

THE Present Truth

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

Vol. 12.

LONDON, THURSDAY, NOVEMBER 19, 1896

No. 47.

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.

THE LIGHT OF THE WORLD.

"AND as Jesus passed by, He saw a man which was blind from his birth." And Jesus said, "As long as I am in the world, I am the light of the world. When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing." John ix. 1-7.

In this simple story we learn how literally true are the words of Jesus, "I am the light of the world." Here was a poor man who in the midst of light was walking in darkness. Jesus said, "I am the light of the world," and immediately gave the man sight. It is very evident that the poor man was wholly dependent on Jesus and His word for his sight. Jesus was literally to him the light of day.

But that case is only illustrative. What Jesus was to that man, He is to all. He is literally the light of the world. "All things were made by Him" (John i. 3), and "in Him all things consist." Col. i. 17. God has set His glory upon the heavens. Ps. viii. 1, R.V. The light of which the sun was made bearer, is nothing less than "the light of the glory of God." All the light of this world came from the word of God, who said, "Let there be light," and "there was light."

It was this same word that gave light to the poor blind man. There was no healing virtue in the clay, nor in the water; but and a light unto my path," are most strictly and literally true. He who follows Christ cannot walk in darkness, because



"ONE THING I KNOW."

the man obeyed the command, "Go and wash," and in those words of Jesus he found the light. Thus he found that the words, "Thy word is a lamp unto my feet, he has the light of life. John viii. 12.

THE man upon whom this miracle was wrought was only a poor beggar, who until

that day had never seen the light, yet as soon as the miracle was performed, he had more true knowledge of the light than all the learned Pharisees and doctors of the law had. Note his clear and decisive answers under cross-questioning. When there was a doubt expressed as to his being the same blind man who begged by the wayside, he settled that question by saying, "I am he." He was not ashamed to acknowledge his low degree.

NEITHER was he ashamed to acknowledge his dependence upon Jesus for his sight. On being asked how his eyes were opened, he said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received my sight." It was a simple testimony to the truth, and therein lay its convincing power. The most learned man in the city could not have told it any better.

THEN there was a dispute as to the character of Jesus. First, he bluntly declared, "He is a prophet." Note that he did not give it as his opinion or belief, but as a fact that admitted of no dispute. In his simplicity he did not presume to advance theories, but stuck to what he knew, and that was far better than theories. If professed Christians, and Christian teachers, were better acquainted with the practical facts of the Gospel, there would be far less groping among systems and theories.

FURTHER than these simple facts, the young man would not allow himself to be enticed. To the Pharisees' declaration that Christ was a sinner, he replied, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." That was a fact which the Pharisees would gladly forget, but the young man held them to it; and it really settled the whole question. For to give sight to a man born blind, was a creative act, and showed the presence of Divine power. That being admitted, there could be no further question as to the character of Jesus.

THE result was characteristic. The Pharisees could not gainsay the facts so simply yet graphically told by the young man, but they were bound not to accept the light that had so brightly dawned upon him, and so they said, "Thou wast alto-

gether born in sin, and dost thou teach us?" and they cast him out of the synagogue. When men meet facts which they cannot overthrow and will not accept, they betray their confusion by appealing to their age, or their position, or their learning.

BUT the great lesson for us to learn is the reality of the light which God gives by His Word, and the positive assurance with which those must speak, who have received that light. If all the philosophers in the world should unite to demonstrate that the sun is an opaque body, and that we actually receive no light from it, the most ignorant man in the street could say, "I don't know anything about your science, but I know I see;" and with that fact he could overturn all their theories. So the simple man whose eyes are opened to see "the light of the glorious Gospel of Christ," can silence every learned objection with the simple declaration, "I was blind; now I see." Doubtless few will accept the truth through his simple testimony; but he may be sure that those who will not accept it on such evidence, would not accept it under any circumstances. One thing that an unlearned man knows is worth more than ten million things that wise men do not know.

A SHIBBOLETH.

THE theory of the brotherhood of man may be preached freely among all civilised peoples. To the theory all civilised men give assent. But do they know what they are doing? Do they realise to what they are committing themselves? The practical acceptance of this fact as a truth must bring the unbeliever to an acknowledgment of the existence of God, and all which must logically follow. It will subject the Christian to an unflinching test as to whether he be in the truth or not. For, if the infidel and the atheist make the "brotherhood of man" an article of their creed, they cannot deny a common Father, and that is an acknowledgment of God, and their unavoidable filial allegiance. The Christian, by the very terms of his belief, is committed to this from the beginning. His application of the doctrine, or his failure to do so, becomes then a shibboleth by which he and his brothers may test the reality or the hypocrisy of his profession.

When this test is applied what does it show? It shows that there is a fatal inconsistency between profession and prac-

tice. It proves that the rallying cry "The fatherhood of God and the brotherhood of man" is but words, empty, sounding words,—and in the mouths and minds of those who speak them there is no realisation of the depth of their meaning, or of the personal responsibility of every Christian life to be the personification of their spirit. In the mouths of wealthy, fashionable, mammon-loving church members they are a mockery. In the mouths of idle, ease-loving, careless, selfish, professing Christians they are a mockery. In the mouths of those who uphold caste and the power of artificial social distinction they are a mockery. In the mouths of those who cry, "Down with the unspeakable Turk, slaughter him!" or call, with vote or voice, for war in many lands,—they are a mockery. In the mouths of those who demand of law-making powers to enact religious dogma into law they are a mockery. In the mouths of those who ask for the enforcement of these religious enactments by constable, judge, and jury, they are a mockery. But there is One who is not deceived, and it is well that we "Be not deceived," for "God is not mocked."

DR. SPENCE WATSON, in a *Westminster Review* article, asks of the efforts of those societies which are trying to enforce Sunday observance by civil law, "What are they but the offspring of the same sour, narrow, bitter, persecuting spirit which, when it dared, rushed for the thumb-screw, the rack, and the stake, as free-thought grew stronger, descended to the pillory and the stocks, and now falls back upon threatening letters and writs of the High Court of Justice!" The thing needed, however, is the proclamation of the principles of the Gospel, so that those resorting to force in behalf of religion may see the iniquity of their course. The Sunday Societies, for whom Dr. Watson speaks, do not touch the real principle in their protests.

A RUSSIAN correspondent of a Continental journal gives an illustration of the manner in which Russian religious laws are made to bear upon Dissenters and Jews. Speaking of the town of Kainsk, he says: "A church is being built for the Female Gymnasium next door to the synagogue, which has stood here for the last century. The synagogal authorities have been told that they will have to remove their synagogue, as Jewish places of worship are not allowed by law to be situated within 700 feet of a church."



THE ENTERING OF THE LAW.

(Continued.)

AFTER what we have already learned of the history of Israel, there is nothing that more concisely and simply states the purpose of God in speaking the law from Sinai than

THE THIRD CHAPTER OF GALATIANS,

which we will briefly study. It is as simple as a child's story book, yet it is as deep and comprehensive as the love of God.

The sixth and seventh verses of the first chapter reveal to us the fact that the Galatian brethren had begun to fall away from the faith, being deceived by false teaching,—by a pretended Gospel. Whereupon the Apostle vehemently exclaims: "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As I said before, so say I now again, If any man preach any other Gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9.

The only portion of the Scriptures that was written when Paul preached, were the books commonly known as the Old Testament. When he preached he opened those Scriptures, and reasoned out of them; and the interested ones among his hearers searched the same Scriptures to see if the things which he preached were so. Acts xvii. 3, 11. When he was on trial for heresy and sedition, he solemnly declared

that in all his ministry he had said "none other things than those which the prophets and Moses did say should come." Acts xxvi. 22. Now when we read again his anathema against any who should presume to preach a different Gospel from what he had preached, we know that if any man preaches anything different from what is found in the Old Testament, he brings the curse of God upon himself. This is a strong reason why we should faithfully study Moses and the prophets.

Knowing therefore that Paul always and everywhere preached nothing "save Jesus Christ, and Him crucified," we are not surprised that he breaks out, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" Gal. iii. 1. From the writings of Moses and the prophets they had been made to see Christ, not as one who was *to be* crucified, nor merely as one who *had been* crucified some years in the past, but as one plainly and visibly crucified *among them*. And it is from those ancient writings alone that he proceeded to revive their languishing faith and zeal.

Theirs had been a thorough conversion, for they had received the Spirit, and had suffered persecution for Christ's sake. So the Apostle asks, "Received ye the Spirit by the works of the law, or by the hearing of faith?" Verse 2. They had heard the words of the law, and had received them in faith, and thus the righteousness of the

law had been wrought in them by the Spirit. "This is the work of God, that ye believe on Him whom He hath sent." John vi. 29. The Apostle was not depreciating the law, but only rebuking their changed relation to it. When they heard it in faith, they received the Spirit, and it was well with them; but when they began to trust in the flesh to perform the righteousness of the law, they ceased to obey the truth.

Again the Apostle asks, "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Gal. iii. 5. It is a question admitting but the obvious answer that it was through the hearing of faith, "even as Abraham believed God, and it was accounted to him for righteousness." Verse 6. They, like Abraham, had been justified—made righteous—by faith, not by works.

Before we proceed further, let us have a few definitions. "Sin is the transgression of the law" (1 John iii. 4), and "all unrighteousness is sin." 1 John v. 17. Therefore it follows that all *unrighteousness* is transgression of the law, and just as evidently that all righteousness is obedience to the law. So when we read that Abraham believed God, and it was accounted to him for righteousness, we may know that his faith was accounted to him for obedience to the law.

This accounting of faith to Abraham for righteousness was not an empty form, nor is it to us. Remember that the accounting is done by God, who cannot lie, yet who calls things that are not as though they were, by the power by which He makes the dead live. Abraham actually possessed righteousness. Faith works. "This is the work of God, that ye believe on Him whom He hath sent." "With the heart man believeth unto righteousness." Rom. x. 10.

From this little digression we may be able to bear in mind that in the chapter before us there is no disparagement of the law, but that righteousness, which is the fruit of faith, is always obedience to the law of God.

Abraham is the father of all them that believe. "Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii. 7, 8. The Gospel which was preached to Abraham is the same that is for "all people,"

and which "shall be preached in all the world, for a witness unto all nations." To "every creature" it is to be preached, and whoever believes it and is baptized, shall be saved. But in the Gospel "the righteousness of God is revealed from faith to faith." The Gospel is preached "for the obedience of faith." Obedience carries a blessing with it, for it is written, "Blessed are they that do His commandments." "So thus they which be of faith are blessed with faithful Abraham." Verse 9.

THE CURSE OF THE LAW.

"For as many as are of the works of the law are under the 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.

A careless reading of this verse, or perhaps of the first part only, has led some to believe that the law itself, and obedience to it, is a curse. But a thoughtful reading of the last portion of the verse shows that such an idea is a grave error. "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." The curse is not for obedience, but for disobedience. Not the man who continues in all things that are written in the law, but *the man who does not continually do* all things written in the law, is the one who is cursed. Not a part only, but the whole, must be done; not a part of the time only, but continually. The one who does not that, is cursed; therefore the man who should do that would be blessed.

In the ninth and tenth verses of this chapter we have the same contrast of blessing and cursing that is presented in Deut. xi. 26-28: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse if ye will not obey the commandments of the Lord your God." On the one hand we have in one group, faith, obedience, righteousness, blessing, life; on the other hand we find bound together in one bundle, unbelief, disobedience, sin, the curse, death. The grouping is not in the least affected by the age in which one lives.

"But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith; but, the man that doeth them shall live in them." Gal. iii. 11, 12.

"The man that doeth them shall live in them;" but no man has done them;

"for all have sinned, and come short of the glory of God." Therefore no man can find life in the law. Thus it is that "the commandment which was ordained unto life," is "found to be unto death." Rom. vii. 10. And so it is that whoever attempts to keep the law by his own works, is under the curse; and to set the law before people who do not receive it in faith, is but the ministration of death to them. The curse of the law is the death which it inflicts upon the transgressors of it.

But "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Gal. iii. 13. Here we have fresh evidence that death is the curse of the law, since death was what Christ suffered on the tree. "The wages of sin is death;" and Christ was made "to be sin for us." 2 Cor. v. 21. "The Lord hath laid on Him the iniquity of us all," and "by His stripes we are healed." Isa. liii. 5, 6. It is not from obedience to the law, that Christ has redeemed us, but from its transgression, and from death, which comes by sin. His sacrifice was in order "that the righteousness of the law might be fulfilled in us." Rom. viii. 4.

Now this truth, that "Christ hath redeemed us from the curse of the law, being made a curse for us," was as much a truth in the days of Israel at Sinai as it is to-day. More than seven hundred years before the cross was raised on Calvary, Isaiah, whose own sin had been purged by a live coal from God's altar, and who knew whereof he spoke, said: "Surely He *hath borne* our griefs, and carried our sorrows;" "He *was wounded* for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." This is identical with Gal. iii. 13.

Again, Isaiah wrote, with special reference to the children of Israel in their wanderings in the wilderness: "In all their affliction He was afflicted, and the Angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isa. lxiii. 9. And it is to David, long before the days of Isaiah, that we are indebted for those soul-cheering words: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." "As far as the east is from the west, so far hath He removed our transgressions from us." Ps. ciii. 10, 12. That language describes an accomplished fact. Salvation was as complete in those days as it is to-day.

Christ is "the Lamb slain from the foundation of the world;" and from the days of Abel until now He has redeemed from the curse of the law all who have believed on Him. Abraham received the blessing of righteousness; and "they which be of faith are blessed with faithful Abraham."

This is made still more evident from the statement that Christ was made a curse for us, "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. iii. 14. To Abraham, and to those who are his children by faith, no matter what their nation or language, belong all the blessings that come by means of Christ's cross; and all the blessings of the cross of Christ are only those which Abraham had. No wonder that he rejoiced and was glad to see the day of Christ. Christ's death on the cross brings to us only the blessing of Abraham. Nothing more could be asked or imagined.

THE COVENANT UNALTERED.

"BRETHREN, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iii. 15-17.

The first statement is very simple: No man can disannul, take from, or add to, even a man's covenant, if it be once confirmed.

The conclusion is equally simple. God made a covenant with Abraham, and confirmed it with an oath. "Men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." Heb. vi. 16-18. Therefore that covenant, which was confirmed in Christ by God's oath pledging His own existence to its fulfilment, could never afterwards be changed one iota. Not one jot or tittle could pass from it or be added to it while God lives.

Note the statement that "to Abraham and his seed were the promises made." And the seed is Christ. All the promises to Abraham were confirmed in Christ. "Promises," remember, and not simply a promise. "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us." 2 Cor. i. 20.

OUR HOPE ALSO.

NOTE also again that the covenant made with Abraham, and confirmed in Christ by God's oath, is that which gives us our hope in Christ. It was confirmed by the oath, in order that *we* might have strong consolation in fleeing for refuge to lay



FLEEING TO THE CITY OF REFUGE.

hold on the hope set before us. The sum of the covenant was righteousness by faith in Jesus crucified, as shown by the words of Peter: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts iii. 25, 26.

The cross of Christ, and the blessing of sins forgiven, existed therefore, not only at Sinai, but in the days of Abraham. Salvation was no surer the day that Jesus rose from the tomb than it was the day that Isaac carried the wood for his own sacrifice up Mount Moriah; for God's promise and oath are "two immutable things." Though it be but a man's covenant, "yet if it be confirmed, no man disannulleth, or addeth thereto." How much more so, then, when it is God's own covenant, confirmed by an oath pledging His own life! That covenant embraced the salvation of mankind. Therefore it is a fact that, saying nothing of previous time, after God's promise and oath to Abraham not a single new feature could

be introduced into the plan of salvation. Not one duty less or more could be enjoined or required, nor could there by any possibility be any variation in the conditions of salvation.

Therefore the entering of the law at Sinai could not contribute any new feature to the covenant made with Abraham and confirmed in Christ, nor could it in any way whatever interfere with the promise. The covenant, that was confirmed beforehand by God in Christ, cannot by any means be disannulled, or its promises made of none effect, by the law spoken four hundred and thirty years afterward.

Yet the law was to be kept, and if it was not kept, death was sure. Not one jot or one tittle could by any means be abated from the law. "Cursed is every one which continueth not in all things that are written in the book of the law to do them." Now since the giving of the law at Sinai added nothing to the covenant with Abraham, and yet that law must be perfectly kept, it follows that *the law was in the covenant made with Abraham*. The righteousness that was confirmed to Abraham by that covenant,—the righteousness which Abraham had by faith,—was the righteousness of the law that was proclaimed on Sinai. And this is further evident from the fact that Abraham received circumcision as a seal of the righteousness which he had by faith, and circumcision stood simply for the keeping of the law. Rom. ii. 25-29.

The oath of God to Abraham pledged the putting of the righteousness of God, which is fully outlined in the ten commandments, into and upon every believer. The covenant being confirmed in Christ, and the law being in the covenant, it most surely follows that God's requirements for Christians in these days are not a particle different from what they were in the days of Abraham. The giving of the law introduced no new element.

"Wherefore then the law?" A pertinent question, and one that is fairly answered. If the law made no change whatever in the terms of the covenant made with Abraham, what was the use of giving it? The answer is, "It was added* because of transgression" (Gal. iii. 19); it

* Some have thought to build an argument on the word "added," supposing that it indicates something entirely new added to the provisions which God had previously made. A reference to Deut. v. 22 will show the sense in which it is used. After having rehearsed the ten commandments, Moses said: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no

"entered that the offence might abound." Rom. v. 20. It was not "against the promises of God," Gal. iii. 21, but directly in harmony with them; for the promises of God are all through righteousness, and the law is the standard of righteousness. It was necessary for the offence to be made to abound, "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Conviction necessarily precedes conversion. The inheritance could be obtained only through righteousness, although it was wholly by promise; for righteousness is the "gift of grace." But in order that men may appreciate the promises of God, they must be made to feel their need of them. The law, given in such an awful manner, was for the purpose of letting them know how impossible it was for them to get its righteousness by their own strength, and thus to let them know what God was anxious to supply them with.

CHRIST THE MEDIATOR.

AND this is emphasised by the fact that it was ordained "in the hands of a Mediator." Who was that Mediator?—"Now a Mediator is not a Mediator of one, but God is one." Gal. iii. 20. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. ii. 5. Jesus Christ was therefore the One who gave the law upon Sinai; and He gave it in His capacity of Mediator between God and men. And so, although it was impossible that there could be a law given which could give life, the law which was death to unbelieving sinners was in the hands of a Mediator who gives His own life, which is the law in its living perfection. In Him death is swallowed up, and life takes its place; He bears the curse of the law, and the blessing of it comes to us. This brings us to the fact that at Sinai we find Calvary, for the further consideration of which we must wait till another number.

more." That is, He spoke so much, and He spoke no more. The same thing is shown even more plainly in Heb. xii. 18, 19: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard increased that the word should not be spoken to them any more." Compare Ex. xx. 19. The Greek word rendered "spoken" in this instance is identical with that rendered "added" in Gal. iii. 19, and Deut. v. 22. So to the question, what was the use of the law, since it made no change in the covenant? the answer is, "It was spoken because of transgression."



Bible Studies on the Christian Life.

"MINISTERS OF GOD."

From the list that the Lord has drawn, in 2 Cor. vi. 1-10, it is plain that there is nothing that can ever come into the life of the believer in Christ, but that the grace of God will take it and turn it to the good of the believer, and make it serve only to his advancement toward perfection in Christ Jesus. This the grace of God will do always, and nothing but this, if only the believer will allow the Lord to have His own way in his life; if only he will allow grace to reign. Thus it is that "all things are for your sakes;" and this is how "all things work together for good to them that love God." This is grand. It is indeed glorious. It is salvation itself. This is how the believer is enabled "always to triumph in Christ."

This, however, is but half the story. The Lord proposes not only to save him who now believes, but He will use him in ministering to all others the knowledge of God, that they also may believe. We are not to think that the Lord's grace and gifts to us are only for us. They are for us first, that is true. But they are for us first, in order that not only we ourselves shall be saved, but that we may be enabled to benefit all others in communicating to them the knowledge of God. We ourselves must be partakers of salvation before we can lead others to it. Therefore it is written: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." And, "all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."

Thus every man who receives the grace of God, at the same time receives with it the ministry of that grace to all others. Every one who finds himself reconciled to

God, receives with that reconciliation the ministry of reconciliation to all others. Here also the exhortation applies, "We . . . beseech you also that ye receive not the grace of God in vain." Are you a partaker of grace? Then "minister the same" to others; do not receive it in vain. Are you reconciled to God? Then know that He has given to you also the ministry of reconciliation. Have you received this ministry in vain?

If we do not receive the grace of God in vain, if only we will allow grace to reign, the Lord will cause it to be that "in all things" we shall approve "ourselves as the ministers of God." This is the truth. The Lord says it, and it is so. "In all things approving ourselves as the ministers of God." That is, in all things we shall be conveying to others the knowledge of God. And thus the Lord proposes not only to cause us always "to triumph in Christ," on our own part, but also to make "manifest the savour of His knowledge by us in every place." That is, He proposes to make known to others by us, and in every place, the knowledge of Himself.

We cannot do this of ourselves. He is to do it by us. We are to co-operate with Him. We are to be workers together with Him. And when we do thus co-operate with Him, then as certainly as we do so, so certainly will He cause us always to triumph in Christ, and will also make manifest the knowledge of Himself by us in every place. He can do it, thank the Lord. Do not say, do not even think, that He cannot do this by you. He can do it by you. He will, too, if only you will not receive His grace in vain; if you will only let grace reign; if you will be a worker together with Him.

It is true that there is a mystery about how this can be. It is a mystery how God can make manifest the knowledge of

Himself by such persons as you or I are, in any place, much less in every place. Yet mystery though it be, it is the very truth. But do we not believe the mystery of God?—Assuredly we do believe it. Then never forget that the mystery of God is God manifest in the flesh. And you and I are flesh. Then the mystery of God is God manifest in you and me, who believe. Believe it.

Do not forget, either, that the mystery of God is not God manifest in sinless flesh, but God manifest in sinful flesh. There could never be any mystery about God's manifesting Himself in sinless flesh—in one who had no connection whatever with sin. That would be plain enough. But that He can manifest Himself in flesh laden with sin and with all the tendencies to sin, such as ours is—that is a mystery. Yea, it is the mystery of God. And it is a glorious fact, thank the Lord! Believe it. And before all the world, and for the joy of every person in the world, in Jesus Christ He has demonstrated that this great mystery is indeed a fact in human experience. For "as the children are partakers of flesh and blood, He also Himself likewise took part of the same." "In all things it behoved Him to be made like unto His brethren." And therefore God "made Him to be sin for us." "He hath laid on Him the iniquity of us all." Thus, in our flesh, having our nature, laden with iniquity, and Himself made to be sin, Christ Jesus lived in this world, tempted in all points like as we are; and yet God always caused Him to triumph in Him, and made manifest the savour of His knowledge by Him in every place. Thus God was manifest in the flesh,—in our flesh, in human flesh laden with sin,—and made to be sin in itself, weak and tempted as ours is. And thus the mystery of God was made known to all nations for the obedience of faith. Oh, believe it!

And this is the mystery of God to-day and for ever—God manifest in the flesh, in human flesh, in flesh laden with sin, tempted and tried. In this flesh, God will make manifest the knowledge of Himself in every place where the believer is found. Believe it, and praise His holy name!

This is the mystery which to-day, in the third angel's message, is again to be made known to all nations for the obedience of faith. This is the mystery of God, which in this time is to be "finished,"—not only finished in the sense of being ended to the world, but finished in the sense of being

brought to completion in its grand work in the believer. This is the time when the mystery of God is to be finished in the sense that God is to be manifest in the flesh in every true believer, in every place where that believer shall be found. This is, in deed and in truth, the keeping of the commandments of God and the faith of Jesus.

"Be of good cheer; I have overcome the world,"—I have revealed God in the flesh. Our faith is the victory that has overcome the world. Therefore, and now, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the saviour of His knowledge by us in every place."

A. T. JONES.

HOW GOD RULES.

"WHITHERSOEVER the Spirit was to go, they went, thither was their spirit to go." Eze. i. 20. This is said of the living creatures that compose God's throne, and is therefore a description of the perfection of God's Government. He rules not by arbitrary command, but by His own Spirit of life. The description of God's throne is at the same time a statement of the way in which all God's people will obey Him, when they allow His will to be done on earth as it is in heaven. With the Spirit of life in them, they will be actuated by the mind of God Himself. As He thinks, they will act; whithersoever the Spirit moves, thither will they go. What a blessing to be subject to a King who can actually instil His own perfect life into His followers!

HAVE THEY COUNTED THE COST?

ONE item in Lord Salisbury's speech on Lord Mayor's Day deserves the serious consideration of those who, while professing themselves advocates of peace, are clamouring for England's intervention (single-handed if other powers are not willing to join her) to settle the Turkish-Armenian question. Said he:—

If you desire by force and against the will of the existing [Turkish] Government, to amend the government and to protect the industry and security of the inhabitants of the Turkish provinces, you can only do it by military occupation. Military occupation is a very large undertaking. It requires a great military force. No fleet in the world can do it. No fleet in the world can go upon the mountains of Taurus in order to protect the Armenians. Mr. Courtney has poured intense contempt upon those who have paraded the incapacity of Great Britain to succour the Armenians

in the present case. Well, what Great Britain might do if she exhausted all her forces, I will not pretend to say; but if you wish to execute an operation which is a military occupation, and which requires the command of a very large army, you must begin by establishing conscription in this country, and until you do that it is absurd to talk of any exhibition of incapacity. If you have not got a horse to ride on, it is not an exhibition of incapacity that you do not ride it. If you have not got a great army, it is not an exhibition of incapacity that you do not use it for these gigantic operations.

It is easier to conjure up the evil spirit than to lay it again. Conscription once established, would mean that England would always be a military camp,—simply a fighting machine. But machines are made only for use; and when all the nations of the world become mere fighting machines, we have simply the plant for universal war. Are those who thoughtlessly clamour for Turkey's annihilation ready for this?

"WHAT SHALL I DO?"

"WHAT shall I do then with Jesus, which is called Christ?" This was the problem that presented itself to Pilate when he was called upon to pass judgment upon the Saviour of the world.

The chief priests, and scribes, and elders of the people had taken counsel together, and determined at all costs to secure the death of Him who had come that they might have life.

The Roman governor, more intent upon pleasing the people, than to render impartial justice, and fearful lest in deciding contrary to the popular will, trouble should come upon himself, made a feeble show of firmness; and even sought to release Him, having declared that he found "no fault in Him." But as they all with one accord demanded "Let Him be crucified" (Matt. xxvii. 23), he finally "gave sentence that it should be as they required." He knew that it was for envy that they had delivered Him, and taking water "washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children." Matt. xxvii. 24, 25.

Doubtless Pilate hoped thus to be free from all responsibility, and to lay the burden entirely upon the people who clamoured for His death. But therein he greatly erred. No one can shake off his individual accountability. The opportunity had come to him of choosing between right and wrong, between light and darkness, and he had chosen to sacrifice principle for position. Personal safety and popularity were more to him than integrity of character. But Pilate was not the only one in all the world who has ever

been called upon to decide this question. It comes to each and every one of us, "What shall I do then with Jesus?"

There are only two things that we can do with Him, you and I.

We can receive Him, or we can reject Him. One of these two things, every one of us must do.

It is written, "He came unto His own, and His own received Him not." John i. 11. In a peculiar sense the Jewish nation were His own, but as a nation they rejected Him. They "denied the Holy One, and the Just, and desired a murderer to be granted unto" them. He, the Lord of life and glory, was "despised and rejected of men," but in thus rejecting Him, they for ever sealed their own rejection as a nation.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Though as a nation the Jews rejected Him, yet there were some amongst them who believed on His name, who recognised in His tender voice, the voice of God, the voice which spake the worlds into existence. Some who felt in His touch the quickening power which sent the life blood coursing through their veins, reviving their withered bodies, and those of contrite hearts, longing for help,—these gladly received Him, and to them gave He power to become children of God.

It is even so to-day. To every one of us, as individuals, He presents Himself, and calls upon us to make the choice. If we receive Him, it means life eternal. If we reject Him,—eternal death.

To receive Him, is to receive obedience, and suffering and loss, perhaps, as regards temporal things, but gain, great gain in the far more real things of eternity. For "if we suffer, we shall also reign with Him." To receive Him means sonship, a new birth, a new creation, a putting off of the old man. To receive Him means a renouncing of self, and all our own ways, and all our own thoughts, and words, and an entire yielding up to Him in His Word, to be guided by it in all our ways.

If we receive Him, we shall receive His life—for He will come in and live His overcoming life in us, overcoming and subduing our natural weaknesses, our sins and infirmities, making our lives which before had been full of failure, a continuous victory, always causing us to triumph in Christ. In receiving Him, we receive His Father, the eternal Jehovah also (Matt. x. 40); when we receive Him we receive His Holy Spirit. 1 John iii. 24; Rom. viii. 9. And so, and only so, can we be "filled with all the fulness of God," and "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." Eph. iii. 19; iv. 13. And the fulness of Christ is "the fulness of the Godhead

bodily." Col. ii. 9. And thus receiving Him—we are "complete" in Him. Col. ii. 10.

Many to-day while professing to receive Jesus Christ, and claiming to believe on His name, are rejecting His Word, or at least some part of it, and if they reject a part, they might as well reject the whole; for "it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv. 4. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

King Saul rejected the word of the Lord, in what many would perhaps think a very small particular (1 Sam. xv.) choosing his own way in preference to walking "exactly" as the Lord had commanded, thus really rejecting the Lord. Because of this he was rejected from being king—and going on in his obstinate self-will—finally he was rejected altogether. Said the Lord by the mouth of His prophet: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Sam. xv. 22, 23.

Those who knowingly are rejecting the Word of the Lord by disregarding His plain command to "Remember the Sabbath day to keep it holy," substituting for "the seventh day," which "is the Sabbath of the Lord thy God," the first day of the week—Sunday—the observance of which as a sacred day He nowhere in His Word requires—but which He has given to all as one of "the six working-days" (Eze. xlvi. 1),—have need to study this lesson of Saul's rejection of the Lord. To reject the Sabbath of the Lord is to turn from the Lord Jesus Christ, for He is Lord of the Sabbath. Mark ii. 28. It is "the Lord's day." Rev. i. 10. Will you devote His own day to His service?—Reader, what will you do with Jesus?

"Immortal life's in the question
And joy through eternity:
Then what will you do with Jesus?
Oh, what shall the answer be."

W. A. HALL.

AGGRESSIVE WARFARE.

THERE are two ways of defending a castle—one by shutting yourself up in it, and guarding every loop-hole; the other by making it an open centre of operations from which all the surrounding country may be subdued. Is not the last the truest safety? Jesus was never guarding Himself, but always invading the lives of others with His holiness. There never

was such an open life as His; and yet the force with which His character and love flowed out upon the world kept back, more strongly than any granite wall of prudent caution could have done, the world from pressing in on Him. His life was like an open stream which keeps the sea from flowing up into it by the eager force with which it flows down into the sea. He was so anxious that the world should be saved that therein was His salvation from the world. He laboured so to make the world pure that He never even had to try to be pure Himself.—*Phillips Brooks.*

"THE GOOD SHEPHERD."

THE snow was drifting o'er the hills,
The wind was fierce and loud,
While the Good Shepherd forward pressed,
His head in sorrow bowed.
"O Shepherd rest; nor further go—
The tempest has begun!"
"I cannot stay, I must away
To find My wand'ring one!"

A thorn-wreath bound the gentle brow
That beamed with pity sweet;
And marks of wounds were on His hands,
And scars were on His feet.
Again I said, "O Shepherd rest;
The tempest hath begun!"
He murmured, "Nay, I must away
To find My wand'ring one!"

"I saw the flock at peace, within
Thine own well-guarded fold;
O Shepherd pause; for wild the gale
That rages o'er the world!"
"No: one has wandered far away,
And soon may be undone;
I cannot stay, I must away
To find My wand'ring one!"

"But, since Thy flock are all secure,
Why to the height repair?
If Thou hast 'ninety-and-nine' at home,
Why for a truant care?"
"Dearer to Me than all the rest
Is that poor struggling one!
I cannot stay, I must away
To find My wand'ring one!"

E'en so, I thought, our gracious Lord
Hath in His heart Divine
A wealth of love for all His own—
For all the ninety-and-nine;
But most He loves, and most He seeks,
The soul by sin undone:
And still He sighs, "I must away
To find My wand'ring one!"

FRUITFUL OR FRUITLESS

IF the roots are only on the surface skin of soil, when that is pared off, the plant goes. A life that is to be eternal must strike its roots down through all the superficial humus, down to the very heart of things. When its roots twine themselves round God, then the deeds which blossom from them will blossom unfading for ever.

Think of men going empty-handed into another world, and saying, "O Lord, I made a big fortune in Manchester when I lived there, and I left it all behind me;" or, "I mastered a science, and one gleam of the light of eternity has antiquated it;"

or, "I gained prizes, won my aims, and they have all dropped from my hands, and here I stand, having to say in the most tragic sense, 'Nothing in my hands I bring.'" And another man dies in the Lord, and his "works do follow him." It is not every vintage that bears exportation. Some wines are mellowed by crossing the ocean; some are turned into vinegar. The works of darkness are unfruitful because they are transient, and because while they last, they yield no real satisfaction.—*Dr. Maclaren.*

GODS MANNER OF IMPARTING KNOWLEDGE.

DAY by day Jesus gained knowledge from the great library of animate and inanimate nature. He who had created all things, at whose word of power hill and vale, river and tree, had come into being, was now a Child of humanity, and He studied the lessons which His own hand had written in leaf and flower and tree. The parables, by which, during His ministry, Jesus loved to teach His lessons of truth, show how open His Spirit was to the sweet influence of nature, and how, during those hidden years, He delighted to gather the spiritual teachings from all the surroundings of daily life. To Jesus the significance of the word and the works of God unfolded gradually, as He was thinking, seeking to understand the reason of things, as any youth may seek to understand.

Every child may gain knowledge, as Jesus did, from the works of nature and the pages of God's holy Word. As we try to become acquainted with our Heavenly Father through His holy Word, angels will come near, our minds will be strengthened, our character will be elevated and refined, and we shall become more like our Saviour. And as we behold the beauty and grandeur of the works of nature, our affections go out after God; while the heart is awed and the spirit subdued, the soul is invigorated by coming in contact with the Infinite through His marvellous works. Communion with God through humble prayer, develops and strengthens the mental and moral faculties, and spiritual powers increase by cultivating thoughts upon spiritual things.

Those who consecrate soul, body, and spirit to God, purifying their thoughts by obedience to the law of God, will continually receive a new endowment of physical and mental power. There will be heart yearnings after God, and earnest prayer for clear perception to discern the office and work of the Holy Spirit. It is not for us to use it, but for the Holy Spirit to use us, moulding, fashioning every power.

The servants of Christ are to prepare no set speech to present when brought to trial for their faith. Their preparation is to be

made day by day, in treasuring up in their hearts the precious truths of God's Word, in feeding upon the teaching of Christ, and through prayer strengthening their faith; then, when brought into trial, the Holy Spirit will bring to their remembrance the very truths that will reach the hearts of those who shall come to hear.

God will flash the knowledge obtained by diligent searching of the Scriptures, into their memory at the very time when it is needed. But if they neglect to fill their minds with the gems of truth, if they do not acquaint themselves with the words of Christ, if they have never tasted the power of His grace in trial, then they cannot expect that the Holy Spirit will bring His words to their remembrance. They are to serve God daily with their undivided affections, and then trust Him.

MRS. E. G. WHITE.

ZACCHEUS.

How interesting and instructive is the account given us in the nineteenth chapter of Luke's gospel of Christ's interview with Zaccheus, the rich publican or tax-gatherer.

The great temptation of the class of men to which he belonged was cheating to enrich themselves. When the publicans came to John's baptism, and inquired what they should do to prove the sincerity of their repentance, the Baptist said, "Exact no more than that which is appointed you." Zaccheus may have been guilty of this sin. At the time of his interview with the Master he was a penitent man, a soul seeking light. He wished to walk in newness of life. And he thought if he could obtain a sight of Jesus he would have been helped onward and upward in the new life. We know not how much he had heard about the Saviour. It may have been told him that our Lord was kind and gracious to the publicans, and had chosen one of them to be His disciple.

Jesus, attended by a large crowd, is passing through Jericho where Zaccheus lives. The man is short of stature and the multitude throngs the Saviour. How can he see Him? At the side of the road along which Jesus must travel is a sycamore tree. Zaccheus runs before and climbs into it. When Jesus came to the place He looked up. Zaccheus was anxious to see the Saviour, but more anxious was the Lord, who had come to seek and to save the lost, to see Zaccheus. So the Saviour said, "Zaccheus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully." What a happy, holy, blessed day for Zaccheus and his household.

Zaccheus is a type of the sinner seeking the Saviour in every age. Notice how in three ways he is a pattern for all.

I. His repentance was true and deep. He is determined to forsake sin.

II. He saw Jesus. He saw Him with his physical sight, which we cannot now; but he saw Him with the eye of faith as well, and so must we. We must trust in Him as our Saviour.

III. Zaccheus had a faith which overcame obstacles. He did not mind drawing public attention to himself when he was seeking a spiritual blessing. It required no little courage to run before and climb into the tree. We too need courage. We need a faith that can overcome obstacles if we would confess Christ, and this is the duty of all His servants.

H. P. WRIGHT.

GOD IS LOVE.

MAN'S direful need our God foresaw,
And light shone from the sable sky;
The sun, obedient to His law,
In fiery chariot rideth high.

The glad earth clad in vesture green;
The towering mount, the fruitful plain;
The silvery moon—night's glorious queen—
The ever changing, restless main,—
In one grand chorus all proclaim
The glory of the Almighty's name.

The glowing sun that rides on high;
The deep'ning shade of waving trees;
The beauties of the earth and sky;
The softly-sighing gentle breeze;
The gorgeous clouds when day is done;
The flowers that on the hillside nod;
The dewdrop sparkling in the sun,—
All, all proclaim the love of God.

And then shall I, a child of dust—
Ungrateful murmur day by day,
When He whom I forget to trust
Scatters these blessings round my way?
Ah, no, I'll trust that mighty power
Which thus upholds me every hour.

MRS. L. D. A. STUTTLE.

THAT DAY.

"AND take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so *that day* come upon you unawares." Luke xxi. 34.

What day?—The day of the Lord; the day of Christ's coming; the day of rewards and punishment. For this we are told to look; for this to be prepared; "for as a snare shall it come on all them that dwell on the face of the whole earth." Verse 35.

Men will not be looking for it when it comes. They will be absorbed in business and pleasure. The things of this world will be their chief concern. They will not have been planning to move to a better country. They have failed to take heed to the injunction, "Seek ye *first* the kingdom of God, and His righteousness," not relying on the sure promise that "all these [temporal] things shall be added unto you." Matt. vi. 33. They have sought and lived only for this world, and they will have to perish with it.

When Paul came to lay down his life he was prepared for that day. He had lived for God. He said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day*." 2 Tim. iv. 7, 8. "And it shall be said in *that day*, Lo, this is our God; we have waited for Him, and He will save us." Isa. xxv. 9. This will be the rejoicing of those who have lived in view of that great day. They hail it with delight.

But while it is a day of rejoicing to the righteous, it is just the opposite to those who are unprepared for it. "*That day* is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Then God will "bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. i. 15-18.

On the other hand, those who fear the Lord and tremble at His word have the promise: "And they shall be Mine, saith the Lord of hosts, in *that day* when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 16, 17. How many are living in view of the realities of that day? How many will be prepared for the great changes to take place then?

W. A. COLCORD.

ENOUGH.

"My God shall supply all your need according to His riches in glory by Christ Jesus." All my need! What a wonderful promise is this as fitting our temporal as well as our eternal need. But the wonder departs when we see what is the treasury whence God draws all these gifts—the riches of the glory of His grace through Christ Jesus! Oh, there is more than enough for the need of a million worlds.—*Sunshine*.

PRAISE HIM!

DOTH thick darkness cover thee?
Praise Him even in the night!
Lo! in ways unknown will He
Bring thee forth into the light.
Are His blessings here below
Draped in mourning, pain, and woe?
Praise Him! blessing He bestoweth
In a way that no man knoweth.
Day will dawn on thee at last;
Dost thou not the streaks descrie?
Wilt thou backward looks now cast
When the tempest draweth nigh?
Winds and waves His will obey,
Messengers of His are they;
And if nothing else can end it
But a miracle, He'll send it.

—Selected.



THE HOME.

THE WATER-PIPE.

MEN praise the "never-failing spring" whose waters, fresh and sweet,
Flow many miles, and gladden lives which everywhere they meet;

But never to the homely pipe is given any praise—
A channel through which blessings pass unknown
it spends its days.

The water-pipe is lowly laid, and hidden from the sight,
Yet through its course there flows each day the sparkling waters bright.
The weary traveller stops and drinks; refreshed he passes on;
All nature smiles in gladness true, where'er its waters run.

So though my life bring self no praise, may I,
with humble heart,
A channel be from Christ the "Spring," sweet blessings to impart;
And if some glory to His name my humble life may bring,
'Twill be enough, though self be hid, to glorify the Spring.
MARY C. WILSON.

"LITTLE MOTHERS."

THE nursery for workingwomen's babies, where the little ones are cared for while the mother is away at work, has long been an institution in our cities. It has evidently suggested similar charities in other countries, according to the following story from an American paper, which pays tribute to the fidelity of a little sister, of whom there are so many in every city acting the part of "little mother" to the babies of the household:—

A new charity has lately been started in one or two of our largest cities. One of the city sights, almost as common on the back streets as the newsboy in the business centre, is the little girl—she may be seven years old, she may be twelve—with a baby tossed over her shoulder. Thin, hungry-looking, often scantily clad, never playing herself, but always looking on at others

having a good time, the little mother—the baby's older sister—represents a life of devotion that is apparently borne without complaint.

Every moment watching her charge, that would be a burden to an older person,—waiting longingly for the real mother to come home at night from her long day's work, to give the relief which too often is not given,—the little mother is the embodiment of suffering fidelity that rarely fails to excite sympathy in the thoughtful observer.

Pure sympathy has found expression in a society formed for the purpose of taking the babies off the little mothers' hands, so as now and then to give these older sisters a much-needed outing and rest. It was a happy inspiration that conceived this charity, which possibly was suggested by a touching incident that occurred some time ago in New York.

There was an alarm of fire in one of the crowded tenement regions. Great columns of smoke arose from the upper windows of an apartment-house, and when the engines arrived, a portion of its hallway was in flames. By this time most of the tenants were in the street. In one of the groups of families gathered there, a girl of nine suddenly clapped her hands to her head, and cried out, "Oh, mother! where is the baby?"

The mother had not thought of the child, as she had not been accustomed to care for it. She supposed that, as usual, the baby's older sister had it in charge; and instead of blaming herself for neglect, she blamed the little mother with hysterical severity.

"I thought you had him, mother," said the girl, patiently, "but I can get him."

Before anyone thought of stopping her, she darted past the fireman, and through the smoke coming from the door, into the burning building. Up two flights of stairs she staggered, groped for a familiar room,

and there she found the baby. Thoughtless as usual of herself, she rolled him in thick blankets, and began the terrible descent to the street. By this time a fireman was sent to look for her, but was driven back by the smoke and flames. In intense excitement the crowd waited. The seconds seemed hours. When the little mother and her baby had been almost given up as lost, a figure shot through the smoke, through the crumbling door, and coming to the outer air, stood still. Strong arms hurried to support her, but she said, simply, "Take the baby."

Although her hair was singed, and her face burning red with heat, she seemed to be miraculously preserved. There she stood and stared. Then a loud wail burst from her parched lips:—

"Oh my! Oh, mother! What is the matter with me? I cannot see!"

The fire had smitten the little heroine blind—and blind for life.

The same situation might call forth a similar brave deed of love in many a home. It should be remembered, however, that the one noble act is no more worthy of commendation than was the patient fidelity that went before it in the every-day service of the "little mother."

FOR COLD IN THE HEAD.

THERE are a number of ways of aborting cold in the head, but most of them are by the means of quite powerful drugs, which a person unfamiliar with their use is never justified in taking on his own responsibility. The Swiss method of treatment is one of the simplest and most efficacious. It is applied in this way: Half fill a jug with boiling water, and into that put a tea-spoonful of well-powdered camphor. Fashion out of writing-paper a funnel, with which cap the top of the jug. The camphorated steam should be inhaled through the nose for ten or fifteen minutes, the inhalation being repeated, if required, every four or five hours. If, in spite of its unpleasantness, the inhalation is persisted in, it is said that three repetitions will always effect a cure, however severe the "cold in the head" may be.—*Selected.*

HOME EDUCATION.

1. FROM your children's earliest infancy, inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are sure you can give them what you promise.
4. If you tell a child to do anything, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish in anger.

6. Never let them perceive that they can vex you or make you lose self-command.

7. If they give way to petulance and temper, wait till they become calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have at another time, under the same circumstances, forbidden.

11. Teach them that the only sure and easy way to appear good, is to be good.

12. Accustom them to make their little statements the perfect truth.

13. Never permit tale-bearing.

14. Teach them that daily self-denial, not self-indulgence, is the appointed and sure method of securing happiness.—*Sel.*

COLD SPOTS.

THE "cold spots," meaning thereby the surface areas peculiarly susceptible to cold, are, says the *Medical Press*, principally the nape of the neck and the lower part of the back of the head, the front of the abdomen and the shins. The acute discomfort and the sense of impending disaster which results from the steady play of a current of cold air upon the neck from behind are well known. The necessity of keeping the abdomen warmly clad is also generally recognised, though perhaps not as generally carried into practice. Curiously enough, few people are conscious of the danger they run by exposing the usually inadequately protected shins to currents of cold air. This is the usual way in which colds are caught on omnibuses. When driving one takes care to cover the legs with a rug or waterproof, but on the more democratic conveyance rugs are not often available, and the reckless passenger by-and-by awakens to the fact that the iron has entered into his soul—in other words, that he has "caught cold."

"IT WOULD HURT DOLLY."

MEDICAL journals have been talking about the jubilee of the discovery of anæsthetics, that great boon to those sufferers who have to pass under surgical care. What surgery was before this discovery of the use of ether and chloroform may be seen by the following little story:—

Among the stories which were told by certain aged physicians at a reunion of medical men at a time when surgical operations were conducted without anæ-

thetics, none were more touching than the following:—

A little girl, not more than eight years old, was injured in such a way that it was necessary to amputate one of her legs. She proved to have wonderful pluck, and, instead of binding her, as was customary in such cases, she was given her most cherished doll to hold.

Pressing it in her arms, she submitted to the amputation without a single cry.

When it was done, the physician in charge, seeking to brighten matters up with pleasantry, said:—

"And now, my dear, we will amputate your doll's leg."

Then the little girl burst into tears.

"No, no!" she gasped between her sobs; "you should not—it would hurt her too much!"

DANCING DERVISHES.

ONE of the strangest exhibitions of fanaticism in connection with Moham-medanism is the religious dance of the dervishes. It seems very much akin to the frenzied exercises of the old priests of Baal, who, as described in the story of Elijah, jumped and cut themselves in the fury of their emotional religious excitement. A writer in the *Queen* gives the following description of the methods of the dancing dervish:—

There are two kinds of dervishes, the dancing and howling dervishes, and the Tekke, where the religious dances of the former are held, is in Kassim Pasha, a village suburb of Constantinople. There is nothing in the exterior of the building to distinguish it from the other rather grim and prison-like houses in the long, narrow street. Our attention was drawn to it by the train of solemn, brown-cloaked figures, wild-eyed and hollow-cheeked, who came toiling up the brow of the dusty hill, and disappeared into the building. Weird-looking beings they were, with the glint of the maniac in their eyes, but impressive and dignified in spite of their ludicrous dress. The lowest donkey-driver in Stamboul is awed into silence when a dervish approaches the scene of action, and even an Armenian Christian is less liable to cheat you under the same circumstances. The inside of the Tekke is a large circular hall, with a highly-polished marble floor, and a promenade (for men only) round the dancing portion of it on the ground floor. A row of white marble pillars and a low marble screen separates the spectators from the dancers. The ladies present were taken up into the balcony, which is not unlike the ladies' gallery in the House of Commons. The division of the balcony, which is not screened off, is reserved for strangers of both sexes. Being Christians, it was not deemed necessary for the ladies

to sit alone or behind the arabesqued grille.

It was weary work waiting for the dancing to begin. The orchestra had been playing with all its might (in a small division of the balcony entirely hidden from sight)—music that until then I thought only a Chinese band at a joss-house meeting could produce. It was the sort of noise that makes one's teeth ache—shrill whistles, and queer stringed instruments of every shape and variety positively shrieking out inspiration to the dancers. The noise was barbaric, and cannot be imagined by an ear unaccustomed to Eastern music. While this awful music was drumming itself into my brain and nerves, the dervishes were walking in solemn procession round and round the room. Their curious dress is made of thick, soft, sand-coloured felt, and their high hats reminded me of a pailful of sand turned out on the seashore. When the figure is not in motion the skirt hangs in soft, close folds, reaching to the ankle, and when the dancer is spinning round and round like a teetotum it flies out into a complete circle, getting larger as the motion increases in rapidity. A dervish of high position sits in a sort of throne, raised on a low dais at the east end of the building. When the dancers, who walked round the building with their arms folded across their breasts, reached his throne, they bowed low, facing Mecca-wards, and passed out of his presence backwards, as we do on being presented to Her Majesty. This solemn walking and endless bowing seemed to last an hour and a-half, the rasping orchestra doing its best to work up their feelings to the necessary pitch of excitement.

Quite suddenly it had the desired effect, for a small figure, one of the youngest of the company, glided silently off the red matting which led up to the dais and commenced the famous dance. With their arms extended as straight out as possible, they spun round and round the room on their bare feet. The giddiness of the motion became sickening to look at. One after another they glided over the polished floor with their feet close together and their arms extended, until they made the room look full of human pegtops. But the dancing soon became as monotonous as the walking had been, and all that we were waiting for now was to see them drop down in a fainting fit from exhaustion. I watched their faces change from the awful sallowness, which is their natural colour, to a dull red, and from a dull red to a horrible crimson, and then back again to a more ashen hue than before. The different stages of fatigue were horrible to witness. Round and round they went, until the whole room seemed to be revolving on its axle. In my fancy the white marble pillars had left their accustomed place and had joined the wild-eyed figures down below. I felt that it was time to go, and I

staggered across the balcony and groped my way down the narrow staircase. As we were going out we saw two of the dancers being carried out of the building.

The howling dervishes wait for the inspiration "to howl," while the band plays the same class of music as has been already described, or, if possible, worse. While they are waiting they stand with their backs rigid against the wall of the building and their arms folded across their chests. Softly the "howling" begins—it is only a low moan at first—and very gently the bodies bend forward from the waist, but the moaning gets louder and louder, the bodies bend further and further forward until their foreheads almost touch the marble floor. Within half an hour's time the howls get fiendish and the grey-robed figures rock themselves back and forwards with horrible violence and rapidity. Their balance is marvellous, for they never move their feet or knees. One after another becomes purple in the face, and their wild eyes seem staring out of their heads. Mad yells make your blood run cold, and you do not wait to see the end of the entertainment.

WHEN wiping up the floor before putting the carpet down, sprinkle it all over with salt, while damp; this will greatly prevent moths.

* *

HAIR brushes may be washed and kept good for years, without loss of stiffness, by putting a small handful of soda into a pint of boiling water. When the soda is melted put in the brush and stir it about till clean. Rinse it in cold water, and dry in the sun or by a fire; the sooner it dries the harder the bristles will be.

* *

SALT as a tooth-powder is better than almost any other dentifrice. It keeps the teeth white, the gums hard and rosy, and breath fresh.

* *

WHEN buying sheets, always select a material which is a few inches wider than you require to actually cover the beds. The reason for this is, that when a sheet wears out in the middle, it should be cut down the centre, the selvages seamed together, and the sides hemmed. The sheet after this process is complete, will wear nearly as long as a new one.

* *

VERY hard rust on tin utensils can be removed by scouring with paraffin and sand. After this treatment a good boiling in soda water will be necessary.

* *

FOR catarrh snuff up considerable salt and water from the hollow of the hand, every morning. Salt and water, used as a gargle just before going to bed, strengthens the throat and helps to prevent bronchial troubles; it is also excellent for sore throat.



The
Feathered
Tribe

CLIPPINGS ABOUT BIRDS

BIRD MOVEMENTS.

AN extraordinary occurrence was witnessed one morning in October from the north side of the Thames. On the foreshore close by the Cherry-garden pier, Bermondsey, about 7 a.m., a large flock of rooks were seen making their way in a north-westerly direction, followed almost immediately by a mass of starlings, which in turn were followed by flights of fieldfares and larks at like intervals. They continued for nearly half an hour, phalanx succeeding phalanx in regular military order without any attempt at intermingling, and over thirty flocks, each numbering thousands of birds, were counted passing over during that time. All of these, except the rooks, are migratory birds, and were no doubt on their way to warmer and more hospitable climes. About the period of the migration of the songsters, the seagulls make their appearance inland along the Thames. This year the heavy autumnal storms at sea have driven many in to quieter waters.

BIRDS TENDING SHEEP.

The natives along some parts of the Amazon, in South America, often use a species of crane as a substitute for the sheep dog. The yakamiks, as they are called by the natives, are readily tamed, and prove valuable servants to the Indians, who domesticate them, as they are very courageous and will protect animals entrusted to their care at every risk to themselves. Even dogs are obliged to yield to their authority. They may be trusted with the care of a flock of sheep or domestic fowls, and every morning will drive the ducks and poultry to their feeding places, and, carefully collecting any stragglers, bring them safely home at night. A yakamik soon learns to know and obey the voice of its master, follows him when permitted wherever he goes,

and appears delighted at receiving his caresses. It repines at his absence and welcomes his return, and is extremely jealous of any rival. Should any dog or cat approach, it flies at it with the utmost fury, and, attacking it with wings and beak, drives it away.

A WONDERFUL NEST.

In the forests of Central Africa many strange birds are found. One of them is a small swift, which builds its nest in the trees, on the grooves of the leaf stalks. Each nest, made chiefly of cotton, is plastered firmly in the angle between the stalk and the leaf, cemented by salivary secretion, after the method usually followed by swifts. Brehm, the naturalist, says that the hollow of the nest appeared so flat that he wondered how the two eggs could remain lying when the leaf was shaken by the storms which often raged there. Carefully he reached out his hand to take out the eggs; then he saw with astonishment that the mother had glued them firmly to the nest. And as he examined the newly-hatched tiny helpless young birds he saw, with increasing astonishment, that they too were attached to the nest in the same way, and were thus secured from falling out.

SOCIABLE HERONS.

Many herons nest together, forming rookeries of thousands of birds, and crowding so closely that the limbs often bend with their weight. I have seen a heronry containing over 200 nests, and sixteen nests in a single tree. It may be that these birds mass together for protection, but there is nothing to prove that this is the case, for the bustle and confusion about a large heronry is sure to attract boys, who climb for the handsome blue eggs, and unscrupulous gunners, who kill them in great numbers. Moreover, if numbers secured protection, it would be reasonable for the smaller birds to nest together in colonies, but this is not the case, excepting in a few instances.



I'M SO GLAD!

I'm so glad that Jesus said,
 "Let the children come to Me,"
 Placed His hands upon each head,
 Spoke so tenderly:

REFRAIN.

"Suffer little children to come to Me,
 Of such shall the kingdom of heaven be,"
 Gladly we will come, gladly we will come,
 Joyfully we'll come to Jesus.

He's the same as long ago,
 Time can never change His love,
 Like a stream 'twill ever flow
 From the Fount above.

Sweeter still His voice will sound,
 When He speaks the glad "Well done!"
 As the children gather round
 Jesus on His throne.

—Selected.

A HERO.

ONE day Robert took up a magazine that was lying on the teacher's table. In it he saw a story called, "A Hero."

"What is this about?" he cried. "I want to be a hero."

The story of the hero was something like this:—

A few years ago the traveller through Switzerland might have seen a charming little village, now, alas! no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed.

The poor peasants ran about wringing their hands, and weeping over their lost homes and the bones of their burned cattle.

One poor man was in even greater trouble than his neighbours. True, his home and the cows were gone, but so also was his son, a bright boy of six or seven years.

He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighbouring villages.

Just as the daylight came, however, he heard a well-known sound, and looking up, he saw his favourite cow leading the herd, and coming directly after them was his bright-eyed little son.

"O my son! my son!" he cried, "are you really alive?"

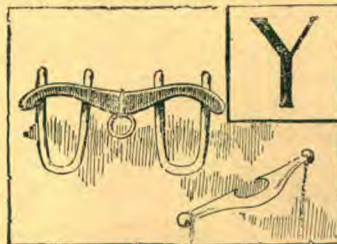
"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in

danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."



articles in use. The "yoke" is something fitted upon the neck and shoulders, so that burdens may be more easily carried.

Oxen have yokes on their necks to make it easier for them to draw the plough. Perhaps you have seen milkmen with their heavy milk cans hanging from a wooden yoke across their shoulders. We even wear yokes to some of our garments,—a double piece of cloth which fits over the shoulders and supports the rest of the garment. The yoke itself is not meant to be a burden, but to help to bear the burden.

"Come unto Me, all ye that labour and are heavy-laden, and I will give you rest. Take My yoke upon you." In these words Jesus invites all who have heavy loads to carry to come and find rest by wearing His yoke; for this is so easy, and fits so beautifully, that it makes all the burdens light. "My yoke is easy, and My burden is light."

We can see that a yoke is needed only by those who have burdens to carry. For this reason it has come to be looked upon as the mark of a servant or slave. When the Lord brought the Israelites out from under the burdens that the Egyptians had put upon them, He said, "I have broken the bands of your yoke."

But when because of the unfaithfulness of the Jewish people the Lord gave all their lands to Nebuchadnezzar, king of Babylon, He told the prophet Jeremiah to make yokes and send them to the kings, as a sign that they were all to submit, and do the bidding of the one into whose hands the Lord had given them. To Zedekiah,

YOU all know what this little picture represents, as no doubt you have often seen these

king of Judah, the prophet said, "Bring your necks under the yoke of the king of Babylon, and serve him." The Romans made their prisoners taken in war to pass under a yoke, as a mark of their humiliation and submission to their conquerors.

We are all born slaves, because our father Adam was taken prisoner by his enemy Satan, who has put his hard and heavy yoke upon the necks of all Adam's children, and forces them to carry the dreadful burden of sin.

But in order to free us from this sad state of slavery, the Lord Jesus has become man, and taking the place of Adam, He has conquered Satan and broken his yoke from off the necks of all men. So by right the children of Adam are all the servants of Jesus, for He has won them by His victory over Satan.

But Jesus will not have any but willing servants, so He does not force us to wear His yoke and serve Him, as does Satan. He tells us how easy is His yoke, and how light His burden,—tells us that He has freed us, and invites us to come to Him for rest from the hard service of Satan, and leaves us to choose for ourselves whom we will serve.

Our English word yoke comes from a word which means "to join." The yoke forms a bond between those who are "yoked" together. So when we take Christ's yoke upon us this joins us to Him, so that He bears the weight of all our burdens.

The more we become accustomed to Christ's yoke, the lighter our burdens will grow. The Word of God says, "It is good for a man to bear the yoke in his youth." Then when the heavy burdens of life come, he knows how to let them rest upon the yoke of Christ so that he does not feel their weight. So let us early take Christ's yoke, to bind us to Him, to mark us as His servants, and to make all our burdens light.

Robert read the story two or three times. At last he said, "I wonder now if that is true. 'A hero is one who does the right thing at the right time.' There are plenty of chances for me to be that kind of a hero."—*Selected.*



AN INDICTMENT.

THE history of King Alcohol is a history of shame and corruption, of cruelty, crime, rage, and ruin. He has taken the glory of health from off the cheek and placed there the reddish hue of the wine cup.

He has taken the lustre from the eye and made it dim and bloodshot.

He has taken beauty and comeliness from the face and left it ill-shaped and bloated.

He has taken strength from the limbs and made them weak and tottering.

He has taken firmness and elasticity from the steps and made them faltering and treacherous.

He has taken vigour from the arm and left flabbiness and weakness.

He has taken vitality from the blood and filled it with poison and seeds of disease and death.

He has transformed this body, fearfully and wonderfully and majestically made, God's masterpiece of animal mechanism, into a vile, loathsome, stinking mass of humanity.

He has entered the brain—the temple of thought—dethroned reason and made it red with folly.

He has taken the beam of intelligence from the eye and exchanged for it the stupid stare of idiocy and dulness.

He has taken the impress of ennobled manhood from off the face and left the marks of sensuality and brutishness.

He has bribed the tongue to utter madness and cursing.

He has tuned the lips to songs of ribaldry and revelling.

He has taken cunning from the hands and turned them from deeds of usefulness to become instruments of brutality and murder.

He has broken the ties of friendship and planted the seeds of enmity.

He has made a kind, indulgent father, a brute, a tyrant, a murderer.

He has transformed the loving mother into a very fiend of brutish incarnation.

He has made obedient and affectionate sons and daughters the breakers of hearts and the destroyers of home.

He has taken luxuries from off the table and compelled men to cry on account of famine, and beg for bread.

He has stripped backs of their broad-cloth and silks and clothed them with rags.

He has stolen men's palaces and given them wretched hovels in exchange.

He has taken away acres and given not even a decent burial place in death.

He has filled our streets and by-ways with violence and lawlessness.

He has complicated our laws and crowded our courts.

He has filled to overflowing our penitentiaries and houses of correction.

He has peopled with his multitude our police houses.

He has straitened us for room in our insane asylums.

He has filled our world with tears and groans, with the poor and helpless, with wretchedness and want.

He has banished Christ from the heart and erected a hell within.

These are the counts of our indictment. Let the world judge of the truth.—*Selected.*

Baked Apples—Ripe, juicy apples are best cooked by baking. A little water in the bottom of the pie-dish will increase the syrup, which may be poured over the fruit when baked. Many prefer to pare sour apples before baking, and after cutting out the core fill the centre with sugar or jelly, or chopped citron or lemon peel to give a flavour.

* *

Concentrated Milk.—A writer in the *British Medical Journal* has called attention to the value of concentrated milk in certain forms of diarrhoea and in wasting disease, and especially in cases in which the patient is unable to take other nourishment, and cannot take a sufficient amount of milk in its ordinary, diluted form to meet the demands of the body. Concentrated milk is prepared by evaporating the milk in a porcelain or enamelled dish over some suitable heating apparatus, care being taken to see that the liquid does not boil and to stir it continually. By this means cream is prevented from rising, and the evaporation is not delayed by the formation of a scum over the surface. With proper apparatus and attention, milk may be reduced to one half its volume in one hour.—*Good Health.*

* *

To keep lemons fresh put them in cold water and change the water every other day.



—There are 260,000 Scotchmen in London,—as many as in Edinburgh.

—A despatch states that the Transvaal demands a million pounds as damages for the Jameson raid.

—There are 600,000 children in the London Board schools, and 230,000 in the Voluntary schools.

—Excitement continues to disturb Crete, and in Macedonia there are frequent conflicts between Greek and Turkish bands.

—The Salvation Army has invaded Japan. The same tactics are followed as in India, the customs of the people together with the native dress are adopted.

—The New Zealand legislature has before it a bill fining any sea captain who shall bring into New Zealand a person afflicted with consumption, or who shall develop the disease within three months after landing.

—A school has been established in the Chinese quarters of New York City especially for the benefit of the children of the Chinese. It is proving very successful, and it is hoped will become a means of influencing the parents of the children.

—Marguerite Boyenal, of the little French village of Origny-Sainte-Benoite, has slept continuously for thirteen years. She fell into this condition at nineteen years of age, and no efforts of medical experts have been sufficient to awaken her.

—The largest shipyards in the world are those of Harland and Wolff, of Belfast, Ireland. The works employ at present over 9,000 skilled workmen and apprentices. Since its organisation the firm has turned out over 1,000,000 tons of ocean-going craft.

—Some time ago the Pope and his organs were glorying in their triumph over Italy, as it was thought Menelik, of Abyssinia, had granted the Pope's petition to release his Italian prisoners. But the Emperor has refused to give up his prisoners before Italy makes peace.

—A party of Japanese engineers and metallurgists, commissioned to make a tour of inspection of the great steel works of Europe and America, has just set out on its journey. The visit is in connection with a scheme to construct among the coal-fields of Japan a plant for steel manufacture, with a capacity of 100,000 tons, at a cost of £400,000.

—Locusts are a great scourge on the island of Cyprus, and it is said that during the last three years the Government has bought and destroyed eight and a-half tons of the insects. The price paid for them was £16,400, and it is estimated that the number of locusts thus exterminated was 1,330,000,000. So the locust hunters got a farthing for eighty-five locusts. Notwithstanding the efforts made it is said the insects multiply as fast as they are destroyed.

THE STOMACH:

ITS DISORDERS AND HOW TO CURE THEM.

BY J. H. KELLOGG, M.D.

This book presents in a nut-shell what every person ought to know about the stomach,—its functions in health, the symptoms produced by disease, and the best methods of cure.

Careful directions are given for the application of all the different remedies recommended, which include more than twenty carefully prepared DIET LISTS, special attention being given to such methods of treatment as can be carried out by the individual at home.

THOROUGHLY PRACTICAL

and based on more than **TWENTY YEARS' EXPERIENCE** in the treatment of various forms of dyspepsia.

The work contains over one hundred cuts, including eleven plates, several of which are coloured.

Bound in cloth, with embossed cover, 368 pp., 6/-

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, 9d. Board Covers, 1s.

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 BEFORE PILATE.

The well known engraving by Munkacsy, original of which was sold for £25,000. Price 1/6.

TEN COMMANDMENTS

AND

PSALM XXIII,

Beautifully illuminated in gold and several colours.

SIZE OF SHEET 22 x 17 in.

Price 4d., postpaid 5d.

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,*..... ¾d.
- 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?..... ¾d.
- Justice and Mercy,..... 1d.
- Law and Gospel,..... 1½d.
- Literal Week, ¾d.
- 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,..... ¾d.
- Rome's Challenge—Why Do Protestants Keep Sunday?..... 2d.
- Second Coming of Christ,..... 1d.
- Seven Pillars, 1½d.
- Sinner's Need of Christ,..... ¾d.
- 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?..... ¾d.

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.

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.

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).

CHRIST'S SECOND COMING.

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

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 alway, even unto the end of the world."

LONDON, NOVEMBER 19, 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.

It is not enough to know the right way. Divine power is needed continually in order to walk in it. "Hold up my goings in Thy paths," prayed the Psalmist, "that my footsteps slip not."

A PROFESSOR in Peking University says that the Emperor of China is reading the New Testament. It promises to him no more than to the humblest of his subjects, but it is to be hoped that when the Scripture is read at the palace, it may have the effect of causing others to examine it.

ADDRESSING the new German recruits last week the Emperor identified military service with the service of Christ. Militarism is coming to be as much a religion as in the early pagan times, when Christians were sent to the lions for refusing to burn incense to the genius of Roman government.

"Christ Our Saviour."—This is the title of a new work, copiously illustrated, which our Society publishes next week. It is a sketch of the life of Christ, adapted for the youth, from the writings of Mrs. E. G. White. It is published in two styles, cloth at 2s. 6d., and stiff board covers 1s. 9d.

War and Prize-fighting.—One of the most popular of British authors in a recent book thus defends prize-fighting:—

It is a less evil that two men should, of their own free will, fight until they can fight no more, than that the standard of hardihood and endurance should run the slightest risk of being lowered in a nation which depends so largely upon the individual qualities of her citizens for her defence. Do away with war, if the cursed thing can by any wit of man be avoided, but until you can see your way to that, have a care to meddling with those primitive qualities to which at any moment you may have to appeal for your own protection.

This is a clear and candid acknowledgment of the fact which most people overlook or forget, namely, that the spirit which prompts two nations to go to war is exactly the same spirit that prompts Bill and Jack to pummel each other on the street or in the public-house, whenever they fancy that their rights have been in-

vaded or their "honour" insulted. Yet men who would scorn to be engaged in a street brawl, or even to be seen at the more dignified prize-fight, count it one of the highest honours possible, to be known as having fought in battle, especially if they were in the army that won.

Greater Numbers, Greater Wickedness.—This shows the magic influence of numbers. Where one boy is afraid to go alone, on account of a real or imaginary danger, he will go boldly if he but has a dozen companions, each as helpless as himself. So the man who would be ashamed to be seen mauling a single individual, is proud of the fact that he with a few thousand other men engaged in a similar row. Both are disgraceful and wicked, yet if there be any difference the advantage is on the side of the two men in the street fracas. In this case the men are fighting because they feel they have been personally injured, and their blows are directed to the particular objects of their hatred; while in that which is called war thousands of men who have not been injured or insulted, and who have no personal grievance whatever, fight and kill others whom they have never seen. Numbers, instead of diminishing the crime and the disgrace, only make it the more senseless and wicked.

THE GOSPEL OF SELFISHNESS.

THE Apostle Paul warned Timothy with regard to men who indulged in questions and strifes of words, whereof come envy and strife, "supposing that gain is godliness." 1 Tim. vi. 4, 5. Never before, perhaps, was this warning needed as now. The late election in the United States, which turned wholly upon the question of money, has exhibited such a mingling of politics and religion, or rather, has made politics into religion in a way never before known. A despatch before the election said:—

In New York all the religious teachers of all the denominations have just united in an appeal on behalf of the Republican candidate; in Chicago, observers all bear witness to the fact that the enthusiasm for the Democrat [candidate] takes the form of a wave of religious enthusiasm.

POLITICAL writers have made the money question a part of the religious liberty question, and use and abuse Scripture freely in support of the view they hold. Bankers and money holders are denounced in no measured terms, and it is made a part of true Christianity to drive them

from the land, or at least from any position of power or influence. The only way in which we can avoid fighting against God, according to these writers, is to shout and vote for free silver; while on the other hand the other party are sure that the man who is not heart and soul committed to the gold standard is an anarchist or an abettor of anarchy, guilty of breaking the commandments, and therefore almost, if not quite, without God in the world, and having no hope. The worst is that on both sides of the question are found members of the same church, calling one another "brother" and yet indulging in these amenities toward one another. This, however, is inevitable when professed Christians engage in politics.

THE question is not confined to the United States; it is everywhere the same, only it has been brought to special prominence in America during the recent campaign. We have no opinion to express one way or the other on the question of political finance, but we wish to call attention to the fact that many are making a religion out of that which the Bible warns against. That there will be oppression in the last days, is clearly pointed out, but it is nowhere intimated that the oppressed should turn on their oppressors. On the contrary, the Lord says to those who have become rich by unlawful means, "Ye have condemned and killed the just, and *he doth not resist you;*" and then the poor are exhorted to *be patient* until the coming of the Lord. James v. 6, 7.

THIS making a religious question out of the money and labour question, comes by a natural and easy grade from the idea that religious liberty is more or less a political question, to be advanced by political arguments, and that Christians must "stand for their rights." Wherever the question of *human rights* is raised, and men, whether professed Christians or not, start a crusade against oppressors, and elevate the demand for their rights to the level of the Gospel, there must inevitably be envy and strife; and "where envy and strife is, there is confusion and every evil work." When Christians recognise and act in accordance with the fact that they have nothing to do with seeking to maintain their rights, but have only to acknowledge God's right to their service, leaving Him to defend their cause, then will they be free from all responsibility for the using of the name of Christianity in the service of political strife and personal ambition.