

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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THE CATHOLIC RELIGION OF THE NATURAL MAN.

WHEN the Spaniards, under Cortes, penetrated Mexico, when the New World was new indeed and strange to the Old, they were not more amazed at the wealth and splendour of the ancient civilisation of the Aztecs than at the religion which was practised there.

THE priests who accompanied the expedition (in order that the papal religion might win the souls of the barbarians while the arms of Spain were winning their possessions) were at loss how to account for the striking similarity to their own rites and doctrines which the Aztec religion bore.

The Sign of the Cross—"They could not suppress their wonder," says Prescott, the historian of the Spanish conquests, "as they beheld the Cross, the sacred emblem of their own faith, raised as an object of worship in the temples of Anahuac. They met with it in various places, and the image of a cross may be seen at this day, sculptured in bas relief, on the walls of one of the buildings of Palenque."

Sacerdotal Order—"The sacerdotal order was very numerous; as may be inferred from the statement that five thousand priests were, in some way or other, attached to the principal temple in the capital." Whilst in attendance at the temple "they lived in all the stern se-

verity of conventual discipline. Thrice during the day, and once at night, they were called to prayers. They were frequent in their ablutions and vigils, and mortified the flesh by fasting and cruel penance—drawing blood from their bodies by flagellation."

Confession and Absolution—"It is remarkable that they administered the rites of confession and absolution. The secrets of the confessional were held inviolable, and penances were imposed of much the same kind as those enjoined in the Roman Catholic Church." The priestly



THE AZTEC MOON-GOD.

caste by this means held the people in their power as fully as the priests of modern Rome or those of ancient Egypt and Babylon. By a few drops of water sprinkled upon an infant it was supposed to be regenerated from all traces of original sin, and there was a celebration resembling the Catholic mystery of the Eucharist.

Clerical Education—"The priests controlled the educational policy, and at an early age children were brought into the schools within the temple enclosure, and

trained in the mysteries of religion and the sciences of the period. "Such was the crafty policy of the Mexican priests, who, by reserving to themselves the business of instruction, were enabled to mould the young and plastic mind according to their own wills, and to train it early to implicit reverence for religion and its ministers." Thus they exalted themselves and made the people willingly subject to a priestly caste.

A Catholic Paganism—"These and other features might well amaze the superstitious Catholic missionaries, who did not know that paganism is the Catholic religion of the natural man, and that from the cradle of the race in the East the religion of apostasy had spread into all the earth by the migrations of the human family after the dispersion of Babel.

An Oriental Religion—"The religion of the Aztecs was not similar to that of the Romanists because—as some of the early chroniclers were inclined to believe—the devil had copied the rites of Rome in building up the gorgeous system of the Mexicans. It was because the Roman corruptions came from the same place as the Mexican—the East. The Spanish "were not aware," says Prescott, "that the cross was the symbol of worship, of the highest antiquity, in Egypt and Syria; and that rites, resembling those of communion and baptism [after the Catholic form], were practised by pagan nations, on whom the light of Christianity had never shone."

Natural Religion—"Natural religion is the religion of all the world outside of Christ. It is expressed in many ways, but the central thought in it is self-salvation, and the systematisation of this religion inevitably leads to the exaltation of a priestly caste whose business it is to

save men and whose power to do so comes from the consent and authorisation of their fellows. This built up the sacerdotal system which Babylon of old, as the first of the great cities after the deluge, passed on to all nations. Along with priestcraft came the worship of the forces of nature, the sun and moon, and all the host of heaven. Instead of worshipping the God who made all that he saw, foolish man did not like to retain God in his knowledge, and so he worshipped the creature more than the Creator. Instead of keeping the Sabbath, which God gave the race as the memorial of His power as Creator and as the sign of His salvation, in order that men might keep Him in their knowledge, the natural man, to suit his self-appointed natural religion, substituted for it festival days dedicated to the gods of his own imaginings, chief of which was the sun.

Making of the Papal Religion—Repeatedly God warned Israel against this religion of apostasy, as practised by their heathen neighbours. They failed because they became corrupted by it. The apostle says the story of their failure was written in order that the early church, and all believers, might profit by it. But the predicted "falling away" came, and as Cardinal Newman acknowledges, the fathers of the Catholic Church in the third and fourth centuries adapted "the very instruments and appendages" of the heathen religions in order to win the people to the Church. Thus Romanism took on many points of similarity to the Mithraic worship of the Orient. The Aztecs of Mexico had preserved many of the traditions of the East, and the story of their origin clearly indicated that their fathers migrated from Asia and came down through the great North-west, planting in sunny Mexico a civilisation resembling that of Egypt and Babylon in many features other than those of religion, already mentioned. So it was that the Roman Catholic missionaries found the subjects of Montezuma caricaturing the Roman ritual. Later they tried to believe that the similarity was Divinely ordered to facilitate the conversion of the natives. The religion of the modern Mexican Indian is full of the old superstition, and in out-of-the-way places the priests have sometimes found those nominally under their spiritual charge showing regard to images of heathen gods. Most natives, however, have accepted the crucifix and images of the saints as sufficient substitutes for the gods of their fathers.

JAPANISATION OF CHRISTIANITY

An interviewer relating, in one of the daily papers, the impressions of a traveller in Japan makes the interviewed speak as follows, in answer to questions:—

"What I most studied in Japan was the mission question; but the Christianisation of Japan can, perhaps, best be described as the Japanisation of Christianity. The Japanese are essentially a light-minded and Atheistic people, and adapt religion to suit their own ideas. The Romish section of the mission, here as elsewhere, is undoubtedly strongest; what catches the people so with the priests is their whole-hearted zeal for their work. One of the most popular men in Japan is Bishop Nicolai, of the Greek Church. He is a splendid fellow. He is commonly known as the 'Apostle of Japan.'"

"Are the Nonconformists doing much?"

"Yes, they are doing a good deal; but they are much disliked. It seems to me that the hatred in which these well-meaning people are held is an ever-increasing one. Every Englishman with whom you discuss this subject only adds to the cry against them; but in all fairness I must add that my own experience does not explain the attitude adopted towards them. As a rule they belong to an inferior class of people, and possess but little tact, notably their women, and so there is bitter animosity against them, especially on the part of their fellow-countrymen."

The gentleman who is giving expression to these views is a travelled and well-informed man,—himself a writer of experience. More than that, he is not alone in holding them,—similar opinions have been expressed before by others. His description of the acceptance of the Christian religion in Japan as the "Japanisation of Christianity," is no doubt in great measure as truthful as it is pithy and suggestive. The same thing is measurably true everywhere where intelligent men adopt Christianity as a good social, political, or business policy, in order to make it subserve to their own interests. In that sense it is just as true that Italy has Romanised Christianity, and that England has Anglicised Christianity. Wherever religion is so-treated it will be popular, and those who preach such a religion will always be acceptable, both personally and in their teachings, to the world at large, whether their world be that of Japan or of England. But this is not religion pure and undefiled. It is not the religion of God, but the religion of humanity. This is what Christianity becomes when it is Japanised, Germanised, Anglicised, or Latinised.

It may be that the last paragraph of the quotation is also true in both particulars. If the first be so, that a large and active body of well-meaning missionaries are held in hatred by their fellow-countrymen, it is a serious charge against those who hate these well-meaning Christian workers. That they belong to what may, from one

point of view, be called "an inferior class," is no sufficient reason why they should be hated. That they do not possess as much tact as could be desired is not in itself, either, good cause for hatred. Peter was a plain, blunt man, and on several recorded occasions showed great lack of tact. If Peter were to-day a missionary in Japan, would these people hold him in ever-increasing hatred. Peter was a Nonconformist, and was hated. The same things, it is evident, would be true of him to-day. What then is the conclusion? If a well-meaning man, who was a follower of Christ, but one who lacked in some degree tact and discretion, was hated then, it is quite possible that such a man may be hated now. It looks somewhat as if it were so. If it is so, where lies the greatest fault, and the chief blame? Upon the well-meaning Christian who lacks tact, or upon the man who thinks he possesses tact, but shows his lack of it by hating an innocent, well-meaning, self-sacrificing, Christian man, and thus proving himself unchristian?

HEART-OBEDIENCE.

"The Pharisees were very scrupulous observers of the law. That is, they professed to be. But their observance of it was only outward. They did nothing that men could see that was wrong; but they did not hesitate to do any evil, provided nobody could find it out. The Saviour said of them, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. xxiii. 27, 28.

Therefore when Christ said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," He meant that the righteousness which is only on the outside is worthless. They that do the commandments of God will have right to the tree of life, and shall enter in through the gates into the city of God, the New Jerusalem. Rev. xxii. 14. But they who only outwardly appear to be righteous, cannot in any case enter there. This shows that the keeping of the commandments is an affair of the heart and the life, and not one of mere form.



OBJECT TEACHING.

God deals with us as with children, and teaches us by object lessons. By the things that we can see, He teaches us the things that mortal eye cannot see. So in the water that flowed from the rock, and in the water and the blood which flowed from the side of Christ, we learn the reality of the life that Christ gives those who believe on Him. Spiritual things are not imaginary, but real. The people in the desert could know that the water that refreshed their bodies came direct from Christ, and from that they could know that He can actually give life. They could not know *how*, but that was not necessary. It was sufficient for them to know the fact.

If we believe the Word, we may know that we drink as directly from Christ as did the Israelites in the wilderness. He made the heaven, and the earth, and the sea, and the fountains of water. "In Him all things consist." The water which we drink, coming forth from the ground, is as truly from Him as that which gushed from the rock in Horeb. "He layeth up the depth in storehouses." Ps. xxxiii. 7.

People speak of the water on the earth as a "natural product," almost with the thought that it is self-existent. The falling rain and the flowing spring are referred to "natural causes." Convenient terms are these to avoid giving God the glory. Stand by a stream of clear, sparkling water as it rushes on its way from its birthplace

in the mountains. It is ever changing, yet ever the same. Unceasing in its flow, why does it not exhaust the supply? Is there a reservoir of infinite capacity in the heart of the earth, that enables the brook to "go on for ever," without ever diminishing the quantity. Is there not something marvellous about that constant flow? "Oh no," says the man who knows it all, "it is a very simple matter; the water on the earth's surface is drawn up to the clouds, and these give rain which keeps the supply constantly good." But who causes the rain? "The Lord is the true God, He is the living God, and an everlasting King; . . . when He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth." Jer. x. 10-13. He is the "living God" and the operations of "nature" are but manifestations of His ceaseless activity.

No doubt the Israelites in the desert soon ceased to look upon the flow of water from the rock as miraculous. No doubt many of them never, even at the first, gave a single thought to it, save that it afforded a supply for their thirst. But as it flowed on year after year, and became a familiar thing, the wonder of it diminished, and at last ceased altogether. Children were born, to whom it was as though it always had been; to them it seemed but a product of "natural causes" as do the springs which we may now see coming from the earth; and so the Great Source was forgotten, even as He is now.

Be assured that those who credit everything to "Nature," and who do not acknowledge and glorify God as the immediate source of all earthly gifts, would do the same in heaven, if they were admitted to that place. To them the river of life eternally flowing from the throne of God, would be but "one of the phenomena of nature." They did not see it begin to flow and they would look upon it as a matter of course, and would not glorify God for it. The man who does not recognise and acknowledge God in His works in this world, would be as unmindful of Him in the world to come. The praise to God that will come from the lips of the redeemed in eternity will be but the full chorus of the song whose first strains they practised on earth.

ACKNOWLEDGING GOD.

"In all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 6. When God directs a man's ways they are all perfect, even as God's own ways. "What man is he that feareth the Lord? him shall he teach in the way that He shall choose." The man who sees and acknowledges God in all His works, and who in everything gives thanks, will live a righteous life.

Take the gift of water, which we are continually using. If as often as we need water we thought of God as the provider of it, and as often as we saw it or used it we thought of Christ as the giver of the water of life, and remembered that in that water we receive His own life, what would be the result?—Simply this, that our lives would be continually subject to His control. Acknowledging that our life comes from Him, we should realise that He alone has the right to order it; and we should allow Him to live His own life in us. Thus we should drink in righteousness. For us truth would spring out of the earth, and righteousness look down from heaven. Ps. lxxxv. 11. Even the skies would "pour down righteousness." Isa. xlv. 8.

This acknowledgment of God in all our ways would keep us from selfish pride, and from boastful trust in our own "natural abilities." We should continually heed the words, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" This would keep us in the right way, for the promise is, "The meek will He guide in judgment; and the meek will He teach His way." Ps. xxv. 9. Instead of our own weak,

foolish wisdom, we should have the wisdom of God to guide us.

We learn the same truth by looking at the opposite side. Men became degraded heathen simply through not acknowledging God as He is revealed in "the things that are made." For the gross darkness into which they fell there is no excuse, "because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [a mind void of judgment], to do those things which are not convenient; being filled with all unrighteousness," etc. Rom. i. 21-23, 28, 29.

Even so it was with the Israelites, who were in a most wonderful manner permitted to see some of God's wonderful works, but who did not acknowledge Him in them. "They made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands." Acts vii. 40. "Thus they changed their glory into the similitude of an ox that eateth grass. They forgot God their Saviour, which had done great things in Egypt; wondrous works in the land of Ham, and terrible things by the Red Sea." Ps. cvi. 20-22.

But this need not have been; it need not be now. God was bringing the children of Israel to plant them in the mountain of His own inheritance, in the place which He had made for Himself to dwell in, the Sanctuary, which His hands had established; and while they were on the way He would have them partake of the delights of that place. So He gave them water direct from Himself, to show them that by faith they could even then approach His throne, and drink the water of life that flows from it.

The same lesson is for us. God does not wish us to wait until immortality is bestowed upon us before we can share the joys of the heavenly city. By the blood of Christ we have boldness to enter even into the Most Holy place of His sanctuary. We are invited to come boldly to His throne of grace to find mercy. His grace, or favour, is life, and it flows in a living stream. Surely, since we are permitted to come to the throne of God, whence the

river of life flows, there is nothing to hinder our drinking of it, especially when He offers it freely. Rev. xxii. 17.

"Blessed are they that dwell in Thy house; they will be still praising Thee." Ps. lxxxiv. 4. If in the things that we see we learn of the things that are unseen; if we behold and acknowledge God in all His works and in all our ways, we shall indeed, even on this earth, be dwelling in God's immediate presence, and will be continually praising Him, even as do the angels in heaven.

"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright; He is my Rock, and there is no unrighteousness in Him." Ps. xcii. 13-15. "How excellent is Thy loving-kindness, O God! there-



"He sendeth the springs into the valleys, which run among the hills."

fore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life; in Thy light shall we see light." Ps. xxxvi. 7-9.

EDEN HERE BELOW.

MARK that expression, "Thou shalt make them drink of the river of Thy pleasures." The Hebrew word rendered "pleasure" is *Eden*. Eden means pleasure, or delight. The garden of Eden is the garden of delight. So the text really says that those who dwell in the secret place of God, abiding under the shadow of the Almighty, shall be abundantly satisfied with the fatness of His house, and shall drink of the river of Eden, which is the living river of God.

This is the portion of believers even now; and we may know it as surely as the Israelites drank water from the rock or we live day by day from the bounties of His hand. Even now by faith we may refresh our souls by drinking from the river of the water of life, and eating of "the

hidden manna." We may eat and drink righteousness by eating and drinking the flesh and blood of the Son of God.

"River of God, I greet thee,
Not now afar, but near;
My soul to thy still waters
Hastes in its thirstings here;
Holy River,
Let me ever
Drink of only thee."

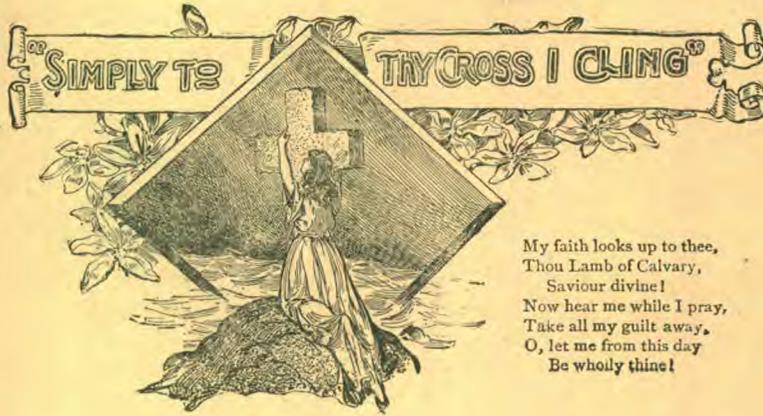
"RIVERS OF LIVING WATER."

BUT God blesses men only that they may in turn be a blessing to others. To Abraham God said, "I will bless thee, and make thy name great; and thou shalt be a blessing;" and even so it is to be with all his seed. So we read again the words of Christ, which may be fulfilled to us to-day and every day if we but believe them:—

"If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this He spake of the Spirit, which they that believe on Him should receive." John vii. 37-39.

As Christ was the temple of God, and His heart God's throne, so we are the temples of God, that He should dwell in us. But God cannot be confined. The Holy Spirit cannot be hermetically sealed up in the heart. If He is there His glory will shine forth. If the water of life is in the soul it will flow out to others. As God was in Christ reconciling the world unto Himself, so He takes up His abode in His true believers, putting into them the word of reconciliation, making them His representatives in Christ's stead to reconcile men to Himself. To His adopted sons is the wonderful privilege given of sharing the work of His only begotten Son. Like Him they may also become ministers of the Spirit; not merely ministers sent forth by the Spirit, but those who shall minister the Spirit. Thus as we become the dwelling-places of God, to reproduce Christ again before the world, and living streams flow from us to refresh the faint and weary, heaven is revealed on earth.

This is the lesson that God wished the Israelites to learn at the waters of Meribah, and it is what He is still patiently endeavouring to teach us, even though we like them have murmured and rebelled. Shall we not learn it now? "Happy is the people that is in such a case; yea, happy is the people whose God is the Lord."



Bible Studies on the Christian Life.

WHO SHALL BE GLORIFIED?

MAN was not made to glorify himself, but to glorify the Lord only. He was not made to make known himself, but to make known only the Lord. "I have created him for My glory." When the man was made and put in the garden, God dwelt in him and walked in him; he was crowned with glory and honour from God, and God was glorified in him. God was manifest in him; in him the image of God was seen. He was made thus ever to reflect, to make known, the image and glory of God. The word of God was to be his life and his guide. By having the word of God to live in him, he was to continue to glorify God. God told him the way that he should walk and live, and also the way he should not take and die.

So long as the man believed this word, so long as he walked in this way, he would glorify God, God would be made known through him, the image of God would be seen reflected in him. But if the man should not believe this word, and should take the other way, just then he would separate from God, and God could not be made known through him, the image of God could not then be reflected in him; and as certainly as the man should separate himself from God, though the Lord could not then be glorified, made manifest, reflected, in him, yet so certainly *somebody* would be manifested in him, *somebody* would be glorified there.

Who would this "somebody" be? That would depend upon who was chiefly concerned in His separating from God. If the man himself, altogether of himself and in the invention of his own heart, should turn from the word of God and take the other way, then it would be only himself that would be exalted, only himself that

would be manifested. But if some other one should show the way and give the word that would separate from God, and if the man were to accept this word and take this way, then it is perfectly plain that not the man himself but the one whose suggestion he accepted, whose word he believed, and whose way he followed,—this is the one who would be exalted, this the one who would be manifested and reflected in the man.

Now mankind is separated from God. That is a fact. But how was this separation accomplished? Was it altogether from man himself? Did he originate it?—No; everybody knows that this is not the way in which it was brought about. But Satan, "the serpent, said," "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And this word was believed, this word was accepted, instead of the word of God; and this way was taken instead of the way of the Lord. Then as certainly as it was the word and the way of Satan that was accepted by man instead of the word and way of God, so certainly was Satan accepted and followed instead of God. Therefore it was not God that was manifested in man when he sinned, it was not man himself; but it was Satan instead of God and instead of man himself.

Again: the man was to receive all his information from God. He was to believe the word of God and be guided by that. In this way his mind would be formed from God, his thought would be the thought of God—in short, he would have the mind of God. But when he received and believed the word of Satan, his thought became the thought of Satan—in short, his mind became the mind of Satan. This is why—it is that the carnal mind, the

natural mind, "is enmity against God," and "is not subject to the law of God, neither indeed can be." Notice, this mind is not said to be *at* enmity with God; but it *is* enmity against God. If it were *at* enmity with God, it might be reconciled to God by the taking away of that which put it *at* enmity. Man is *at* enmity with God, and is reconciled to God by the taking away of that which has set him *at* enmity, and this is "*the enmity.*" Christ "abolished the enmity" that He might reconcile men unto God. But this is not so with the carnal mind, the natural mind, the minding of the flesh. It *is* enmity itself. It never can be reconciled to God; "for it is not subject to the law of God, neither indeed can be." And the reason that it *is* enmity and cannot be subject to God, is precisely because it is the mind of Satan.

These considerations show conclusively that the "somebody" who is exalted, manifested, reflected, in man separate from God, is none other than Satan. So that when man was created, not to glorify himself but to glorify God, and then chose another way, still he does not glorify himself but glorifies Satan. So that in having his own way separate from God, no man from Adam until now has ever really had his own way; he has had Satan's way, in fact; and, separate from God, it never can be otherwise.

The only possible way in which any man can ever reach the point where he really can have his own way, is everlastingly to choose God's way. Man was not created to have his own way separate from God. He *was* created to have his own way, with God. For man was created not only to glorify God, but also that he himself should be glorified. Man was created not only that God should be glorified in him, but also that he should be glorified in God. Not only is God to be made known in man, but man himself is to be made known in God. "Now is the Son of man glorified, and God is glorified in Him. And if God be glorified in Him [in the Son], God shall also glorify Him [the Son] in Himself [in God]." And this is why it is that though now we are the sons of God, "it *doth not yet appear* what we *shall be.*"

And in this world it never will "appear what we shall be." We are the sons of God; and in this it is with us as with the original sons of God. While we are in this world, we are to let it appear in us what God is. Then when this is finished, God, in the world to come and in eternity,

will make it appear what we shall be. In this world we are to glorify God. In the world to come and through eternity God will glorify us. He asks us to make Him manifest in this world where He is not known, and when that is past, He will make us manifest in all worlds where we are not known. "Them that honour Me I will honour."

Who, then, will not choose the Lord's way? Who will choose his own way apart from God, the way in which he cannot have his own way even when he chooses it? Who will not choose the Lord's way, the only way in which he can possibly have his own way? Who will try to be "himself" in the way in which he cannot possibly be himself? Who will not seek with all the heart to be himself in the only way in which it is possible to be himself; that is, in God? Who will seek to exalt himself instead of God, when all that he can do by it is to exalt Satan instead of both himself and God?

To all men let the question be asked for ever, Whom will you glorify?—God or Satan? "Choose ye this day,"—"To-day, while it is called to-day."

A. T. JONES.

CHRISTIAN NATIONS.

THE loud profession that most of the great civilised nations make of Christian character leads non-professing peoples to judge Christianity by what they see in the history of these powers. Of course it is a mistake; but it is not an unnatural error, as in religious circles the term Christian nation is so commonly used. It is a symptom of the almost total loss of a knowledge of what Christianity is which has come about by neglect of the means by which Christ may be known. Christianity means the life of Jesus Christ, nor will there be any such thing as a Christian nation until the nations of them which are saved walk in the light of the City of God.

A truly Christian nation would be one in which the people were Christians, and there would be no military, no fighting, and when a slight was offered or an attack made it would be met just as Jesus Christ met such things. Needless to say, no nation to-day exists which has the slightest claim to the title, and to use the name of Christ to cover the policy of the nations of this world is to use the sacred name in vain.

It is often and truly said that no nation could exist if it acted according to these

Christian principles. Of course it could not, and the fact that the very existence of all the nations depends upon the transgression of the principles which Christ laid down for His disciples shows that Christians must necessarily live apart from all the strife and hatreds animating those whose citizenship is in this world alone. The Christian is subject to all government, wherever he is, for he is not a fighter, and does not resist even the evil and the froward. He knows that the only reason why God restrains the national rivalries and race hatreds from causing the nations to destroy one another is that the Gospel may reach all and save some. Absolute subjection to Christ and the law of His kingdom solves every problem as to duty toward God and man.

THE DENUNCIATION OF THE PHARISEES.

THROUGHOUT all His ministry on earth Christ was so mild and gentle in His dealings with the people that the terrible outburst of denunciation, recorded in the twenty-third chapter of Matthew, is more markedly intense and striking from the contrast. Yet, notwithstanding the character of that which He was about to say, He began with a plea for the respect and submission due to the scribes and Pharisees, as rulers, and a statement of the honourable position which they held, and to which all were to render fit respect. "The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do."

But He warned the people against copying their proud and vainglorious ways, against assuming the vice-regency, which was His, and against acknowledging the supreme authority of any man in the place of the Father: "But be ye not called Rabbi, for One is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth; for One is your Father, which is in heaven. Neither be ye called masters; for One is your Master, even Christ." So important is this thought that He enforces it upon them in the virtual repetition of the last sentence, and then comments further in the two following verses. "But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."

Then opens that awful denunciation of the scribes and Pharisees,—the "Woe unto you," eight times repeated, with

gathering force and intensity at each repetition. "Woe unto you, scribes and Pharisees, hypocrites!" "Woe unto you, ye blind guides!" The list of their crimes, and the awful indictment culminates with the words which should have been startling indeed to them, "Verily I say unto you, All these things shall come upon this generation."

Then He stretched out His arms and broke forth into that tender, that heart-breaking expostulation, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And then the forecast of the fate of the city—"Behold your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." This chapter is an epitome of the dark tragedy of human weakness and sin, and of Divine wrath and tenderness.

OUR ADVOCATE AND OUR ADVERSARY.

"AND he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zech. iii. 1.

The third chapter of Zechariah contains truths that can be dwelt upon with benefit. There are lessons that are profitable for all. Here are represented the people of God, as it were a criminal on trial. Joshua, as high priest, is seeking for a blessing for the people, who are in great affliction. While he is thus pleading before God, Satan is standing at his right hand as his adversary. He is an accuser of the children of God, and is making the case of Israel appear as desperate as possible. He presents before the Lord their evil doings and defects. He shows their faults and failures, with the hope that they will appear of such a character in the eyes of Christ that He will render them no help in their great need. Joshua, as representative of God's people, stands under condemnation, clothed with filthy garments. Aware of the imperfections of Israel, he is weighed down with discouragement. Satan is pressing upon his soul a sense of guiltiness that makes him feel almost hopeless. Yet he stands there as a suppliant, with Satan arrayed against him.

But let us see what position Christ takes toward Joshua and the accuser: "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord who hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

Satan would cover the people of God with blackness, and ruin them; but Jesus interposes. Although they had sinned, yet Jesus took the guilt of their sins upon His own soul. He snatched the race as a brand from the fire. With His long human arm He encircled humanity, while with His Divine arm He grasped the throne of the infinite God. And thus man has strength given him that he may overcome Satan, and triumph in God. Help is brought within the reach of perishing souls; the adversary is rebuked.

A CHANGE OF RAIMENT.

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him, he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments." Then the angel with the authority of the Lord, made a solemn pledge to Joshua: "If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at."

Notwithstanding the defects of the people of God ever since the fall, Jesus will not turn away from the objects of His care. He has the power to change our raiment, to remove the filthy garments, to place upon the repenting, believing sinner His robe of righteousness, and write pardon against his name.

Satan commenced his work as an accuser in heaven. This has been his work ever since the fall, and it will be his work in a special sense as we approach nearer to the close of time. He is aroused when he sees a people on the earth, who, even in their weakness and sinfulness, have respect unto the law of Jehovah. He has no intention that they shall obey God. He delights in their unworthiness, and has devices prepared for every soul, that all may be ensnared and separated from God. He would accuse and condemn God, and all who strive to carry out His purposes in this world, in mercy and love, in compassion and forgiveness. Every manifestation of God's power for His people arouses the enmity of Satan against them. Every time God works in their behalf, Satan with his angels is aroused to work with relentless vigour to compass their ruin. He is jealous of every soul who makes Christ his strength. His object is to instigate evil, and when he has succeeded, throw all the blame upon the tempted one, presenting him before the

Advocate, clothed in the black garments of sin, and endeavouring to secure to him the severest penalty. He would urge justice without mercy. Repentance he does not allow. The penalty, he argues, can never be remitted, and God be just.

The sinner cannot contradict or answer the charge of Satan against him, but our Advocate presents His wounded hands, and makes an effectual plea in behalf of the repenting one who has placed his case in the hands of Jesus. Our Saviour silences this bold accuser by the unanswerable argument of the cross. Jesus stands to plead His own blood in behalf of the sinner. He has unveiled the disguised tempter, and shown him in his true light, as a malignant enemy to Christ and man. The condemnation and murder of the Son of God were brought about by Satan's false accusations, and that against one who was pure, holy, and undefiled.

SATAN'S ADVOCACY OF JUSTICE.

THIS same work he is carrying on in the world to-day in the children of disobedience,—those whose minds are subject to his control. The cross of Calvary shows how far Satan will carry his work. This counterfeit justice that Satan advocates, God abhors; it must not come into the experience of the sons and daughters of God. Satan's censuring must not be imitated by anyone who is a partaker of the mercy and the love of God. Let not one of His professed children climb upon the judgment seat to accuse or condemn another. Guard your own soul; watch closely for the first jealous thought, the first suggestion to question or judge others. God has not set you to be a judge over your brethren; and while you do so, your own soul will be as destitute of the Spirit of God as were the hills of Gilboa of dew and rain. Those who are ready to accuse and find fault with others, commit sin against their own souls. Those who would bring others to justice, should be the embodiment of spotless purity themselves. Never disparage one soul for whom Christ has died; for when you accuse and condemn His followers, you accuse and condemn Christ. Be instruments in the Lord's hands of saving souls "with fear, pulling them out of the fire; hating even the garment spotted by the flesh." We must not be severe with the infirmities of others, but attend zealously to our own individual case.

Angels of God are watching the character you develop, they are weighing your words and actions; therefore take heed to your ways; examine closely your own heart, prove whether you are in the love of God. When Jesus is abiding in your heart by faith, when His love controls the heart, you will have love for your brethren and sisters. When you see, or think you discern, a defect or error, you will not blaze it abroad; but tell him his fault between

thee and him alone. By the blood of Christ he may be cleansed. It was this blood, the mighty argument of the cross of Calvary, that broke the power of Satan as an accuser.

Those who are connected with, and are labouring for, the church of God, stand in the same position as Joshua is represented as occupying. As God's servants see the defects of Israel, as they see the sins that are not put away, it calls forth from their sorrowful hearts the prayer, "Spare Thy people, O Lord, and give not Thine heritage to reproach." But God is not pleased, He is not glorified by many who claim to believe the truth. He calls upon His church to arouse. Look not to the ministers to do your work; sleep not as did the foolish virgins, who had no oil in their lamps. Have your lamps supplied with the oil of the grace of Christ. Should every one in the church let his light shine forth to others as God designs he should, what a work would be done. A living church will be a working church. Bring your powers to Jesus; put them into exercise. Think, meditate, watch, and pray. A close connection with Jesus will increase your power of accomplishing good, your intellect will be strengthened. The time that will try men's souls is just before us. We shall then have no Advocate to rebuke the devil, and plead in our behalf.

COURAGE AND LOYALTY.

EVERY soul must resist the discouragement that Satan will surely suggest, that our sins are too many and too grievous to be pardoned. Sinner, Jesus loves you. He has thrust His own arm into the burning to rescue you. Then let faith take the place of doubt, hope and courage the place of fear and unbelief. Daily confess your sins, and hope for pardon. Let not the careless or indifferent attitude of anyone dishearten you, or dull the life current flowing through your soul. If you see that those who ought to be wide awake, who ought to be ensamples to the flock, do not meet their high and holy responsibility, then feel to the depths of your soul that there is more need for you to meet the requirements of God and keep His charge. You must act like living men; work with fidelity.

The Lord proclaimed from Sinai, "Remember the Sabbath day, to keep it holy." Do you keep the Sabbath according to the commandment? Do you command your children and your household after you, as did Abraham? Parents have not done their work with fidelity in their families. They have not felt a burden for souls, even for their own children. They have not restrained them, but have indulged them, neglected their eternal interests. The books of heaven testify against them. When you see your children out of the ark, without God, and without hope in the

world, make haste; for the storm of God's wrath is coming upon the children of disobedience. God has committed to each sacred trusts. He has given talents to each to be improved, not buried; these talents He will demand of you ere long. Do not wait for some one to do your work. If our life is hid with Christ in God, Satan's miracle-working power, already being manifested, will not deceive us.

But there is a more important feature in this lesson. Its full meaning will be experienced by those who shall be alive at the coming of the Lord. There are those who will keep God's charge to the very close of time. They will know the fellowship of Christ's sufferings. Satan's malignity will be intensified toward them, as he sees that his time is short. He knows that he is sure of those who are under his delusions, but those who will not be deceived by him, he will persecute until the final rebuke of God is put upon him. He will perform miracles to fasten the deception upon the already deceived, and to deceive others. I wish to impress upon you the necessity of a close and holy walk with God. To say that we believe on the Son of God is not enough. We must have Christ dwelling in our hearts by faith. "If" is the temptation that strikes against Jesus. In fullest confidence we must accept Jesus as our Saviour, and reveal Him in our life and character. Thus may we stand amid the perils of the last days.

MRS. E. G. WHITE.

DOING HIS BEST.

It is said that the genius of Leonardi da Vinci, while still a pupil, received a special inspiration and development in the following way: His old and famous master, feeling obliged to suspend his own labours by growing infirmities, bade him complete for him a picture which he had begun, and to do his best. The young man had such a reverence for his master's skill that he shrank from the task; but to every objection the artist replied simply, "Do your best." At last he tremblingly seized the brush, and, kneeling before the easel, prayed: "It is for the sake of my beloved master that I implore skill and power for this undertaking."

As he proceeded, his hand grew steady, his eye awoke with slumbering genius, he forgot himself, and was filled with enthusiasm for his work. When all was done, his master was borne into the studio on his couch to pass judgment on the result. It was a triumph of art on which his eye fell, and, throwing his arms about the young artist, he exclaimed, "My son, I paint no more!" So with the young teacher who stands in awe of the work to which his Master calls him. Let him kneel reverently before it, and pray, "for the beloved Master's sake," for skill and

power; and then let him "do his best." Then shall the Spirit of that Master be his inspiration, his joy, and his exceeding great reward.—*Selected.*

THE HEAVENLY RACE.

THE RACE is on. Around us crowd intent
The heavenly witnesses with ardour bent
To urge success. The end of contest nigh,
The Judge with quick reward, stands watching by
The goal. We near the prize. Oh, then, take
heart,

Nor weary be nor faint. Thou hast a part
In truth's great contest, where, if brave we fight,
The universe beholds us with delight.

The great arch-enemy athwart our way
Holds up the splendid garb of earth's array,
Or shouts above the voices and the din
The fame and riches in the seats of sin,
Would we but turn aside.

Heardst thou proclaimed
That though thou runnest, yet the crown is
gained

By those alone who lawfully do strive?
Cast every weight that hindereth aside.
For joy of certain triumph now endure
The cross and trials that would fain allure
Or harass thee. A never-fading crown
Of laurel waits thee, with immortal palm.

W. H. HOLDEN.

A WONDERFUL PAGE!

THE HISTORY OF THE WORLD IN TWO
HUNDRED WORDS.

MANY pages of history, and many voluminous commentaries have been written by men. Some grave, others gay; some short, others long; some simple, others mysterious; and some trifling, while others deal with the deep things and thoughts of life. But among all these pages, with their varied characters and varied tales, there is none so wonderful as that written by the captive prophet in the land of Shinar. In less than two hundred short, simple words, the history of a world is told—told with a precision and clearness that cannot be misunderstood.

This passage is found in the prophecy of Daniel, and presents his explanation of Nebuchadnezzar's troublesome dream. Dan. ii. 39-44. Short as this passage is, it contains the history of earth's pomp and greatness, of its rising and falling kingdoms, and also of the final nothingness of all human effort and human glory.

From the golden days of Babylon, down through the silver age of Medo-Persia, and the brazen triumphs of Greece, we are brought to the time when the iron monarchy of Rome ruled the world. Beyond this we read of broken and disunited kingdoms vainly endeavouring to regain strength by "mingling themselves with the seed of men." But no marriage ties can bind up that which God has broken. Then in the few closing words we are brought face to face with the destruction of earthly empires, when they mingle themselves again with the dust at the hand

of the living Stone, Christ Jesus, cut out without hands, and the glory and immortality of the everlasting kingdom comes in.

In the picture presented by the prophet in this wonderful page, we see that all human greatness is transitory; we read the vanity of all human effort, the instability of all earthly things, and truest of all, we have described the changeless character of God's accomplished design, when the sceptre "shall be given to Him whose right it is."

Reader! will you share that kingdom that is to be "given to the people of the saints of the Most High?" or will you link your hopes, your ambitions, and your life with the perishing things of clay? God has caused this wonderful page of history to be "written for our learning." Will you learn its lessons? God grant that you may!

R. HARE.

Australia.

GO FORWARD!

"Speak unto the children of Israel that they go forward." Ex. xiv. 15.

HUMANLY speaking, the children of Israel were in a terrible position when this command was given by Jehovah. Behind them were the pursuing hosts of Pharaoh, in front was the Red Sea. Trusting in their God they did go forward. A stupendous miracle was wrought on their behalf. A path was made for them through the sea, while the Egyptians perished in their attempt to follow them.

"Go forward!" The words suggest the thought of progress. The century which is drawing to a close has been a century of progress. Men's knowledge of science has been turned to remarkable account in increasing the convenience of our life. And education is brought within the reach of all.

All this is good. But there is something higher still than material and mental progress. And that is spiritual progress. We must go forward spiritually. Our desire must be "Nearer my God to Thee."

If we are to go forward spiritually, we must have the Holy Spirit in our hearts. He must have shown to us that we are sinners and have need of pardon. For we cannot go forward on our road to Heaven until we have taken the first step and gone to Christ for forgiveness.

The Spirit makes us holy, helps us and leads us on in the way we must go if at length we would reach the celestial city.

We must go forward by becoming earnest in prayer. To be earnest in prayer we must have faith in God and a sense of our needs. What encouragements we have to pray in Scripture, in the promises and accounts of answers to prayer there given!

We must go forward by studying the Bible. We should often read the accounts of the lives of God's servants as they are given in His Holy Word. Above all let us

read the Gospels that tell us of the life of Christ, our Great Pattern and example.

We must go forward by being helpful in our homes first of all, and to our neighbours as opportunity offers. What we need is (in the beautiful words of Miss Waring)—

"a thoughtful love,
Through constant watching wise
To meet the glad with joyful smiles
And wipe the weeping eyes:
And a heart at leisure from itself
To soothe and sympathise."

H. P. WRIGHT.

THE PEOPLE'S BOOK.

MORE Bible is what is needed. The Bible must be taken out of the hands of the priest, and put into the hands of the people. I will not have it that the Bible is a mystery, in the sense of being accessible only by experts; it is the people's book in the sense that the air is the people's air, and the firmament is the people's firmament. Of course the scientific man has his own view of the sky and his own way of examining the air, yet the poorest dunce may look up into the solemn heights, and the meanest drudge may drink in the living air. Many people could make more of the sky itself than of a learned lecture upon it, and a mountain breeze could be appreciated when a chemical analysis would be misunderstood. It is so with the Bible. Let the people themselves read "Moses and the prophets," not send for a priest to read for them, but sit down to the sacred task and spell out the infinite thoughts.—*Parker.*

THE EYE OF THE MASTER.

A MAN once asked an Eastern sage: "What will most quickly fatten a horse?" The reply was: "The eye of the master." Many questions connected with Christian living might, with equal wisdom, be answered in the same way. What will most quickly lead to swift progress in Divine things? The eye of the Master. What will most surely keep us in mind of duty? The eye of the Master. What will best guard us against impatience, unkindness, and all other steppings aside from the straight path? The eye of the Master. In one sense it is always on us. Yet the practical effect is not secured unless we bear it in mind.

Our eye must also be on the Master. Our thought must take notice of His presence. Nothing is more vital to our advancement in holiness than constant recollectedness of spirit. To watch and pray without ceasing is the key of the situation. The habit is not taken on except by effort, but the effort will not be irksome if there be full and fervent love behind it. And only much practice can make perfect in this as in all things else. Love and labour, prayer and pains, toil

and time and trust, are the words that contain the secret of success in this as in other attainments.—*Zion's Herald.*

EVERY-DAY WORK.

GREAT deeds are trumpeted; loud bells are rung,
And men turn round to see;
The high peaks echo to the peans sung
O'er some great victory.
And yet, great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idly through long days of peace,
Waiting for walls to scale?
Or lie in port until some "Golden Fleece"
Lures him to face the gale?
There's work enough. Why idly, then, delay?
His work counts most who labours every day.

A torrent sweeps adown the mountain's brow
With foam and flash and roar.
Anon its strength is spent; where is it now?
It's one short day is o'er.
But the clear stream that through the meadow
flows,
All the long summer on its mission goes.

Better the steady flow; the torrent's dash
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From the calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.
—*Selected.*

THE UNSEEN HAND.

"THANK you very much; that was such a help to me," said a sick woman, as she dropped exhausted on her pillow, after the bed had been made for her.

The friend to whom she spoke looked up in surprise. She had not touched the invalid, for she had feared to give pain even by laying a hand on her. She knew that the worn body was so racked with many pains, and had become so tender and sensitive, that the sick woman could not bear to be lifted or supported in any way. All that her friends could do was to stand quietly by her side.

"I did nothing to help you, dear. I wished to be of use, but I only stood behind without touching you at all; I was so afraid of hurting you."

"That was just it," said the invalid with a bright smile; "I knew you were there, and that if I slipped, I could not fall, and the thought gave me confidence. It was of no consequence that you did not touch me, and that I could neither see, hear, nor feel you. I knew I was safe, all the same, because you were ready to receive me into your arms if needful."

The sufferer paused a moment, and then, with a still brighter light on her face, she added:—

"What a sweet thought this has brought to my mind! It is the same with my heavenly Friend. 'Fear not, for I will be with thee,' is the promise, and thanks be to God, I know He is faithful that promised. I can neither see, hear, nor touch Him with my mortal sense; but just as I knew you were behind, with loving arms extended, so I know that beneath me are 'the Everlasting Arms.'"—*Cottager and Artisan.*

THE POWER OF GOD'S WORD.

FOR a long time the Moravian missionaries worked among the Eskimos without any result, occupying their otherwise useless time in translation; but the time came at last. God chooses His own season. A missionary was copying a Gospel, and four Eskimos drew near to watch him. At their request he read a portion, which chanced to be an account of the agony in the garden of Gethsemane. As he read on, the Spirit of the Lord fell upon them as manifestly as upon Cornelius and his companions. Some of them laid their hands on their mouths, which is their manner of expressing wonder. One man called out in a loud and anxious voice: "How is that? Tell me that again, for I also would be saved." This man proved to be the first of a long succession of converts.

The written word inserts itself into holes and caverns whither the human voice cannot reach, and abides and fructifies upon the barren, hard rock, like the seed dropped by the passing bird, which silently, without the aid of man, develops into a great tree. All churches, even those that agree in nothing else, agree in this, that the Word is precious; it is the axis around which Christian faith and practice turn at different distances, and with varying rapidity. In countries where for thousands of years the voice of public and private duty has been silent, it is heard for the first time when a portion of the Bible is being read.—*Christian Helper.*

"MAMMA, ARE YOU A CHRISTIAN?"

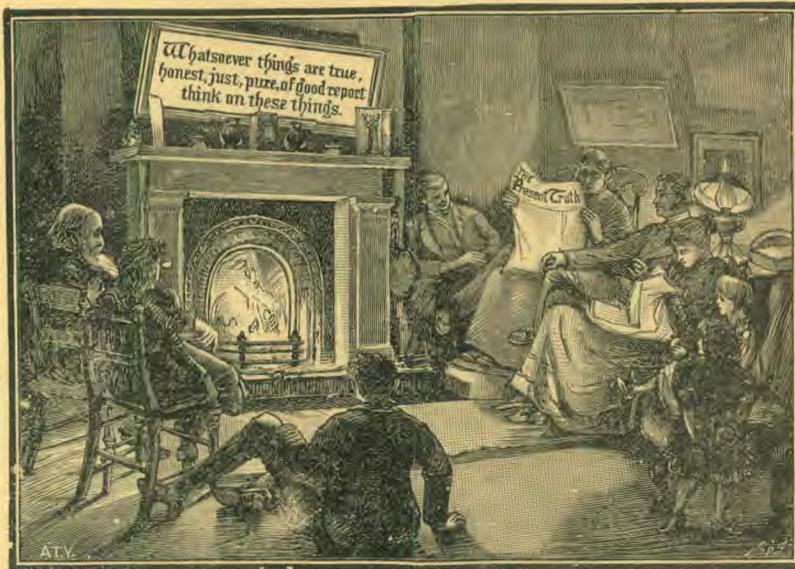
AN influential lady, the wife of a promising lawyer, who had been under deep conviction for several days, gave the following account at our prayer meeting of her conversion:

"Last evening, my little girl came to me and said, 'Mamma, are you a Christian?'"

"'No, Fannie, I am not.'"

"She turned and went away, and as she walked off, I heard her say, 'Well, if mamma isn't a Christian, I don't want to be one.' And I tell you, my dear friends, it went right to my heart, and then and there I gave myself up to Christ."

In the language of that little child, "Mamma, are you a Christian?"—*Sel.*



THE HOME.

A MISUNDERSTANDING.

A MISUNDERSTANDING, you say,
And neither will deign to explain;
For each one must hold his own way,
And never be friendly again.

Oh, brothers, for whom Christ hath died,
Supposing His wrath should declare
Your wrong from His grace shall divide,
His mercy no more you may share;

With the hurt of the loss in your heart,
With the sore of its woe in your life,
Could you bear from life's realm to depart?
Could you dwell in a kingdom of strife?

A misunderstanding! How slight
Is the error unpardoned, unshriven,
Compared with the infinite height
Of sins which your Lord hath forgiven.
—Selected.

HER OPPORTUNITY.

LUCY and Anna Pope were cousins. They were nearly the same age, lived in the same village, and left school at the same time. They were both pleasant-tempered, warm-hearted girls, anxious to be helpful in their little world, and there the resemblance stopped.

"Have you noticed what a sad, pale face the new music teacher has?" Anna said one day to her cousin. "She has been coming to the house for a month, and I often think I should like to help her if I had the opportunity."

Lucy met the teacher that day for the first time. She sauntered down the street with her, brought her into the garden for a bunch of roses, with a few kind, sympathetic words won her confidence, and found that she was struggling hopelessly to support an old father and mother.

The next day she went out to find new scholars for Miss Clisbie, and ended in obtaining for her a position in a good school, with a good salary.

"What a pitiful figure that old woman is who sits in the back pew at church!"

said Anna, a dozen times. "I wish I knew her! I'm sure she needs friends."

Meanwhile Lucy, by dint of finding the old lady's place in the hymn-book and helping her down the steps, had become her friend, and found that she was alone and childless. A cataract was forming over her eyes. Lucy persuaded a physician to undertake her cure, went frequently to read to her, and brightened the last lone years of the poor woman's life with her own tender, cheery courage.

Anna noticed that the lad who was employed in the drug-store was beginning to drink, and earnestly wished that she could do something to stop him in his downward way. But she was not acquainted with him, and only wished she had an opportunity to do him good.

Lucy coaxed her brother George to be friendly with the boy, to ask him to join his ball-club; in a word, to separate him from his companions who were leading him to ruin. The plan succeeded, and the boy was saved.

As years passed, and the two girls married, Lucy's influence widened until it brightened and warmed almost every human life that came near to her own. Anna remained a gentle, well-meaning, inoffensive person, who helped and succoured nobody. She always intended to cheer and encourage her husband in his duty, and to win her boys to lead a Christian life; but she put off the direct effort until some great emergency would give her the chance.

Lucy bound every man and woman who came near to herself by a shining thread of good-will and sympathy.

When Anna heard of her full, helpful life, she smiled sadly. "God was good to her," she said. "He gave her so many opportunities."

But is it not true that God every day puts in our way, as in Lucy's, needy,

lonely, weak creatures, and leaves us to make out of their wants and our own blessings our opportunity to serve Him?

It was not alone the thieves who robbed and wounded the traveller, whom Jesus censured, but a stranger, who, intent on his own business, passed by on the other side.

"Inasmuch as ye did it not to one of the least of these, ye did it not to Me."
—Selected.

TALKING TO THE SICK.

WE are often reminded of the moral effects that our words are sure to produce, and hence are exhorted over and over to be very careful with our words, that our conversation be always seasoned with grace. Our words have their physical effects also. Morally, the effect is most marked with those who are morally or spiritually weak and trembling. To such, a wrong word will often be their destruction, or a word fitly spoken be a great means of grace. Just so it is in the physical aspect of the matter. A person who is sick is always on the lookout for symptoms and indications, and often his imagination does more in determining his condition in his own mind than do the facts.

Such an imagination is very easily excited and led. No one who has observed such matters to any extent has failed to notice how closely the mind and the body are connected. The "mind cure" is a very important department of therapeutics. Mind-sickness is a serious aggravation in any disease; indeed, it is often a disease by itself, a malady which, when removed, opens the way for speedy and complete recovery. To have faith in one's recovery, to dwell on the favourable side, is one of the most wholesome medicines.

Now we don't always realise this as we should. We often feel that we shall seem unkind and hard-hearted unless we express our sympathies in words of real discouragement. We meet a neighbour who we have heard is not well. We know he is suffering, and feel sorry for him; and we feel that we ought to tell him so. And we do it in something like this fashion: Putting on a doleful countenance, "I hear, Neighbour A, that you are not feeling well." "No; I am rather poorly." "Too bad; you do look bad. You are losing flesh terribly. I hardly knew you. You will have to be very careful of yourself." We pass on, thinking we have done our duty as a friend by showing our appreciation of the situation. That poor man has been brooding over these things for weeks. Perhaps just before he met us, he was thinking that he might be a little better. But our speech affects the mercury of his backbone as it does that of a thermometer to set it in a snow-bank. We have put a ten-pound weight upon his head; his heart thumps violently; he probably turns round and

goes back home straight to bed. At least a few doses of that kind will send him there.

On the other hand, we should not make light of real ailments. If a person is suffering, he doesn't like to be laughed at. He doesn't relish hardness of heart. We should always meet the sick with bright, cheerful countenances and greetings. If the sufferer is inclined to make too much of his trouble, or takes a hypochondriac view of his situation, a little loving pleasantness, and above all some good, hearty encouragement, will do him more good than a doctor's visit.

Solomon says, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones;" and that is all very true. Don't visit a sick room as if you were going to visit a corpse. Let your friends live till they die, and don't hasten that point by lugubrious sympathy when they need cheer and courage. "Pleasant words are as an honeycomb, sweet to the soul, and health to the bones."

G. C. TENNEY.

HINTS TO MOTHERS.

Do not allow the nurse to keep a young infant on her lap constantly or to walk the room with it. A child should be laid for the first month on a thin hair mattress slightly longer than itself.

Rub an infant all over with the hand at least twice a day. This will make the blood circulate.

You cannot too early begin to teach a child obedience. By the time a child is ten months old he should understand perfectly the meaning of yes and no.

Do not keep a nurse who will frighten your child. Infinitely more suffering is caused by this means than a person of strong nerves can imagine, and many a child has been made wretched for years in this way.

When a child is two years old give him blocks with letters on, and occasionally call his attention to some one letter, preferably A, so that, one at a time, he will learn his letters without effort. After he is able to select A from the other letters teach him B, and so on. The figures may be taught later on in the same way.

Give the child but one plaything at a time, and do not provide a great number. The best plan is to keep the toys in a closed closet and allow the child to have but one—say a box of blocks. These will amuse a well-trained child for a long time. When the child becomes restless (and do not notice this fact too promptly) let him replace the blocks in the box, put on the lid, and hand the box to you. Then go and get a book or doll for him; but do not make the mistake of taking the child to the cupboard to choose a toy. A child who is taught while very young to be neat in his habits, polite and respectful in his manners,

and orderly with his toys will be a comfort and a help to those around him. Do not expect a child who is allowed to do as he pleases for the first two or three years of his life to be easily trained; but begin with him at his birth. If you lose one month you have the faults contracted during that one month to undo; so, again I say, begin at his birth to train your child.—*Selected.*

HOW THE ARABS SLEEP.

THE fact that in Algeria there are very few maladies of the nose, ears, and throat has caused Dr. Madeuf, an eminent French physician, to inquire into its cause, and he has found it due in a large measure to the practice of Arab mothers, who train their children to sleep on a hard bed with one or two coverlets for bed-clothing, and to lie on their sides, not on their backs. It can easily be shown that the right side is preferable to the left for a person to sleep on. For one thing, the action of the heart or liver is not impeded in any way by the pressure of the body when one lies on the right side. Dr. Madeuf seems to think that sleeping on the back is worst of all. If there is any irritation of the mucous membrane of the nose, it is apt to extend to the ears and throat when one sleeps in this position. Moreover, one is very prone to breathe by the mouth, which is neither a healthy nor a seemly habit. The doctor, therefore, counsels all mothers to accustom their children to hard beds and to sleep on their sides—above all, on their right sides. The habit formed in infancy will be useful to them in their way through life, and probably save them from more than one illness.—*Public Opinion.*

CLEANING LAMPS.

In the daily cleaning of a lamp, first trim the wick. This is a very simple thing, when systematically followed, and a no more elaborate implement than a pair of scissors is required for the process—they need not even be especially sharp. The proper mode of procedure is to lift the cap and turn the wick back into the tube a trifle, till only the charred and disintegrated portion projects. This portion is to be cut off even with the top of the tube. The blades of the scissors will pass through it with scarcely a show of resistance. If the resistance of the unconsumed fibre is felt, it is certain that the cutting is carried too deep, and that the wick is being wastefully pruned. It will be necessary to take off but a very narrow shaving each morning, and a little experience will show just where the cutting should be done.

All the brass work of the burner should be brushed over with a stiff brush, like an old toothbrush, each morning, and care should be taken that the small holes

through which the air passes do not become filled or coated over. This is a frequent cause of the unsatisfactory working of the burner, and one which it may not be easy to detect. All this work should be done, and the chimneys wiped out, before the exterior of the lamp is cleaned. In that way it will be clean, neat, and wholesome throughout. Once in six months or a year the burners should be boiled in water in which a piece of soda has been dissolved. This will clear away the gum and foreign substances which will gradually accumulate, notwithstanding the best of care, and should make it good as new in the quality of light rendered. Once a month, at least, the oil should be burned quite low, and the balance, which will be found more or less impregnated with sediment, should be thrown away, and the lamp thoroughly washed out with soapsuds.—*Good Housekeeping.*

THE LATEST FOLLY.

THE fashion of wearing live insects as jewellery is on the increase. It will be remembered, says a newspaper, that some months ago there was a rage in certain circles for live chameleons in lieu of precious stones. Now the poor little Japanese terrapin is the victim. A gold chain is fastened to its shell, and the chain is pinned on to the wearer's breast. The terrapin crawls within the length of its chain over its owner's bosom and bodice, and the more it crawls, the prouder its wearer is supposed to be. The insect is now being sent out of Japan in thousands to meet the demand in Paris and New York, and in a lesser degree in London.

OILCLOTHS or linoleum should never be washed in hot water or soapsuds. Always in tepid water.

* *

IRON rust and mildew may be bleached by rubbing on the spot lemon juice and salt, and exposing to a hot sun.

* *

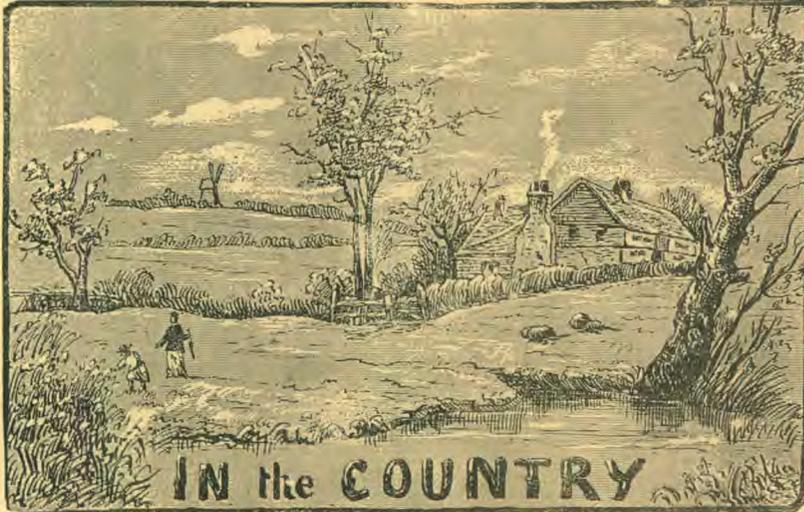
THE water in jugs and flower-holders should be changed every day. On attention to such seemingly trivial details may hang a human life.

* *

THE very best disinfectant and deodoriser known is copperas. A double handful dissolved in a bucket of water and used to wash drain pipes and receptacles of waste material, will keep such places above suspicion.

* *

FOR stings or bites from any kind of insect, apply dampened salt, bound tightly over the spot. It will relieve, and usually cure very quickly.



AUTUMN'S PASSAGE.

RICH Autumn's bounteous fulness,
Earth's crown of goodness fair,
Entwined with fruits and flowers,
Ingathered everywhere.

Things precious in their storing—
Sustaining man and beast—
The spreading of God's table
For universal feast.

These are now around us,
In garden, farm, and field.

O praise the Lord who to us sends
The earth's full yield.

Harvests of earth are fleeting,
Cold winters follow on;
Here fairest things soon alter,
A while and they are gone!
But fruits of faith here offered,
With meekness and with love,
Bloom on in life eternal,
In Paradise above.

Sow beside all waters,
That reaping be in joy;

The end shall come—the rest—the crown,
Without alloy.

—Rev. S. Mills.

NOVEMBER ON THE NORFOLK FLATS.

FROM Hunstanton at the eastern entrance of the Wash, to Foulness beyond Cromer, the Norfolk coast lies in a straight line of forty miles, running from west to east. This great jut of land faces due north; no land or island lies between it and the Polar ice; it is the natural alighting ground of the Arctic wild-fowl, and the place of impact of all the forces of the Northern Sea, when the north wind rolls its waters westward from beyond Spitzbergen to the "Boston deeps." There is no part of the English coast more strange or more attractive than this line of shore, with its triple fringe of sandbanks and sandhills, and within them the limitless levels of what we venture to term the "Norfolk Flats;" "Meshes" and "Meal-meshes" are the local names. Marshes they may have been, marshes they may be again. But at present they are like nothing in Nature but themselves, and the most general title is the least misleading.

The scene, to one emerging from the narrow street of Wells Town, through the

screen of warehouses on to the quay, is as surprising in colour as in form. Instead of sea or mud-flats, in front and to the right there stretches a brown, golden, and purple plain, bounded seawards by low sandhills, but stretching for ever eastwards, apparently as limitless as the Kirghiz steppe, cut only by the shining river, along whose channel—but there only, and not upon the plains—the tide carries banks and beds of bright and golden sand. But above the level of the river and of the sea, stretch everywhere the purple flats—lovely, unique; the *moorlands of the sea*. We say "moorlands" because the vegetation on this newly created land is among the most beautiful and most complete instances of natural mimicry and natural adaptation. It is not submarine, like the ribbon-grass in the sea-lakes and sea-meadows, where the lobsters burrow. Nor is it the vegetation of the shore, or of the reclamation, with fine grass, thrift, and cup-moss. Neither has it the flora and grasses of the sandhills—sea-holly, marrum-grass, and rushes. It has developed for itself an equivalent for each plant which blossoms on the moor-side. The place of the purple heather on the moors is taken on the flats by the sea-lavender. Its pale-mauve feathery blossoms cover thousands of acres, and, like the heather, it grows at all heights, from an inch in the wettest and lowest ground, to two feet on the higher and firmer soil. In winter the flowers turn purple-brown, like the heather-bells; the leaves, grey above and pink below, are less in evidence, and the effect is that of old heather, in sheet beyond sheet of misty purple. Amongst the sea-lavender is another plant—called "crab-grass" by the natives, which corresponds to the whortleberries of the moor. In autumn its deciduous leaves fall, and are washed up by the tide in lines and layers along the sides of the creeks and streams.

In place of furze or juniper, a third plant, with dark-green fleshy leaves, grows on every knoll or bank above the level of the high spring-tides. It can change its habit of growth to suit the soil, creeping

like a stonecrop on barren grounds, or rising into a bushy shrub, with deep roots and tough branches, where it escapes the visitation of the tide; its seeds have floated across the river and covered the tide-line of a new embankment with its welcome growth. Thus Nature is covering the new-made land with vegetable soil, filling its alluvial surface with plant, leaf, and fibre, and knitting the whole together in resistance to the ever decreasing tides.

Towards evening, the wild-fowl swarm down from their sanctuary in the Holkham fields, lakes, and marshes, on to this great stretch of flats. Flocks of peewits come floating in from the plough-lands, curlews and red-shanks from the outer sands and mud, golden plovers, ringed-plovers, ducks, teal, widgeon, are all on the move for late dinner in the splashes and creeks and lavender-beds of this nine-mile table of food. Only the wild geese, which have been feeding on Lord Leicester's seed, corn, and clover all day, fly out to their sandbank in the sea; and if they are not caught in the "goose-nets" there set up, sleep till sunrise. As night fell, the flats were alive with fowl, the plovers, curlews, and redshanks flicking through the gloom, ever and again crossing the line of dull, red sky to the west, while the lights of the town kindled and shone far away across the plain. In the open weather the wild ducks prefer to remain in the fresh-water marshes of Holkham; but though none came to their best-known haunts, the croak of the mallards could be heard as they paddled and fed in the creeks by the main body of the estuary waters. Then as the stars came out, the journey home began, the native fowler leading the way with unerring tread across the darkness of the marsh. When the wet, firm sands were reached, in each footprint shone phosphorous sparks, leaving trails of pale fire, and even the waters of the pools standing in the sand flickered with light when the surface was ruffled by the hand. The last bird seen upon the flats was a short-eared owl, hunting in the gloom, by the piles and jetties of the harbour quay.—*Spectator*.

SMALL farmers in France and Belgium, and, indeed, all country labourers who have a little garden, give more attention to poultry than is given in England. They sell eggs to regular collectors, who often pay for them in groceries and provisions, and thus a constant supply of eggs is gathered for shipment into England and for home consumption.

* * *

NOVEMBER is said to be generally the best time for planting fruit-trees in England, as the trees then have sap left in them, which will nourish the roots and cause them to make fresh growth before winter.



PRAYER.

"Men ought always to pray and not to faint."

OUR Father dear, who art in heaven,
For all the blessings Thou hast given
For ever hallowed be Thy name
In every heart. Let all proclaim,
Soon may Thy righteous kingdom come,
Which will be our eternal home,
And let Thy holy will be done
On all the earth, beneath the sun,
As it is done in heaven above,
Where all is purity and love.
Give us this day our daily bread,
And let our souls to Thee be led;
And then, our Father dear, forgive
Our trespasses, each day we live,
As we forgive the ones who may
Have caused us pain in any way.
Then from temptation's path, oh, lead
Us gently to the rest we need.
Deliver us from evil, free
To find our peace and joy in Thee;
For, lo, the kingdom, Lord, is Thine,
The power and glory all Divine
For ever then, for ever more,
Let men and angels Thee adore
Soon Thou shalt come, but, Lord, till then
Oh, keep us for Christ's sake. Amen.

HARRY ARMSTRONG.

A GRAIN OF SAND.

"MOTHER! mother! there's something in my eye; please take it out quick!" Flossy came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and tears were running down her cheeks.

"Why, what is it?" asked her mother, as she put her arm round the child.

"I don't know; it's an awful big thing; the wind blew it in my eye a moment ago."

The mother examined the afflicted eye carefully, but she could find nothing but tears. "I don't see anything in it, dearie," she said.

"But it is there, mother; please do get it out. It makes me so uncomfortable."

The mother looked again; then she bathed the hurt eye with warm water, and told Flossy to keep it closed for a time, but the poor eye did not get any better. Something surely was in it—something as big as a marble, Flossy thought.

"Well, Flossy, I think that we would better go to Dr. Wright and see what he can do," said her mother, after trying everything that she could think of for the relief of her little daughter.

Dr. Wright was the good doctor Flossy loved, and she stood very quietly with her

face in the light as he kept her eyelid open.

"Ah," said the doctor, and in an instant he held an instrument toward her, "here it is."

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossy, "but my eye does not hurt any longer."

"It is just a tiny speck of sand," replied the doctor, "too small to see unless you know where to look for it."

Some days after this, Flossy was fidgeting about the room where her mother was sewing. It was rainy weather, and Flossy was in a bad humour; nothing pleased her.

"Please don't, Flossy," said her mother,



His disciples just after He had been telling them the things that should take place in the earth before His second coming. They had asked Him to give them "the sign of His coming and of the end of the world," and in answer to their question, He told them of many things by which His people might know when His coming is near. Yet He ended by saying that that great day should come upon men as a snare and as a thief.

The thief does not come in broad daylight when all can see him, and with a great noise to call attention to himself; but he creeps silently along in the dead of night when nearly every one is asleep, and his coming is known only to those who are on the watch for him.

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."

By this little parable Jesus teaches us that although "the day of the Lord so cometh as a thief in the night," it need not find us unprepared and sleeping. If we watch for the signs that God has given us in his Word we shall know when the day cometh, and so we shall not "sleep as do others" in the darkness, but with our lights burning we shall watch for our Lord, not knowing at what hour of the night He may appear.

But if we know these things we shall not

be content with simply being ourselves prepared to meet the Lord, but we shall make the news of His soon coming known to others, that they too may be ready. Jesus tells us *all to watch*; but all the Lord's watchmen have a duty to do to warn others of the dangers that they see.

The work of the watchman upon the walls of a city is to be always on the lookout, and at the least sign of danger near to blow the trumpet to alarm the people so that they may prepare for what is coming. The Lord says of the watchman:

"If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet and taketh not warning, his blood shall be upon his own head." "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand."

The day of the Lord will bring the destruction, not of one land only, but of the whole earth, and therefore before it comes the people of the whole earth must be warned. And so the Lord says: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."

Those who obey the words of Jesus, and watch as He has told them, are to "lift up their voice like a trumpet," that those who are sleeping in darkness may know what is coming on the earth. Then many of them will be aroused to watch also, and to help to "sound the alarm" until the whole earth shall hear it.

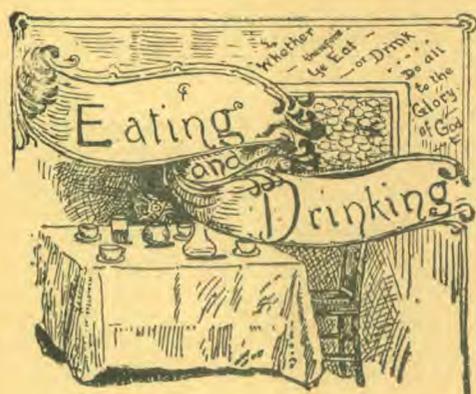
E. E. A.

over and over again; "you make me very uncomfortable. If you do not stop worrying, you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened, and she came to her mother, and put a little soft kiss on her cheek. "I'm like that little grain of sand, mother; don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my bad temper gets in the wrong place. I love you, mother; I love you truly, and I wouldn't hurt you as that sand hurt me for anything. The sand couldn't help itself, but I can, and I will right away."—*Our Boys and Girls.*



WHEN SUGAR SHOULD BE USED SPARINGLY.

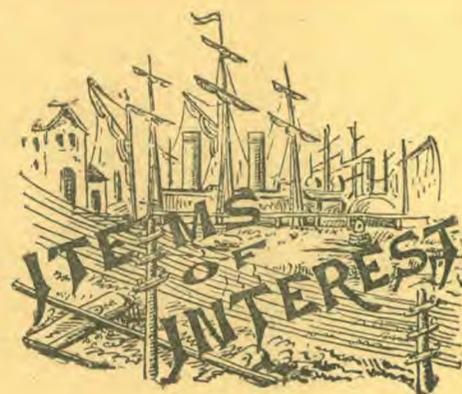
THE very common practice of using sugar on porridges and puddings is doubtless very frequently responsible for indigestion, which has led many to think the grains unsuitable food for them. Just why sugar is especially liable to cause trouble when eaten with starchy foods is stated in the following observations by a physician in answer to the question, "What can be done to relieve gas in the stomach?"—

A person troubled by gas in the stomach may find it necessary to abstain for a time from starchy and sweet food. First of all, he must abstain from the use of sugar. Why?—Because cane sugar does not digest in the stomach, and hence is not absorbed in the stomach. Many persons can eat sweet fruits who cannot eat sugar; and some can eat sweet fruits who cannot eat sour fruit sweetened with sugar. Why is this?—Because there is a difference between sugar and the natural sweetness of the fruit. Fruit sugar was created for food, but cane sugar was created to be carried up into the sap of the plant in the form of starch-food for the seed, and in that form it may be readily digested. Cane sugar does not seem to be naturally adapted to the stomach, because it is not acted upon by the gastric juice nor the saliva,—the only two juices which come into contact with the contents of the stomach.

Cane-sugar causes the outflow of a great quantity of mucus. If sugar were placed in the eyes, it would cause the secretion of mucus. When placed in the stomach, it produces mucus, as Beaumont observed in the case of Alexis St. Martin. People who are great sweet eaters, and who eat much sugar, are likely to be troubled in this way. Some persons will heap a large quantity of sugar upon their grains, and some become as much addicted to sweets as the old toper is to whisky. They are punished by catarrh of the stomach.

Another consequence of eating cane-sugar freely is that it interferes with the digestion of starch. Starch is acted on by the saliva, but when a certain degree of saccharinity or sweetness is reached, the action of the saliva in the digestion of starch ceases until the saccharine matter and the digested starch have been absorbed. If we put saliva and starch into a glass tube, the saliva will begin to act upon the starch until a certain amount of sweetness, or sugar, is present in the solution; then it will cease to act. But if, instead of pouring the digesting solution into a tube, we place it in an animal membrane, and immerse that in the solution, the sugar, when formed, will pass out into the water outside, thus removing the sugar by the process known as "dialysis." The saliva will then act upon the starch until it is all converted into sugar; this is what takes place in the stomach. Starch acted upon by the saliva is converted into sugar, and is at once absorbed. With a normal amount of sugar, the saliva is capable of digesting all the starch present; but if a large quantity of sugar is present, this will not take place,—it cannot occur unless the sugar is mostly absorbed in the stomach for the reason that it cannot be digested there; consequently it remains to interfere with the digestion of starch. So when one adds sugar to his grains, he does the worst possible thing in relation to their digestibility; for, as I have said, the sugar interferes with their digestion.

Another trouble arising from the use of sugar is that while it remains in the stomach, being incapable of digestion, it causes fermentation, thus delaying the digestion of the starch, which might be digested were it not for the presence of the sugar. Consequently we find that persons who suffer a great deal from the formation of gas in the stomach usually are thin and hollow-eyed. This is because by the interference with the process of starch-digestion, they are starved for the want of fat-producing elements; the system is robbed of the sugar which ought to be absorbed into the blood, and go to make plump cheeks and the proper supply of adipose tissue. So sugar, although naturally a fat-making element, often keeps people thin because of its production of one of the forms of indigestion.—*Dr. J. H. Kellogg.*



—The number of families in the United Kingdom is just over 7,700,000.

—To run the railways of the world costs weekly the sum of £110,000,000.

—This year's wheat crop in the United States is 470,000,000 bushels against 460,000,000 last year.

—Spain's difficulties were added to last week by another small rising in the Sulu Archipelago, near Manila.

—The population of the world averages 109 women to every hundred men. Eight-ninths of the sudden deaths are those of males.

—There are about 40,000 Welsh in London, and twenty Nonconformist chapels devoted to worship in the vernacular.

—The missionary ship *Dayspring* has been wrecked on a rock to the north of New Caledonia. Ten of her crew, it is believed, have been lost.

—The situation in north-western India increases in gravity, and the scarcity of food is already being felt in parts. Relief works have been started.

—The music halls of London give employment to between four and five thousand persons nightly. These receive in weekly salaries not less than £10,000.

—A boat leaving Regent's Canal, in London, can travel by canal to Kendal in Westmoreland. This town is 251 miles distant from London by rail, but by canal it is over 300 miles.

—Bread has gone up everywhere in England because of the rise in American wheat. The famine in India, and crop failures in Australian wheat districts accounts for the rise.

—A comparison of sunshine statistics of European countries shows that Spain heads the list with 3,000 hours of sunshine in the year; Italy, 2,300; Germany, 1,700; and England, 1,400.

—By means of telephonic communication the sound of a marching political procession, and the shouts of the people in Chicago was transmitted to many different cities throughout the United States, and heard from New York to San Francisco.

—The inmates of Lambeth workhouse have consumed tobacco the past year to the value of £290 5s. 10d. Six hundred and twenty-six persons are in receipt of their regular rations of tobacco. Besides this, forty old women receive their allowance of snuff.

—A general strike among dock workers is contemplated by the Dockers' Union, and it may turn out to be international, as special efforts have been made to bring Continental and American workers up to the organisation of the British unions. The prices in the sea-carrying trade are said to have risen very materially, and the dockers demand a share in the increased prosperity.

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The Present Truth.

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

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FOR TERMS SEE FIRST PAGE.

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

THE *Victorious*, just completed at Chat-ham, has cost, in round numbers, one million sterling. The sum is nearly equal to the amount the churches in the entire country spend per year for foreign missions.

BISHOP TUGWELL, who has recently returned to England from West Africa, reports the drink traffic as flowing in like the tide. Last year the value of the spirits imported into Lagos rose from £1,250,000 to nearly £2,000,000. Three hundred miles inland the natives can buy gin at a half-crown per bottle.

THE Bible Institute in Constantinople closed last month, after several weeks' profitable study and consultation amongst the workers. Amidst the trouble that has fallen upon Turkey, God's overruling providence has signally wrought in favour of the work of our friends there, and the truth makes progress daily.

THE latest official statistics of India give the following figures of the various denominations working in that country: Catholics, 1,315,263; Church of England, 295,016; Presbyterians, 40,407; Lutherans, 65,376; Baptists, 191,746; Methodist Episcopalians, 14,503; various Protestant sects, 60,713; Syrians, 200,467; and other sects, 100,889.

THE Russian law against the Stundists provides that, when thought advisable, "The children of Stundists are to be taken from their parents and are to be confided to the care of such relatives as belong to the Orthodox Church; and if such are not to be found, then the children are to be given into the care of the orthodox clergy of the place."

Catholicism in Wales.—"It appears from Roman Catholic official statistics," says the *Christian World*, that there are 12,500 Catholics in Monmouthshire, 25,000 in Glamorganshire, and about 6,000 in the

remaining eleven Welsh counties. In the year 1840 the Roman Catholics had not a single chapel in Glamorganshire; at present they have sixty chapels. It is stated that there are eight students at one of their institutions in Brittany who have learnt to speak Welsh, and will shortly come over to labour as missionaries among their Welsh cousins in the Principality."

Shutting in the Light.—The sun has risen, and is beginning to flood our room with light. Brighter and brighter the light shines, as the sun ascends in the heavens. "Ah, now we have light enough; this is quite sufficient; we shall not need any more. We will therefore now close the shutters tightly, so that we may prevent any more light from coming in, and keep only that which we now have." This we forthwith do, but, behold, it is perfectly dark. The light that we had went out as soon as we shut out the light that was streaming in. So we find that it is impossible to retain the light that we now have, unless we allow the light to continue to come in freely. How many are forgetting the obvious fact, content to have no more light, and even strenuously resisting its entrance. Let such remember that they are in the way of making the light that is in them become darkness.

THE only disgrace that can come to any man in this world is the commission of sin. It is not the exposure and punishment of crime, but the crime itself, whether known or not, that constitutes the disgrace. Therefore the fact that a man has committed gross sin, is not necessarily a disgrace to him. That depends wholly upon whether or not he has repented of the sin. If he holds to the sin, the disgrace still clings to him; if he has repented, the disgrace is removed; because the grace of God removes the sin of him who repents, and where the grace of God abounds, there can be no disgrace. This is self-evident.

THIS shows that there is no disgrace to the repentant sinner in the fact that people who do not know the grace of God still remember his previous misdeeds, and despise him. It is not what others think of us, but what we are, that determines whether or not we suffer disgrace. And so it is no disgrace for a man to be unjustly suspected or accused. The disgrace rests upon the false accusers alone. Many people will say, even after a falsely-accused person is proved to be innocent: "There must be

something wrong that gave rise to the suspicion." Such persons should remember that Christ, "who knew no sin," was accused of the grossest misdeeds. He Himself has said, "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My name's sake."

"AND great earthquakes shall be in divers places, and famines," said Christ, speaking of the increase of calamities as the end drew near. The earthquake and tidal wave in Japan, which caused such enormous loss of life, is being followed by the first serious famine that country has ever experienced. "The horrors of it," says a report, "cannot be told in language lurid enough to furnish an adequate portrayal." "The Japanese Government is issuing wholesale legal permits to destitute parents to sell their daughters." This abominable traffic is resorted to in the nation which, first of all in the far East, has proudly taken its place as a military Power alongside Western nations.

Smashing the Glass.—When the Indian looked through a microscope at the water he was drinking he smashed the microscope. Just so many who find the law of God convincing them of sin try to make themselves believe that they can abolish the law. The modern theory that God's law is not binding is the answer the world in sin is making as the everlasting Gospel is lifting up again "the commandments of God, and the faith of Jesus." Rev. xiv. 6-12. It is the man who feels the condemnation of the law who wants to put it out of sight. The Apostle James likens the law of God to a mirror, into which a man should look continually for correction of life. What would be thought of the man who smashed his mirror because it revealed a fault in his appearance?

A MAGAZINE writer, who discusses the abilities of those who stand at the head of the armies of Europe, says in conclusion:—

It is to be hoped that the military leaders of Europe will not be pitted against each other for a long time, but at present such a pious wish seems ridiculous. It does not require a soothsayer to predict that war must come soon, and that the longer it is staved off the more horrible it will be.

This feeling may be noted in the speeches of responsible statesmen, and in all the press. Acting on the profession that the best way to secure peace is to prepare for war, all the nations are stirring up the rivalries that inevitably lead to conflict.