

THE Present Truth

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

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A GENERAL VIEW.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 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. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 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. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city." Heb. xi. 8-16.

ALL HEIRS.

The first thing that we note in this scripture is that all these were heirs. We have already learned that Abraham himself was to be no more than an heir in this present lifetime, because he was to die before his seed returned from captivity. But Isaac and Jacob, his immediate descendants, were likewise heirs. The children were heirs with their father of the same promised inheritance.

Not only this, but there sprang from

Abraham "so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." These were also heirs of the same promise, for these also "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." Mark this, the vast host of Abraham's descendants; "died in faith, not having received the promises." Note that it says "promises." It was not simply a part that they did not receive, but the whole. Because all the promises are in Christ only, who is the seed, and they could not be fulfilled to those who are His before they are to Him; and even He yet waits for His foes to be made His footstool.

In harmony with these words, that they died in faith, not having received the promises, but confessed that they were strangers and pilgrims on the earth, we have the words of King David hundreds of years after the deliverance from Egypt, "I am a stranger with Thee, and a sojourner, as all my fathers were." Ps. xxxix. 12. And when at the height of his power he delivered the kingdom to his son Solomon, in the presence of all the people, he said, "For we are strangers before Thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding." 1 Chron. xxix. 15.

The reason why this innumerable company did not receive the promised inheritance, is stated in these words: "God having provided some better thing for us, that they without us should not be made perfect." The further particulars will be considered when we come to their times.

A CITY AND COUNTRY.

ABRAHAM looked for a city which hath foundations, whose builder and maker is God. The city with foundations is described in Rev. xxi. 10-14, 19: "And he carried me away in the Spirit to a great

and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon; which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." "And the foundations of the wall of the city were garnished with all manner of precious stones."

That is a partial description of the city for which Abraham looked. His descendants also looked for the same city, for we read descriptions of it in the ancient prophets. They might have had a home on this earth, if they had desired. The land of the Chaldees was as fertile as the land of Palestine, and it would have sufficed for a temporal home for them as well as any other land. But neither one would satisfy them, for "now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city."

This scripture kept in mind will guide us in all our subsequent study of the children of Israel. The true children of Abraham never looked for the fulfilment of the promise on this present earth, but in the earth made new.

ISAAC AN ILLUSTRATION.

THIS desire for a heavenly country made the true heirs very easy to get along with in temporal affairs, as is illustrated in the life of Isaac. He went to sojourn in the land of the Philistines, and sowed in that land, "and received in the same year an hundredfold; and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great; for he had possession of flocks and herds, and great store of servants; and the Philistines envied him. . . . And Abimelech said unto Isaac, Go from us; for thou art much mightier than we. And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there." Gen. xxvi. 12-17.

Although Isaac was mightier than the people in whose land he dwelt, he went from them at their request, even when he was prospering abundantly. He would

not strive for the possession of an earthly estate.

The same spirit was manifested after he went to dwell in Gerar. The servants of Isaac dug anew the wells that had belonged to Abraham, and also dug in the valley and found living water. But the herdmen of Gerar strove with them, saying, "The water is ours." So they went and dug another well; but the herdmen of Gerar claimed that also. "And he removed from thence, and digged another well; and for that they strove not; and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land" Read Gen. xxvi. 18-22.

"And the Lord appeared to him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for My servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord, and pitched his tent there." Verses 24, 25.

Isaac had the promise of a better country, that is, an heavenly, and therefore he would not strive for the possession of a few square miles of land on this sin-cursed earth. Why should he? It was not the inheritance that the Lord had promised him; and why should he fight for a part in the land wherein he was only a sojourner? True, he had to live, but he allowed the Lord to manage that for him. When driven from one place, he went to another, until at last he found quiet, and then he said, "The Lord hath made room for us." In this he showed the true spirit of Christ, "who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself (His cause) to Him that judgeth righteously." 1 Peter ii. 23.

In this we have an example. If we are Christ's, then are we Abraham's seed, and heirs according to the promise. Therefore we shall do the works of Christ. The words of Christ, "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law,* and take away thy coat, let

him have thy cloak also" (Matt. v. 39, 40), are thought by many professed Christians to be fanciful, and altogether impractical. But they are designed for daily use. Christ practised them, and we have an example also in the case of Isaac.

"But we should lose everything that we have in the world, if we should do as the text says," we hear it said. Well, even then we should be in no worse circumstances than Christ the Lord was here on earth. But we are to remember that "your heavenly Father knoweth that ye have need of all these things." He who cares for the sparrows, is able to care for those who commit their case to Him. We see that Isaac was prospered even though he did not "fight for his rights." The promise which was made to them, is also made to us, by the very same God. "When they were but a few men in number; yea, very few, and strangers" in the land; "when they went from one nation to another, and from one kingdom to another people, He suffered no man to do them wrong; yea, He reproveth kings for their sakes; saying, Touch not Mine anointed, and do My prophets no harm." Ps. cv. 12-15. That same God still cares for those who put their trust in Him.

The inheritance which the Lord has promised to His people, the seed of Abraham, is not to be obtained by fighting, except with spiritual weapons,—the armour of Christ,—against the hosts of Satan. They who seek the country which God has promised, declare that they are strangers and pilgrims on this earth. They cannot use the sword, even in self-defence, much less for conquest. The Lord is their defender. He says: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land, and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green." Jer. xvii. 5-8. He has not promised that all our wrongs shall be righted at once, or even in this life; but He doth not forget the cry of the poor, and He has said, "Vengeance is Mine; I will repay." Rom. xii. 19. "Therefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator." 1 Peter iv. 19. We

* The thoughtful reader will see in this an exhortation to avoid lawsuits. If one would sue you for your coat, it is better to settle it by giving him both your coat and your cloak than to go to law. This is practical wisdom. Lawsuits are like lotteries; a great deal of money is spent on them, and very little gained. Of course it will be said, "If we don't defend our rights people will take away everything we have." And so it would be if God had no care for His people. But defending one's rights does not by any means always preserve them, as many a man has proved to his cost.

may do this in full confidence that "the Lord will maintain the cause of the afflicted, and the right of the poor." Ps. cxl. 12.

ESAU'S INFIDELITY.

THE case of Esau furnishes another incidental proof that the inheritance promised to Abraham and his seed was not a temporal one, to be enjoyed in this life, but eternal, to be shared in the life to come. The story is told in these words:—

"And Jacob sod pottage; and Esau came from the field, and he was faint; and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint; therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do me? And Jacob said, Swear to me this day; and he swore unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way; thus Esau despised his birthright." Gen. xxv. 29-34.

In the Epistle to the Hebrews Esau is called a "profane person," because he sold his birthright. This shows that there was something besides mere foolishness in the transaction. One would say that it was childish to sell a birthright for a meal of victuals; but it was worse than childish; it was wicked. It showed that he was an infidel, feeling nothing but contempt for the promise of God to his father.

Notice these words of Esau's, when Jacob asked him to sell his birthright: "Behold, I am at the point to die; and what profit shall this birthright do me?" He had no hope beyond this present life, and looked no further. He did not feel sure of anything that he did not actually possess in this present time. No doubt he was very hungry. It is probable that he felt as if he were really at the point of death; but even the prospect of death made no difference with Abraham and many others. They died in faith, not having received the promises, but were persuaded of them, and embraced them. Esau, however, had no such faith. He had no belief in an inheritance beyond the grave. Whatever he was to have he wanted now. Thus it was that he sold his birthright.

The course of Jacob is not by any means to be commended. He acted the part of a supplanter, which was his natural disposition. His case is an illustration of a

crude, unintelligent faith. He believed that there was something to the promise of God, and he respected his father's faith, although as yet he really possessed none of it. He believed that the inheritance promised to his fathers would be bestowed, but he had so little spiritual knowledge that he supposed the gift of God might be purchased with money. We know that even Abraham thought at one time that he himself must fulfil the promise of God. So Jacob doubtless thought, as many do still, that "God helps those who help themselves." Afterwards he learned better, and was truly converted, and exercised as sincere faith as Abraham and Isaac. His case should be an encouragement to us, in that it shows what God can do with one who has a very unlovely disposition, provided he yields to Him.

The case of Esau is set forth before us as a warning. The apostle writes:—

"Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." Heb. xii. 14-17.

Esau was not the only foolish and profane person there has been in the world. Thousands have done the same thing that he did, even while blaming him for his folly. The Lord has called us all to share the glory of the inheritance which he promised to Abraham. By the resurrection of Jesus Christ from the dead He has begotten us again to a living hope, "to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter i. 3-5. This inheritance of righteousness we are to have through the obedience of faith,—obedience to God's holy law, the ten commandments. But when they learn that it requires the observance of the seventh day, the Sabbath kept by Abraham, Isaac, and Jacob, and all Israel, they shake their heads. "No," say they, "I cannot do that; I should like to, and I see that it is a duty; but if I should keep it I could not make a living. I should be thrown out of employment, and should starve together with my family."

That is just the way Esau reasoned. He was about to starve, or, at least, he thought that he was, and so he deliberately parted with his birthright for something to eat. But most men do not even wait until they are apparently at the point of death, before they sell their right to the inheritance for something to eat. Men do not often starve to death for serving the Lord. We are entirely dependent upon Him for our life under all circumstances, and if He keeps us when we are trampling on His law, He surely is as able to keep us when we are serving Him. The Saviour says that to worry over the future, fearing lest we should starve, is a characteristic of heathenism, and gives us this positive assurance, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Matt. vi. 21-33. The Psalmist says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Even though we should lose our lives for the sake of the truth of God, we should be in good company. See Heb. xi. 32-38. Let us beware of so lightly esteeming the rich promises of God that we shall part with an eternal inheritance for a morsel of bread, and when it is too late find that there is no place for repentance.

"My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands;
Of rubies and diamonds, of silver and gold,
His coffers are full—He has riches untold.

"I'm the child of a King, the child of a King;
With Jesus, my Saviour, I'm the child of a King.

"My Father's own Son, the Saviour of men,
Once wandered o'er earth as the poorest of them;
But now He is reigning for ever on high,
And will give me a home in heaven by and by.

"I once was an outcast stranger on earth,
A sinner by choice, and an alien by birth;
But I've been adopted, my name's written down,—
An heir to a mansion, a robe, and a crown.

"A tent or a cottage, why should I care?
They're building a palace for me over there!
Though exiled from home, yet still I may sing,
All glory to God, I'm the child of a King!"

Borrowed from Paganism.—In the *Month*, a Catholic magazine, a writer says: "No intelligent student of antiquity, Catholic or non-Catholic, would ever hesitate to avow that many Christian ceremonies and observances have had their origin in pagan customs. We say ceremonies and observances, because such things do not touch in

the least the essence of the Christian faith. It is one thing to admit that the Christians borrowed the liturgical use of incense and flowers, let us say, from the ideas of the pagan world in which they lived, and quite another to assert that they derived the doctrine of the blessed Eucharist, which is the foundation-stone of all Catholic worship, from some vague folk tradition about Arician priests and the corn spirit. How far this influence of paganism upon Christian ritual extended is a very obscure and difficult question, much too intricate to be treated here. But there are few facts for which such abundant evidence is forthcoming as the almost universal prevalence of the cross symbol in pre-Christian ages." Notwithstanding the writer's reservation, it is perfectly plain that the mysteries of the mass in Catholic doctrine are also borrowed from the ancient mysteries, associated with the sensuous sun-worship of the East.

FORGIVE US OUR DEBTS.

ONE million eight hundred and seventy-five thousand pounds is a large sum,—and yet that is the amount owed by the servant who was called upon for his accounting in our Lord's parable in the latter part of the eighteenth chapter of Matthew. Suspicion must attach to such an enormous arrearage. Either there was dishonesty in his transactions or at least extreme negligence and unfaithfulness. The discrepancy in his accounts was so great that not even the sale of all his property, and of himself and family into slavery, could suffice to return to his master anything more than a small moiety of the great sum he owed.

Yet when, at last, in hopeless contrition, he pleaded in anguish at the feet of his master, he was forgiven. The immense debt he owed was freely and entirely forgiven him. The account was balanced. It was hopeless that it could ever be expected that he could repay it, indeed that was impossible. He was not asked to repay it. He went out a free man, relieved of any necessity of ever paying his debt, and still in possession of the property which he had acquired and retained,—went out a free man to wife and children and home which he had forfeited and but for the gracious mercy of his master had lost beyond the possibility of recovery.

Yet notwithstanding this, almost immediately, apparently, as he went out from the presence of his master, he met with his fellow-servant who owed him but little more than three pounds, and, treating him

with personal violence, refused to listen to his appeals for merciful extension of time in which to pay his debt, and cast him into the debtor's prison to remain there until payment should be made. This was in strong contrast to the treatment which he had received from the Lord. And how insignificant was the sum which his fellow-servant owed him, compared with the amount in which he was indebted,—nearly two millions of pounds as against a little more than three pounds!

No wonder his fellow-servants were sorry and came and told what he had done. No doubt they concurred in the justice of the punishment which then fell upon him. So, unquestionably, at the last day will all agree as to the justice of the penalties which will be meted out when the last words of this parable shall be fulfilled. "So likewise shall My Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Will that not be just? Who can say it will not, when they remember the words of the daily prayer,—“Forgive us our debts, as we forgive our debtors”!

WHEN THERE WILL BE NO MORE WAR.

THE futility of the hope of universal peace, or any assurance of continued peace between the more civilised and enlightened nations even, to be secured by arbitration, is well shown by an article in the *Atlantic Review*, on the limits of arbitration, which is now being referred to and quoted by the reviewers. The writer of this article concludes that,—

It cannot be expected that any controversy whatever which involves national honour will be submitted to arbitration by any nation capable of self-vindication. The same consideration will likewise prevent the reference to such a tribunal of any dispute involving the integrity of the territory of a nation, which has been occupied by its subjects under a claim of right for any considerable period of time on the faith of their country's protection. And finally, it is obvious that in no case whatever can that remedy be successfully proposed, where popular feeling on one side or the other has reached fighting heat, and has passed beyond the control of representative government. A casual review of the wars that have occurred in modern times between countries so governed, and of the conditions that preceded them, will show how utterly futile in such emergencies would have been, or would be likely to be hereafter, the attempt at the lingering and uncertain process of submitting the quarrel that had set men's minds on fire to the decision of foreign jurists. It will probably be apparent, therefore, to those who will reflect upon these suggestions, that it is a mistake to suppose that international arbitration can ever become, as has been fondly hoped, a substitute for war. On no such artificial and cumbrous contrivance can peace on earth and good will among

men be made to depend. These reside in the temper of nations, not in the decision of courts.

This is unquestionably a sure result of the logic of nations. While human nature remains as it is no permanent and universal substitute for the trial by battle will ever be found. The character of a nation cannot rise above the characteristics of those who constitute that nation. So long as men are selfish, violent, and headstrong, governments will possess and show the same traits. Indeed the only necessity for civil government arises out of these very facts, and when the time comes that there will be no more war and no fear of war for evermore, then there will be no need of human government, and there will be none, but His kingdom will have come.

THE RISING TIDE OF SUNDAY LEGISLATION.

ONE of the most noteworthy signs of the times is the sudden springing up within a few years of a world-wide movement for securing stricter Sunday laws. In countries widely separated from one another, having no direct contact or mutual agreement in the matter, the same tendency is seen, showing that behind it all there is one mind, and that the governments and people are merely agents through which that mind or power works.

What power is it? There are only two sources of power by which work is done in the world—God, working in the interests of His kingdom, and Satan, in the interests of his. Whenever we find the powers of this world seeking to enforce religious observances it need not take long to decide which power is moving. “The Gospel is the power of God,” said Paul, and the kingdom of God is advanced by the preaching of the Word. The only power that the enemy of God can use is the power of which he obtained possession when he enticed man to join his rebellion—the power which the elements of earth afford him. The “god of this world” has always used the powers of this world in his fight against the truth. Having come down in great wrath, “because he knoweth that he hath but a short time” (Rev. xii. 12), it is not strange that all the governments of this world are being constrained at this time to specially legislate along lines which make void the commandments of God. The Sunday law strikes straight at the Sabbath of the Lord, which is the sign of God's power, and it is against that power

that Satan has been warring ever since the creation of the world and of man.

The following summary, clipped from a contemporary, shows the progress the Sunday-law crusade is making on the Continent:—

"The International Federation of Lord's-Day Societies has made a report as to work done in the year. Among the items of interest are the following: In France the Paris League for Sunday Rest has enrolled over 4,000 members. Many shops are closed on Sunday, including the great *Magazin de Louvre*. In the army Sunday is a day of rest, and contractors are not now obliged to work on that day. In Lyons there are more than 1,000 shops and stores closed entirely on Sunday. A commission has been sent to England from Germany to inquire into the laws applying to Sunday labour in factories and workshops. There has been a marked advance also in Austria, owing to an enactment in December, 1895, that on Sunday all work, industrial and commercial, shall cease, except such as is absolutely necessary. In Switzerland Sunday laws have been passed in nearly all the cantons. The post and telegraphic service are reduced one-half. No goods trains are run, and the goods depots are closed. Each employé on railways, steamboats, street road-cars, and in the post office is allowed fifty-two days of rest, and seventeen of these must be Sundays.

"In Belgium, on account of the anti-religious feeling, the Sunday as a day of rest is not named in the law which guarantees one rest day in each week for women and children; but in practice it is thus observed to a very great degree, and in many departments of labour Sunday work has been reduced. In Holland there are no Sunday newspapers, the railway traffic is reduced, and Sunday hours of rest are given to public servants, though a whole day on each Sunday is an exception, not the rule. In Denmark shops are closed at 9 A.M., and also factories, except where work is essential. In such cases the employés get alternate Sundays. In Norway and Sweden factories and workshops close on Sundays, and no intoxicating liquors are sold from 5 o'clock Saturday afternoon until 8 o'clock Monday morning. There is not even bread-making on Sunday, and street railways are closed until afternoon. In the cities there is only one postal delivery at 8 o'clock in the morning, and railway servants get every third Sunday. The movement has extended to Russia, where a new law as to Sunday is in preparation, and where the post offices are open only from 12 to 2, and public-houses are closed until 11 o'clock in the morning. In Spain the Sunday work of young persons under eighteen years of age in factories is prohibited. In Japan, of the 600 newspapers and periodicals not one is

published on Sunday. In India the Christian Literature Society is active and has accomplished considerable."

WHO CANNOT HELP.

MUCH discussion goes on as to the extent to which professed Christians can engage in amusements such as dancing, card-playing, theatre-going, all of which are outside the life of Jesus Christ. No one who seeks to defend these things would have the temerity to seriously argue that he could follow Jesus Christ into such circles. The sin and misery in the world are the same as when Christ walked in the flesh amongst men, and it is not to those who follow these pleasures that the lost turn when they want help to break away from the power of sin. Speaking of these forms of amusement a noted evangelist says:—

"I have seen quite one hundred thousand people publicly avow their faith in Jesus, the Saviour Divine, in meetings which I have had the pleasure of labouring in. But I have never yet met a person who was not a Christian who, brought under the convicting power of the Holy Spirit, wanted anyone, even his most intimate friend, that was engaged in these worldly pastimes and pleasures, to point out to him the way of salvation. Such persons have no confidence in the religious professions of the man or the woman who is given over to worldliness."

"EXCEPT YE BECOME AS LITTLE CHILDREN."

WHEN JESUS went away from Galilee into the borders of Judea, beyond Jordan, as related in the first verses of the nineteenth chapter of Matthew, great multitudes followed Him. It is evident that they were influenced by greatly varying motives. Many came to be healed. They presented their infirmities, and were healed. The Pharisees came tempting Him. They seemed fond of bringing before Him questions concerning the relationship of man and woman, and they drew from Him, this time, a clear, though far from flattering, explanation of the divorce regulations instituted by Moses, and an unequivocal statement of the original law of God on this subject. In this, as in every other similar instance, their mouths were stopped by His reply, and they had nothing more to say.

Then there were among those who followed Him loving parents who brought their little children to Him, and besought

Him that He would lay His hands on them and pray for them and bless them. But a short time before the disciples had seen evidence of His tender love for the little ones, yet now they rebuked the parents for bringing their children, and would have sent them away only that Christ saw their action and was displeased and reproved them, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." Then He took them in His arms and put His hands on them and blessed them,—and repeated, as Mark tells us, the warning counsel which He had given His disciples previously, when they sought to know who should be greatest in the kingdom of heaven, "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Mark says not only that Christ was displeased that His disciples would have sent the little children away, but that He was "Much displeased."

The feeble and infirm, and helpless infancy, Christ accepted as His special charge. They could come to Him with their personal needs, and desire for loving care and protection or expression of affectionate regard, and have their wants satisfied fully. But they who came tempting were thwarted and sent away humbled.

So, multitudes come to the Word of God; whether they go away filled with spiritual health and joy and blessing, or thwarted and shamed like the Pharisees, depends on whether they come in the spirit of the sick and the helpless and the little children, or in the spirit of the Pharisees.

As the Dervishes Phrase It—The correspondence captured after the defeat of the Dervishes at Ferkeh shows how strong a religious sentiment animates them. The Mahdist cause is, of course, one of religious fanaticism, and under the self-deception which leads them to think they are fighting for God they fight just as any other warriors, for themselves, as lust or covetousness drives them on. One chief reported to another after a raid:—

After salutations. I beg to inform you that God has given victory to His faith, and brought His enemies to naught. On Tuesday, the 22nd inst., we raided the village of Adendam, and God has destroyed all His enemies who were in that village.

After all, it differs little from that travesty of Christianity which leads professedly Christian powers to talk piously of thanks to God after a bloody victory over their fellows, won in the interests of commercial or other purely national affairs.

Mohammedanism bears the sword, but Christianity has none of it, nor, as Christians get in touch with the Word, will they be found partaking of that world-spirit which glorifies deeds of arms and leads to the recurrence of war.

THE BIBLE DOCTRINE OF MAN'S NATURE

THERE is more than mere theological importance to be attached to the doctrine of man's nature. Upon the claim of man's natural immortality, of consciousness in death, Satan has reared the great superstructures of idolatry, saint worship, Mariolatry, eternal torment, Universalism, Christian Science, Modern Spiritualism, and other soul-destroying doctrines. A knowledge of the Bible truth, that man is mortal, that his only hope of future life is through Jesus and the resurrection, and all these baleful errors are destroyed of themselves.

* *

Immortal and Immortality.—Reader, did you know that the word "immortal" is found but once in the entire Bible? It is true, nevertheless. It is there applied to God: "Now unto the King eternal, immortal, invisible, the only wise God." 1 Tim. i. 17. "Immortality" is found five times, as follows: Rom. ii. 7; 1 Cor. xv. 53, 54; 1 Tim. vi. 16; 2 Tim. i. 10. In every instance it is presented as an attribute of God, or a condition to be attained through faith; it is never referred to as an attribute which man now possesses. It is what man is enjoined to seek after; it is to be put on at the coming of Christ; it is to be brought to light by Christ through the Gospel, and only God is said to possess it. These words or kindred terms are never applied to mortal, fallen man except once, and that by Satan, in Gen. iii. 4. Man is a sinner, subject to death, both soul and body. His only hope is Christ Jesus. Will you not accept Christ and life?

* *

Soul and Spirit—The original terms from which these words come occur in the Hebrew and Greek an aggregate of 1,700 times, and yet not once is soul or spirit said to be immortal, deathless, never-dying. All these expressions and the ideas they convey are anti-Biblical. Life is found only in Christ. The soul without His life perishes for ever. He is "the way, the truth, and the life." Let not Satan deceive you through a false and

pagan philosophy which aims to exalt sinful man, and takes from Christ the honour that belongs to Him.

M. C. WILCOX.

WORK ON THE GOLD COAST.

THE past season has been an exceedingly deathly one amongst the whites on the African West Coast. The workers in our mission there have been spared, and the work, small as it is in the beginning, is nevertheless prospering. We print the following report, lately made by the leader of the mission, Bro. D. U. Hale, together

western Akim. Being an important town of the interior, also situated on a principal road to the interior, it is a very important place for a mission. I visited the king, and explained to him our mission, and he said, "Land is free, and there is plenty of it. Select the place you want."

From there I went across the country to Prasu, about forty miles, one of the government stations on the road to Ashanti. In going across I had to take an obscure path (all roads in this country are only footpaths), and I had to go down the river bottom. The second day from Odaa I got into a wilderness, missed my road, and wandered one whole day in the woods, following a path so indistinct that



NURSES TRAINING CLASS ON THE GOLD COAST.

with a picture of the medical missionary, with the class of young people in training for nurses in that line of work. In so deathly a climate, where ignorance of sanitary laws and of healthful living pays so severe a penalty, the health and temperance Gospel work is specially needed:—

Since my last report I have done much travelling, looking for a suitable location for our school. Besides going down the coast eighty miles west to Axim, we also went eighty miles east to Accra, and about as far into the interior. We were offered a piece of land for mission work about twenty-three miles into the interior. I found it very favourable every way except for water. Having heard of some fine springs further into the interior, I decided to visit them, but finding the surroundings were not favourable for our work just at present, I went on to Odaa, the capital of

even the boys with me could not find it if I left them any distance behind. About eleven o'clock in the morning we were all tired and hungry. (The natives here get up and work until ten or eleven o'clock before they eat; then they have breakfast, and they eat dinner at from seven to ten at night.) We had no food with us except some peanuts, but the Lord directed, and we found a deserted plantain plantation, and roasted the plantains. We ate them with the peanuts, and were thankful.

We then set about to retrace our steps. About three o'clock we found some natives, who directed us to a village. Many times during the day it seemed that some one was by my side, and I could not help looking round. I know that it was the angel of the Lord, although I saw nothing. I know that I was given special discernment to follow the path, when the natives who were used to such paths could not keep it,

Ps xxxiv. 7 was brought very forcibly to my mind several times, and I felt perfect peace in the Lord. The next day I succeeded in getting a guide for the rest of my journey to Prasu. From there home, the government road is wide and plain, and has a telegraph line on it. Timber on the coast is very scarce, but after one gets inland about twenty miles, the heavy forest begins, and one seems to be shut into a very small space; for you can see only a short distance on either side, and overhead the sky is obscured most of the time by trees from one to two hundred feet tall and many feet through.

The people all live in villages, and have their cultivated lands round it. Much comment was created by the presence of a white man in town, and many questions were asked about me of my carriers. At one village I held a meeting, and it seemed to make some impression. At another place a man begged me to take his son and educate him, as he did not want his child to grow up in ignorance. The harvest is white here as elsewhere, but the labourers are few. Pray for us, that we may have our health on this sickly coast, and live to the glory of God and the salvation of souls.

Brother and Sister Kerr, in the medical missionary work, have all they can do attending to those who come for treatment. They have their bath and treatment rooms very conveniently arranged. I trust many hearts are being touched by the Spirit of God as their physical ailments are ministered to. A girl got burned. She ran over a lantern, and the oil flew over her body, and caught fire. It burned almost through the abdominal walls, exposed a portion of the floating ribs on the right side, and burned almost to the bone on the arm. Her body was blistered from the hip to the shoulder on the left side. She is of an influential family. Many said she could not live, but by the blessing of God she is almost well in such a short time that it is counted almost a miracle by many. She and her mother and grandmother came to express their gratitude. They gave Brother Kerr £2, and then expressed their thanks by getting down on their knees; and with the tears streaming down their faces, they embraced his knees. The Lord is certainly working for us here. To His name be all the praise. Many such cases could be mentioned, but space will not permit. Pray for the work here.

"There Am I."—Among the comforting assurances of His continued personal care for His disciples, that in the eighteenth chapter of Matthew is one of the most definite and positive, where Christ says: "For where two or three are gathered together in My name, there am I in the midst of them." There was no

limit of time, place, or persons, attached to this promise. It is just as good, and is to be counted upon as fulfilled, just as much to-day as the hour it was spoken. That this should be so is something which the scoffer rarely considers. "Thou God seest me" seems more than ordinarily applicable when one considers that wherever two or three are gathered together in His name He is actually there, though unseen. If this fact were only realised the seat of the scornful would be empty. The knowledge that He is present will cause every believer to respect all gatherings, however humble, where the name of the Lord is called upon.

BELIEVE ON THE LORD JESUS CHRIST

THOSE who give their hearts to Christ will find rest in His love. We have a token of the magnitude of His love in His sufferings and death. Behold Him dying upon the cross amid the deepest gloom; for the heavens are darkened and the earth convulsed. The rent rocks are but a feeble emblem of the state of His mind when He exclaimed, "My God, My God, why hast Thou forsaken Me?" But did the Father forsake His Son, whom He called His only begotten and His well beloved? The reason that Jesus endured such agony was because He became the sinner's substitute and surety. He Himself bore the penalty of the law which the sinner deserved, in order that the sinner might have another trial, another chance to prove his loyalty to God and His commandments.

There are only two classes in the whole universe,—those who believe in Christ and whose faith leads them to keep God's commandments, and those who do not believe in Him, and are disobedient. The sins of the world were laid upon Christ, and for this reason He was numbered with transgressors. He bore the curse and was treated as a transgressor, in order that the repentant sinner might be clothed with His righteousness. He was condemned for sin in which He had no share, in order that we might be justified by righteousness in which we had no part. Christ has manifested His love for us, and has become our representative, in order that our sin need not drown us in perdition.

Standing as man's representative at Pilate's bar, He suffered the cruel sentence of death to be passed upon Him by unreasonable and wicked men, and answered not a word to their accusations. The Majesty of heaven was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not His mouth. When the poor sinner inquired the way of life, Jesus did not remain silent; but when condemned to the most ignominious and cruel of deaths, He

had not a word to say. He was not silent because He was guilty; for He was the embodiment of purity and holiness. He could have delivered Himself from those who came to take Him in the garden of Gethsemane. A few words from His lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But He suffered humiliation, agony, and death in silence, because He had given His life for the life of the world. He was not compelled to do it, but He volunteered to be man's substitute and surety, and "the Lord laid on Him the iniquity of us all." The wages of sin is death, and He freely offered Himself as a propitiation for the sins of men. We have every reason to hope in His mercy, to believe in His love. You have every reason to believe that He can and will save you. Why? Because you are guiltless?—No; because you are a sinner, and Jesus says, "I am not come to call the righteous, but sinners to repentance." The call is addressed to you, and when Satan says to you that there is no hope, tell him you know there is; "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Believe that Jesus means just what He says; take Him at His word, and hang your helpless soul upon Him. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Do not cast away such rich promises as these. The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests, forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance.

When we are tempted to place our affections on any earthly object that has a tendency to absorb our love, we must seek grace to turn from it, and not allow it to come between us and our God. We want to keep before the mind's eye the mansions which Jesus has gone to prepare for us. We must not allow our houses and lands, our business transactions and worldly enterprises, to come between us and our God. We should keep before us the rich promises that He has left on record. We should study the great waymarks that point out the times in which we are living. We know that we are very near the close of this earth's history, and everything of a worldly nature should be secondary to the service of God. We should now pray most earnestly that we may be prepared for the struggles of the great day of God's preparation. We should rejoice in the prospect of soon being with Jesus in the mansions

He has gone to prepare for us. Jesus can supply your every need, if you will look to Him and trust in Him. As you behold Him, you will be charmed with the riches of the glory of His Divine love. The idolatrous love of things that are seen will be superseded by a higher and better love for things that are imperishable and precious.

You may contemplate eternal riches until your affections are bound to things above, and you may be an instrument in directing others to set their affections on heavenly treasures. You can help them to see that money spent needlessly is wasted, and worse than wasted; for it might have been used in presenting the truth to souls who are ready to perish. If the spendthrift is redeemed, it will be by having an object placed before him that will show him the sin of wasting his Lord's goods. The Lord requires His servants to trade upon the goods that He has put in their charge. The talents which he has given to them are to be improved by exercise. The money placed in their hands is to be put out to the exchangers. Souls for whom Christ died need light and truth, and it must be sent to them. We may be the means through which worthy objects may be presented before them in such a way as to win their affection for Christ and heavenly things; and we are responsible for the souls that we might help. Those who rightly value money are those who see its availability in bringing the truth before those who have never heard it, and by this means rescuing them from the power of the enemy. The soul who accepts the truth will find his love for earthly things dislodged. He sees the surpassing glory of heavenly things, and appreciates the excellency of that which relates to everlasting life. He is charmed with the unseen and eternal. His grasp loosens from earthly things; he fastens his eye with admiration upon the invisible glories of the heavenly world. He realises that his trials are working out for him a far more exceeding and eternal weight of glory, and in comparison to the riches that are his to enjoy, he counts them light afflictions which are but for a moment.

MRS. E. G. WHITE.

SINS OF OMISSION.

How often are we reproved by our conscience for omitting the following duties:—

1. *Secret Prayer.*—Little time, little fervency, little intercession before God in the secret closet—how weak we become when the day is spent in the busy cares of life, unless some of its hours are spent in talking with the Lord!

2. *To Search the Scriptures.*—The Word of life gives us strength; yet how often is it neglected! We promise ourselves that we will do better to-morrow, but it will be no easier then than it has been to-day.

3. *To Improve Valuable Moments.*—In our studies, our work, or our sleep, many precious moments are unnecessarily wasted—a few minutes in idle conversation, another half-hour idled away visiting to no purpose. So the hours and days fly away.

But for all these things we shall have to give an account in the judgment. Eccl. xii. 14. Let us begin to-day to gain victories over these sins of omission, and thus gain strength for the warfare against sin.

J. H. DURLAND.

HIS CARE.

"One of them shall not fall to the ground without your Father." Matt. x. 29.

SEATED by my open window,
Writing leisurely my thought,
Summoning the aid of memory,
Telling that which God had wrought:
Dwelling on His matchless goodness,
Thinking only of His love
Asking that its wondrous fulness
Might e'en now lift me above,

Thus was I one summer's morning
Peaceful as I sat alone.
All was still: no shouts of laughter,
Nor the invalid's sad moan;
Suddenly there came a fluttering
And a startled little wren,
Flying through the open window,
Perched upon my outstretched pen.

Hunted, frightened, vainly trying
To escape from ruthless hands,
It had battled onward bravely,
Fearing death or hapless bands:
Then it saw the open window,
Angels must have led it there,
That its panting little body
Might the rest and solace share.

How it panted! how it shuddered!
How its little eyes were dazed
As it tremblingly drew nearer
To the shelter that was raised!
Then it nestled in the covert
Till its strength was quite restored,
Then away, out through the window
Once again it flew and soared.

So, O Lord, teach me this lesson,
How to hide beneath Thy wings;
Finding there my strength and comfort,
All that Thy sweet presence brings:
Let oppressions rise and sorrow,
Let calamities now come,
Welcome even every trouble,—
'Twill but drive me nearer home.

HARRY CHAMPNESS.

AN INDIAN INCIDENT.

THE following interesting paragraph shows the influence of Christian example on the progress of religious truth in India:—

"Pundita Ramabai and her home for Hindu widows, near Bombay, has just had a peculiar experience. While she herself is a pronounced Christian, in starting her institution she preferred to place it upon a foundation such as would not antagonise the Hindus. This aroused considerable criticism when she started her work. The

result has been that while making no effort for direct Christian conversion, the general influence of her own life and of the home has been such that twelve of the child widows have announced their acceptance of Christianity. This aroused a great deal of opposition, and the student class is reported as particularly vehement in its denunciation.

"She resolved then to go straight to them and make her defence. In front of the hall a mob of these young men gathered, and there was fear of a disturbance. She addressed the audience with boldness and faithfulness, affirmed that the degradation of the community was due to Hinduism, and that Christianity alone was able to lift them out of moral degradation and helplessness. She declared that she had kept her promise; she had not sought to bring undue influence, but that the results were due to the power of the truth of God. There was much excitement, but no manifestation of disturbance. Apparently, her firm, heroic bearing overpowered those who would have been glad to oppose her."

Certainly the foundations of paganism, of caste, and the enslavement of woman, in India, are breaking up when such an incident as this can be recorded. That a woman should have the ability, the opportunity, and the will, to do such a thing as this, and should do it, means much in in that land.

THE BEAUTY OF GOD.

"Let the beauty of the Lord our God be upon us." Ps. xc. 17.

THERE are many wonderful prayers in the Bible. Holy Scripture is, in fact, a storehouse of such prayers. At the head of this article is one of the most remarkable, one of the most glorious, that the sacred volume contains. It is a prayer of Moses.

We know not to what period of his life to assign it. Possibly, it was written during the forty years of preparation in the wilderness of Midian, or it may have been composed during the period of his leadership of the people of God. This petition of the great lawgiver was evidently inspired by the Spirit of the Living God. It was the Holy Ghost who filled the soul of Moses with the intense yearning that some of the beauty of the Divine nature should adorn his character. Every child of God experiences the yearning in a greater or less degree.

In what then does the beauty of the Divine character consist?

1. We have the beauty of His holiness. God is glorious in holiness. Every thought, every word, every deed of His is absolutely perfect and holy. And we, too, must seek to be holy and pure. "Be ye holy, for I

am holy," is the injunction our God enjoins upon us.

2. We have the beauty of His self-sacrifice. Think what God has endured for us men and our salvation. We read of the grief that man's sin has caused Him very early in Scripture. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." Gen. vi. 5, 6. In giving life to man God had, on account of the perversity of human nature, inflicted pain on Himself.

Each person of the blessed Trinity has sacrificed Himself for the salvation of men. God so loved the world that He gave His Son. A parent who has watched the agonies of a beloved child—a child who is dearer than life itself—may form a dim conception of what the Father suffered when He gave His Son to death on our behalf. How the blessed Saviour suffered when He endured the contradiction of sinners against Himself. Think of the bitter physical suffering of the cross. Think of the unfathomable love that forced from His lips the awful cry, "My God, My God, why hast Thou forsaken Me?" Nor must we forget the Spirit's sufferings. Day by day He comes and pleads for admittance into the hearts of men, and yet they persist in turning a deaf ear to His loving entreaty that they come to Christ to be saved by Him for ever. And when the sinner has once admitted the Spirit into his heart does he not often slight His teaching? Does he not often hinder by wilfulness, carelessness, and sin, the accomplishment of the Spirit's work, who, having led him to the foot of the cross, seeks to make him meet for the inheritance of the saints in light.

3. We have the beauty of the Divine love. Surely we see manifest tokens of the love of God in this glorious world in which we live. We need very little of the poet's sense of the sublime to realise the exceeding beauty of nature animate and inanimate. All are dear to the heart of God. But He regards His own believing, reconciled children with delight. He speaks of them as His jewels (Mal. iii. 17). He longs for their perfect happiness both here and hereafter. Let us rest our souls in this glorious truth, and may God's love to us enable us to love our fellows.

H. P. WRIGHT.

HOW TO KNOW.

I HEARD the other day two butterflies, on the edge of a flower, discussing. One said, "We cannot know there is any honey in the flower; no butterfly ever found it there, no butterfly ever will." The other said, "Well, nevertheless, I think there must be some." And while they debated

it, gnostic and agnostic, a humming-bird flew in and ran his long bill into the flower, and sipped the sweet, and was gone. To debate whether there is beauty and truth in the world, whether there is beauty and truth in the Christ that came from God—this is no religion. "Oh! taste and see that the Lord is good"—that is religion. —*Lyman Abbot, D.D.*

SUNSHINE AND STILL WATERS.

THE gilded walls of palace halls,
Earth's music soft and low,
Can soothe no troubled, weary souls,
Can hush no cry of woe.

The wells of earth no water hold;
Its springs are Marah all;
The life of man is fleeting, short,—
He rises but to fall.

The jewelled crowns of kingly kings,
The sceptre grand of power,
Can pour no light into the soul,
No help in death's dark hour.

From "manger-cradle" in the East
There burst the living fount,
The "great Life" rose in fulness grand
From cross on Calvary's mount.

The love eternal flows to man,
The blood Divine was shed;
The glory that shall never fade
Will o'er this earth be spread.

O tide of never-ending love!
O peaceful waters still!
Flow on, and on, and ever on;
The heart's vague yearnings fill!

The long, long night will soon be o'er,
The "shadows flee away;"
Undying gladness, holy calm,
Come with the break of day.

ELIZABETH H. MORTON.

ROME AND LIBERTY.

At a Protestant demonstration in Par-tick last week, Rev. A. G. Townshend said:—

"Liberty!" Ah! that is a flower that cannot grow in the poisonous atmosphere of Rome. Look back upon the page of history, and you will find it true, as the late Dr. Wylie said, that Rome's advance can be traced by the wreck of nations, the ashes of literature, liberty and civilisation. The only liberty she has allowed to others has been the liberty to suffer and to die. In Bohemia, and Switzerland, and every country of Europe the bones of her victims lie scattered by thousands. In France, on that terrible St. Bartholomew's Eve, at least 25,000 Protestants were murdered in cold blood. Go to the Vatican, and there on the walls of the Hall called Sala Regia are pictures representing the triumphs of the Roman Church. Four of these frescoes show the horrors of that terrible massacre of St. Bartholomew. Pope Gregory XIII. ordered the perpetuation on the walls of his palace of the memory of this crime, and congratulated the king of France on its exe-

cution. Time would fail to tell the fate of those who in England and Scotland and Ireland fell victims to the persecuting spirit of the Papacy.

But we are told that Rome to-day is changed. Changed? As well might the Ethiopian attempt to change his skin, or the leopard his spots. No, she is to-day as ever the enemy of civil and religious liberty, the mother of crime, illiteracy and pauperism. Which of her persecuting Canons has Rome ever repealed? Pictures commemorating the destruction of heretics adorn the Pope's walls, medals glorying in the deed are in his collection, the statutes under which they were butchered remain to this day unrepealed, waiting only, as Rome's own writers tell us, until they can be re-enforced. Leo XIII., who assures us in his letters that he watches over England with a father's loving care, this Leo himself has declared that if he had the power he would close all Protestant schools and places of worship in Rome. He has declared that the State has no right to allow a man to choose his own religion, and that the Church has the right to employ force when she will. That is to say that this loving Shepherd, who is calling us wandering sheep back to the fold, would, if he had the power, offer us—the Mass or the Sword.

REAPING THE HARVEST.

THERE is a story of an abbot who coveted a piece of ground. The owner consented to lease it to the abbot for one crop only. The abbot sowed acorns, a crop which took three hundred years to ripen. Jeroboam's one sowing mortgaged the new kingdom for evil through all its history. Satan begs for one crop only, and then sows seeds whose harvest will fill all the life to the end. We do not know what we are doing when we start a wrong thing.—*R. J. Miller, D.D.*

A TENDER HEART.

A HEART seared and calloused by sin is hard to move toward the right. It can easily be stirred to deeds of violence, but not to deeds of virtue. For this reason parents should cultivate in their children a tender spirit,—a spirit that will feel sorry for injuries done or wrong acts performed. And in order to do this they must keep their own hearts tender, by a conscientious performance of all their obligations, and the indwelling of the Holy Spirit, which is the great softener of hard hearts.—*Bible Echo.*

LITTLE feet are prone to wander, just as surely as larger ones. Always be alert to turn them into the right path, and do so tenderly, patiently, lovingly, remembering the Lord's patience with your own wanderings.—*Sel.*



THE HOME.

THE PRAYER DENIED.

I ASKED the Lord that I might be
A beacon-light for all to see;
A shining influence from afar;
A bright and heavenward-guiding star!

Instead—He hedged my way around;
He led my feet to lowly ground;
He shut me in where none could see,
And gave this humblest work to me!

Yet dare I not repine or sigh,
I guess His wise and loving "why;"
Each day I work, each hour I live,
Thanks for my prayer denied I give;
The wisdom of His choice I trace,
And bless Him for my lowly place!

—H. E. B.

A SAD TRAGEDY.

In a narrow passage, one summer day, a terrific conflict took place between a big beetle and a small spider. It was a tragedy; for the big beetle was slain, and its living blood sucked by the little spider.

The weapons used by the beetle were two pairs of pincers, while the cunning, blood-thirsty spider used only the sticky threads of its web, in which the beetle became entangled. The power, size, and strength of the beetle as compared with the spider were as that of the great nine-foot giant, Goliath of Gath, and the ruddy youth, David.

In trying to break one thread, the beetle became entangled by many, until, finding itself hopelessly bound, it seized hold of the ground with the vice-like grip of coming death.

But the little spider, undismayed by its obstinate resistance, simply ran about six inches above its prey to a heavy cross line, to which it attached and spun web after web, each of which it glued to the body of its antagonist, until their united strength overcame the beetle's hold of the ground and raised it about an inch from the earth, where it was soon bound with cords too

strong to be broken. When perfectly helpless, the spider fixed upon it, lanced its body, and began sucking its blood and life at leisure.

So ended the life of the big black beetle.

Now it followed that after the beetle's veins and heart were drained of living blood, its hitherto attractive body became an unsightly encumbrance to the web and home of its destroyer, who, cutting the threads that bound and held it, cast out its worthless body upon the ground.

Boys and girls, there are living human spiders, who are daily weaving webs in which to catch and to destroy your precious, budding lives.

They say, "Will you walk into my parlour of infamy, or den of death?" (which they make as brilliant, sparkling, and beautiful as the glistening, dew-covered web of the spider). "Step in and taste the secret pleasures found therein." Beware of them; for like the blood-thirsty spider, after sucking out the blood of a good name and health, they will cast you out.

Like the beetle, you are only desirable to them while you have blood,—life and money.

Flee these human spiders; for they only invite you to certain death and ruin.

The worst of these dens of infamy, which stand open night and day, into which the young, especially young men, are most likely to be allured, are the drinking places; and the worst of all spiders, in form and similitude of men, are the dramsellers.

The youth who forms the habit of going into them and partaking of the liquid poison they deal out, has entered the downward way, from which the probabilities are he will never turn aside until it leads him to the drunkard's dishonoured grave. And, sadder still, we know that for such an one there is no better life be-

yond, because we are assured by one who spoke by inspiration that no drunkard can inherit the kingdom of God.

The bitterest woes in all the Book of God are pronounced against him who puts the cup to his neighbour's lip, and against such as cause any of God's children to fall into sin.—*Selected.*

THE LOST BOY.

A LADY engaged in rescue work in a great city says that she one day received a letter from a mother in a distant town, asking her to try to find her boy who had run away to the city. She tells the story:—

With all the heartache of a mother's love she pleaded with me to find her boy. She said: "My boy has chestnut hair and blue eyes and is dressed in brown clothes. Oh, do find him!"

I smiled to myself and thought, "Poor mother! to suppose for a moment that I could search out an unknown, strange boy in this vast city." Something about the letter, so pathetic and so appealing, compelled my attention. I leaned upon my desk and cried out: "O my God, Thou knowest where the boy with the chestnut hair and blue eyes is. Thou knowest I cannot find him, but if he is in this city and if I can assist him and ease the aching heart of the mother and rescue the lost one, O send him to me." Laying aside the letter I closed the desk and went home.

On Monday morning, strengthened and refreshed, I opened my desk and the piteous appeal of the mother was before me. Again I uttered the prayer, "If the boy with the blue eyes and the brown clothes is in this city, O my God, send him to me." Then I resumed my work.

While thus engaged I heard a tap on the door behind me. Without turning, as callers were frequent, I said, "Come in." The knocks continued and mechanically I replied, "Come in." After a little I was conscious of some one standing beside my chair. Lifting my eyes from my writing I saw the lad with the chestnut hair, the blue eyes and the brown clothes and I knew that the petition to send the boy to me had been answered. I said, "Good morning," in a pleasant tone, and added, "What can I do for you?"

In a hesitating way he told me his story as given me by his mother.

I replied, "Well, Charley, I have just received a letter from your mother," and handed the missive to him.

Greatly surprised he began to read and I quietly resumed my writing. Soon I heard the great sobbing of the repentant boy. We sat down and I talked with him of mother and home, of God and duty. All that the homesick prodigal asked was for a chance to earn money enough to re-

turn. A place was found for him and soon, with a radiant face and a truly penitent heart, he appeared with the ticket honestly earned on his way to the waiting mother.

In the meantime I had written her that her boy Charlie, with the chestnut hair and the blue eyes and the brown clothes, had been found, not only by an earthly friend but by One who had come to seek and to save the lost. A few days later I received a letter from mother and son expressing their gratitude and joy, not alone to me but to Him who says, "Ask and ye shall receive," and who so wonderfully answers prayer.

WHERE HISTORY HAS BEEN MADE.

A VISITOR to Oxford describes the impressions received by one who wanders about the great University or looks down upon its buildings from some tower:—

Radcliffe Library near by is now used as a reading-room for the Bodleian. From the top is a fine view of the city and its environs. The landscape is not remarkably beautiful, and yet it makes an appropriate setting for the architectural treasures of the city. And how rich and how numerous these are! One looks out upon a perfect forest of pinnacles, towers, and steeples which pierce the heavens in every direction. It is an architect's paradise. And then the historic and literary associations! Think of the names linked with this place—Alfred the Great, Canute, William the Conqueror, Richard Cœur de Lion, Wolsey, Wycliffe, Ridley, Latimer, and a great host whom we cannot even mention! One cannot express the emotions which surge uncontrollably within him. He moves here amid an invisible host whose words and deeds have given direction to human history. They seem to throng him as he visits the scene of their activity and to inspire him with a purpose to emulate their example. To live and breathe in Oxford, to become identified with its past and to be part of its present, is to be liberally educated.

In the old Divinity School we are shown the hall—the ceiling of which is even now one of the most beautiful in the city—where Ridley and Latimer were tried and condemned. Near by, in front of Balliol College, a cross is set in the pavement to mark the spot where, October 16, 1555, these noble men suffered martyrdom. Within a few steps is the Martyrs' Monument erected to their memory. One can hardly believe that he is standing on the very spot where the cruel deed was done. The passing years have proved Latimer a prophet as well as a saint. "Be of good cheer, Master Ridley," he said, "and play the man. We shall this day light such a candle, by God's grace, in England, as I trust, shall never be put out." The light

thus kindled has never been extinguished. It has illumined not only England, but its beneficent rays are piercing the darkness throughout the world.

CURE FOR BURNS.

A REMARKABLE cure for burns (says *The Pall Mall Gazette*) is said to have been discovered by Dr. Thierry, of the Hospice de la Charité, Paris. Having twice, while working with picric acid disinfectant, dropped burning matter on to his hands, and been astonished at the absence of pain or injury, Dr. Thierry was induced to make experiments to see whether the acid might account for the fact. He has now had two years' experience of its effects, and announces that a saturated solution of picric acid applied to a burn or scald will not only remove all pain, but will prevent the formation of sores, and will bring about a complete cure in a few days. If this be true, the solution should at once be taken up by all managers of ironworks and engineering shops where accidents from burning are frequent and not uncommonly fatal. The solution is perfectly stable, cheap, and free from any odour or toxic properties. It produces a temporary yellow discolouration of the skin, which can be entirely removed by the application of boric acid.

HABITS IN CHILDHOOD.

It is easier than most people imagine to keep the little ones from forming unpleasant habits. For instance, that most disagreeable habit of crying, that is so common, can, in most cases, be avoided. The mother of John Wesley, who had a large family to care for, is said to have had such excellent management that she could say, "That odious noise of the crying of children is seldom heard in our house."

It is true that the poor little creatures who find themselves entirely out of joint with the world in general, and their own existence in particular, are certainly deserving of our sincerest pity, and it is to be hoped that their lives will be cheered and brightened by love and kindness; but to speak on true general principles, the actual needs of the little one should be attended to before it becomes fretted and impatient. Often, however, the mother or nurse is busy when it begins to make its wants known, so they are not attended to. The demonstrations are finally more decided, and at last he is obliged to make himself heard; then some one comes to the rescue. This process continues until the habit is established, and he cries for everything he needs and everything he happens to fancy, and the whole household is rendered uncomfortable.

The better, and in the long run the

easier, way would have been to care for him properly at first, and then never to grant a request if he cried, until his pet was over, and he could ask cheerfully. Show him that a bright, pleasant face will bring about his wishes if they are proper, and he will very soon profit by his experience. Then as he grows older, the polite "thank you" and "if you please" will come naturally and easily, instead of the rough, commanding way so often seen both in children and in older people.

A quiet, well-regulated home where love is the ruling principle, and where obedience is prompt and cheerful, is a little heaven on earth; but of course it needs great wisdom and patience on the part of the older ones to make it so. The principles of obedience, however, can be instilled into the minds of the little ones at a very early age. They know more than we usually give them credit for knowing, and quickly discern whether or not mamma and papa mean just what they say. Children can read the expression of the face, and understand the tone of voice. The habit of prompt and cheerful obedience will save both parents and children a world of trouble. "Obedience is the child's religion," and is certainly the basis of Christian experience, so that those children who are taught to obey without questioning will be much more likely to yield obedience to the Father above.

Parents should realise that they stand in place of God to their children, and that the things which endure only for a day, as it were, and then pass away and are forgotten, are very insignificant when compared to the care and discipline of these priceless treasures that have been intrusted to them; they should realise that they may be the means, with the blessing of God, of fitting up jewels that will shine in the kingdom of God throughout the ceaseless ages of eternity. O sacred work! O holy commission! How few realise its importance! MRS. E. M. PEEBLES.

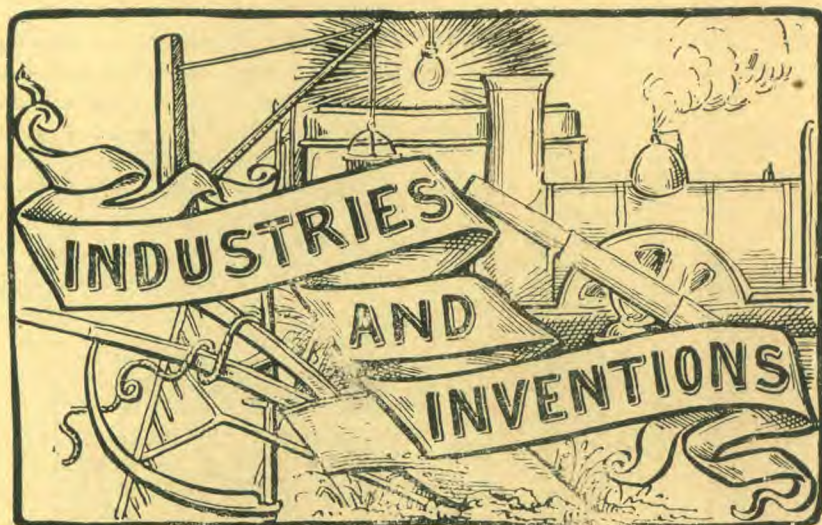
To Whiten a Kitchen Table—Spread over it a thin paste made of chloride of lime and hot water. Leave on the table all night, and in the morning wash off.

* *

Leakages—Yellow soap and whiting, mixed with water into a thick paste, will stop a leakage temporarily, as well as solder.

* *

To Tie a Fast Knot—To tie shoe laces securely, some one gives the following directions: Proceed exactly as if you were going to tie an ordinary bow-knot, but before drawing it up, pass the right hand loop through the knot, and give a steady pull on both loops. You may walk, or propel a bicycle all day, and the knot will remain intact. In untying pull the right hand string.



LIGHTS FOR SHIPWRECKS.

It transpires from statements made by Mr. Marquardt that directly after the *Drummond Castle* had sunk, the passengers floating about in the water observed a number of lights burning around them, which they thought at first were the lights of boats looking for them. Accordingly they shouted to attract attention. As a matter of fact, these were the patent lights which are attached by cords to the life-buoys kept on the deck of passenger steamers to be thrown overboard in case anyone falls from the deck. They ignite automatically as soon as they come in contact with the water.

IN ALKALI WORKS.

A WRITER in *Pearson's Magazine* describes the lot of the labourer in the alkali works of Widnes and St. Helens. They are beset by perils; "A mere walk through a yard is dangerous," he says, "for the tanks leak here and there, and corrosive fluids drop and drop." The gaseous fumes destroy vegetation to considerable distances from the works, but in the midst of all this the workmen must work early and late to make a living. Nor does he live very long, as a general thing.

"I am standing eight hours on end in front of a fiery furnace," said one workman, "drawing, shoving, and turning the salt with an iron bar, which weighs fifty-six pounds. The heat is so intense that I am perspiring all the time. I have two towels to wipe myself on. One is drying whilst I am using the other. I eat only when I can snap. But I am not often hungry, and the gas makes me sick. But I must stick to the furnace, or I am short of my wages."

In some departments packers work with goggles over the eyes and twenty thicknesses of flannel over the mouth to keep out the gas. "One wonders how the

workers can clothe themselves," says the writer. "They must wear wool, for the gas rots cotton in forty-eight hours. Men are seen going home with their breeches roped round their legs, because their garments were sewn with cotton, and the seams have given; or in a network of woollen wool, the cotton warp having disappeared."

FROM THE RUBBISH HEAP.

ONE would think that this is not a particularly congenial subject to write about. We all know the rubbish-heap. Old tins, old shoes, dirty paper, bottles, bones—everything, in fact, that has served a better purpose, and is now deemed done with, is thrown there. When we see all this refuse carried away, the most of us have an idea it will be pitched into some ditch or some place rarely visited. But for that to be done is the exception, and not the rule. The old rubbish-heap—so great an eyesore in our garden—performs some very important functions.

The clearing away of this rubbish is generally done by contract, but those who undertake the work often make a good profit out of it. Every heap undergoes a thorough sifting, and all the various things which compose it are put by themselves. The cinders are carted off to brick-yards, where they are ground up, and in a few days are converted into good substantial bricks.

Then all the bones, after they have left our tables, are taken to a boiling-house, where the fat and gelatine they possess is extracted, the fat being used in the manufacture of soap, and the gelatine being put to a number of purposes, chiefly, however, being made into those brilliantly-coloured wrappings which enfold Christmas crackers.

The bones themselves are cut up into all sorts of cheap ornaments, or are often ground into powder, and, after chemical treatment, make a very good tooth-cleaning preparation. Torn and soiled paper returns

to the mills, and, as a rule, becomes papier mache.

Every piece of old rag is eagerly pounced upon. Although much of it ultimately becomes paper, by far the larger proportion goes to the shoddy mills. Here the filthy, objectionable garments are reduced to a mechanical process, and in the future will again do service as clothes. There are, indeed, very few articles of apparel worn which have not some of this shoddy in their composition. It is said that by its introduction the price of clothing has been reduced twenty-five per cent.

Then what becomes of all our old sauce-pans, salmon-tins, and the like? First, the lead by which they are soldered is taken from them, and after this they are melted. All pieces of glass find a destination in the melting-pot, whereas bottles, if they are not damaged, are cleaned, and so put into active use again. Gutta percha articles, which obtain a good price, are remelted. Cabbage leaves and the like find their way to the pigs. So you see that there is very little of the rubbish-heap that is not put to some purpose.—*Daily Mail*.

SUGAR FROM CHINA

PROFESSOR ECKSTEIN, of Berlin, has proved that sugar has been made and used for thousands of years. The Chinese have been acquainted with it for more than 3,000 years. From Asia, where it was extracted from a caul, it was brought into Greece by one of the Generals of Alexander the Great, B.C. 325. In A.D. 150 it was prescribed by Galenus as a remedy for certain diseases. The refining of sugar was practised in England about 1659. Professor Wilson states that the secret of sugar making was brought to Sicily by a Venetian merchant, who bought it from the Arabs for 100,000 crowns.

In the manufacture of knives the division of labour has been carried to such an extent that one knife is handled by seventy different workers from the moment the blade is forged until the instrument is finished and ready for the market.

SAWDUST is turned into transportable fuel in Germany by a very simple process. It is heated under high steam pressure until the resinous ingredients become sticky, when it is pressed into bricks. One man with a two-horse power machine can turn out 9,000 bricks a day.

A CURIOUS experiment was made recently at the wood pulp factories of Menzel & Sons at Elsenthal, to test the time it takes to convert growing wood into paper. Three trees were cut down, chopped up, skinned, pulped, converted into paper and printed, within two and a half hours from the beginning of the operation,



"MAGGIE FISH."

I CAN hear you exclaim, "What a strange name!"

And who do you think, children, was the owner of this somewhat remarkable name?

Well, you will never guess, so I will tell you. It was a magpie.

The strangest part of it is, she named herself. It is very easy to imagine where she got her first name, for the children who played with her, and even her mistress, called her "Maggie." But one day a stranger said to her, "What is your name, little bird?"

And straightway the bird answered, "Maggie Fish."

It was very amusing, and quite a surprise to the family, who had no idea where she obtained her final name.

But "Maggie Fish" she insisted on being called ever after.

Maggie was a very beautiful bird. She was quite small, with long black and white feathers covering her little body.

When she spread her tail, it looked like a great black and white fan, or like the tail of a peacock, which no doubt you have often seen.

Like all birds of her class, Maggie was a great talker, although most of the time all you could understand would be, "Chub, chub, chub, chub, chub"—something that sounds very much like nonsense, but Maggie probably knew what it meant, if nobody else did.

She repeated a good deal of what she heard people say, and once in a while she would astonish everybody by breaking out into some wise remark, that seemed to be of her own.

She was very fond of catching caterpillars and storing them away into cracks and all sorts of places.

One day her young mistress was sitting out on the lawn reading a book, when she heard a little "peck, peck," at her side.

Looking up, she saw Maggie trying to crowd a caterpillar into the leaves of a book lying on the seat. The book was not only a new one, handsomely bound, but it was borrowed, and the young lady was the more choice of it on that account. She sprang quickly to its rescue.

"Maggie, naughty bird, go right away," she said sternly.

Maggie dropped the worm on the ground, and, turning her little head one side, said saucily, "I won't."

"Then I shall slap you," said her mistress.

"I'll tell mamma," replied the magpie, beginning to whimper.

Finally Maggie flew away, and the young lady became again wholly absorbed in her book.

Presently her mother called her, and she ran into the house, quite unmindful

of the book she had left upon the garden seat.

When she returned to her reading some little time after, what was her dismay to find the magpie jumping up and down on the cover of the borrowed book, "chub, chub, chubbing" to herself in great glee, the more firmly she pressed the cover down. She hopped on to the seat when



HEAVY at heart, weeping and praying before the Lord, a poor Hebrew woman stood one day outside the house of God at Shiloh. Eli, the high priest, sat upon a seat by a post of the temple of the Lord. This was at a time when there was great wickedness in Israel, and it was very unusual for anyone to come alone to worship the Lord. Eli watched this woman as in her distress she poured out her soul in prayer to God, but as she prayed in her heart, moving her lips yet making no sound, he could not tell that she was praying. He thought that she had been drinking so much wine that she did not know what she was doing, so he spoke sternly to her, saying, "How long wilt thou be drunken? put away thy wine from thee."

Hannah (for that was the woman's name) was startled to find some one watching her, and sorry that the priest should mistake her for a drunken woman. She answered respectfully: "No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial; for out of the abundance of my complaint and grief have I spoken."

As if to make amends for his former sternness, Eli then blessed Hannah, and said, "Go in peace; and the God of Israel grant thee thy petition that thou hast asked of Him." So Hannah dried her tears, and went joyfully home. She believed the words spoken to her by God's

priest, "and her countenance was no more sad," but in faith she waited for the fulfillment of the promise.

Hannah's home was a long way from Shiloh, and for several years she came no more to the Lord's tabernacle. But at last she again appeared before Eli with her husband, bringing with her a little boy. Reminding the high priest of their last meeting, she said, "I am the woman that stood by thee here, praying unto the Lord." And now for the first time Eli learned what her request had been: "*For this child I prayed*, and the Lord hath given me my petition that I asked of Him."

Hannah named her child Samuel, meaning "asked of God." This name would keep ever in her mind, and also in the mind of Samuel, the fact that he was the special gift of heaven. But before the child she asked for was given, Hannah had made a promise that she would give him back to God, and all the days of his life he should be the Lord's. That was why she now brought him to Eli that she might leave him in the Lord's house to be trained for His service.

As she thus gave up her most precious treasure to God, the Spirit of the Lord rested upon her, and she poured out in a beautiful song the praises and thanksgiving that were in her heart. So it always follows,—those who come in faith to make known their requests to God, as Hannah did, will like her have abundant reason to return with thanksgiving, declaring that the Lord has granted their petitions.

The Lord accepted Hannah's gift, and Samuel ministered unto the Lord in the tabernacle. He became a prophet of the Lord, and judge of all Israel. When Eli died Samuel took his place as high priest, and remained a faithful servant of God all the days of his life.

E. E. A.

she saw her mistress coming, and cried out:—

"Maggie done it! Maggie done it!"

With a sinking heart the young lady opened the book, and there lay the caterpillar, crushed out of all shape, while the tinted leaves were stained beyond repair. Angry with the bird, and ashamed of her own carelessness, Maggie's mistress gave her a severe whipping.

With feathers drooping and head hanging down, Maggie trotted toward the house as fast as her tiny feet could carry her, screaming all the way at the top of her voice, "Mamma! Mamma!" just like a child.

Perhaps you will say the young lady deserved punishment too for her careless treatment of a borrowed book; and I am of the same opinion.—*Christian Work.*



LEGUMES.

PEAS, haricot beans, and lentils are often classed as common vegetables, but their composition is so very different that they must be considered as belonging to an entirely distinct class. The name "legume" is given them to distinguish them from the ordinary coarse vegetables, such as the potato, cabbage, etc. Let us compare them with potatoes from a standpoint of nutrition. While the potato contains only 25 per cent. of nutrition, the legumes, in a mature state, give us 85 per cent., and of this there is a very large share of the nitrogenous element, or what is understood to be building and repair material. Of this they contain, pound for pound, more than twice as much as the best beef or fowl.

Several considerations may be adduced in favour of their use: They are cheap, nutritious, generally obtainable, and have good keeping properties. Very little material need be added in the cooking, in most cases a little salt being all that is required. They contain in themselves all the fat required by the system so that none need be added. Prolonged cooking more than compensates for the lack of cream, butter, or other fat.

We must not get the idea that green peas and scarlet runners or French beans really belong to the rich foods named above. In this immature state they are little more

nutritious than the ordinary garden vegetables, and should be classed with them. It is not safe to depend on them for the much-needed nitrogenous food, for they do not contain it in any large quantity.

Scotch peas, or lentils, boiled until tender and dry, put through a colander to divest them of the hulls (the indigestible part), and added to an equal part of fine-toasted bread crumbs, well moistened with milk or cream, seasoned with salt and sage, and baked, make a most excellent and agreeable change from the ordinary boiled or baked ones.—*Mrs. D. A. Fitch.*

Tomato Gravy.—Heat to boiling one pint of strained stewed tomatoes, either tinned or fresh, and thicken with a tablespoonful of flour rubbed smooth in a little water; add salt and when thickened, if desired, a half cup of hot milk. Boil together for a minute or two, and serve at once.

* *

Scalloped Tomatoes.—Take a pint of stewed tomatoes, which have been rubbed through a colander, thicken with one and one-fourth cups of lightly picked crumbs of brown bread, or a sufficient quantity to make it quite thick, add salt if desired, and a-half cup of rich milk, mix well, and bake for twenty minutes. Or, fill a pudding dish with alternate layers of peeled and sliced tomatoes and bread crumbs, letting the topmost layer be of tomatoes. Cover, and bake in a moderate oven for an hour or longer, according to depth. Uncover, and brown for ten or fifteen minutes.

* *

REV. J. W. HORSLEY has compiled figures from the judicial statistics on the geographical distribution of intemperance in England. Drunkenness is most rampant in seaports, it being the next highest in mining counties, the Eastern counties being the soberest.

* *

TABLE salt, which is dried for the table, should be allowed to grow cold before being placed in the salt-cellars. If this is not done, the salt cakes together in lumps.

* *

In France, Germany, Belgium, and Scandinavia, it is said, a minute examination of all meat is made before it leaves the slaughter-house, and no joint is allowed to be sold unless it bears the official stamp.

* *

In cleaning enamelled saucepans, wash inside and out with hot water and soda. Then scour with a mixture of salt and fine sand, two parts sand to one of salt. Rinse with hot water and dry.



—At Huddersfield 2,725 persons last week voted in favour of Sunday trams and 4,154 against.

—It is estimated that the drought in New South Wales has caused the loss of 9,500,000 sheep.

—Cholera has attacked some detachments of the Egyptian expedition in the Soudan. The military authorities expect to successfully resist it by sanitary precautions.

—A proclamation promising pardon to all Matabeles who surrender before August 10 has been published at Bulawayo. It is expected that the country will not be quiet for months yet.

—Spain, which has already spent £20,000,000 in fighting the Cuban rebels, has voted another like amount to continue the campaign, which seems no nearer an end than when it began.

—The largest sheep owner in the world is said to be Mr. S. McCaughey, of the Coonong station, at Jerilderie, New South Wales. He has 3,000,000 acres of land, and last season sheared 1,000,000 sheep.

—Nearly every French President in recent years has been shot at with blank cartridges by some one with a grievance which he wanted to make public. Last week President Faure had the experience.

—A British force captured thirty-four Arab slave raiders in British Central Africa last week. They had just begun catching slaves and had but a few, who were released to return to home and friends.

—Old political lines in the United States are considerably broken by the platforms adopted in the pending presidential campaign, and it is expected that the fight between the parties will be exceptionally fierce.

—An exceptionally large number of wrecks and collisions on sea and land were reported last week. Shipping is so increasing, and the rate of travel is so largely increased over speeds maintained a few years ago that accidents are more common.

—Taking a recent work entitled, "Made in Germany" as a basis, one of this month's reviews shows the effects of the revival of industrialism in Germany on British markets, and appeals for greater attention being given here at home to educating workmen in technical schools: "The facts are most alarming. In twenty-three years our population has increased by 7,000,000, but the declared value of our exports has fallen by £30,000,000. In ten years, from 1883 to 1893, the value of German manufactured goods imported into this country went up by £5,000,000, an increase of over 30 per cent. Samples of the results in foreign markets are the facts that Russia, which in 1893 took 78,000 tons of German iron and 59,000 tons of English, in 1895 took 168,000 tons from Germany, and only 50,000 from England; so in Italy; and in Japan in 1884 we sold 4,000,000 cattles of rails, but in 1894 we sold only 3,000,000; whereas the German supply of rails to Japan increased from 2,000,000 cattles to 19,000,000."

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THE elections in Belgium have resulted in a victory of the Clerical party. The Chamber will consist of 111 Clericals, 12 Liberals, 29 Socialists.

A LONDON newspaper says: "The false glamour of war is kept up by war correspondents, who seldom or never speak of the horrors of war, and by the Church, which prays for victory in all causes, however bad."

OUR friends in Cape Town are just beginning a Bible Institute, for workers and others, which will continue several months. We learn also, by friends recently from the Cape, that the sanatorium which our Society has been building in a suburb of Cape Town, is nearing completion, and will very shortly be ready for patients.

THE Church Association, representing the Protestant section of the Church of England, is sending vans with colporteurs into country districts to campaign against Sacerdotalism. One thing which shows the need of Protestant work is the fact that in many districts these vans have not only the local clergy but bishops against them. At any rate they seem to be doing good among the people if we may judge by the strength of the opposition to them on the part of Ritualists.

Terrible Figures.—One of the reviews this month deals with the increase of murder in the United States. These are the facts:—

During the last six years there has been an average of twenty homicides a day, year in and year out, in the United States. The daily average of executions is two, and the average of lynchings three; but last year the number of persons killed had risen from twenty to thirty per day. Five years ago the daily average was only twelve. A community in which murder increases nearly threefold in five years is clearly retrograding towards barbarism.

This has been called by a recent writer "the age of murder," and as the United States is a composite of all nations it may represent the highest development of the natural tendencies in civilisation without Christianity. What a comment these

figures are on the self-glorification which characterises boastful modern civilisation. Only this month one of our London magazines deals with the great increase of wealth, and another with the high development of the public educational system, in America, and yet all this does not prevent the country from ranking next to Italy in the murder list of the greater nations.

How zealously the churches in the United States are pressing the Sunday-law crusade may be seen from the following words written by a Seventh-day Adventist, who himself was recently arrested in Arkansas for not keeping Sunday. In a letter to the New York *Sentinel* he says: "My wife was in her house doing some hand-sewing. A woman passed and told her it was against the law to do anything on Sunday, and that she would be arrested if she did not stop."

Blessing the Grog Shops.—The Russian State has taken over the sale of spirits, and so the spirit traffic becomes a State monopoly. As everything the Russian State does is "Christian" it was fitting that the new departure should be inaugurated last week by religious services in many of the drink shops now transferred to the Crown. The modern "Christian" State blesses what God abhors, and curses that which God has blessed. How could it be expected otherwise when we know that Satan is "the god of this world," and this world is composed of all the kingdoms of men? That is why we pray, "Thy kingdom come."

And Yet Have Believed.—What a joyful satisfaction the Apostle John takes in recurring to the personal presence of the Saviour with himself and his fellow-disciples. In the fourteenth verse of the first chapter of his Gospel he says: "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." In the first chapter of his first epistle he reiterates and amplifies the same thought with an added stress of feeling, born of years of meditation and experience, filled with a loving recurrence to the memories of his personal human association and fellowship with Jesus. With what joyful assurance he says, "We have seen with our eyes," "we have looked upon, and our hands have handled" "the Word of life." "The life was manifested and we have seen it," it "was manifested to us." "That which we have seen and

heard declare we unto you." This is "the message that we have heard of Him, and declare unto you." To all those who read and hear these glad words of John is addressed that promise which Christ incorporated in His gentle rebuke to Thomas, "Blessed are they that have not seen; and yet have believed."

In the Pacific Islands.—Our Missionary ship *Pitcairn* expected to leave Pitcairn Island last month for a cruise touching Tahiti, and the Austral, Cook, Samoan, Tongan, and Fiji groups, leaving workers and literature. The medical missionary workers in the island fields are kept specially busy, and hardly less so are all the other teachers and labourers. The prophet said, "He shall not fail nor be discouraged till He have set judgment in the earth: and the isles shall wait for His law." And our workers find many amongst these islanders who are only waiting for that "law of the Lord" which "is perfect, converting the soul."

THE editor of the *Investor's Review* warns investors that trouble is brewing in many quarters, and that the stock exchange will feel it one of these days. "So let the prudent man," he says, "if any such remains alive in these times, gamble with caution and sometimes think of the morrow." Many who give no thought to the signs of the times religiously, see that the world is whirling on toward the crisis.

The Eastern Question.—The newspapers are every day dealing with some phase of this great question which menaces the peace of Europe. The little work recently published from this office, "The Eastern Question: What Its Solution Means to all the World," is one which we would that all might read. Those who have not read it should do so by all means in order to know the significance of events in the East. Price, 1d., by post, 1½d.

Ever Learning, Never Knowing.—We read of some who are "ever learning and never able to come to the knowledge of the truth." The trouble is that they do not make the truth a matter of life and heart knowledge. They merely learn theories, and are never anchored to the truth by heart knowledge of its principles. Therefore they are the prey of any plausible theory-monger that may come along, running here and there, following this and that, always learning, never knowing. "From such turn away."