

# THE Present Truth

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

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## The Present Truth.

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### POLITICAL AND RELIGIOUS REFORM.

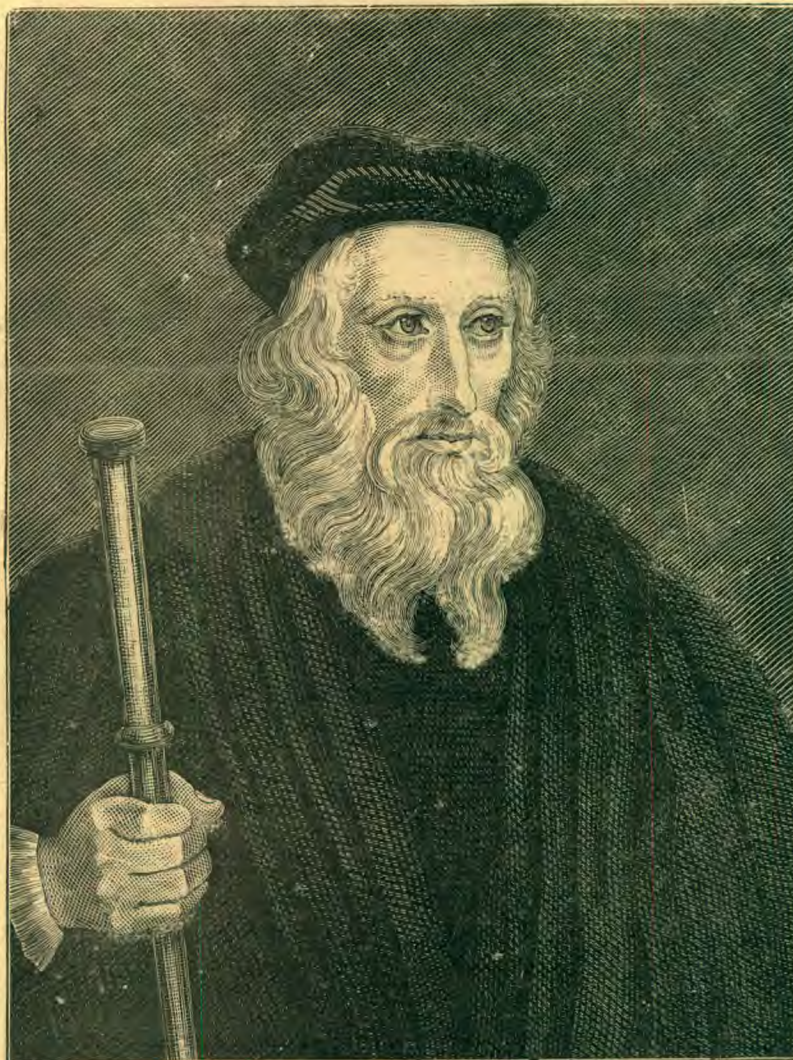
WHEN Wycliffe saw by the Scriptures how impossible it was that the church of Christ should be intriguing with the governments of earth and working to elevate itself to a ruling place over the affairs of nations, he was quite prepared to denounce the Papacy for its effort to maintain temporal power over the English people. This naturally drew to him those who were struggling for political freedom. But this was not the Gospel which God was sending to men. He desired them to know freedom from the spiritual despotism of the Roman Church, and freedom from the power of sin.

So it was that the Reformer was led along the path of Bible Protestantism to testify against Rome's claim to dispense salvation to men, and to reassert the truth that Jesus Christ is the only mediator between God and men, and that the Word of God is the rule of life. But here those whose political sentiments had led them for the moment to applaud the principles which Wycliffe taught now forsook him. The King was prevailed upon by the ecclesiastics to withdraw all sympathy from him, and, as Wylie says:—

"When this was seen, all his friends fell away from him. John of Gaunt had deserted him at an earlier stage. This prince stood stoutly by Wycliffe as long as the Reformer occupied himself in simply repelling encroachments of the hierarchy upon the prerogatives of the crown and independence of the nation. That was a

branch of the controversy the duke could understand. But when it passed into the doctrinal sphere, where the bold Reformer, not content with cropping off a few exeres-

How many times has this principle been illustrated in history. When one of the German princes wanted to place his sword at the service of Luther to protect him,



WYCLIFFE, THE "MORNING STAR OF THE REFORMATION."

cences, began to lay the axe to the root—to deny the Sacrament and abolish the altar—the valiant prince was alarmed; he felt that he had stepped on ground which he did not know, and that he was in danger of being drawn into a bottomless pit of heresy. John of Gaunt, therefore, made all haste to draw off. But others too, of whom better things might have been expected, quailed before the gathering storm, and stood aloof from the Reformer."

Luther gave him to understand that the Elector was more in need of his (Luther's) protection, as a servant of God, than was he in need of a sword as a protector. The mere political reformer considers his chances and the votes at his command, or the swords which the votes represent. He knows how to go to work because he fights with carnal weapons for merely carnal reformation. But in moral reform, wherein



the weapons can be only spiritual, he is as much out of his element as a fish is when out of water. He knows not how to use the weapons which are mighty through God, to the pulling down of strongholds; and while he would be full of courage if the battle were his own, and would sell his life in fighting for political liberty, he doesn't understand the moral heroism which leads one to lose this life, battling in spiritual warfare against sin, in order to find eternal life.

The world is in great danger, in these days, of confusing the methods of moral and political reform; and those engaged in moral reformation will frequently meet the temptation which Wycliffe in large measure met successfully,—that of lowering the standard to secure the favour and influence of those whose aims are not spiritual, and whose ideas are merely social and political, impossible to realise in a world where sin makes slaves of all who are out of Christ.

The world was full of wrong in Christ's day. Tyranny and selfishness reigned, and Palestine was sullenly watching an opportunity to throw off the Roman yoke. It was not because Christ disregarded wrongs that He led no social or political movement to overturn existing conditions. His whole life was one of sympathy for suffering and all His teaching a rebuke of wrong-doing. But His Gospel was of infinitely higher import than any programme of reform ever conceived by man. It promised the liberty of heaven to the slave with manacles about his limbs, and it promised the infinite riches of heaven to the enslaved toiler who was willing to be saved from wrath and malice and covetousness in this world.

People complain of the "other-worldliness" of this Gospel, and men have fought through the centuries to right their wrongs. But the ills that have always afflicted society are still with us, worse than ever; and the world is filling with discontent and a determination to smash something, if need be, to find a remedy. But the disease is in the life, in the heart, of the very one who suffers, and the Gospel alone brings the cure. And it brings the patience to wait until the coming of the Lord, enduring injustice and oppression without malice and without rendering evil for evil, if that is the lot of the one who waits. He can rejoice in tribulation, and glory in his sufferings, for Christ shares them with him. The patient endurance with which Jesus met oppression in the days of His flesh is granted His associates

now. This is not the Gospel that the world wants, but it is what the world needs, and it is the only Gospel God has for it.

#### "THE JUST SHALL LIVE BY FAITH."

WHAT is the value of corporate Christianity? Is there any saving grace in it?

In these days the greater part of the world's effort is put forth through corporate channels. The immense enterprises undertaken by civilised peoples are only possible of accomplishment through systematically organised and incorporated co-operative means. In this the people of this world are wise in their generation. By such methods, and by such methods alone, is it possible to utilise the natural forces which man is learning to control, and to so bring them under subjection that they may serve his purposes. Without corporate organisation it would be utterly impossible to carry on the enormous traffic of the world over sea and land. Without the great incorporated manufacturing industries it would be impossible to feed and clothe and provide for the multitudes which have gathered in the numerous and populous cities of the world. Indeed, without them, all, whether in city or country, would be deprived of many of those commodities and conveniences which have now come to be thought the necessities of life.

But not only are the greater industries of the world incorporated and combined, but the religious effort and expression of professed Christianity is also organised into corporate form. The thought of the organised corporate church has led to the extended idea of national Christianity, until the phrase "Christian nation" has become current. An active idealism has invested the creations of man, in governmental organisation, with personality and individuality—personified them—until, in the minds of many men these impersonalities have become endowed with personality and actual, individual responsibility.

But the truth is actually expressed in the phrase "corporations have no souls." Corporate personality is only a fiction of the law. It is entirely of human origin, and exists only by the will of man. Corporations and governments have no responsibility outside of the individual responsibility of those who constitute and control them. Salvation is solely and only an individual question, depending alone upon the personal faith of each person and the works which are the evidence of that

faith. Because where faith is works must be. Where the Spirit is there must be the fruits of the Spirit, for the Spirit of God can never be barren and fruitless. Those fruits will be the evidence of faith,—and faith will work the salvation. Faith can be attributed only to a sentient being. No creation of man either material or immaterial ever was or ever will become a sentient creature capable of exercising faith. Upon faith alone depends salvation. The possibility of immortality rests only in and with the individual man. All the creatures of his hand and brain are ephemeral. Their existence is limited to this world, as they are concerned only with the things of this world. There is therefore no saving grace in citizenship in a professedly Christian nation. Neither is there, necessarily, salvation in membership in human religious organisations. They always should be, and certainly are—though not always,—a means toward salvation, but they cannot in the slightest degree assume or detract from the personal responsibility of the individual.

The only saving grace which exists in corporate, organised Christianity consists in the fruits of the Spirit, which through the agency of mutual co-operation and organisation its members are enabled to produce; and these fruits are profitable for eternal life only to the individual by whose faith they are produced, and do not redound in the slightest to the future benefit of the corporate organisation as a whole. "The just shall live by faith."

**The Horrors of War.**—"In the Franco-German war," says a French journal, "the doctors had not finished their merciful works at Mars-la-Tour when they were wanted at Gravelotte. After days of work at Gravelotte they returned to the fields of Mars-la-Tour, where they found men still living in agony with festering wounds. Others had ended a life hateful beyond imagination with their own hands." Yet we are asked to suppose that a follower of Christ may work such atrocities as these on his fellows at the command of statesmen who choose to declare war upon one another.

The German Christian on one side of the line may love his French brother in Christ on the other side, and when they meet together they may claim Christ's promise to be in the midst of them to bless. But let hostilities be declared, and these same two are supposed, by popular religion, to be bound to hunt each other with the infernal weapons of war!





### LIFE FROM GOD.

#### HEAR AND LIVE.

At the close of the wandering in the wilderness, Moses said to the people, "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee to know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. viii. 1-3.

"The word of God is living and active." Heb. iv. 12. Christ said, "The words that I speak unto you, they are spirit, and they are life." John vi. 63. Through the prophet He says, "Incline your ear, and come unto Me; hear, and your soul shall live." Isa. lv. 3. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 25. That time had come in the days when the children of Israel were in the wilderness. In the giving of the manna He was teaching them

that men could live only by "every word that proceedeth out of the mouth of God."

Note this well. God was proving them by the manna, whether they would walk in His law or not. But at the same time He was teaching them that the law is life. Jesus said, "I know that His commandment is life everlasting." John xii. 50. They were to keep the commandments that they might live, but they could keep them only by hearing them. The life is in the commandments themselves, and not in the individual who tries to keep them. He can get no life from his own efforts, yet he is to get life through the commandments. Grace reigns through righteousness unto eternal life through Jesus Christ our Lord. The reason is that the word itself is life, and if we listen attentively to it, we shall be made alive by it. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. xlvi. 18.

Jesus said, "If thou wilt enter into life, keep the commandments." Matt. xix. 17. But it is not by our efforts to conform to a certain standard, and by measuring ourselves by it to see what progress we are making, that we get righteousness and life. Such a course makes Pharisees, but not Christians. Abraham kept all the commandments of God, and yet not a line of them was written. How did He do it?—By hearkening unto the voice of God, and by trusting Him. God bore witness that He had the righteousness of faith.

In the same way that He had led Abraham, God was leading the children of Israel. He had spoken to them by His prophets, and by the miracles that He had wrought in delivering them from Egypt, He had shown them His power to work righteousness in them. If they had but listened to His voice, and believed Him, there would have been no difficulty in regard to their righteousness. If they would only trust God, and not trust in themselves, He would be responsible for their righteousness and life. "Hear, O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange god be in thee; neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it." Ps. lxxxi. 8-10. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Matt. v. 6. In the giving of the manna, God was trying to teach them this fact, and in the record of it He expects us to learn it. Let us therefore study it a little more closely.

#### LIVING BREAD.

The Apostle Paul tells us that the children of Israel in the wilderness "did all eat the same spiritual meat." 1 Cor. x. 4. We have already read the words of the Lord when He promised to give them food, saying, "Behold, I will rain bread from heaven for you." He "commanded the clouds from above, and opened the doors of heaven;" He "rained down manna upon them to eat" and gave them "of the corn of heaven;" "man did eat angels' food." Ps. lxxviii. 23-25.

The food that they had to eat was not a product of the country through which they were passing. If it had been, they would have had it before they did. But the Scripture tells us that it was rained down from heaven. It came direct from God. It was "spiritual meat," "angels' food." What it was for them, if they had only believed it, we learn from the account of another occasion when a multitude of people were miraculously fed in the desert.

In the sixth chapter of John we have the account of another miraculous provision of food for a multitude of people in the wilderness. There were "about five thousand men, beside women and children," and the entire amount of food in the company was five barley loaves and two fishes. One of the disciples said that two hundred pennyworth of bread would not be sufficient for every one to have even a little. Their



"penny," we are told, was a coin equal to about eightpence-halfpenny, so that two hundred pence would be more than seven pounds, which would purchase much more than the same amount now. Yet even that would have afforded but a scanty meal. No wonder that Peter said of the paltry five loaves and fishes, "What are they among so many?"

Nevertheless Jesus "knew what He would do." He took the loaves into His hands, and gave thanks, and then gave the bread to the disciples, who passed it on to the multitude. The same was done with the fishes. The result was that from that insignificant amount which would not ordinarily have given them a taste, they were all satisfied, and there were twelve baskets full of fragments left. There was more food when they had finished than there was when they began.

Where did that bread come from? There is only one possible answer, namely, It came from the Lord Himself. The Divine life that was in Him, which is the source of all life, caused the bread to multiply, even as it had made the grain to grow, from which it was made. The multitude, therefore, ate from Christ Himself. It was His own life that was the nourishment of their bodies that day. The miracle was wrought for the purpose of satisfying their immediate physical wants: but it was designed to teach them a most valuable spiritual lesson, which Jesus set before them the next day.

When the people found Jesus the next day, He reproved them for caring more for the loaves and the fishes than for the better food which He had for them. He said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed." Then they said to Him, "What shall we do that we might work the works of God?" Jesus replied, "This is the work of God, that ye believe on Him whom He hath sent." John vi. 28, 29. Then, notwithstanding all that they had seen and experienced, they asked Him for a sign, saying, "What sign showest Thou, then, that we may see and believe? what dost Thou work?" And then, not realising that they had just had the same miracle repeated in effect for them, they referred to the giving of the manna, saying, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Verses 30, 31.

Jesus then reminded them that it was not Moses that gave them that bread in

the desert, but that God alone gives the true bread from heaven. Said He, "The bread of God is He which cometh down from heaven, and giveth life unto the world." Still failing to see what Jesus meant, they asked that they might evermore have that bread of life, when He told them plainly that He Himself was the living bread, saying, "I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst." And still later He said, "Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is My flesh, which I will give for the life of the world." Verses 32-51.

Just as the people ate that bread which came from the Lord Jesus, and were strengthened by it, even so they might, if they had believed, have received spiritual life from Him. His life is righteousness, and all who eat of Him in faith must receive righteousness. Like ancient Israel, they were eating bread from heaven, and like them they did not appreciate it, so as to receive the full benefit of it.

#### ON THE GOLD COAST.

THIS year has been exceptionally trying for whites on the African Gold Coast, which is so appropriately called "The White Man's Grave." One of the workers in our mission there has recently been compelled to return on account of his health. The missionary nurse and his wife have had their hands full of work for the natives. In a recent report he says:—

"I have at this writing treated four hundred different persons, and have lost only one case. I felt almost sure he would die, and I told his people so; but they wanted me to try the case. I told them that by the help of God I would do what I could for him. I usually send such cases to the hospital. The patient was a young man aged sixteen years. I did what I could for him, and we prayed over him with his people. He said that he loved God, and that He would take him by and by to a better place. I am satisfied that God sent him here that he and his people might know of God and His goodness.

"The government doctor is sending

patients to us, mostly women. He says that water treatment is the best for them if they want to get well. Praise the Lord. The Lord has heard my cry to Him for wisdom in treating these patients, for they get better, and send others.

"My boy works well. He gives the treatments to the men with the help of Dick, the washerman. People think that we can cure almost anything. I tell them to go home and pray God to bless the treatment given here; and if it is His will that they should get well, He will hear and answer. Oh, it does my soul good to have a man come in and say, 'I have prayed to God, and I know I shall get well.' I say, 'Yes; now continue to pray every day. God will bless you, and heal you.' And praise the Lord, He does not fail us."

#### WHO IS HELD RESPONSIBLE?

THE notion that a man has a dual personality, so that "in one capacity he may do that which is morally wrong in another," is responsible for much sin. "Religion is religion, and business is business," is a maxim which many a professor tries to make himself believe when he wants to adopt some method in business which his troubled conscience acknowledges to be not good religion. As Christians men will acknowledge that they ought to love their enemies, but as citizens they will fight them to the death if necessary to defend one's own or to get somebody else's possessions. The following, from one of Mr. McNiell's sermons in Glasgow, shows very nicely how this theory of a dual personality will be found wanting:—

"He was the Elector of Cologne in the old days, Prince palatinate, and archbishop in the church; and in the open street this archbishop and prince was swearing tremendously. A countryman stood by with open mouth, as the oaths rolled from the swearer's lips, who turned and said to the countryman, 'What are you staring at?'

"He replied, 'I was staring in wonder and amazement to hear you swear.'

"'But why should you stare at me swearing?'

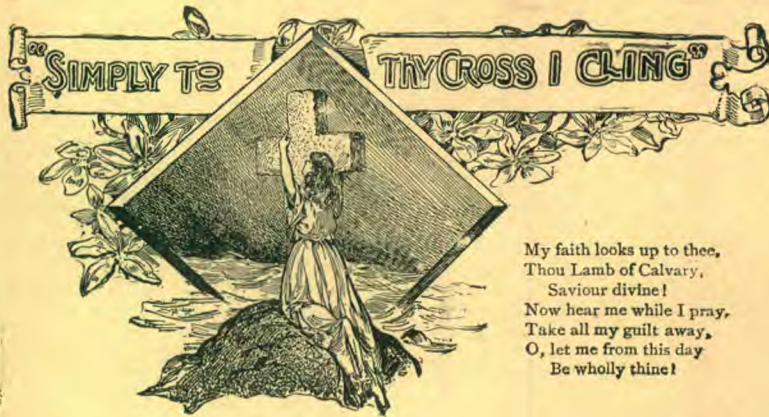
"'Well, I never heard an archbishop swear before.'

"'But I am not swearing as an archbishop, I swear as a prince.'

"'Well, I stare the more, because when the prince goes to the devil, where is the archbishop going to?'

"Ay, and whatever your office, whatever your dignity, you cannot cleave asunder the individual responsibility before God—you cannot by church connection, and you cannot by ecclesiastical denominationalism get rid of your responsibility to God for your individual sin."





## Bible Studies on the Christian Life.

### THE POWER OF GRACE.

THERE is power in grace as certainly as there is power in sin. And there is "much more" power in grace than there is in sin. For "where sin abounded, grace did much more abound."

We have found that there is power in sin to reign over man, and hold him under its dominion. And just as certainly there is power in grace to reign over sin, and hold man under the dominion of grace against all the power of sin. For "where sin abounded, grace did much more abound: that [in order that] as sin hath reigned, . . . even so might grace reign."

The word "reign" here applied to grace, is the same word precisely that is applied to sin. It means as to grace precisely what it means as to sin. The definition of "reign" is just as true when referring to grace as when applied to sin: "To hold and exercise sovereign power; to exercise commanding influence; to dominate; to prevail irresistibly; exist widely, or to the exclusion of something else."

All this is true of grace as certainly as it is true of sin. As certainly as sin holds and exercises sovereign power, and prevails irresistibly to the exclusion of everything else where it reigns, so certainly grace will hold and exercise sovereign power, and will prevail irresistibly to the exclusion of sin, where it is allowed to reign. For "as sin hath reigned, . . . even so might grace reign." "As" and "even so"—think of these expressions. "As" and "even so"—what do these words mean?—They have no other meaning than "to the same extent or degree; in the same way; like as; even as; just as." Like as sin hath reigned,—just as sin hath reigned,—to just that same degree it is intended that grace shall reign,

and to that degree grace will reign wherever it is allowed to do so.

These expressions emphasise the necessity, before pointed out, that the reign of sin shall be recognised as absolute. The reign of grace must be absolute, or else its purpose will be frustrated. But the reign of sin must be recognised as absolute, or else the reign of grace cannot be so; for just as sin reigned, *even so* grace. Therefore it is perfectly plain that *not* to recognise the power and reign of sin as absolute, is to frustrate the grace of God.

This is why it is that the Scriptures insist so strongly upon the fact of the power and reign of sin over men. This is why the Lord wants that fact recognised and ever held in mind. The Lord wants men to be absolutely free from sin, and to be the servants of righteousness. But this cannot be, so long as men fail fully to recognise the power and reign of sin. Therefore He tells men over and over and always insists that of themselves they have no power at all against sin; that they are slaves to a power which keeps them from doing the good that they would, and compels them to do the evil which they hate. This the Lord tells to men because it is all true; and He wants men to believe what He tells them as to the power and reign of sin, so that they may know the power and reign of grace.

For grace is to reign as fully as ever sin did. The power of sin is to be so broken that the slave is free, and no more serves sin. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Men have served sin; they do serve sin. But God has provided that henceforth they shall not serve sin; that they shall be free from sin, and the servants of righteousness only, as

formerly they were free from righteousness and the servants of sin only. "For sin shall *not* have dominion over you: for ye are not under the law, but under grace." "Where sin abounded, grace did much more abound: that *as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*"

It is therefore perfectly plain that to obtain the reign of grace in our behalf, it is essential that we confess the reign of sin. To know the power of grace, it is essential to confess the power of sin. And to insure the continued power and reign of grace, it is essential that there be a continued confession of the power of sin. To insure the absolute reign of grace, it is essential that we continually confess our absolute weakness and helplessness in the presence of the power of sin; to confess that in us "dwells no good thing;" and that we have "no confidence in the flesh." Then the way is clear for grace to manifest itself. And there being nothing to hinder the power of grace, its reign will be complete.

We are constantly to *confess* our weakness, our absolute helplessness; but we are *not* to deplore it. Just here is where many miss the right way. They do feel their weakness, they confess that they do; but they do this only to deplore it and fairly to work themselves into discouragement and even despair over it. This is all wrong; this is to take the wrong road entirely. It is right, yea, it is essential, that we confess always our weakness, our absolute helplessness. This is the key of the whole situation. But instead of deploring it, thank God for it; for Christ says: "My grace is sufficient for thee: for My strength is made perfect in weakness." Instead of being discouraged by your weakness, glory in it; for it is written, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." So long as we feel that we have any strength to cope with sin, we depend upon this instead of upon grace, and so we are defeated; we depend upon ourselves instead of upon the Lord, and so we fail. But when we constantly confess our absolute weakness, and recognise the fixed fact that there is no power, no help, no good thing, in us against the power of sin, then we shall depend wholly upon the Lord: all our hope will be in grace. And the way being thus fully opened and held unhindered to the work of grace, grace will fully occupy the place, and will reign against all the power of sin.



And then "sin shall not have dominion over you: for ye are not under the law, but under grace."

Thus it is that "when I am weak, then am I strong." It is only when we are weak, that we can possibly be strong. No Christian wants to feel any other way than weak, because then he knows that the way is open for grace to reign; and thus when he is weak, then he is strong—"strong in the Lord, and in the power of His might." When you feel strong, you are certainly weak; for strength is not of yourself that you can *feel* it, but of the Lord that you may *believe* it. When you feel strong, you think you can stand; but "let him that thinketh he standeth take heed lest he fall." But when you feel weak and know that you cannot stand, then "he shall be holden up: for God is able to make him stand." Thank the Lord that you do feel your weakness, and even then believe that your weakness is greater than you feel. And then *believe* in the Lord's strength for you, and in His abiding grace to impart this strength to your life, and reign there over all the power of sin—reigning through righteousness unto eternal life by Jesus Christ our Lord. Then as it is the truth of God that "as sin hath reigned, . . . even so might grace reign," and "sin shall not have dominion over you: for ye are . . . under grace,"—then, under the reign of grace, it will be found just as easy to do right, as under the reign of sin it was easy to do wrong. Then it will be found, indeed, that His yoke is easy, and His burden is light.

A. T. JONES.

## THE MILLENNIAL AGE.

IN TWO PARTS. PART 2.

### EVENTS DURING THE THOUSAND YEARS.

"I BEHELD the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. iv. 23-27.

The chronology of this text is clearly marked in verse 26, in the words, "*At the presence of the Lord, and by His fierce*

*anger.*" When Jesus leaves the sanctuary in heaven, and the decree that settles every case is sent forth (Rev. xxii. 11), the plagues begin to fall upon the earth. By carefully reading Revelation xvi., it will be seen that every part of the earth will be affected by these terrible calamities. The closing plague will be a hailstorm that sends down ice in pieces of fifty pounds weight. Truly every fruitful place will be turned into a wilderness, and the cities of the earth broken down. Then, following this great devastation, the Lord Himself will appear, and every mountain and island are moved out of their places. (See Rev. vi. 14-17.) Then, instead of the earth's being a place of great spiritual progress during the thousand years, we find at the very beginning of that period that it is made desolate, or void, and without form. This is the condition it was in before man was placed upon it. (See Gen. i. 2.)

#### THE BINDING OF SATAN.

"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.

There are two prominent points in the text that should be considered carefully in this connection: (1) How is Satan bound? (2) Where is the bottomless pit? Let us consider them in the order mentioned for a moment. There are two ways in which one can be bound: By literally fastening the individual with ropes or chains, and again, by removing everything with which and against which the individual works. Satan is opposed to the plan of salvation, and to those who are loyal to God. He deceives men and women in regard to their best interests, and uses them to cause others to be lost. He works against the saints of God through those who know not the Lord.

When earthly governments are broken to fragments, and every creature of God removed from this earth, Satan, confined to it, will be as securely bound as though he were tied hand and foot, and inclosed within prison walls. He cannot use the wicked, for they are dead, "and the rest of the dead lived not again until the thousand years were finished." He cannot touch the

righteous, for they are with Christ in the mansions of the New Jerusalem, beyond his power: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints." Rev. xv. 2, 3.

But Satan is not only bound, but he is cast into the bottomless pit, or, as the Revised Version renders it, "into an abyss." The same Greek word (*abussos*) is found in the Septuagint of Gen. i. 2 and Jer. iv. 23. It is rendered "deep" in the Old Testament, and "pit" in the Authorised Version of the New Testament. The better rendering of the word in each place is "abyss." The word "abyss" is defined as "a bottomless depth; a gulf." When this earth passes through the seven last plagues, and is shaken from centre to circumference, it will indeed be a pit or an abyss. Into this dark, desolate, dreary abode, Satan and his angels are cast, to remain during one thousand years. Here he will have time to meditate on his great rebellion and his defeat.

During this last period, while the great enemy of the righteous and his associates are wandering up and down the desolate earth, viewing the results of their own work, the saints of God are with Christ in the city of God. "And I saw thrones, and they sat upon them, and judgment was given unto them; . . . and they lived and reigned with Christ a thousand years." The nature of this judgment work will not be considered here, but the reader's attention is called to one text which plainly states that the saints of God are to have part in a judgment work: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. vi. 2, 3. It is here declared that the saints shall judge the world. This must be the wicked of the world. They are also to have a part in the judgment of angels, which must refer to the fallen angels. This, then, must be the work in which they are to be engaged during their thousand years' reign with Jesus Christ in the heavenly mansions.



## THE CLOSING WORK OF THE MILLENNIAL AGE.

## RESURRECTION OF THE WICKED.

"THE rest of the dead lived not again until the thousand years were finished. . . . And when the thousand years are expired, Satan shall be loosed out of his prison." Rev. xx. 5, 7. In verse 3 it is said that "he must be loosed a little season."

As there is to be a resurrection of the just and the unjust (Acts xxiv. 15), and we have already found that the just are to come forth in the first resurrection, it must be clear to every mind that the resurrection of the unjust and the loosing of Satan must take place at the same time, viz., at the close of the thousand years. As it is the voice of Jesus that brings forth the dead, He must speak again at the close of this period which we are considering.



The prophet speaks of this time in the following language: "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit [or abyss], and shall be shut up in the prison, and after many days shall they be visited. . . . When the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxiv. 21-23. The wicked are not to be left in the pit, but must be raised to receive their punishment, which is the second death.

## DESCENT OF THE NEW JERUSALEM.

The last scene in the great controversy between sin and righteousness takes place when Jesus returns with His saints. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jeru-

salem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the Lord my God shall come, and all the saints with Thee." Zech. xiv. 1, 4, 5.

At this time the "rest of the dead" are called forth from their graves, and Satan has some one to work with. The saints in the city descend to the earth, when the Mount of Olives is rent asunder to receive them. "And I 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. Satan, seeing this great throng of the ungodly coming forth, and in the valley those who have been loyal to God, goes forth as in former times. *He is loosed.* "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." Rev. xx. 7, 8.

## THE FINAL STRUGGLE.

This is the last scene in the great struggle against the kingdom and government of God. Here are two classes arrayed against each other. Without the city, outside the valley, are all the ungodly who have ever lived on this earth, with Satan as their leader. Within the city, which stands in the great valley, are all that have accepted Jesus Christ as their Saviour, with their Deliverer as their King. Without, the great throng are

busily working to make implements of warfare to destroy the city and its inhabitants. When all things are ready, the attack is made. "And they [the wicked] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. xx. 9.

This closes the thousand years of Revelation xx. We have seen that it is not a time of great spiritual growth on this earth, but a time of desolation, of darkness, and of wrath. The saints will not be here working for the conversion of sinners, but with Christ in the city of God. It is the sabbath of God's great week, when the earth will rest, preparatory to entering upon the eternal state of righteousness.

It is Satan's work to deceive even the elect. He would have men and women believe that the time when he is to be in bondage will be the most convenient time for their conversion; but he knows, and every Bible student may know, that there will be no High Priest at that time, for probation will have closed. Now is the day of salvation. Now is the time when Jesus is interceding for those who will forsake their sins; but everything indicates that the decree will soon go forth that will settle every man's case. Soon the millennial age will be ushered in, but it will then be too late to find pardon.

When the millennial reign is over, there will begin another reign, not bounded by years. It will be after the wicked are destroyed, and the earth purified by fire, and made new. (See 2 Peter iii. 10-13; Rev. xxi. 1.) "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." Rev. xxii. 3-5. This reign will be on the new earth, where Satan, sin, and sinners will be no more. "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it."

Let us take the word of truth for our counsel, and not be deceived by the delusions of Satan into waiting for the millennium to do the work we ought to do at the present time. Let us be in harmony with God's plan, although we may be in opposition to every invention of man. May the reader and the writer be of that glad



throng of which the Revelator says: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. vii. 9. "And they lived and reigned with Christ a thousand years."

J. H. DURLAND.

### LAY ASIDE EVERY WEIGHT.

THE hands must be emptied of treasures, and the heart swept clear of lesser loves, if He is to be grasped by our hands and to dwell in our hearts. More of us than we are willing to believe are kept from entire surrender to Jesus Christ by money and worldly possessions; and many professing Christians are kept shrivelled and weak and joyless because they love their wealth more than the Lord. When ballast is thrown out the balloon shoots up. A general unloading of the "thick clay" which weighs down the Christian life of England and of America, would let thousands soar to heights which they will never reach as long as they love money and what it buys as much as they do. No man enters into life who does not count all things but loss, and die to them all that he may follow Christ.—*Alexander Mac-laren, D.D.*

### "HE SATISFIETH THE LONGING SOUL."

God is the source of true satisfaction, because (1) the soul being made in His image has infinite yearnings which nothing finite can satisfy, and powers which can only find their due exercise in Divine worship and service; (2) the soul is fallen and therefore has need of restoration which nothing finite can accomplish.

Who are the recipients of true satisfaction? Longing souls—men and women who realise their celestial origin. In time past, they may have turned to the world for satisfaction, they may have hewn them out cisterns, broken cisterns that can hold no water, but now they seek to slake their thirst from the fountain of living waters (Jer. ii. 13). They may in the past have been among the dissatisfied, saying "Who will show us any good?" (Ps. iv. 6); now they know that blessedness consists in having the light of the Divine countenance shining upon them.

What is the condition of true satisfaction? Obedience. The obedience which springs from filial trust and submission to the will of God. To those who hearken to the Divine commandments, the promise is that their peace shall be as a river (Isa. xlviii. 18). They shall be God's people and He shall be their God. God for them,

and with them, and in them, shall be a source of perfect and eternal satisfaction.

H. P. WRIGHT.

### JUDGE NOT.

"For thou that judgest doest the same things."

WITH what measure ye mete, shall be measured  
The same unto you again;  
And if in your heart you have treasured  
A thought of ill or of blame,  
Know that thou who art judging thy brother  
Art doing the selfsame thing;  
And thus in condemning another,  
A sin on thy soul dost bring.

And if sin thine own garment is staining,  
What better art thou than he  
Whom thou hast condemned? Art thou gain-  
ing  
In this greater purity?  
Oh, then, let us not seek to discover  
The fault of a friend or foe,  
But let love and charity cover  
All ill wherever we go.

ANNA C. KING.

### THE CRY OF WISDOM.

"WISDOM crieth out; she uttereth her voice in the streets, she crieth in the chief place of concourse, in the opening of the gates, in the city she uttereth her words." Prov. i. 20, 21. The Proverbs have very much to say about wisdom. The word is used alternately to describe a property and a Person. It sometimes may be understood as applying to Divine wisdom in general, but more often it refers directly to the Incarnate Wisdom, "Christ the Power of God, and the Wisdom of God." If the term is not applied to Christ, then it must be strained at every point. We find in these Proverbs, that wisdom was before aught else; that by wisdom were the heavens made, and that those who find wisdom find life, and those who hate wisdom love death. All this applies to Christ and to none else. He was before all. He made the heavens and all things. In Him is life, and those who hate Him love death, for there is no salvation in any other.

So it is Christ who is crying to men and has been crying to them all the ages; as truly and as really as when He stood in the temple and cried, "If any man thirst, let him come unto Me." In the gates, in the place of concourse, in the busiest haunts of the city, the proclamation has been made and is being made to unwilling listeners. Men cannot get away from it, for they cannot get away from God. If they were to ascend to heaven or dig down to hell, or fly to uttermost parts of the earth, still the cry of wisdom would follow them and still the loving invitation would sound in their ears. "Turn you at My reproof; behold, I will pour out My Spirit unto you, I will make known My words unto you." In every nation, in every clime God has not left Himself without witness. For rejecting this witness, for

unheeding this cry, men will be condemned. The cry was so manifestly from God, so intelligent to man, that it must either lead man out of condemnation or leave him under it without excuse. "That was the true Light, which lighteth every man that cometh into the world." The universal and saving Light of the world.

But the cry is seen and heard elsewhere. In the tenth of Romans Paul lays down the axiom that none can believe unless they hear. Then he asks, "Have they not heard?" and answers his own question with a positive and emphatic affirmative. "Yea, verily, their sound went into all the earth, and their words unto the ends of the world." These words he quotes from the nineteenth Psalm where David is speaking of the stars and the heavens. So it is by the heavens and by the stars that God is preaching to men. "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. No speech or language, without these their voice is heard. Their line is gone out through all the earth, and their words to the end of the world." By wisdom were the heavens made, and by wisdom do they cry to man to behold the glory of God. If men would only be stargazers in truth they would be led to God as truly as were the wise men from the East. Wherever the sun shines and the stars glitter, men hear the cry of wisdom and behold the power of God. If they would only look up they would see that power, if they would only listen they would hear that cry; and seeing they would be saved, hearing they would live; rejecting that power and voice they will be lost, and that without excuse. "For the invisible things of Him from the creation of the world are *clearly seen*, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. i. 20. The Greek word for man is *anthropos*—which means one who looks up. If men would only *be* men and look up, instead of down at the muckrake, they would see the glory of God.

FRANCIS HOPE.

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

#### III.

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

2. In whose image was man created? Gen. i. 27: "And God said, Let us make man in our image, after our likeness."

3. How long did he keep that image? Gen. iii. 5-7:—

"God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be



desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked."

Until, through the insinuations of Satan, man doubted God's love to him.

4. What did that doubt do for man? Eph. iv. 18: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart."

5. Alienated from the love of God, could he keep God's law of himself, or know His character? Rom. viii. 7, 8: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

6. Was the obliteration of the image of God complete; was man left without any knowledge of God? John i. 9: "That was the true Light, which lighteth every man that cometh into the world."

Man became the subject of a controversy, in which he could unite himself with Satan, who was trying to obliterate the image of God, or with Christ, who created and sought to preserve that image. His being, in sin, became like the earth when in a partially chaotic state, in darkness and barrenness.

7. Whose power brought order and beauty out of chaos and darkness?

"All things were made by Him; and without Him was not anything made that was made." John i. 3.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. iv. 6.

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. lxi. 11.

8. Can He do the same thing for the soul? Same texts, and Eph. ii. 10: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

9. What was given to man to keep in remembrance God's creative power?—The Sabbath. Ex. xx. 8-11.

10. Then of what does it become a sign to the soul? Eze. xx. 12: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

#### IV.

1. What is God?—Love. 1 John iv. 8.

2. To whom did He give all His fulness?—Jesus. Col. i. 19: "For it pleased the Father that in Him should all fulness dwell."

3. What resources, then, were in love?—Infinite resources.

4. What is necessary to love?—Objects on which to bestow kindness, by which the nature of love may be known.

5. When God contemplated taking the responsibility of creating living beings to satisfy His need, was it necessary to draw on His resources for the supply and need of every being He should create, and to provide for every emergency?

6. What did God say at the close of His work of fitting up a home for man, when He had tested His resources in creation? Gen. i. 31: "And God saw everything that He had made, and, behold, it was very good." He saw demonstrated before Him the power of the resources of Infinite Love to meet every emergency. Every day's work wrought out the good pleasure of His will.

7. What did He do on the sixth day? Gen. i. 27: "Created man in His own image."

8. What did He do on the seventh day? Gen. ii. 2: "He rested on the seventh day from all His work."

9. In what did He rest?—In the knowledge of His own infinite love, as displayed by Christ in creation, to fill every need, to meet every emergency, to give to His beloved creatures eternal love, life, and peace.

10. In what may the creature rest?—In faith that that eternal love will meet every need, be equal to every emergency, and work all things together for good.

11. What sign did God give man of this rest in love? Gen. ii. 3: "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."

12. For what purpose do we keep Sabbath?—To show that we also rest in the power of Infinite Love in Christ, the power of God unto salvation to every one that believeth.

FANNIE BOLTON.

#### THE POWER OF A NEW LIFE.

SOME years ago, says a veteran Indian missionary, I was out on a Gospel preaching tour in the Telugu country, in regions away from any of our Christian congregations. I had my travelling dispensary with me. There came to my tent one day an educated Hindu gentleman, high in office, in caste and in social position. He had previously sent, asking if I would see him privately, in my tent and prescribe for him for a physical ailment. I found that that was a simple matter, dispatched with a few words. He had merely used that as a cover to secure a conversation with me privately, Nicodemus like, on religious matters. He, himself, introduced the subject. We talked for some time on the character and the claims of Jesus of Nazareth to be the Saviour of the world.

At length, in a very earnest, feeling manner he spoke substantially as follows:

"Sir, I am not a Christian, I am still regarded as a devout Hindu, but in my heart I dare not deny the claims of the Bible. *I see the power of Jesus Christ in the lives of His followers so distinctly, that I cannot deny His Divinity.* He must be Divine, or He could not work such a change as I see in the lives of those who become His disciples. He is not yet my Saviour. Caste, wealth, position, family, all hold me back; but even now I never allow Him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over His life and teachings, and the power to conquer sin that comes from embracing His religion, the more do I feel that in the end I shall have to accept Him, at any cost, as my personal Saviour."

As compared with this in what a night of darkness does Hinduism leave even its most earnest devotees.

#### SUNLIGHT IS GOD'S LIGHT.

How many lights are there in the world? I ask a little child, and she says, There is starlight, and there is electric light, and there is coal-light, and there is firelight, and there is gaslight. And I say, Oh, no, there is only one light in the world; it is all sunlight—coal-light, firelight, moonlight, electric light, gaslight, it is all sunlight. And how many kinds of love are there in the world? Only one kind of love. The diamond catches the sunlight and flashes it back: and the mother catches the Divine love and flashes it back. Justice is love, and mercy is love, and pity is love, and they are all inflections of the Divine love.—*Lyman Abbott, D.D.*

#### THE NEW JERUSALEM.

ST. JOHN of old a vision saw,  
Of heaven bright and fair,  
A home of rest for all distressed  
And sorrow-stricken here.

He heard no dismal tolling bell,  
He saw no tear-stained eye.  
No ocean wave with hidden grave  
Neath a tempestuous sky.

Not pain nor death could enter there,  
Its gates were closed to sin,  
No fearful unbelieving soul,  
Had ever entered in.

That New Jerusalem, holy place,  
Had streets of shining gold,  
And those who walked in robes of white  
Knew nought of growing old.

The sun's bright ray made not the day,  
The moon gave not its light,  
The Lamb was in the midst of her  
To chase away the night.

"But are the gates of it," you ask,  
"Still open to the blest?"  
Yes, yes, to him that overcomes  
There still remains a rest.

Then, reader, be prepared to meet,  
The Bridegroom on His way,  
Accept His pardon, then you'll spend  
With Him an endless day.

E. G. NORRIS.





## THE HOME.

### "IS ABSALOM SAFE?"

THE mournful cry comes ringing down the ages—  
And strikes a chord in every tender heart;  
So full of love, so fraught with dread foreboding  
For Absalom, who bore a traitor's part.  
No wicked deeds could dull that fond affection,  
One word of penitence would blot the past;  
But now too late. The father bows in sorrow.  
"Would I had died for thee!" he cries, at last.

The same sad wail to-day from fathers, mothers,  
Goes up to God when children go astray.  
How deep the prayer around deserted firesides:  
"My sons, my daughters—are they safe to-day?"  
And when o'ertaken by the sins that lure them  
They sink beneath temptation's raging sea,  
This is the cry that wells from fond hearts  
broken:  
"Alas! would God that I had died for thee!"

No child is safe that leaves the sweet home  
shelter,  
Each path is lined with snares to lead astray;  
The children reared in innocence and beauty  
Must face a thousand tempting sins to-day.  
But there is One whose heart for sin was broken;  
To Him each tempted, wayward child may flee  
And find a Counsellor, a Guide, a Refuge,  
A Saviour, and a Friend. "He died for thee."  
—Lanta Wilson Smith.

### THE GREY HEAD BY THE HEARTH.

A PRIVATE letter from a lady who is spending a year among the peasants of Tyrol says:—

"The morning after our arrival we were awakened by the sound of a violin and flutes under the window, and hurrying down found the little house adorned as for a feast—garlands over the door and wreathing a high chair which was set in state.

"The table was already covered with gifts brought by the young people whose music we had heard. The whole neighbourhood were kinsfolk, and these gifts came from uncles and cousins of every far-off degree. They were very simple, for the donors are poor—knitted gloves, a shawl, baskets of flowers, jars of fruit,

loaves of bread; but upon all some little message of love was pinned.

"'Is there a bride in this house?' I asked of my landlord.

"'Ach, nein!' he said. 'We do not make such a pothor about our young people. It is the grandmother's birthday.'

"The grandmother, in her spectacles, white apron, and high velvet cap, was a heroine all day, sitting in state to receive visits and dealing out slices from a sweet loaf to each who came. I could not but remember certain grandmothers at home, just as much loved as she, probably, but whose dull, sad lives were never brightened by any such pleasure as this; and I thought we could learn much from these poor mountaineers."—Selected.

### TO CLEAN A BLACK DRESS.

NEARLY everyone nowadays has or wants a black gown, and such goods as serge, cheviot, cashmere, etc., are easily cleaned. First remove the grease spots with naphtha, remember that this fluid is very explosive when exposed to either light or fire. Make a lather of warm soapsuds, using a good, not strong soap, and a teaspoonful of borax to every two quarts of water. Into this dip the goods up and down and wash between the hands; then wring gently and pat partly dry; hang in the shade, and when nearly dry iron on the wrong side with a moderately warm iron. Always rinse once in lukewarm water, and iron until the fabric is perfectly dry. Never rub a fabric that is being renovated on the washboard, nor wring it tightly, and in using naphtha remember that it roughens the hands, and that after using it it is well to put vasoline upon them and to wear old gloves. Wash alpaca in the same manner as cashmere, adding a

little gum arabic to the rinsing water. If the black goods are of a rusty colour restore them by sponging with household ammonia and alcohol. Always use a piece of the same material or one near to it to sponge with.—Selected.

### CROUP.

MOTHERS with young children will do well to remember, says a medical journal, that one-third of a teaspoonful of powdered alum mixed with double the quantity of sugar will give almost instant relief in croup. It is also good for a hard cold, as the smallest children take it without trouble, and it enables them to eject from the little stomach what cannot be raised in any other way, and relief follows as a natural consequence. If, when that dread disease which so often proves fatal first makes its appearance, when the young mother perceives the difficulty of breathing, or the rattling, gurgling sound in the throat, which is the forerunner of croup; if, then, this simple remedy were promptly administered and repeated as often as there was need, there are few cases, we think, that might not be cured. The great trouble is that many mothers do not know what to do, and, if a physician is not within handy reach, the little one is often past human aid before help can come.

### DOES A TWO-YEAR-OLD BABY PAY?

Does a two-year-old baby pay for itself up to the time it reaches that interesting age? Sometimes I think not. I thought so yesterday when my own baby slipped into my study and "scrubbed" the carpet and his best white dress with my bottle of ink. He was playing in the coal-scuttle ten minutes after a clean dress was put on him, and later in the day he poured a bottle of the choicest perfumery out of the window "to see it wain."

Then he dug out the centre of a nicely baked loaf of cake, and was found in the middle of the dining-room table with the sugar-bowl between his legs and most of the contents in his stomach.

He has already cost me over £20 in doctor's bills, and I feel that I am right in attributing my few grey hairs to the misery I endured walking the floor with him at night during the first year of his life.

What has he ever done to pay me for that?

Ah! I hear his little feet pattering along out in the hall. I hear his little ripple of laughter because he has escaped from his mother and has found his way up to my study at a forbidden hour. But the door is closed. The worthless little vagabond can't get in, and I won't open it for him. No, I won't. I can't be disturbed when I'm writing. He can just cry if he wants



to. I won't be bothered for—"rat, tat, tat," go his dimpled knuckles on the door. I sit in silence.

"Rat, tat, tat."

I sit perfectly still.

"Papa."

No reply.

"Peeze, papa."

Grim silence.

"Baby tum in—peeze, papa."

He shall not come in.

"My papa."

I write on.

"Papa," says the little voice; "I lub my papa. Peeze let baby in!"

I am not quite a brute, and I throw open the door. In he comes with outstretched little arms, with shining eyes, with laughing face. I catch him up into my arms, and his warm, soft little arms go around my neck, the not very clean little cheek is laid close to mine, the baby voice says sweetly:—

"I lub my papa."

Does he pay?

Well, I think he does! He has cost me many anxious days and nights. He has cost me time and money and care and self-sacrifice. He may cost me pain and sorrow. He has cost much; but he has paid for it all again and again and again in whispering those three little words into my ear: "I lub papa."—*Selected.*

### LITTLE THINGS

YOUNG people are apt to be impatient, forgetting "trifles make up the sum of life," just as in building single bricks laid one at a time, one upon another, combine to make the towering and solid wall. Here is a little story which illustrates the importance of little things.

A young man, having exhausted his patrimony in obtaining a professional education, settled in a town already filled with successful lawyers to practise law. One day one of these old lawyers asked him how, under such circumstances, he expected to make a living.

"I hope I may get a little practice." was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man, decidedly.

He carried out his determination. The little things well done brought larger ones, and in time he became one of the most distinguished jurists.

Again, a certain old bishop, who was fond of finding odd characters in out-of-the-way places, was visiting in a quiet neighbourhood. One day, in a walk with a friend, he came across a cross-road settlement, with a few houses. Among them was a snug little shoe-shop, kept by an old man.

Interested in the old cobbler, the bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay so well."

"Ah," said the gentleman with him, "old Cato has the monopoly of shoe-mending in this region. No one else gets a job."

"How is that, Cato?" asked the bishop.

"Just so," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I take a stitch it is a stitch, and when I drive a peg it holds."

"Little things well done!"—*Selected.*

### "TAKING SOMETHING."

THE fact is, people demand something to take. If a man has a pain or distressed feeling in his head, he wants something to make him feel better right away; he does not want to wait for the results of rational treatment. The difference between these two methods of relief—medicine and treatment—is this: if a person simply attempts to stop the pain, even if he succeeds, he is not cured; the cause of the pain is there as before. Pain exists just as much after a dose of chloroform as it did before; the person is simply oblivious to it,—he does not feel it,—and why?—Because his nerves are paralysed. Now the difference between relieving the pain in this way and in the rational way, is that in the one case the pain is present, only benumbed, and in the other case the pain is actually removed by the restoration of the diseased part to its normal condition. In the former case we treat the pain, and the only result is to relieve the pain, and that temporarily; in the latter case we treat the patient, the pain is removed, and the patient cured.

As a matter of fact, it is nature that cures, whether a man takes medicines or does not take them. But the difference between the two methods is that the man who tries to get well by taking frequent doses of medicine has a harder time than do those who do not take medicine. If he takes a certain drug to benumb his nerves so he will not feel pain, he may get rid of his pain for the time being; whereas, if the congestion, the cause of the pain, is removed by nature's efforts, the pain stops of itself because the disease is cured. Here, for instance, is a man who smokes to steady his nerves; when he gets up in the morning, he cannot attend to his business, cannot even run up a column of figures, till he has smoked. I have seen a man who couldn't sign his own name until he had smoked a cigar, and another who couldn't write until he had had a glass of whiskey. So the man smokes his cigar, and the woman takes her tea or coffee, as a benumbing dose, because they feel nervous and hungry, and then they feel better; the nerves are quieted. This is because the nerves of digestion are poisoned. They were simply clamouring for something to eat, and the man has paralysed them in-

stead of feeding them. I have heard a great many men declare that if they took a chew of tobacco when hungry, they didn't feel hungry any more. Now why is this?—Because the tobacco has quieted the nerves, but in doing so it has paralysed the nerves of digestion. The same is true of every drug; and it is not only one part of the body, but the whole, that is affected by the drug. When a man takes a dose of opium and paralyses the nerves of pain, he at the same time benumbs the nerves of digestion and circulation, so that he has less chance of getting well than he had before.

There is a difference, then, between curing a disease and curing the patient. Baron Liebig says we relieve one trouble by producing another. If a man has congestion and pain in his stomach, we may give him fomentations; the blood is drawn to the surface, the congestion is relieved, and the man is freed from pain. But that is different from giving a man a dose of opium and covering the pain up, because, in that case, the morbid condition is there just the same. One of the worst things in the world at the present time is the medicine habit, to which people are so generally addicted. If a man is sick, he thinks that if he can only find a doctor who is "smart enough," he will give him something that will cure him. That is a mistake. People think that if they can find a mineral spring whose waters smell bad enough, or a medicine that tastes bad enough, it will cure them; whereas, the cure does not consist in the action of the waters of a mineral spring or in the taking of any drug, but in what nature will do for them.—*Dr. J. H. Kellogg.*

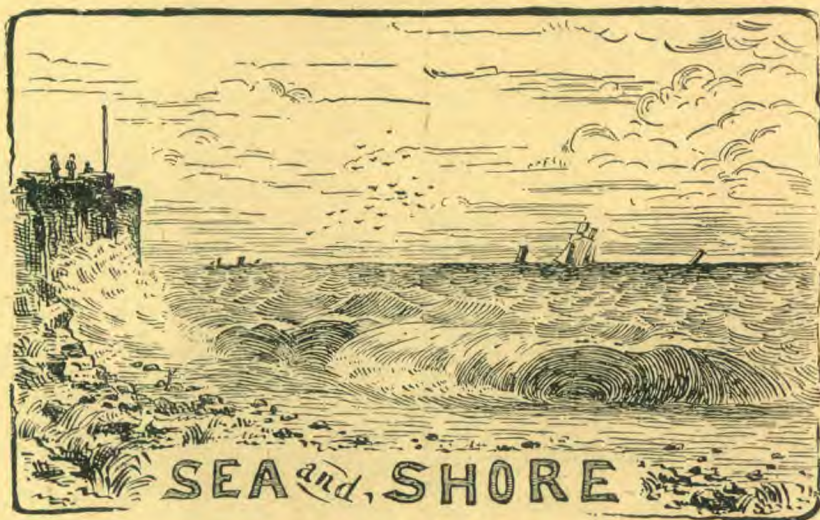
A NEW method of stopping hiccoughs is said to have been accidentally discovered in a French hospital. It consists in thrusting the tongue out of the mouth, and holding it thus for a short time.

THERE is no saying shocks me so much as that which I hear very often, "that a man does not know how to pass his time." It would have been but ill-spoken by Methuselah in the nine hundred and sixty-ninth year of his life.—*Cowley.*

To prevent new boots creaking, take some boiled linseed oil, and with a piece of flannel or a rag wetted in it, rub over the soles and round the edges of the boots. Turn them soles upwards until they are quite dry. This method not only keeps the boots from creaking, but renders them more impervious to damp.

A LITTLE ammonia on a piece of cotton wool will often relieve a child's toothache. A hot flannel pressed against the cheek sometimes drives away the pain, or a little warm milk held in the mouth for a few seconds does good.





### THE HOLLOW OAK.

A wet sheet and a flowing sea,  
A wind that follows fast,  
And fills the white and rustling sail,  
And bends the gallant mast;  
And bends the gallant mast, my boys,  
While like the eagle free,  
Away the good ship flies, and leaves  
Old England on the lee.

"Oh, for a soft and gentle wind!"  
I heard a faint one cry;  
But give to me the snoring breeze,  
And white waves heaving high;  
And white waves heaving high, my boys,  
The good ship tight and free—  
The world of waters is our home,  
And merry men are we.

There's tempest in yon horned moon,  
And lightning in yon cloud;  
And, hark the music, mariners!  
The wind is piping loud;  
The wind is piping loud, my boys,  
The lightning flashing free—  
While the hollow oak our palace is,  
Our heritage the sea.

—Allan Cunningham.

### MEETING ON THE ICE FLOE.

THE botanist of the Jackson-Harmsworth Polar expedition gives the following account of the meeting with Dr. Nansen on the ice floe in the Far North, after that explorer, with his companion, had made their way from a point farthest north ever reached to Franz Joseph Land, after months of arduous travelling over the ice:—

"On June 17 we had just finished dinner at our head quarters at Cape Flora, and were all seated around the table which stood in the centre of our comfortable log wood dining room. Suddenly our astronomer, who had been to the observatory, put his head in the door and shouted 'How many of you are here? I see a man on the ice floe.' We counted round and found that all were present. We then became somewhat excited, and wondered who the stranger could be. Mr. Jackson at once got up and said 'Whoever it is, I am off,'

He then ran off. The rest of us scrambled for telescopes and binoculars, and some climbed up the rock in order to find out who the mysterious newcomer was. The idea of it being Nansen did not occur to us until after the lapse of about twenty minutes. By this time Jackson and the man he was approaching looked like two specks in the distance. They were gesticulating violently, and soon they came up to one another and stood apparently talking. Watching the stranger carefully, we came to the conclusion that he must be the Norwegian explorer. The latter had a gun in one hand and a bamboo stick in the other. He was wearing 'ski,' and was jumping about from one ice hummock to the other in a marvellous manner. We all went down to where Mr. Jackson and his companion were, and when we got within speaking distance, Mr. Jackson called out, 'This is Dr. Nansen,' whereupon we cheered until we were hoarse. Dr. Nansen could only say, 'This is very pleasant, this is very pleasant.' When we heard how far north Dr. Nansen had been, we again gave three hearty cheers. Now we had time to look at Nansen, and it is certain his nearest relation would not have recognised him. He was absolutely black from head to foot. His light hair and moustache were jet black, and there was not a speck of white about his face or hands. He looked for all the world like a nigger, and the brightness of his eyes was accentuated by the grime of his face, which had been blackened by the blubber-smoke. His clothes—the one suit he had worn for fifteen months—were stiff with blood and oil, with which his face and hands were also covered."

### LIGHTHOUSES AND BIRDS

THE author of "The Story of the Sea" says:—

It is not only on the interior of a sea lantern that its keeper's care must be expended. In snowy weather he may have to wipe the outside of the panes several

times during the night; stepping out (if it be a lighthouse) in the teeth of the storm upon the narrow gangway around the light.

Moreover, the tall column of the lighthouse especially opposing the violence of the wind creates a spiral blast around itself, which whirls all manner of flying debris against the lantern—leaves, seaweed, bits of stick, and even quite large pebbles, collected by the storm.

If the lighthouse stands on shore, the lantern must be raised to a great height, quite irrespectively of the distance its rays are required to carry, otherwise its panes will certainly be bombarded and broken by these flying stones.

In the Mediterranean lighthouses at certain seasons the lantern will be so completely covered with moths that men have to go out with brooms and sweep them away. In England—at the Eddystone, for instance—bees and other insects will collect around the lantern in great numbers. Large sea-birds fly around perpetually on dark nights; and many an edible bird has been picked up stunned on the balcony and cooked by the men for breakfast.

During spring and autumn, when the most of our birds migrate, they have some queer experiences. In clear weather the birds will fly at immense heights; but on dull nights when neither moon nor star is visible, they fly low, and enormous numbers are killed.

The keeper of the Galloper lightship, forty miles south-east of Orfordness, tells us how on the night of October 6th, 1883, larks, starlings, tree-sparrows, titmice (common), wrens, redbreasts, chaffinches, and plovers were picked up on the deck, and it is calculated that from 500 to 600 struck the rigging and fell overboard. Thousands of birds were flying round the lantern from 11–30 p.m. to 4–45 a.m., their white breasts, as they dashed to and fro in the circle of light, having the appearance of a heavy snow-storm. This was repeated on the 8th and 12th, and on the night of the 13th 160 were picked up on deck, including larks, starlings, thrushes and redbreasts. It was thought that 1,000 struck and went overboard into the sea.

Sometimes, during the great autumnal migrations, our lighthouses and lightships are literally besieged by vast flocks, that shriek round and batter against the lantern-panes in a manner that baffles all attempts at description. It is a remarkable fact, however, that of late years the birds seem to have developed an hereditary instinct by which they avoid contact with the lanterns of lighthouses. It is certain that comparatively few now fall victims to the attractions of the light.

EVEN in a violent storm waves fifty-five feet high are rare, and those of forty feet are exceptional.





### "I'LL TRY" AND "I CAN'T."

THE little boy who says, "I'll try,"  
Will climb to the hill top.  
The little boy who says, "I can't,"  
Will at the bottom stop.

"I'll try" does great things every day;  
"I can't" gets nothing done;  
Be sure, then, that you say, "I'll try,"  
And let "I can't" alone.

—Child's Own Speaker.

### A HAPPY HEART.

A LITTLE boy came to me this morning with a broken toy, and begged me to mend it for him. It was a very handsome toy, and was the pride of his heart, just then, so I did not wonder to see the tears come into his eyes.

"I'll try, darling," I said, "but I'm afraid I can't do it."

He watched me for a few moments, and then said cheerfully:—

"Never mind, mamma. If you can't fix it, I'll be just as happy without it."

Wasn't that a brave, sunshiny heart? And that made me think of a dear little girl, only three years old, whom I once saw bringing out her choicest playthings to amuse a little homesick cousin. Among the rest was a little trunk, with bands of silk paper for straps—a very pretty toy; but careless little Freddie tipped the lid too far back, and broke it off. He burst out with a cry of fright, but little Minnie, with her own eyes full of tears, said:—

"Never mind, Freddie; just see what a nice little cradle the top will make."

Keep a happy heart, little children, and you will be like sunbeams everywhere you go.—Selected.

### THE RASCAL RAVEN

Most animals are no match at all for the raven's cleverness. There was, states *Little Folks*, once a poor hare that allowed herself to be completely bamboozled. The raven pounced at the leveret—as the baby hare is called—but the mother drove the rascal away. But did the raven cease from troubling? Not a bit of it.

He slowly retreated, encouraging the hare to follow him up, and pretending even that he was afraid of her. In this fashion he led the unhappy mother to a considerable distance from her young one, and then, all of a sudden, long before the hare had time to realise the danger of the trick, rose in the air, flew swiftly back, caught the leveret in its beak, and bore it away.

A similar plan was adopted by some ravens that wished to steal food from a dog. They teased him till he grew so angry that he chased them from the spot. But the wicked birds turned sharply round, easily reached the dish before him, and carried off the choicer bits in triumph.

As to the raven's power of speech, the following story will show how aptly it can talk:—A gentleman, while travelling through a wood in the South of England, was suddenly alarmed by hearing a shout of "Fair play, gentlemen! fair play!" uttered very earnestly in loud tones. The



THE first missionary journey that Paul and Silas took together they went through Phrygia and Galatia visiting all the little companies of believers. Through these visits the churches were "established in the faith, and increased in number daily." They would then have preached the Word in Asia, but were forbidden by the Lord. They next thought to go into Bithynia, "but the Spirit suffered them not." Therefore passing by they came down to Troas, a place by the seaside, and here it was made known to them why they had not been allowed to carry out their plans.

"A vision appeared to Paul in the night: There stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us." After seeing this vision Paul was sure that the Lord had called them to preach the Gospel in Macedonia and immediately sailed from Troas for that place.

Paul and Silas do not seem to have been long in Troas at this first visit, but some of the good seed of the Word must have fallen on good ground, for when Paul visited the same place many years later he preached to a company of disciples who were gathered to hear him. This was on his last journey to Jerusalem. The Lord had revealed to Paul that "bonds and afflictions" were waiting for him in Jerusalem, and that those among whom he had gone preaching the Word should see his face no more.

Paul spent a week in Troas at this time, and on the last day of his stay he preached

his farewell sermon, having many last words to say to the brethren. The meeting was held in the evening in an upper chamber. A young man named Eutychus was sitting in one of the windows, listening to the preaching; but as Paul "continued his speech until midnight" he was overcome with sleep, and falling from the third storey was taken up dead.

The friends of Eutychus were greatly distressed by this accident, but "Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him." He then went back to the meeting, and talked to the people until the break of day, when it was time for him to go on his journey.

"And they brought the young man alive, and were not a little comforted." The Spirit of Jesus which dwelt in Paul enabled him to do just the same works that Jesus did, even to the raising of the dead. In this way the Lord bore witness to the people that the words spoken by His disciples were words of truth.

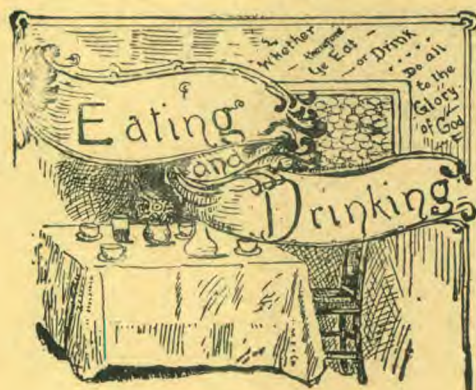
In those days the followers of Jesus went everywhere preaching the Word. They taught the people of all the mighty works of Jesus of Nazareth, and how He had died for their sins and risen again and ascended to heaven. The proof that Jesus whom the Jews had crucified was now in heaven was the fact that He had poured out the Holy Spirit upon His followers, as He had promised before He left them. This enabled them to speak with new tongues, cast out evil spirits, heal all diseases, and do many signs and wonders.

As the people saw the disciples of Jesus doing the very same works that they told of Jesus doing, they knew that all they said of Him was the truth. Many believed, and those who did not believe were without excuse.

E. E. A.



cry being repeated presently, the wayfarer thought it must proceed from some one in distress, and at once began to search for him. In due course he came upon a couple of ravens attacking a third in the most brutal manner. He was so struck with the oppressed bird's appeal that he rescued it without delay. It turned out that the ravens' victim was a tame raven belonging to a house in the neighbourhood. Happily, it knew how to use the catch-words that it had so adroitly learned.



### EFFECTS OF DRINKING.

A MEDICAL contributor to the *Church Family Newspaper* describes the beneficent effects of freely drinking of water. He says:—

The effects of drinking cold water are these: If, say, a pint of cold water is swallowed straight away, the temperature of the body is slightly lowered—about one degree Fahrenheit—the pulse-rate is somewhat decreased (not greatly increased, as by sipping), and the respirations are slightly accelerated. The blood-vessels in the lining membrane of the stomach are at first contracted; they very soon, however, rapidly dilate, the blood-flow in them is increased, and the secretion of gastric juice is stimulated. In this way the appetite and digestive power are improved, and many people find that a glass of cold water taken a short time before meals not only enables them to take food with increased relish, but also to digest it with greater comfort, and more effectually.

#### DRINKING WARM WATER.

There are, on the other hand, many persons, who find that these effects are brought about better if they take warm water instead of cold. Although at first sight it may appear somewhat strange that like effects are produced by both hot and cold water, the explanation is simple. The warm water acts exactly as does the cold, only without the previous contraction—its action being to at once dilate the vessels after its reception by the stomach. The practice of drinking

#### AT MEALS

large quantities of fluid is bad; but small quantities may be taken without harm,

although undoubtedly it is wiser to drink either before or after the meal, if we cannot limit our consumption of fluids to a distinctly small amount. Whenever a meal is particularly rich in fatty material it is a good plan to drink some time after the meal, as in this way the digestion of fat in the intestine is aided.

#### ITS PURGATIVE ACTION.

That water possesses a purgative action is a thing well-known to many people. This particular effect is due to its power of stimulating the secretion of bile, and also of increasing the peristaltic action of the intestines; bile being a natural purgative, and increased peristalsis being the enemy of constipation and sluggish bowel-action. If plain water be taken its purgative effects are best produced by its being cold; if natural mineral waters are taken they should be mixed with a small quantity of hot water so as to be about the same temperature as the stomach. Warm water is more readily absorbed than cold, and moderate quantities than large ones, absorption being retarded if large quantities of either warm or cold water are taken at once. The best time to obtain the purgative effects of water is on rising in the morning. A glass of cold water taken on rising is often quite sufficient to procure an easy movement of the bowels, and this result will be the more certain if the water be sipped while dressing. This sipping operation should not, however, be hurried, but should be gone through slowly and at short intervals.

TAPIOCA is quickly and easily digested, and so is of value as a food for invalids.

\* \*

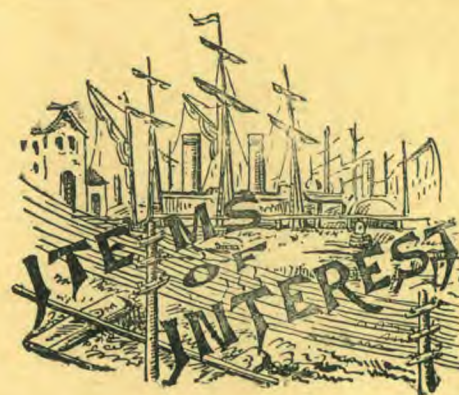
**Rice.**—Wash half a teacupful and put in a pudding-dish, with one teaspoonful of sugar and two breakfast-cupfuls of sweet milk; bake in a moderately hot oven for one hour, or until all the milk is absorbed.

\* \*

WHEN stewing fruit of any kind for table do not put the sugar to cook with the fruit, but add afterwards when cold, as it then only requires half the amount of sugar to sweeten.

\* \*

EGYPT of old was famed for onions, and we are told that the Israelites in the wilderness sighed for the "leeks and the onions" of their bondage. Now the Egyptian onion trade is so great that, according to *Chambers's Journal*, four lines of steamships bring consignments from Alexandria to Liverpool, Hull, and London.



—Since 1875 London's Board Schools have increased from 199 to 448.

—In Norway the average length of life is greater than in any other country.

—The capital of Ecuador, Guayaquil, has been almost totally destroyed by fire.

—Little heard of Nihilism now, but a Russian correspondent says that it has recently been more active.

—On October 5 the hills of northern England were covered with snow, and storms of hail swept over portions of Wales.

—There is a lock-out in the Penrhyn quarries, 3,000 quarrymen being idle. It is understood that Lord Penrhyn is fighting the Quarrymen's Union.

—On the east coast of England where hook and line fishing is most extensively carried on, immense lines are used. Some of them are about eight miles long, and carry nearly 5,000 hooks.

—China has given Russia permission to run the Siberian railway through Manchuria to Vladivostok, but refuses to let a branch run down to the Gulf of Pechili, where Russia desires to find a port open all the year round.

—The Indian Government is making preparation to deal with wide-spread distress in North India, and it is said that relief work is to be organised on a large scale to employ thousands on railway and other improvements.

—Trouble is feared again in Crete, as the populace in the interior is armed and race hatred keeps up the attitude of hostility between Moslem and "Christian." Distress is being acutely felt owing to destruction of houses and olive groves.

—The political event of last week was the resignation by Lord Rosebery of the leadership of the Liberal party, owing to his differences with what he considers to be the opinions of a large mass of the party on the Eastern Question, he being strongly opposed to separate action by England.

—The Blackwall tunnel under the Thames has been completed without the loss of a single life throughout all the hazardous labour of its construction. The cast-iron tunnel itself is 3,083ft. in length, exclusive of the approaches. The outside diameter is 27ft. The actual roadway is 16ft. wide, including two footpaths.

—October 6 the Czar and Czarina, on their royal tour through England, France, and Germany, were received in Paris with extravagant demonstrations. The ornamentation and illumination of the city of Paris in honour of the royal guests is said to have been on a grander scale and more beautiful than anything ever before attempted.

—Egypt, Spain, and Holland send us over a million bushels of onions each every season. Large quantities are also imported from France, Portugal, Belgium, Germany, and the United States. We import £166,000 worth of vegetables weekly. It is said that in Lincolnshire the price for potatoes is £1 per ton, but in London the poorest quality of potatoes are retailed at £4 5s.



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LONDON, OCTOBER 15, 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.

MANY lines of business are said to have collapsed in Turkey, owing to the terrible scenes that have been enacted there, and the coming winter promises to bring intense suffering to all classes of poor people.

THE early church lived in times when militarism was the ruling passion in the earth, and Paul's injunction then—that prayer should be made "for all men; for kings, and for all that are in authority"—is especially applicable to our day, when the same spirit fills the world.

IN the discussion of the labour question at the Church Congress last week one speaker said his intimate knowledge of the situation "led him to believe that the clouds are gathering rather than dispersing, and that the next few years will see more bitter strife between capital and labour than has ever been known before."

A CURRENT magazine prints photo-reductions of the thrones of various sovereigns. Amongst them appears the papal throne at the Vatican, gorgeous in its crimson and gold, no doubt an object of pride to the loyal Catholic. But its appearance alongside the thrones of earthly kingdoms presents to the eye a striking testimony to the fact that the Papacy has no part or lot in Christ's kingdom, which is not of this world.

**Work for Women**—Last week a notable company of missionaries, sent out by the Church of England Zenana Missionary Society, sailed for their various stations in India, China and Ceylon. The company consisted of forty-five ladies, and among them was Miss Codrington, who was the sole survivor of the murderous attack made upon the mission station at Hwa Sang, China, last year, and who now returns to her labours in China. It is God's missionaries, who carry His Gospel of peace and love to every kindred,

nation, tongue, and people, both at home and abroad, who, having given all of this world to follow Him, will be rewarded in the world to come, as Christ Himself has told us, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life."

THE fox declared the grapes sour when he couldn't get them, and certain Anglican speakers and writers who a few months ago plainly intimated that they were prepared to accept even papal infallibility, if it would decide in their favour, now give us to understand that the opinion of "an Italian prelate" amounts to very little. Before they spoke of him as the chief bishop of Christendom, now they defy him.

A NEW YORK despatch says that the American Board of Missions, the Congregationalist mission agency which has done most of the mission work in Turkey, has appealed to the President to take peremptory steps to secure indemnity for mission property destroyed and the punishment of the guilty. This represents the latest tradition of foreign missions. The notion of appealing for gunboats to aid in mission works is becoming common. If the churches at home use force, by the means of religious laws, to compel people to keep Sunday, etc., why should not missionaries call for soldiers and ships of war. But this field of Asia Minor is one in which Paul and others suffered persecution in early days. Does anyone read that he demanded the punishment of his enemies?

THE *English Churchman* is certainly well advised in attaching little importance to the protests of the High Church party in the matter of the Anglican orders and the Pope. Some think this is an evidence that Protestantism is reviving in England. But our contemporary says:—

If the Ritualists consistently protested against the claims and the doctrines of the Papacy, we should rejoice. But a protest which may set up a rival Pope or Patriarch at Canterbury, and can accept all the doctrines of Rome except the authority of the Pope, is of no value.

**The Spread of Romanism.**—The Archbishop of York declared at the Church Congress that "so far as statistics went, Romanism was making no headway whatever in England." It depends upon what

kind of statistics are taken. Every year sees an immense increase in the introduction of purely Romish practices in the English Church. The Protestant party in that Church has had to complain more during recent times than before of the action of the bench of bishops in encouraging sacerdotal pretensions and frowning upon Protestant activity. The name matters not at all. Romanism is growing and increasing in England with startling rapidity as it is in all nations. For all nations have drunk of the wine of the wrath of her abominations.

IN all the controversy as to the attitude of the great Powers towards Turkey, now agitating politicians, on one thing there is unanimity, for the first time in the century, namely, that not one will lift a finger to preserve the Turkish power, though as before it is not sure that any one power can take over the coveted possession of Constantinople without fighting a combination of the other powers. The situation is very different from what it has been in the past. What a significance attaches to this change viewed in the light of the prophet's words, "He shall come to his end, and none shall help him." Dan. xi. 45.

Now that the Princess of Montenegro who is betrothed to the Crown Prince of Italy, has been "converted" from the Greek to the Roman Church for political reasons, the latter church is even with its Eastern rival for having "converted" the baby Prince Boris to the Greek persuasion. These farces so often enacted show that the idea of religion held is purely pagan. Who that knows the religion of Jesus Christ could think of hiring or forcing or persuading, save by moral teaching, anyone to profess it?

THE visit of the Czar to France, and his declarations regarding the indissoluble friendship between the two countries is generally taken as marking the opening of a new era in European history. The French journal *Debats* says:—

It, but a little while ago, anyone had ventured to predict that the chief of the most powerful and absolute Autocracy in the universe would visit Republican and Democratic France, and be acclaimed by a tempest of enthusiasm—that the Catholic clergy would chant a *Te Deum* in honour of the chief of a schismatic Church—that the revolutionary Town Council would offer him a fête eclipsing the most splendid Monarchical pageants, he would have been set down as a visionary. And yet those anticipations fall short of the reality.