

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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It is easy enough for the Christian to believe that God will intervene to help in

most frequently fail. The word of the Lord is, "Casting *all* your care upon Him; for He careth for you." All care, in small affairs and great ones, is to be left with Him, and He will do the caring.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit." It is because God is so great that He dwells with the humble and the poor

and the cruse of oil nearly dry. Just then the prophet Elijah came, asking her to share the little that remained with him. She did so, and the barrel of meal wasted not and the cruse of oil failed not until the famine was past.

God apparently added to her cares by sending a man who promised at first to be a burden to her, but when she accepted the Lord's word and shared her little with the stranger she found it God's way of



THE PROPHET AND THE WIDOW OF ZAREPHATH.

great trials, and desperate necessities. But very often it is taken for granted that the Lord is too great to give attention to small details of life, the little burdens that it is thought can be endured alone or worried through with in some way.

But it is precisely in this way—trying to carry the little cares ourselves—that we

who are rich toward God; and as He lives with them, He can understand the perplexing cares that come to humble homes.

THERE was once a widow in Zarephath whose little store of food was nearly gone, and it was a time of famine. God knew when the barrel of meal was all but empty

preserving her life. He knew the exact moment when she needed special help. And it is very likely that all through those months of famine there were but a few handfuls of meal and a little oil in the larder at any time.

In the days of Elisha the sons of the prophets were felling trees along the Jor-

dan, in order to build a larger house to dwell in. "But as one was felling a beam, the axe head fell into the water." It does not seem a great calamity, but axes were probably more expensive in those days than with us now; and, worse still for the poor man, it was not his own. "Alas master!" he cried to Elisha, "for it was borrowed." And then, by Elisha's word, the Lord caused the iron head to swim upon the surface of the river, and the young man took it up again. It was not too small a matter for the Lord to help the man out of his dilemma.

God is ready to carry the little burdens as well as the great ones. He knows what makes up human life, and how galling the little worries are to the spirits of men. The one who has no strength cannot bear up under the smallest of loads. We have absolutely no strength of our own. He gives all we have; and it is misusing His gifts and distrusting His comforting presence to shut Him out of any experience that comes in life.

IS CHRISTENDOM READY FOR IT?

"ALL they that take the sword shall perish with the sword." Jesus Christ said it, and He told His disciple to put up his weapon. In Rev. xiii. the Spirit of God alludes to the sufferings and persecutions of the last days and repeats Christ's statement about those who take the sword. Verse 10. Yet when the misguided Armenians appeal to the sword and suffer by the sword, instead of seeking God mightily for help or to give the oppressed patience to endure suffering as Christ endured it, many pulpits have been absolutely appealing for the sword to be unsheathed. Some preachers have avowed their willingness personally to don the red coat and use the sword. Even Dr. Parker, who has so often spoken for Christian principle in protests against State-taught religion, whether Anglican or Nonconformist, and against trying to force people to keep Sunday, now says:—

For my own part I do not see how a European war is to avoided. It may be the only solution of many problems. A day of judgment is due. The civilised world is sinking into irreligiosity, materialism, and self-indulgence, and is finding its main pleasure in competitive and debilitating frivolities. It may be, God forbid! that the only way of return to a healthy, religious, and moral state lies through horrors infinitely greater than those which have made Armenia a field of blood.

If this were in a protest against war it would be different. "When Thy judg-

ments are in the earth, the inhabitants of the world will learn righteousness." It may be that the only thing that will teach the churches of Christendom that Christ spoke truly about the results of taking the sword is to have the truth demonstrated in general desolation and carnage. But it is not for the church to pray for the judgments of God to fall. The cloud of Divine wrath is hanging low over the world. Instead of praying for it to fall men will do well to ask whether they are prepared and whether their flocks are prepared to render their account before God for themselves and for sinners who are to be warned of coming judgments. To some God says, "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light."

"BUT THEY MADE LIGHT OF IT"

IN one of His parables Christ likened the kingdom of heaven to a king who had bidden guests to the wedding feast in honour of the marriage of his son, and when all was prepared those whom he had invited failed to come. The description of their action is most characteristic and life-like. It is applicable to all peoples and every age. "But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them."

To-day, under our very eyes, we continually see this re-enacted, in that they to whom the message of the Gospel is sent go their own ways to their farms and merchandise, regardless of the earnest invitation which the Lord of heaven Himself so graciously extends to them,—and not only do they go their own ways but they do, to-day, even make light of the invitation, criticise, doubt, misinterpret, and disbelieve, its language and its purpose; yes, go so far as to deny its authority, and yet farther, ridicule the idea of the existence of the Great King Himself.

Although they do not fall under the immediate observation of many of us, yet there are still to-day, as there always have been, that remnant, also, who despitefully use the servants of the King, and slay them.

They are, however, by far in the majority who make light of the message and the invitation. The refusal of by far the greater number is in the form, simply, of thoughtless, careless neglect. Perhaps the most, when taxed with their neglect,

would reply in mild astonishment that they had never received any invitation. They forget that every copy of the myriads of Bibles distributed throughout all the world contains a record of the invitation which has been directed to them personally, and that thus it is possible for all the world to testify to the fact of the gracious bidding, and that He who declares himself unbidden only convicts himself of insolently thoughtless neglect. He has received the gracious written word of his King, but has laid it aside unread; or, if he has opened it, his eyes have glanced through it so cursorily as to have utterly failed in comprehending its purport and in perceiving its personal character. Whom, then, can they blame if when the appointed hour is past they find that they have lost the golden opportunity? Surely none but themselves.

In the hour of the realisation of his great, irremediable, and eternal loss, no human soul will be able to lay the responsibility for the position in which he finds himself upon another being,—much less upon his God. "Many are called, but few are chosen," and those who find themselves in the outer darkness will only be able to accuse themselves of failing or refusing to accept the invitation of the Father, and the accompanying wedding robes of righteousness which the Son proffers to all.

SECTS IN RUSSIA

"THE numbers of the various Russian sectaries appear to show," says a newspaper, "a steady increase despite all the severe measures devised for their suppression during the last decade. The official returns show that there are at present 70,000 sectarians in the government of Nijni-Novgorod, 51,000 in Saratoff, and 81,000 in Samara. In the eparchiate of Viatka there are 70,000, in Tcheringoff 50,000, and in Blatzk 182,000. In Siberia, also, sectarianism appears to be rapidly spreading among the mixed population. In the eparchiate of Irkutsk there are now 30,000 sectarians, in Tomsk 82,000, and in the Don eparchiate 106,000."

And as though to show the futility of exacting genuine conformity by law, in Russia, where the lines have been held so firmly and heartlessly, there are more of the most extravagant and fanatical movements constantly springing up than in any other country we know of. It is the natural fruit of the policy of repression.



LIFE FROM THE WORD.

THE Jews found it difficult to believe the words of Christ, that He would give them Himself to eat. They said, "How can this man give us His flesh to eat?" Jesus repeated the statement still more emphatically, and then said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life."

If each one of them could have eaten of the flesh of Christ as He stood there, and the flesh which they ate had been replaced, so that they could continue to eat of it, taking it into their stomachs, and assimilating it, they would have received no lasting benefit from it. No spiritual good would have come to them. That was what they had in reality already done, when they ate of the bread which came from the life that was in His body; but they had not profited by it. So if the Romish claim were true, that the priests have power to transform the bread into the actual flesh of Christ, there would be no profit in it. People might eat of it, and be as wicked as ever. "The flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." John vi 63.

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Ps. xxxiii. 6. He spoke and said, "Let the earth bring forth grass, the herd yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth;

and it was so." Gen. i. 11. All plant life is but the manifestation of the life of the word of the Lord. The life that was in His word caused the corn to grow in the beginning, and that same life has caused it to grow ever since. Therefore all the food that men have to eat is that which comes from the word of God. We cannot see the life in a grain of wheat, but when we eat the bread that is made from it, we experience it. But the physical strength which we receive from the food is but the working of the word of the Lord. Now if we do not recognise and acknowledge God in this, we get nothing but physical strength; but if in everything we see and acknowledge God, we receive of His life of righteousness. He says, "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 6.

When God directs our paths, those ways will be right; for "as for God, His way is perfect." Ps. xviii. 30. The people who ate of the loaves in the desert, did not believe the Lord, and did not recognise His life, and so they derived no spiritual life from it. So it was with the children of Israel in the desert. "They believed not in God, and trusted not in His salvation; though He had commanded the clouds from above, and opened the doors of heaven, and had rained down upon them manna to eat, and had given them of the corn of heaven." Ps. lxxviii. 22-24. So although they were indeed feeding upon the life of Christ, they received no spiritual

life, because of their blind unbelief. In the giving of the manna God was giving the same lesson that Christ gave the multitude in the desert, namely, that His word is life, and that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

The manna was the test of their loyalty to the law of God, and especially to the Sabbath as the seal of that law. But in the manna they were taking in Christ, if they had only realised it. Therefore we are to learn that if we but allow Christ to dwell in our hearts by faith in His word,—not a part only, but the whole,—He will bring into our lives the keeping of the whole law, including the Sabbath. Every word that proceeds out of the mouth of God is necessary for our lives.

It is customary among Christians to return thanks whenever they eat. There is just as much reason for giving thanks when we drink, or when we receive any other of God's blessings. "In everything give thanks; for this is the will of God in Christ Jesus concerning you." The trouble is that giving thanks is so often a mere form. It is often done because it has become the custom, and not from the heart. What does it really mean? Just this: That our food and drink, and everything necessary for our life, comes from God. It is all a manifestation of His love for us. But since "God is love," the manifestation of His love is but the manifestation of His life. In partaking of the bounties of His love, we are in reality partaking of Him. Now if we continually recognise this, and acknowledge it, whether we eat, or drink, or whatsoever we do, all will be done to the glory of God. We shall live as in His immediate presence. Knowing that His life is righteousness, and that His word is His life, our thanks for food will be thanks for His word.

Who cannot see that such a life must necessarily be a righteous life? With our daily food we should be feeding upon Christ, and so of course upon His righteousness. This is what God wishes us to learn from the account of the giving of the manna. It was their life, and if they had recognised Christ in it, their life would have been the righteousness of the law. But our daily food comes from God just as surely as theirs did. May we learn the lesson that they neglected.

A LESSON OF EQUALITY.

In the account of the giving of the manna, we find the statement often repeated, that "they gathered it every man

according to his eating." They were also told to gather it for them that were in the tents. "And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack." Ex. xvi. 17, 18.

There is something wonderful about this. It seems as though there was a miracle in it, and so there was in a sense; but the miracle did not consist in one man's large amount suddenly shrinking in the measure, and another man's half empty measure mysteriously filling up. The Apostle Paul helps us to an understanding of it. Writing to the Corinthian brethren, concerning giving, he said, "I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may also be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. viii. 13-15.

The miracle was a miracle of the grace of God in giving. He that gathered much had nothing over; because he divided with some one who had little, or who had not been able to gather any; and thus he that gathered little had no lack. And so we find that there in the wilderness there was the same principle acted upon that was in the church after the day of Pentecost. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked." Acts iv. 32-34.

We talk much about the faults of the ancient Israelites; it is well sometimes to consider the other side. With all their faults, they had none except such as are common to men. They were no worse than people generally are, and they sometimes rose to heights of faith and trust that are rarely seen. We need not suppose that they always kept up this kindness, and that there were not greedy ones among them. Even so it was in the church whose history is given in the Acts of the Apostles. But it is enough for us to know what they did at least part of the time, and to know that God approved it. God gave them bread abundantly. Their part was simply

to gather it. There was therefore no reason why they should not divide with their needy brethren. Indeed, as we look at it from this distance, it seems the most natural thing in the world to do.

But our condition is the same as theirs. We have nothing except that which comes from God. He gives it, and the most that we can do is to gather His bounty. Therefore we ought not to consider any of our possessions as our own, but to hold them simply in trust for Him. But take notice that this was far different from all modern schemes of communism. It was not a dividing of property by law, but a daily giving by the strong to the weak. No one laid up anything for the future, leaving others destitute of present provisions, but trusted God for his daily supply.

That sort of communism cannot be attained by any human plans. It is the result of the love of God in the heart. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." This grace and this love characterise the true Israel.

BUT ANOTHER STEP.

At the third annual gathering of the National Federation of Sunday Societies lately held at Newcastle, the following resolution was unanimously passed:—

"That in the opinion of this congress the conclusion of the second report of the Select Committee of the House of Lords on the Lord's Day Act 21, George III., chapter 49, namely, that the existing law conformed substantially with the wishes and sentiments of the English people, is erroneous; that the judges of the land have more clearly interpreted the wishes and sentiments of the English people when, in giving judgment in the action taken by the Lord's Day Society, they declared that the prosecution under the Lord's Day Act ought never to have been entered upon, and have given as their opinion that the Lord's Day Act, under which it was possible for the promoters of exhibitions, lectures, and concerts of an elevating character on Sundays to be prosecuted, ought to be repealed, as being out of harmony with the spirit of our time."

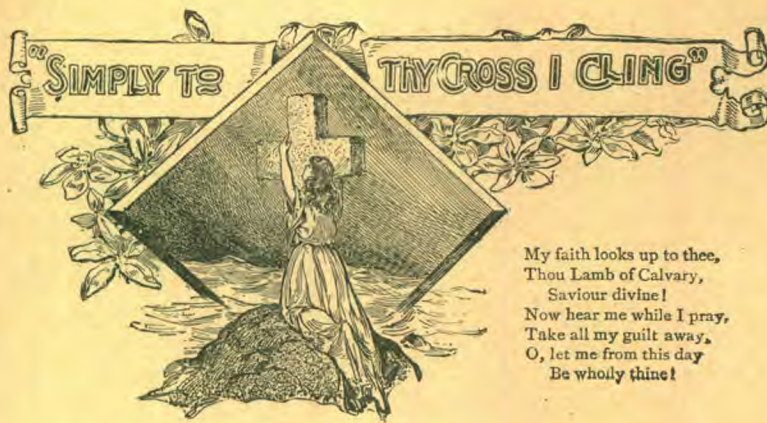
In the discussion which ensued upon the presentation of this resolution many of the speakers took the ground that the total

repeal of the "Lord's Day Act of Geo. III.," should be demanded. It is but a step from this expression, and the views maintained in this discussion to an appreciation and application of the pure principles which should discriminate between the sphere of civil law and the domain of true religion.

THE SECOND COMMANDMENT AND ART.

ONCE in a while some one asks why it is that the second commandment, prohibiting the making of graven images or likenesses of anything in heaven or earth, does not prohibit photography, sculpture, and such arts. The modifying clause, "Thou shalt not bow down thyself to them nor serve them," is a part of the commandment itself and shows the application of it. To stop before coming to this clause is to arbitrarily break the precept in two, and thus to destroy the sense of it. For the interpretation which is thus put upon it would no less interfere with what is commonly called art, than with the art of the shoemaker, the tailor, or any artisan who makes anything like any other thing. Our correspondent in this case writes a very pretty hand, but he makes his letters after the likeness of letters which we have seen before. The Lord means what He says, and there need be no confusion as to the language used if accepted in the natural sense. Immediately after speaking the law the Lord gave directions for making cherubims of beaten gold for the ark of the testament, and figures of angels in the curtains of the sanctuary, and by His Spirit specially gave Aholiab and others skill to execute them.

Relics of Bitter Days.—A newspaper says: "An interesting discovery has been made in the town of Boskoop, in South Holland. When the church tower was being taken down last spring, five little books were found walled in it, and Professor Acquoy, of Leyden, to whom they were sent, has now published an account of them. All of them are religious books which were in secret use at the *hage-preeken*, or hedge-preachings, at the time of the Spanish persecution, and they must have lain concealed in the tower of Boskoop for over 300 years." Those were the days when the Spanish dragoons were sent to teach the people of the Netherlands the proper form of worship, as established by papal and civil law.



Bible Studies on the Christian Life.

SHALL IT BE GRACE OR SIN?

It can never be repeated too often, that under the reign of grace it is just as easy to do right, as under the reign of sin it is easy to do wrong. This must be so; for if there is not more power in grace than there is in sin, then there can be no salvation from sin. But there is salvation from sin; this no one who believes in Christianity can deny.

Yet salvation from sin certainly depends upon there being more power in grace than there is in sin. Then, there being more power in grace than there is in sin, it cannot possibly be otherwise than that wherever the power of grace can have control, it will be just as easy to do right as without this it is easy to do wrong.

No man ever yet naturally found it difficult to do wrong. His great difficulty has always been to do right. But this is because man naturally is enslaved to a power—the power of sin—that is absolute in its reign. And so long as that power has sway, it is not only difficult but impossible to do the good that he knows and that he would. But let a mightier power than that have sway, then is it not plain enough that it will be just as easy to serve the will of the mightier power, when it reigns, as it was to serve the will of the other power when it reigned?

But grace is not simply more powerful than is sin. If this were indeed all, even then there would be fulness of hope and good cheer to every sinner in the world. But this, good as it would be, is not all; it is not nearly all. There is much more power in grace than there is in sin. For “where sin abounded grace did much more abound.” And just as much more power in grace than there is in sin, just so much more hope and good cheer there are for every sinner in the world.

How much more power, then, is there in grace than there is in sin? Let me think a moment. Let me ask myself a question or two. Whence comes grace?—From God, to be sure. “Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.” Whence comes sin?—From the devil, of course. Sin is of the devil; for the devil sinneth from the beginning. Well, then, how much more power is there in grace than there is in sin? It is as plain as A B C that there is just as much more power in grace than there is in sin, as there is more power in God than there is in the devil. It is therefore also perfectly plain that the reign of grace is the reign of God; and the reign of sin is the reign of Satan. And is it not therefore perfectly plain also; that it is just as easy to serve God by the power of God as it is to serve Satan with the power of Satan?

Where the difficulty comes in, in all this, is that so many people try to serve God with the power of Satan. But that can never be done. “Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt.” Men cannot gather grapes of thorns, nor figs of thistles. The tree must be made good, root and branch. It must be made new. “Ye must be born again.” “In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.” Let no one ever attempt to serve God with anything but the present, living power of God, that makes him a new creature; with nothing but the much more abundant grace that condemns sin in the flesh, and reigns through righteousness unto eternal life by Jesus Christ our Lord. Then the service of God will indeed be in “newness of life;” then it will be found that His yoke is indeed “easy” and His burden “light;” then His service will be

found indeed to be with “joy unspeakable and full of glory.”

Did Jesus ever find it difficult to do right? Every one will instantly say, No. But why? he was just as human as we are. He took flesh and blood the same as ours. “The Word was made flesh, and dwelt among us.” And the kind of flesh that He was made in this world, was precisely such as was in this world. “In all things it behoved Him to be made like unto His brethren.” “In all things”! It does not say, In all things *but one*. There is no exception. He was made in all things like as we are. He was of Himself as weak as we are; for He said, “I can of Mine own self do nothing.”

Why, then, being in all things like as we are, did He find it always easy to do right?—Because He never trusted to Himself, but His trust was always in God alone. All His dependence was upon the grace of God. He always sought to serve God, only with the power of God. And therefore the Father dwelt in Him, and did the works of righteousness. Therefore it was always easy for Him to do right. But as He is, so are we in this world. He has left us an example, that we should follow His steps. “It is God which worketh in *you* both to will and to do of His good pleasure,” as well as in Him. All power in heaven and in earth is given unto Him; and He desires that you may be strengthened with *all might*, according to His glorious power. “In Him dwelleth all the fulness of the Godhead bodily;” and He strengthens you with might by His Spirit in the inner man, that Christ may dwell in your heart by faith, that *you* may be “filled with all the fulness of God.”

True, Christ partook of the Divine nature, and so do you if you are a child of promise, and not of the flesh; for by the promises ye are partakers of the Divine nature. There was nothing given to Him in this world, and He had nothing in this world, that is not freely given to you, or that you may not have.

All this is in order that you may walk in newness of life; that henceforth you may not serve sin; that you may be the servant of righteousness only; that you may be freed from sin; that sin may not have dominion over you; that you may glorify God on the earth; and that you may be like Jesus. And therefore “unto every one of us is given grace according to the measure of the gift of Christ. . . . Till we all come in the unity of the faith, and the knowledge of the Son of God,

unto a perfect man, unto the measure of the stature of the fulness of Christ." And I "beseech you also that ye receive not the grace of God in vain."

A. T. JONES.

RESULT OF REJECTING TRUTH.

THE Lord had often punished the enemies of the Jewish nation, and had saved His people when their foes purposed to destroy them. As a mighty warrior He had raised His hand to press back the powers of darkness, working in behalf of His people in order that the Jews and that other nations might have an opportunity to see the character of God as represented in Christ Jesus. He gave them an opportunity to repent and to believe on the only begotten Son of God. And "as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." He bore long with the Jewish nation, even when they were given up to idolatry. He saw them not as fruit-bearing trees, but as cumberers of the ground. They were not merely useless, but decided hindrances. Their religion was misleading, and wrought ruin instead of salvation.

But the great Teacher had undertaken the task of correcting the evil that existed in the world. He sought to break the spell which paralysed every spiritual energy. With what authority He spoke, with what winning grace He gave His invitations, His assurances and promises! His commands and denunciations were alike clothed in language that was elevating and uplifting. His utterances were the expression of paternal tenderness and love. In no instance did He lower the standard of the law of God. He came to show the world its value, its elevated character. He was the Desire of nations, the world's only hope, and was obedient to all the commandments of God, thus showing forth the Divine character. He came to test the Jewish nation, to try them after the plan of God. If they persisted in continuing in transgression, they would miserably perish.

This will be the fate of all who turn a deaf ear to the words of invitation and warning sent of God. Those who refuse to listen in this their day of test and trial, will have to meet the results of their own perversity. They may grasp eagerly for the treasures of the earth, seek its honours and pleasures, but what a scene will the judgment present when the books are

opened, and every man is rewarded according as his works have been!

The soul's value is estimated by the cross of Calvary. The Lord appreciates the souls for whom He died, and wants them to be the subjects of His kingdom; but the god of this world blinds the perceptive powers of men so that they do not see their peril. To them Christ is saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" He is still pleading that they may understand the day of their visitation, saying, as did the gardener concerning the unfruitful tree, "Let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down."

MRS. E. G. WHITE.

SCRIPTURE ITS OWN INTERPRETER.

THE Apostle Peter tells us that "no prophecy of the Scripture is of any private interpretation." 2 Peter i. 20. This being so, there must be some general rule of interpretation accessible to all, by which all may rightly understand the Word of God. A private interpretation would be an individual interpretation, or an inter-



The Seventh, or One-Seventh?

SUPPOSE I call on a friend who is ill, and he says that on the shelf I will find seven bottles, numbered in order from one to seven, and asks me to give him half a dozen grains of quinine from the seventh bottle. He states particularly that it is the seventh bottle, and in order to make the matter sure, he repeats that it is *the seventh* bottle,—the one with the number seven upon it. I go to the shelf, and pick up the *first* bottle, from which I give him half a dozen grains of arsenic, and the result is he dies. Am I guilty, or not? Did I obey his instructions, or did I not?

Every one will say, "To be sure you are guilty; he told you plainly which bottle to bring, and you deliberately brought another one." But I have a plea

2

THE SEVENTH, OR ONE-SEVENTH?

to make in self-defence. I claim that I did exactly as I was told, and the proof I offer is this: The seventh bottle was evidently one-seventh of the number of bottles on the shelf; when he told me to bring the seventh, it was plain enough that he wanted one out of the seven; I brought him the first one, which anyone must admit was one out of the seven, and one-seventh of the whole number; and therefore I claim that I literally fulfilled his request.

Who would be satisfied with so lame an excuse? Would not my accusers reply: "It is true enough that the seventh bottle was one-seventh of the whole number, and that the first was also a seventh, and so was every other bottle. It is true also that your friend wished for only one bottle, which would be only one-seventh of the whole number; but it is also true that he plainly specified which one he desired. He told you to bring him *the seventh bottle*, and you deliberately disobeyed his instructions." Everybody would agree that I was criminally negligent, nor would they be convinced by my assertion that I carried out the *spirit* of his instructions, even if I did ignore the letter of them. All would agree that when a man says *the seventh*, he means that particular one, and not any one-seventh that may be most convenient.

Now the Lord has said, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. xx. 8-10. Suppose that instead of resting on the seventh day, I rest on

pretation confined to a few, and known only to them. But God has not thus limited the understanding, and thereby the usefulness, of His Word. He meant it, not as the Romanists teach, for the priests and prelates alone, but for all the people. He therefore had it written in such a way that all could understand it if they would.

What, then, is the rule for interpreting prophecy and rightly understanding the Scriptures? Paul gives us a clue to it in the following scripture:—

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." 1 Cor. ii. 13.

This is the rule. The Bible is its own expositor. Scripture is to be compared with scripture. One text will throw light upon and explain another. In this way the true meaning will appear. This is the Bible and the Protestant rule of interpretation. At the Diet of Spire, 1529, the Protestants said:—

Holy Scripture, with one text explained by other and plainer texts, is in all things necessary for the Christian, easy to be understood, and adapted to enlighten.

Zwingle, the Swiss Reformer, thus ex-

plains how he applied himself to the truth of God's Word:—

Philosophy and theology were constantly raising difficulties in my mind. At length I was brought to say, We must leave these things, and endeavour to enter into God's thoughts in His own Word. I applied myself in earnest prayer to the Lord to give me His light; and though I read nothing but Scripture, its sense became clearer to me than if I had studied many commentators.

ILLUSTRATIONS.

A few simple illustrations may serve to impress upon the mind of the reader the value of this method of interpreting the Scriptures, which is not private, but open and accessible to all. For instance, in prophetic scripture *winds* denote war and commotion (Jer. xxv. 32, 33); *water*, peoples, multitudes, nations, and tongues (Rev. xvii. 15); and *beasts*, kingdoms (Dan. vii. 17, 23). Therefore when Daniel says he saw in his night vision the four winds of heaven strive upon the great sea, and four great beasts come up out of the sea (Dan. vii. 2, 3), we know the Lord meant by this to inform us that through war and political commotion among the people of the earth, four great kingdoms were to arise.

Again, the Bible definition of sin is

"the transgression of the law." 1 John iii. 4. Therefore, wherever the term sin occurs in the Bible, we do no violence to the text, but, contrariwise, get the correct meaning of it, to read the definition in the place of the term. Thus, "And thou shalt call His name Jesus; for He shall save His people from their *transgressions of the law*." Matt. i. 21. "Repent ye therefore, and be converted, that your *transgressions of the law* may be blotted out." Acts iii. 19. "What shall we say then? Shall we continue *transgressing the law* that grace may abound? God forbid." Rom. vi. 1, 2.

In the Bible a pure or chaste woman is used to represent the church or people of God. Jer. vi. 2; Rev. xii. 1. John tells us that the dragon (Satan) is to make war upon the remnant of the woman's seed, "which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 17. The remnant of the church is therefore represented here. The commandments of God are the ten commandments (Ex. xx. 3-17), and the two great principles which comprehend the ten. Matt. xxii. 36-40; Rom. xiii. 8-10. But what is "the testimony of Jesus Christ"? Rev. xix. 10 tells. It says, "The testimony of Jesus is the spirit of

THE SEVENTH, OR ONE-SEVENTH?

3

Sunday, the first day, and say that I am obeying the commandment, claiming that all that the Lord requires is one-seventh part of time, and that the first day is just as much one-seventh part of time as the seventh day is; will those who condemned me in the first instance, justify me in this?

I might say that in keeping the first day I am keeping the spirit of the commandment, instead of the letter; but by that very statement I should convict myself of breaking the commandment. For how can one know what the commandment means, except by what it says? If God had meant us to keep *any* seventh part of time that we might choose, would He not have said so, instead of explicitly naming *the seventh day*? Shall we not admit that God knew how to express the spirit of His commandment in plain words?

Many people say, "I believe that we ought to keep one day of the week, but I don't think that it makes any difference which day."

Let me ask you, What makes you think that you ought to keep one day of the week? Why do you think that people ought to observe any day at all?

You can give no answer, except that the Bible tells us so. The fourth commandment says that "*the seventh day* is the Sabbath," and tells us not to work in it. Where the Bible is unknown, people have no idea of a Sabbath day. There is nothing in the world that gives any idea of the necessity of Sabbath observance, except the word of God. But the word

4

THE SEVENTH, OR ONE-SEVENTH?

of God specifies the particular day that should be observed. Therefore whoever knows that he ought to observe one day as the Sabbath, ought to know that it is the seventh day of the week, and that only, that is the Sabbath.

"Whatsoever things the law saith, it saith to them who are under the law; that every mouth may be stopped." Rom. iii. 19. Since it is evident that the commandment of the Lord is the origin of the idea that a weekly rest day ought to be observed, how can those who recognise that necessity, excuse themselves from keeping the very day which the commandment of the Lord requires? If my mouth would be stopped because I disobeyed the instructions in regard to the medicine, contenting myself with one-seventh, when I was told to bring *the seventh*, what will be my condition in the Judgment, if I disregard the Lord's instruction to keep *the seventh day*, and take the first instead? Reader, what do you think?

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prophecy." Therefore we know that the remnant of Christ's church on earth will keep the commandments of God and have the spirit of prophecy.

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Melbourne, Australia.

A WELL-KNOWN HYMN

At a great gathering recently Mr. Sankey, before singing "The Ninety and Nine," which perhaps of all his compositions is the one that has brought him the most fame, gave an account of its birth. Leaving Glasgow for Edinburgh with Mr. Moody, he stopped at a news-stand and bought a religious paper. Glancing over it his eye fell upon a few little verses in the corner of the paper. Turning to Mr. Moody, he said, "I've found my hymn." But Mr. Moody was busily engaged and did not hear a word.

Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrapbook. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on "The Good Shepherd." At the close of the address, Mr. Moody beckoned to his partner to sing something appropriate. At first he could think of nothing but the Twenty-third Psalm, but that he had sung so often; his second thought was to sing the verses he had found in the newspaper; but the third thought was, How could it be done when he had no tune for them? Then a fourth thought came, and that was to sing the verses anyway.

He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same way. He tried it and succeeded. After that it was easy to sing it. When he finished the hymn the meeting was all broken down—the throngs were crying and the ministers were sobbing all round him. Mr. Sankey says it was the most intense moment of his life. From that moment it was a popular hymn. Mr. Moody said at the time that he had never heard a song like that. It was sung at every meeting and was soon going over the world.

While travelling in the Highlands of Scotland a short time later, Mr. Sankey received a letter from a lady at Melrose thanking him for singing the verses written by her sister. That sister was Elizabeth C. Clephane. He wished to call it "The Lost Sheep," but Mr. Moody insisted upon calling it "Ninety and Nine" whenever

he announced it. Mr. Sankey firmly believes that God inspired him to sing that song with such effect, and the honour should be His.—*Outlook*.

THE FATHER'S LOVE.

AND art Thou matchless love? and is Thy voice
That of the tender Shepherd who would call
Me to Thine own great love? O truth sublime!
Linked with a love more infinite than thought,
I trusting lay me down upon His breast,
And love His love. His ways are pleasantness,
And all His paths are peace. On Horeb's mount,
When gloom enshrouds the Form invisible,
I listen to His law Divine, and then
Pronounce it love. Commands are promises;
Each a step upward to the mystic height
Where perfect love abounds. This Jacob saw,
Connecting earth with heaven, when to his sight
Majestic angels trod the golden way.
Since Christ is love unspeakable, and He
Perfection in its perfectness, and since
That law sublimely good and holy is,
A revelation of Himself, sure it
Must coexist with God. He asks my love
Because He loves me so, and hates my sin
Because that sin is hate and misery.
No other god I know; no imaged form
Of Him whose love is still unknowable;
Nor in a present creed of narrow thought
The virtues of the Godhead I conceal,
Which e'en eternity cannot reveal,
Nor bear His sacred name on me in vain.
I contemplate upon the day of rest
That turns me back to that eventful morn
When happy earth from formless chaos stood,
A smiling youth, in freshest verdure clad.
His wondrous works, the transcript of His love,
In newness of delight I gladly see,
And love them all, for they are all from Thee,
Eternal love! New beauties I behold
In every scene. Changed each aspect is,
And naught can pluck me from my Father's
hand;

No wrath, no pain, no trouble can I feel;
And since He is the Father of us all,
And of the fulness of a Father's heart
He hath created all one brotherhood
In earth and heaven, e'en in the ages yet
Into that perfect oneness of His grace,
That all-pervading unity which flows
Forth from Himself, the fountain of all bliss,
He'll gather all, in love and happiness.

THORO HARRIS.

FATHERLY CORRECTION.

"My son, despise not the chastening of the Lord; neither be weary of His correction. For whom the Lord loveth He correcteth; even as a father the son in whom he delighteth." Prov. iii. 11, 12.

From which we gather that the Lord scourgeth every son whom He receiveth; that every one of us will have to pass through a certain amount of trouble and trial. "We must through much tribulation enter into the kingdom of God." And why? For the same reason that a child needs chastisement and correction. If the child is left to its own way, has its every desire gratified, and is never put under proper restraint, it becomes what is called a spoiled child—disagreeable, selfish, and caring only for its own pleasure. So it is also with men.

The man who has everything that he wants in this life becomes selfish and overbearing. But let adversity and sorrow come upon him, how soon it changes his haughty look and arrogant mien, how quiet and gentle he becomes. We all know that those people who have passed through the furnace of affliction are the kindest, the most sympathetic and the most get-at-able. This then is the reason of the chastening of the Lord. It is because we need it. God does it in love, "for our profit, that we might be partakers of His holiness." Heb. xii. 5-12. As the stones to build the temple were torn from the quarry, squared and hewn and polished, and every stone was made to fit its appointed place before the temple was put together; so the Lord takes us from the world, removes the roughness and prepares us as living stones for the temple He is building.

Well, then, seeing we have to pass through this preparation, what shall we do? Shall we despise the chastening? or faint under it? or make up our mind we will go through with it? Is the result worth the cost of suffering for it? People in this world when they are stricken by some deadly disease or cancerous growth seem glad enough to place themselves into the hands of the surgeon for him to work his will on them. It means suffering and anguish—ah, but it also means life, and life is what they want. Shall not we also be as wise and place ourselves in the hands of the great Physician, that He may remove the deadly growth of sin? What if it does mean pain?—It also means life, and eternal life, and that will be cheap enough at any price.

God chasteneth every son. How was it with His only begotten Son? He is our Example. Of Him we read these wonderful words: "It pleased the Lord to bruise Him." "Though He were a Son, yet learned He obedience by the things which He suffered." "It became Him . . . in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." "Christ also suffered for us, leaving us an example, that we should follow His steps." If Christ so suffered shall we expect to be made perfect any other way? Every one, we are told by Him, shall be perfected as his Master. If suffering so came to the Son of God that His visage was more marred than any man, shall we think it a strange thing if we His followers suffer also? "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter iv. 12.

Suffering comes to all men indiscriminately—but with this difference: To the believer God stands by to make the suffering an instrument in training His dear

child; on the wicked man it simply falls as a "judgment," and does not act as a correction. "In vain have I smitten your children; they received no correction." Jer. ii. 30. All were "smitten" of those wicked Israelites, but only they obtained parental correction who in the spirit of adoption "received" it as such. To such all things worked together for good. They recognised it as coming from God. Let us not, then, despise the correction of the Lord, knowing that these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory. FRANCIS HOPE.

PROFITLESS LABOUR.

To attempt to lead the spiritual life without devotion is even a greater mistake than to go apart from our duties in order to lead it. Our flying on God's errands will be an unhallowed flight if we do not first secretly adore Him in our hearts. A prayerless day of hard work consecrated by no holy meditation—oh, what a dull, plodding, tramping day it is! How do we spend money in such a day for that which is not bread and our labour for that which satisfieth not. How does God in such a day deal with us as with the Egyptians of old, taking off the chariot wheels from our work so that we drive it heavily.—*Edward M. Goulburn.*

NO MAN LIVETH TO HIMSELF.

SOME few years back, in a certain village in England, some mission services were held, and many responded to the call of God and determined by His grace to lead a new life. Amongst those who attended these services were a miner and his wife. The Word went home with power to the heart of the miner. He was deeply convicted of sin and his need of pardon. When the invitation was given to the anxious ones to remain behind on the last night of the mission, he felt how much he would like to stay behind, and kept his seat. His wife kept saying to him, "Oh, do come on out." He told her he wanted God's people to pray for him. She said, "Don't go and make a laughing-stock of yourself. The villagers will be all saying to-morrow you stayed and got converted."

Sad to say he was persuaded, and went out very unhappy. That night it was his turn to be at the mine. Next morning early there seemed to be an unusual stir in the village. The wife, curious to know what it was, got up and looked up the street and saw such a sad sight, some men bearing some one either dead or injured toward her door. Picture her grief when she that it was her husband. There was sad news for the villagers to talk about—an accident at the mines, some injured, and one killed. The bitterest part was,

as she told the writer many years after, that she felt she had hindered him from being saved. This thought followed her all through her life; it brought great darkness when she felt she wanted pardon herself. Whether he ever found pardon is not known. We know that we can seek the Lord anywhere, in a coal mine or on the street. The fact remains that her influence was on the wrong side. She knew it when it was too late. If we do not want the Lord to bless us—and who does not really?—do not let us hinder anyone else from entering the kingdom. There were some in our Lord's day who would not enter in themselves, and hindered those that would. We are responsible for our influence. F. P. FISHER.

"OPEN YE THE GATES."

"In that day shall this song be sung: . . . Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. xxvi. 1, 2.

In that glorious day when the saints of God
On the wings of morning rise
To their "Father's house," that blest abode,
The city of Paradise,
They will hear the song that the angels sing
In the mansions of the blest,
As they homeward haste, on joyful wing,
To enter the gates of rest.

Though as pilgrims here they travel on
Till the night shall flee away,
They will gladly greet the coming morn
Of that promised happy day.
Where the jasper walls their radiance fling,
Nevermore shall shadows come,
And the gates of pearl will open swing
To welcome the wanderers home.

Safe at home, at last, in the city fair,
By the river's flowing tide,
They will "see the King in His beauty" there,
And the gates He will open wide.
They will swell the carols of joyful praise
With their voices glad and free,
And the angel choirs their notes will raise
In the song of jubilee.

J. W. SCOLES.

INVITING CHRIST INTO THE KITCHEN.

It is noticeable that when ripe-minded, eminent men become Christians, they show a simplicity and sincerity perfectly childlike; like children, they have no fearfulness in matters of the heart.

An eminent legal gentleman who had been sceptical until middle life, was so impressed by a sermon preached in his hearing that he was led earnestly to examine the truths of religion, and finally to embrace them. Strong in his new life and happy with the sense of pardoned sin, as soon as he reached home on the evening of his conversion he surprised his wife by saying: "I have found Christ, and I must set up my family altar. Let us go into the drawing-room and pray together."

His wife was a Christian woman, and might have been expected to assent at

once; but it happened that the drawing-room was occupied, and the guests not being Christians, she felt that their presence might interfere with devotion. "There are four lawyers in there, husband," she said. "Hadn't we better go and have prayers in the kitchen?"

"Wife," said he, "this is the first time I ever invited Jesus Christ to my house, and I am not going to invite Him into the kitchen."

He went directly to the drawing-room, greeted the lawyers, and said to them: "My friends, I have just been convinced of the truth of Christianity. I have found out that Jesus Christ died on the cross for me. I have given myself to Him, and now I am going to invite Him to my house. While I offer my first family prayer, you can remain if you will. I leave it to your choice."

The lawyers all declared they would be glad to remain, and they did so while their host conducted his devotions. Noble was the example he set them there and then, and his act contains a lesson for every one. Whoever or whatever you have with you, give Christ the best room.—*Selected.*

LITTLE THINGS.

MORE depends upon little things than we think. It is said that Voltaire, when five years old, learned an infidel poem, and he was never able to free himself from its effect. Scott, the commentator, when despairing, read a hymn of Dr. Watts', and turned from a life of idleness to one of usefulness. Cowper, about to drown himself, was carried the wrong way by his driver, and went home to write, "God moves in a mysterious way."

The rebuke of a teacher aroused Dr. Clarke to great action, who had up to that time been slow in acquiring knowledge. Ole Bull, the great violinist, rescued from suicide by drowning and taken to the near residence of a wealthy lady, became her protégé and soon acquired fame. Robert Moffat, the distinguished missionary, attended a missionary meeting, and was led to devote himself to work for the heathen. One step downward often leads men into greatest guilt. It is the little words and actions that make or mar our lives.—*Selected.*

Effects of Intemperance—Intemperance in eating and in drinking, and the indulgence of base passions have benumbed the fine sensibilities, so that sacred things have been placed upon a level with common things. Nadab and Abihu drank too freely of wine, and the result was, they used common fire instead of sacred, and were destroyed for thus dishonouring God. When appetite is left to control reason, sacred things are not discerned.—*Mrs. E. G. White.*



THE HOME.

IF WE PAUSED TO THINK.

If we paused to think that angels
Walk beside us in the way,
Would we not be far more careful
What we do and what we say?
Would we talk about our brother,
Tell his failings to another?
Would we chide or grieve each other?
Would we, Christian, would we, say?

If we paused to think that angels
Walk beside us in the home;
That each word, and every action
Echo through yon heavenly dome;
Would we e'er dispute and wrangle?
Welcome murmuring's noisy jangle?
Would we thus with sin entangle?
Would we ever, would we, say?

If we paused to think that angels
Listen in the busy shop
To each tale of idle jesting,
To each unkind word we drop;
Would we not grow kindly cheerful,
Keep the heart subdued and fearful,
Lest away we drive them tearful?
Would we, Christian, would we not?

If we paused to think that Heaven
Hears the secret thoughts we think,
Would we not be very careful
Of what spirit's fount we drink?
Would we cherish cruel chiding,
Or these wicked thoughts now hiding?
Would we not want love abiding?
Would we, Christian, would we not?

If we paused to think the loved ones
Who are with us day by day
Might be borne away to-morrow,
Buried low beneath the clay;
Would we not grow gentle, tender
Of that one so feebly slender?
Would we not more kindness render?
Would we, Christian, would we not?

Let us, then, be very careful
What we do or what we say;
For each word—each thought and action—
Must be met some future day.
Sad regrets that then assail us,
Bitter grief that shall bewail us,
Deep contrition, naught avail us;
If too late, too late, too late!

MRS. OGDEN LEWIS.

ALIENATIONS IN THE HOME

IN the wreck of many a home there lingers still the memory of months or years of very tender wedded life. The fatal estrangement that rent the home asunder began in a little difference which a wise, patient word might have composed. But the word was not spoken—an unwise, impatient word was spoken instead—and the trivial breach remained unclosed, and grew wider till two hearts that had been knit together as one were torn for ever apart. Rarely are estrangements the work of one day, or caused by one offence; they are growths.

"It is the little rift within the lute
That by and by will make the music mute,
And, ever widening, slowly silence all—
The little rift within the lover's lute,
Or little pitted speck in garnered fruit,
That, rotting inward, slowly moulders all."

It is against the beginnings of alienations, therefore, that sacred watch must be kept. Has a hasty word been spoken? Instantly recall it and ask for forgiveness. Is there a misunderstanding? No matter whose fault it may be, do not allow it to remain one hour. Is the home-life losing a little of its warmth? Ask not for the cause nor where the blame lies, but hasten to get back the old fervour at any cost. Never allow the second word to be spoken in a quarrel. Let not the sun go down upon an angry thought or feeling between two hearts that have been united as one. Pride must have no place in wedded life. There must never be any standing upon dignity, nor nice calculation as to whose place it is to make the apology or to yield first to the other. True love seeks not its own; it delights in being foremost in forgiving and yielding. There is no lesson that husbands and wives need more to learn than instantly to seek forgiveness of each other whenever they are conscious of having in any way caused pain or com-

mitted a wrong. The pride that will never say, "I did wrong, forgive me," is not ready for wedded life.

The only way to insure a memory without a pang when the separating hand has done its work is to make each hour of wedded life as it comes, tender and true as two loving hearts can make it. What every home needs is Christ, and His blessed Spirit to rule and govern. Surely too much is involved, too great responsibility, too many and too precious interests, to venture upon wedded life without Christ.—*Home Making.*

THE VALUE OF KNOWLEDGE.

A NEW YORK manufacturer paid a bill without a murmur the other day, simply on account of the way it was worded. His engineer found that the hot-water pump would not work, and sent for a machinist. The latter bothered with it a half a day, and said it must come apart. This meant a stoppage of the factory for a long time. It was suggested that a neighbouring engineer be sent for, as he was a sort of genius in the matter of machinery. He came, and closely studying the pump, he took a hammer and gave three sharp raps over the valve. "I reckon she'll go now," he quietly said; and putting on steam, "she" did go!

"The next day," says the manufacturer, "I received a bill from him for twenty-five dollars and fifty cents (£5 2s.). The price amazed me, but, when I examined the items, I drew a cheque at once. The bill read this way:—

"Messrs. Blank & Co., Dr. to John Smith. For fixing pump, fifty cents (2s.); for knowing how, twenty-five dollars (£5)."

"Had he charged me twenty-five dollars and fifty cents for fixing the pump, I should have considered it exorbitant. But fifty cents was reasonable, and I recognised the value of knowledge—so I paid, and said nothing!"—*Selected.*

"THE CRUCIFIED NEW TESTAMENT."

A MISSIONARY left a New Testament in the home of a Roman Catholic French-Canadian family in Marlboro, Mass., in the month of June, 1894. A few passages which he had read to them out of the book had deeply interested them, and it was left for further examination, for purchase or return to the missionary. The woman went to the priest to ask him if the book was a safe book to have in the family. The priest, learning how she came by this copy of the Gospel, did not even take the trouble to examine the volume. To her enquiry if it was a good book, he said: "It is bad. Nothing is good that comes from

those apostates. Throw it into the fire; the quicker the better." "But," said the poor Frenchwoman, "it is not our own. It was left for examination only. The man is to return and take it away if we do not want it." "My good woman," said the priest, "don't you let one of those miserable sellers of Bibles cross your threshold. I'll tell you what you must do. You go home and get your husband to nail this book to the door-post; outside, mind you. He'll see his *Evangile*, and can take it back if he wants it."

True enough, the missionary, on his call again to see if the Gospel of Jesus Christ was wanted in that Canadian home, where it seemed to have a welcome at first, for the first time in his life saw a book pinioned to the door-post. As he stood before that pitiable exhibition of blind prejudice and priestly hatred of the written Word of God, the door opened. "Is that the way you treat the Word of God?" With the French shrug of the shoulder, the answer was: "Ah, monsieur, the priest told us to do it."

The poor woman, conscious of duty well performed, with politeness characteristic of the French race, offered to get a chisel to pry out the nails, and so the missionary took his *Evangile* back; and thus it is that we now have *Un Evangile Crucifie*, as the missionary calls it.—*Selected*.

RUNNING TO CATCH THE TRAIN.

PROBABLY few persons who travel much do not occasionally find themselves obliged to run to catch a train. This is particularly true of those who go to and fro from the great cities to the suburban towns daily, living in one and doing business in the other. It is said that heart-disease has greatly increased in London, and the same is no doubt true of other cities since this custom has grown into such proportions.

"There are," says Dr. Richardson, "few acts of a physical kind performed by men in their regular course of life, which so demonstrably produce physical disease of the heart and great blood-vessels as this one act of running or hastening to catch a train. There is more in the act than the mere haste; there is the attendant excitement; the looking out for the signs that the train is still there; the breathless mode of inquiry how long it will be before the train starts; the hurry to get past people on the platform; the trepidation, perchance, to get a ticket; the numberless little irritations which come in the way; the fits and starts of temper, if any obstacles give trouble and annoyance; and other anxieties which I need not wait to describe. These all add their quota to the general disturbance and to the strain which cripples or to the strain which kills."

The evils arising from haste to catch a train are most frequent in persons who

have passed their fortieth year, and, as a rule, they are brought about by physical injury affecting either the heart or the great arterial blood-vessels which spring from the heart. The heart becomes enlarged, dilated; the openings to which its valvular appendages are attached become too large; the valves themselves become distended and pouched; the great arterial vessel which rises from the left side of the heart becomes dilated and loses its contractile power, or the muscular walls of the heart become deficient in tone. The heart affected in any of these ways may work under ordinary circumstances so well that it may give to its owner no indications of its failure unless it be severely taxed. It might, indeed, go on working, under fair circumstances, for years, and carry its owner into the possession of a long life, if it were not overtried. But then occurs one of these great strains, and it succumbs.

The heart is so important an organ that its hygiene should be carefully attended to, in order that it may do its work as long as the constitution has vigour enough to live.

—*Journal of Hygiene*.

TO REMOVE RUST FROM LINEN.

STAINS of rust may be removed from fine linen and similar fabrics without injury to the material. The articles must be first well soaped, as if they were to be washed in the ordinary way. An iron is heated and on this laid a wet cloth. When the heat makes the cloth steam the rust stain is laid on it and a little oxalic acid is rubbed on with the finger. The heat and the moisture hasten the effect of the acid on the rust, and when this has disappeared the soaping and washing may be continued.—*Sel*.

TALKING TO THE INVALID

It was a question in the family why Edith was always so much more welcome than any other niece when she made her weekly call upon Aunt Elinor, who is an invalid. Aunt Elinor can talk very little, and some visitors tire her beyond expression. Edith, on the contrary, seems to leave her exhilarated and refreshed.

"I am no fonder of her than I am of the other nieces," said the invalid one day, when the question was brought up, "but I confess I do like better to see her." She tells me something slowly and gently. She seems to have plenty to say, and never to get flustered in saying it, and there are no pauses when she looks off into vacancy, and makes me feel as if I ought to entertain her."

"Well, Edith," said the girl's mother that night, "how do you manage it? Give us your recipe for talking to an invalid."

Edith blushed.

"I wish I needn't, mamma," she said, somewhat guiltily. "Perhaps it's a silly thing to do, and I ought to be ashamed of it, but to tell the truth, I get it up beforehand."

"What? your conversation?"

"Yes, mamma. I don't dare to depend on thinking of the right thing at the right time, and I used to make such fearful mistakes with Aunt Elinor before I thought of arranging my programme. Once I told her how Tom's dog was run over, and then when I saw it was exciting her, I got nervous and said her cat had just been after the canary. I believe it was that very morning I made up my mind to talk by rule next time."

"I shall call you 'Little Thirdly and Fourthly,'" said her mother. "Tell me what you talked about last time."

"Well, I told her about the nasturtiums first; how you sowed them in the window-boxes, and how Tom popped some beans in, too, and you were so puzzled when the nasturtiums came up beans. Then she laughed, and I got encouraged and passed on to my next heading. That was calico, and I described my new wrapper and told how I got on the ruffle with the figure upside down."

"And then—oh, there were lots more things, but I had them all in my mind, and two or three I saved over for next time, because the nurse came in and told me my half-hour was up. But is it a bad way to do, mamma? It isn't priggish, is it?"

"It's a very good way," said her mother. "It's so good that I think I shall try it myself."—*Youth's Companion*.

FEATHER beds should be banished from the home, for they are hot and debilitating.

* *

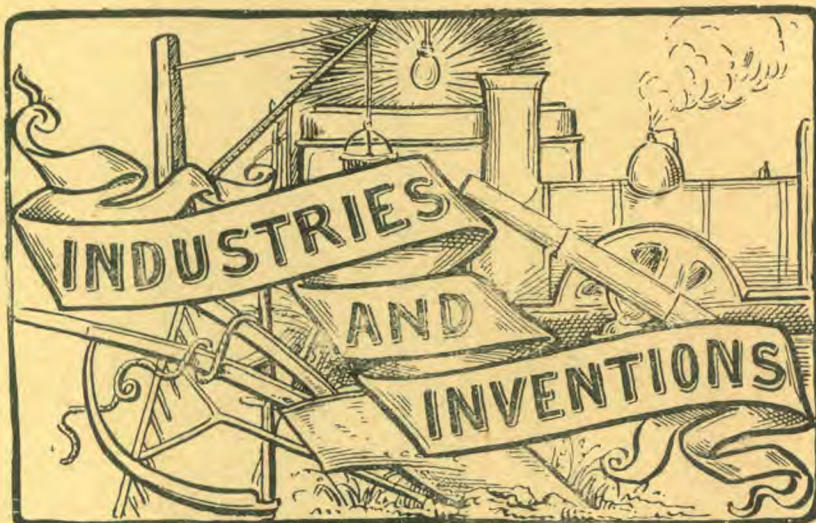
ALUM will be found useful for destroying insects, such as cockroaches and black-beetles. Put some alum into water, and boil until it is quite dissolved. With this water paint the cracks in the wall and floor through which the insects come.

* *

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.

* *

In caring for lamps, it should be remembered that, after filling and trimming, the wick should be turned down; else the capillary attraction causes the oil to run over the lamp. If you have a short wick, don't throw it away; add it to the new one. In putting out a lamp, always turn it down first.



LATE ELECTRIC INVENTIONS.

THE records of the Patent Office disclose the fact, says an American journal, that our great inventors have sought and are still seeking to alleviate the cares and trials of the housekeeper, and are aiming to provide heat, light, and power for the household as well as the workshop. A new system projected obviates entirely the use of coal or gas, and the house is heated and lighted, and the various operations incident to the perfectly-kept house are all effected, by the electric current. In this house you see no grates or ranges, and yet there is an evenly-distributed heat throughout the rooms. This heat is produced by a current distributed through electric carpets and rugs, and is regulated at will. Beneath the carpet are two layers of asbestos. Between these two layers is a composition of powdered clay and plumbago. Suitable contact plates, to which wires of an electric circuit are connected, are imbedded in this composition at opposite ends of the carpet. The current in passing through the plumbago is resisted by the clay, and a gentle heat is thus generated over the entire area of the carpet, heating all parts of the room equally.

In the kitchen, electricity reigns supreme. Hot water for the whole house is supplied by a tubular electric boiler. Along one side of the room is arranged a polished wooden bench, upon which the electric range is placed. Above this bench is arranged a smoke-trap provided with an electric fan for creating a suction, by which all steam and odour from the cooking is drawn from the room into a chimney. The stove is started and stopped by the simple turning of a thumb-screw which operates the current. The electric coffee-pot is operated separately by an electric resistance-coil applied in a recess on the bottom. There is no smut or dirt about any of the devices or any part of the kitchen, for the obvious reason that there is no fire or coal to create it. In one corner of the kitchen stands the electric dish-washer, with shelves to hold the

dishes and "washers" held in contact with them by flexible wires, the whole revolving by a small electric motor. The ironing is done by electric sad-irons. The sad-iron is connected to the current wire by a flexible cord, allowing it to be carried anywhere in the room. But one iron is necessary, because it is always hot. Instead of bringing up the coal and "raking" down the fire, the whole effect is obtained by the slightest turn of a button, similar in effect to turning up or down the wick of an ordinary lamp. It seems almost like the spontaneous action of will power—you wish it were warmer, and immediately it becomes so, with an effort so slight as to be hardly appreciable. "Aladdin and his wonderful lamp" are here again.

FORGING CHAINS.

THE lot of the chain-makers of Cradley Heath is notoriously a hard one. A fresh description of the hardships amongst the women workers especially is given in *Pearson's Magazine*, by a writer who is contributing a series on the "White Slaves of England."

The work is men's work throughout, but girls are apprenticed to it, and hundreds of women eke out the scanty living of the family by swinging heavy hammers and working over the hot forges, often with children clinging to them or playing about amidst the darting sparks; for few can afford to hire a nurse-girl. One woman gave the writer of the article an account of her work for three days:—

"She had forged 728 heavy links in the three days, and for this had received 2s. 2d. She had paid 7½d. for firing and 1s. for the nurse. Her net earnings for the thirty-six hours were 6½d. Her eyes reminded me of Leah, and she said: 'We'm working worse nor slaves, and getting nothing to eat in the bargain.'"

The men who make huge cables have their forge bellows worked by steam, for

which they often have to pay the masters three times the actual cost.

"In the smaller factories manual labour is employed to work the machines by which the forges are supplied with blast, and here also the master extorts an unjustifiable profit. I remember seeing a woman thus supplying 'blast' to four forges. She was a pitiful being, chlorotic, with hair almost white, and a stamp of imbecility—too easily comprehended—on her ravaged and anæmic face. Her work lasted twelve hours a day, and during the whole of this time she had to turn the handle of a wheel which actuated the bellows of four forges. Each worker paid 3s. a week to the master for blast, whilst the anæmic Albino received for her squirrel slavery, 'when times were good,' the wages of 6s. a week."

MILLIONS OF BUTTONS.

WE live in an age of buttons.

The people of the British Isles unbutton four hundred million buttons every night, when they prepare for bed, and next morning rebutton the same number, unless a few million have been lost in the struggle.

The world has become so accustomed to buttons that it has forgotten that there was ever a time when buttons were unknown. It is safe to say that ninety-nine out of a hundred, if asked to name the date of the first button, would anticipate the actual date by several centuries. In the fourteenth century there were buttons—but no button holes. It was purely ornamental, lacking a button hole, and the question voluntarily arises how our ancestors managed to keep respectably covered.

Two hundred years ago there were not as many buttons in the world as could be found in a small old-clothes shop to-day, and even those were made by hand. It was not until 1745 that any considerable manufactory was established. In that year the famous Soho works were opened at Birmingham, where steel buttons were made of such beauty and finish as to command a price of £140 a gross, or £1 each.

In these modern days we are apt to boast that this is an age of paper, pointing at the same time to paper wheels, paper boots, paper carpets, and the thousand and one novel uses made of this material as proof of our assertion. It is a curious fact that as far back as 1784 we find mention of paper buttons.—*Daily Mail*.

THE Germans are distilling a strong aromatic oil from the leaves of celery. One hundred pounds of leaves make one of oil. The oil is used for flavouring.

FIFTY-one metals are now known to exist. Four hundred years ago only seven were known.



ON GUARD.

You have a little prisoner,
He's nimble, sharp, and clever,
He's sure to get away from you,
Unless you watch him ever.

And when he once gets out, he makes
More trouble in an hour
Than you can stop in many a day,
Working with all your power.

He sets your playmates by the ears,
He says what isn't so,
And uses many ugly words
Not good for you to know.

Quick, fasten tight the ivory gates,
And chain him while he's young!
For this same dangerous prisoner
Is just—your little tongue!

—Priscilla Leonard.

A GOOD EXPOSITION.

A LITTLE girl had learned the verse, "Suffer little children to come unto Me," to repeat at a concert. She stepped on the platform and began:—

"Suffer—" It was her first attempt at public recitation. She stopped for a moment, then began again, "Suffer little—" Again her fear overcame her, but, being a brave little one, she made a third attempt, and said, "Suffer little children—"

The third time she looked with dismay at the upturned faces and stopped. With a last grand effort she repeated, not exactly the verse, but these words: "Jesus wants us all to come to Him, and don't anybody try to stop us."

Which was better, to repeat the exact words, or to have the meaning burned into her little heart?—*The Good Way.*

A REAL HERO

THERE was a little girl named Constance. Her father was dead, and her mother quite poor. Constance went to a school which was also attended by the children of several rich families in the neighbourhood. The children used to make great fun about poor Constance, because she was not so finely dressed as they were. One day they were going home from school. Constance was walking a little way before them. One of the girls pointed at her and said:

"See how many patches she has on her dress! One, two, three, four!"

Then the boys all laughed at her. Poor little Constance! She burst into tears, and tried to run home.

"Cry baby! cry baby!" shouted the boys.

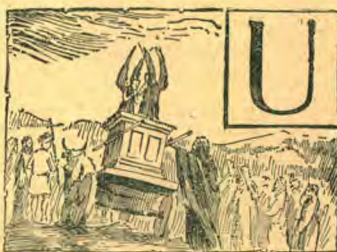
"I don't want her to sit by me!" cried Ella Gray.

"What right has she to come to our school?" asked proud Lily Gross.

There was only one boy in that school who was brave enough to do what was right under these circumstances. His name was Douglas Stewart. He felt sorry

for poor Constance, and breaking away from the rude boys and girls, he ran up to her to try to comfort her.

"Never mind what they say. Let me carry your books. Cheer up! It's only a little way to your house, isn't it?"



UPON the mercy seat covering the ark of God rested the cloud of glory which was

the outward sign of the presence of the Lord with His people. The ark was therefore the most sacred thing that the children of Israel had among them. The place in which it was kept was called the "Most Holy place," or the "Holy of holies."

God gave special instruction to His people about everything connected with the ark. No one was to touch it but the priests and Levites who were set apart for the service of the Lord's house, and when it had to be moved it was to be carried upon their shoulders.

At a time when the people had turned from the worship of the true God to the worship of idols the Lord allowed the ark to be taken from them by their enemies the Philistines, as a sign that His presence was no longer with them. But wherever the ark of God went among the Philistines they were smitten with plagues, until they greatly feared the God of Israel and determined to send the ark back to His people. Not knowing any better, they put it upon a new cart with an offering of gold to the Lord, and in this way returned it to the children of Israel.

For many years after this the ark was kept in a place called Kirjath-jearim, at the house of Abinadab. But when the Lord had given the kingdom of Israel to David, he wished to have the ark of God with him in his own city. So he sent for the chief men of his kingdom, and together they went to bring up the ark to the city of David. They put it upon a new cart, just as the Philistines had done, although God had distinctly told them that it should only be carried by men. The two sons of Abinadab, Ahio and Uzzah, drove the cart.

As they went the oxen stumbled and shook the ark, and Uzzah was afraid that it might fall and be damaged. So he put out his hand and took hold of it to keep it steady. This act of disobedience was immediately punished; "and God smote him there for his rashness; and there he died by the ark of God."

When David saw this, he was afraid to have the ark with him; so it was carried to the house of Obed-edom. All the while the ark was in his house the special blessing of the Lord was upon his household and upon everything that he had. When David heard this he saw that the reason why the ark had been a cause of trouble was only that they had not sought the Lord "after the due order,"—that is, in the way that His Word told them to.

They had begun wrong, in the first place by putting the ark upon the cart. When the Philistines did this they had no knowledge of God's Word, and therefore the Lord did not regard it, but the Israelites had the Word of God with them, and so had no excuse for their disobedience.

When David understood this he sent for the priests and Levites to go with him to fetch home the ark in the proper manner, and with great rejoicing it was brought up to his city.

The ark was so holy a thing, and honoured with the special sign of God's presence, only because in it was kept the law of God that His own hand had written on the tables of stone. By the punishment of Uzzah for touching the ark the Lord teaches us to keep our hands off His holy law. Some lay hands upon it for the purpose of changing or destroying it. Others, like Uzzah, are so afraid lest it should be broken that they put forth their hands to take care of it by trying to force every one to obey it. Both of these are equally sinful and come from not understanding the life and power of God's Word which is able to destroy or save us and not we it.

E. E. A.

"I live in the house under the hill," said Constance. "It isn't like your grand house."

"No matter for that. It has pretty vines and climbing roses, and it's a very nice house to live in," said Douglas, smiling. "I dare say you are very happy there."

"Yes, but I don't want to come to the school any more," said Constance, softly.

"Oh, things will be all right in a day or two," said the boy, kindly. "Never mind them just now." And it turned out as Douglas said. There was no one in the school who had more influence with the scholars than he had. And when they saw how bravely he took the part of poor Constance they all felt ashamed of themselves; and after that no one in the school ever spoke an unkind word to her. This was truly noble of that boy; he was acting like a real hero.—*The Water Lily*.



NOTES ON DIET.

Avoid highly seasoned dishes and unwholesome dainties, and whatever has proved hurtful to the system. Food should be apportioned to the amount of exercise a person takes. Most people eat too much, and consequently suffer from indigestion. Never eat anything between regular meals. Eat that which is best, and custom will render it the most delightful.

Eat slowly, with a view to the thorough mastication of your food; rather forego a meal, or take less than the needful quantity, than eat too fast. Hurried eating is a sure forerunner of dyspepsia. Food will digest better without liquids, as it must then be mixed with the saliva before it can be swallowed. Three meals daily, with five hours apart, are sufficient. Avoid what are known as "high teas," salt meat, greasy food, and pastry.

Refrain from both mental and bodily exercise for a short time after the principal meal. If immediate exertion be required, take only a light repast. Never eat a full meal when the body is heated or fatigued. Whenever the system is disordered, diminish the quantity of food and allow more time for exercise. In cases of slight indisposition, especially in constipation, a partial or total fast will often be found the

best restorative. It should ever be borne in mind that nutrition depends, not upon the quantity of food eaten, but upon that which is digested and assimilated.

The hour before bedtime should be spent in agreeable relaxation, or in such exercises only as tend to compose the mind and promote inward peace and cheerfulness. Tranquillity of mind is as essential to health as to happiness. He that would enjoy good health must be temperate in all things, and habitually exercise the most rigid self-control. Decayed teeth are a frequent cause of indigestion, and should receive the prompt attention of a skilful dentist. Teeth need looking to after any serious attack of illness. To promote recovery from indisposition, a person should not be always thinking about his ailments.—*Family Doctor*.

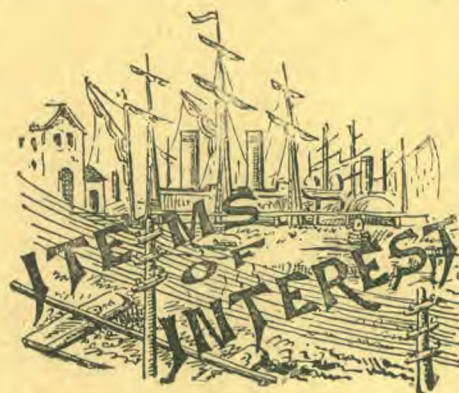
USE OF ALCOHOL IN HOSPITALS.

THE latest available returns from the largest London hospitals show, says a newspaper, a notable growth of non-alcoholic principles in the treatment of disease. The item of expenditure on alcohol shows a steady decline. In one institution, at which the expenditure on malt liquor is £652, there has been a decrease of £252 during the last thirty years, or a steady decline year by year. Out of ten hospitals only two have failed to decrease their expenditure to a very remarkable extent. The consumption of wine and spirits has also diminished correspondingly. At the London Hospital in twenty years this item of expenditure has dropped almost £1,000—from £1,462 to £525.

Hard or Soft Water—All cooks do not understand the different effects produced by hard and soft water when cooking meats and vegetables. Peas and beans cooked in hard water containing lime or gypsum will not boil eatable and tender because these substances harden vegetable caseine. Many vegetables, like onions, boil nearly tasteless in soft water, because all the flavour is boiled out. The addition of salt often checks this, as in the case of onions, causing the vegetables to retain the peculiar flavouring principles, besides such nutritious matter as might be lost in soft water.—*Sel*.

* *

Banana Pudding—Skin and slice two ripe bananas into one pint of milk, and when boiling add, well mixed, two tablespoonfuls of cornflour, one tablespoonful of sugar, and the yolks of two eggs. When the mixture has thickened pour into a pudding dish; beat the whites of the eggs to a stiff froth with a little sugar, and pile up on the top; put into the oven for a few minutes to brown slightly.



—The Kaiser is building a gigantic cathedral in Berlin, the dome of which is to eclipse that of St. Peter's at Rome.

—The snuff boxes which etiquette requires the Czar to present to chief officials where he visits, are said to cost £500 each.

—The catches of herrings off Yarmouth have been phenomenal. One day about 8,000,000 fish were landed, the sale price being twenty a penny.

—The bubonic plague is spreading in India. Owing to the state of the crops a famine is feared. Siberia is also threatened with famine, the crops having been damaged by floods.

—Two members of the Cabinet have stated that separate action by England at any time in the Turkish crisis would have certainly led to a conflict with several European Powers.

—France has secured orders from China for reconstructing the Foochow arsenal which French guns destroyed some years ago. Of course the reconstruction is at China's expense.

—The entire province of Dongola is now said to be cleared of hostile Dervishes. Panic is reported as reigning in Omdurman where the Khalifa is, as they are fearing an immediate attack.

—A Spanish officer in Cuba is reported as saying that he despairs of conquering the Cubans, who are able to evade decisive engagements, and are inflicting great loss on the Spanish forces.

—The final settlement of the Matabele rising was reached last week, if reports are true, and native chiefs have been appointed as heads of various districts to represent the blacks.

—London's milk bill is computed at £1,500,000 per year, and of this it is said that at least between £70,000 and £80,000 has been paid for water—with which dishonest dealers have diluted their milk.

—The Evangelical Church in Darmstadt, where the Czar and Czarina visited, refused to join in a celebration in their honour because the Czarina had abjured Protestantism when she joined the Greek Catholic Church at her marriage.

—The most common name of babies in England and Scotland is Smith. The English Smiths are 1 in 72 of the infant population; the Scotch baby Smith is 1 in 70, but he has a rival in MacDonald, who claims about the same proportion. In Ireland the Murphy baby is 1 in 75.

—Leaders of the dock workers are suggesting that the workers shirk their duties and do as little as possible in order to force the companies to pay more wages. The companies threaten to discharge those who are thought to be following this new programme, and both sides are preparing for an international strike of dock workers.

—Disastrous effects have been felt at Ostend and along the Belgian coast from what is thought to have been some submarine disturbance in the nature of an earthquake. About four o'clock on Tuesday, Oct. 13, the sea suddenly became greatly disturbed and rose abnormally,—flooding some of the streets of Ostend to the depth of five and six feet. Several small boats along the coast were capsized, and six men drowned.

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LONDON, OCTOBER 22, 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.

A MISSIONARY of the London Missionary Society, recently arrived from Madagascar, says that the Jesuit policy, under the French administration, is to get the Protestant missionaries out of the island by fair means or foul.

THE Pope thanks the Queen for the measure of liberty which Roman Catholics enjoy in England in the public exercise of their religion. Has he ever remonstrated with Spain, or Austria, or other Catholic countries for persecuting Protestants who are continually suffering under the ban of the authorities? Of course not. The Pope's admiration of such liberty is confined to places where Catholics are in the minority.

No little anxiety exists in the minds of Protestants in the Church of England as to the appointment of a successor to the late Archbishop of Canterbury. The late Dr. Benson, by the Lincoln judgment, gave the advanced High Church party the decided advantage of official recognition, and Ritualism has held its own way ever since. It would be in accordance with the precedents if a still more advanced Ritualist were chosen to the Archbishopric.

The Old Act Lives.—At Okehampton Petty Sessions two chimney-sweeps have been summoned and fined for an offence against the Lord's Day Observance Act. It seems that they contracted with the military authorities to sweep thirty chimneys at the Royal Artillery camp on Dartmoor. In carrying out the contract the two men worked on Sunday, Sept. 27, for eight hours. The penalty imposed amounted to five shillings and costs. Offended religion has been vindicated, and the military chimneys and those who were occupied in labour upon them must remain idle on Sunday, but how about the military arms, and accoutrements, and those who use them in time of peace or war? But it will be said that military necessities are supreme. It is true that they are so con-

sidered, and that fact proves the supremacy of the military idea over the world. Mankind lives under a military despotism. The peaceful chimney-sweep may not cleanse a smoking chimney on Sunday, but the gunners must stand to their smoking cannon without consideration of God's words, "Remember the Sabbath day," and "Thou shalt not kill."

"With Perplexity."—Jesus said that one of the signs of the approach of the second advent would be "distress of nations, with perplexity." There has always been distress and perplexity in the world, but it must be that as the end draws near the conditions will be more serious. Nothing need be said to those who watch the newspapers as to the increasing tension in the affairs of the nations, and already they are feeling acutely the distress and perplexity which must increase to the end. The nations cannot arm to the teeth and spend their strength getting ready to fight one another without demoralising the people and encouraging internal discontent and violence. A member of Parliament recently said that the European nations were afraid of being involved in war lest revolution should break out at home.

Symptoms—The *Standard*, commenting on the perplexity in business circles the other day, said:—

Everything appears solid and well-protected, and yet the City is not comfortable. Why, it is most difficult to say. From some aspects, the most perplexing point about the City is that it should be perplexed. Men seem out of heart.

As probable causes of the lack of confidence, the disturbed conditions in America are referred to, together with "the threatened break-down in Spain," and the "dubious condition of Turkey." Added to this is the general impression that ere long the Powers will have to "clear the air" by fighting out a few of their differences, or be crushed by the weight of their own armaments. Truly "the nations are angry."

Depravity of the Stage—The stage caters to a corrupt public taste, and still further corrupts it, so that every year, as the time comes for renewing the music hall licenses, it is evident that there is increasing depravity. Some friends of social purity braved the sarcasm of the press and called the attention of the authorities to the specific instances of how the stage ministers to vice and coarse

vulgarity. But it was of no avail. Even journals which are full of zeal for politico-religious moral reforms, sagely counselled the objectors not to be prudish. And so the music halls and theatres will continue to draw the kind of audiences which demand that kind of amusement, and will do their part in increasing the work of those who are trying to rescue the victims of the reign of folly and shallow gaiety and vice.

Lopping off the Branches.—Many times those who protest against the coarser vulgarities of the stage think to emphasise their protest by giving their approval of other features. It is a mistake, and calculated to do more harm than their protest can do good. The other day, at the Church Congress, a well-known preacher condemned the commonest sort of theatricals, and advised his hearers to patronise only the best. But the whole tree is bad; the axe should be laid at the root. One of the very plays mentioned approvingly is shown by press notices to consist, in part, of personating characters contemplating vice and crime. At the best, the stage ministers only to worldliness and amusement, but it rarely stops there. Dramatic critics in the press tell how artistically some great actor expresses the character of the supposed villain or weakling in the play. But no one can act wickedness and vice, or enjoy seeing it acted, who knows the Lord. It is a moral impossibility. The fact is that the character of the stage is a good index of the social conditions which are tending toward the end which the apostle declared would be reached as evil men "waxed worse and worse."

In Foreign Languages.—The volume of literature going out from the various publishing branches of our Society is by no means insignificant, measured by any standard, but the greater portion of it is in the English and the leading European languages. However, a good beginning has been made in foreign languages, and we are informed that the principles for which this paper speaks are being advanced by publications in Arabic, Basuto, Bengali, Bohemian, Bulgarian, Chinese, Danish, Dutch, Estonian, Finnish, French, German, Hawaiian, Hungarian, Italian, Japanese, Kaffir, Lettish, Livonian, Maori, Polish, Portuguese, Armenian, Russian, Servian, Spanish, Swedish, Tahitian, Turkish, and last, but not least, Welsh. We hope to see the list rapidly increase.