

# THE Present Truth

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

Vol. 12.

LONDON, THURSDAY, OCTOBER 1, 1896

No. 40.

## The Present Truth.

PUBLISHED WEEKLY BY THE  
International Tract Society, Ltd.,  
53, Paternoster Row, E. C.

Annual Subscription, By Post 6s. 6d.

Make all Orders and Cheques payable to the International  
Tract Society, Limited, 451, Holloway Road, London, N.

To be had at Messrs. W. H. Smith & Son's Railway  
Bookstalls, or through any News Agent.

### "THE AMEN."

THERE is probably no other word of importance in the language, that is used with less thought as to its meaning than the word "Amen."

It is used in prayer by all Christian people, no matter what their nation or language, and it is worthy of note that it is used only in Christian worship; yet to most it probably means little if anything more than a sign to indicate that prayer is ended.

TRUE, there is so much knowledge of its meaning, that it is often used as an expression of assent to what is prayed or spoken by others, yet in the main people use it at the close of a prayer much as though they would say, "Now I have finished."

THE word itself is simply the Hebrew root signifying "to be firm or established." It conveys the idea of stability and certainty. As a noun, we find it signifying "foundation," and in one form of the verb it signifies "to believe," as in the statements, Abraham "believed in the Lord, and He counted it to him for righteousness" (Gen. xv. 6); and, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. xxviii. 16. The words "believed" and "believeth" are from the Hebrew word *amen*, which, in the form here used signifies *to build upon*, thus hold-

ing the root idea. To believe in God is to build upon Him as a sure foundation.

"OTHER foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. In Him are all the promises of God (2 Cor. i. 20), therefore whoever accepts and follows His words is said to build on the rock. Matt. vii. 24, 25. Everything depends on Christ, for He upholds all things by the word of His power.

ask in His name is simply to ask for only such things as God has promised in Christ. It is to ask according to the will of God, and not according to our own fancies.

WHEN we pray in such a manner, then we may be as sure of receiving the things we ask for as we are that God lives. Then we have a right to the word *amen*. The man who doubts when he prays, who is not sure that he is asking according to the



"The Lord is my Rock and my Fortress."

Heb. i. 3. In Him all things are created, and in Him all things consist. Col. i. 16, 17.

READ now Rev. iii. 14: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Christ is *the Amen*, the sure foundation, because He is all creation's source and supporter. When we pray in faith,—and the prayer of faith is the only real prayer,—we pray in the name of Christ; for the promise is that when we ask anything in His name we shall receive it. If we do not ask in the name of Jesus, we have no promise of receiving anything; because to

will of God, and who doesn't know whether or not he will receive the things that he has prayed for, has no right to close his petition with the word Amen. His prayer is simply an experiment, and for him to say "amen," is to take the name of the Lord in vain, for "Amen" is one of the Lord's titles.

He who uses the word *amen* understandingly, closes his prayer in a tone of triumphant confidence. He has already the thing asked for. "For Thine is the kingdom, and the power, and the glory, for ever. Amen." The Lord as universal King possesses all things, He has all power

and it is His glory to do deeds of kindness, and therefore we are as sure of our requests as we are that Christ is the eternal Foundation. Amen: "so it shall be," is what we say, because Christ, the Amen, is the one in whom all things are. As long as the sun and moon endure, so long we know that His word of promise is sure.

THE Christian is the only one who has this confidence. The heathen cannot know the word, for they are "without Christ" "having no hope, and without God in the world." Truly, "their rock is not as our Rock, even our enemies themselves being judges."

### PREACHING THE LIFE.

"THE life was manifested, and we have seen it, and bear witness, and show unto you that eternal life." 1 John i. 2. Jesus did not teach as the scribes. They taught a lifeless formula. And when the form of the truth itself is held without the spirit of it, human theorising inevitably clothes it in human definitions, until the traditions of men obscure the truth of God. Jesus swept all this aside, and manifested the life, which was life indeed to the perishing.

And so, too, the disciples were sent out, not to bear witness to lifeless theories, but to preach the doctrine of life, which can only be received as it is translated into life in the believer. When the angel of the Lord brought the disciples out of the common prison into which they had been thrust the command was, "Go, stand and speak in the temple to the people all the words of this life." And to all time the church of Christ is to persevere, without murmurings and disputings, "holding forth the Word of life."

### A CURIOUS SURVIVAL.

THE halo or nimbus which appears in Ecclesiastical art about the heads of saints and martyrs was an idea borrowed from paganism. One may see the same thing in the ancient and modern pictures of Oriental heathen "saints." Its use as a symbol of the sun and moon was connected with the most ancient religions of the East, and when the church became corrupted by paganism and the mithraic sun worship, the symbolic halo which had appeared about the heads of heathen deities was transferred to the Catholic saints. One curious development of this symbol appears, according to the following paragraph from a trade journal, to be responsible

for the superstition about the horse-shoe, as an emblem of good luck:—

"The Chinese have their tombs built in a semicircular form, like the horse-shoe, and the Moors follow this to a considerable extent in their architecture. The nimbus or halo, which in old pictures and over the wooden images of the patron saint was a crescent of bright metal, often remained long after all the rest had crumbled away, when it became regarded with a very high degree of veneration, and was looked upon as possessing, at least to some degree, the peculiar powers attributed to the saint or deity the painting or image had been believed to represent. The elevated positions in which they were placed, and the custom which followed of putting up the halo without the image, led in those localities to the use of gilded or brightly-polished horse-shoes closely resembling the small halos that for a time were made and sold expressly for putting up over the doors."

### AN INDICTMENT.

THE following extract is from the leader in one of our prominent London daily papers:—

"Will some Member of Parliament next Session move for a return of the number of murders and suicides in this country during the present year? And will he also ask for returns of the number of lunatics admitted into our public and private asylums during the last, say, ten years. Should he do so and get the returns, he and all interested will find that murders, suicides, and lunatics are alarmingly increasing in England. . . .

"We are continually boasting of our commercial and intellectual progress; but are we advancing morally and socially in like proportion? We think not. It is quite possible to multiply schools and newspapers, and to achieve, after a fashion, educational conquests, and yet make no corresponding progress. Take, for instance, gambling, to which we made particular reference yesterday. This gambling has vastly increased in the face of a vast system of School Board education, in the face of a conspicuously revived Church activity, and in the face of a universally diffused Press. The gambling spirit has vitiated the national heart, and particularly those parts of it engaged on the Stock Exchange and in high places, such as the Chartered Company, and in the promotion of companies on rotten foundations, on the race course, in drinking saloons, and in the streets. The eager desire for wealth at all hazards, for luxury, display, and titles, is everywhere manifest; and we see some of the results in multiplied murders, suicides, and lunatics. The fact is, and it cannot be too often proclaimed, that certain vices are allowed to eat into the heart of our splendid civilisation."

This is a serious indictment, but it should not be filed, necessarily, against England alone. It is true. But it is also a fact that there is no country on the globe of which it is not proportionately true. The organised murder in Turkey is but an example and an evidence of the spirit of evil which is in greater and still greater degree possessing the peoples of all countries.

The facts narrated in these reprinted paragraphs show the steady development of a field here which only bides its time to be fruitful after its kind in general violence and slaughter. The madness of a Satanic possession is fast overtaking those who have denied God and refused His overtures of mercy. For those who say in their heart "There is no God," or, acknowledging His existence, disobey Him, there is no escape from this fate. The prospect is not a pleasant one, but the wages of sin is death. Yet at the last it will be seen that all things work together for good to them that love the Lord, and that the God of all the earth has done right.

### "WARS AND RUMOURS OF WARS."

ONE of the not least remarkable features of the Queen's reign, says the *Daily Chronicle*, considering its eminently pacific character, is the enormous number of wars, "little and big," that have marked its progress. Scarcely a twelvemonth of this period has passed indeed without finding our country at war in some part of the world. The following is a list of them:—Afghan War, 1838-40; first China War, 1841; Sikh War, 1845-6; Caffre War, 1846; second war with China; second Afghan War, 1849; second Sikh War, 1848-9; Burmese War, 1850; second Caffre War, 1851-2; second Burmese War, 1852-3; Crimea, 1854; third war with China, 1856-8; Indian Mutiny, 1857; Maori War, 1860-1; more wars with China, 1860 and 1862; second Maori war, 1863-6; Ashanti War, 1864; war in Bhootan, 1864; Abyssinian War, 1867-8; war with the Bazotees, 1868; third Maori War, 1868-9; war with Looshais, 1871; second Ashanti War, 1873-4; third Caffre War, 1877; Zulu War, 1878-9; third Afghan War, 1878-80; war in Basutoland, 1879-81; Transvaal War, 1879-81; Egyptian War, 1882; Soudan, 1884-85-89; third Burmah War, 1885-92; Zanzibar, 1890; India, 1890; Matabele Wars, 1894 and 1896; Chitral Campaign, 1895; third Ashanti Campaign, 1896; second Soudan Campaign, 1896.



**THE SONG OF DELIVERANCE.**

“ THEN sang Moses and the children of Israel this song unto the Lord, and spake, saying,

I will sing unto the Lord, for He hath triumphed gloriously ;

The horse and his rider hath He thrown into the sea.

The Lord is my strength and song,  
He is become my salvation ;  
This is my God, and I will praise Him ;  
My father's God, and I will exalt Him ;  
The Lord is a Man of war ;  
The Lord is His name.

Pharaoh's chariots and his host hath He cast into the sea ;

And his chosen captains are sunk in the Red Sea.

The deeps cover them ;

They went down into the depths like a stone.

Thy right hand, O Lord, is glorious in power,

Thy right hand, O Lord, dasheth in pieces the enemy.

And in the greatness of Thine excellency Thou overthrowest them that rise up against Thee ;

Thou sendest forth Thy wrath, it consumeth them as stubble.

And with the blast of Thy nostrils the waters were piled up,

The floods stood upright as an heap ;

The deeps were congealed in the heart of the sea.

The enemy said,

I will pursue, I will overtake, I will divide the spoil ;

My lust shall be satisfied upon them ;

I will draw my sword, my hand shall destroy them.

Thou didst blow with Thy wind, the sea covered them ;

They sank as lead in the mighty waters.

Who is like unto Thee, O Lord, among the gods ?

Who is like Thee, glorious in holiness,  
Fearful in praises, doing wonders ?

Thou stretchedst out Thy right hand,  
The earth swallowed them.

Thou in Thy mercy hast led the people which Thou hast redeemed ;

Thou hast guided them in Thy strength to Thy holy habitation.

The peoples have heard, they tremble ;

Pangs have taken hold on the inhabitants of Philistia.

Then were the dukes of Edom amazed ;

The mighty men of Moab, trembling hath taken hold upon them ;

All the inhabitants of Canaan are melted away.

Terror and dread falleth upon them ;

By the greatness of Thine arm they are as still as a stone ;

Till Thy people pass over, O Lord,

Till the people pass over which Thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of Thine inheritance,

In the place, O Lord, which Thou hast made for Thee to dwell in,

The sanctuary, O Lord, which Thy hands have established.

The Lord shall reign for ever and ever.”

Ex. xv. 1-18.

And now let us see what instruction and encouragement and hope there is in this record for us.

1. The power by which the Red Sea was divided, and the people passed over in safety, was the power by which their enemies were to be kept from attacking them. Compare Ex. xv. 14-16 and Joshua ii. 9-11. If they had gone forward in the faith that they had at the moment of their deliverance, there would have been no need of their fighting. No enemy would have dared to attack them. Now we can see why the Lord led them the way He did. By one final act of deliverance He designed to teach them never to be afraid of man.

2. In this same power they were to make known the name of the Lord—to preach the Gospel of the kingdom—in all the earth, as a preparation for the end. That was a work which they had to do before the promise could be completely fulfilled. If they had kept the faith, it would not have taken long to complete the work.

3. The object of their deliverance was that they should be brought in and planted in the mountain of the Lord's inheritance, —a land of their own, where they might dwell for ever in safety. This had not been fulfilled in the days of King David, even when his kingdom was at its height ; for it was at the time when he had rest from all his enemies, and proposed to build a temple for the Lord, that the Lord said to him, “ Moreover, I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more ; neither shall the children of wickedness afflict them any more as beforetime.” Compare this also with Luke i. 67-75.

4. God's plan in delivering Israel from Egypt was thus set forth in the inspired song : “ Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established.” No man can build a dwelling-place for the Lord, for “ the Most High dwelleth not in temples made with hands.” Acts vii. 48. “ The Lord's throne is in heaven.” Ps. xi. 4. The true sanctuary, the real dwelling-place of God, “ which the Lord pitched, and not man ” (Heb. viii. 1, 2), is in heaven, upon Mount Zion. This is in harmony with the promise made to Abraham, Isaac, and Jacob, and which led them to count themselves strangers on this earth, and to look

for a heavenly country, and "for a city that hath foundations, whose builder and maker is God." Heb. xi. 10. This long-deferred hope was now about to be fulfilled, and it would have been fulfilled speedily if the children of Israel had kept the faith of their song.

5. The deliverance of Israel from Egypt and the dividing of the Red Sea is the encouragement of the people of God in the last days of the Gospel, when the salvation of the Lord is gone forth. These are the words which the Lord teaches His people to say:—

"Awake, awake, put on strength, O arm of the Lord; awake as in the ancient days, in the generations of old. Art Thou not it that hath cut Rahab, and wounded the dragon? Art Thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. li. 9-11.

If the ancient Israelites had gone on singing, and had not once stopped to murmur, they would speedily have reached Zion, the city whose builder and maker is God.

6. When the redeemed of the Lord do at last stand on Mount Zion, having the harps of God, they will "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. xv. 3, 4. It is the song of deliverance, the song of victory.

7. Even as the children of Israel sang the song of victory while upon the shore of the Red Sea, before they reached the promised land, so the children of God in the last days will sing the song of victory before they reach the heavenly Canaan. Here is the song, and as we read it, compare it with the opening part of the song of Moses by the Red Sea. We have already read that when the Lord sets His hand the second time to recover the remnant of His people, "there shall be an highway for the remnant of His people, which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt." Isa. xi. 16.

"And in that day Thou shalt say, O

Lord, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me. Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted. Sing unto the Lord; for He hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for



[A VIEW BY THE RED SEA.]

great is the Holy One of Israel in the midst of thee." Isa. xii.

This is the song with which the redeemed of the Lord are to come to Zion. It is a song of victory, but they can sing it now, for "this is the victory that hath overcome the world, even our faith." Only as they proclaim the salvation of the Lord, do they share it. While being conducted to Zion, they learn the song that they will sing when they reach that place. Thus

"when, in scenes of glory,  
I sing the NEW, NEW SONG,  
'Twill be the OLD, OLD STORY  
That I have loved so long."

### SUNDAY LAWS OPPOSED BY A CATHOLIC

IN THE CANADIAN PARLIAMENT.

THE confused condition of things in the theological world has lately been illustrated in Canada, where we have seen a Roman Catholic leading the party opposed to endowing Catholic schools in Manitoba, and winning the election against the opposition of the Catholic clergy. And when, some time ago, a professedly Protestant member introduced a bill for a more rigid Sunday law in the Dominion, it was a Roman Catholic member, Hon. G. Amyott, who most strenuously opposed it, in the

name of civil liberty. After showing that the only ground for the Sunday was Catholic tradition, and that if the introducer of the bill followed the Bible as authority he must keep the seventh day, and not the first, he concluded:—

"As for us Catholics, Mr. Speaker, we shall celebrate our Sundays as we please, provided we do not interfere with your civil rights, and if we do, go to the provinces and you will receive protection.

"The honourable mover of this bill says he wishes to protect the rights of conscience. Is he doing that when he wants to impose upon the Jews the obligation of keeping the first day instead of the seventh? Does he respect the rights of conscience when he wants to compel the Seventh-day Adventists to celebrate the first day of the creation instead of the seventh? Does he protect the rights of conscience when he wants to compel a great number of his fellow-citizens to disobey the Word of God and to obey the words of a church of which they do not approve?"

#### A ROYAL PROCLAMATION.

"The honourable gentleman must remember that in proposing his bill he acts not only contrary to the constitution I read a moment ago, but also contrary to the general understanding which prevails in this country and which was summed up in a proclamation by her Majesty the Queen in 1858, which is as follows:—

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favoured, none molested or disquieted by reason of their religious faith or observance, but that they shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

"These are the words not only of the Queen, but of the Parliament of Great Britain. This is the rule which should be recognised in this country. Everybody should enjoy complete liberty, provided that liberty does not interfere with the liberty and civil rights of others. But the honourable gentleman wants to force those who are not of the same belief with himself to observe as the Sabbath some other day than that which they believe to be the Sabbath, and even to force those who, like himself, desire to observe Sunday, to observe it in the way he believes in, and not in the way they believe in themselves. That is not protection of civil rights; it is interference with civil rights."



## Bible Studies on the Christian Life.

### THE POWER OF SIN.

ALL would find the way of salvation easy if they would make the right calculation at the beginning. Jesus says, "My yoke is easy;" and it is so. But many people who are in the way do not find His yoke easy nor His burden light. And all the difficulty is that they do not make the right calculation as to the contest that is met in the way. Jesus said: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace."

Many start in the way, and this is the right thing to do. But by not properly estimating the force against them nor their power to meet it, they do not prosper in the way as they should, nor as they expected. They do not rightly estimate the power of sin, nor their power to meet it successfully. In a little while they find themselves failing repeatedly, and then, after many "ups and downs," they begin to think that that is the way, and then begin to excuse sin, and apologise for it, and try to strike conditions of peace in that sort of experience. But this will never do. Victory can never come that way.

No; sit down first, and "consult" as to what are the forces against you, and whether you are able to meet them, and if not able to meet them, then what to do in order to meet them successfully; for no apology, no compromise, no peace must ever be sought or allowed with sin. "Consult" the chart of the field of battle, the Bible. "Consult" the One who knows, as to the power of the enemy. "Consult" the Great Commander of the field, as to what equipment and power are essential

to assure victory, not only "at last" but at *first*. Time, even much time, spent in this consultation at the beginning, would be always a gain rather than in any sense a loss.

The difficulty does not lie with anyone, in any failure to acknowledge the *fact* of sin. With every one the whole difficulty lies in failure to acknowledge the *power* of sin. Everybody is willing to admit that he has done wrong,—that he has aimed to do right, but has missed the mark; and this is only to acknowledge the fact of sin; for to sin is only to miss the mark. Many are willing to be specific, and to say that they have actually sinned, and are altogether sinners, and to confess it to the Lord. It is well, it is right, to do all this; and yet all this can be done, and, in fact, is done by many, without their acknowledging or confessing the power of sin.

Many do all this, and yet depend upon themselves and what is of themselves, to defeat sin. They insist that they could do better if only they had a better chance; but circumstances are unfavourable—the neighbours are bad; the church-members are not all converted, and therefore matters of church or Sabbath-school work are unpleasant and "trying;" their own family relations are not the best. All these things and such as these are counted hindrances to progress in the Christian life; and they themselves could do better and be better Christians if circumstances were only as favourable as they should be. These persons hold that inside they are all right, the good is there; it is the outside where the evil lies, and the good that is in them does not have a chance to show itself. If only all the evil influences without, and all opposing circumstances were taken away, then, ah! *then*, they could easily enough be Christians of just the right kind.

But this is all a deception. It is but an

argument presented by the deceitfulness of sin. It is not anything outside of us nor around us, but only what is *in* us, that can hinder us from being Christians of just the right kind. It is only the power of sin working in us that can ever hinder us in the least from being straightforward Christians. And until that *power* is recognised and confessed, we cannot be delivered from it. But when it is recognised and confessed, we can be delivered from it; and just as constantly and just as thoroughly as it is recognised and confessed, just so constantly and so thoroughly can we be delivered from it. And deliverance from the power of sin is Christianity. The life that is delivered from the power of sin is a Christian life in truth, and it cannot be anything else.

The Word of God has made this as plain as anything can be made. The whole thought of Scripture is to show that there is power in sin. The Scripture does not want men to entertain any other view of sin than that there is power in it, and that this power is absolute so far as man himself is concerned. The statements of Scripture, and the very terms in which these statements are framed, show this.

A. T. JONES.

### GREEK CHURCH PRESTIGE IN TURKEY.

Of the nominally Christian churches in Turkey it is claimed that the Orthodox Greek is the most highly favoured. In support of this claim a correspondent of the *Missionary Review*, after stating that "any publication of articles of a nature to mould religious susceptibilities, is forbidden by law," quotes the following from an orthodox paper published in Constantinople, which must have been allowed by the government censor:—

"O ye miserable Protestants, who know not what ye do! Your house is left unto you desolate, like that of the enemies of God who slew the Lord Jesus Christ. O ye nations, understand and be overthrown; for God is with us! The orthodox church at Fatsu, having heard of the plan adopted by us at Ordu, also made petition to the government for the closing of the schools and the services of worship which have been peacefully conducted there by the Protestants, and they easily succeeded. Thus under this new victory of our church, which in five centuries has vanquished and brought to shame, without gun and without knife, such and many greater enemies, the Protestants as a recompense to their wickedness are standing in our presence covered with shame.

"O ye orthodox! stand manfully and gather up your strength. Fear not; for

while God is with you no one can stand against you. While God is our Shepherd, what wolf shall we fear? Thus miserable sinners are destroyed and the faithful are rejoiced.

"This work has been carried on and brought to a successful issue by the energy of our priest Paes Christo alone."—*Sel.*

### CHRIST AND COUNTRY.

It is certainly a strange fatuity that has seized upon leading minds in the religious world, which prevents them from seeing one of the plainest truths set forth in the Word of God,—that truth which defines the proper relation of the Christian to this world. It seems to be almost impossible for the vast majority even of those who profess to believe that Word, to understand that according to the teachings of Christianity, sin has completely separated this world from the eternal purposes of God which are in Christ, so that there remains for it nothing but complete and eternal destruction, to be visited upon it in that day when God will make a final disposition of sin.

It is a strange thing that men who have been set in positions of prominence among their fellows as ministers of the Gospel of God should be teaching the people that this world is not to be destroyed as the Scriptures state, but that Christians have "a country" here, to which they are bound as truly as they are bound to Christ. A Saviour who is all Divine, and a country which is all of earth, to be grasped and held fast at the same time, as a Christian duty! It is allowed that Christ should be first, but "next to Christ," we are told, "comes country."

Christianity knows no such doctrine. Christianity teaches that there is nothing "next to" Christ, but that all things, to the Christian, are in Him. The Christian gives himself and all that he has to Christ, and in return receives Christ and all that He has. It is through Christ that he has a country. But that country is not on this earth. It is a country which the Christian will dwell in after this earth has been consumed by fire. 2 Peter iii. 7, 10.

In the beginning, when man was created, it was not so. The Creator placed man in the Garden of Eden, where all was fair and perfect as the Divine hand could make it. No curse of sin rested anywhere upon the world. It was in the power of Adam and his posterity, had they refrained from sin, to have extended the Garden of Eden indefinitely, even until it covered the whole earth. Earth would then have been a perfect country, and that is the only kind of

country that the Creator ever purposed for man's abode.

But Adam sinned, and the world which God had given him passed from his hands into the hands of Satan. By sin Satan overcame Adam, and to the victor came the spoils. Death entered the world, and the curse rested upon it. Jesus Christ undertook to redeem, or purchase back, that which was lost. Such was the eternal purpose of God in Christ. That purpose is called the Gospel. From that time to this, probation has been given to the fallen race, that they might choose whether they would accept redemption or not. Redemption is put into effect by a new creation. God does not "fix up" anything that has been marred by sin; He is not a tinker. He is the Creator, and He creates man new. Such is the testimony of Scripture. "The new man" is "created, in righteousness and true holiness." Eph. iv. 24. "We are His workmanship, created in Christ Jesus unto good works." Eph. ii. 10. This is the mystery of the "new birth." It is simply a new creation, which makes again a perfect character, as was made by the Creator in the beginning. The "old man" is "crucified with Christ" (Gal. ii. 20), dies, and is buried. There is likewise a "new creation" of earth. Jesus Christ by His death purchased back both man and his original inheritance; and after this sin-cursed earth shall have been burned with fire, a new creation will bring forth a new and perfect earth, even as a perfect earth was created in the beginning.

"We," says the Apostle Peter, "according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter iii. 13. That is the Christian's country. That is what the words "my country" mean to him.

Abraham, the "father of the faithful," testified by his life that he was a "stranger and pilgrim" in this earth. He sought a country, but he sought it not on this earth. His descendants, Isaac and Jacob, and all who like them believed the promises of God, confessed likewise that they were strangers and pilgrims. And "they that say such things," writes Paul, "declare plainly that they seek a country." Heb. xi. 14. They might have returned to Chaldea, as good a country as was then on the earth, but "now" it is written, "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." Verses 15, 16.

Those who are living the Christian life to-day, declare just as plainly that they

"seek a country."\* They declare that their country is not any of the countries of this earth. The doctrine that "next to Christ comes country,"—the country in which one may happen to have been born and reared—virtually denies Christianity.

Christianity knows no boundary lines of states or nations. It knows no distinctions of race or colour. It simply says that God hath "made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 26), and that in Christ all men stand on the same level, without any distinction of Jew and Gentile, high and low, bond and free. A Christian is the same in one country that he is in another. It matters not to Christianity where he may live. The question of country, so far as relates to this earth, is not considered. The whole world is the Christian's field, and he is commissioned to go into every part of it, and preach the Gospel to all peoples. Christianity has not set one nation over against another. The spirit of international rivalry, sometimes called patriotism, is not of Christianity. The only patriotism which Christianity knows is that which seeks the good of all men of every race, colour, and condition, on this earth.

But ought not the Christian to consider and work for the interests of the country in which he lives? it may be asked. Yes; in so far as those interests are identified or consistent with that which Christianity enjoins. Beyond this he cannot go. In other words, he ought to live a Christian life, working to promote honesty, justice, peace, and good-will among all those with whom he may be associated. In no way can he more surely advance the interests of a country than by this. But he would be bound to do exactly the same thing in any country on earth. Hence Christianity does not consider the interests of one country, as distinguished from those of another. It considers everywhere the interests of *men*; it makes the true interests of all men identical. It offers to one individual the same things which it offers to all. The Christian is to represent Christ to the world. He must be a Christian in every place and at all times; the interests which he is to consider are the temporal and spiritual interests of his fellows. If he does this, as Christianity directs, he is doing all that lies in his power to promote the best interests of the country in which he lives.

L. A. SMITH.

"WITH patience, and prayer, and faith to do His will according to our present light and strength the growth of the soul

will go on. As the plant grows in the mist and under clouds as truly as under sunshine, so does the heavenly principle within."

### GOD'S LOVE AND GOD'S REST.

#### I.

1. What is God? 1 John iv. 8: "God is love."

2. In whose image was man made? Gen. i. 27: "God created man in His own image."

3. Then what nature had man? The nature of love.

4. Having that nature what was it natural for him to do? Rom. xiii. 10: "Love is the fulfilling of the law." Having the nature of God, he had the life and spirit of God, and naturally fulfilling the law, he had the knowledge of God.

5. Who is the express image of God? Heb. i. 2. Jesus Christ.

6. Then knowing God in Christ, what life did He have? John xvii. 3: "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Knowing God in Christ was knowing the nature of love by experience,—heart knowledge.

7. To find rest to whom must we come? Matt. xi. 28, 29: "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." Then to know love is to find rest.

8. In the beginning before doubt entered, man rested in God's love.

9. What was the outward sign of this invisible, inward rest? Ex. xx. 8-11. The Sabbath is a part of that eternal law that is fulfilled by love to God and man, and the outward resting from servile labour is but a sign that the soul leans with all its weight upon its Creator, knowing that in Him we live and move and have our being.

#### II.

1. What is God. 1 John iv. 8.

2. What is necessary to the nature of love?—An object on which to bestow kindness by which its nature may be known, its kindness reciprocated.

3. Who thus knew God? John i. 18; Col. i. 15. "The only begotten Son." "Who is the image of the invisible God."

4. What is it the habit of love to do? To bestow all on its loved ones.

5. What did God do for Christ? Heb. i. 2; Col. i. 16, 17; Matt. xxviii. 18: "All power is given unto Me in heaven and in earth."

6. The fulness of God's love dwelt in Christ for the purpose of manifesting its largeness toward Him in the display of that which would delight Christ, and thus be for the pleasure of eternal love.

7. What was the result? John i. 3: "All things were made by Him."

8. What did the works of creation make manifest? Rom. i. 20: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

9. What is His glory. Ex. xxxiv. 6, 7; Ex. xxxiii. 18, 19.

10. But His character is love; therefore God's works show love. To understand His works is to know love, and to know love is rest. The purpose of creation was to bring rest to the souls of His creatures through the manifestation of His love in His works.

11. What was given to man as a sign of this rest? Ex. xx. 8-11. The Sabbath.

FANNIE BOLTON.

### "BLESSED ARE THEY THAT MOURN."

"BLESSED are they that mourn; for they shall be comforted." It is not pleasing to the Lord that we should cover the altar with tears, even when we are oppressed with a sense of unworthiness. The mission of Christ to this world was to heal the broken-hearted. He received mourners, and comforted those who were sorrow-stricken, those who had lost courage and hope. Upon such He pronounced His blessing, and declared they should be comforted.

The Lord works through human instrumentalities, and has commissioned to His followers the duty of ministering to those who are desponding and distressed. There are hearts all round us that need to be uplifted, that need the bright beams of the Sun of Righteousness. The Lord looks to those whom He has comforted and blessed to enlighten those who are in darkness, and to relieve those who are in sorrow. Those who have received light and peace and joy are not to pass by those who mourn, but are to come close to them in human sympathy, and help them to see a sin-pardoning Saviour, a merciful God.

Christ has borne our griefs and carried our sorrows, and He will give joy and gladness to those who mourn. Will you, my brother and sister who have felt the sorrows of earth, do service for Christ in helping the very ones who need your help? Will you who are strong bear the infirmities of the weak? Our Saviour was a man of sorrows and acquainted with grief. He identified His interests with those of the weak and suffering. In looking to Jesus we look to One who comforts all who mourn in Zion. How many more might have been comforted and blessed if human messengers had performed the service which Christ had enjoined upon them to suffering humanity! "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Those who love Jesus will have the mind of Christ, and will comfort all who mourn; those who are poor, tempted, and discouraged they will help to walk in the light of the cross, and not in the shadows and in the darkness. They will point out to them the fact that the blood of Christ speaketh in their behalf "better things than that of Abel." Christians are to minister to all that mourn, to comfort many sorrowful hearts whose memory is filled with pictures of disappointment, of forfeited friendships, and of bitter bereavements, whose history has been one of sorrow and mourning.

The Lord Jesus has given to His people the special work of comforting all that mourn. Christ is working for this class, and He calls upon human beings to become His instrumentalities in bringing light and hope to those who are mourning in the midst of apparently dark providences. Christ calls upon us to show them a bright side by our sympathy and love, and prevent the troubled soul from charging God with unfaithfulness. Our heavenly Father is never unmindful of those whom sorrow has touched. But many think that God has no care for them, as a result of the negligence of His professed followers; for these fail to act their part as co-labourers with Christ in comforting those who mourn.

When David went up by the Mount Olivet, "and wept as he went up, and had his head covered," and went barefooted, the Lord was looking pityingly upon him. He was clothed in sackcloth, and his conscience was scourging him. The outward signs of humiliation testified of his contrition and brokenness of heart. He would not consent that the ark of God should be borne before him as an emblem of the presence of God. He said to the ark-bearers, "Carry back the ark of God into the city; if I shall find favour in the eyes of the Lord, He will bring me again, and show me both it, and His habitation; but if He thus say, I have no delight in thee; behold, here am I, let Him do to me as seemeth good unto Him." He was not willing that the ark should be imperilled by his vicissitudes. The precious symbol, the hallowed burden, was to be taken back to its temple. If his trouble, his expulsion from the throne, had been the work of human power, if his conscience had been clear and without reproach, he would gladly have welcomed the ark, and would have permitted the bearers to carry it before him; but because of consciousness of sin, in his repentance and contrition, he could not consent to the presence of the ark. When Shimei uttered curses upon him, he hears them in silence, and will not consent that the man shall be requited according to his course of action. David said: "So let him curse, because the Lord hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, my son, which

came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? let him alone, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day." David was looking to God, before whom he humbled himself, and the Lord saw his submission and did not desert His servant. The Lord wrought out a victory for David.

The furnace fire may kindle upon the servants of God, but it is for the purpose of purifying them from all dross, and not that they may be destroyed and consumed. The High and Holy One says: "If his children forsake My law, and walk not in My judgments; if they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquities with stripes. Nevertheless My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail." We honour God by trusting in Him when all looks dark and forbidding. Let those who are afflicted look unto Him, and talk of His power, and sing of His mercy. "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." "What time I am afraid, I will trust in Thee." "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness [cleansed from all earthly defilement] as the light, and thy judgment as the noon-day."

Never was David dearer to the heart of infinite love than when, conscience smitten, he fled for his life from his enemies, who were stirred into rebellion by his own son. In tearful, heart-broken utterances, he presented his case to God, and pursued his sorrowful course; but no word of repining escaped from his lips. The Lord says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." There is a blessing pronounced upon all who mourn. Had there been no mourners in our world, Christ could not have revealed to man the parental character of God. Those oppressed by the conviction of sin are to know the blessedness of forgiveness, and to have their transgressions blotted out. Had there been none who mourn, the sufficiency of Christ's expiation for sin would not have been understood.

MRS. E. G. WHITE.

### LIKE THE MASTER.

"I AM among you as he that serveth." The story is told of a young man who had won great distinction at a Scottish university and had been called to the pastorate of a wealthy church, that he went to call on a poor member who was sick. He went in his carriage and entered the house with some haughtiness. The old lady, who had no servant, called to him to

"come by and sit doon." The young preacher, who thought he was being treated unceremoniously, said: "I am the servant of the Lord and have come to speak with you about your soul's concern." "Ay, Ay," said the old Christian, "the servant of the Lord. Then ye'll be humble like your Maister."—*Christian Scotsman.*

### BE WATCHFUL, O MY PEOPLE.

THE King of earth and heaven has sent to every land  
An angel with this message: My coming is at hand;  
Be watchful, O My people, nor with the sinful stand.

Earth's mighty kings and monarchs before My face shall flee,  
Men's hearts now brave shall tremble, shall fail and fearful be,  
When I with hosts of angels descend in majesty.

Be watchful, O My people, let not the hosts of sin,  
Who cry out, Peace and safety, allure you with their din,  
But watch and wait in patience, and have My peace within.

Not only shall the living behold with open eyes  
The tumult of the nations, the rending of the skies,  
But some who now are sleeping shall from their graves arise.

The souls who have rejected and spurned My loving call,  
Refused the cup of mercy, shall drink the cup of gall,  
And cry out in their madness, O mountains on us fall.

But unto you, My people, My coming it shall be  
A day of holy rapture, a day of victory,—  
A bright and glorious dawning of earth's long jubilee.

Be watchful, then, My people, I would not hear one say,  
The King of earth and heaven His coming doth delay,  
Oh, heed My admonition to watch and wait and pray.  
HARRY ARMSTRONG.

### IGNORANT OF GOD.

"HAVING the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts." Eph. iv. 18. In this chapter the Apostle Paul explains the origin of heathenism. In verse 17 the first cause is given, which is walking "in the vanity of their mind." Back of this, as expressed in another place, they did not glorify God when they knew Him. (See Romans i.) Turning away from their knowledge of God, they walked after the vanity of their own minds, until their understanding was darkened, and ignorance followed as a consequence.

If these steps produced such sad results with those nations which we now call "heathen," what different results may we expect when those who call themselves "Christian" follow the same course? If

those who live in an enlightened land do not glorify God, but follow their own vain imaginings, can they expect any better results than followed this course among the people of past ages?

Following the "vanity of the mind" then produced gross ignorance. It will do the same now. We may be what the world calls intellectually great; yet when our minds are turned away from God to the vain things of our own natural minds, we must sooner or later become extremely ignorant of God and His work. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth."

J. H. DURLAND.

### DIVINE SONSHIP.

"My son, hear the instruction of thy father." Prov. i. 8.

The words "my son" are used again and again in this book of Proverbs. They occur three times in the first chapter. The careless reader might pass over them without thought and treat them as a matter of course. But "the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." Every word has its full share of meaning and is used for a purpose. The Apostle Paul quotes these words "my son" and his comment is that the exhortation "speaketh unto you as unto children." Heb. xii. 5.

The Spirit in him recognises the work as a mark of God's parental tenderness and care; and it is used to encourage those who are under great trial. Of design, therefore, and not as a matter of form, are the words "my son" used. God intends to here reveal Himself as a Father, and yet there are those who say that the Fatherhood of God is not revealed in the Old Testament and was unknown until Christ came! Have they never read these words or the words of David, "Like as a father pitieth his children so the Lord pitieth them that fear Him"? He not only pities them but this Royal Preacher tells us He "delighteth" in them, and "loveth" them. "Whom the Lord loveth He correcteth; even as a father the son in whom he delighteth." Prov. iii. 12.

Do you want to know the love and pity of a father? then study the history of David (the writer of those beautiful words) and his son Absalom. When that ungrateful and wicked son had done everything in his power to bring disgrace and ruin on his father, and had spurned his love, still through it all that father's love did not change or falter. Hear the father plead with the avenging Joab, "Deal gently, for my sake, with the young man, even with Absalom." Hear his anxious enquiry of Ahimaaz, "Is the young man Absalom safe?" And when he knows the worst, hear his exceeding bitter cry, "O



my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son." This is how an earthly father pities his wayward son, and in it we have a picture of how the Eternal Father mourns over His children that perish.

Study the Saviour's picture of the Father in the parable of the Prodigal Son, or which would be better called the parable of the Forgiving Father. The son only thought of his father when he was in trouble and distress, but the dear old father was thinking about his lost boy all the time; he was watching for him and longing for his return; and when he was yet a great way off his loving eyes saw him and he ran to meet him and rejoiced over him. So the great Father watches over His children and rejoices over them when they return to Him. He does not chide, nor upbraid nor mention their iniquity, but receives them as His own children as though they had never sinned.

What wonderful love and condescension is here,—that we poor sinful men and women should be received and adopted into the family of God and become the children of the Most High. "Ye shall be My sons and daughters saith the Lord Almighty" (2 Cor. vi. 18), members of the Royal Family of heaven, "of the household of God." Eph. ii. 20. "Made kings and priests unto God." What higher calling could we have than this? To be one of the Royal family of an earthly king is counted a great thing, but what is that to becoming a prince of heaven. (Gen. xxxii. 28). "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." 1 John iii. 4.

FRANCIS HOPE.

### THE SPIRIT OF DAVID.

WE learn from the book of Samuel that David was anointed to be king in place of Saul, who had sinned against God. The disposition of this man, who became one of the greatest kings of Israel, is shown in the following historical facts:—

1. He aided King Saul in every way he could, though he knew him to be an enemy.

2. He showed no spirit of jealousy or rivalry under any circumstances.

3. He was not ambitious to become king, but waited patiently for God to bring about the change in His own way.

4. Although Saul tried to kill him, and hunted him as a wild beast, eventually driving him out of the land of Israel, David saved Saul's life twice when his men wanted to kill him, thus doing good for evil. He afterward even slew the man who claimed the honour of killing King Saul.

5. After Saul was killed, David showed the greatest kindness to his family. Truly he manifested the Spirit of God, and was rightly called a man after God's own heart. Although in after years David yielded to

strong temptation, and sinned, he readily acknowledged his transgression, and shed bitter tears of penitence; and God in mercy forgave him.

C. H. BLISS.

### THE BIBLE.

TAKE it up reverently;

Read it with care;

Think of it often;

See Jesus there.

Into the soul-temple

Welcome its light,

Then darkness will vanish,

And all shall be light.

Study it prayerfully;

Ask the Divine

To link with His wisdom

Such weakness as thine.

Drink from its fountain

When earth-wells are dry;

God's Book of knowledge

Thy thirst can supply.

Seek to it daily;

Fresh trials will meet,

Morning by morning,

Thy pilgrim feet.

Precept and promise

Its pages unfold,

Paving thy way

To the city of gold.

Treasure it always,—

God's message of love,

Whispered to angels,

And sent from above;

Sent to His wandering child

Seeking the way,

Leading from earth-night,

Up to the day.

Melbourne.

R. HARE.

### THE GIFT OF A THORN.

"AND lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh." "There was given to me:" can, then, the thorn be a gift of God? I am in the habit of seeing God's gifts in the abundance of the things which my life possesses, and I call those things the dangers of life which diminish the sum of its abundance. But here there is a complete reversal of my thought; the abundance is the danger, and that which diminishes it is the gift. Paul had been exalted above measure; he had been standing on the heights of prosperity, and summering in the sunshine of a cloudless day. The cloudlessness of the day is his greatest danger, and there is a mist over the sun. His spiritual life has been redolent with the breath of flowers, and there is sent a thorn among the flowers. The thorn is for the time God's best gift to his soul; there is something protective in it. It has no fragrance, it has no beauty, but it yields one of the sweetest uses of adversity—it reminds a human spirit that it is, after all, only human.

My God, I have never thanked Thee for my thorn! I have thanked Thee a thousand times for my roses, but not once for my thorn! I have been looking forward

to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou Divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross; teach me the value of my thorn! Show me that I have climbed to Thee by a path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of that hour when I wrestled until the breaking of the day. Then shall I know that my thorn was blessed by Thee; then shall I know that my cross was a gift from Thee; and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: "It is good for me that I have been afflicted."—*Selected.*

### A SAD DEATH.

"THE following obituary notice," says *Mid Continent*, "will be read with tearful, and at the same time, we trust, with profitable interest: Died—in Laodicea, the prayer-meeting, aged three years and one month. The health of this little meeting was poor most of last year, during which its life was often despaired of. A few anxious friends kept it alive, and at times it would so revive as to encourage them. Discouragement at last prevailed, and the meeting died from neglect. Over forty Christians were living within a quarter of a mile, and not one was there. Had two been there its life might have been saved, for 'where two or three are gathered together in My name,' etc. Two-thirds of the forty might have been there had they been so disposed; but they were not, and the prayer-meeting died."

### IN CATHOLIC MEXICO.

MARY and the saints constitute the Mexican pantheon. The living God is not known, and the Christ is afar off. Liberalism is the religion of the men who rule Mexico, while the Indians worship their Christian idols, and the women the Virgin's form. The roulette wheel spins at the church fair, and the bull and cock-fights afford Sunday delight. Apparitions of the Virgin are still discovered on the leaves of the maguey plant and worshipped.—*Rev. Robert E. Speer.*

### FANCIED WANTS.

"A GREAT number of our wants are simply wants of the imagination, we want them simply because we think we want them; they give us no enjoyment when we obtain them, the want of them is only known by a disagreeable feeling that we are without them."



## THE HOME.

### "BAIRNIES, CUDDLE DOON."

[SOME fifteen years ago, says an exchange, a common Scotch labourer, a workman on the North British railroad, composed the following poem. It appeared in a paper published in a town where the author lived, and its tender sentiment caused it to be widely copied.]

The bairnies cuddle doon at nicht,  
Wi' muckle faucht an' din;  
"O try and sleep, ye waukrif rogues,  
Your feyther's comin' in!"  
They dinna heed a word I speak;  
I try an' gie a froom,  
But aye I hap them up, and cry,  
"O bairnies, cuddle doon!"

Wee Jaimie, wi' the curly heid,  
He aye sleeps next the wa',  
Bangs up and cries, "I want a piece!"  
The rascal starts them a'!  
I rin an' fetch them pieces, drinks,  
They stop a wee the soun';  
Then draw the blankets up, and cry,  
"O weanies, cuddle doon!"

But scarce five minutes gang, wee Rab  
Cries out frae 'neath the claes:  
"Mither, mak Tam gie owre at ance!  
He's kittlin' wi' his taes!"  
The mischief's in that Tam for tricks,  
He'd baither half the toun';  
But still I hap them up, and cry,  
"O bairnies, cuddle doon!"

At length they hear their feyther's step,  
And as he nears the door,  
They draw their blankets o'er their heids,  
While Tam pretends to snore.  
"Hae a' the weans been guid?" he asks,  
As he pits off his shoon.  
"The bairnies John are in their beds,  
And lang since cuddled doon."

And just before we bed oursels,  
We look at our wee lambs;  
Tam has his airm round wee Rab's neck  
And Rab his airm round Tam's.  
I lift wee Jaimie up the bed,  
An' as I straik each crown,  
I whisper till my hairt fills up,  
"O bairnies, cuddle doon!"

The bairnies cuddle doon at nicht,  
Wi' mirth that's dear to me;  
But soon the big warl's cark an' care  
Will quaten doon their glee.

But coom what will to ilka ane,  
May He who rules abune,  
Aye whisper, tho' their pows be bald,  
"O bairnies, cuddle doon!"

### FAYE'S LITTLE LIGHT.

"THE weather's fine, mother," whispered little Faye, standing at an open window. She was gazing up at the sky through a long, well-like opening between the buildings.

It was a beautiful morning, but none of it reached Faye's home. It was an "inside room" in the basement of a great house, with no windows that opened on the street. Faye, looking up with the crown of yellow hair, made her mother think of the daisies that she used to pick long before, when she was a country girl. Faye stretched out her hands, saying eagerly:—

"I wish I could pull down some of the shine."

"When we move, we must try for more light," said her mother. She added doubtfully, "If your father ever gets around to it."

Faye's eyes were withdrawn from the clouds to rest upon a figure that lay in the corner. It was one that would have frightened most children,—a man in a drunken sleep. That was little Faye's father. It was plain that what he "got around to" most was the saloon. That was why they lived in an "inside room," and why his wife sewed for the shops all the time, Faye thought. The last thing at night her mother was stitching, and in the morning, when the little girl awoke, she was still bending over the work. The pay was small, so they were often hungry; but Faye's eyes were bright, and her heart full of hope. That was why her mother said softly:—

"You are *my* sunshine, child."

The little one turned with a smile.

"You can't see to work by me."

"I couldn't work if it wasn't for you," replied her mother.

They talked in whispers, often glancing fearfully at the sleeper. Faye left the window, passed her father on tiptoe, and began to dress with unusual care. Her face was scrubbed till it shone, her head tormented with the remains of a comb, then, with an air of pride, she motioned her mother to look at something. It was her cotton gown, so full of starch that it stood alone on the floor.

"I had fine luck doing that up," said Faye.

It was streaked with various colours, but neither could see it in the dim room. Faye was going to Sunday-school. That was the happiest hour of the week. Such pictures, such talks from the kind teacher, she was sure could not be matched. Faye kept all the cards and papers that were given her there. They were hidden under the sack on which her father slept; she feared if he got hold of them, they would disappear, with their other treasures. Faye's eyes gleamed as she thought what a pile was under him.

"There goes the bell," whispered her mother.

Faye put on her hat without a look in the glass, for there was none; "but then," as she said, "it is just as well, for all I'd see is this old hat what I've always worn."

What her mother saw was a sweet face with eager eyes, and a future of sorrow like her own. She suddenly held back the little maid, saying:—

"Kiss me good-by, girlie."

Faye threw her young arms about the bent form, pressing her cheek against the wasted one.

"Don't you be afraid," with a nod towards the bed; "he's in for a long sleep. He won't trouble nobody this morning. If he does wake up, and isn't hisself, just cut and run. There's the station, nice and warm. He'll get tired of tramping round here alone, with nobody to talk back—not that you ever do, you sweet!—so off he'll go, and we'll have a nice time with the picture papers."

Away Faye went, there was no sound in the dismal room but the deep breathing from the sack and an occasional sigh from the wife, who still sewed, as on other days.

Thus it was when Faye came in with quick, soft step. She laid the paper in her mother's lap, knelt, and held up a white candle.

"Teacher gave me this. To-night when the dark begins, we must light it, to make us think that Jesus is the light of the world. We must ask Him to make a light in our hearts. Shall I say the verse about it?"

Folding her hands, she repeated, "Thy Word is a lamp unto my feet, and a light unto my path."

Then, in her childish way, Faye told of darkness besides that of an inside room. "It is inside of us—'specially father. Teacher says we can all walk in the light; but some folks is that contrary they will go on in the dark, till they lose the good way, and never, never"—Faye's voice was too intense for a child; it thrilled like a cry—"get to glory. What if father goes on and on?"

"My dear, I don't know."

The mother dropped her sewing. Faye snatched at it, and laid it away.

Outside the day had swiftly changed. The sun went under a cloud; the inside room was dark. For the first time, Faye received this with joy.

"Some of the girls will have to wait hours before they can light their candle; but see, I must now."

Setting it on the table, the child fixed her sparkling glance upon the slender flame. It held also the tired gaze of the mother. There was a silence; then Faye said:—

"Now we must say, 'I am the Light of the world.' That means the dear Jesus."

The woman tried to repeat it, but her voice broke.

"I learned that years ago," she said, and began to weep.

Faye pressed her mother's hand, but finished the verse. She had the air of one who had officiated at an altar, whose holy duty must go on. She folded her hands, and added a prayer for light that she had learned at the chapel. Then a wave of feeling swept over Faye. The priestess was merged in the sobbing child. She laid her head on her mother's lap.

"I want to be good. I am sorry I am bad. I want to walk in the shining path."

They forgot that they were not alone—that he who made their lives dark was in the room. Neither did they know that the father, awake and sensible, had heard all. No harsh voice or heavy hand marred the holy stillness as mother and child knelt in the soft light of the taper. It was then that the father stole from the room. Up and down the city streets he walked, thinking of the two ways. That day he decided to leave the dark one, and try to walk in the light.

Faye's home is no longer an inside room, but a neat cottage in the country. The child has all the sunshine that she wants, without and within; for they are all walking in the "shining path."—*Sunday-school Times*.

### WHAT ASEPTIC SURGERY HAS DONE.

It probably would not be too much to say, says the *Times*, that, as the direct consequence of Sir Joseph Lister's personal work, the number of operations performed for the cure of disease has increased

twentyfold, and that rates of mortality, which in some cases were scarcely less than fifty per cent. have been reduced to one per cent. or to nil. Maladies which were previously considered to be beyond the reach of treatment are now looked upon merely as sources of temporary inconvenience, and the benefits hence arising have not been confined to Great Britain or to Europe, but have been extended to every part of the habitable globe.

### THE QUEEN AND SMOKING.

AMONGST the many anecdotes of the Queen's life now going the round of the press, the following is told:—

"The Queen is a stern disciplinarian when occasion demands, as the Prince of Wales once found out to his cost. Her Majesty has always had a strong objection to tobacco smoke, and will not allow smoking to be indulged in in any rooms of the palaces used by her, nor, indeed, in any place where she is likely to smell the odour of tobacco. Even the late Prince Consort forebore to smoke in her presence. On one occasion, however, she happened to smell the perfumes of tobacco when in Buckingham Palace, and on making an investigation, discovered that the young Prince of Wales (then in his minority) was the delinquent. Her Majesty forthwith gave orders that the culprit should be confined to his rooms for a month, and the order was rigorously carried out. The Prince, apparently, has never forgotten that month's incarceration, for he never smokes in his royal mother's vicinity to this day."

### THE YOUNG CZAR.

He would be of uncommon temperament who would envy the Czar of all the Russias his stately tours. Behind the trappings of royal pomp appears large the infinite care required to protect him from violence. He is a prisoner of fear wherever he may go in the wide world. It is the reaping of the harvest of misrule which has sent so many thousands into exile, and broken up homes as dear to the sufferers as the lordliest homes in Russia. But it would seem that the hardest heart could only pity the man who is not responsible for what has been. Describing his appearance on his arrival in Leith amidst the brilliant scenes and cheers of welcome a newspaper correspondent says:—

"He sat with eyes straight in front of him, looking nervously towards the horses of his carriage as if anxiously looking for the start with the apprehension of a man under fire. He had dark rings under his

eyes, like a man who sleeps ill. The only likeness to his father is in his eyebrows, which slightly beetle and give the face the only touch of marked racial characteristic. He looks like a man who has suffered, and like a man who knows fear. The carriage started and then paused, and the nervous look came back, and instead of the laughing ease of the Prince there was the anxious look ahead and nervous side-glance. The face is too young to have much intellectual appearance, and on this side the Czar looks like one who leans, and perhaps sorrows now because he has lost that on which he leant. But if I mistake not, there is nascent force of will in that face, and passion—passion that may do great and terrible things when backed with such force. Above all there is the growing habit of autocratic power to be read in the eyes—the indifference to the will of others—the splendid isolation of soul which is at once so dazzling and so forlorn. The character is there, still half-formed, but being shaped by the moulding of events, terrible and tremendous, from the disaster of Moscow to the death of Lobanoff."

### HOW COLDS ARE CAUGHT.

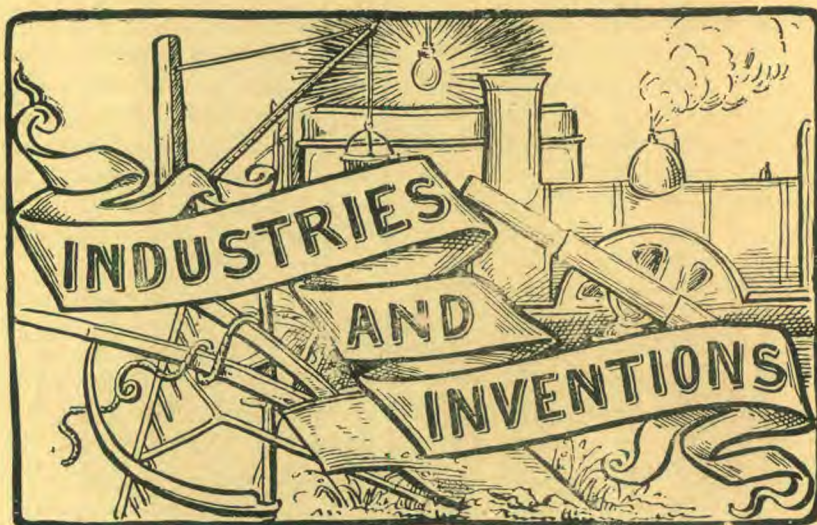
FEAR acts as a depressant to the nervous system, crippling its powers of resisting the action of the cold; hence the phrase "shivering with fear." Similarly, innumerable events of daily life tend to irritate, depress, or excite the nerves and render them unfit for maintaining the body temperature against the fluctuations of weather and climate. During these unguarded moments a trifling exposure to cold or damp is sufficient to induce catarrh.

It is known that stout boots, umbrellas, and wraps, though excellent preservatives in their way, are not by any means the only precautionary measures to be adopted; that we must endeavour to strengthen the nervous system, if it be defective, and that when we are compelled to expose ourselves to cold or wet when the nerves are depressed from ordinary causes, such as fatigue, anxiety, grief, worry, fear, dyspepsia, ill-humour, we should be specially careful to guard against cold.—*Chambers's Journal*.

**Lamps.**—Lamps should frequently be refilled with oil, for if the oil be left in the reservoir for any length of time it becomes stale, and has an unpleasant smell when the lamp is lighted. The burner of a lamp should be taken out occasionally, and boiled in strong soda and water, in order to remove any little bits of wick that may have become clogged in it.

\* \*

In buying moist sugar, select that which is bright looking and large grained.



### A CURIOUS OCCUPATION.

#### THE SHOREWORKER.

SHOREMEN, or shoreworkers, they sometimes call themselves; but their most familiar appellation, says the *Evening News*, is "toshers," and the articles they pick up "tosh."

They belong to another well-known class, the mudlarks, but consider themselves a grade or two above these latter, for the genuine tosher does not confine himself, as they do, to travelling through the Thames mud, picking up odd pieces of coal or wood, copper nails, bolts, iron, and old rope. The tosher, when the coast is clear of the police, makes his way into the sewers, and will venture sometimes for miles in quest of valuables that occasionally find their way into them by the kitchen sink or the street grating.

#### THE SHOREWORKER'S TOOLS.

The shoreworkers, when about to enter the sewers, provide themselves with a pole seven or eight feet long, on one end of which there is a large iron hoe, a bag carried on the back, a canvas apron tied round them, and a dark lantern similar to a policeman's. This they strap on their right breast, so that while walking upright through the larger sewers the light is thrown straight in front. When they come to the branch sewers, and have to stoop, the light is thrown directly at their feet. As they make their way they use their hoe in the mud at their feet, and in the crevices of the brickwork, and occasional shillings and silver spoons find a temporary resting-place in the bag at their back or in their capacious coat-pockets.

The toshers generally go in gangs of three or four, both for the sake of company and the better to be able to defend themselves from the rats with which the sewers swarm. When they come near a street-grating they close their lanterns and watch an opportunity to slip past unnoticed, for otherwise a crowd of people might soon collect at the grating, whose presence would put the police on the alert.

They find great quantities of money—copper money especially—in the crevices of the brickwork a little below the grating, and not unfrequently shillings, half-crowns, and sixpences, with an occasional sovereign or half-sovereign.

When "in luck," as they call it, they may find articles of plate, spoons, ladles, silver-handled knives and forks, mugs and drinking-cups, and now and then articles of jewellery. They generally manage to fill their bags with the more bulky articles found in their search, such as old metal, bones and ropes. These they dispose of to marine store-dealers and rag and bone men, and divide the proceeds, along with the coins found, among the different members of the gang. At one time the regular toshers used each to earn from 30s. to £2 a week, but with the construction of new sewers, grated at the mouth, their industry is not so easily exercised, and is consequently much less profitable.

An old shorehunter, on being interviewed, gave the following account of himself and his calling:—

"UP TO MY KNEES IN MUD."

"The first thing I can remember is being down on the shore at a certain part of the river when the tide was out, and up to my knees in mud, and getting deeper and deeper every minute until I was picked out by one of the shoreworkers. I was apprenticed to a blacksmith, but ran away, as I could not bear to stay away from the river. I wouldn't go home for fear of being sent back, so I goes down to the same place, and there I sits nearly half the day, when who should I see but the old 'un as had picked me up out of the mud when I was a-sinking. He got me a bag and a hoe, and took me out next day and showed me what to do, what places were safe, and how to rake in the mud for rope and bones, and iron, and that's how I came to be a shoreworker.

"He took me to work the sewers with him. I was little, and could get into places where the old 'un couldn't. I once found a silver jug as big as a quart pot,

and often spoons and knives and forks, and everything you can think of. You can go a long way in the sewers, if you like. I don't know how far. I was never at the end of them myself, for you can't stay longer than six or seven hours on account of the tide; you must be out before that's up.

#### SOVEREIGNS AND HALF-SOVEREIGNS.

"I've found sovereigns and half-sovereigns over and over again. One day three of us cleared a couple of sovereigns apiece, but that happened only once. We know all the likeliest places to go to, where the bricks have fallen, and where metal collects in a heap. I have often brought out half a hundredweight of old metal at a time. We have to be very careful about the tides, and to keep out of the way of the river police, as they do not allow us to touch the gratings if they see us.

"The sewers are swarming with rats. I have seen as many as a hundred at once, and rare big ones they are too. We reckon they are very dangerous, if they see no way of making their escape, but if they can they will run by you and get out of the way. I knew one man the rats tackled in the sewers; they bit him awfully. The watermen heard him shouting as they were rowing by, and went in and saved him. But for the watermen the rats would have had him safe enough.

"Another man I knew was found in the sewers dead, killed by the rats. They had eaten every bit of him; nothing was left but the bones. I knew him quite well; he was a regular shoreworker."

### PLOUGHING THE WATER.

A CURIOUS method of producing platinum is practised by the inhabitants of the villages on the river Tura in the Tomsk district of Siberia. A raft is constructed and an inclined gutter of boards fastened to it, which at its lower end is provided with an iron plough. While floating down the river they scrape or plough its bottom. The sand scraped out falls into the gutter and passes into a tub filled with pine boughs, upon which platinum is deposited. The sand of this stream is so rich in platinum and its primitive production so profitable that the peasants are abandoning agriculture and devoting themselves to "ploughing the water."

A NAIL-MAKING machine produces as many nails in a given time as were formerly made by 1,000 men.

\* \* \*

THE British Museum has books written on bricks, tiles, oyster shells, bones and flat stones, together with manuscripts on bark, ivory, leather, parchment, papyrus, lead, iron, copper and wood. It has also three copies of the Bible written on the leaves of the fan palm.



#### THE RIGHT SORT OF SOLDIERS.

We are a band of soldiers  
 All marching on to fight,  
 And we are sure to conquer,  
 Because our cause is right.  
 We wave our banner proudly,  
 Our war-cry loud we call:  
 "Justice and Mercy ever,  
 To creatures great and small."

We want no swords nor rifles,  
 No powder and no shot;  
 We fight not with such weapons,  
 For we better arms have got.  
 Our law the law of kindness,  
 The word of love our speech,  
 And forth we go to conquer,  
 And forth we go to teach.

—Selected.

#### A DOLL THAT SERVED A GOVERNMENT.

AN American paper tells the following story of the part which a doll played in warding off an Indian war in the Far West. The "reserve" is a large tract of land to which the Indians are sent as the whites go in and take their lands, and it is not surprising that the poor Indians sometimes rebel against the white man's rule:—

Some Apache Indians had left the reserve, and one of our generals had had a good deal of trouble in trying to get them back. One day a little papoose, that is, a little Indian girl, three years old, strayed away from her father's wigwam. One of the soldiers found her and took her to the fort. All day she was very quiet, but when night came, she sobbed and cried, just as any little white child would, for her mother and her home. The soldiers did not know what to do with her; they could not quiet her.

At last the commander in charge remembered that a beautiful doll had been sent from the East to the daughter of one of the officers. He went to this officer's house, and asked to borrow the doll for the little Indian girl in the fort. The doll itself was beautiful, and it was beautifully dressed. The little girl loaned it to the officer, and it was carried to the fort to the little Indian baby. It was placed in her arms, and she was made to understand that she could take it to bed with her. Immediately she stopped crying, and fell asleep with the beautiful doll closely held in her arms.

When morning came, she was radiantly happy the moment she opened her eyes

and saw her beautiful little companion. She petted it, she rocked it, she talked to it, just as any little white child would. But now there came a new difficulty. The soldiers hoped, if they kept the little girl, that her parents would come, or send after

her, and they could enter into some negotiations with them to get them back on the reserve; that is, the land set apart for them by the United States' government.

But the father and mother of the little Indian girl did not appear. It was a very



Rome, in the days of Christ and the apostles, was the capital city of the world. The Roman emperor ruled the whole world, and the Jews, like all other peoples, were under his yoke. After the ascension of Christ, when the Holy Spirit was poured upon His disciples, the Gospel quickly spread into all parts of the earth. In Rome a little company of Christians were gathered out whose light shone so brightly that the Apostle Paul said of them that "their faith was proclaimed throughout the whole world."

Paul greatly desired to visit this church of Roman Christians, and often purposed to do so, but something hindered him every time. Yet he did not give up hope of some time meeting with them, so that they might be comforted by his ministry, and he by seeing the fruits of the Gospel in them.

After spending his life in the service of God, when Paul was an old man, he was seized by the Jews in Jerusalem, who hated him because he preached of Jesus whom they had crucified, and he would have been killed by them if he had not been rescued by the captain of the Roman guard. The night after he had been near being torn in pieces by the Jewish council the Lord stood by him, and said, "Be of good cheer; for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

The cruel Nero was at this time emperor of Rome, and before him Paul had the privilege of witnessing for Christ, as the Lord had told him. At his first trial before Nero Paul was not condemned, but was allowed to live in his own house and preach the Gospel, "no man forbidding

him." This he did with such success that some of Nero's own household, and other persons of rank, were converted and joined the Christian church. This led to his being more closely imprisoned, and at his second trial before Nero he was condemned to be beheaded.

About the same time the Apostle Peter also suffered death in Rome for the sake of the Gospel, being crucified, it is said, with his head downward.

In this way heathen Rome persecuted the Christians more or less for two or three hundred years, but for every one that was slain others sprang up, until they had become so many that the Emperor Constantine thought it worth while to seek for their favour and support. He therefore proclaimed the Christian religion (at that time corrupted and fallen) to be the religion of the Roman empire and gave gifts to all those who accepted it.

This of course brought many unconverted heathen into the church which persecution had kept pure, and the church thus joined to the world became so like it that there was no difference except in the name.

When the Emperor Constantine left Rome, and built a new capital at Constantinople, the Bishop of the Roman church stepped into the place that he left empty, and for hundreds of years ruled the world professing to be in the place of God on earth. But through the work of the Reformation the Roman yoke was broken until no kingdoms were left to do her bidding.

But the Scriptures show us that the time is coming when Rome will get back its old power and will say, "I sit a queen, . . . and shall see no sorrow." But when this time comes the complete destruction of Rome will immediately follow, together with that of all the world.

E. E. A.

serious thing for a lot of soldiers to have charge of a little three-and-a-half-year-old girl, and they were greatly puzzled. Several days passed, and at last the soldiers decided that the little papoose must be taken back to her family, as they would not come for her. With her doll in her arms, she started with her protectors for the wigwam.

When she reached the tribe with her doll, she created the greatest excitement. The soldiers left the child with her mother, and returned to the fort. The next day the little papoose's mother appeared at the fort with the doll, to return it. She was received with the greatest courtesy by the soldiers, treated with great consideration, and made to understand that her little daughter was to keep the doll. The result was the soldiers' kindness to the little girl, and their courtesy to her mother, created a revulsion of feeling among the wandering Indians, and led to negotiations which resulted in their going back to the reserve without any trouble.



#### WENT DOWN HIS THROAT.

He drank their little fortune up,  
He left not anything for them;  
House, land and stock went down his throat,  
All in the shape of cursed rum.

But now he fills a drunkard's grave,  
His wife and children left alone;  
Not one perhaps for him could grieve,  
Nor wish him back to drink more rum.

Oh, how degrading are such men,  
What seeds of misery they do sow;  
No one can live in peace with them,  
No matter where they chance to go.  
—E. G. Blackmon.

#### USES OF THE TOMATO.

THE tomato has a two-fold nature; it is what may be called a "fruity vegetable." "It is botanically a fruit; commercially, a vegetable." The amount of nutrition is small, being only seven per cent. (rather more than cabbage, however). In South America, the country in which the tomato is native, it is used quite sparingly, mostly as a seasoning, much as we use onion in soups, etc. The effect of its acid juice is to cool the system, but it is very unpalat-

able to many persons. We often hear it said, "I had to learn to like tomatoes."

Stewed and strained, the tomato forms the base of many excellent soups. The addition of some cooked rice or even of uncooked rice, if it is allowed to boil until tender, makes what we call "rice and tomato soup." "Tomato and vermicelli soup" is made by the addition of a few spoonfuls of broken vermicelli dropped into the hot strained tomato, and cooked twenty minutes.

\* \*

**Tomato Pudding.**—Select some tomatoes which are not fully ripe, but are somewhat reddened, and put a layer of slices in the bottom of a pudding-dish. Sprinkle on sugar to please the taste, and a little salt if desired. Now put in a layer of slices of stale bread, some more tomatoes, sugar, etc., until the dish is well filled. Unless a large quantity of tomato be used, a little water should be poured over the whole, to insure the bread's being saturated with juice. Cover the dish and let it remain in the oven long enough to insure thorough cooking of the tomato.

\* \*

**"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 bread-crumbs; add salt if desired, and a cup of sweet cream; mix well, and bake twenty minutes. Or fill a pudding-dish with alternate layers of peeled and sliced tomatoes and bread-crumbs, letting the top-most layer be of tomatoes. Cover and bake in a moderate oven an hour or longer, according to depth. Uncover and brown for ten or fifteen minutes."

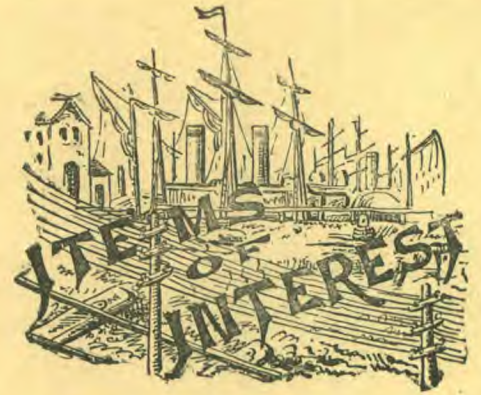
Experience has taught me that a partial toasting of the crumbs is an improvement.  
—Mrs. D. A. Fitch.

#### PHYSICAL EFFECTS OF ALCOHOL.

"THE immediate effect of a moderate amount of alcohol is," says a writer in *The North American Review*, "a feeling of increased vigour. Ideas are increased in quickness, but lose in concentration. The system soon demands the stimulant more frequently. Abstinence is followed by suffering. The hand loses its steadiness, the brain its clearness. Insomnia adds to the drain on nervous forces, and the patient instinctively resorts for relief to the poison which is the direct cause of his condition. In time these symptoms become intensified, and evidences of chronic degeneration manifest themselves."

\* \*

MANY articles of food become poisonous if kept long in contact with copper.



—In Japan, we are told, children are taught to write with either hand.

—A rich discovery of gold is reported from Grahamstown, South Africa.

—It is estimated that over one-tenth of male Matabeles have been killed.

—The Queen's descendants now occupy or are destined to occupy seven thrones.

—One-third of the female population of France are engaged as labourers in agricultural pursuits.

—A strike of miners in Colorado led to such violence that the State troops were called out last week to suppress it.

—Among the warlike tribes of the Soudan the unwritten law of the desert forbids any settlement around the wells, as they are common to all.

—Many wrecks were reported along the coast last week, the gale raging with wintry violence. Gallant rescues by the lifeboats were also reported.

—Railway accidents have been unusually frequent in England this summer. Last week a collision at March killed one person and injured many.

—The expedition to Spitzbergen reports having discovered a mountain nearly 5,000 feet high, which is composed almost wholly, apparently, of marble.

—The ratable value of the Metropolis, according to the quinquennial valuation now operative, has increased during the last five years by 2½ millions, making a total of nearly £36,000,000.

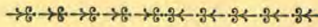
—Over a million tons of machinery and plant, dredgers, and locomotives are rusting and rotting along the Panama canal. The gigantic failure is said to be pitiful as one gazes at the "awful scene of chaos."

—The Russian and Japanese Governments have agreed to exercise a mutual protectorate over Korea, but Russia as the greatest Power is quietly building up her interests in that important peninsula.

—It was thought the Dervishes would make a stand at Dongola, but the approach of the British force led them to flee into the desert and up the Nile, the cavalry pursuing and killing what they could. Many Dervishes are surrendering.

—It is said that the Japanese are encouraging the revolt against Spain in the Philippine Islands, as these islands are greatly desired by Japan, which feels the need of more room in which to plant its crowded population.

—Last week the Queen had reigned longer than any previous British sovereign, or European ruler. Her Majesty has seen the reigns of five Prussian monarchs, four of Russia, Denmark, Spain, and Portugal, three of Sweden and Holland, two of Austria and Belgium, and she has seen tremendous changes political and otherwise in the history of her reign. All members of the House of Peers that saw her coronation are dead, and but one member of the House of Commons who was a member at that time still retains his seat.



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## The Present Truth.

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

LONDON, OCTOBER 1, 1896.

FOR TERMS SEE FIRST PAGE.

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

WE hear that the medical missionary of our Society in Raratonga has been requested to take charge of the Government hospital in that island, which will doubtless give him better facilities for carrying on his work for the suffering, bodily and spiritually.

THE Salvation Army female rescue department reports 13,768 cases dealt with in homes, of whom nearly eighty per cent. have continued well thus far in their new life. The work of rescue has been accomplished at a total cost of not more than £2 per person.

It is worth remarking that two young Christian Chinese ladies have just completed a medical course in an American university, and have returned to China, the first native female physicians, hoping to be able to do much for the women of China, ministering to physical and spiritual needs. China has one skilled physician to 2,500,000 of her population.

CHANGE, restlessness, strife are the characteristics of the time. Now Thibet is waking up, and the head of the religion of the country, the Grand Lama, is ordering his lamas to take the field and lead the people's revolt against Chinese rule. At the very time when the great Powers are deliberating as to how China shall be divided, the empire itself is being rent by rebellion.

OUR readers are perhaps aware that the greater proportion of those connected with the work of our Society in Turkey are Armenians. So far as heard from they have suffered no harm in the terrible scenes recently enacted. Needless to say, Seventh-day Adventists in Turkey simply preach the Word, and they have taken no part in armed insurrection or political strife, and the good providence of the Lord has watched over them. Even though some were killed we know they would not die calling for the death of their enemies.

That would be a denial of Christianity. The freedom for which they work in Turkey is religious not political, and religious liberty is freedom from sin and its power, which no human power can deprive one of; nor can principalities or powers, or life or death, or any other creature separate the Christian from the love of Christ which is his support and life. Christians are needed in Turkey now. May the terrible times develop and increase them.

EVERY gale about our coasts brings out the heroism of the coastguardsmen. The character of courage developed in the fight with the elements to save men's lives is of an entirely different stamp to that developed in war to take men's lives. The lifeboatman is disappointed when the fierceness of the gale hinders him from rescuing those imperilled, while frequently, as in despatches the other day from the Soudan, we hear of the disappointment of troops when the enemy runs away and does not stand up to be killed in fierce combat. It cannot be too often repeated that the spirit of war which is drilled into men is the very spirit of Satan.

THE journals which have all along urged greater expenditure on armaments are preparing to make use of the spirit of militarism which is sweeping the churches into their camp. They notice that it is those who formerly opposed so great expenditure for war and bloodshed who now cry most loudly for war; and if there is to be war, guns, and boats, and men, and money must be ready, and the more the better if war is the remedy for any evil under the sun. Not till the last great conflict, when all the armies of the nations will be destroyed by the hosts of heaven, will the world recover from this hot wave of militarism.

**What Is the Commission?**—Great enthusiasm has prevailed amongst the churches to avenge the slaughter of Armenians. But Christ has commissioned the church to go and preach the Gospel to every creature, even the Turk, and God has expressly said, "Vengeance is Mine, I will repay." Unsanctified human nature has always been more ready to try to do the work which God reserves for Himself than to do the work which God commands men who know Him to do. It is easy, apparently, to rouse religious people to enthusiasm to hire other men to go and vent their natural feelings of wrath upon

wrong-doers, but has anybody ever heard of any great popular enthusiasm to carry the Gospel to Mohammedans? It is not a question of what wicked men deserve, but of what God sends Christians into the world to do.

FOR a long time many Anglicans have been begging the Pope to pronounce on the validity of their orders. So the Pope says, "We pronounce and declare that ordinations carried out according to the Anglican rites have been and are absolutely null and utterly void." If those who have appealed value the opinion of their chosen judge they have now an opportunity to show it. But fancy asking the Pope to tell who can obey Christ's "orders," "Go ye into all the world and preach the Gospel to every creature."

THE Papal Bull on Anglican orders is a long document, but we find only two references to Scripture in it, and those merely incidental, and not a part of the argument. It is not a Bible question but an ecclesiastical quibble with those who argue it. The Rabbis in the time of Christ spent their time discussing fine points of human definitions, and when Christ came speaking the words of God they questioned His "orders" and authority.

OLD earth groans under the weight of transgression bearing heavy upon it, and the pent-up forces stored within it for the last great day (2 Peter iii. 7, R.V.) are shaking its surface here and there, as though to warn all who put their trust in it that the foundation of one's hope must be laid on something more secure. Mail advices regarding the recent earthquake in Iceland show how powerless man is when the earth beneath his feet gives way:—

In places the ground opened as if to swallow the little turf houses that are dotted over its surface. One of these chasms is many miles in length, but not very deep or broad. Great rocks and big landslides tumbled down from the mountains. It was as if the earth were writhing in agony. All these movements were accompanied by terrific rumbling noises underground, as loud as heavy peals of thunder. The women cried and wrung their hands.

A ROMAN CATHOLIC shop-keeper, who sells horsehair belts and barbed instruments to wear next the body as disciplinary agencies, says that he sells three to Church of England people to one to a Catholic. A Protestant book-seller in Paternoster Row has created considerable excitement by exhibiting a set of these instruments of self-torture in his window.