

THE Present Truth

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

Vol. 12.

LONDON, THURSDAY, OCTOBER 8, 1896

No. 41

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, 461, Holloway Road, London, N.

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



My faith looks up to thee,
Thou Lamb of Calvary,
Saviour divine!
Now hear me while I pray,
Take all my guilt away,
O, let me from this day
Be wholly thine!

Bible Studies on the Christian Life.

THE Pope evidently expects new converts as the result of his final pronouncement against Anglican orders, for he suggests to Cardinal Vaughan "the formation of a considerable fund for the help of converted Anglican clergymen."

CARDINAL VAUGHAN urges those Anglican clergymen and laymen who have been longing for reunion with Rome to come into the open arms of the "Mother Church" and "no longer to temporise with grace. Persons desiring to act might communicate with any bishop or priest, or with himself, for instruction and direction. Let them not tarry for corporate reunion. It was a dream and snare of the Evil One. They had all to be converted to God individually."

THE old rabbis, the doctors of the Jewish church, had their fable of oral traditions handed down from Moses to the men of the Great Synagogue, who later put them into writing, with interpretations and comments, without which it was impossible to understand the Scriptures. Just so the Catholic doctrine of tradition substitutes the vagaries of the Fathers for the pure words of God. And they are said to have received the traditions from the apostles just as the Jewish rabbinical writers received their traditions through Moses, who talked with God. Thus the Jews made void the commandments of God by their traditions, and thus the Catholic Church has made void the Word by tradition. Drink of the fountain head.

THE SLAVERY OF SIN.

WHERE sin abounded, Romans v. 21 says that "sin hath reigned." And to reign is "to hold and exercise sovereign power;" "to exercise commanding influence; to dominate; to exercise control over; control as by right or superior force;" "to prevail irresistibly; exist widely or to the exclusion of something else." That is what the Word of God says that sin does in men and with men as they are of themselves. And until that fact is recognised, no man can be delivered from the power of sin. The word used, and translated "reigned," is a word that signifies and relates to governments and the reign of sovereigns. And when the Word of God thus speaks, it wants us to understand that men in sin are under the government and sovereign power of sin, just as men who are in an earthly kingdom are under the power of that government.

Again: the Scripture describes the condition of the sinner thus: "I am carnal, sold under sin." In those times a man who was sold was a slave, and was in all things absolutely subject to his master. Why, then, is this statement used with reference to men under sin, unless that is the actual condition of men under sin?

Yet more than this: this statement was originally written to the saints who were in Rome. The figure was taken from the Roman system of slavery. And when the brethren in Rome read it, it was the system of Roman slavery that was suggested, and that was intended to be suggested, to their minds as an illustration of the condition of the sinner under the power of sin.

Now the Roman government was a sheer despotism of the worst sort. The relation of the government to the citizen was such that he was but a slave. Who has not read or heard these words? "The Roman Empire filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies: to resist was fatal, and it was impossible to fly." That was the condition of a citizen under the Roman government; but the figure used in this scripture is not of Roman citizenship but of Roman slavery. And when that was the condition of the Roman citizen, what must have been the condition of the Roman slave! Roman slavery was a system of bondage imposed upon men by a government that stood toward its own citizens as this quotation describes. The slave was confined in the hands of his

owner by such a government as this. The master had absolute power in all things, even to life or death, over the slave. The owner could torture his slave to death or kill him out of hand, and no one could question it; for the government, such a government, confirmed the owner in the absolute possession and control of the one whom he had bought with his money.

And the figure furnished by that system of government and of slavery, is adopted by the Lord in defining the relationship of the sinner to sin, and the condition of the sinner under the power of sin. And the lesson which we are taught in these words of Scripture, and which we are expected to learn from these words, is not simply the fact of sin, but the *power* of it. And if people would only see this more and recognise it so, there would be more salvation from sin in the world and among those who profess to be Christians, and there would therefore be much more Christianity in the church.

This same thought is expressed in the same way by Jesus, in the following words: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." This is the way the King James Version reads, and so on the face of the text its force is lost; for when people read it nowadays, they know that the position of a servant is such that he can leave at any time, and cease to be a servant. Looking at it that way, they decide that they can leave the service of sin at any time, by their own power, and by their own power cease to be servants of sin.

But this is not what Jesus said. What He really said, is this: "Verily, verily, I say unto you, Whosoever committeth sin is a *slave* of sin." The Greek word is *doulos*, and signifies "properly, a *born* bondman, or *slave*." Note, it is not simply one *made* a slave; but one *born* a slave. That is what Jesus said; and that is what the Word says yet to every one that is under the power of sin. Thus in the words of Christ here, as in the other places, it is the power of sin over the sinner, rather than the fact of sin upon him, that is taught, and that He wants men to understand. And He wants us to understand that this power is properly illustrated only in the system of Roman slavery as it was then in the world.

This power is shown to be such that in its reign, in its mastery over the man who knows only the birth to slavery, the natural birth, it keeps him back from doing the good that he would do, and causes him to do the evil that he would

not do, and that he hates. For it is written: "I am carnal, sold under sin;" and, "What I would, that I do not; but what I hate, that I do." "For to *will* is present with me; but how to *perform* that which is good I find not."

But why is this? Why is it that a man does the evil that he hates? Why is it that he does not the good that he would? Why is it that he cannot perform the good that he wills? Oh! "It is no more I that do it, but *sin* that dwelleth in me." I would not do it; but *sin* that dwells in me causes me to do it. I would do good, but sin that dwells in me holds me back, and will not let me do it. "For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me?"

How could the supreme, sovereign, and absolute power of sin be more plainly shown than it is in the scriptures cited in this article? And how could the complete, abject, and helpless slavery of the man who knows the natural birth be more fully depicted than in these same scriptures? O that men would believe it! O that they would recognise it, and confess it, always! Then they could be delivered. For there is deliverance. There is deliverance as complete as is the captivity. There is freedom as absolute as is the slavery. There is the reign of another power, as certainly supreme and sovereign as was ever the power of sin. But until we recognise and confess the power of sin as the Word of God declares it, we cannot know the power of God as the Word of God presents it. Until we acknowledge the complete sovereignty of the power of sin, we cannot acknowledge the complete sovereignty of the power of God.

A. T. JONES.

WHOSE MAN ARE YOU? CHRIST'S? OR WHOSE?

In olden time when two companies met, or a wayfarer was descried by the way, the accustomed challenge was, "Whose man are you?"

That, in a larger way, is the challenge now. Are you for peace, or war? Whose man are you,—Christ's or Satan's?

The *Daily Mail* asks of the public meetings which have been so much for war, "Is this a clergyman's agitation?" and quotes this paragraph from the *Scotsman*:—

The most warlike section of the public press is the so-called religious press. Clergymen like Canon MacColl and Dr. Guinness Rogers, and that more fiery and foolish agitator Mr. Hugh Price Hughes, are among the leading spirits in a movement which, consciously or unconsciously, has for its object the destruction of the peace of Europe. Of the eight speakers—excluding the Lord Mayor, who presided officially—at the Birmingham meeting, five were clergymen. Of the five speakers at the overflow meeting, three were clergymen. The present atrocity agitation is in the main a clergyman's agitation.

The *Scotsman* goes on to say that if this were only a religious movement at heart, instead of really a political question, the clergy might be not only excused but commended for their ardour. In this thought the *Scotsman* is sadly in error.

Christ said, "Blessed are the peace-makers; for they shall be called the children of God." It was in this connection, during the same discourse, that He continued the thought thus,—“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. . . Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven.”

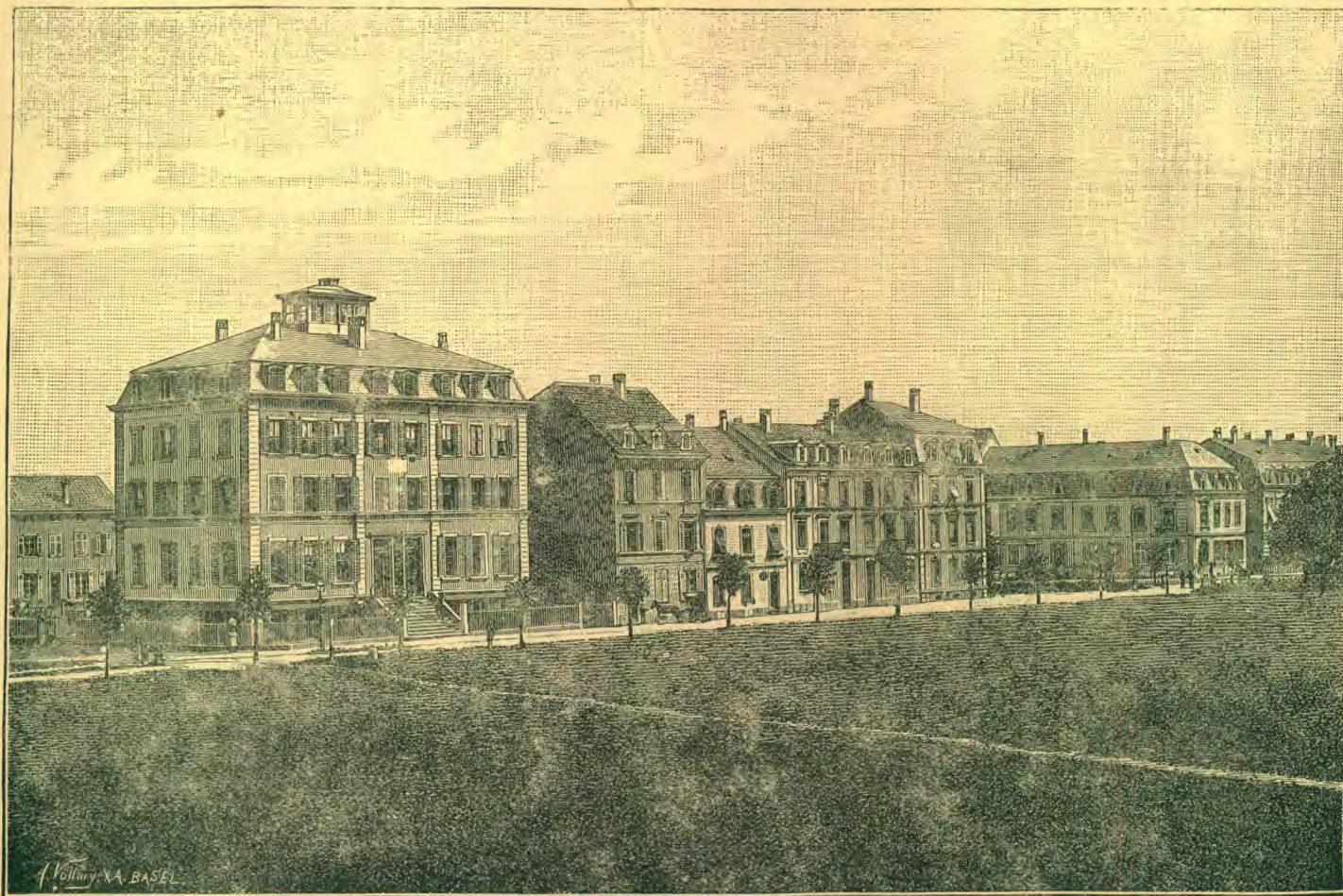
Such an injunction as this, in such earnest and loving terms, certainly does raise the question as to whether they who do not follow this counsel can ever be the children of the heavenly Father. Is Jesus the god of battles and strife, or is He the Prince of Peace? He says He is the God of Peace. How then can He be the God of battles? He commands peace, and says, "Thou shalt not kill." Does He also sound the call to war, and march with the heaviest battalions? Does our God blow both the hot breath of battle and the cool, sweet blessings of peace? How is it, then, is there a contradiction here? Is He the God of battles, or not? He is not, except as He is God over all, and will make the wrath of man to praise Him,—yes, and the wrath of Satan also. For it is he, Satan, who is the god of battles, in the sense that he incites to war and slaughter.

Is he who kills a thousand any less a murderer than he who kills one? Certainly not, but a thousand times more. Because the subject is enlisted as a soldier, and acts under the authority of his commanding officer, does that reduce the

individual responsibility of the soldier, the officer, or the sovereign? Certainly it does not. God is not mocked. There is no evasion of guilt, or avoidance of sentence and punishment, in His court. There it will be true that "murder will out,"—and there it will not be true that "dead men tell no tales." The witnesses will all be there, and the indictment perfect, in every case. The soldier who has killed his man will be found guilty of the

deliberately transferred his services to the enemy? Let the military code, under which they place themselves, decide. Retribution would be short, sharp, merciless, would it not? Pastors and ministers are officers in the army of peace,—the army of the Lord and of His Son Jesus Christ. The army of peace is ever in the field, and will be so long as the world lasts. What shall be said of those officers in God's army who now, in time of action,

nurses speaking English, French, German, and the Scandinavian languages. This sanatorium has now been in successful operation nearly a year. The location of the building is most excellent, being number 48, Weiherweg, facing the Schützenmatt, large open public grounds, which gives an uninterrupted view from the windows of the building to the high foothills of the Juras, not far distant. From the observatory on the roof may be seen, when



INSTITUT SANITAIRE, BASEL, SWITZERLAND.

single murder, as any other murderer. But what of the guilt, also, of the commander, at whose word tens of thousands have taken the lives of others and have themselves fallen? Or what the responsibility of the sovereign at whose whim, or to satisfy whose sense of wounded honour, hundreds of thousands of lives have been sacrificed on the field of battle?

If none of these shall escape the apportionment of their guilt, what shall be the fate of those who, having been appointed pastors and masters over the spiritual interests of the people, place in their hands the firebrands of war instead of holding to their lips the cooling cup of peace. What would be the fate of an officer who in time of action, in the field,

desert to the army of Satan, and strive to carry all their gathered forces with them!

Offences must needs come. War there will inevitably be, sooner or later. The armed neutrality of Europe will not always be maintained. But what sane man desires to incur the awful guilt of the slaughter which will ensue?

THE "INSTITUT SANITAIRE" OF BASEL.

THE large building at the left, in the cut on this page, is the sanatorium carried on under the direction of our Society, in Basel, Switzerland. The institution goes under the French title of "Institut Sanitaire," although it is thoroughly polyglot in its character, its faculty and corps of

the atmosphere is clear, the Juras, the Vosges, and the mountains of the Black forest in Germany.

Basel itself is an interesting, conservative old Swiss city. It has the reputation of being the wealthiest city of its size in the world. Its ancient university, still flourishing, was established some years before the discovery of the art of printing. The medical department, although not largely attended, is very thorough and complete in its teaching and enjoys excellent facilities, the hospitals of the city being very finely appointed, and well carried on.

The Institut Sanitaire is managed upon thoroughly practical hygienic principles,—its bathing and massage rooms are convenient and provided with competent, edu-

cated operators of experience. The bakery attached to the building not only provides the table of the institution with some ten or a dozen different varieties of bread, biscuit, and health foods, but is beginning to do some business for the trade. The biscuits and health foods produced there find favour wherever they are used.

This institution is very well situated indeed, being centrally located on the direct line of European travel, and as it becomes more widely known will be able to extend its sphere of usefulness accordingly.

The building was formerly the printing and publishing house of our Society for Central Europe, but when, as some of our readers will remember, the Sunday laws of Switzerland compelled the closing down of the presses, the printing work was transferred partly to Germany and partly placed with other printers in Basel, and then the building was remodelled and fitted as a health institution to bear its part still in preaching the Gospel. For the Gospel by no means neglects the body while it ministers to the spiritual life. The principles of health and temperance, and the teaching of the proper care of the body in health and disease are of vital importance, and can by no means be neglected by those who recognise the fact that men and women are not their own, but belong to God, and are responsible to give Him the best service of their lives.

CHRIST THE PILOT.

Away down in the darkness, in the heart of the great steamer, the engineer stands. He never sees how the vessel moves. He does not know where she is going. It is not his duty to know. It is his only to answer every signal, to start his engine, to quicken or slow its motion, to reverse it, just as he is directed by the one whose part it is to see. He has nothing whatever to do with the vessel's course. He sees not an inch of the sea.

It is not our part to guide our life in this world, amid its tangled affairs. It is ours just to do our duty, our Master's bidding. Christ's hand is on the helm. He sees all the future. He pilots us. Let us learn to thank God that we cannot know the future, that we need not know it. Christ knows it, and it is better to go on in the dark with Him, letting Him lead, than to go alone in the light, and choose our own path.—*J. R. Miller, D.D.*

Li Hung Chang has learned the Western plea for armaments. He says, "The best guarantee for peace is to be ready for war." Yet somehow all countries seem to feel that the carrying of arms by the private citizen does not make for domestic peace.



BREAD FROM HEAVEN.

It is with singing that the ransomed of the Lord will return and come to Zion. The song of victory is an evidence of faith, by which the just shall live. The exhortation is, "Cast not away therefore your confidence, which hath great recompense of reward." Heb. x. 35. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. iii. 14. The Israelites had started well. "By faith they passed through the Red Sea as by dry land." On the other shore they had sung the song of victory. True, they were still in the wilderness; but faith is the victory that hath overcome the world, and they had just had the most wonderful evidence of the power of God to carry them safely through. If they had but gone on singing that song of victory, they would speedily have come to Zion.

But they had not perfectly learned the lesson. They could trust the Lord as far as they could see Him, but no further. They "provoked Him at the sea, even at the Red Sea. Nevertheless He saved them for His name's sake, that He might make His mighty power to be known. He rebuked the Red Sea also, and it was dried up; so He led them through the depths, as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy. And the waters covered their enemies; there was not one of them left. Then believed they His words; they

sang His praise. They soon forgot His works; they waited not for His counsel." Ps. cvi. 7-13.

Only three days' journey in the wilderness without water, sufficed to make them forget all that the Lord had done for them. When they found water, it was so bitter that they could not drink it, and then they murmured. This difficulty was easily remedied by the Lord, who showed Moses a tree which, when cast into the bitter waters, made them sweet. "There He made for them a statute and an ordinance, and there he proved them." Ex. xv. 25.

Encamped by the palm trees and wells of Elim, they had nothing to vex them, so that it must have been nearly a month before they murmured again. During that time they doubtless felt very well satisfied with themselves, as well as with their surroundings. Now they were surely trusting the Lord. It is so easy for us to imagine that we are making progress when we are only lying at anchor and the tide is flowing past us; so natural to think that we have learned to trust the Lord, when there are no trials to test our faith.

It was not long before the people not only forgot the power of the Lord, but they were ready to deny that He had ever had anything to do with them. It was only a month and a half after their leaving Egypt that they came to the wilderness of Sin, "which is between Elim and Sinai," "and the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of

Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger." Ex. xvi. 1-3.

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the Lord hath brought you out from the land of Egypt; and in the morning, then ye shall see the glory of the Lord; for that He heareth your murmurings against the Lord; and what are we, that ye murmur against us?" Verses 4-7.

The next morning when the dew was gone, "behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost upon the ground. And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating." Verses 14-18.

"And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them. And they gathered it every man according to his eating; and when the sun waxed hot it melted." Verses 19-21.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for every man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-

day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day: for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Verses 22-26.

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the Sabbath the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Verses 27-30.

We now have the entire story before us, and can study its lessons in detail. Remember that this was not written for the sake of those who participated in it, but for us. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." If they failed to learn the lesson that God designed they should from the event, there is so much the more reason for us to learn it from the record.

THE TEST.

THE Lord said that He would prove the people, whether they would walk in His law or not. And the special thing upon which they were tested was the Sabbath. If they would keep this, there was no doubt that they would keep the whole law. The Sabbath, therefore, was the crucial test of the law of God. Even so it is now, as the following points that we have already learned will show:—

1. The people were being delivered in pursuance of the covenant made with Abraham. See Ex. vi. 3, 4. That covenant had been confirmed with an oath, and the time of the promise which God had sworn to Abraham had come near. Abraham kept God's law, and it was on this account that the promise was continued to his descendants. Gen. xxvi. 3-5. The Lord said to Isaac that He would perform all the oath that He swore unto Abraham his father, "because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Now when God was bringing the

children of Abraham out of Egypt, in fulfilment of that oath, He proposed to test them to see if they also would walk in His law; and the point upon which He tested them was the Sabbath. This therefore proves beyond all controversy that the Sabbath was kept by Abraham, and that it was in the covenant made with him. It was a part of the righteousness of the faith which Abraham had before he was circumcised.

2. "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Now since the Sabbath,—the very same one that the Israelites kept in the wilderness, and which the descendants of Jacob have kept, or professed to, until this day,—was in the covenant made with Abraham, it follows that it is the Sabbath for Christians to keep.

3. We have already learned that our hope is the very same that was set before Abraham, Isaac, and Jacob, and all the children of Israel. "The hope of the promise made of God unto the fathers," was that for which the Apostle Paul was judged (Acts xxvi. 6); and the promise to the faithful is that they shall sit down with Abraham, Isaac, and Jacob in the kingdom of God. The Lord has set His hand the second time to deliver the remnant of His people, and therefore the test of obedience at this time is the same that it was at the beginning. The Sabbath is the memorial of God's power as Creator and Sanctifier; and in the message that announces the hour of God's Judgment at hand, the everlasting Gospel, which is the preparation for the end, is preached in the words, "Worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7.

This test was made before the law was spoken from Sinai, and before the people had reached that place. Yet we find that every feature of the law was already known. So far was the giving of the law from Sinai, from being the first announcement of it, that more than a month before that event the children of Israel were tested upon it; and the words, "How long refuse ye to keep My commandments and My laws?" show that they had known it a long time, and had often broken it through their unbelief.

When we come to the events connected with the giving of the law, we shall be able to see more clearly than now that the Sabbath which the Jews were expected to keep could not by any possibility be affected by the death of Christ, but that it was for ever identified with the Gospel, centuries before the crucifixion. In this

connection, however, we must note one point in regard to the definiteness of the Sabbath day.

The people were told, "Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none. This is the very same expression that is used in the fourth commandment. "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Many people have been led to believe that the commandment is not definite in its requirement, and that the Sabbath is not by it fixed to one particular day of the week, but that any day of the week will answer, provided it is preceded by six days of labour. The account of the giving of the manna shows that this is a mistaken idea, and that the commandment requires not simply an indefinite seventh part of time, but the seventh day of the week.

The giving of the manna showed most positively that the Sabbath day was definite, and that it was not left for man to decide which day it is. Moreover it showed that "the seventh day" does not mean the seventh part of time, but a definitely recurring day. If "the seventh day" meant the seventh part of time, then "the sixth day" would at the same time mean the sixth part of time; but if the children of Israel had proceeded upon that assumption, they would have been in difficulty the first thing.

There is but one period of seven days, and that is the week which was known from the creation. God worked six days, and in those first six days he finished the work of creation; "and He rested the seventh day from His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. ii. 2, 3. Therefore when God says that the seventh day is the Sabbath, He means that the Sabbath is the seventh day of the week, the day that is commonly known as Saturday. The sixth day, upon which the children of Israel were to prepare for the Sabbath, is the sixth day of the week, commonly called Friday.

This is settled beyond all controversy by the Inspired record. In the account of the crucifixion and burial of Christ, we are told that the women came to the sepulchre "in the end of the Sabbath, as it began to dawn toward the first day of the week" (Matt. xxviii. 1); and by another writer that it was "when the Sabbath was past."

Mark xvi. 1. We refer to these texts to show that the first day of the week immediately follows the Sabbath, and that no time intervened between the close of the Sabbath and the visit of the women to the sepulchre. Now when we read the record in Luke, we learn that when Christ was buried, "that day was the preparation, and the Sabbath drew on." The women came and saw where He was laid, "and they returned, and prepared spices and ointments, and rested the Sabbath day according to the commandment." And "upon the first day of the week, very early in the morning, they came unto the sepulchre." Luke xxiii. 54-56; xxiv. 1.

The Sabbath followed "the preparation," and immediately preceded "the first day of the week." Therefore the Sabbath was *the seventh day of the week*. But it was "the Sabbath day according to the commandment." Therefore the Sabbath of the commandment is none other than the seventh day of the week. This was the day which God marked out in the most special manner as the Sabbath, by performing wonderful miracles in its honour for forty years. Let this fact be well considered. Let it be remembered that whenever in the Bible the Sabbath is spoken of, the seventh day of the week, and that only, is meant. That long before the days of Moses, this Sabbath of the fourth commandment, together with the whole law, was inseparably connected with the Gospel of Jesus Christ, will be very apparent as we proceed in our study.

THE MILLENNIAL AGE

IN TWO PARTS.—No. 1.

THE word "millennium" signifies a thousand years. In its theological sense it usually refers to the *thousand years* spoken of in Rev. xx. All agree that this period of time is connected with the coming of our Saviour; and as the end approaches, and the signs that indicate that day near at hand thicken around us, the subject now under consideration, as it seems to grow in importance, is naturally receiving more attention than formerly. And there are good reasons why this should be so.

1. It has some connection with the believers in Christ; for we read that "they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. xx. 6.

2. It relates to the judgment of mankind. "And I saw thrones, and they sat

upon them, and judgment was given unto them." Rev. xx. 4.

3. It has something to do with Satan, the great primal cause of the sin and sorrow of the world. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. xx. 1-3.

THE DAWN OF THE MILLENNIUM.

TIME is usually considered to be a measured portion of duration within eternity. Eternity existed before the created universe, and will still continue after the Gospel and millennial ages are past. The millennium is understood to be the last thousand years of time. It is marked off for a peculiar work in the finishing up of the mystery of God. It is, then, a definite period, in which a specified work is to be accomplished. But a definite period without boundaries becomes indefinite. The term "thousand years" is definite; but without knowing where the period begins and ends, little can be known of the events that are to take place during that time. If we can learn either the beginning or the ending, it will be easy to find the other extremity.

THE TWO RESURRECTIONS.

THE events spoken of in the Scriptures as marking the commencement of the millennium are now to come under consideration. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. xx. 5. This is the first definite ray of light that indicates the ushering in of the millennial age. But the language of inspiration indicates that there will be at least two resurrections, of which this one which opens the thousand years is the first. In another place we read, "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v. 28, 29. This text states that there will be two resurrections, of two classes,—the righteous and the unrighteous. When Paul

was on trial before an earthly tribunal, he made a defence of his position in the following words: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 14, 15.

The resurrection that marks the opening of the millennium is called the *first* resurrection, viz., it is the first of the two already mentioned. As to the character of those who are raised first, we are not left in darkness. "Blessed and holy is he that hath part in the first resurrection." Rev. xx. 6. They are holy; they are righteous. But as none are righteous in themselves, these must be righteous in Christ. "If any man be in Christ, he is a new creature." To be a new creature is

to be righteous, and this is accomplished only through regeneration, which is wrought by the power of Jesus Christ.

But when are these righteous ones raised to life?—"For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. iv. 16. Then the resurrection that marks the opening of the millennial age takes place at the coming of Jesus Christ in the clouds of heaven. This settles the question as to whether the millennium precedes or follows the second coming of our Saviour. It is the thousand years beginning with the sound of the trumpet that awakes the righteous dead. But this is not the only thing that is decided by the text already given. In Rev. xx. 5 we read, "The *rest of the dead* lived not again until the thousand years were finished." There are only two classes of dead mentioned in the Scriptures,—the

just and the unjust. If at the first resurrection the *just* are raised, "the rest of the dead" must be the unjust. These are not raised, then, until the end of the thousand years.

WHEN PROBATION CLOSES.

We must now consider another point of interest connected with the coming of Jesus Christ, and therefore another event that marks the dawn of the millennium. This is the close of the Gospel work. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly, and My reward is with Me, to give every man according as his work shall be." Rev. xxii. 11, 12. After the decree of verse 11 is given, there can be no more conversions, and no more falling off from holiness. But this decree precedes



SPIRITUALISM.

WHAT is Modern Spiritualism?

"The belief that disembodied spirits can and do communicate with the living."—*Century Dictionary*.

2. Did this belief exist in ancient times?

"There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." De i. xviii. 10-12. See Lev. xix. 31; Mal. iii. 5.

"The phenomenal aspect of Modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."—J. J. Morse, in "Practical Occultism," p. 85.

3. With what is witchcraft classed by the Apostle Paul?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. v. 20-23.

4. What should one do if asked to inquire of a familiar spirit?

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp and that mutter; should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. vii. 19, R. V.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Verse 20.

2

SPIRITUALISM.

5. What says the "law and the testimony" about the knowledge which the dead have of what is occurring among men?

"Thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job xiv. 20, 21.

"For the living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccl. ix. 5, 6.

6. Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them?

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi. 14.

7. What is one of the characteristics of "last day" apostasies?

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv. 1.

8. How will Satan deceive the people?

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. xi. 14, 15.

9. Will Satan try to counterfeit even the coming of Christ by signs and wonders?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv. 23, 24.

10. After these signs and wonders are shown, what will take place?

"The Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming; even He, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. ii. 8-10.

11. What will be said by those who have rejected the deceptions of Satan, and maintained their love of the truth?

"And it shall be said in that day, Lo, this is our God: we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. xxv. 9.

International Tract Society, 59, Paternoster Row, London.

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the coming of Christ, and so must precede the millennium. We must therefore conclude that there can be neither a conversion nor an apostasy during the thousand years. This short time, designated by "quickly," after probation closes, must be the time when the plagues of Revelation xvi. will be poured out upon the earth. The final proclamation of the everlasting Gospel is indicated by the threefold message of Rev. xiv., the first symbolic angel calling upon men to worship God because the hour of His judgment is come, and the two following warning against



apostasy and announcing the plagues of God's wrath soon to fall.

Space will not admit of extended consideration of this point, but attention may be called to a few texts which have some bearing upon this thought. In Rev. xvi. 19 the plagues are spoken of as "the cup of the wine of the fierceness of His wrath." They fall upon those who have the "mark of the beast." Verse 2. In Rev. xiv. 10 the punishment of those who receive the mark of the beast is called "the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." God's wrath can be mixed only with mercy. Jesus Christ is the High Priest of a throne of mercy as long as He ministers in the sanctuary in heaven. (See Heb. viii. 1-5.) So then, before wrath, unmixed, can be poured out, Christ must close His work as our High Priest. During the pouring out of these plagues the righteous will be protected, as promised in Psalms xci., so that no plague shall come nigh their dwelling.

When Jesus closes His heavenly ministration, the mystery of God is finished. That this is so, a reading of Rev. x. 7 and xi. 15-19 will convince any student of the Word. According to the Apostle Paul, this mystery of God is the Gospel of Jesus Christ. See Eph. i. 9; iii. 4, 9; Col. i. 26; Rom. xvi. 25. When the Gospel is finished, it will have taken out of the nations "a people for His name." "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." Acts xv. 14. We have already seen that this

Gospel work closes with the decree that he that is holy shall remain holy still, and he that is unjust shall remain unjust still. But this decree goes forth before Christ comes to raise His people; therefore it will be impossible to have the Gospel work carried on during the millennium.

AT THE COMING OF THE LORD.

Righteous taken to Heaven—There are still other events connected with the millennial dawn, which will be interesting to the inquirer after truth. We have already seen that the righteous dead will be raised at the coming of Christ; but there will also be the righteous ones living at that time. What will become of them?—"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 51, 52. When the trump sounds that awakes the righteous dead, all those in Christ who have previously been pronounced holy (Rev. xxii. 11), will be changed from mortality to join those raised from the dead. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv. 17. As the millennial age dawns, every saint of God from righteous Abel, the first to die in Christ, to the last one that accepts the Gospel, will leave the earth and meet their Lord in the air.

To what place does the Saviour take this company, described by John as "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," which "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands"? Here we have the fulfilment of the promise of Christ, which He made before He went away: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John xiv. 1-3. These mansions are evidently in the New Jerusalem, for we read, "Jerusalem which is above is free, which is the mother of us all." Gal. iv. 26. After the thousand years John "saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned

for her husband." Rev. xxi. 2. Thus, we see, at the commencement of the thousand years all the saints of God are taken to the heavenly Jerusalem with Jesus Christ.

The Living Wicked Destroyed—

There will also be the ungodly living on the earth when Jesus comes; for it is to be as it was in the days of Noah. (See Luke xvii. 26-30.) Will they live through the thousand years?—Let the Scriptures answer: "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation, He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; for they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. xxv. 30-33.

The chronology of this text is clear. It is the time when the voice of God shall be heard, which is at the second coming. 1 Thess. iv. 16. It is when He treads the ungodly as grapes in a winepress. This takes place when the sickle of the harvest is thrust in. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." Rev. xiv. 19. The harvest of the earth is at the end of the world, or at the second coming of Christ. See Matt. xiii. 39. At this time the prophet tells us that all the wicked shall be slain and not be gathered for burial. And why will they not be buried?—Because there is no one to bury them. The righteous have all left the earth to meet the Lord in the air, and they are to be ever with the Lord. So at the very dawn of the millennial age this earth is cleared of its inhabitants. The righteous dead have been raised, and, with the righteous living, they have gone to the mansions above. The wicked living are stricken down in death, and those that have previously gone into their graves do not come forth at the first resurrection. "The rest of the dead lived not again until

the *thousand years were finished*." From what we have already considered, we must conclude that the "*rest of the dead*" spoken of in Rev. xx. 5 must be the *un-godly*.

But what does this prove?—(1) That there can be no Gospel work on the earth after the millennium begins; (2) that the reign of Christ with His saints during the thousand years is not on this earth, for He takes His people away from this world to a better one. These positions are doubly proved when we remember that just previous to the second advent the Gospel work closes with the decree of Rev. xxii. 11. As far as Scripture proof is concerned, we must decide that at the opening of the thousand years all creatures but Satan and his angels are removed from this earth.

J. H. DURLAND.

USE THE LIGHT.

"Umph! 'The Lord's will, you know!' Well, must say I don't know it, John, and I don't think it, either. Not a bit of it. The Lord's will! I went over the moors t'other night without a lantern, and tumbled in a big hole, and I said, 'Dan'el, you're an old stoopid for to go wi'out your lantern, serve you right.' But I didn't think it was the Lord's will, John, and I hope I shan't be so foolish again."—*Daniel Quorm*.

ONE IS ENOUGH.

A FRIEND and classmate of former years was for a long time the object of my earnest solicitations to become a Christian. But in all our conversations his final refuge was the trite remark: "There are no real Christians. It is only a profession; nobody lives it."

But one day I asked the direct question, "Charles, do you not know among all your acquaintances of one true Christian?"

"Precious few," was his reply.

"No," I said, "I do not ask how many, I only inquire if you know of one."

"Why, yes," said he, "my mother is a Christian."

"Then," said I, "the religion of Jesus Christ is true as exemplified in the life of your mother. You need no further testimony."

And so I say to you, my hearer, one is enough.

True once, it may be true ten thousand times, and it may be true for you.

Do you know, then, of one made better, truer, nobler, by the power of the Christian faith?

Did you ever stand in the presence of one whose heart was filled with love to God and man, and whose greatest delight

was to do the will of God? That one is enough. The lie that you have given Christianity ought to drop from your lips unspoken, and your heart ought to melt in the presence of this living witness to its truth.—*Church Calendar*.

THE LIGHT OF THE NATIONS.

O Light of the Nations, Thy splendour supernal,
Still flashes o'er earth with its kindling ray,
As it shines from the throne of the Father eternal,
And turns the dark night to a glorious day!

O Light of the Nations, how blest and how glorious
The bright Star of Bethlehem shone at Thy birth!
Let me dwell 'neath the blaze of Thy Gospel victorious
Till folds of Thy banner encompass the earth.

O Light of the Nations, how bright was Thy dawning,
How fair shone Thy light in the orient sky,
When the bright Sun of Righteousness rose in the morning
To glory more fair as the ages go by!

O Light of the Nations, how dark is the hour
In Gethsemane's garden which o'er Thee must roll,
When darkness and dread, with their terrible power,
In blackness and horror encompass Thy soul!
But, oh, the glad light from Thy sepulchre beaming,
Which scattered the darkness and terrible gloom!
And, oh, the bright glory in radiance streaming
As Christ, the Redeemer, arose from the tomb!

O Light of the Nations, soon, soon in Thy glory
Once more Thou shalt visit the children of men!
Oh, herald the tidings, proclaim the glad story,
The Light of the Nations returneth again!
—MRS. L. D. STUTTLE.

"HATH GOD SAID?"

Gen. iii. 1.

THE devil was the first critic of the Word of God, and it would have been well for mankind had he been permitted to retain a monopoly of the business. My brethren, you know well what destruction the devil wrought with his little interrogation point, and I want to tell you that when a man puts a query after any word divine he has robbed that word of half its value. When that little query worms its way through the Ten Commandments it makes the decalogue look like a piece of cheap lace work, and the riddled law has no terrors for anybody. When the Almighty thunders forth His "Thus saith the Lord," it is a piece of impertinence for the smartest man that lives to ask in his piping treble, Hath God said? It's poor work to attempt to whittle down the Ten Commandments. A brother minister asked me not long since if there was any

hope of their revision. He said he had found the law of Sinai inconveniently restrictive. His selfish theory of happiness was nipped in the bud as soon as he ran up against the ten words. He had decided that either his theory or the twentieth chapter of Exodus must be modified. If any higher critic had discovered that the law was antediluvian, or simply Mosaic, and not of Divine origin, he wanted to hear it. Knowing my friend well, I understand his little difficulties with the stern code of the wilderness.

Hath God said? Make up your minds that He has; and that He has uttered His ultimatum. Take His laws into your consideration, for you will have to take account of them sooner or later. When a man's creed is honeycombed with doubts of the Divine origin of the Word that God the Lord hath spoken, he is in a sinking barque that will soon go down with none to breathe a letter or a punctuation mark of the burial service over his untimely grave.—*Peter Peculiar*.

THOSE WHO DO NOT GO.

I was reading a few days ago in the Book of Deuteronomy, where Moses prayed God that he might enter the land, and God told him he must speak no more about it, saying: "Thou shalt not go over; but charge Joshua, and encourage him, and strengthen him, for he shall go." The thought struck me, "Yes, a man who does not go to the mission field, can still do much to strengthen and encourage the man that does go." And believers, you do not know how much you could do to encourage God's servants if you were, with one heart and with one voice, to-night honestly to say, "Brothers and sisters, depend upon it, we pray for you; we love you; we will bear you on our hearts before God." How strong they would feel in that. Your prayers have been their strength, but they still want more of them.—*Andrew Murray*.

GOD WITH US.

Not alone in flaming pillar,
That daunts the curious eye,
Doth Jehovah to His people
His presence signify.
Glows in view the fiery splendour
O'er the tabernacle's walls;
Unperceived in desert places
Silently the manna falls.

—Bowman.

PATIENCE.

PATIENCE adorns the woman, and approves the man, is loved in a child, praised in a young man, admired in an old man,—is beautiful in either sex in every age.—*Hugh St. Victor*.



THE HOME.

"WE NE'ER SEE WELL WHAT WE'RE STANDING ON."

A YOUNG wife stood with her hand on the broom,
And looked all around her dull little room,
"Nothing but toil for ever," she said,
"From early morn till the light has fled.
If you were only a merchant, now,
We need not live by the sweat of our brow."
Pegging away, spoke shoemaker John,
"We ne'er see well what we're standing on."

A lady stood by her husband's chair,
And quietly passed her hand o'er his hair.
"You never have time for me now," she said,
And a teardrop fell on the low-bent head.
"If we were only rich, my dear,
With nothing to do from year to year
But amuse each other—oh, dear me!
What a happy woman I should be."
Looking up from his ledger, spoke merchant
John,
"We ne'er see well what we're standing on."

A stately form in velvet dressed,
A diamond gleaming on her breast.
"Nothing but toil for fashion," she said,
"Till I sometimes wish that I were dead.
If I might but cast this wealth aside,
And be once again the poor man's bride!"
From his easy-chair spoke gentleman John,
"We ne'er see well what we're standing on."
—Selected.

BIBLE GLIMPSES OF DOMESTIC LIFE.

BIBLE MOTHERS AND OUR MOTHERS.

It is a matter of general regret that the mothers of our day are as a class overworked and overburdened. How quickly the bloom of youth and freshness departs from the countenance of young mothers. It is frequently the case that it is almost impossible to recognise in the woman of thirty the girl of twenty. Sunken cheeks, hollow eyes, careworn face, and reduced flesh tell of grievous burdens, of overtaxed strength, of premature age and weakness. Many a husband looks with sadness upon the faded roses that once bloomed in beauty and health upon the cheeks of his happy

bride, and wishes he might see them revived once more. Had he been more thoughtful, it is possible they would not have faded so soon.

The causes of this condition are very numerous, but they are all unnatural. God did not design that wifehood and motherhood should rob life of its joy and beauty. It is true that in the original sentence, sorrow and pain were associated with maternity. This was a part of the curse. But the grace of God provided in Christ was designed to counteract the curse in this as well as in other respects. 1 Tim. ii. 15.

Between the voluptuous idleness of the oriental harem and the toilsome drudgery of the ordinary occidental home, there is a happy medium of which the world is being cheated. Idleness is the parent of vice and imbecility; and constant, wearing toil is a robber of peace and blessing. The demands of modern society in the line of eating, dressing, and house adornment are so exorbitant as to impose upon our housekeepers a never-ended burden of care and labour. In the simple homes and customs of the East, we find a relief from this oppression. The household utensils are few, hardly sufficient to satisfy our ideas of comfort. The clothing consists of loose-fitting, flowing robes, which do not tax the time or skill of anyone to manufacture. When the weaving is done, the garment is practically finished and ready for use. The fashion in these things is not changing. They remain the same to-day as in ages past. Through all these ages the lines of grace and beauty displayed in the oriental costume have been the ideal of poets and artists, while our fashions exalt the angular, the incongruous. Instead of curves and graceful folds, we are confronted with humps and points, corners and creases, bulges and compressions. Cooking, too, that makes such great demands on the strength and time of our

women, is in the East a much simpler matter. With the adoption of some of those rational and time-honoured customs in our modern homes, our mothers would have more time for the more holy and sacred work that devolves upon them.

We may not be able to reach the full ideal; but the simplification of our home life, in eating, dressing, and adornment, in any degree, will conduce in the same degree to its improvement in all that pertains to real happiness and success. Mothers need less care, less work, more time to read, to pray, and to teach.

We fully believe that the work of the really *grand* mothers of the Bible was done in these simple homes, where neither idleness nor oppressive customs were allowed to prevail. Duty to God, love for the household, and a sincere interest in their eternal welfare, were uppermost in the mind of those mothers. And the simple wants of the family left time for the performance of the most sacred obligations.

It is too bad that tucks and frills, bows and furbelows, bonnets and gowns, should demand the time and strength that belong to the salvation of our families. But bad as it is, it is true. It is a sin against God and ourselves that cakes and pies, puddings and sauces, should deprive our mothers of the privilege of studying the Bible, reading good books and papers, and instructing their children in godliness, while they rob them of health and vitiate their tastes. Large houses, with expensive and elaborate furnishings, consume the time that should be given to preparing the family for usefulness in this life and for an everlasting home in the life to come.

When we consider the influence that the mothers of the Bible exerted upon their children and through them upon all succeeding generations, we often wonder why we as parents come so near making an entire failure. There were failures enough then to illustrate this matter. We can note the worldly policy of Lot's wife; how she chose for her family the corrupt and fashionable society of Sodom. She forsook the simple, quiet life of the country for the exciting scenes of a wicked city, where she could have a luxurious home, where her daughters could "marry well," where they could be educated in the ways of the world, and, oh, what a destiny was that to which she led her household! Hundreds of professed Christian mothers are now leading their families to the same awful fate in the great day of God that approaches.

In contrast with this folly, note the consecrated wisdom of Hannah, who dedicated her dear son to God at his birth, and followed that dedication with godly instruction. Her gift was a sacrifice to her natural feelings, but that sacrifice was a great blessing to Israel. The mother of Moses, Aaron, and Miriam, is not made a prominent character by name and personal history; but her character and devotion

were indelibly impressed upon the lives of her illustrious and useful children. In that lowly Egyptian cottage, by the hand and skill of the Divine Leader of His people, through the humble devotion of the godly mother, was laid the foundation of Israel's deliverance. Moses received his experience in Pharaoh's court and in the desert of Midian; but he received his character at the hand of his mother, and it is character that makes the man. Had Jochebed lived as most of our modern mothers live, overburdened with the questions, What shall we eat? what shall we wear? how can we shine before our neighbours? what a calamity had come to this world in the loss of those two men, Moses and Aaron! Had we thousands of faithful, humble Jochebeds to-day, what a blessing would come to this poor, perishing generation!

G. C. TENNEY.

A USE FOR STALE MILK

I WAS chatting with a large dealer in linoleum the other day, and pass on for the benefit of my readers the information I obtained respecting the treatment of this and all similar floor coverings. It is the worst possible thing to scrub them with a brush, and the less soap used the better. Wash off the dirt with a flannel and warm water, soft when you can get it, dry with a second flannel, or coarse cloth. Twice a week go over with a cloth wrung out of milk, that which is quite sour and useless for all other purposes serves admirably. This lengthens the life of the material and brightens it wonderfully. A very important point is thorough drying.—*Home Chat*.

THE QUEEN'S SCHOOL-DAYS.

A STATEMENT issued in February, 1831, concerning the Princess's studies afforded, says *Lloyd's*, evidence of her industry and remarkable ability. She spoke French, German, and Italian fluently, knew enough Latin to translate Horace and Virgil, had some acquaintance with Greek, and had reached the higher stages of mathematics. One thing, however, she was deficient in, and that was the English tongue, which, "owing to her studies having till lately been carried on through the medium of German teachers, she speaks but indifferently, and with a strong German accent."

In some quarters this circumstance gave great offence. Amongst Ministers the Duke of Wellington commented on the fact with characteristic bluntness: "To an Englishman nothing is more detestable than gutturals on the tongue and garlic in the breath, and he always associates one with the other. For my part, I hold these clipped and mangled phrases as particularly unpleasant coming from the lips of an English princess, for they sound too

much like an echo from the Court of our present enemies." This latter was an allusion to certain diplomatic difficulties that had arisen between this country and Prussia.

These unfriendly criticisms were not long in reaching the ears of the Duchess of Kent, who was much distressed by them, and some hint of the position was also conveyed to the little Princess. The latter, we are told, cried bitterly, and said to Dr. Davys, "It is not my fault, or my wish. How can people speak so cruelly? I will learn, I want to learn English—it is my language. I will try hard, and you must help me to succeed." This spirit was entirely in accordance with the wishes of her new tutors, and from that time English was made, as far as possible, the language of the Royal home circle, as well as the medium of the Princess's studies.

HYGIENE OF THE MOUTH.

EVERYBODY ought to know, says a medical journal, *Good Health*, that the mouth is a first-class breeding-place for germs. The coat on the tongue, the tartar which accumulates about the teeth, the yellow coating on the teeth, and the bad taste in the mouth, are all due to germs. In persons who breathe through the mouth the accumulation of germs upon and about the teeth is much greater than in those who carefully avoid mouth-breathing, for the reason that when the air is drawn in through the nose, the germs are filtered out; the outgoing breath being found to contain no germs.

Particles of food which accumulate between the teeth afford a fertile soil for the development of germs; hence the importance of cleanliness. The teeth should be thoroughly brushed and cleansed immediately on rising in the morning, just before retiring at night, and before and after each meal. Cleansing after the meal is quite as important as cleansing before the meal. Carious teeth should receive immediate attention, as tuberculosis and other diseases sometimes find entrance to the body through the medium of decayed teeth.

THE STORY OF A POULTICE

FAMILY discipline is still maintained in some families, as, of course, it ought to be in all. A small boy got a splinter in his foot, and his mother expressed her intention of putting a poultice on the wound.

The boy, with the natural foolishness which is bound up in the heart of a child, objected to the proposed remedy.

"I won't have any poultice," he declared.

"Yes, you will," said both mother and grandmother, firmly. The majority was two to one against him, and at bedtime the poultice was ready.

The patient was not ready. On the contrary, he resisted so stoutly that a switch was brought into requisition.

It was arranged that the grandmother should apply the poultice, while the mother, with uplifted stick, was to stand at the bedside. The boy was told that if he "opened his mouth" he would receive something that would keep him quiet.

The hot poultice touched his foot, and he opened his mouth.

"You——" he began.

"Keep still!" said his mother, shaking her stick, while the grandmother applied the poultice.

Once more the little fellow opened his mouth.

"*I——"

But the uplifted switch awed him into silence.

In a minute more the poultice was firmly in place, and the boy was tucked in bed.

"There, now," said the mother. "The old splinter will be drawn out, and Eddie's foot will be all well."

The mother and grandmother were moving triumphantly away, when a shrill voice piped from under the bedclothes—

"You've got it on the wrong foot!"—*Selected*.

For Coughs.—Strained honey with one-fourth its amount of lemon juice added, taken in doses of a teaspoonful every hour, is a splendid remedy for a cold, cough, or any throat trouble. Taken in hot milk, it is said to be an invaluable aid in pulmonary troubles.

* *

Dust In Coalhouses.—Fill the coal-scuttle full of the dust, pour over it as much water as will make it thoroughly moist, then put it in at the back of a nice bright fire. The result will be a splendid hot fire for a winter's night.

* *

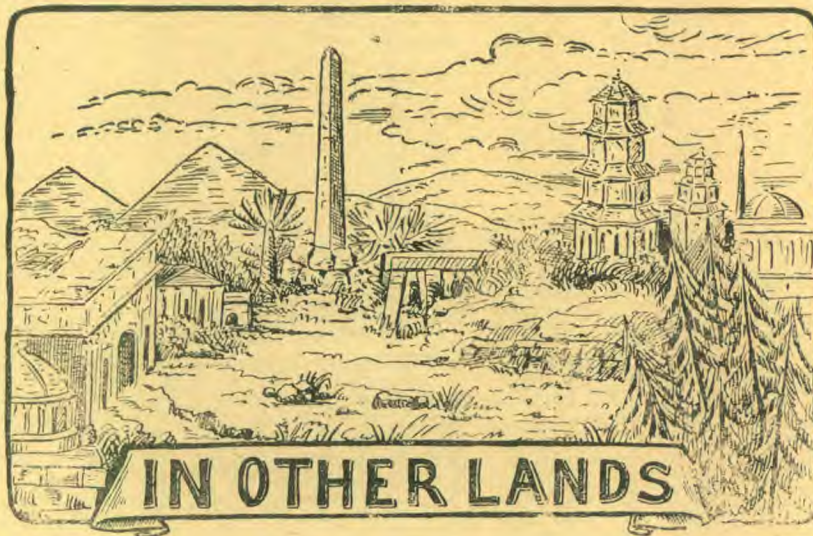
Broken Glass.—Boil a good-sized sound Spanish onion a short time, strain, then press, when it will be found to yield quite a large quantity of fluid. This fluid for repairing glass or almost any article will be found equal to a good cement.

* *

MEDICAL authorities warn against dampening coals with water when put in the coal-cellar, as they then give off an unhealthful gas which is sure to get into the house.

* *

Table-linen.—Never put table-linen into soap-suds until it has had all stains removed by pouring boiling water through them. This will remove all stains but iron rust; for that, sprinkle on oxalic acid, wetting the spot with cold water. Rub gently between the hands, and it will gradually disappear. If obstinate, repeat the process.



EASTERN MANNERS.

No Turk will enter a sitting-room with dirty shoes. The upper classes wear tight-fitting shoes, with galoshes over them. The latter, which receive all the dirt and dust, are outside the door. The Turk never washes in dirty water. Water is poured over his hands, so that when polluted, it runs away.

In Syria the people never take off their hats or turbans when entering the house or visiting a friend, but they always leave their shoes at the door. There are no mats or scrapers outside, and the floors inside are covered with expensive rugs, kept very clean in Moslem houses, and used to kneel upon when saying prayers.

In Persia, among the aristocracy, a visitor sends notice an hour or two before calling, and gives a day's notice if the visit is one of great importance. He is met by servants before he reaches the house, and other considerations are shown to him, according to his rank. The left, and not the right, is considered the position of honour.—*Selected.*

TRAVELLING IN WEST AFRICA.

Nor long ago a lady, Miss Kingsley, returned from a long journey into the interior of West Africa, accompanied only by native attendants. It was a remarkable journey for a woman to take, but she appears to have made better progress than some of the lauded explorers who shoot their way through the Dark Continent, leaving destruction and bad feeling in their wake. Miss Kingsley tells in the following paragraphs something of the variety awaiting the traveller:—

I object to paths going into valleys in this country, on principle; but this valley was so superbly beautiful and cool that it lulled our apprehensions. The foliage of the trees near us, the delicate wreaths and

festoons of climbing flowering plants, and the graceful plumes of the palm leaves, were perfect in themselves; and here and there, through them, we got glimpses of an amphitheatre of mountain sides, all heavily forested, that came down and seemed to close in the head of our valley. These mountains were a soft, pale blue in the misty sunshine; and we knew they were not really far away, as mountains that look blue would be in England, but quite close—for we could see the detail of the forest on their steep sides. I may say West African distances are very difficult to determine, until you get used to them, and they are the converse of what one hears of Alpine and North American distances. Things in Africa usually look farther away than they really are.

We were not allowed long to amuse ourselves with walking pleasantly along in this shady, fairy-like valley. Of course the interruption was another swamp—a bad one. Fortunately, a native lady was fishing in it when we reached its rim; unfortunately, she did not take a fancy to the look of us, and instead of staying and having a quiet chat about the state of the roads, and the shortest way to the nearest village on the Rembwe, she fairly bolted off through the swamp. I observed that although it was up to her armpits all the time, she went rapidly along until she came to nearly the centre; then she went with great care, with her arms spread out on either side, and then again hurried along, and disappeared among the great strange fan-like plants with which this swamp is filled. We followed in her wake carefully, and soon found why she was so careful in the middle. I am the proud maker of this discovery.

I was first, and walking along, three parts submerged in watery slime, suddenly came to a hole ten feet or so deep, and disappeared from the gaze of my followers. On returning to the surface, and after removing a good deal of mud from my face, I sententiously informed

the rest of the band that there was a "hole there," and some one else had better see to it. Grayshirt waded forward and reported that it was an under-swamp river, but there was a sunk tree-stem that seemed to cross it. This was what our alarmed lady had walked on, and on it we walked. It was not a broad tree, but long, and was doubtless ebony, or one of the many hard-wood trees that will not float. Of course it was a comfort to us to find it there, but it was hardly a pleasure in itself. I have never tried walking the tight-rope in the air, but I fancy I should enjoy it more than walking it under water. We reached the other bank of this submerged river, and waded through the rest of the swamp, and up into the forest, safely, and then sat down to have a meal, wondering whether, after all, we should "catch the Rembwe," as my Adjumas would say, before dark.

A JAPANESE POLICEMAN.

A JAPANESE policeman has seldom much difficulty in making an arrest. He is invested with all the majesty of the law, and to the Japanese law is supreme. It is almost amusing to see him hold a solemn court in the street to settle some dispute between the inhabitants. The surrounding crowd shows no disposition to ridicule or banter, which is so trying to the temper of the ordinary "bobby." With the utmost gravity he examines the parties interested, notes down the information given, and finally pronounces his decision, which is generally obeyed without question.

This absolutism strikes the foreigner all the more, because the policemen are usually youthful in appearance, and small in figure. Five feet two inches is the standard height, and twenty-one is the minimum age for entrance into the force. Every policeman receives minute instructions as to his deportment, the position of his hands when standing, sitting, etc., and the length of his hair, which "must not be more than two inches in front, nor seven-tenths of an inch on the neck."

The police are for the most part recruited from the old Samaurai, the feudal class of past ages.—*Selected.*

CONVICTS in the Michigan State Prison have many more favours than those of almost any other penitentiary in the United States, and it is the belief of the management of the institution that for this reason there are fewer outbreaks of lawlessness than are found elsewhere. Among the favours granted to them is that of keeping and caring for birds. There are fully 600 feathered songsters in Michigan's penal institution, all owned and cared for by the convicts.



A GRASSHOPPER STORY.

WHENEVER I go to London, I always stand at the corner of the Bank of England for a minute or two, watching the crowd of busy men hurrying everywhere. What thousands of cares they carry! How many anxieties!

Then I look at the Royal Exchange. It is pleasant to see the London sparrows, though they are a little black and grimy, chirping on the massive cornices, as free and happy as possible, above the din and awful hurry of the great city.

They have no cares, no anxieties. They seem to know what the great letters mean, which are cut in the stones on which they hop: "The earth is the Lord's and the fulness thereof." God keeps the sparrows, and they are happy. I wish the busy city men would watch the sparrows, and read the great city text.

But the sparrows and the text are not the most attractive things about the Exchange, and I am sure if you look at it, you will think as I do that the weather-cock is the most singular and curious thing about the building. It is not like any other weather-cock in England, or, I should think, in the world; and I'll tell you how it came to be there.

About three hundred and fifty years ago, a woman, with a little baby in her arms, was trudging along a country lane. Presently, after looking to see that no one was watching her, she climbed over the gate into the field, and wrapping the baby in its little shawl, she laid it down in the grass, so gently as not to awaken it, and then, never even looking behind her, she climbed over the gate again into the lane and went on her journey.

The baby soon awoke, and began to cry; and it cried for a long, long time. And at last, tired and hungry, and hot with the sun, for it was a fine summer's day, it was wearied out, and dropped off to sleep again. But God had "heard the voice of the lad," and see how simply He brought help for the little one.

By and by, down the lane came a school-boy. He was whistling away, as happy as ever he could be; he had come out of school, and was going home. He lived at the farmhouse a little way farther up the lane. Now he gathered a few primroses; now he scampered after a butterfly; now he had a shy at a bird; but just as he came to the gate over which the woman had climbed, he heard a grass-

hopper chirping away also so loudly that he sprang over the gate to catch him, and there was the baby, fast asleep. Far more pleased than if he had caught a hundred grasshoppers, the boy took up the little

fellow, and ran home with his prize. The kind farmer's wife, although she had many children of her own, at once determined to keep the little orphan who had been saved by a grasshopper.



SURELY the Lord God will do nothing but He revealeth His secret unto His servants." Abraham was called "the Friend of God," and Jesus says of those whom He calls His friends, "All things that I have heard of My Father I have made known unto you," And so when the Lord had determined to destroy the wicked cities of Sodom and Gomorrah He said, "Shall I hide from Abraham that thing which I do?" He then told Abraham that He had come down to destroy the cities of Sodom and Gomorrah because of their wickedness.

Abraham's nephew Lot lived in Sodom, and Abraham thought there must also be other worshippers of the true God there, so he prayed that the Lord would spare the city if fifty righteous persons could be found there. His request was at once granted, which encouraged him to ask that the city might be spared for the sake of forty-five righteous. This being granted also Abraham kept on pleading until he got the number down to ten. And the Lord said, "I will not destroy it for ten's sake."

But when the angels of God who were sent to Sodom reached the city they found that Lot was the only righteous man to be found there. They told him of the coming destruction of the city, and although it was late at night, Lot at once went to visit all his married children and warn them of what was coming, so that they might escape with him. But he seemed to them "as one that mocked," and they only laughed at his fears when he made known to them the angels' words.

Sorrowfully Lot returned home alone,

and early in the morning the angels, who had stayed with him all night, seeing how he still lingered in Sodom in spite of their warning, mercifully took him by the hand and hurried him away with his wife and two daughters who were with him in the house.

When they were outside the city the Lord said, "Escape for thy life; look not behind thee, neither stay thou in all the plain." Lot's wife disobeyed the word of God, and looking behind her was changed into a pillar of salt. Her heart was still with the wicked people in Sodom, and so she perished with them.

When Lot and his daughters had reached a place of safety the Lord rained down fire and brimstone from heaven, and destroyed Sodom and Gomorrah and the cities about them and everything that was in them. These wicked cities "are set forth for an example, suffering the vengeance of eternal fire." "And turning the cities of Sodom and Gomorrah into ashes condemned them by an overthrow making them an ensample to those that after should live ungodly." The fate of Sodom and Gomorrah—being turned into ashes by eternal fire—will at last be the fate of all the wicked.

Jesus has told us that the days just before His second coming will be like the days of Noah and Lot. He calls His people "the salt of the earth;" many wicked are spared for the sake of a few righteous. But when the world becomes as it was in the days before the flood when Noah was the only good man, and like Sodom where Lot was the only righteous person, the judgments of God will be poured out upon all the earth. But as Noah was saved in the ark, and Lot was delivered by the angels, so at this time God's people will be delivered, every one whose name shall be found written in His book.

E. E. A.

Years passed away and the baby came to be a strong boy; the boy grew to be a man; he went to London and became a merchant. God blessed all he did, and he rose to be the most noted man in the city. Queen Elizabeth was then on the throne, and often did she send for Sir Thomas Gresham, for the little deserted boy had become a knight, to consult him on the great affairs of State.

About three hundred years ago Sir Thomas Gresham founded the Exchange. The Queen came to dine with him, and lay the first stone; and there upon the topmost pinnacle Sir Thomas placed a grasshopper; and there it is to-day, to tell the busy, toiling city, and to tell you and me, when we go to see the city, that Almighty God will hear the infant's cry, and can save a valuable life by even such a little thing as a grasshopper.

So it was that "God heard the voice of the lad."—*Bombay Guardian.*



THE BANANA

NEVER in the history of the world's trade has there been so marked an example of an edible article of commerce attaining within a comparatively short period the popularity achieved by the banana. It is not long ago that this luscious product of the tropics was only heard of as a vegetable curiosity. Occasional parcels were brought to England by vessels trading from the West Indies or the West African Islands; but these reached no farther than the narrow circles of the friends to whom they were sent. The omnivorous British public remained practically ignorant of the rich, wholesome fruit which nature was ready to produce so bountifully. Now, however, no fruit-er's stock is complete without its bunches of richly tinted bananas; while the enterprise of the "coster" and other itinerant venders has placed the fruit within the reach of the poorest.

Originally the banana was a native of the eastern tropics, but now it is cultivated in all tropical and subtropical countries, whether in the Old or the New World. The plant itself is a peculiar one, the stem, which attains a height of fifteen or twenty feet, being practically formed by the sheathings of the leaves, the blades of

which reach the very respectable dimensions of eight or ten feet in length and eighteen inches or two feet across. The fruit clusters, which branch from the stem, have been known to weigh upward of ninety and even a hundred pounds. A bunch of average bananas contains eight hands of ten bananas, while those of inferior quality will consist of but six or seven hands.

As a complete article of food, containing in itself the principal elements necessary to preserve the human machine in health and strength, this fruit is one of the completest with which nature has furnished us. The principal constituent is of course water, which practically forms three-fourths of the weight of the banana. Sugar, pectin, etc., compose about twenty per cent., while nitrogenous matter is, roughly speaking, accountable for the remaining five per cent.

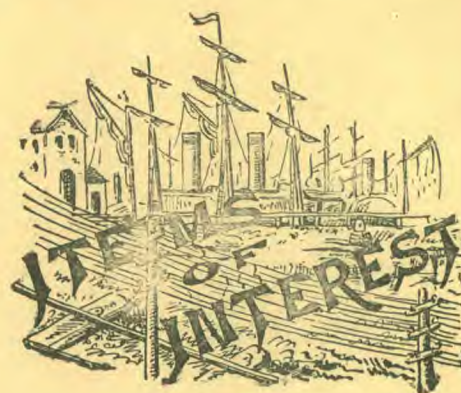
In many tropical areas the banana is the staple food, and from the unripe, sun-dried fruit a most nutritious flour is manufactured. In fact, this fruit is, to a great section of the inhabitants of the tropics and the regions adjoining, what wheat is to the European and rice to the Hindu.—*Richard Beynon, in Knowledge.*

HUMAN MANIKINS

THE *British Medical Journal* calls attention to the evils of cigarette smoking and the use of tobacco in general upon boys and young men, and declares that school-boys should be taught that premature indulgence in tobacco, whether in the form of cigarettes or any other, "is likely to make them grow up into manikins rather than men." This idea ought to be impressed upon the mind of every boy and young man in the land, and it ought also to be made clear to older men, that what is bad for a boy of twenty must be bad for a man of twenty-one, twenty-five, or a greater age.—*Selected.*

DR. NORMAN KERR is quoted as saying that there has been a great growth of morphinomania both in England and in America during the last fifteen years. In England the victims have been mainly among literary men and doctors. He says that the overwhelming majority of English or Americans who take opium in any form regularly become slaves to it; in four or five weeks after taking the first dose they are hopelessly bound.

Rice Apple Pudding—Boil one cup of rice in one quart of salted water until nearly done, then slice four large apples or six small ones, stir into the rice, and cook about twenty minutes, or until the apple is soft. Serve with cream, or milk.



—Serbia is buying from Russia 200,000 repeating rifles.

—Telegraph operators have been out on strike in Canada.

—The long continuance of wet weather has blighted the potato crop in some countries.

—Bohemian coal miners have been on strike, and the military were called out to suppress violence.

—More gold is reported from Newfoundland, a number of reefs promising the metal in paying quantities.

—A terrific storm along the South Atlantic seaboard in the United States caused great damage and loss of life last week.

—A slight earthquake which shook houses and began with a loud noise like an explosion, occurred last week on the East Coast.

—The Transvaal has been spending about £40,000 a month in the effort to fight the rinderpest, and without much apparent success.

—Japan has now a large navy, and the diet has voted to increase it very materially, the greater number of ships to be made in Japan.

—The state of Madagascar continues deplorable. The native insurgents hold most of the country districts, and have even threatened the capital.

—The natives in Rhodesia continue surrendering, and save for isolated chiefs who still refuse to cease fighting, the country is comparatively quiet.

—Greek and Armenian bands are causing trouble on the Macedonian border, trying to enter the Turkish territory to stir up insurrection against Turkish rule.

—Drought in Northern India has led to serious disturbance. Crops are short and the rise in price of grain causes great want. Grain riots have occurred at several points.

—It is said that the Soudan expedition will go no further than Dongola this year. Officers are to be appointed over this province, and the railway and steamer communication is to be maintained between Dongola and Egypt.

—Calculating the salaries of rulers a newspaper finds that the Czar has £250 per hour, the Sultan £170, the Emperor of Austria £100, the Kaiser £90, the King of Italy £66, Queen Victoria £66, the French President £50, the King of the Belgians £13, and the President of the United States £1 10s. per hour.

—The German empire, with 55,000,000 population, has but 78 subjects who are more than one hundred years old. France, with fewer than 40,000,000, has 213 persons who have passed their hundredth birthday. England has 146; Ireland, 578; Scotland, 46; Denmark, 2; Belgium, 5; Sweden, 10; and Norway, with 2,000,000 inhabitants, 23. Switzerland does not boast a single centenarian, but Spain, with about 18,000,000 population, has 401.

THE CAMBRIDGE BIBLE FOR STUDENTS.

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B. C.
ch. 12.
part of it in the fire; yea, also I have
baked bread upon the coals thereof;
I have roasted flesh, and eaten it:
and shall I make the residue thereof
an abomination? shall I fall down
as the stock of a tree?
20 He feedeth on ashes: "a deceived
heart hath turned him aside, that he
cannot deliver his soul, nor say, Is
there not a lie in my right hand?"
21 Remember these, O Jacob and
Israel; for thou art my servant:
I have formed thee; thou art my
servant: O Israel, thou shalt not be
forgotten of me.

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The Present Truth.

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LONDON, OCTOBER 8, 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.

FUNDS are being raised to erect a granite obelisk in Lutterworth, the scene of Wycliffe's later ministry to commemorate the labours of the "Morning Star of the Reformation."

A FOREIGN journal remarks upon the increase of legislation and of the demand for legislation enforcing varying degrees of Sunday observance in France, Belgium, Italy, Switzerland, Austria, Germany, and Sweden.

A WRITER in a Spiritualist journal congratulates a famous preacher on his courage in preaching out-and-out Spiritualism, describing the spirits of the departed as taking part in affairs of earth. "The Sin of Witchcraft," in our list of tracts (price 2d.), shows what is involved in this delusion of Spiritualism, and we commend it to all who want to know what the Bible says of it.

APPARENTLY there will be a temporary lull in the storm that is gathering in the Near East. God's hand restrains where human passion would hasten the desolating conflict. The winds of strife are held that the servants of God may be sealed (Rev. vii. 1-3). What a trumpet call to duty does God now sound to all Christians who know that the work of Christians in this world is to preach the Word.

Just recently the professedly Protestant church authorities in Constantinople called the attention of the Turkish authorities to the growth of the work of Seventh-day Adventists in Turkey, asking that it might be suppressed. The result was that the request was refused and the work and lives of our friends there spoken of commendably. In every case where our workers have suffered physical violence in Turkey it has been at the hands of professed Christians. The various sects fight among themselves and accuse one another to the authorities. Is it any

wonder that Mohammedans have a poor idea of Christians generally? It shows the need of Gospel work in Turkey to show professed Christians and Turks alike that the Christianity of Christ means a life of honesty and sobriety and obedience to God's law.

BECAUSE a man can do little he is not to refrain from doing that little, for that is to distrust God's power and to say that the good accomplished depends on the giver. A lad once had but five loaves and two small fishes, but they fed five thousand people because Divine power blessed the little store.

WE look out upon a world lying in wickedness, darkness covering the earth and gross darkness the people. There are so few missionaries out in destitute fields; millions of heathen who have not heard the Gospel are hearing of the improved methods of warfare in vogue in the Western world, and are catching the spirit of unrest and violence. Yet the Gospel must go to all nations and tongues before the end comes. How can it? The lesson of the five loaves and the five thousand hungry souls tells us how. God can do it, because there is nothing too hard for Him, and a short work will He make in the earth.

AT Pentecost the Lord had gathered to Jerusalem representatives of many nations who heard the Gospel, each in his own tongue. During this century the Lord has so multiplied His Word that it is now speaking the same Gospel in 330 languages, and He now asks believers to go into all the world to carry this Word to those who are waiting to hear the message that it bears. And the Holy Spirit accompanies the Word to convict hearts now as at Pentecost.

No observer can fail to see the revival of the old spirit of the Papacy in the enforcement of Sunday laws. Two cases were before the magistrates in London last week. An Italian was fined for selling buns and cakes. It seems bread may be sold on Sunday by a baker, but not buns, a distinction which the magistrate agreed was a very fine one. The *Chronicle* says, "Sunday work will, we hope, have the attention of those who frame the next Factory Act." The *Chronicle* of course works on Sunday to get out its Monday's edition, with all the betting and sporting news of

the week-end, but this does not prevent its joining in the cry for Sunday observance in ordinary occupations, enforced by fines and imprisonments.

THE rinderpest, the terrible cattle plague which has worked such havoc in Rhodesia, has appeared in Cape Colony, and advises state that the fifteenth of this month has been officially appointed as a day of humiliation and prayer. God is as ready to hear as in the days of Nineveh, but He asks for a rending of the heart and not of the garments, a turning from wickedness and not a formal service, with a day's cessation of the rush of pleasure-seeking and money-getting.

AMERICAN papers show that the pulpit is taking a greater part in the presidential campaign this year than ever before. It is the natural result of the "Christian citizenship" movement which has got possession of the American churches. And while the issue is arraying class against class and section against section, and observers cannot but think of the possibility of strife and even revolution in the country in the near future, the churches, by joining in the political controversy, are losing their power to hold political passion in check with the restraints of religion.

THE life of Jesus is the example of what a Christian life is. "Christ also suffered for us, leaving us an example that ye should follow in His steps; who did no sin, neither was guile found in His mouth: who when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously." And He is the only one who has the power to live that kind of a life in human flesh to-day.

A RELIGIOUS journal, arguing in favour of the Christian's maintaining his rights alongside the worldling, says:—

It was absolutely necessary that man should be the guardian of his own rights in this world, and for the temporary concerns of this world.

It would be a dreary world if this were true. And how different would have been the history of the world if professed Christians had followed the example of Christ instead of acting on this worldly maxim. The fifth chapter of James shows, too, that the principles of Christianity are to guide the believer in his temporal affairs till the very end. God has not renounced the guardianship of His children, who may safely put their trust in Him.