition and purpose of Satan and his followers to exalt themselves to the place of Deity.

When Christ established his church on earth, Satan, true to his policy, also began the work of forming a church. This church he endeavoured to make as near like the true as it was possible for him to do; and as Satan claims all the prerogatives of God, so his church claims all the power and authority of the true. But as Satan has absolutely nothing in harmony with God, so his church has nothing whatever in harmony with the true. Yet he has persuaded many to believe that he is God,

and to worship him, and he has also led many to believe that his is the true church, and many thousands believe it at this day.

This, then, is Satan's counterfeit of Christ's church; and who will say that his Satanic Majesty is not the prince of counterfeiters? The danger in a counterfeit lies in its likeness to the genuine.

A rough pewter coin is not very dangerous; but the counterfeit which can only be detected by a thorough analysis of the metal composing it, is dangerous indeed. In order that this may be clearly understood, I quote from a standard Catholic work the following:—

"That the church was infallible in the apostolic age is denied by no Christian. We never question the truth of the apostles' declarations."—*Faith of Our Fathers*, page 85.

Let us study these two statements. The second sentence is certainly true, and cannot be questioned by anyone who believes the Bible to be the inspired Word of God. But this truth is only to deceive us into believing that the first statement is also true. This sentence we must carefully examine.

If the apostolic church was infallible, then it must be that the church never made a mistake. But that this is not the case, is evident from the fact that the apostles were all the time being called upon to set to-rights things that were going wrong in the church. Take, for instance, the churches of Galatia. Paul said they were "removed . . . unto another gospel," and had become "foolish" and "bewitched" and did not "obey the truth." Surely no one would claim that this church was infallible—never erred. But were not the apostles the head of the church, and were not they infallible?—No, they were neither the one nor the other. Christ is the only Head of the church (Eph. v. 23), and the church is His body. We nowhere read that the body of Christ has two heads.

Again: we find that the apostles were but fallible men. Peter, the boasted father of infallibility in the Catholic Church, was but a fallible man. We read that at one time, according to Paul, he "dissembled," that he "walked not uprightly," and "was to be blamed." Gal. ii. 11-15. Thus we find that neither the early church nor Peter himself were infallible, but they were both liable to mistakes.

The question then arises: Did not Peter write part of the New Testament? and is not this word infallible?—Yes, all that is written in the Bible is surely infallible?—But did Peter really write any part of the Bible? Peter himself said that the Scriptures did not come by the *will of man*, but "holy men of God spake as they were moved by the Holy Ghost." 2 Peter i. 21. And again, he tells us that it was the Spirit of Christ which was in them (the prophets) "that testified." 1 Peter i. 11. Thus in

the Bible we do not have the testimony of certain men, but the testimony, or words, of *Christ Himself* and the testimony of the Holy Spirit. This is infallibility—in the church, but not of the church.

The doctrine of infallibility, then, is Scriptural; and the early church did have an infallible guide; but the church was not the guide. It was the thing guided. This guide was the word of Christ, manifested in the church through the prophets, and by the direct operation of the Holy Spirit, and in no other way. And therefore a church can lay no claim to infallibility.

J. O. JOHNSON.

TIDINGS FROM THE HOME LAND.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John v. 39.

WHEN seas are dark and doubts prevail
On life's tempestuous ocean wide,
The Bible, like a friendly sail,
Brings tidings from the other side;
And storm-tossed voyagers in the night,
With failing strength and weary hand,
Find heart grows strong and eyes grow bright
With news from heaven's shining land,—

That land where countless morns shall rise
Wrapped in a glory all untold;
Where 'neath fair heaven's celestial skies
The saved shall walk the streets of gold;
Where life, with rarest, richest grace
Shall fill the years that never cease,
While Christ, the Lord, with shining face,
Proclaims a home of perfect peace.

Across the stormy sea of strife
That beats upon the shores of time,
There comes a prophecy of life,
Happy, eternal, and sublime,—
A promise of the "yet to be,"
To purchase which the Lord has died;
And we have immortality
Through Jesus Christ, the crucified.

O wondrous life that hath no end,
That freely to the saints is given!
O Jesus, Saviour, Brother, Friend,
We thank Thee for our home in heaven!
And through a glad eternity,
Where foot of sin has never trod,
Through endless life, so rich and free,
Shall praise go up through Christ to God.

L. D. SANTEE.

DELAY DOES NOT MEAN DENIAL.

God sometimes puts a long date to His promises. David does not come into his kingdom for many a year, and Abraham does not see his son until he is an old man. The young grain that is now gladdening the fields with green slept under snow and frozen clods all through the long winter. How often I think of the reply of the simple-hearted old nurse to the mother who was worrying over her sick child: "Ma'am, you jist trust God; He's tedious, but He's sure." I don't believe that there is such a thing in the history of God's kingdom as a right prayer offered in the right spirit that is for ever left unanswered.

Our honest, fervent prayers are often answered in a different manner from our

expectations. God blesses the *good intention*, but does not grant the strict letter of the request. Jacob, when he blessed the sons of Joseph, laid his right hand on the son who stood at his left side. So our heavenly Father takes off the hand of His blessing from what we asked for, and lays it on another something that it is more for our good to have. Paul besought God three times over that the "thorn in his flesh" might be taken away; God heard him, and answered him—not by removing the thorn, but by the sweet assurance, "My grace is sufficient for thee;" and Paul's victorious patience has been a lesson for millions of suffering saints to this present day. God works on long lines, but with an unerring hand; in this life we look at the weaving tapestry of His providence on the ravelled side; in eternity we shall see the tapestry beautifully finished without one thread of His promises broken.—*Dr. T. L. Cuyler*.

THE FALL OF SATAN.

SATAN was once an exalted angel in heaven, occupying a position next to the Son of God. His form was perfect. Inspiration says of him at that time, "Thou sealest up the sun, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth: and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

In the councils of eternity Satan became jealous. Said the prophet of God, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." He aspired to be above the Son of God, and to establish his throne above the throne of God. "For thou hast said in thine heart, . . . I will exalt my throne above the stars of God; . . . I will ascend above the heights of the clouds; I will be like the Most High." Until this time all heaven was order and harmony. Every created intelligence was in perfect subjection to the government of God. "All the sons of God shouted for joy," when the foundations of the earth were laid.

If we could be permitted to look upon that scene, when sin first marred the fair universe of God, we should see all heaven in commotion. Angels were marshalled in battle array. Satan was insinuating against the government of God. Some of the angels sympathised with him in his rebellion, while others strongly contended for the honour, wisdom, and majesty of God. Satan and those who sympathised with him had rebelled against the authority of the Son of God. It was the beginning of

that mighty controversy between Christ and Satan, which has run parallel with the history of our world. Another council was summoned, and it was decided that Satan and all who were on his side should be expelled from heaven. "And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

When Satan became fully conscious that there was no possibility of his being brought again into favour with God, his malice and hatred began to be further manifested. Since that time he has employed all the wisdom of his master mind, in laying plans to overthrow the government of God. When Adam and Eve were placed in the garden of Eden, he laid plans for their destruction, knowing that their fall would prove the ruin of the whole human race. Satan well knew that so long as Adam and Eve were obedient and loyal to God he could have no possible power over them. Some plan must be devised to lead the happy pair into disobedience so that they might be brought under the influence of Satan and evil angels. Assuming the form of the serpent, he insinuated against the government of God, and through this medium, instilled doubt and distrust in the heart of man, and led him to reject the word of the Lord and to appropriate for his own use that which God had reserved as a test of loyalty. Thus man joined the rebellion.

A. T. ROBINSON.

Capetown.

LOST EVERYTHING.

OFTEN we hear it remarked that such an one "has lost everything." And what has he lost? Has he lost his voice, his eyes, his ears, his reason, his understanding, his judgment, his conscience, his will? Oh, none of these, but a man who has "lost everything" will be found on inquiry to have lost some land, which others owned before he was born, which lies now where it lay before, and is just as good as ever. He will be found to have lost some money, which others had last year, and which was in his possession yesterday; which some one else has to-day, and which some other one will have to-morrow. He has also lost a house; but the house is standing, and people are living in it as comfortably as ever; though he may be in a smaller house, or he may speedily be laid in a narrow house, which will afford him shelter when no other house is open for him.

The losses of which men speak do not after all seem to be so serious. A little

soil, a little shining ore, a little comfort, and a little show, pass out of our hands, are transferred to others, as they previously have been transferred to us; and we murmur and complain about our losses. We do not count upon what we *have*,—health, strength, courage, faith, intelligence, understanding, judgment, conscience, powers of body, faculties of mind,—these are things which we may hold fast when we have lost the possessions on which we doted, but yet which formed no part of our most valuable treasures.

What shall it profit a man if he gain the whole world and lose *himself*? And so long as a man has not lost himself, what do these other matters amount to? Let us see to it that we hold fast our true treasures, that we lay up in heaven that which neither moth nor rust can corrupt, nor thieves break through and steal. Let us have the assurance that our possessions are beyond the reach of flood or flame, of moth or rust, of thief or robber; an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven and ready to be revealed in the last time.—*Common People.*

MEETING JESUS.

THE dreadful crucifixion scene was past;
The sad disciples saw the Lord they loved
Enshrined in Joseph's tomb, and all their hopes
Had perished with the agonising cry
That pierced their hearts when Jesus Christ had died.

The Sabbath hours drew on; but He who oft
Had taught them lessons of sweet love and trust
No more was there, and all their hearts were sad.
Another morn had come, and rumours strange,
Which they could not believe, had reached their ears:

'Twas certain women who had early sought
The sepulchre of Him whom they had loved,
And found His body gone; and they had said
That angels bright were even at the tomb,
Who said that He had risen from the dead.
'Twas this of which the two disciples spoke
As now they walked the road to Emmaus;
And even as they talked a stranger came
And joined their company, and asked their theme,
And why they were so sad. They told him then
Of Jesus, and His death, and how their hopes
Of Israel's redemption died with Him;
They even told the rumour they had heard.
And when they paused the stranger spoke to them;
He told of what Messiah's work should be,
Of what the prophets said, from Moses down,
And showed that Christ indeed would die for men.
But when they reached the village where they went
He made as though He would have left them there,
But they constrained Him to abide with them;
They spread their humble meal and bade Him eat.
Then He who spoke the prophets' burning words
Spread forth His hands in prayer and blessed the bread.

Full many lips a blessing might intreat,
But none a blessing gave save Christ alone.
They knew their Lord, but when they fain would grasp

Those pierced hands, He vanished from their sight.
Perhaps you may have sometime met a friend,
Mayhap but for a few brief hours or days,
Whose very presence seemed to warm your heart,
And fill your life with broader truer thoughts
Than you had known before; and even when

They passed beyond your view, there still remained
An influence you could not soon forget,
As strains of sweetest music fill the mind
When long their sounds have died upon the ear.
'Twas thus that Jesus' visit seemed to them;
But more, as He was more than earthly friend.
Their hearts had burned within them as He talked,
And now they rose and quickly hastened o'er
The path that they had slowly trod with Him.
They longed to tell to others, bowed with grief,
The joyful message of their risen Lord.
And when they sought to make the others glad
'Twas then the Lord appeared to them again.
Oh, have you met with Jesus by the way,
And has He blessed you with His converse sweet?
Seek some sad soul to tell the blessed news,
And there again your Saviour you will meet.

JENNIE E. OWEN.

A MISSIONARY MOTHER.

WHEN word of Henry Lyman's cruel murder by the cannibals in Sumatra reached his mother, she, with an unselfish Christian heart, exclaimed, "Oh, what can these poor people do without the Gospel of Jesus Christ? . . . I bless God who gave me such a son to go to the heathen, and I never felt so strongly as I do this moment, the desire that some other of my children may become missionaries and go to teach those savage men who have slain Henry."

WISE WORDS.

A BIBLE doctrine hurled with a satanic sling will not in that manner convert a sinner. It is as true that "the tongue of the wise useth knowledge aright" when teaching the Gospel, as in any other calling. "The heart of the righteous studieth to answer." Prov. xv. 28. "A word fitly spoken is like apples of gold in pictures of silver." Prov. xxv. 11. Such precious jewels as are contained in God's Word should be skilfully set in every Gospel lesson. Not only should they be arranged to tell the truth in a convincing manner, but it should be pleasantly told. Solomon writes, "The words of the pure are pleasant words." A rare gift is to tell the truth, tell it well, and do it pleasantly.

WM. COVERT.

THE Lord takes up none but the forsaken; makes none healthy but the sick; gives sight to none but the blind; makes none alive but the dead; sanctifies none but sinners; and to all these He is precious.—*Luther.*

"Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy." Micah vii. 18.

THE greatest works are performed not by strength but by perseverance.



THE HOME.

ILKA BLADE O' GRASS KEPS ITS AIN DRAP O' DEW.

CONFIDE ye aye in Providence, for Providence is kind,

And bear ye a' life's changes wi' a calm and tranquil mind;

Though pressed and hemmed on every side, hae faith and ye'll win through,

For ilka blade o' grass keps its ain drap o' dew.

Gin reft frae friends or crossed in love, as while nae doubt ye've been,

Grief lies deep hidden in your heart, or tears flow frae your een;

Believe it for the best, and trow there's good in store for you,

For ilka blade o' grass keps its ain drap o' dew.

In lang, lang days o' summer, when the clear and cloudless sky

Refuses ae wee drap o' rain to Nature parched and dry,

The genial night, wi' balmy breath, gars verdure spring anew,

And ilka blade o' grass keps its ain drap o' dew.

Sae, lest 'mid fortune's sunshine, we should feel owre proud and hie,

And in our pride forget to wipe the tear frae poor-tith's ee;

Some wee dark clouds of sorrow come, we ken na whence or how,

But ilka blade o' grass keps its ain drap o' dew.

—James Ballantine.

WHAT PERSEVERANCE DID.

ONE of the most touching lives that I have ever read about is that of Cæsar Ducornet, a French painter. If all the people who feel discouraged because their lives are hard and their endowments or opportunities are not great, could know of Cæsar Ducornet, it seems as if they never again would say, "I cannot," or moan at "fate."

It was on Jan. 6, 1806, in Lille, France, that a child was born with scarcely the semblance to a human being. He had a splendid head, it is true, but otherwise his body was like nothing else under the sun.

There were no arms or hands, and only the merest stumps of legs, with four-toed feet. Who would have blamed this child if he had been a sad and bitter burden to himself and his parents all his life? But he was not.

His parents were poor, and what to do with their son's future was a very serious question with them. He decided it for himself. Everything other boys did with their hands, he did equally as well with his feet; and one day he was discovered drawing upon paper "some masterly capital letters." An old writing-master saw them, and immediately took the child as a free pupil. In a year he excelled in the writing-school, and had begun to fill his copy-books with remarkably correct designs. The professor of design in the Lille Academy fell in love with Cæsar Ducornet, and the unfortunate child became a pupil in the Academy.

Through many years of hard work Cæsar Ducornet kept up his courage, and never ceased from his indomitable energy. With all his physical disability, he became an artist of considerable note, and painted some large pictures, and received several prizes. The following quotation will give some idea of the energy, bravery, courage, and intellect which made this misshapen little being a *man*—and it is such qualities alone which make any man a man, in the best sense of the word:—

"We never shall forget the impression we received upon first entering his painting room. There, extended upon an easel, stood a huge canvas, across the whole extent of which ran, with incredible agility, like a fly upon a wall, the stunted trunk of a man, surmounted by a noble head with expansive brow and eye of fire; and wherever the apparition passed along the canvas, he left the traces of colour behind him. On approaching a few paces nearer, we were aware of a lofty but slender scaffolding in front of the canvas, up and down and across the steps and stages of

which climbed and couched and twisted—it is impossible to describe how—the shapeless being we had come to see.

By one of his feet he held a palette; by the other a pencil; in his mouth also he carried a large brush and a second pencil; and in all this harness he moved and rolled and writhed and painted in a manner more than marvellous! For some minutes we had remained standing in the middle of the room, forgetful of ceremony, and stupefied and mute, when there proceeded from this shapeless being a voice musical, grave, and sonorous, saluting us by name, and inviting us to be seated."

Cæsar Ducornet lived fifty years; and as in life, so in death, he was brave and loving. When a life that had been rendered hideous, so it would seem, by such a horrible prenatal misfortune, is glorified by the *man within the misshapen physical form*, what are the possibilities of those born to the common lot of mankind? There can be no limits to their possibilities for goodness and nobility unless the limits be in the mind—as a man "thinketh in his heart, so is he."

MYRTA B. CASTLE.

THE QUEEN'S MERCY.

QUEEN VICTORIA was not twenty years of age when she ascended the throne. Coming into possession of power with a heart fresh, tender, and pure, and with all her instincts inclined to mercy, we may be sure that she found many things that tried her strength of resolution to the utmost. On a bright, beautiful morning, the young queen was waited upon at her palace at Windsor by the Duke of Wellington, who had brought from London various papers requiring her signature to render them operative. One of them was a sentence of court-martial pronounced against a soldier of the line—that sentence that he be shot dead. The queen looked upon the paper, and then looked upon the wondrous beauties that nature had spread to her view.

"What has this man done?" she asked.

The duke looked at the paper, and replied: "Ah, my royal mistress, this man, I fear, is incorrigible. He has deserted three times."

"And can you not say anything in his behalf, my lord?"

Wellington shook his head.

"Oh, think again, I pray you!"

Seeing that her Majesty was so deeply moved, and feeling sure that she would not have the man shot in any event, he finally confessed that the man was brave and gallant, and really a good soldier.

"But," he added, "think of the influence."

"Influence!" the queen cried, her eyes flashing and her bosom heaving with strong emotion. "Let it be ours to wield influence. I will try mercy in this man's case; and I charge you, your grace, to let me know the result. A good soldier, you

said. Oh, I thank you for that! And you may tell him that your good word saved him."

Then she took the paper, and wrote, with a bold, firm hand, across the dark page, the bright, saving word, "Pardoned!" The duke was fond of telling the story, and he was willing also to confess that the giving of that paper to the pardoned soldier gave him far more joy than he could have experienced from the taking of a city.—*Selected.*

A NATURAL GREETING.

WHY do we not always smile whenever we meet the eye of a fellow-being? That is the true recognition which ought to pass from soul to soul constantly. Little children, in simple communities, do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right hand and the left between strangers as they pass by each other, never without a smile.—*Helen Hunt.*

A GIRL IN POOR COMPANY.

COMING down to the office on a train a few mornings since, we noticed a girl of our acquaintance eagerly reading a book. Our seat was just behind the one occupied by her, and it was almost impossible not to see the title of the volume she was devouring. It was a well-known sentimental novel of questionable moral teaching. That evening we chanced to meet this young friend, just as we reached the station, and upon entering the carriage, we sat down together. Presently I said:—

"I was sorry to see you in questionable company on the train this morning."

The young woman looked startled and said:—

"Why, you are certainly mistaken; I was alone."

"No, not alone," we said; "and you seemed to be very much delighted with your company."

"What do you mean?" our young friend demanded, her eyes flashing with indignation.

"Simply this," was the reply; "you were reading a silly book. You were reading it with evident relish. You were held so by its fascination that you noticed nothing that was happening about you, and looked up in real surprise when you found yourself at your journey's end. A book is a companion. A silly book is a silly companion. A silly companion is a questionable one. A questionable one is a dangerous one. You judge people by the society they seem to enjoy. Is it not fair to judge them also by the books they choose?"

The question was not pressed, and we passed on to more agreeable themes.

The books and periodicals we read influence us tremendously. Next to the people with whom we mingle, the literature we devour shapes our sentiment, determines our convictions, and makes us what we really are. We cannot afford to spend one day, one hour, one minute, in the company of a questionable book.—*Selected.*

WASHING DAY.

THE way to make work poetry instead of drudgery, is to know how to do it to the best advantage; and if one has this knowledge on washing day, the soiled linen becomes white, and the house is in order before noon. System is needed for this as for all other kinds of domestic labour. Brains help more than muscle.

All clothes should be sorted, the very dirty in one pile, and so on. Personal linen should be kept by itself. There are washing machines which simplify work wonderfully, so that washing for a family of nine can be done in three hours; but for those who have none, this is an easy way, which has been tested and proved good.

It is not well to leave clothes soaking a long time in the same water, but soaking does take out a great deal of the dirt. If at night the clothes are put to soak after all the dirtiest spots have been rubbed with soap, and a spoonful of paraffin oil is allowed to a pailful of water, then this water let off and the tub filled with clean water before one goes to bed, by morning the water, paraffin oil, and soap will have done the most part of the washing. In the morning the clothes should be wrung from the tub, the soiled parts rubbed again with soap, and boiled. They should be put into cold water, with a spoonful of paraffin oil for the copper full of water, and boiled only five minutes. Too long boiling sets the dirt. There will be no need of more rubbing; for boiling and sunlight will of themselves, without further aid, whiten anything.

Rinsing is the secret of keeping clothes free from streaks. Three rinsings are better than two. Wring from one to the other, being sure that every part of the garment receives its share of the water. In the last rinsing water, put the bluing; but do not sprinkle it loosely into the tub. First mix it with water in a bowl; then turn it into the tub, stirring it all about, and do this before anything except water is put into the tub. In this water the clothes will be free from spots of blue, and will look like new cloth. Coloured clothes are washed in the same way, omitting soaking and boiling.

Flannels will never shrink nor pull up if washed and rinsed in water of the same temperature through all the changes, and dried without exposure to great heat or cold. In washing flannels, the soap should be dissolved in the water, never

rubbed on the garments. Borax added to the water helps the cleansing process.

Starching for large articles is best done with boiled starch; and by following the directions which are on every box, there will be no trouble with starch sticking to the irons. For coloured clothes the starch should be coloured with bluing if the garments are blue or black, with weak coffee if they are brown. Clothes must be thoroughly dried before sprinkling, if they are to receive the full benefit of the starch.

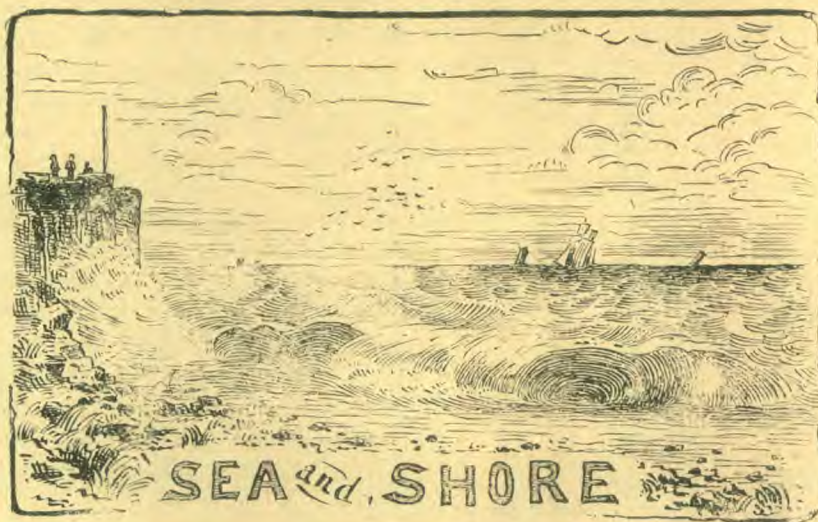
No articles embroidered with silks should be put to soak. They should be washed, rinsed, and dried out of the sun, as quickly as possible, and should not be a part of the family wash.

All stained clothes must be treated by themselves before being added to the tub's contents. Blood stains must be soaked in cold water, then soaped and scalded with hot water, and they will disappear. Machine oil will yield to soap and cold water, if nothing else has been used on it. For berry, tea, and grass stains, pour literally boiling water upon them, and let them stand in the water. The water must boil, or it will be useless to try it. Ink stains, even old ones, may be removed by washing them in hot mutton tallow, then pouring boiling water upon them. Several treatments are sometimes necessary, but this is a sure cure. Paint finds its antidote in paraffin oil, which will wash out without leaving a stain on a cotton dress. Mildew is the hardest of all things to remove. The best that can be done is to cover the mildewed spot with a paste of soft soap and starch spread over it, and then lay the garment out in the sun.

Coloured clothes should be hung in the shade to dry, and taken in as soon as possible, as light fades them. Stained or grey-white clothes will whiten magically if given the sun's full rays. Faded cotton gowns may be bleached white by boiling with borax in the water, and then hanging in strong sunlight. They may then serve as new gowns.

Plan to have everything ready for work, and washing becomes as easy as other things. A house scented with steam is quite unnecessary, as clothes should not boil and boil. Slopping water over one's self and the floor shows an untidy woman, as one can wash without any such wet accompaniment. It is simply a matter of care, and natural personal daintiness.—*Dora M. Morrell, in Observer.*

A good method of cleaning kid gloves is to put on the gloves and wash them well in spirits of turpentine, exactly as if washing the hands. The fingers and soiled parts must be well rubbed, and when the gloves are taken off they must be stretched and allowed to dry, hanging in a strong current of air.



OLD OCEAN.

THE ocean old,
Centuries old,
Strong as youth, and as uncontrolled,
Paces restless to and fro,
Up and down the sands of gold.
His beating heart is not at rest;
And far and wide,
With ceaseless flow,
His beard of snow
Heaves with the heaving of his breast.

—Longfellow.

IN THE STEAMER'S FURNACE-ROOM

A PASSENGER on the Atlantic liners writes to the *Daily Chronicle* in reference to the conditions under which steamship firemen work. Some items lately published in reference to the abnormal number of suicides among men of this class drew out the letter. He says:—

My interest in the subject dates from a previous voyage, when the chief engineer took me down to see the workings of the vessel. We stood as near as we could to the door of the furnace-room, beaten back by the intolerable heat if we ventured from under the air funnel. Here in front of the row of huge furnaces stood the firemen, stripped almost naked, perspiration streaming down their blackened bodies, never ceasing in their work of opening and reopening the furnace doors to shovel in fresh supplies of coal and keep the fire raked up to a white heat. Under these conditions the men worked four hours on and four off at stoking, but in addition to that had to remove their own ashes, which took another hour. This chief engineer himself thought their hours too long. As a man of heart he pitied them, and said so, but what could he do?

Aboard the far larger liner I have just left, I had considerable talk with a fireman, who was in a state of weakness and exhaustion brought about by the heat and strain. Eighty men stoked this vessel. They worked four hours on, then eight off; then four on and four off, and oatmeal

water was provided for drink during their work. The food prepared for them he could not eat. Then pointing to the coarse rope netting drawn tightly down in front of the narrow steerage deck, he said, "Do you know what that's for? That's to keep firemen from jumping overboard; we get light-headed with heat and weakness."

No doubt many of these men are of a low type, and no doubt many of them drink. Under the circumstances is this wholly a matter of surprise? No doubt the company like to keep down expenses; the passengers want extra speed, and in the comfort of the saloon they do not realise the suffering of the white-faced, soot-blackened men far down in the burning heart of the ship. But three things at least might be done: the hours of work should be compulsorily shortened, even if this involves the engagement of more hands; the food provided should be subject to inspection and a standard quality insisted on; while lastly the prohibition of whisky on board should be made a reality.

A WONDER IN SPONGE LIFE.

SPONGES of the common sorts are so well known that people long since ceased to admire their curious and interesting structure. There are some rare species of sponges, however, says a naturalist, such as the "glass," "lace," and "tapestry" sponges, that are so exceedingly beautiful that the presence of such a specimen never fails to excite expressions of admiration. The delicate "Venus flower-basket" belongs to the family of glass sponges, and is rightly regarded as a wonder by all who have had the privilege of owning or viewing them. This curious "flower-basket" is found in the deep sea near the Philippine Islands, and in no other place in the world in numbers sufficient to make fishing for them a profitable industry.

This species of sponge looks like delicate threads of glass woven into a curious, beautiful, and intricate pattern, some specimens being of such exquisite loveliness

that one can scarcely believe that it is simply the skeleton of a variety of sponge. This sponge is composed of an immense aggregation of minute "spicules," running lengthwise from end to end, with numerous cross-bands at right angles. These bands and cross-bands are set with numerous five, six, nine, and twelve-pointed spicules, some of them filled with dozens of holes, which can only be seen with a microscope, because they are so exceedingly fine.

GOLD FROM THE OCEAN.

On the eastern coast of Australia, north of Sydney and principally between the Clarence and Tweed rivers, gold in paying quantity is found in the sands of the beach. The people who gather it are called "beach-miners," and it is said they make a comfortable living. Occasionally, like all gold-seekers, some of them have a "streak of luck." After a great storm the gold on the beach is more plentiful, and the search is prosecuted with eager industry. Extraordinarily low tides also offer unusual opportunities to the beach-miners, who are then able to scoop out the black, gold-bearing sand from crevices in the rocks which are ordinarily submerged. As much as £700 worth of gold for each man is said to have been collected by one party of miners in the course of a few months.—*Selected.*

AT SEA.

THERE was a little girl on board,
Who couldn't stand the constant motion;
"I wiss, mamma," she one day said,
"There was some pavements in the ocean."

She watched the heavy billows roll,
And shook her head and murmured sadly,
"If they'd play still-pond, 'stead of tag,
It wouldn't make me feel so badly."

Before her stretched the white-capped waves,
Behind, a white-capped nursemaid followed.
"I'm better now," she naively said,
"Because, you see, I've just unswallowed."
—Bessie Chandler, in the *Housewife*.

ELECTRICITY FROM THE SEA.

At first glance there seems to be no connection between the sea waves and the electrical condition of the air. Recent investigations, however, show that the shattering of the waves and the scattering of the spray have the effect of imparting positive electricity to the atmosphere. Visitors to the seashore experience a stimulation from the ozone contained in the air, and the presence of this is ascribed to the electrifying action of the spray from the breaking waves.

THE total cordage required for a first-rate man-of-war weighs about eighty tons.



THE BRIGHT SIDE.

NANNY has a hopeful way—
Bright and busy Nanny.
When I cracked the cup to-day,
She said in her hopeful way,
"It's only cracked—don't fret, I pray."
Sunny, cheery Nanny!

Nanny has a hopeful way,
So good and sweet and canny.
When I broke the cup to-day,
She said in her hopeful way,
"Well, 'twas cracked, I'm glad to say."
Kindly, merry Nanny!

Nanny has a hopeful way—
Quite right, little Nanny.
Cups will crack and break away;
Fretting doesn't mend or pay;
Do the best you can, I say.
Busy, loving Nanny.
—Algernon Tassin, in *St. Nicholas*.

READING THE BIBLE.

A MAN named Mr. Hone, who wrote a book called the "Every-day Book," did not believe that the Bible was the Word of God. He was much opposed to religion, thinking that people could get along just as well without it.

One time he was travelling in Wales, and stopped at a farm cottage to get a drink of water. He stepped up to the open door, and just inside was a little girl reading a Bible. When her mother had kindly given him a drink, he spoke to the child, saying:—

"Well, my little girl, are you getting your task?"

"No, sir," she replied, "I am reading the Bible."

"Yes, I see, you are getting your task from the Bible."

"Oh, no, sir, it is not a task! It is no task to read the Bible; I love to read it."

"And why do you love to read such a book as that?" he asked.

"Why," she answered in her childish way, "I thought every one loved to read the Bible."

Her own love of the book led her to think that of course everybody else loved God's Word.

Mr. Hone was so touched with the little girl's love for the Bible that he thought he would read it again himself, and see if he could find what could make even a child love such a book. And he soon became so interested that he left off opposing it, and learned to believe and to love it himself.

It was because she loved the Book that

she was used of God to so good a purpose. The more it is studied the greater will the love for it grow.—*The Pacific*.

EVERY WRONG ACT LEAVES A SCAR.

My boyhood home was not far south of the great chain of North American lakes. Our fuel was poles cut from a neighbouring

tamarack swamp. It was my business, after they had been brought to our yard, to saw them to proper length for the stoves. They were long and smooth and hard to hold. One morning, when I was in a hurry to be off fishing, they seemed to be especially aggravating. Getting the saw fast, I jerked about until finally I plunged the teeth some distance into one of my feet, making an ugly gash. My father saw



no strong iron bars between them and you? The Bible tells us the story of a man named Daniel who was cast right into a den of hungry lions; yet in the morning he came out quite whole, and "no manner of hurt was found on him." You may read all about this—why he was cast in there, and what kept him so safely—in the sixth chapter of the Book of Daniel.

Daniel was a servant of the true God in a land where nearly every one worshipped false gods. The Lord gave him such wisdom in all that he did that he was made the chief ruler in the kingdom of the Medes and Persians. But Satan hates all who will not join with him in disobeying God, so he put it into the hearts of wicked men to try to get Daniel into trouble.

These enemies of Daniel watched to see if they could find him doing anything wrong so that they might carry the tale to the king, but he was so faithful that they could find no fault in him. But in thus watching him they found out what it was that made him so faithful, and caused all that he did to prosper. Three times each day he knelt by his open window, and with his face toward Jerusalem, where the earthly temple of God was, he prayed and gave thanks to the God of heaven.

Then these wicked men made a plot that they thought would surely destroy Daniel. They got the king to sign a decree that whoever should ask any petition of anyone but the king for thirty days

IF you ever see a den or cage full of lions, and think what would happen if there were

should be cast into a den of lions. Now Satan thought that he was sure of Daniel for if he should go on praying to his God he would be thrown to the lions, but if he should be afraid and stop praying God would not protect him any more and he could soon destroy him in some other way.

But Daniel was not at all troubled by all this. He did not even shut his windows, but "prayed and gave thanks to God as he did aforetime." So he was cast into the midst of the hungry, roaring lions, and a great stone was put at the mouth of the den with the king's seal on it, to show that this decree could not be changed, and that no power on earth could save Daniel.

The king Darius, who would have saved Daniel if he had been able, could not sleep all night for thinking of him, and in the morning he hurried to the den, and called to Daniel to know if his God was able to save him. To his great joy he heard the voice of Daniel: "My God hath sent His angel and hath shut the lions' mouths." So Daniel was taken out of the den, and those wicked men who had made the plot fell into their own trap, for they were thrown in instead of Daniel, and killed by the lions before they reached the bottom of the den.

The king then sent a decree to all the people in the world telling them about the God of Daniel. So by Daniel quietly doing what he knew was right and trusting the Lord to take care of him, all the people in the world heard about the true God. The Lord could have saved Daniel from going into the lions' den, but He sometimes lets His children get into hard and dangerous places so that He may make His great power known by delivering them.

E. E. A.

the exhibition of my temper, but said nothing until I had finished my work, and my passion had subsided. Then he called me to him.

"John," said he, very kindly, "I wish you would get the hammer."

"Yes, sir."

"Now a nail and a piece of pine board."

"Here they are."

"Will you drive the nail into the board?"

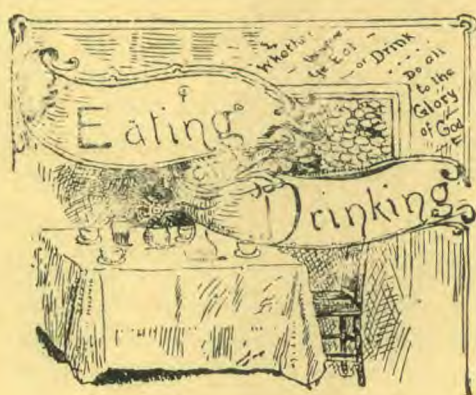
It was done.

"Please pull it out again."

"That's easy."

"Now, John," and my father's voice dropped to a lower, sadder key, "pull out the nail hole."

Ah! boys and girls, every wrong act leaves a scar. Even if the board were a living tree, yea, a living soul, the scars remain.—J. B. De Motte.



THE SMOKING HABIT.

POSSIBLY the subject of smoking does not, strictly, come under this department heading, but the barbarous tribes among whom the use of tobacco originated called it "eating smoke," we are told, and by adopting this definition we can properly consider smoking along with questions of eating and drinking. We find the following in an Indian journal:—

To protest against the tobacco habit in these days is to evoke a scornful laugh. Reformers are treated as "cranks," as people who make themselves ridiculous by preaching against an evil that is only imaginary. They are accused of being intolerant and selfish. People who object to the odour of the smoke and the smoker are classed as over-sensitive and querulous. But there are some very serious facts which those addicted to the use of tobacco either do not know or do not rightly appreciate. We do not now speak of the expensiveness or uselessness of the habit, but simply mention some points not quite so obvious, perhaps.

1. Smoking engenders selfishness. Your smoker is an intruder. He deems his right to smoke to be as indefeasible as his right to breathe. He submits to the restraints commonly imposed on smoking under

compulsion, but often with ill-grace. He is constantly breaking through these restraints, and only equally constant vigilance prevents him from making them a nullity. He takes entire possession of the accommodations provided for men on ferry boats and in railway stations and makes them offensive both to eye and nostril. Wherever positive prohibition is not enforced, he puffs his smoke into people's faces and inflicts his malodorous presence upon everybody.

2. Smoking is offensive to those not addicted to it. It is part of the refinement of our civilisation to suppress disagreeable as well as noxious odours. People who object to the smell of the stable, and of the bone or glue factory, are not condemned as over-sensitive. Such objections are not mere conventionalities, but are due to the proper exercise of a sense that was given us for a wise purpose. Tobacco smoke is not only offensive to the nostril, it is irritating to the sensitive throat and often nauseating; and when it is stale it is tenfold more disgusting. It clings to the furniture, to the hair, to the clothing, and even to the person, pertinaciously, and the older it is the greater its foulness.

3. Smoking is injurious. There may be cases where its bad effects are not visible. Poisons do not affect all alike. But that it is not only harmful but positively dangerous to some men every observant doctor can demonstrate. When it is the abominable cigarette that is used the effect is a hundred-fold worse. Tobacco in this form is simply murderous. The drugs which are used to cater to the vitiated taste are deadly in character, and the ruin that is brought upon the boys and young men, for whom cigarettes seem to be chiefly intended, is incalculable. Our daily papers present instance after instance of the terrible effects of cigarette-smoking. It attacks the very citadel of vital power, develops disease, and makes of the victim a physical wreck.

It is time for sensible people to open their eyes to this enormous evil, and take measures to check it. Let parents take warning in time, and see that their boys do not touch cigarettes. Keep them from tobacco altogether; and the way to do that is to keep yourself from tobacco. If you smoke cigars your son may learn to smoke cigarettes. Give it up altogether, and cultivate a sweet, unselfish manhood. Let us get ready for the higher order of manliness which is to mark the Twentieth Century. Tobacco is barbarous. Let it be monopolised by Turks and other nations which are still living in the Middle Ages. It is a foul weed, useful as an insecticide and for similar purposes, perhaps; but an abomination in the lips of man and ruin in those of a boy. Oh, for an emancipated manhood!

"WHEREFORE do ye spend money for that which is not bread?"



—By an earthquake in Japan last week 1,000 persons lost their lives, a whole town being destroyed.

—The rising in Crete against the Turkish Government still continues with fire and sword on both sides. The Cretans demand a large measure of self-government.

—The wreck of the "Drummond Castle," with fearful loss of life, last week, was the first occasion on which the Castle Line have lost the life of a passenger by any steamer.

—In the various alphabets of the world the number of letters vary from 12 to 202. The shortest alphabet is that of the Sandwich Islanders, which has 12 letters, the Tartarian, the longest, containing 202 letters.

—Mr. Hudson Maxim, brother of the famous Hiram, has designed something like a new weapon of warfare. Over 200lb of explosive can be fired more than ten miles by it, and it is only necessary for the torpedo it discharges to explode over a ship, not within it.

—Paris is somewhat agitated over reports of an increase of leprosy in the city. It is said that there are many lepers engaged in the markets and other occupations, by which there is danger that the dread disease may be spread amongst unsuspecting people.

—It is now claimed that sea water can be converted into a pleasant, wholesome, and palatable drink by citric acid, which precipitates chloride of sodium. Instead of condensing apparatus for use at sea, a bottle of citric acid should be made a part of every wrecked mariner's outfit.

—Workmen have been on strike in St. Petersburg, some thousands of factory workers meeting to present their demands. Even Russia cannot keep out the organised strike, although it is considered probable that this first attempt at a general strike in Russia will fail of its purpose.

—Of the 29,000,000 inhabitants of England and Wales at the last census, 20,800,000, or over two-thirds, lived in towns and cities, and only 8,200,000 in the country. In Scotland one-half of the population lived in towns of more than 10,000 inhabitants, though in Ireland the proportion was about one in six.

—It costs more to send a ton of goods from London to the west of Ireland than to Japan. A ton of woollen goods can be forwarded from London to New York for 20s., to Chicago, 1,000 miles inland, for 35s., to Japan for 50s. The same goods sent from Derry to London cost 70s., and from Gweedore, fifty miles inland, 120s. This is why farmers and producers in the United Kingdom are pleading for a reduction in railway rates.

—Great consternation is reported to have prevailed in Dongola when the news of the defeat of the Dervishes at Firket was received. Many of the leading emirs, or chiefs, were among the 2,000 killed, wounded, or captured by the Egyptian force. It is said to be the most decisive defeat the Dervishes have ever sustained. The population along the Nile valley are said to welcome the expeditionary force as deliverers from the rule of the Khalifa.

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LONDON, JUNE 25, 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.

LAST Sunday week, after the Pope had "pronounced the Apostolic benediction" upon the 400 British sailors and officers who attended mass at the Vatican, he regaled them with wine and cigars. The whole thing was, of course, as unapostolic as possible.

OUR friends in Germany see the hand of God in the defeat of a bill in the German Reichstag, introduced by the Centre, or Catholic party, which would have had the effect of stopping the sale of our literature by the colporteurs in Germany, of whom there are about thirty giving their time to the book canvassing work.

AFRICAN reports show the increasing gravity of the situation in Matabeleland. The rising is extending among the Mashonas, and isolated whites are being killed about Salisbury. South Africa is having its full share of difficulties, with the risings, political troubles, and cattle pests. As these things increase in the earth will they lead people to look to something beyond this world on which to base their hopes?

In Russia.—The leader of one of the Seventh-day Adventist churches in Russia writes to the Hamburg branch of our Society:—

The magistrate of our colony has now for four weeks imprisoned us for forty-eight hours each time for holding our Sabbath meetings. We were from twenty to twenty-two persons, men and women, some of the women with nursing babies, in a narrow cell, low and damp, containing about 120 feet. The Lord, however, gave us strength to bear it; we can but praise Him for it. Over Easter the officer did not molest us on account of the holy days. We leave the future with the Lord.

ONE disaster on a large scale has followed another closely during the last few weeks. The same day an earthquake was reported from Japan, with a loss of 10,000 lives, brought the startling news of the loss of the *Drummond Castle*, with 248 souls, all of whom were expecting to land on the home shores in a few hours. All was bustle and merriment on board, and many were pack-

ing their trunks,—then a shock, and within a few minutes all plunged into the sea, but three survivors reaching land to tell the story. We feel these disasters more keenly when they are so near home, and sympathise with those homes into which the bitter sadness comes so suddenly; but while the world sympathises, and shudders at the thought of so sudden and tragic an end to home-coming voyagers, how little the lesson of it all is taken to heart.

Patience.—"Here is the patience of the saints." What a remarkable expression, in all its possible significance. "Patience of the saints!" When we realise that "all things work together for good to them that love God," we may begin to appreciate the infinite possibilities of achievement and attainment possible to the patience of the saints. When patience has had its perfect work then it will surely be seen that patient waiters are no losers. Patience is the handmaid of faith, and to faith nothing is impossible.

NEWSPAPER correspondence from Russia, since the coronation, gives publicity to ugly rumours in regard to existing political conditions in Russia. Nihilism, disgusted with the failure of methods heretofore used, has now undertaken, it is said, a propaganda of revolt and rebellion throughout the empire. In St. Petersburg, we are told, the very day of the coronation, occurred a riot in which the police were cowed and powerless, and which was only quelled by the military at the expense of two hundred lives.

If Nihilism should really begin to mix its bombs with brains, there is no knowing how widespread a reign of terror might ensue.

Disorder In Crete.—A religious journal, in the following statement, shows how loose a conception of what Christianity is prevails in the religious world generally:—

The Christian inhabitants of the western provinces of the island of Crete are in open rebellion against their Turkish rulers, owing to the tyrannies from which they have so long suffered. The revolutionary committees judged the present an opportune moment to revolt, and relied on aid from Greece or the intervention of the Powers.

Now, granting that Turkish misrule is all that is said of it, it must be remembered that Nero—whose name has become a synonym for cruelty—was on the throne when Paul wrote, by the Holy Spirit, "Let every soul be subject unto the higher powers." And in telling Titus how to establish the Cretians in the Gospel he said:

"Put them in mind to be subject to principalities and powers." Christians are not found in revolt with arms in their hands. They can suffer and give their lives rather than do an evil thing, and can bear injustice to the death, and take it patiently, but they cannot render evil for evil. This militant idea of Christianity which is possessing all Christendom is bound to bring back just such times as broke upon the world when the Church in the early centuries turned from the principles of Jesus, and let worldly principles lead into violence and corruption.

Where Rome Has Free Sway.—To see what the papal principle is we need to look to places where Rome has power to do as she pleases. Mr. Henry Norman, in the *Cosmopolis*, describes Manila, in the Philippine Islands, where Romanism rules, "unrestrained by any outside influence":—

Here the Church has free sway, uninterrupted by alien faith, undeterred by secular criticism. All is in the hands of the priests. . . . The people are plunged in superstition, and their principal professed interest in life (after cock-fighting) is the elaborate religious procession for which every feast-day offers a pretext. . . . If you would prosper, it is absolutely indispensable that you should be on good terms with the priests. Their suspicion and disfavour mean ruin. The personal liberty of the common man may almost be said to be in their keeping. It is hardly necessary to add that the people, as a whole, are idle and dissipated, and that most of the trade is in the hands of the foreign houses. Altogether Manila . . . is a remarkable and instructive example of the free natural development of "age-reared priestcraft, and its shapes of woe."

God's or Man's?—A Church paper, finding fault with the Government generally, says: "In the next place, when an attack was made upon the English Sunday, the Government failed to conserve this great institution." It is well stated. It is only the English Sunday—nothing Divine about it, and dependent wholly upon human support, as its origin was only human. It is well to call things by their right name. We have the English sabbath, the Scottish sabbath, the American sabbath, etc., but none of these have anything to do with "the Sabbath of the Lord thy God," save as they are all rivals to the one and only day that is claimed by the Lord, "the Lord's day" indeed. The fact that Parliamentary bodies are looked to to conserve these national substitutes for God's Sabbath shows that they are recognised as feeble human institutions unable to stand without support. God's Sabbath stands eternally His, nor can all the powers of this world tear it down to set up the papal substitute in its place.