

THE Present Truth

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

Vol. 12.

LONDON, THURSDAY, NOVEMBER 12, 1896

No. 46.

The Present Truth.

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

Annual Subscription, By Post, 6s. 6d.
Make all Orders and Cheques payable to the International
Tract Society, Limited, 451, Holloway Road, London, N.

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

IN opening the recent Church Congress the presiding Bishop was enthusiastically applauded for expressing the opinion that the Church owed a "great debt" to Mr. Darwin for "interpreting the methods of creation."

THE leading Nonconformist journal congratulates itself on the change during the last ten years which makes it possible for "such a thing to be said and approved." and many have remarked upon the evidence that the theory of evolution, for which Darwin stood, is very generally accepted in the religious world in place of the Bible account.

As it has, according to this notion, been reserved for wise scientists of modern times to get at the real truth about the methods of creation, very naturally Moses is not held in good repute. Yet the One who made the world, the Creator Himself, "made known His ways unto Moses" and told him what to write. But so poor an opinion do many hold of Moses that the fact that the Ten Commandments, written on tables by the finger of God, were committed to him to preserve, leads many to speak slightly of the law of God.

DURING his life on earth Moses was familiar enough with the ways of critics. "This man," the people contemptuously called him, while he was communing with God in the mount. But as he was "very meek, above all men which were upon the

face of the earth," he minded none of these things. God called him "My servant," and "The man of God." And He said He would not talk with Moses as with the ordinary prophet, but "face to face." What shallow folly for vain men, whatever their powers of observation, to affect a superiority over Moses and regard him



RECEIVING THE TABLES OF THE LAW.

as the recorder merely of unintelligent tradition.

MOSES was so eminent a Christian that he was a type of Christ Himself. When God promised the Messiah He said to Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth." Deut. xviii. 18. As Moses spoke God's words, so Jesus spoke not His own words but the words of the Father. And after Jesus had ascended His Spirit declared that Christ was faithful even as Moses was faithful, one as a servant the other as a Son. Heb. iii.

THOSE who refused to receive Jesus Christ did so because they would not receive the testimony of Moses. "Had ye believed Moses, ye would have believed Me." John vi. 46. This shows what a serious thing is this modern tendency to belittle and then really reject the testimony of Moses. It is a symptom of the rejection of the Lord Himself. The time has come when men are turning away from the Word and law of God unto fables, and they demand teachers who will satisfy the itching ear and the vain imagination. The Lord's exhortation for this time is, "Preach the Word." As the faithful minister of Christ heeds this command he can desire no greater thing than God promised Moses when He said, "I will be with thy mouth."

SUCH was Moses' Christian experience that when the redeemed stand at last upon the sea of glass on Mount Zion they can sing no higher note of triumph than that sounded in "the song of Moses the servant of God, and the song of the Lamb." Rev. xv. 2. His critics think of him as dead and buried, but so eminent a man of God was he that the Lord raised him from the dead by a special resurrection (Jude 9; Matt. xvii. 3), and he now dwells in that light which transfigured his face and shone from it when he came down from Mount Sinai.

DANIEL'S INFLUENCE.

WHEN Daniel found that he was expected to drink wine from the king's table in Babylon, and eat food which he could not conscientiously accept, he at once "purposed in his heart" that he would not do it. How naturally he might have reasoned that the matter was a comparatively small one, and that if he did not do as the rest did in the strange city he would only get into trouble; he would seem odd and eccentric, and perhaps lose his influence.

Many since Daniel's day have overcome their scruples about wrong-doing by such processes of reasoning. They knew perfectly well what they ought to do, but—they did not want to do it, and it was easy to find a fairly presentable moral argument to excuse the disobedience. To make themselves peculiar and different from others would be to lose their influence, and then they would be unable to do much good that they were now doing. So they stifled the voice of conscience and decided to do evil that good might come.

Did Daniel lose his influence? We hear much of him and of his three faithful companions, but they were only four amongst the captives of Judah who were chosen for their grace and ability to stand in the king's palace with his counsellors and wise men. What of the other young men? They doubtless decided to save their influence and when in Babylon to do as the Babylonians did. They followed the world about them and the customs of the "best society," and compromised principle. They are nameless, and so far as we know were useless. But God stood by Daniel and his fellows and by their faithfulness witnessed of Himself before Babylon and all the world. Daniel did not lose his influence by doing right.

IMAGINING DIFFICULTIES.

"Oh, I can't sleep at night, I can't sleep."

"Poor fellow, you must cease your overwork, and at once make use of soothing remedies."

"Oh, that will do no good; the trouble is not with me: I could sleep very well if I had an opportunity, but there is no time in which to sleep; I can never sleep any more."

"Why not? How can that be?"

"I have just learned that the earth is round, and that it isn't night at all places on the earth at the same time, and that therefore it is impossible for people to sleep."

"Foolish fellow! Who has been telling you that?"

"Nobody; but my pastor, who is a learned man, has told me that it is impossible to keep the seventh-day Sabbath, because it is not the seventh day all over the world at one time; and I have sense enough to see that if we can't rest on the seventh day, then we cannot sleep on the seventh night; and if we can't sleep on the seventh night, we can't sleep on any other night. What shall I do?"

"Do! why, go to bed to-night, when the night comes to you, and sleep where you are, instead of thinking you must sleep where you are not. Didn't you sleep well last night?"

"First-rate; never slept better in my life: but then you see I had not heard the parson's theory."

"Well, don't let a theory run away with the fact. The fact is, you can and do sleep every night when it comes to you; when the night is on the other side of the earth, you do not need to sleep. So with the Sabbath—the seventh day—which God made for man—for all men—to keep. Keep it when it comes to you; when it is not present with you, then you are not required to rest on it. Let your soul rest in the assurance that God has never given a commandment that it is not possible for all men everywhere to obey."

BROTHERHOOD OF MAN.

THE phrase "Brotherhood of man" embodies no new thought. It is as old as the world. Its written and spoken expression is as old as the Word of God to man. And its disregard is as old as the question, "Where is Abel thy brother?" and the answer, "I know not; am I my brother's keeper?" The very question was fatherly; implying the assumption of the relation of fatherhood, and asserting the relation of brotherhood. The reply denied neither, but in express terms acknowledged the brotherly tie, while repudiating its obligations.

So it is that man has always, throughout these thousands of years, accepted the relationship of brotherhood with his fellows, — when the stronger, reserving to himself the right and authority to dominate, subjugate, and rule his feebler brother; when the weaker, using the tie as an evidence of rightful claim to the charity and protection of the other, however futile the plea might prove to be. And it is true that the obligations of the relationship, whatever acknowledgment they may have received, have never yet been sufficient to lead mankind to do each to the other as he would have the other do to him.

What must follow the practical acceptance by mankind of the fact of the fatherhood of God? It must necessarily be the acknowledgment and acceptance of, and obedience to, all divine truth. Brotherhood with all the children of God would then necessarily and inevitably follow. But if this be admitted, then brotherhood presupposes a common father, and He,

being All-father, is consequently Creator and God. The two clauses of the expression, "Fatherhood of God, and brotherhood of man," answer to each other logically, as they do rhetorically. The antecedent requires its consequent, and the consequent its antecedent. Thus the action of the human mind, by the unavoidable sequences of its necessary processes, brings man, inevitably, to the statement of the two facts, which require him in their turn, to meet and fill the sphere of their demands, and love his Creator-father with all his heart, soul and mind, and his brother as himself, and the first and second great commandments, on which hang all the law and prophets, have been received and acted upon. This being so what more remains? Nothing; all the conditions have in this been met, for in this the Divine comprehensiveness of omniscience has condensed all the requirements of true religion. Of these two commandments the necessary antecedents are "the fatherhood of God and the brotherhood of man!" These two propositions, then, depend upon each other. One cannot be fully received without the other. Their entire significance is comprehended in the one word "Christianity." For that is the message of the Father to man through man's Elder Brother. Therefore he who accepts, professes, and practises the doctrine of "the fatherhood of God and the brotherhood of man" must give up all false religion, put away all false gods both within and without; all idolatry must end, there must be no more service of mammon or self; to no false god, or idol, or selfish desire, must he bow; he must remember the name of God to keep it holy upon his lips; he must remember the day of God to keep it holy in his life; he must care for, love, and honour his father and mother; he must not commit the sin of Cain, or even cherish anger in his heart toward his brother; he must do no impurity, or even harbour an unclean thought in his mind; he must respect his brother's property rights, never even so much as desiring that which is his brother's, and bear no false witness against him; he must in all things give ear and credence to the word of the Father, and love the coming of his Elder Brother. To acknowledge, and to do, all these things is to be a Christian, and every Christian must live before all his brothers as the representative of that Elder Brother for whom he waits.

No intention can sanctify an unholy and unlawful action.—*Jeremy Taylor.*



THE ENTERING OF THE LAW.

"MOREOVER the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. v. 20.

The object of the entering of the law at Sinai was "that the offence might abound." Not that there might be more sin; for since we are warned not to continue in sin that grace may abound, it is evident that the righteous God would not deliberately introduce sin in order that He might have an opportunity of exhibiting more grace. The law is not sin, but has the effect, by its own righteousness, of causing sin to "appear sin," "that sin by the commandment might become exceeding sinful." Rom. vii. 13. The object, therefore, of the entering of the law at Sinai, was to cause the sin that already existed to stand out in its true nature and extent, so that the superabounding grace of God might be appreciated at its true value.

The entering of the law made the offence to abound. But the sin which the law made to abound already existed; "for until the law sin was in the world." Rom. v. 13. Therefore the law was also in the world before it was given upon Sinai, as well as after, for "sin is not imputed when there is no law." To Isaac God said,

"Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. xxvi. 5. The blessedness of Abraham was that of sins forgiven, "and he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also." Rom. iv. 11. Before the children of Israel had reached Sinai; when the manna first fell, God said that He was proving them "whether they will walk in My law or no." Ex. xvi. 4.

It is evident, therefore, that the giving of the law upon Sinai did not make any difference whatever in the relation between men and God. The very same law existed before that time, having the same effect, namely, to show men that they were sinners; and all the righteousness which the law demands, and all that it is possible for any man to have, had been possessed by men of faith, of whom Enoch and Abraham are notable instances. The only reason therefore for the giving of the law upon Sinai, was to give men a more vivid sense of its awful importance, and of the terrible nature of sin which it forbids, and to lead them to trust in God, instead of in themselves.

This effect the circumstances attending the giving of the law were calculated to produce. No such event of awful majesty

and power had ever been experienced by man. Neither has its like been seen since. The event of the giving of the law upon Sinai will be paralleled and exceeded only by the second coming of Christ, "to take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ," and "to be glorified in His saints, and to be admired in all them that believe." 2 Thess. i. 8-10.

PARALLELS.

At the giving of the law, "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire." Ex. xix. 18. At the second advent "the Lord Himself shall descend from heaven," "in flaming fire." 1 Thess. iv. 16; 2 Thess. i. 8.

When God came to Sinai, sending forth from His right hand "a fiery law" for His people, "He came with ten thousands of saints." Deut. xxxiii. 1, 2. The angels of God,—the armies of heaven—were all present at the giving of the law. But long before that time, Enoch, the seventh from Adam, had prophesied of the second coming of Christ, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment." Jude 14, 15. At His coming in glory, He will have "all the holy angels with Him." Matt. xxv. 31.

God came down upon Sinai to proclaim His holy law to His people. "From His right hand went forth a fiery law for them." That law from Sinai was a verbal description of God's own righteousness. But when He comes the second time, even "the heavens shall declare His righteousness; for God is Judge Himself." Ps. l. 6.

To announce the presence of God upon Sinai, in royal state, "the voice of the trumpet sounded long, and waxed louder and louder." Ex. xix. 19. So Christ's second coming will be proclaimed by "the trump of God." "For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," for "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds." 1 Cor. xv. 52; Matt. xxiv. 31.

When the trumpet sounded long and loud upon Sinai, "Moses spake, and God answered him by a voice." Ex. xix. 19. Then God spake all the words of the ten commandments "out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more." Deut. v. 22. In like manner,

"our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Ps. l. 3, 4. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. iv. 16.

But herein the Lord's coming to judgment will be greater than His coming to proclaim His law: for then none of the people saw Him. "The Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice." Deut. iv. 12. But when He comes the second time, "every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. i. 7.

Lastly, a parallel as a difference in the effect of the voice of God: When God spoke His law from Sinai, "the whole mount quaked greatly." Ex. xix. 18. "The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel." Ps. lxxviii. 8. "The earth trembled and shook." Ps. lxxvii. 18. But even greater will be the effect of that voice at the second advent. From Sinai, His "voice then shook the earth; but now hath He promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. xii. 26. "The heavens shall pass away with a great noise" (2 Peter iii. 10), for "the powers of the heavens shall be shaken." Matt. xxiv. 29.

Wonderful likenesses we find between the coming of the Lord to give the law at Sinai, and His coming to judgment in the end of the world; and we shall find before we have finished that the likenesses are by no means accidental.

THE MINISTRATION OF DEATH.

"The sting of death is sin; and the strength of sin is the law." 1 Cor. xv. 56.

The law entered for the purpose of making the sins of the people stand out in the boldest relief. The sin which lies dormant, only dimly perceived in outline by the Light which lights all men, because that Light has been taken as a matter of course,—the sin of whose power we are unconscious because we have never entered into mortal combat with it, springs into life and activity when the law enters.

"Without the law, sin was dead." Rom. vii. 8. The law sets forth sin in its true character and magnitude, and arms it with its power—the power of death. "By the law is the knowledge of sin." Rom. iii. 20. To point out sin, and to show its hideous strength, is the sole office of the law.

But death comes by sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v. 12. Where sin goes, there death goes. Sin does not merely bring death in its train; it carries it in its bosom. Sin and death are inseparable; each is a part of the other. It is impossible to set the door far enough ajar to allow sin to creep through, and to shut death out. Be the crevice never so small, if it be large enough to admit sin, death comes with it.

Since sin already existed before the law entered at Sinai, the entering of the law proclaimed a curse, for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. 10. That curse was death, because it was the curse which Christ bore for us. It is evident therefore that the giving of the law from Sinai was the ministration of death. "The law worketh wrath." All the attending circumstances proclaimed that fact. The thunders and lightnings, the devouring fire, the smoking mountain, and the quaking earth, all spoke death. Mount Sinai, itself a symbol of Divine law broken, was death to whoever should touch it. It needed not the barriers about the mountain to keep the people away, after the awful voice of God was heard proclaiming His law; for when they heard and saw, "they removed, and stood afar off," and said, "Let not God speak with us, lest we die." Ex. xx. 18, 19.

"Sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. vii. 8); for "the sting of death is sin; and the strength of sin is the law." It was impossible that there could be a law given which could give life. But it was not necessary that there should be; and this we shall see clearly when, in the light of revelations previously made to Israel, we consider the deeper reason.

WHY THE LAW WAS GIVEN.

DID God wish to mock the people by giving to them a law which could bring them nothing but death? Far from it. "Yea, He loved the people;" and never did He love them more than when "from

His right hand went forth a fiery law for them." Deut. xxxiii. 2, 3.

For be it remembered that although "the law entered that the offence might abound," yet "where sin abounded, grace did much more abound." Rom. v. 20. Since it is the law that makes sin to abound, where can its hideous magnitude be more clearly defined than at Sinai? But since "where sin abounded, grace did much more abound," then it is evident that at Sinai we may most clearly see the vastness of God's grace. No matter how greatly sin abounds, in that very place grace superabounds. What though "the mountain burned with fire unto the midst of heaven"? Still we have the assurance, "Thy mercy is great above the heavens; and Thy truth reacheth unto the clouds." Ps. cviii. 4. "As the heaven is high above the earth, so great is His mercy toward them that fear Him." Ps. ciii. 11.

Jesus is the Comforter: "If any man sin, we have a Comforter with the Father, Jesus Christ the righteous." 1 John ii. 1, R.V. margin. So when His disciples were sorrowing because of His announcement that He was going away to leave them, He said, "I will pray the Father, and He shall give you *another Comforter*, that He may abide with you for ever; even the Spirit of truth." John xiv. 16, 17. While Jesus was on earth, He was, as it were, the embodiment of the Spirit; but He would not have His work limited, so He said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go away, I will send Him unto you. And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment." John xvi. 7, 8.

Mark well the fact that the first work of the Comforter is to convict of sin. The sword of the Spirit is the Word of God, which pierces "even to the dividing asunder of soul and spirit, and of the joints and marrow," and is a discerner of the thoughts and intents of the heart." Heb. iv. 12. Yet even while sending the keenest and deepest conviction, the Spirit is the Comforter. He is none the less the Comforter in convicting of sin, than in revealing the righteousness of God for the remission of the sin. There is comfort in the conviction which God sends. The surgeon who cuts to the very bone, that he may remove the poisonous death-breeding substance from the flesh, does it only that he may successfully apply the healing oil.

The great sin of the children of Israel

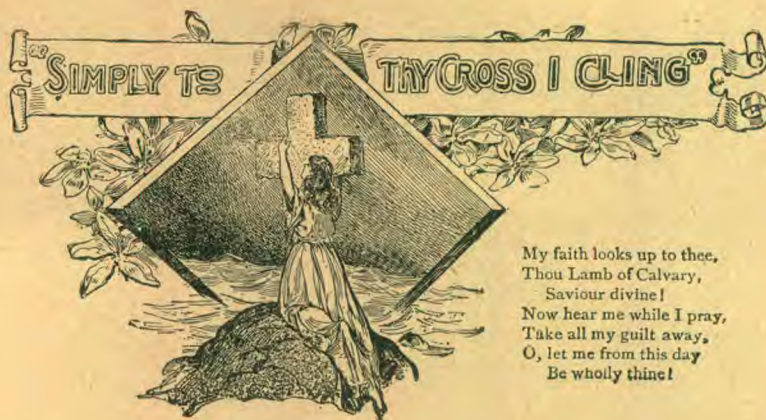
was unbelief,—trust in self rather than in God. The law entered in a way calculated to give a death-blow to their vain self-confidence, and to emphasise the fact that only by faith, and not by works of man, does righteousness come. In the very giving of the law is shown man's dependence on God alone for righteousness and salvation, since men could not so much as touch the mountain where the law was spoken, without perishing. How then can it be supposed that God ever designed that any man should ever for a moment imagine that he was to get righteousness by the law? At Sinai Christ the crucified One was preached in tones designed to reach all people, even as they shook the whole earth.

Rome In America.—The Papacy has long had its eyes on the New World as the place to find a new leverage by which it can regain its old position in the Old. It is rapidly getting the upper hand in the United States, with the aid of professed Protestants who, by leading the way into politics over the question of Sunday laws, have fairly dragged the papal hierarchy into the position of advantage which it might have taken them much longer to have reached without this help. The German *Kölnische Zeitung* warns the Protestants in the United States that Rome is surely getting them into her hands. Of her plans this well-known journal says:—

The machine at the command of the Pope is very formidable. No other machine can compare in organisation with the Catholic hierarchy. The army of Rome in the United States consisted in 1895 of 16 archbishops, 70 bishops, 9,686 priests, and 2,122 theological students, which army attends to the spiritual wants of 9,410,790 Catholics. The Church has 8,512 churches, 3,795 chapels, 1 university, 37 seminaries, 116 high schools, 637 academies, and 3,610 parochial schools, with 768,498 pupils. At the head of this formidable array stands the apostolic ambassador, with the rank of a cardinal.

At a public lecture in Rome, by Baron Garofalo, it was recently stated that during the past year a murder had been committed in Italy every two hours. The Baron attributed this almost incredible fact to the absence of effective, practical, religious teaching in Italy.

MANY act as though it were the Lord's duty to please them, instead of their duty to please Him. Then when He does not give what they think they ought to have they murmur and complain. This is as childish and unreasonable as the action of the Chinese in beating and whipping their gods when requests are not granted.



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

Bible Studies on the Christian Life.

RECEIVE NOT THE GRACE OF GOD IN VAIN.

CAN every believer have grace enough to keep him free from sinning?—Yes. Indeed, everybody in the world can have enough to keep him from sinning. Enough is given; and it is given for this purpose. If anyone does not have it, it is not because enough has not been given; but because he does not take that which has been given. For "unto every one of us is given grace according to the measure of the gift of Christ." Eph. iv. 7. The measure of the gift of Christ is Himself wholly, and that is the measure of "all the fulness of the Godhead bodily." To the fulness of the Godhead there is, indeed, no measure; it is boundless, it is simply the infinity of God. Yet that is the only measure of the grace that is given to every one of us. The boundless measure of the fulness of the Godhead is the only thing that can express the proportion of grace that is given to every one who is in this world. For "where sin abounded, grace did much more abound." This grace is given in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," and in order that sin shall not have dominion over you, because you are under grace.

It is given also "for the perfecting of the saints." The object of it is to bring each one to perfection in Christ Jesus—to the perfection too, that is fully up to God's standard; for it is given for the building up of the body of Christ, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." It is given to "every one of us," "till we all come" to perfection, even by the measure of the

stature of the fulness of Christ. Again, this grace is given to every one where sin abounds; and it brings salvation to every one to whom it is given. Bringing salvation in itself, the measure of the salvation which it brings to every one is only the measure of its own fulness, which is nothing less than the measure of the fulness of the Godhead.

As boundless grace is given to every one, in order that it shall reign in him against all the power of sin, as certainly as ever sin reigned; and in order that sin shall not have dominion, then if sin still reigns in anyone, if sin yet has dominion over anyone, where lies the fault?—Clearly it lies only in this, that he will not allow the grace to do for him and in him that which it is given to do. By unbelief he frustrates the grace of God. So far as he is concerned, the grace has been given in vain.

But every believer, by his very profession, says that he has received the grace of God. Then if in the believer grace does not reign instead of sin; if grace does not have dominion instead of sin, it is plain enough that he is receiving the grace of God in vain. If grace is not bringing the believer onward toward a perfect man in the measure of the stature of the fulness of Christ, then he is receiving the grace of God in vain. Therefore the exhortation of the Scripture is, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." 2 Cor. vi. 1.

The grace of God is fully able to accomplish that for which it is given, if only it is allowed to work. We have seen that grace being altogether from God, the power of grace is nothing but the power of God. It is plain enough therefore that the power of God is abundantly able to accomplish all for which it is given,—the salvation of the soul, deliverance from sin and from

the power of it, the reign of righteousness in the life, and the perfecting of the believer unto the measure of the stature of the fulness of Christ,—if only it can have place in the heart and in the life to work according to the will of God. But the power of God is “unto salvation to every one that *believeth*.” Unbelief frustrates the grace of God. Many believe and receive the grace of God for the salvation from sins that are past, but are content with that, and do not give it the same place in the soul, to reign against the power of sin, that they did to save from sins of the past. This, too, is but another phase of unbelief. So as to the one great final object of grace—the perfection of the life in the likeness of Christ—they do practically receive the grace of God in vain.

“We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, *now* is the accepted time; behold, *now* is the day of salvation). Giving no offence in anything, that the ministry be not blamed.” Nor does this word “ministry” refer simply to the ordained ministry of the pulpit; it includes every one who receives the grace of God, or that has named the name of Christ. For “as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” Therefore He does not want anyone to receive the grace of God in vain, lest that grace and its blessed-working be misrepresented to the world, and so men be further hindered from yielding to it. He does not want His grace to be received in vain, because when it is, offence is given in many things, and the ministry of grace itself is blamed. Yet when the grace of God is not received in vain, but is given the place that belongs to it, “no offence” will be given “in anything,” and the ministry will not only be not blamed but will be blessed.

And now to show how complete and all-pervading the reign of grace will be in the life where it is not received in vain, the Lord has set down the following list, embracing “all things,” and in which we shall approve ourselves unto God. Read it carefully:—

“In all things approving ourselves” unto God,

“In much patience,
In afflictions,
In necessities,
In distresses,

In stripes,
In imprisonments,
In tumults,
In labours,
In watchings,
In fastings,
By pureness,
By knowledge,
By longsuffering,
By kindness,
By the Holy Ghost,
By love unfeigned,
By the word of truth,
By the power of God,
By the armour of righteousness on the right hand and on the left,
By honour and dishonour,
By evil report and good report;
As deceivers, and yet true;
As unknown, and yet well known;
As dying, and, behold, we live;
As chastened, and not killed;
As sorrowful, yet always rejoicing;
As poor, yet making many rich;
As having nothing, and yet possessing all things.”

This list covers all the experiences that can ever enter into the life of any believer in this world. It shows that where the grace of God is not received in vain, that grace will so take possession and control of the life, that every experience that enters into the life will be taken by grace, and turned to making us approved unto God, and building us up in perfection unto the measure of the stature of the fulness of Christ. “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.”

A. T. JONES.

AGGRESSIVE ROMANISM

THE “Catholic Truth Society” has just held its half-yearly meeting, at which it was apparent that Roman Catholicism is not only making headway in England, but is planning a still more active campaign. The secretary stated that there is a great demand for the society’s publications, and that many new pamphlets are in preparation. The necessity of active propaganda was urged by all the speakers. It was urged that instead of as in the past devoting the most of their time to those who belong to the Church of England, the Catholics should reach out to Nonconformists, and that special literature dealing with the views of English Nonconformists should be prepared. Cardinal Vaughan said that during the past summer he had, while in Wales, preached to gatherings of Wesleyans, Baptists, Methodists, etc., and

had always been listened to with the greatest attention. He had no doubt that if Catholics studied the wants of Nonconformists, and tried to meet them, they could make a great impression.

The Cardinal stated that the Pope’s message denying the validity of Anglican orders, had made a great impression, and the confident expectation is that it will result in bringing many over to the Catholic Church. As an illustration, he cited the case of a Protestant schoolboy who refused to go to communion any more, because he had heard that the Pope had denied the validity of Anglican orders. It is most likely that the boy’s own disinclination had more to do with his refusal than the Pope’s bull had; yet beyond all doubt there is in the hearts of most people a latent, unrecognised reverence for popery. It is the natural outgrowth of the failure to recognise one’s true personal relation to God. He who does not take God alone for his personal guide, is bound sooner or later to depend on the Pope. Now is the time, as never before, to say to the people of earth, “Behold your God.”

AN INCIDENT IN OUR WORK IN TURKEY.

THE recent troubles in Constantinople occurred just before the time appointed for a several weeks’ Bible school and conference of our workers in Turkey. At the time of the Armenian rising the brother in charge of our Society’s operations in Turkey, an Armenian, was in Roumania, and as Armenians were forbidden to return to Constantinople it was a matter of perplexity to him to know how he would be able to return to the Bible school and to his work. One of our European brethren, who attended the school, gives the following interesting report of the manner in which the Lord overruled the difficulties:—

“On account of the new troubles, the Turkish consul refused to visé his passport, so it was not possible for him to return to Constantinople for the school, except contrary to law; this he ventured to do, leaving the results with God. In the ordinary course of events, he would not be allowed to land, or would be sent to prison. We went to the steamer to meet him, and to see what the Lord would do. What was his surprise to meet at the gangplank the police director whom we had met four years ago in Mersin, near Tarsus, where our pockets had been searched and all books and papers taken. At that time this director had learned that

our work was not dangerous to the government; he at once recognised Brother Baharian and was friendly to him; wrote a note to the police court, requesting that he be allowed to land, on the ground that he knew him to be a safe man; and sent with him a policeman in citizen's dress, for he said it would be humiliating if he had to go with a policeman.

"At the police headquarters, he was put in ward till the president should come; but before his arrival, the minister of police, whose office is in the same building, arrived; the case was brought to his attention, and he at once sent an officer to bring Brother Baharian to his room, where he received him very cordially, and set

receiving home care and instruction. We understand some changes are under consideration, by which a new home is to be established, but we give a picture of the building which has sheltered the little ones taken in since the enterprise started.

GOVERNMENT OF PALESTINE AT THE TIME OF CHRIST.

At the time of Christ a great federation of nations into one vast monarchy had just taken place. From the Euphrates to the Atlantic, from the mouth of the Rhine River to the slopes of the Atlas

the Jews were under the protection of the temple laws. The Jewish people were granted release from all demands of public service on the Sabbath and on Friday from the sixth hour (about noon). This same favour was granted to all the Jews in Syria and Phœnicia, so that during this time of peace, just before Christ was to make His appearance, the people to whom He should come had full liberty to live out their religion. No troops were to be raised in Judea, nor any Roman garrison introduced. Even the temple tax and Roman dues were regulated according to the Jewish usage.

The high priest, Hyrcanus, received the rank of a Roman senator, and was made an hereditary ethnarch, with the right of the life and death sentence, and of legal decisions on all questions of ritual. This bound the Jewish church and the Roman government together, and was calculated to encourage them to stand by their rulers. Over each province of Palestine was a ruler who was subject to the Roman government, and who acted as king over that territory. These rulers were subject to laws that came from the throne, yet they had many privileges in the way of dictating to their subjects. This arrangement seemed to work very well, although many of the Jews felt as though they were imposed upon, and probably they were. The Roman empire held everything in its hand, and there was no use of revolting; so all nations, including the Jews, remained peaceful. This was a favourable time for the attention of the people to be called to the fulfilment of the prophecies that pointed out the coming of the Messiah. It was a time above all other times when they might have expected a great interest in the study of the prophetic Scriptures, and have been ready to hail the advent of Jesus with great delight. But they did not improve their opportunities, so when He came, they knew Him not.

J. H. DURLAND.

A TERRIBLE WARNING.

SOME years ago, according to an exchange, a special sermon was being preached in a church in the western part of England. When the preacher entered the pulpit he said to the people: "My brethren, before I proceed to the duties of the evening, allow me to relate a short anecdote. Many years have passed since I was within the walls of this place. Upon that evening there came three young men, with the intention not only of scoffing at the minister, but with their pockets filled with stones to throw at him. After a few words one of them said, with an oath, 'Let us be at him now;' but the second replied, 'No; wait till we hear what he makes of this point.' The minister went on, when the second one said, 'We have heard enough; now throw;' but the third



PLUMSTEAD ORPHANS' HOME, SOUTH AFRICA.

him at liberty without a word of reproach because he had come to the city contrary to the law. On the contrary, he began at once to speak to the gentlemen in his room in such high terms of the character of Brother Baharian, that our brother was much embarrassed. At ordinary times, those allowed to land without previously having their passports viséd, must pay double the regular price, but the minister overruled all so that Brother Baharian had no expense at all."

IN SOUTH AFRICA.

Our Society in South Africa is pressing along all lines of Gospel work, and friends of the cause have established institutions which are expected to do much good, such as the Claremont College, which has been in successful operation several years, and the Sanatorium, just being completed, near Cape Town. Seeing the need of work in behalf of orphan and destitute children, a home for such was provided in Plumstead, where for over a year, we believe, a number of little ones have been

Mountains, the Roman emperor was sole lord. The great sea had become, as it were, a Roman lake, and all the nations surrounding it were under the shadow of the Roman eagle.

At that time Augustus was emperor of this great empire, and was proud that he could look upon a territory that had no power to break his laws, and that the whole dominion was at peace. It was not a peace from choice, because there were many powers within this dominion that would gladly have broken the Roman rule if they had been strong enough to do so.

Previous to this time there had been some sixty years' struggle for supremacy. Plots had been laid, and destructive civil wars had been carried on. The last triumvirate of the Roman republic had failed through these wars, and Augustus, who had led their legions against his fellow-rulers alike in Italy and the provinces, had drenched the earth with blood. After thirteen years of this turmoil, Augustus reached the throne, and the world was at peace under his command.

The countries of Palestine were placed under a procurator, and the synagogues of

interfered, saying, 'He is not so foolish as I expected; let us hear him out.' The preacher concluded his sermon without having been interrupted.

"Now listen! Of these three young men one was executed a few months ago at Newgate. The second lies under sentence of death in the jail of this city for murder. The other," continued the minister, while the tears ran down his cheeks, "the third, through the infinite grace of God, is the one that is speaking to you now."

Here were three companions—two put to death for their crimes; one, through God's mercy, saved. May this striking incident bring a threefold warning to the youth of to-day: first, to shun evil companions as you would the fangs of an adder; second, never to harden your hearts against the influence of the Holy Spirit; and third, to realise that your only safety lies in accepting Christ now, to-day, for on the morrow it may be too late.—*Selected.*

SOME PRECIOUS PROMISES

"WHEREFORE I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him." Eph. i. 15, 17.

God desires that our knowledge of Him may be continually increasing, and that we may ever be receiving new revelations of His character, knowing for ourselves that He is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." How effectually this would stop for ever all creed-making, which is, in effect, saying, "We have learned all that it is necessary to know of God."

"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of his inheritance in the saints." Eph. i. 18. Many say, "I cannot understand the Bible;" but does not the Spirit pray that we may understand? Then if we "will to do His will," shall we not "know of the doctrine"? But notice: "That ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." It is not the glory of our inheritance, but of His. The glory of redeeming from a race of rebels a people for His name, to fulfil His purpose in creation: "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." "And what is the exceeding greatness of His power to usward, . . . which He wrought in Christ, when He raised Him

from the dead." What a comfort to know that the same power that raised Jesus to life is at our command to raise us above the things of this world, and to keep us from being taken captive by the enemy of our souls. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." L. W. FELTER.

THE COMING GLORY.

STILL do time's weary seasons throb and linger;
Death is written everywhere; the world is old
and grey;
Signs in the earth and air, with prophetic finger,
Point to the dawning of the everlasting day.

For six millenniums has the mournful story
Of sin and suffering darkened land and tide,
Soon will the earth gleam with a brighter glory,
Brought to its bosom by the Crucified.

Turn to the prison cell where captive hearts are
weeping;
Look at the tempests that darken all the sky;
Tarry by the graveyard where the loved are sleep-
ing,
And then thank the Lord that His coming
draweth nigh.

Still do the years of probation throb and linger;
Life is a mingled dream of sunshine and of
rain;
But the inspired Word, with prophetic finger,
Points to the glory when Christ shall come
again. L. D. SANTEE.

"THEY SHALL SEE HIS FACE"

"AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face, and His name shall be in their foreheads."

When Moses pleaded with God, saying, "I beseech Thee, show me Thy glory," God said: "Thou canst not see My face: for there shall no man see Me, and live. And the Lord said, Behold, there is a place by Me, and thou shalt stand upon a rock: and it shall come to pass, while My glory passeth by, that I will put thee in a clift of the rock; and will cover thee with My hand while I pass by: and I will take away Mine hand, and thou shalt see My back parts: but My face shall not be seen." Moses could not behold the revelation of the glory of the face of God, and live; but there is a promise given to us, "They shall see His face."

When Moses came down from the mount where he had been given a view of the

glory of God, his face was so lighted up that Aaron and all the children of Israel "were afraid to come nigh him." "And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. . . . And till Moses had done speaking with them, he put a veil on his face." They could not bear even the reflection of the glory of God.

We cannot now see the glory of God; but it is only by receiving Him here that we shall be able by and by to see Him face to face. God would have us keep our eyes fixed on Him; that we may lose sight of the things of this world. We have but a little time in which to work; there is no time for slothfulness, no time for any of us to delay that preparation which will enable us to see the face of God. We must become Christlike here, and know Him as a present and personal Saviour. All things earthly which would interpose themselves between our souls and God, must be severed from us, even though it be like cutting off the right hand or plucking out the right eye. And as we draw nigh to God, He will draw nigh to us, and will encourage and strengthen us for our conflict.

To-day, by our associations, by our life, by our character, we are choosing whom we will have as our king. Heavenly intelligences are seeking to draw us to Christ. Will we respond to their drawing, saying, I will follow on to know the Lord, that I may know that "His going forth is prepared as the morning"? God would have us fight manfully the battles of the Lord, wrestling for the victory day by day. Though we are transgressors of the law of God, if we repent in faith, God can work through us the works of Christ. To the promise, "If ye ask anything in My name, I will do it," He adds, "If ye love Me, keep My commandments."

"Thus saith the high and holy One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The presence of God in the heart is worth more than all else in the world.

When Christ ascended on high, He sent His representative as a Comforter. This representative is by our side wherever we may be,—a watcher and a witness to all that is said and done,—standing ready to protect us from the assaults of the enemy if we will but place ourselves under His protection. But we must act our part, and then God will act His. When we are brought into trial and affliction for His sake, the Comforter will stand by our side, bringing to our remembrance the words and teachings of Christ.

Is your name written in the Book of Life? Only by looking to Jesus, the Lamb of God, and following in His steps, can you prepare to meet God. Follow Him, and you will one day walk the

golden streets of the city of God,—you will see Him who laid aside His royal garments and His kingly crown, and, disguising Himself with humanity, came to our world and bore our sins, that He might lift us up, and give us a revelation of His glory and majesty. We shall see Him face to face if we now give ourselves up to be moulded and fashioned by Him, and prepared for a place in the kingdom of God.

Those who consecrate their lives to the service of God will live with Him through the ceaseless ages of eternity. "God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

"And they shall see His face; and His name shall be in their foreheads." Their minds were given to God in this world; they served Him with their heart and intellect, and now He can put His name in their foreheads. "And there shall be no night there; . . . for the Lord God giveth them light: and they shall reign for ever and ever." They do not go in as those that beg a place there; for Christ says to them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." He takes them as His children, saying, Enter ye into the joy of your Lord. The crown of immortality is placed on the brow of the overcomers. They take their crowns and cast them at the feet of Jesus, and touching their golden harps, they fill all heaven with rich music in songs of praise to the Lamb. Then "they shall see His face; and His name shall be in their foreheads."

MRS. E. G. WHITE.

INDIA-RUBBER HEARTS.

THERE are men on whom it is very easy to make an impression. Touch them, and they respond. But it is of little use, for there is no permanency. As soon as the particular pressure is removed, they resume their original character or shape, and are ready for the next influence that comes along. Nothing with them lasts longer than a moment. Every revival takes hold of many of this class. They get converted as often as there is an opportunity, and they need it as often. Every church has many of this kind of members. They come to be the despair of the faithful pastor. They are of little comfort or consequence to anyone. It is now tears, now smiles—good Lord, good Devil, as circumstances prompt. No root, no fruit. One would like to see less elasticity and more tenacity of purpose. Readiness to agree is good

up to a certain point only. No life is valuable that has not in it much nerve and grit.—*Zion's Herald*.

THE LORD REIGNETH.

HIGH in celestial courts above,
Where all is pure, where all is fair,
Lo, how the angels sing God's love!
Rolling the anthem through the air,
Like noise of water that naught refraineth,
"The Lord God omnipotent reigneth."

Triumph is in that holy song,
And sweet are the voices of the singers;
For the sinister brow, and the thought of wrong,
Lucifer, lost from the glad light-bringers,
Has been cast out, and no sin remaineth,
"The Lord God omnipotent reigneth."

But here, 'mid the darkness of the lost,
Here, where our race in travail groans,
Here, where the fallen rebel host
Dwells 'mid the weary and mourning ones,
Shall heaven's song rise, as Faith's voice proclaimeth,
"The Lord God omnipotent reigneth?"

Aye, by the lily that blossoms white
From the bed of slime, by the rose 'mid thorn,
By the deed of love, by the arm of right,
By the Babe in the manger born,
By the love of God, such a song attaineth
E'en from the earth, "The Lord God reigneth."

By the life of the Lowly, the steps of light
From Bethlehem's manger to Calvary,
By the heart's free fountain, the arms outright,
By the breast bared so for humanity,
By the Christ of God such a great song gaineth
The world of the fallen, "The Lord God reigneth."

Praise unto Him! then. Sing! ye lowly,
God reigns, and no sorrow His throne can move.
The arrow hath pierced, but His breast was holy,
And His throne endures by the might of love.
Back! host of ill, though the battle remaineth,
The victory's ours; for "the Lord God reigneth."

Soon, oh, soon,—even now it seemeth
We see the banners of Him who brings
A sword that sparkleth bright, and gleameth,
'Tis the Lord of lords, and the King of kings;
And sin is consumed, as His power He maintaineth,
While angel-touched harps ring, "The Lord God reigneth."

And list, for the strife is still, and never
Affliction riseth to wound again;
The Lord God reigneth for ever and ever
In the worlds on high, in the hearts of men.
Christ cometh to triumph, love's end attaineth,
For ever and ever "the Lord God reigneth."

FANNIE BOLTON.

THE ROOT.

I HAVE somewhere read of a son of one of the priests of Mysore, who had been aroused by reading a tract to deep anxiety for the salvation of his soul. He travelled nearly two hundred miles to visit a missionary, in order to learn the way of God more perfectly.

On one occasion he was much interested in reading Bunyan's "Pilgrim's Progress," and said several times to the missionary who taught him to read and had given him the book, that it was better than the Bible. The missionary called his attention to the

scene before him, and said, "Do you see that beautiful mango-tree?"

"Yes," was the reply.

"Don't you eat its fruit and enjoy its sweetness?"

"Yes."

"And where would that tree be if there were no roots to it?"

"Oh," said the man, "now I see what you mean; the Bible is the root, and all other good books in the world are produced from it."

The lesson learned by the convert of Mysore may be needed by many nearer home. Those who put anything in the place of the church of the Lord Jesus Christ, and read other books in place of the Bible, are as far astray as was he.

We must not forget that the Bible is the root, and that nothing can take its place.—*Selected*.

ACCEPTING OBEDIENCE.

THE will of God is like a rope thrown to us as we struggle among the untamed waves. To remain "independent" is to repulse all succour, all salvation; it is to wander without a compass and without a chart through the fury of the storm. To obey is to seize the rope, to face the blast, to brave the storm, to advance against the confederate waves, to let one's self be irresistibly drawn toward the invisible harbour where our Heavenly Father awaits us. Obedience is duty under all its forms. Obedience is faith and resignation. Obedience has for its watchword, "May Thy will be done."—*Wilfred Monod*.

A SIXPENCE THAT INCREASED.

AN old Scotch woman made it a rule to give a half-penny a day for missions. A visitor gave her sixpence to buy herself some meat, hearing she had not had any for a while; but she said porridge had served her, and gave the sixpence to the missions. This was told at a missionary breakfast. The host said he had never denied himself a chop. He at once subscribed £500, and the guests gave until £2,000 was raised, all from that sixpence.—*Way of Faith*.

ANCHORED.

ON Thy compassion I repose
In weakness and distress;
I will not ask for greater ease
Lest I should love Thee less.
Oh, 'tis a blessed thing for me
To need Thy tenderness.
Deep unto deep may call, but I
With peaceful heart will say,
Thy loving-kindness has a charge
No waves can take away.
So let the storm that speeds me home
Deal with me as it may.

—A. L. Waring.



THE HOME.

PATIENCE WITH THE LIVING

SWEET friend, when you and I are gone
Beyond earth's weary labour;
When small shall be our need of grace
From comrade or from neighbour;
Past all the strife, the toil, the care,
And done with all the sighing,
What tender truth shall we have gained,
Alas, by simply dying!

Then lips too chary of their praise
Will tell our merits over;
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill-path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both you and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then, patience, e'en when keenest edge
May whet a nameless sorrow.

'Tis easy to be gentle when
Death's silence shames our clamour,
And easy to discern the best
Through memory's mystic glamour;
But wise it were for me and thee,
Ere love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Selected.

"A NEW LOOK AT TEMPERANCE"

THERE are some men who look for trouble and some who make it, while all, some way, have to bear it.

There was not a miner at Wilderness Camp who could say Burke Matson did not bear his trouble, which was, perhaps, all the harder because self-inflicted. It was so real and live a burden that it lived with every man of his associates as well as himself.

Wilderness Camp was a pyrites mining plant of eastern Virginia, and gave em-

ployment to three hundred poor men of that section, of which Matson was an old and experienced miner.

Every morning, when the crowd waited in the shaft house for the seven o'clock whistle, Burke came by them to take his place on the day-shift in sturdy silence. They never discussed him or his burden; but every man felt its might.

Some of the oldest miners, Welshmen and Englishmen, who had mined in Pennsylvania in an earlier period, could remember a different Burke—a handsome, cheery fellow, with the faults which glare and traits which redeem them; and the present contrast sickened them.

Burke was always the same now; there was nothing, absolutely nothing, in his face. He rarely spoke to anyone, but came and went in his mining overalls and even his miner's oil cap, often not stopping to put out the little lamp on his hat, nor join the men in the change house to wash the grease and ore from his skin.

He returned the same figure in the morning, only cleaner and perhaps more weary. Some of the miner's women had offered to wash for him or do his baking; but he had long ago refused all help. When one of them wanted to wash out a shirt for him he thanked her, but continued washing his garments at night and drying them by the fire.

The women all wondered how he lived. They wondered how he could live and think—for every day those maddening thoughts must be with him, and every night, when they arose before him larger than ever; for there was Gemma. Had he but known it, they were learning to understand his way of suffering, and were bearing his burden with him.

Owing to a change of management at the "Wilderness," there came a superintendent to the force. Superintendent McCurb and Matson did not "get on"

well together. He was a stranger in that section and a stranger to Burke and his trouble; a man of quick action and discipline with his men, and a generaliser with labour rather than an individualiser.

One night Captain McCurb called to Burke as he passed the office going home. "I want you on the second shift to-night, Burke. We have a vessel in Richmond which must be loaded immediately, and need extra men."

Burke turned his expressionless eyes upon his captain for a moment, and then slowly drawled: "I can't come to-night, Capt'in."

"Why not?" demanded Captain McCurb.

"It don't suit me to work night shift," was the rejoinder.

Misunderstanding the man's local phrase for blunt insolence, the captain sharply returned: "It don't suit you! Well, then, it may suit you better to stay at home altogether. Come to the office and get your money."

But the man's dull eyes only stared at him a moment before he hurried away without a word.

They wondered at his absence the day following, and thought it must be Gemma. Could the end have come? And what would it mean to Burke?

On the hill above the shaft house, amidst a grove of cedars and the white and red oak, was the dwelling-house inhabited by the captain's family. His wife grew roses around the galleries, and a blonde daughter rode a pet pony over the fields.

One day the young animal tried to shake his saddle and roll in the creek, and the girl was thrown into the bushes, where Burke Matson, on his way to the mines, found her badly stunned.

There was great excitement when Burke came up with the captain's daughter in his sturdy arms, and they could gather little from the man's wild looks and excited speech. He handled her like a baby, and, as they bade him carry her to the captain, called her Gemma many times.

The girl was only stunned from her fall; but for a while it was feared Burke had lost his reason. He moaned and cried over the captain's daughter, and, looking piteously about him, said:

"She's like her as she was; don't you see it, boys? My Gemma was just as purty, with that hair like sunshine and a skin all clouds—so white and soft. You can come and see her for yourself, Captain; but oh, no, my Gemma's now like that now."

"It is the girl, Captain, as has set him off," said the men. "His Gemma is a cripple—in the worst way."

They left the house and went their several ways, while Captain McCurb struck out after Burke, who retraced his steps to his cabin behind the woods.

A few yards behind Burke the superintendent softly opened the cabin door and silently took in the significance of Burke's home. There was but one room in the cabin, and in the centre, where the roof did not leak, was a bed which was occupied by the crippled girl. A pallet in one corner was Burke's bed when he used one. A small patch of straw filled a broken window pane, and rags stuffed the logs where the mortar had fallen out.

The girl stared with wonder in the pain-coloured eyes. She was very thin and wasted, weary and wretched; but nothing like a sour or rebellious heart showed in her face. She had acquired that strange patience which those who have suffered long gain through a mysterious victory known only to themselves and God.

Both men stood before Gemma in silence, and then their eyes met; and, turning away, Captain McCurb held out his hand to Burke and said: "I did not understand you, Burke; I ask your pardon."

Burke did not take the captain's hand, but beckoned him to the doorway, where they shut Gemma in; and he replied:

"I knowed you did not know about *her*, but you must hear it all. I done it myself, and God's punishment is on me. Of course I was drunk, and I belonged to the Devil. It killed my ole woman, and since—I've had Gemma alone. After that happened, Captain McCurb, I took a new look at temperance. I saw what meant a beast, and I wanted to be a man."

"And you have suffered and become one, thank God!" said Captain McCurb, cordially grasping Burke's hand, whether he would or not; and Burke's eloquent looks met his.

"Now, Burke, I'm your friend—I want you to understand that—and it may not be too late for your girl yet. We will give surgery a chance at her, and I will engineer the doctors."

Burke's face rained tears like a child's; but his voice kept as steady as his purpose.

"You're very kind, Captain, and it is more'n I ought to have. I've thought as maybe some great doctor could help my Gemma's misery. She suffers a heap, but she is that patient it would kill you, and says I'm *so good to her!* I've been livin' for what you speak of, but I knowed it'll take a heap of money for it; and I've got a black box under my Gemma's bed where I've put many a dinner (for with that child's agony before me I declare I could not eat a mouthful many a time). And so, Captain, I'll be mightily obleeged to you for your help; but I would like the black box to go as fur as it will."

It would be difficult to portray the feelings of Captain McCurb when he left Burke that day; but his mind was very busy on his walk back to the mines.

That night a letter went from Burke's superintendent to the great Southern surgeon, and a reply soon came. Another

was sent and another reply came, and following that the surgeon, who took a professional look at Gemma.

Many months later one could not have found a happier pair of human beings than Gemma Matson *walking* beside her father at wilderness Camp, while the woods around rang with the sturdy miners' yell for Manly McCurb.—*L. C. Bancroft.*

THOSE BORN AT SEA.

IT is the common belief of English sailors that all persons born at sea legally belong to the parish of Stepney, one of the most interesting of the old London parishes. There was an old rhyme which declared,—

"He who sails on the wide sea
Is a parishioner of Stepney."

This belief gained such ground that in 1813 a magistrate of the county of Chester removed a vagrant from the parish of Stockport to Stepney, on the simple ground that the man was born at sea. When the matter was contested by the overseers of Stepney, Lord Ellenborough, the judge, spoke of the transfer as "a great blunder on the part of a magistrate," and the man was sent back to Stockport. Some suppose that the prevalence of this opinion among sailors is owing to the fact that shipmasters used to make a return of the births at sea to Stepney because it was the nearest landing-place to their anchorage.—*Household Words.*

HOW TO TREAT OILCLOTH.

OILCLOTH is such a necessary item in the furnishing of a house nowadays, says a newspaper writer on home topics, that a few hints as to the proper care of it may not come amiss. It is a very useful covering for floors where a carpet would be out of place, as in a kitchen, where the floor is usually of boards. Some covering must be had for the sake of cleanliness, as it is impossible to keep wooden boards clean without an endless amount of labour and trouble, and oilcloth seems more suitable for such a purpose than anything else.

It is a mistake to buy cheap oilcloth; it will wear into holes very quickly, and the pattern will very soon wear off, while by spending a few more shillings you will obtain one that will wear for years and always look well. With a little care oilcloth is very easy to keep in good condition; it should on no account be scrubbed, unless you wish to take the paint off, and soda must never be used when cleaning it. It should first be carefully swept with a soft brush, and then wiped over with a soft cloth wrung out of lukewarm water. When it is dry it may be brightened and polished by being wiped over with a cloth dipped in milk; it must then be dried with a soft cloth.

Beeswax and turpentine may be used occasionally to give the oilcloth a good polish; the mixture should be rubbed on the oilcloth with a piece of flannel; it must then be polished with a dry duster.

EGGS FROM CHINA.

"FRESH Eggs from China" is a conspicuous sign posted in the windows of many of the Chinese stores and restaurants in London. Only the Chinamen notice it, says a newspaper, for it is posted in the queer characters of their language. The eggs are a delicacy that come every autumn from China. Not the least among the queer things that are imported from the Celestial Kingdom are the fresh duck eggs. Thousands of them passed through the Custom House during the last month.

Each egg is wrapped in a mass of black mud that retains its putty-like consistency for months, even when exposed to the air. They come in boxes holding twenty-five Chinamen's dozen—ten. Everything that comes from China is purchased by tens. The eggs are as fresh as when they started from China.

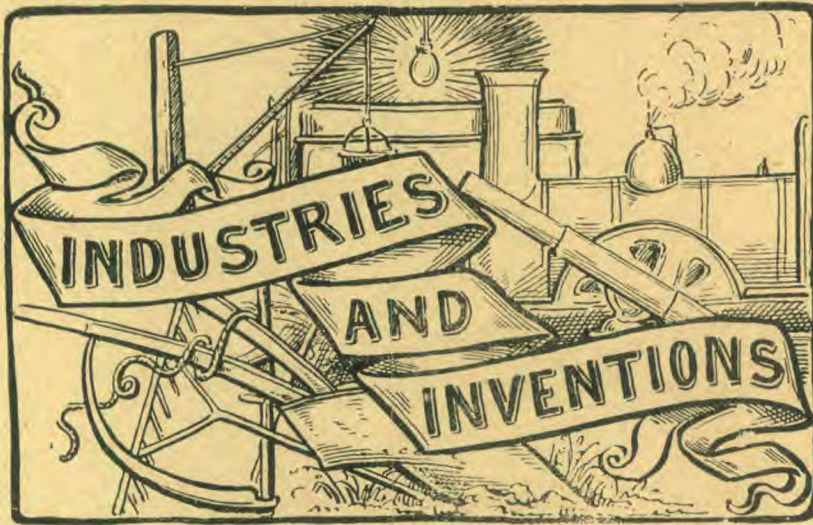
COLD FEET.

For old or young it is a rule, without any exception, says a medical journal, that we cannot have good health, neither can we do our best work, or even play properly, if our feet are always cold. Many and serious diseases of the throat and lungs are caused solely by cold feet, and these troubles when otherwise originated are sure to be aggravated by them.

If wearing proper shoes and socks does not give the relief desired, a doctor should be consulted, when he will probably ascertain that the whole system is "run down," and will advise some radical measure to be taken. In the majority of cases, however, it will be found that the covering to the feet is the cause of the trouble. It may be faulty in its shape or in its material. Too many of us wear the same sort of foot-clothing in all seasons. We have the socks, and then the leather of the boot or shoe.

In cold weather leather should always be lined with woollen cloth or wool felt. For all cold climates, and for winter wear, in all climates where there is any winter, a pad of all-wool material, between the stocking and the sole, should be worn. It is well known that an illness in one part of the body may be occasioned by some irritating cause far removed from the development of the trouble. The nerves of the entire body may be irritated to a dangerous extent by cold feet.

SALT and water, quite strong and used persistently for a time, will prevent the hair from falling out.



DELICATE PHOTOGRAPHY.

THE possibilities of photography in recording the finest of impressions is illustrated by the following paragraph:—

“Something very closely akin to the photography of sound has recently been accomplished. An enterprising photographer has succeeded in photographing a bullet in its flight. He has also succeeded in photographing those waves of air which are produced by the tremendous onrush of the bullet through the elastic medium of the atmosphere, and which are expressed, not to our eyes, but to our ears by the “sing” or hum of the fatal missile. In front of the ball is a dark line of compressed air, and behind it the hole cut in the air may be seen closing up.”

THE ART OF WRITING.

THE gift of speech is from God. This talent man did not let rust in the earth, but devised means to communicate his thoughts by written signs also. When he accomplished this there is no means of knowing, but evidently it was quite early in the world's history. There is Biblical evidence of this, for in the fifth chapter of Genesis it is said, “This is the *book* of the generations.” Job says, “Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen!” Job xix. 24. Again in another place he wishes that his adversary had “written a book,” seeming to show that not only the art of writing and composition was well advanced, but that criticism was also not unknown.

Divinity itself has made use of the art of writing, in inditing the ten commandments, in the warning sentence which appeared to Belshazzar on the fateful night of his overthrow, in the instance in which Christ stooped and wrote with His finger in the sand.

Different races use greatly varied signs in writing. The Chinese represent each word with a different arbitrary sign. The latest English dictionary contains 250,000 words,—think of the power of memory necessary to possess the pen of a ready writer were it necessary to memorise a special character to represent each one of these words.

The use of paper in writing is quite modern. In earlier ages stone, clay, metals, wood, papyrus, leaves, leather, parchment, wax tablets, etc., were made use of. The oldest written records are cut in stone,—the Babylonian and Egyptian stone tablets and inscriptions. Clay was early employed, and was durable when baked after receiving its impressions. The great library of Nineveh consisted of clay books which had been burned in the Kiln.

Papyrus, made from the pith of a reed growing in Egypt, was early used for writing purposes, and what we are told is the oldest manuscript in existence, is on papyrus, and was found in 1847 in a tomb in Thebes,—this ancient manuscript dates from nearly three thousand years before Christ. The ark in which the baby Moses safely rode is supposed to have been made of these same rushes. Papyrus was used in Constantinople in the sixth century, and as late as the eleventh century in Rome.

Parchment, a kind of leather—carefully prepared on both sides to receive writing, and made from the skins of goats, sheep, and calves, began to be used before the time of Christ. Vellum is a fine parchment specially prepared from calf-skin. A palimpsest is a parchment which has been used more than once, the earlier writings having been effaced to receive the later. This was often done because of the costly character of parchment.

Thus for matter concerning ordinary

affairs and which was not intended for preservation, waxed tablets were used—written upon with a stylus. These tablets were of wood or ivory, and the wax spread upon them in a thin layer.

Many other materials have been used for writing upon as, lead, polished iron, bronze, and even oyster shells and palm leaves.

Paper has been made by the Chinese from the remotest times; from them the Arabs learned the art of paper making in the eighth century, and thence paper made its way into Europe. The development of the processes for the production of paper coupled with the discovery and growth of the art of printing has made it possible to sow the world with the thoughts of men, made tangible, and visible to the eye. But more and better than that, the Word of God is made accessible to all men that they may see and read and understand for themselves.

USES OF PEAT.

PEAT has an ancient and honourable record as a fuel, but we are now assured, says a foreign journal, that it has a value which will assign it an important place in veterinary surgery and in the army. Peat wool is to be a substitute for lint and absorbent cotton; while costing less than half as much, it proves a far better absorbent when suppuration sets in than lint. It absorbs nine times its own weight in moisture, and proves at the same time an admirable antiseptic. So valuable has it been found in dressing wounds that the French Government is said to have introduced it into the army, some twelve thousand kilograms having been sent for use in Madagascar. Even the dust of the preparation is utilised as a most effective deodoriser and disinfectant.

AN OLD LOCK

AN Egyptian lock has been recently found, says a newspaper, which was in use more than 4,000 years ago. This old lock was not made of metal, but of wood, and the key that opened it was wooden too. On one side of the door to which it was fastened there was a staple, and into this staple fitted a wooden bolt that was fixed to the door itself. When this bolt was pushed into the staple as far as it would go, three pins in the upper part dropped into holes in the bolt, and held it in its place, so that it could not be moved back again until the pins were lifted. The key was a straight piece of wood, at the end of which were three pegs, which upon being turned round lifted the pins and opened the door.



ADVICE ON LEAVING HOME.

ALWAYS near thy Saviour dwelling
Nothing evil need'st thou fear;
Night and day aim at excelling,
In all faithful labour here.

High above life's troubled ocean,
O'er its waves the beacons shine,
Lighting up its wild commotion,
Guiding to the port Divine.

In the hour of deepest sadness,
Never doubt thy Saviour's love;
Go in duty's path with gladness,
Seeking guidance from above.

When life's sun is sinking,
On Christ's merits lean,
Rest, with faith unshrinking,
Trusting none between;
His love thy only stay, e'en in the closing
scene. W. D.

THE CROOKED PATH.

Two boys set off on a snowy day to run down a field. At the end of their race, they looked back at their footmarks in the snow. "Why, Edward," said one, "you have left a line as straight as an arrow! Mine is all crooked and irregular." "That's easily accounted for," said the other. "When we started I made for this large tree, and ran straight to it, for I didn't take my eyes off it. You must have been looking about you." "Yes," replied John, "I was. First at my own feet, and then at some birds that were passing." Only by "looking unto Jesus" can we "make straight paths for our feet."—*Selected.*

GRANDPA'S POLICEMAN.

WILLIE had been spending his vacation at grandpa's on the farm, and he found a great many things there which surprised as well as interested him.

One day he was walking in the woods, or "timber," as grandpa called it, and away up in the branches of a tree he espied a large white bird. He knew at once from its size and the shape of its head that it was an owl, and he sped away to the house as fast as his feet could carry him.

"Grandpa," he shouted, as soon as he reached the door, "there's a big white owl up in the timber. Can't I see if I can shoot him? I want him so much for a specimen."

Grandpa looked up slowly at the excited boy, and then he answered deliberately,

"Shoot him! No, indeed! He's my policeman." Then, seeing Willie's look of astonishment, he went on: "Yes, there's a band of robbers on this farm, and that owl will arrest most of them before the summer is over if we let him alone."

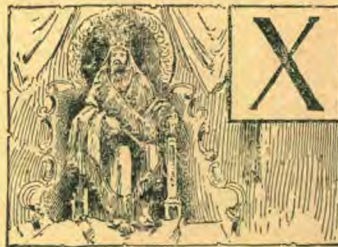
Willie looked even more astonished at this information, and his resolve to go straight back to the woods suddenly forsook him, and he dropped into a chair instead.

"Why, grandpa!" was all he could say.

Grandpa smiled a little as he asked, "Would you like to know more about them?"

"Yes, indeed," answered Willie.

"Well," said grandpa, "this band of robbers likes to gnaw the bark off the young trees in the orchard, and that, you know, kills the trees. Then they eat the seeds that are planted in the ground; they nibble the young vegetables, and even gnaw off the grass at its roots. Now can



XERXES was the fourth king of the great Persian Empire when it was in the

height of its glory, and ruled the world. Of this line of kings the prophet Daniel had written that which had been revealed to him by the angel of the Lord: "The fourth shall be far richer than they all." We learn from the Book of Esther something of the riches and splendour of Xerxes, who was called by the Jews, Ahasuerus.

This powerful king ruled over one hundred and twenty-seven provinces—from India to Ethiopia. In the third year of his reign he made a great feast to the chief men in his kingdom. All the princes and nobles from the provinces came to Shushan the palace, where the king sat upon the throne of his kingdom, and for one hundred and eighty days showed the people "the riches of his glorious kingdom and the honour of his excellent majesty."

At the end of this time the king made a feast for seven days to all the people who were in Shushan, "both small and great." The feast was held in the court of the garden of the king's palace, which was beautifully decorated for the occasion with curtains of green, white, and blue, fastened with silver rings to marble pillars. There were gold and silver couches upon a pavement of coloured marble, and all the drinking vessels were of gold.

Near the close of the feast the king wished to show his people the beauty of his wife, Queen Vachtu, and he sent a messenger to command her to appear be-

fore them with the royal crown upon her head. But she refused to do his bidding, and in order to teach a lesson of obedience to all the women in his kingdom, the king took away the crown from her and allowed her to come no more into his presence.

The prophecy of Daniel also said of Xerxes that he should "stir up all against the realm of Grecia." After the feast in Shushan he gathered a great army from among all the nations ruled by him to go to war with the Grecians. His army numbered over two million soldiers, and there were also a multitude of slaves and other followers who went with the host. Xerxes is said to have wept as he looked upon this great company and thought that in less than one hundred years they would all be dead. In this war with Grecia he was defeated in every battle.

When Xerxes returned to Shushan, he was advised by his servants to choose another queen to be put in the place of Vashti. As this pleased the king, all the most beautiful women were gathered together at Shushan, and from among them all he chose Esther, a Jewish maiden, the adopted daughter of Mordecai. "He set the crown royal upon her head, and made her queen instead of Vashti."

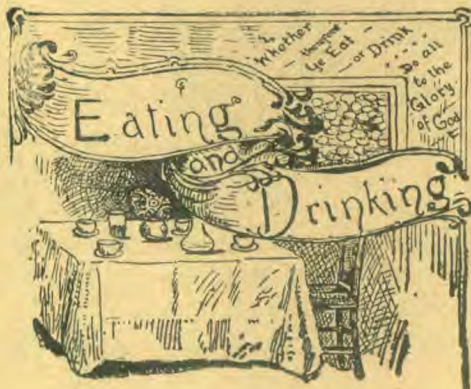
When Esther was made queen the king did not know that she was a Jewess. This she afterwards told him at a time when the Jews were in danger of being all slain, through the plot of Haman, the king's chief favourite. Esther was then used by the Lord as a means of delivering His people. Xerxes must now have had an opportunity of learning something of the true God. Some time afterwards he was slain by one of the officers of his court.

you guess who these robbers are?"

"No," said Willie, slowly, and beginning to look relieved. "Are they squirrels?"

"No," said grandpa, "they are smaller still. They are field mice. You would not think that such little creatures could do much harm, but if our policemen—the white owls, hawks, and weasels—which catch the mice, were killed, their number would increase so rapidly that all the crops would suffer."

"And there wouldn't be any apples, or corn, or—oh, my!" said Willie, "I'm glad you didn't let me kill that owl."—*Selected.*



EATING IN FAITH.

THE French translation of Rom. xiv. 23 seems a little clearer than the English. It reads: "But he who doubts whether he is permitted to eat of a food, is condemned if he eat of it, for he eats not of it with faith; now all that is not done with faith is sin." This brings the matter of eating right to the law of God for a test, the same as every other act of our lives.

Those who do not love God see nothing of a moral or religious nature about eating, and perhaps many of us who do love Him, are yet committing sins of ignorance in this; if so, the Lord commands us to repent when made aware of our fault, and repentance always includes reform. Very much is embraced in this reformation. One feature of it has been especially impressed upon my mind, and putting it in practice has brought such a blessing that it seems clear to me that the thought is from the Lord. It may be a help to some other soul.

Looking at the food ready to be eaten, I wish to see the life and power and love of God in it, and think that the word of life which caused that grain or fruit to grow is still in it; also that this life and power are to be life and power to me. This brings a consideration of the kind and condition of foods, not with a prohibition against this or that in the form of a "must not eat it," but on the side of free choice not to hinder the Lord in giving life through the food He has created.

Do we not then earnestly desire to learn the best ways of preparing foods, to retain,

if possible, all the life the Lord has put into them, and so to partake of them as to receive the life He designs thus to impart? When this faith is fully completed, our taste will desire only the purest and most life-giving foods, and we shall truly eat and drink only to the glory of God. 1 Cor. x. 31.

S. ADDIE BOWEN.

THE BENEFITS OF APPLES.

"THE malic acid of apples, either raw or cooked, will," says a newspaper, "neutralise any excess of chalky matter engendered by eating too much meat. It is also the fact that such fresh fruits as the apple, the pear and the plum, when taken ripe and without sugar, diminish acidity in the stomach, rather than provoke it. Their vegetable salts and juices are converted into alkaline carbonates, which tend to counteract acidity. A good raw apple is one of the easiest of vegetable substances for the stomach to deal with, the whole process of its digestion being completed in eighty-five minutes." To get the good from apples, which have been so plentiful this season, it is evident that it is better not to eat "too much meat," and then the apple will not have to expend its virtues in counteracting excess of other matter. Apples raw or stewed are a cooling and nutritious fruit, than which no better can be found.

Oysters Convey Typhoid—The cases now recorded where disease has followed on the consumption of oysters open to sewage and typhoid contamination have been so numerous that no doubt can any longer be entertained on the subject. We have here a source of infection which can be carried throughout the whole country, giving rise to cases of disease which may again form the centres of local epidemics.—*British Medical Journal.*

OLD potatoes are made mealy by being soaked for an hour in cold water after being peeled. When boiling they should be cooked in salted water; when the potatoes are soft, turn off the water, leave the potatoes in covered saucepan to dry off all steam. They will be nearly as nice as new ones.

A SIMPLE but certain method of preventing the gravy or juice of meat or fruit pies boiling over during the process of baking is to place the pie-dish in a flat dish or pan containing a little water.

PLACE onions under water when preparing them, and so save your eyes.



—It is calculated that more steel is now used in the manufacture of pens than in war implements.

—The oldest firearms were used in China. The Chinese fought with guns at a time when Europeans used bows and arrows.

—In London alone, coroner's juries, during the past year, returned verdicts of death from starvation in seventy-one cases.

—The oldest as well as the largest door-lock in the world has been unearthed at Nineveh. The key is nearly three and a-half feet in length.

—The Trans-Siberian Railway will be 7,500 miles long, and when completed will enable a tour of the world to be made in thirty-three days.

—The hottest place on the face of the earth is said to be the desert near Massaua, 133 degrees in the shade. The coldest is in the north-west territory of Canada, seventy-six degrees below zero.

—There is a great revival of brigandage in the eastern countries,—Greece, Turkey, Persia, the Caucasus, etc. An English officer is in the hands of brigands, in Turkey, who demand a ransom of £15,000.

—A scientific test lately made in Berlin shows to what extent the smoke from a chimney poisons the atmosphere. The soot from the chimney of a large sugar refinery was collected for six days, and it was found to weigh 6,800 pounds.

—The British authorities in India have been obliged to discontinue the bounties on dead snakes, because the natives went into the business of breeding the reptiles on a large scale in order to secure the reward paid for their dead bodies.

—The deepest hole in the earth has just been bored at Paruskowitz, near Rybnik, Silesia, to the depth of 6,520 feet. At that point the drill rod broke off, but, in spite of that accident, eighty-three beds of coal were penetrated during the borings.

—The House of Commons is protected from fog by the following method, which is both ingenious and expensive. The air pumped in from the river terrace is forced by steam fans through thick layers of cotton wool, which retain all impurities, leaving the air in a state of great purity. The layers of cotton wool are six inches in thickness, and occupy an area of 800 square feet.

—This has been a season of disasters in Japan. A fire in the city of Kobe, August 26, destroyed immense property. Just after this fire, severe storms destroyed 4,300 houses in the Gifu Prefecture, together with about 500 lives. In other provinces more than 2,500 lives were lost by floods, which were preceded by terrible earthquakes. At a later date, a regular series of earthquakes shook the country in the Rokugo district. In some places the hills cracked, fires broke out in some places, and waters poured forth in others. At Rokuge, over 1,000 houses were overturned. All this in addition to the awful tidal wave, which, earlier in the season, deluged a large extent of country and destroyed some 30,000 lives.

THE CAMBRIDGE BIBLE
FOR STUDENTS.

This line shows the width of page

ISAAH, 44.

B. C. 712. part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? shall I fall down to 'the stock of a tree? so He feedeth on ashes: "a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? 21 * Remember these, O Jacob and Israel: for thou art my servant: I have formed thee: thou art my servant: O Israel, thou shalt not be forgotten of me.

¹ Heb. that so the corner of a tree?
* Hos 4 12
Rom. 1, 21
2 Thee 2 11.
* ver. 1, 2.

- The Bible, Complete, Cloth, red edges, - - - - - 4s. 6d.
- The New Testament, " " " - - - - - 1s. 6d.
- " " " in 8 parts, cloth, limp, - - - - - 2s. 8d.
- " " " in larger type, cloth, red edges, - - - - - 3s. 6d.

Lists on Application.

London: C. J. Clay & Sons,
Cambridge University Press Warehouse, Ave Maria Lane.

Steps to Christ.

ILLUSTRATED.

THIS work has now reached its FIFTH EDITION, and is being sold faster than ever. Numerous letters have been received by the publishers speaking in the

HIGHEST POSSIBLE TERMS

of the value of "STEPS TO CHRIST" as a guide to enquirers and believers.

It contains chapters on

- REPENTANCE, CONSECRATION,
- WHAT TO DO WITH DOUBT,
- REJOICING IN THE LORD,
- and kindred topics.

SEVERAL ILLUSTRATIONS

have been added to the last edition, but the price remains the same. No one should be without a copy, and as a gift book it is the best of its kind.

Can also be had in the Welsh language.

157 pp. in neat cloth binding.

CHRIST
OUR RIGHTEOUSNESS.

AN interesting pamphlet, holding up Christ as the only source of righteousness for man, and showing why it can be found alone in Him. 102 pp. Price 6d., postpaid.

CHRIST'S
SECOND COMING.

A new edition, with engraved title page. Now ready. Price 1d.

LIST OF TRACTS.

Published by International
Tract Society, Ltd,

- Baptism: Its Significance,..... 1d.
- Bible Election,..... 1½d.
- Bible Questions and Answers Concerning Man, 1d.
- Can We Keep the Sabbath?..... 1d.
- Change of the Sabbath, 218 pp.,..... 10d.
- Christ and the Sabbath,..... 2½d.
- Christ or Peter—Which?..... ½d.
- Civil Government and Religion, 176 pp.,.... 1/-
- Coming of the Lord,*..... ½d.
- Consecration,..... ½d.
- Eastern Question, Illustrated,..... 1d.
- Free as a Bird, Illustrated,*..... ½d.
- Full Assurance of Faith,..... 1d.
- Immortality of the Soul,..... 2d.
- Inheritance of the Saints, 82 pp.,..... 5d.
- Is Sunday the Sabbath?..... ½d.
- Justice and Mercy,..... 1d.
- Law and Gospel,..... 1½d.
- Literal Week,..... ½d.
- Living by Faith,..... 1d.
- Man's Nature and Destiny, 332 pp.,..... 2/-
- Ministration of Angels, 144 pp.,..... 10d.
- Origin of Sunday Laws, Illustrated,..... 1d.
- Power of Forgiveness,*..... ½d.
- Righteousness,..... ½d.
- Rome's Challenge—Why Do Protestants Keep Sunday?..... 2d.
- Second Coming of Christ,..... 1d.
- Seven Pillars,..... 1½d.
- Sinner's Need of Christ,..... ½d.
- Sin of Witchcraft, Illustrated,..... 2d.
- Statement and Appeal, "..... 1d.
- Sufferings of Christ, "..... 1d.
- Sure Foundation,..... 1d.
- Testimony of the Centuries, Illustrated, 16 pp., 1d.
- Truth Found, 108 pp.,..... 7½d.
- What to Do with Doubt,*..... 1d.
- Which Day do you Keep? and Why?..... ½d.

Those marked thus * can also be had in Welsh at the same prices.

The following Leaflets are put up in packages of 200 pages, at Sixpence per packet:

- Defending the Faith, 2 pp.
- Seventh or One Seventh, 4 pp.
- Spiritualism, 2 pp.
- Wicked Cruelty, 2 pp.
- Sunday Authority, 2/6 per 1,000.

HIS GLORIOUS
APPEARING

A BOOKLET OF 96 PAGES

With 20 Full-page Illustrations.

devoted to the exposition of Christ's great prophecy regarding His own

RETURN TO THIS EARTH.

as given in the 24th Chapter of Matthew

The SIGNS of the TIMES

and their significance are clearly pointed out, and the

PRESENT STATE of AFFAIRS

throughout the world shown to be an exact fulfilment of the warnings of Christ and the prophets.

Just the Book for the Times

Attractive Interesting.
Profitable.

Paper Covers, 3 d. Board Covers, 1s

Fountain Pens.

We carry a large and assorted stock of these pens, by all the leading makers. The following are some of the styles and prices:—

SWAN, 10/6, 16/6 & 25/-

CENTURY, 2/6.

SWIFT, 3/6, & 4/6

STYLOGRAPH, 3/6 5/- & 6/-

REWARD TICKETS, BOOKLETS,
FRAMED TEXTS Tastefully Designed;
Bibles, New Testaments,
Oxford, Pilgrim's
Cambridge, Progress,
British & Foreign, Etc., Etc.

Hand painted cards on Ivorine for Birthdays and Weddings at 6d., 1/- and 2/6.

Stationery Requisites of all kinds. Note Paper Cabinets, Pocket Books, Purses, Pen and Pencil Pockets, Pens, Pencils, Inks, etc.

The above can be obtained at our City Office, 59 Paternoster Row, (near Cheapside).

Orders by post promptly attended to.

Send for complete Catalogue to
INTERNATIONAL TRACT SOCIETY, LD.,
59, Paternoster Row, London, E.C.

The Present Truth.

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

LONDON, NOVEMBER 12, 1896.

FOR TERMS SEE FIRST PAGE.

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

THE new Bishop of London is said to be an extreme Ritualist, officiating in cope and mitre and all the vestments of the most advanced schools.

WHEN the new papal delegate to America arrived off New York a Government revenue cutter was sent to escort him into port. Is it surprising that Rome is exulting over its hold upon the United States?

THOSE who think a majority entitled to enforce religious observances upon a minority will not derive much comfort from considering how the doctrine would work out in the British Empire, in which, according to Mr. John Morley, there are 290,000,000 who are professedly non-Christians.

SOUTH AFRICA is anxiously watching the onward march of the rinderpest, and the serious calamity over-hanging the colonies causes some searchings of heart. The *Christian Express*, edited by Dr. Stewart, of the Lovedale Mission, says:—

There can be no doubt that the most important thing for consideration at the present moment in this country is the terrible shadow of the cattle plague that is sweeping down upon us from the north. . . . The plague has spread in spite of precautions, and mocked at cordons and guards. . . . Can there be a doubt that in all these things scourge after scourge—locusts, drought, wars, pestilence—God has a controversy with us?

Bold Avowals.—A continental cardinal is said to have received his appointment by the present Pope as a reward for writing a book in defence of the papal principles of Church and State, in which he maintained that "it is not contrary to the spirit of Christianity to burn heretics with fire." Just recently, also, the leading Catholic organ of America has been expressly justifying the Inquisition. Formerly it has been asserted that it was not the papal principles but the rough ways of society that were responsible for the deeds of a few centuries ago. The Protestant world is drawing so near the papal prin-

ciples in the matter of Church and State relationship that Rome no longer feels ashamed to avow her full responsibility for the system by which ecclesiastics made use of civil power to enforce religion and punish dissent.

ONE of our Indian missionaries says of the need of work for orphan children in Calcutta:—

If we had an orphanage for boys here in Calcutta, it could do a work which I am sure would meet the approval of the Lord. Scores of cases are constantly occurring where little lads are left to the mercies of a cold world. Many of them are taken by Mohammedans and brought up to a life of practical slavery. Others are being gathered by the Catholics. Aside from a small work which one Baptist minister here carries on on his own account, I know of no Protestant effort in behalf of these helpless, homeless boys in this great city. Seldom do I place my head upon my pillow at night without thinking, What can be done for these helpless, homeless, destitute little ones?

Light and Life.—How necessary light is to existence is shown by the following statement by one of the crew of the *Fram*, of their experience during the long night of an Arctic winter:—

The last winter in the ice was simply awful. We had our fill of the darkness. We got sleepy and indifferent, and shaky on our legs. We were not ill, but weak and dead beat, and the doctor was anxious about our brains. When the day came, with the sun, it was a resurrection for us all. We were electrified when we saw him. Nobody knows how fine the sun looks but those who have been six months in darkness. Then we came to strength again.

Everybody recognises the fact that light is necessary to life, and even, as intimated above, to correct thinking in life. But the trouble is, that they do not realise that Christ is literally the light of the world, and that the light which the sun conveys to us is but a portion of the glory of the Lord. From the well-known fact that men cannot live without the light of the sun, the Lord would have all men learn that no one can have true life apart from Christ, "the Sun of righteousness." He is, in fact, the resurrection and the life.

Church Orders.—The day before his death, the late Archbishop of Canterbury was engaged in writing a statement to quiet the minds of those who had been disturbed by the Pope's letter concerning Anglican orders. The Archbishop said that the subject has been investigated in England as well as in Rome, and with much more knowledge of facts, and adds:—

The result of scrutiny with that fuller knowledge was, and is, to establish that our holy orders are identical with those of the whole Catholic Church. They are in origin, continuity

matter, form, intention, and all that belongs to them, identical accordingly with those of the Church of Rome, except in the one point of subjugation to the Pope.

That statement will doubtless be comforting for those who desire that kind of comfort; but the Scriptures give us the true order, which is so simple that a child can comprehend it, and as sure as it is simple. Instead of deriving authority from a doubtful succession of bishops, all of them mere men, and some of them more than doubtful characters, the true church derives its orders in every age direct from the Lord Himself. It is God Himself, who has set the various gifts in the church, and it is the Holy Spirit that works them all, "dividing to every man severally as He will." 1 Cor. xii. 28, 11.

ICELAND has again been visited by earthquake, the last shock being more destructive than the preceding. The pent-up forces in this old earth are violently seeking outlet. Men of the world often scoff at the idea that these things are tokens of the breaking up of the earth in the convulsions of the great day of wrath, but Peter said that in the last days scoffers would come ridiculing the doctrine of the Lord's coming and claiming that all things "continue as they were from the beginning of the creation."

Applied Evolution.—Evolution, with its doctrine of the survival of the fittest, represents the religion of human nature. The moral effect of the doctrine has been illustrated wherever a stronger race has come in contact with a weaker. Thus Mr. Selous, the well-known hunter and African explorer, says in his recent book:—

Matabeleland is doomed by what seems a law of nature to be ruled by the white man, and the black man must go, or conform to the white man's laws, or die in resisting them. It seems a hard and cruel fate for the black man, but it is a destiny which the broadest philanthropy cannot avert, whilst the British colonist is but the irresponsible atom employed in carrying out a preordained law—the law which has ruled upon this planet ever since, in the far off misty depths of time, organic life was first evolved upon the earth—the inexorable law which Darwin has aptly termed the "Survival of the Fittest."

The worst of it is that the doctrine encourages the "atom" to believe that he is irresponsible—that the brutal selfishness animating him is a Divine force. The Gospel is founded on self-sacrifice, the stronger helping the weaker. And, when the day of Judgment evens up earth's history it will be found that the race was, after all, not to the swift, nor the battle to the strong.