

# THE Present Truth

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

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## The Present Truth.

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### ROOTED IN HIM.

"I AM the root," Jesus declares, by His  
angel. Rev. xxii. 16.

WHAT is the office of the root? It  
gathers from the soil the  
elements needed for the  
growth of the plant. It  
takes in the moisture  
and the various minerals  
used in varying quanti-  
ties by different plants  
in building up the stalk,  
and colouring the leaf or  
flower, and producing  
fruit. For instance, two  
different plants in the  
same soil may need dif-  
ferent elements to feed  
upon, and the root of  
each will take the necessary proportions,  
choosing or rejecting materials, like the  
wise builder that it is.

It is the intelligent working of the  
Divine Word which in the beginning  
caused the earth to bring forth plants,  
each after its kind. But the thought is  
that the root supplies the nourishment.  
The root provides the life that runs up  
into the plant and causes the beauty and  
fruit to appear.

"I AM the root." Jesus wants all to  
know that to every believer He is what  
the root is to the tree. He assumes the

responsibility of sustaining life, and He  
knows what is essential to vigorous growth  
and fruit-bearing. This root cannot die,  
and in seasons when it would seem as  
though the hot winds of sin and trial were  
determined to blast and wither the life,  
the tried one need never fear a drying up  
of the supply.

"BLESSED is the man that trusteth in  
the Lord, and whose hope the Lord is.  
For he shall be as a tree planted by the  
waters, and that spreadeth out her roots  
by the river, and shall not see when heat  
cometh, but her leaf shall be green; and  
shall not be careful in the year of drought,



neither shall cease from yielding fruit." Jer. xvii. 7, 8. The heat beats upon the tree, but its root is away beneath the soil, drinking in the life-giving water from the river, and sending it on to the outmost branches. Our Root, Jesus, the root springing up out of the dry ground, as Isaiah says, is planted by the water of the river of life, which flows from the throne of God and of the Lamb. No "blast of the terrible ones" can affect that life-giving supply, and as the branch receives sap from the vine and the tree from the root, so every soul that trusts God receives from Jesus of the very water of life that makes glad the city of God.

No wonder, then, that the leaf is green in the time of heat; that the fruit of Christ's life appears in the midst of the drought which withers the distrustful until they are as the heath in the desert, having no living root. Jesus is the root. Leave the work and office of the root to Him, and let the life glorify Him by bearing the fruit for which the root supplies the materials. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. i. 1-3.

### CHRIST AS TEACHER.

"AND many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this man doeth? The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent officers to take Him." John vii. 31, 32.

THE trouble with the Pharisees and the chief priests was that their character and teaching suffered by comparison with that of Jesus. "Never man spake like this man," was the testimony of the officers who were sent to seize Him. "He taught them as one having authority, and not as the scribes." The people listened to Him more readily than to them, and this aroused their jealousy. And the people knew that the priests sought His life.

YET the priests and rulers might have retained the confidence of the people, even in the presence of Jesus, if they had only been willing to learn of Him, and accept His Spirit and the wisdom that filled Him. For that, however, they were too proud, and so they took away the key of knowledge; they entered not in themselves, and those that would enter in, they hindered by every means in their power. Luke xi. 52.

THERE was another reason why the wrath of the leaders of the Jews was aroused against Jesus. It was that the people who heard His living words of truth, not only lost relish for the old traditions that the elders retailed, but they actually came to know more than the leaders themselves. "If any man willeth to do His will, he shall know of the doctrine." The rulers were not willing to do, and therefore they did not know; while the poor people who desired to do God's will knew the truth. David said, "I understand more than the aged, because I have kept Thy precepts." Ps. cxix. 100.

It is the earnest desire of every true teacher that the people shall learn, and the more they learn, the better he is pleased. If in time they surpass him in knowledge, then he will be but the more pleased. Even that is a testimony to the value of his teaching. This will often be the case when one leads his hearers to the Word. If he does not limit it by his own construction, but opens it, and allows the people to see for themselves, it will often be that souls will see more than he does. He who is not willing that this should happen, seeks his own glory, and not that of God; he preaches himself, and not the Word.

### THE BIBLE IN SPAIN.

A MISSIONARY in Spain gives a few facts to show how little Roman ecclesiastics in that country know of even their own corrupted version of the Bible.

"The archbishop of the see of Santiago de Compostela, the capital of Galicia, one of the most important dioceses of all Spain, on one occasion promised to give to a Protestant of that parish a Roman Catholic Bible in exchange for his Protestant Bible; but after spending a long time in looking for one, he had to confess that he could not find one in the episcopal palace—that he would 'have to send for it to Barcelona,' all across the peninsula!"

One day a missionary was talking with a priest.

"Allusion was made to the second commandment; and when he quoted the words, 'Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them,' the honest priest, instead of arguing, as an astuter man would have done, that Roman Catholics do not worship images, nor bow down to them, but only to the being or the spirit that they represent or suggest, he frankly admitted that they do worship them, and that their worship was permitted if not taught by the church; and he declared that he could not believe that the words quoted by my friend were to be found in the Bible, and much less in the Roman Catholic Bible. So a copy of the Bible sanctioned by his church was produced. He read and reread the fatal words, and could hardly believe his own eyes. At last, with hands clenched and teeth set, he turned on his heel, and with intense feeling exclaimed: 'God made a mistake when He put that into the Bible!' Poor man! he could not believe that his church could be guilty of deliberately suppressing that part of the Decalogue from its liturgies and from its catechisms; he could more easily believe that God had blundered! 'And if the blind lead the blind, both shall fall into the ditch.'"

### GOD'S HANDWRITING.

IN two instances of especial interest the handwriting of God has been made visible to man,—when, engraved by His own finger on tablets of stone, it came from out the clouds and thunders of Sinai, and again, when Christ, looking calmly and searchingly from eye to eye throughout the crowd of pharisaic accusers assembled about Him, in silent dignity stooped and wrote with His finger in the sand. In the first instance, "He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Of this unparalleled scene a writer has said,—

"God purposed to make the occasion of speaking His law a scene of awful grandeur, in keeping with its exalted character. The people were to be impressed that everything connected with the service of God must be regarded with the greatest reverence. The Lord said to Moses, 'Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for the third day the Lord will come down in the sight of all the people upon

Mount Sinai.' During those intervening days all were to occupy the time in solemn preparation to appear before God. Their persons and their clothing must be freed from impurity. And as Moses should point out their sins, they were to devote themselves to humiliation, fasting, and prayer, that their hearts might be cleansed from iniquity. . . . On the morning of the third day, as the eyes of all the people were turned toward the mount, its summit was covered with a thick cloud, which grew more black and dense, sweeping downward until the entire mountain was wrapped in darkness and awful mystery. Then a sound as of a trumpet was heard, summoning the people to meet with God; and Moses led them forth to the base of the mountain. From the thick darkness flashed vivid lightnings, while peals of thunder echoed and re-echoed among the surrounding heights. 'And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.' 'The glory of the Lord was like devouring fire on the top of the mount' in the sight of the assembled multitude. And 'the voice of the trumpet sounded long, and waxed louder and louder.' So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, 'I exceedingly fear and quake.'

"And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law. Moses, describing the scene says: 'The Lord came from Sinai and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints; from His right hand went forth a fiery law for them.'"

Thus the law came from the hand of God, graven with His own finger. In the second instance no clouds shrouded the skies, no thunders shook the heavens, no quaking mountain threatened to overwhelm those who beheld the strange scene. The only darkness and tumult were the hatred and fear in the quaking hearts of those who again read their own sins in the written words of God, though this time mercifully written in the sand, where a sweep of the hand would efface the faint traces of the terrible words which bore conviction, shame, and terror, to the heart of each, as in turn their eyes rested on the writing on the ground. But though the immediate cause of their confusion was known only to each individual heart,

—that they were confounded was clearly evident to many.

The occasion which the scribes and Pharisees chose, and which became their own undoing, was public. It was when Jesus was teaching in the temple, and “all the people” had come unto Him, that they brought before Him the guilty woman, and said,—“Now Moses in the law commanded us that such should be stoned: but what sayest Thou.” But while the assembled people looked on and listened with wonder, doubt, misgiving, pity, anxiety, to hear what reply He should make, no audible answer came from Jesus’ lips. He only stooped, with saddened face, and wrote with His finger in the sand. Then lifting Himself, with one piercing glance which each one felt pass into his very heart, He simply gave judicial utterance to the requirements of the law,—“He that is without sin among you, let him first cast a stone at her.” He said no more,—then stooping He wrote again in the sand.

Did each man see copied there the page of his own record from the book of Judgment which should be opened at the last day, that, in the same order in which it will come to them, each, beginning with the eldest, read there His unanswerable reply, and went from His presence without a word? Utterly confounded before God and in their own hearts, and in the eyes of the public, the Pharisees went out speechless. Clothed now in simple human flesh, and not in the clouds and thunders of Sinai, He who gave the law, as agent of the Father, stood before them here and interpreted, in stern and God-like tenderness, the application of that law to their individual hearts and lives. And it was the word of God to them individually, audible only in the depths of each heart, while the assembled people looked on and wondered.

Yet while He emphasised here the fact of the immutability of the law, graven in tablets of stone, at the same time by word and act He showed how that the sins of the individual, whether it be of the sinful and repentant woman or the cruel and haughty-hearted Pharisees, God writes in sand, that if the delinquents but repent and turn from them, and so permit the effacement of the record, it may be obliterated and for ever blotted from sight and memory.

God is the same yesterday, to-day, and for ever,—when He wrote the law on tables of stone and the sins of the wicked Pharisees in the sand,—the same.



#### MOUNT SINAI AND MOUNT ZION.

“GREAT is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the Great King. God is known in her palaces for a refuge.” Ps. xlviii. 1-3.

Here we have an outburst in praise of the dwelling-place of God in heaven; for “the Lord is in His holy temple, the Lord’s throne is in heaven” (Ps. xi. 4), and of Christ, “who is set on the right hand of the throne of the Majesty in the heavens” (Heb. viii. 1) the Lord says, “Yet have I set My King upon My holy hill of Zion,” or, “upon Zion, the hill of My holiness.” Ps. ii. 6.

Jesus Christ, the anointed King in Zion, is High Priest as well, a “priest for ever, after the order of Melchizedek.” The Lord has said of “the Man whose name is The BRANCH,” that “He shall build the temple of the Lord; and He shall bear the glory, and He shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both.” Zech. vi. 12, 13. So as He sits upon His Father’s throne in the heavens, He is “a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Heb. viii. 2.

It was to this place,—to Mount Zion, the hill of God’s holiness, and to the Sanctuary upon it, His dwelling-place,—

that God was leading His people Israel when He delivered them from Egypt. When they had safely passed through the Red Sea, Moses sang these inspired words: “Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established.” Ex. xv. 17.

But they did not get there, because they did not “hold fast the confidence and the rejoicing of the hope firm unto the end.” “So we see that they could not enter in because of unbelief.” Yet God did not forsake them, for even “if we believe not, yet He abideth faithful; He cannot deny Himself.” So He instructed Moses to tell the people to bring offerings of gold and silver and precious stones, together with other material, and said, “Let them make Me a sanctuary, that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof even so shall ye make it.” Ex. xxv. 8, 9.

This was not “the true tabernacle which the Lord pitched,” but one made by man. The tabernacle and its furniture were only “the patterns of things in the heavens,” and not “the heavenly things themselves.” Heb. ix. 23. It was but a shadow of the real substance. The cause of the shadow will be considered later on. But the faithful ones of that olden time knew as well as Stephen did in later years, that “the Most High dwelleth not in temples made

with hands," as saith the prophet, "Thus saith the Lord, The heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest?" Acts vii. 48, 49. Solomon, at the dedication of his grand temple, said, "But will God in very deed dwell with men on the earth? behold, the heaven and the heaven of heavens cannot contain Thee; how much less this house that I have built?" 2 Chron. vi. 18.

All of God's really faithful children understood that the earthly tabernacle or temple was not the real dwelling-place of God, but only a figure, a type. So of the furniture which the sanctuary contained.

As God's throne is in His holy temple in heaven, so in the type of that temple, on earth, there was a representation of His throne. A very feeble representation, it is true, as much less than the real as the works of man are less than those of God, yet a figure of it, nevertheless. That figure of God's throne was the ark which contained the tables of the law. A few texts of scripture will show this.

Ex. xxv. 10-22 contains the complete description of the ark. It was a box made of wood, but completely covered, within and without, with fine gold. Into this ark the Lord directed Moses to put the Testimony which He should give him. This Moses did, for afterward, in recounting to Israel the circumstances of the giving of the law, together with their idolatry, which led to the breaking of the first tables, he said:—

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto Me into the mount, and make thee an ark of wood. And I will write on the table the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And He wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly; and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. x. 1-5.

The cover of this ark was called the "mercy-seat." This was of solid, beaten gold, and upon each end of it, a part of the same piece of gold, there was a

cherub with wings outstretched. "Towards the mercy-seat shall the faces of the cherubim be." Having these directions, the Lord said: "Thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee," which Moses did, as we have read. "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." Ex. xxv. 17-22.

God said that He would speak to them from "between the cherubim." So we read, "The Lord reigneth; let the people tremble; He sitteth between the cherubim; let the earth be moved. The Lord is great in Zion; and He is high above all the people." Ps. xcix. 1, 2. The cherubim overshadowed the mercy-seat, from which place God spoke to the people. Now mercy means grace, so that in the mercy seat of the earthly tabernacle we have the figure of "the throne of grace" unto which we are exhorted to come boldly, "that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

#### FOUNDATION OF GOD'S GOVERNMENT

THE ten commandments on the two tables of stone were in the ark, under the mercy-seat, thus showing that the law of God is the basis of His throne and government. Accordingly we read, "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereat. Clouds and darkness are round about Him; righteousness and judgment are the foundation of His throne." "Justice and judgment are the foundation of Thy throne; mercy and truth go before Thy face." Ps. xcvii. 1, 2; lxxxix. 14. R. V.

Since the tabernacle and all that it contained was to be made exactly like the pattern given to Moses, and they were "the patterns of things in the heavens," it necessarily follows that the ten commandments on the tables of stone were exact copies of the law which is the foundation of God's true throne in heaven. This enables us to understand more clearly how it is that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke xvi. 17. As long as God's throne stands, so long must God's law as spoken from Sinai remain unchanged. "If the foundations be destroyed, what can the righteous do?" Ps. xi. 3. If the ten commandments—the foundation stones

of God's throne—were destroyed, the throne itself would fall, and the hope of the righteous would perish. But none need fear such a catastrophe. "The Lord is in His holy temple; the Lord's throne is in heaven," because His word is settled for ever in heaven. That is one of "the things which cannot be shaken."

Now we are able to see that Mount Sinai, which is a synonym for law, and which at the giving of the law was really the embodiment of awful law, is also a type of God's throne. Indeed, for the time being it was actually God's throne. God was present upon it with all His holy angels.

Moreover, the awful terror of Sinai is only the terror of God's throne in the heavens. John had a vision of the temple of God in heaven, and of the throne, with God seated in it; "and out of the throne proceeded lightnings and thunderings and voices." "And the temple of God was opened in heaven; and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake and great hail." "A fire goeth before Him."

The terror of God's throne is the same terror that was at Sinai—the terror of the law. Yet that same throne is "the throne of grace," to which we are exhorted to come with boldness. Even so "Moses drew near unto the thick darkness where God was" on Sinai. Ex. xx. 21. Not only Moses, but "Aaron, Nadab, and Abihu, and seventy of the elders of Israel" went up into the mount; "and they saw the God of Israel; and there was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of Israel He laid not His hand; also they saw God, and did eat and drink." Ex. xxiv. 9-11. If it had not been so, then we should not have had a positive demonstration of the fact that we may indeed come with boldness to the throne of grace,—that awful throne whence come lightnings and thunderings and voices,—and find mercy there. The law makes sin to abound, "but where sin abounded, grace did much more abound." The cross was at Sinai, so that even there was God's throne of grace.

For let it be remembered that it is only "by the blood of Jesus" that we have "boldness to enter into the holiest." Heb. x. 19. But for that blood it would be as certain death for us to come to God's throne and take His name upon our lips, as it was for anyone who should lightly

approach Sinai. But Moses and others did draw near to God on Sinai, even into the thick darkness, and did not die, a sure evidence that the blood of Jesus saved them. The living stream from Christ was flowing at Sinai, even as "the pure river of water of life, clear as crystal" proceeds "from the throne of God and of the Lamb." Rev. xxii. 1.

That stream comes from the heart of Christ, in which the law was and is enshrined. Christ was the temple of God, and His heart was God's dwelling-place. We know that the stream—living water for the people—came from Christ at Sinai, and that the blood and the water, which agree in one, came from His side at Calvary,—a living stream for the life of the world. Yet although the cross of Calvary is the highest possible manifestation of the tender mercy and love of God for man, it is a fact that the terror of Sinai—the terrors of God's throne—were there. There was thick darkness and an earthquake, and the people were filled with an awful dread, because there God displayed the awful consequences of violation of His law. The law in its terror to evildoers was at Calvary as well as at Sinai or in the midst of the throne of God.

When John saw the temple in heaven, and God's awful throne, he saw "in the midst of the throne" "a Lamb as it had been slain." Rev. v. 6. So the river of water of life from the midst of the throne of God, proceeds from Christ, even as did the stream from Sinai and Calvary. Sinai, Calvary, and Zion, three sacred mountains of God, all agree in one to those who come to them in faith. In all we find the terrible, death-dealing law of God flowing to us in a sweet and refreshing stream of life, so that we may sing,

"There's a wideness in God's mercy,  
Like the wideness of the sea,  
There's a kindness in His justice  
That is more than liberty."

THE conflict between Catholic and Mohammedan has, from the earliest times, been a bitter one, in which it is difficult to say which side has been less merciless than the other. "Quarter was seldom given in the field," says Gibbon of the ninth century wars; "those who escaped the edge of the sword were condemned to hopeless servitude, or exquisite torture; and a Catholic emperor relates, with visible satisfaction, the execution of the Saracens of Crete, who were flayed alive, or plunged into caldrons of boiling oil."



## Bible Studies on the Christian Life.

### KEPT BY THE WORD.

In the Christian life everything depends upon the Word of God. It is true that God is able, and desires, to keep us from sinning; but this must be done through His Word. So it is written, "By the word of Thy lips I have kept me from the paths of the destroyer." "Thy word have I hid in my heart, that I might not sin against Thee." This is the way that God has appointed, and there is no other way to have this thing accomplished.

Nor is this way appointed merely because He arbitrarily chose that this *should* be the way, and then laid it upon men that this *must* be the way that they should go. His Word is the way of salvation and the way of sanctification (Christian living), because this is the way that the Lord does things; because this is the way that He manifests Himself. It was by His word that He created all things in the beginning; it is by His word that He creates men anew; and it will be by His word that He will re-create this world and all things pertaining to it. "By the word of the Lord were the heavens made: and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." "Being born again, . . . by the word of God." "And He that sat upon the throne said, Behold, I make all things new. . . . And He said unto me, It is done."

It is not only that the worlds were created by the word of God; but they are also sustained by the same word. "By the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby [by the word of God] the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, *by the same word* are kept in store." So

also it is not only that the Christian is created by the word of God, but by that same word he is sustained, nourished, and caused to grow. God holds up "all things" by His powerful word. And the Christian is among this "all things" no less than any or all the worlds.

There can be no question whatever that all the worlds are held up, and held in their places, by the Lord. But it is not only all the worlds, it is "*all things*" that are held up and held in place by the Lord. And it is as true of the Christian as it is of any star in the firmament or any world on high. Nor can there be any question that the stars and the worlds are held up and held in their courses by the word of the Lord. And no less than this can there be any question that the Christian is held up and held in his right course by the Word of the Lord.

This is to be believed and depended upon by every one who professes the name of Christ. You and I can no more hold ourselves up and in the right way than can the sun or the earth. And as certainly as the worlds are dependent upon His word, so certainly is the Christian to depend upon His word. And when this is so, the Christian is kept in the way of the Lord as certainly and as easily as is any planet in the universe. It is written that He "is able to keep you from falling." And He says, "I will uphold thee with the right hand of My righteousness." "Yea, he *shall be* holden up; for God is able to make him stand."

O struggling, failing Christian, is not that word which holds up great worlds able also to hold up you? Trust that word. Depend implicitly upon it. Rest wholly *upon* it; and then you will find rest *in* it. Trust the Lord to hold you up, just as you trust Him to hold up the sun. His word holds up the sun, and His word

is over and over to you, "Fear thou not; for I am with thee." "I will uphold thee." I will keep thee, thou art Mine. "I will never leave thee, nor forsake thee." I will never leave thee till I have done that thing which I have spoken to thee of.

"The word of God is quick ["living," R.V.] and powerful." "Powerful" means "full of power." The word of God is living and full of power, to do for you, with you, and in you, all that that word says. Believe that word, trust it; for it is the word of the living God. It is the word of the pitying Saviour. "Receive with meekness the engrafted word, which is able to save your souls." "I commend you to God, and to the word of His grace, which is able to build you up." "Let the word of Christ dwell in you richly." You "are kept by the power of God through faith." The power of God is manifested through His Word, and therefore it is His powerful word. Faith comes by hearing the word of God; therefore it is the *faithful* word, the word full of faith. Therefore when He says, you "are kept by the power of God through faith," it is only saying in another way, You are kept by the word of God, "unto salvation ready to be revealed in the last time." Believe that word, trust it, and find its keeping power.

A. T. JONES.

### IN MEXICO

A RECENT report from our Mexican mission says:—

For the first eighteen months after our work commenced in Guadalajara, the priests seemed entirely blind, or indifferent, to what we were doing. At last they got stirred up, and for the last year they have been waging a constant warfare against us. They have written and circulated leaflets against our work, denounced us from their pulpits, and have worked personally with individuals. Both our medical and school work have suffered severely, but both are now picking up again. Not less than twelve children that we have taken into the school to feed, clothe, and educate, have been stolen away. In several of these cases, to our knowledge, the priests have promised to support the children, and after a little while have left them as destitute as before. The priests went so far in their opposition as to intercept men who were drawing stone for the foundation of our new sanatorium building, and they even went to the building, and protested with the workmen against working for Protestants. We have gone straight forward with our work, and the influence of the priests is gradually giving way.

We now have all the patients in the dispensary that the doctors and nurses can well care for. The pay patients are gradually coming back. Our school is also beginning to build up again. We expect to gain the victory in the end, but the fight will be long and hard.

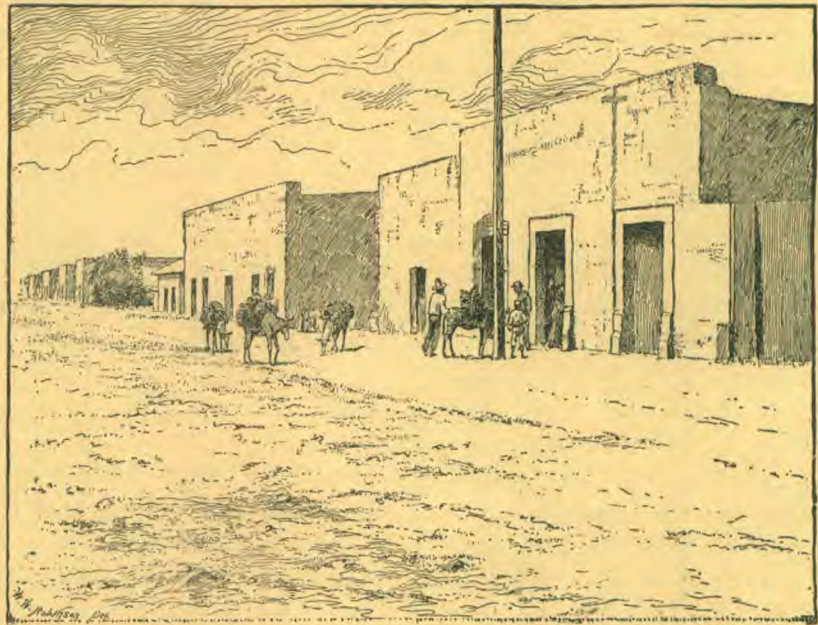
It is slow and laborious work to bring the present truth before the Mexicans. We have more encouragement, however, in this line than ever before. One gentleman of culture, professor of English in the State university, is keeping the Sabbath, and writes for our Spanish paper, *El Amigo de la Verdad*. Others are interested. A Russian gentleman and his wife have recently accepted the truth, and are rejoicing in it. The gentleman is the son of a general in the Russian army who has charge of a military district, and also

ling sufficient; but if the clergy of the Church of England would adhere to the rule of the Church, they would not only remove a cause of scruple to some minds, but to all minds they would give a new force and meaning to the symbolical language of Holy Scripture which was founded on the ancient and fuller ceremonial.

It illustrates very aptly the result that must follow whenever the church attempts to put itself in the place of Christ, and begins to issue permissions or commands regarding doctrine.

### CHARACTER OF THE LAST CONFLICT.

THE great controversy between the Prince of Light and the prince of darkness has not abated one jot or tittle of its in-



STREET SCENE IN A MEXICAN PROVINCIAL TOWN.

owns a large estate in southern Russia. His wife is a German lady, and was a self-supporting missionary in Alaska till her health failed. They are both anxious to carry the truth back to Russia.

We are making progress with the sanatorium building, and hope to complete it early next year. It will help greatly in giving our work a standing here.

**Baptism.**—In a recent historical address, Dr. Sinclair, Archdeacon of London, commented on the attitude of the Church of England as regards the substitution of sprinkling for baptism. He said:—

We may point out that the universal modern practice of baptizing by sprinkling, which has put one weighty and popular argument into the hands of the Baptists, is not in accordance with the mind of the Church of England. She permits sprinkling in exceptional cases, but she requires immersion as her rule. We may argue from this permission quite fairly that she considers sprink-

fluence as time has gone on. The stern conflict between light and darkness, between truth and error, is deepening in its intensity. The synagogue of Satan is intensely active, and in this age the deceiving power of the enemy is working in the most subtle way. Every human mind that is not surrendered to God and is not under the control of the Spirit of God, will be perverted through satanic agencies. The enemy is working continually to supplant Jesus Christ in the human heart, and to place his attributes in the human character, in the place of the attributes of God.

Christ came to the world to bring back the character of God to man, and to retrace on the human soul the Divine image. Through His entire life, Christ sought by continuous, laborious efforts to call the world's attention to God and to His holy requirements, so that men might be imbued with the Spirit of God, might be actuated by love, and might reveal in

life and character the Divine attributes. Christ came to be the light and life of the world, and His life was one of continual self-denial and self-sacrifice. The Lord Jesus valued every human being, and could not endure the thought that one should perish. His great heart of love embraced the whole world, and led Him to provide complete salvation for all who would believe in Him. In the character of Christ, majesty and humility were blended. Temperance and self-denial were seen in every act of His life, but there was no taint of bigotry, no cold austerity, manifested in His manner to lessen His influence over those with whom He came in contact. The world's Redeemer had a greater than angelic nature; yet united with His Divine majesty were meekness and humility that attracted all to Himself. He speaks to all, saying, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Oh, that we all had an intelligent knowledge of Jesus Christ! Weary and worn as He often was, He pleased not Himself. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." "See that ye refuse not Him that speaketh." Who are those that refuse to hear the voice of Christ!—They are those who do not hear and practise His Word. They are those whose hearts are crowded and overcharged with surfeiting and drunkenness and the cares of this life; who are eating and drinking, planting and building, marrying and giving in marriage. They are those who will not receive the message of warning for these last days.

The agencies of Satan are at work to keep the minds of men engrossed with the things of this life, in order that he may work counter to the mission and work of Christ. Of Satan, Christ declares he "abode not in the truth." Once Satan was in co-partnership with God, Jesus Christ, and the holy angels. He was highly exalted in heaven, and was radiant in light and glory that came to him from the Father and the Son; but he became disloyal, and lost his high and holy position as covering cherub. He became the antagonist of God, an apostate, and was excluded from heaven. He established his empire, and planted the standard of rebellion against the law of Jehovah. He invited all the powers of evil to rally about his standard, in order to form a desperate companionship of evil to league against the God of heaven. He worked perseveringly and determinedly to perpetuate his rebellion, and to cause men to turn from Bible truth, and to stand under his banner. As soon as the Lord through Jesus Christ created our world, and placed Adam and Eve in the garden of Eden, Satan an-

nounced his purpose to conform to his own nature the father and mother of all humanity, and to unite them with his own ranks of rebellion. He was determined to efface the image of God from the human posterity, and to trace his own image upon the soul in place of the Divine image. He adopted methods of deception by which to accomplish his purpose. He is called the father of lies, an accuser of God and of those who maintain their allegiance to God, a murderer from the beginning. He put forth every power at his command to win man to co-operate with him in apostasy, and succeeded in bringing rebellion into our world.

All the vast, complicated machinery of evil agencies is put into action in these last days. Through generation after generation, from age to age, Satan has gathered human agencies through whom to work out his diabolical purposes, and to bring about the enforcement of his plans and devices in the earth. The great putrid fountain of evil has been continually flowing through human society. Though unable to expel God from His throne, Satan has charged God with satanic attributes, and has claimed the attributes of God as his own. He is a deceiver, and through his serpentine sharpness, through his crooked practices, he has drawn to himself the homage which man should have given to God, and has planted his satanic throne between the human worshipper and the Divine Father.

#### SATAN'S LINE OF ATTACK AGAINST TRUTH

BUT in man's behalf, Christ met the specious temptations of Satan, and left to man an example as to how to overcome Satan in the conflict. He exhorts His followers, saying, "Be of good cheer; I have overcome the world." Satan has made masterly efforts to perpetuate sin. He arrayed all his evil agencies to war against Jesus Christ in an active, desperate conflict, in order that He might bruise the heart of infinite Love. He seduced the people to bow to idols, and thus gained supremacy over earthly kingdoms. He considered that to be the god of this world was the next best thing to gaining possession of the throne of God in heaven. In a large measure he has been successful in his plans. When Jesus was on earth, Satan led the people to reject the Son of God, and to choose Barabbas, who in character represented Satan, the god of this world. The Lord Jesus Christ came to dispute the usurpation of Satan in the kingdoms of the world. The conflict is not yet ended; and as we draw near the close of time, the battle waxes more intense. As the second appearing of our Lord Jesus Christ draws near, satanic agencies are moved from beneath. Satan will not only appear as a human being,

but he will personate Jesus Christ; and the world which has rejected the truth will receive him as the Lord of lords and King of kings. He will exercise his power, and work upon the human imaginations. He will corrupt both the minds and the bodies of men, and will work through the children of disobedience, fascinating and charming, as does a serpent. What a spectacle will the world be for heavenly intelligences! What a spectacle for God, the Creator of the world, to behold! The form Satan assumed in Eden when leading our first parents to transgress, was of a character to bewilder and confuse the mind. He will work in as subtle a manner as we near the end of earth's history. All his deceiving power will be brought to bear upon human subjects, to complete the work of deluding the human family. So deceptive will be his working, that men will do as they did in the days of Christ; and when asked, Whom shall I release unto you, Christ or Barabbas? the almost universal cry will be, Barabbas, Barabbas! And when the question is asked, "What will ye then that I shall do unto Him whom ye call the King of the Jews?" the cry again will be, "Crucify Him!" Christ will be represented in the person of those who accept the truth, and who identify their interest with that of their Lord. The world will be enraged at them in the same way that they were enraged at Christ, and the disciples of Christ will know that they are to be treated no better than was their Lord. But Christ will surely identify His interest with that of those who accept Him as their personal Saviour. Every insult, every reproach, every false accusation made against them by those who have turned their ears away from the truth and are turned unto fables, will be charged upon the guilty ones as done to Christ in the person of His saints.

Those who love and keep the commandments of God are most obnoxious to the synagogue of Satan, and the powers of evil will manifest their hatred toward them to the fullest extent possible. John foresaw the conflict between the remnant church and the power of evil, and said, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The forces of darkness will unite with human agents who have given themselves into the control of Satan, and the same scenes that were exhibited at the trial, rejection, and crucifixion of Christ will be revived. Through yielding to satanic influences, men will be transformed into fiends; and those who were created in the image of God, who were formed to honour and glorify their Creator, will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil,—men who reflect his own image.

Men were imbued with a satanic spirit at the time when they decided that they would have Barabbas, a thief and murderer, in preference to the Son of God. The demoniac power triumphed over humanity; legions of evil angels took entire control of men, and in answer to Pilate's question as to whom he should release unto them, they shrieked out, "Away with this man, and release unto us Barabbas." When Pilate spoke again to them concerning Jesus, the hoarse cry was raised, "Crucify Him, crucify Him." Through yielding to demoniac agencies, men were led to take their stand on the side of the great apostate. Unfallen worlds looked upon the scene with amazement, unable to comprehend the degradation that sin had wrought. Legions of evil angels controlled the priests and rulers, and gave voice to the suggestions of Satan in persuading and tempting the people by falsehoods and bribes to reject the Son of God, and to choose a robber and murderer in His stead. They appealed to the very worst passions of the unregenerate heart, and stirred up the worst elements of human nature by the most unjust accusations and representations. What a scene was this for God to look upon, for seraphim and cherubim to behold! The only begotten Son of God, the Majesty of heaven, the King of glory, was mocked, insulted, taunted, rejected, and crucified by those whom He came to save, who had given themselves to the control of Satan.

Christ said, "If they do these things in a green tree, what shall be done in the dry?" "They shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for My sake, for a testimony against them. . . . Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that shall endure unto the end, the same shall be saved." "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The agencies of Satan are having their last chance to develop before the world, before angels and men, the true principles of their attributes. The people of God are now to stand as representatives of the attributes of the Father and the Son. "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in

due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods."

MRS. E. G. WHITE.

#### THE IMAGE OF DANIEL II.

THE Lord is coming. See His glorious signs,  
Hung in the heavens, and spread o'er sea and earth,  
As tokens of the coming morning shine  
Before the radiant sun sends all His glories forth.

God's holy Word was given to guide us safely through  
The night of time, to heaven's eternal day;  
Then let us search its pages—learn to do  
His holy will, and when we learn, obey.

An ancient king of Babylonish fame  
Saw, in the dreamy visions of the night,  
An image stand erect, with giant frame,  
With head of gold, and arms of silver bright.

Brass formed the body of this wondrous man;  
The legs of iron seemed to say, "I'm strong."  
But, lo! the feet are weaker—clay creeps in—  
An indication that 'twill fall ere long.

Again he looks, and, lo! a stone cut from the mount  
Smites the great image on its crumbling feet,  
And then the gold and silver, brass and iron, and clay,  
Crumble and pass as chaff is blown from wheat.

The prophet told the king that kingdoms four  
Should rise successive, then the fifth should come—  
God's everlasting kingdom, glorious, great.  
The rest should pass away to make it room.

So it has been; the Babylonish head of gold  
In splendour shone long years, but it must pass,  
And give the silver place—the Persian kings;  
And they in turn must yield the way to brass.

The brass, symbolic of the Grecian throne,  
Shone forth in glory; but to fade 'twas doomed,  
For the next symbol, the iron kingdom, comes,  
Showing the wondrous strength of ancient Rome.

Majestic Rome unrivalled stands long years,  
Like iron strong, and then the mingled clay  
Forms weakened feet, increasing human fears,  
And thus the image, tending toward decay.

We look again, and, lo! the toes appear,  
Ten kingdoms on the soil once held by Rome.  
A little while then these will disappear,  
And then the kingdom of the Lord will come.

The stone cut from the mountain represents  
The blest and universal kingdom of our God.  
It breaks in pieces and consumes the four,  
And spreads its reign of peace o'er all the earth abroad.

The fifth great universal kingdom shall eclipse  
The glory of the four that's passed away.  
And it will stand for ever; it will never fall.  
Oh, reader, are you ready for that day?

J. S. GREEN.

#### DOUBTS.

I HAVE somewhere read that the eminent Swiss writer, Dr. Merle D'Aubigne, was grievously troubled with doubts during his student days. He went to his old, experienced teacher for help. The veteran

refused to discuss them, and said: "Were I to rid you of these doubts, others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you the Son of God, an Almighty Saviour, and His light will dispel the darkness, and His Spirit will lead you into all truth." The old man was right. He saw that the young man was falling into a sinful habit that would grow worse by tampering with it. To attempt to poke away clouds with your own hand is sheer folly; your true course is to plant yourself in the clear, broad sunshine of Jesus Christ, and stay there. "Sun of my soul, thou Saviour dear," is a line that ought to be said or sung every hour of the Christian's life.  
—Cwyler.

#### JONAH'S LESSON.

JONAH was a devout, praying man, or God would not have called him to warn Nineveh. He was not prepared to go on such an errand, and yet the time had come for him to be called, that he might be prepared for the work. The Lord knew the course he would take, and also knew what to do to make complete His servant. The Lord knew that when He told him to go to Nineveh, he would pay his fare to Tarshish, and also that he would not reach his desired port. Had the Lord allowed the natural course of things, Jonah would probably have reached Tarshish. He who controls the elements, sent a tempest, and all on board were afraid, and prayed every man unto his god. They finally cast lots that they might determine who was the cause of the evil. The guilty Jonah was discovered, and cast into the sea. He was swallowed up by the waters.

He paid his fare to Tarshish, to flee from the presence of the Lord, but went to the bottom of the sea, and it was there, with the depths closed around him, and weeds wrapped about his head, that he found the presence of the Lord most precious. He could not flee from the Lord. The Lord in His kindness prepared a great fish to swallow him up. In anguish of soul he prayed to God from within the fish. He prayed most earnestly, too. The distressing circumstances pressed from his lips a most heart-felt prayer. He said, "When my soul fainted within me I remembered the Lord." From experience he made the expression, "They that observe lying vanities forsake their own mercy." It was when his strength failed that he remembered the Lord, and found that he had forsaken his opportunity of mercy. But in his deplorable condition he did not despair, as many do to-day. He said: "I will look again toward thy holy temple. . . . I will pay that I have vowed." God heard and delivered him.

Although God's children are sometimes self-willed and disobedient, the Lord does not forsake them, but in His infinite wis-



dom brings them into places where they will yield their will and gladly obey.

Let us see if Jonah was ready to obey God after passing through his bitter experience. We read in Jonah, third chapter, verses 1 and 2: "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord."

He had no desire to pay his fare to Tarshish or any other seaport, but was willing to go straight to Nineveh. He was prepared for his work. He knew what it was to pray and be answered. He knew also how to sympathise with and pray for the lost, and he could properly warn the Ninevites. His labours were successful. They repented, and were saved from the impending judgments of God. Oh, what a wonderful God is our God! He is a God of mercy; for He saves the lost. He is a God of wisdom; for He knows how to take stubbornness from the hearts of His children. He is a God of power; for He knows how to answer prayer at the bottom of the sea, and deliver the petitioner.

It is true that after Jonah's work of warning Nineveh, the Lord took him through another experience, as stated in the last chapter of his book. The result of the trial will be known only in the coming judgment.

Dear reader, let us trust the mighty God of Jonah; for He still lives, and by His side stands the risen Saviour, pleading for us. E. HILLIARD.

*Tonga, South Pacific Ocean.*

### "PERFECT PEACE."

"Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee." Isa. xxvi. 3.

How often we have read over these beautiful, blessed words and desired that the blessedness they speak of might be ours. The Christian longs to live in a state of perfect peace, but yet, unless he is far advanced in the Christian life, he finds that his attainment falls lamentably short of the prophet's. His life is not characterised by its state of perfect peace.

The words at the head of this brief article give the condition if Isaiah's experience is to be ours. Our minds must be stayed on Jehovah. We must rest in Him; perfect peace is the direct result of perfect trust. Just in proportion to the greatness of our faith will be the depth of our peace.

Let us ask our Heavenly Father to fill our hearts with faith so that we may realise that He loves us with an everlasting love and takes care of us with infinite care. Such a prayer is sure to enter into the ears of the Lord of Sabaoth and bring down

showers of blessing if we are in earnest when we offer it at the throne of grace, and are seeking in all things to do what is pleasing to our God.

H. P. WRIGHT.

### REDEEMING LOVE.

THE wonders of redeeming love  
What tongue can tell?  
No human pen has power to trace,  
Or letters spell  
Words that can adequately show  
The love that led Christ here below  
From Bethlehem to Calvary,  
To live for me, and die for me.

Heaven's science and its song shall be,  
Through endless days,  
The wonders of redeeming love;  
And boundless praise  
Shall flow from each immortal tongue,  
Rise from each glad harp, heaven-strung,  
To Him who trod the way for me  
From Bethlehem to Calvary.

Then should my feeble mortal tongue  
E'er tire to give  
Its humble praises unto Him  
While I shall live?  
Nay, nay, I'll learn while here below  
The song of praise that then shall flow  
To Him who bears those wounds for me  
Which He received on Calvary.

JENNIE E. OWEN.

### THE ALMOST CHRISTIAN.

KING AGRIPPA said unto Paul, "Almost thou persuadest me to be a Christian." But Agrippa, so far as we know, never became a Christian. A little more strength of character, a little more yielding to the strong convictions of his own mind, would have anchored him in the right position. But the persuasion, so good so far as it went, so largely at the time preponderating on the right side, never did him any good. To almost reach the shore is to be drowned as effectually as if lost in mid-ocean.

To be almost hot is to be lukewarm; and that is the very trouble with the Laodiceans. Almost round, where a true circle is required, is to throw everything out of balance. Almost straight is to be in the end exceedingly crooked. Almost sweet is to be worse than sour. Almost a Christian is to be like the Ephraimites, who could pronounce the word "shibboleth," all right, with the exception of the letter "h," calling it "sibboleth." Almost a Christian is to be like the fig-tree which Christ cursed, with root, and trunk, and branches, and leaves,—everything but the one essential thing, the figs, the fruit. Almost a Christian is to be like Ananias, who brought a part of the proceeds of his possession, perhaps almost the whole, but kept back a part of the price. Almost a Christian is to be like the foolish virgins. They had yielded to the impulse to go out to meet the Bridegroom. They had made

sufficient exertion to join the company. They had provided themselves with lamps just as good as those of the wise virgins. They had taken a quantity of oil, almost enough for the whole occasion; but not having quite enough, their lamps went out, and they might just as well not have taken any oil at all.

The only thing that will cure this almostness, is the spirit of Caleb and Joshua, who followed the Lord *wholly*.

U. SMITH.

### THE ROAD TO SALVATION

"Who then can be saved? . . . With men it is impossible, but not with God: for with God all things are possible." Mark x. 26, 27.

AND so we are nearer to salvation in the hands of God than in the hands of man? I used to think the reverse. I used to think that the awful thing about the judgment-seat was the sinless character of the Judge. Our Lord knew better. He told men to be thankful that the throne of judgment was white. He said that worldly people would have no chance if they were brought before a worldly tribunal. Man cannot see the possibilities of man. He beholds the flood, but not the rainbow. God alone can see the rainbow in my flood.

My brother shuts the door of his heart early. Whenever it begins to be dusk, he closes the gates of his pity. But my Father keeps His gates open till midnight on the chance of the prodigal's return. He can detect the lowest breathing of my spirit. For my brother it would be impossible to hear anything, to feel anything, to hope anything. He would look at me and say that I was dead; my Father would say, "Behold, he prayeth."—*Dr. George Matheson.*

### A LIGHTHOUSE LESSON.

A FRIEND told us that he was visiting a lighthouse lately, and he said to the keeper: "Are you not afraid to live here? It is a dreadful place to be constantly in."

"No," replied the man, "I am not afraid; we never think of ourselves here."

"Never think of yourselves! How is that?"

"We know that we are perfectly safe, and only think of having our lamps brightly burning and keeping the reflection clear, so that those in danger may be saved."

That is what Christians ought to do. They are safe in a house built on a rock which cannot be moved by the wildest storm; and, in a spirit of holy unselfishness, they should let their light gleam across the dark waters of sin, that they who are imperilled may be guided into the harbour of eternal safety.—*The Quiver.*



## THE HOME.

### A SEVERE REBUKE.

As evening clothed the world again in shadow,  
 A Sultan walked with proud and stately pace,  
 And midst his groves of palm, and vine, and aloes,  
 Looked suddenly a Dervish in the face;  
 Who calmly sat in earnest contemplation,  
 And lost in thought upon the mossy ground;  
 It seemed to be his only occupation  
 To turn a human skull round and around.  
 The Sultan at this meeting was surprised,  
 And coldly asked with expressive mien,  
 As if the humble thinker he despised,  
 What in the empty bone was to be seen?  
 "I found, my liege, when day was scarcely breaking,"  
 Replied the priest, "the skull you here behold;  
 But howsoever my brains I've since been raking  
 Cannot succeed its problem to unfold;  
 What, spite of all my thoughts and calculation,  
 I cannot fathom, sire, is simply this;  
 Did a proud Sultan own this decoration,  
 Or a poor Dervish only call it his?"  
 —From the German of Pratzel.

### GOOD MANNERS.

A FAMOUS old Englishman, William of Wyckeman, the founder of the great Winchester School, used to say, "Manners maketh the man." We would like to add to this famous saying, and make it read thus: "Manners maketh the man, and children to be beloved."

Good manners are at once the cheapest thing in the world and the most valuable. That is to say, they cost less than nothing, and yet may not be bought for all the wealth of the Indies. Still it is too sadly true that good manners are scarce. Ill manners spring from selfishness; good manners from unselfishness.

A want of consideration for the feelings of others lies at the root of all those sad outbursts of ill manners that we often see, alas! both in children and those who are older.

Many years ago, early in the reign of the Queen, the famous Lord John Russell

was the minister in attendance upon Her Majesty at her Scottish home. One evening, late, there came a messenger—a little old man, buried in a great coat—to the Aboyne telegraph office, and delivered to the clerk a message from Lord John Russell to one of the officials of the government in London. The message did not bear a signature. On seeing this the ill-mannered clerk flung it back to the old man and said:—

"Put your name to it; it's a pity your master doesn't know how to send a telegram."

The name was added and the message handed back.

"Why, you can't write either," cried the enraged clerk, after vainly trying to make out the signature. "Here, let me do it for you. What's your name?"

"My name," said the little old man deliberately, "is John Russell."

It was Lord John Russell himself, and the unhappy clerk was removed from his office for his ill manners.—*Zion's Watchman.*

### AMONG THE JUNE ROSES.

Two small girls were having a happy time playing on the soft, green carpet of a beautiful garden. It was a hot June afternoon, but the heat did not disturb them in their leafy retreat under the tall trees, through which the golden sunshine flickered, but did not oppress.

The June roses were all abloom, their sweet fragrance pervading the whole garden. The birds were singing joyously.

The two small girls had romped and laughed and shouted until they were tired, and now they were lying on the green, grassy carpet, resting and looking upward through the tree branches at the blue sky.

"I love June days; don't you, Nellie?" said one to the other. "I love 'em best of all the year."

"I love 'em, too," was the quick answer. "I love 'em so much that I'd like to ride in those bu'ful white clouds away into heaven. Wouldn't you, Susie?"

"Oh, no, no; I wouldn't want to ride on clouds; 'sides, the clouds don't go into heaven."

"How do you know they don't?"

"'Cause they don't. Come on, Nellie, let's play house," suggested Susie, jumping up suddenly. "I'll be Mrs. Trim, the merchant's wife, and you be Mrs. Slim, the drunkard's wife."

"I won't be no drunkard's wife," pouted Nellie, forgetting her grammar in her indignation.

She got up slowly, giving a reproachful glance at her friend.

"Why," said Susie, laughingly, "we'll only be playing, you know. I'd as soon be Mrs. Slim as not."

"All right, then, you can be; but I won't, now nor never."

Nellie, as Mrs. Trim, was soon arranging the beautiful arbour as her home. The June roses climbing over it made it very fragrant. Inside, a little seat ran all the way around, except at the opening. There was a tiny table in the centre of the arbour, over which she spread a clean white towel. Next came some dishes from a tiny closet fastened to the lattice. Then Nellie ran to the house for her dolls and some provisions.

Meanwhile, Mrs. Slim was arranging her "house," a big bare spot under a horse-chestnut tree. It was not very pleasant there, as there was no grass, but Mrs. Trim had told her that it was "just the place for a drunkard's wife; they never did have things pleasant." She selected her two oldest dolls and sat them down with their backs to the horse-chestnut tree. They did not make a pretty picture. Their faces were scratched and one of them was blind, while the other had a broken arm. They looked decidedly forlorn.

"You look as cross as two sticks," remarked Mrs. Slim, addressing her two children.

They did not answer. Probably, if they had done so, they would have said:

"Why, what do you expect of a drunkard's children?"

"Oh, what have you got?" called Mrs. Slim, as she caught sight of Mrs. Trim with her arms full of something.

"I'm getting dinner," was the answer. "I've got the loveliest cakes—Biddy just frosted them—and warm biscuit, and—and other things."

"Bring me half," called Mrs. Slim.

"Couldn't possibly," replied Mrs. Trim; "a drunkard's wife couldn't ever expect such things. You must have dry bread and water."

Mrs. Trim disappeared within the arbour, and Mrs. Slim looked decidedly cross.

"I think she's mean," remarked the latter to her children: "I don't see any fun in playing I'm a drunkard's wife, either," crossly.

"Did you think the drunkard's wife had any fun?"

Mrs. Slim was startled to hear a piping voice thus questioning her. Peering through the fence was a wan-faced little girl looking intently at Mrs. Slim. Her feet were bare, so was her head, and she wore a threadbare gown much too short for her.

"Who are you?" demanded Mrs. Slim, "and what are you doing here?"

"I'm Tessie Drew," the girl said, "and I've been watchin' you play ever since you begun. I never play, but if I did I'd never play I was a drunkard's wife, or—or—a drunkard's little girl."

"Why wouldn't you?"

"'Cause I am a drunkard's little girl, an' I'm tired of bein' one. That other little girl told the truth. You can't expect nice things if you play you're a drunkard's wife; if you get bread and water, you ought to be thankful. Ma an' I ain't had even that to-day."

Mrs. Slim suddenly disappeared; in her place was tender-hearted Susie, who ran to the gate and opened it.

"Come in," she said, gently. "I'm awful sorry for you that you're really and truly a drunkard's little daughter, and that your dear mamma's a drunkard's wife. Come, we'll go and visit Mrs. Trim," which they did, hand in hand.

"I'm not Mrs. Slim any longer," explained Susie, "and I've come to visit you with my guest, Tessie Drew—Miss Drew, Mrs. Trim."

To tell the truth, Mrs. Trim was not prepossessed in "Miss Drew's" favour, but she greeted her politely, and they all sat down to the bountifully spread little table. But a strange thing happened when Mrs. Trim placed a pretty little china plate, on which was a frosted cake, a buttered biscuit, and some cold chicken, before the guest. The latter burst into tears.

"What's the matter, dear?" asked Susie, gently.

The guest looked up, pleadingly.

"Oh," she said, stammeringly, "if you really mean those nice things for me, would you mind if I took 'em to ma? She's sick, you know, an' I'd rather ma had 'em. I can stand goin' without 'em better than ma can."

"Why, you blessed dear!" said Nellie. (Mrs. Trim had gone, too.) "You shall have all you want to eat, and your mamma, too. Come on. Susie, let's pack up the things and take them to Tessie's mamma," which they did.

They found the latter in a dismal little room, lying on an old lounge, sick and

utterly discouraged; but her pale face brightened when the trio of girls entered the door and Tessie exclaimed:

"Look, ma, see what they've brought you. Oh, ma, such nice things!"

"And we'll bring more," said Susie, "lots more, and mamma'll come and see you, I'm sure, and she'll know just how to make you comfortable; mamma always knows how to do everything."

"And papa'll come, too," promised Nellie. "Papa's a temperance man, and perhaps he can help Tessie's papa. He'll try, anyway, because papa always tries to help folk that need help. Good-by, Mrs. Drew! good-by Tessie!"

And they were gone, leaving a blessing behind and carrying one with them.—*Ernest Gilmore, in Christian Work.*

### FIJIAN WEDDING FESTIVITIES.

ONE of our Society's missionaries in Fiji gives the following description of the festivities attending the marriage of a native Princess, last summer:—

Among the flesh meats provided for the guests were some six hundred pigs and three hundred turtles. There were yams and taro innumerable, while all other Fijian delicacies were served in abundance. *Yagona*, a choice drink of the natives, was served *ad lib.* It is made from the root of the kava tree, and is prepared in the following manner:—

A group of native young men or young women sit on the ground in a circle, with a large wooden bowl in the centre, and a plentiful supply of *kava* root at hand, which they each chew vigorously until it is reduced to a soft pulp, when they spit it into the bowl. When a sufficient quantity is chewed, they mix it thoroughly with water, and strain out the pulp by passing through it a sieve-like leaf. Some one of the chewers then fills a cup with the beverage and offers it to the visitors. If one does not take a drink, they feel highly insulted, after they have taken the pains to prepare it. The drinking of this *yagona* produces a peculiar effect upon a person. Unlike alcohol, it affects the legs instead of the head, rendering the limbs useless for a time.

The enormous quantity of food consumed at this feast can scarcely be estimated. To give a slight idea, it may be mentioned that for one evening meal a trench was dug 200 feet long, two feet wide, and four feet deep, and this was filled to the brim with taro (a vegetable that resembles the potato), while along the top were laid, cross-wise, roasted pigs. Most of the people were present four or five days, and meals larger than this were served in the morning and at noon, so the amount of food consumed and wasted must have been immense.

The *meke*s, or native dances, commenced the day before the wedding. The parties from the various towns performed in turn on the *rara*, which is a large open space in the centre of a native town. The dancing and feasting were continued until morning, when fresh relays arrived.

On the morning of the wedding day the presents began to pour in. There were native mats by the hundreds, and thousands of yards of *tappa* (a kind of cloth made by the natives from the bark of the *malo* tree, and painted in different designs with ink). The natives of Vatu Lele presented some 2,000 bunches of bananas, the bunches varying in weight from twenty to forty pounds. To make their present as imposing as possible they raised a scaffold 60 feet high in the air, which they decorated with gay *tappa* streamers, and covered it with bananas, making a very pretty show.

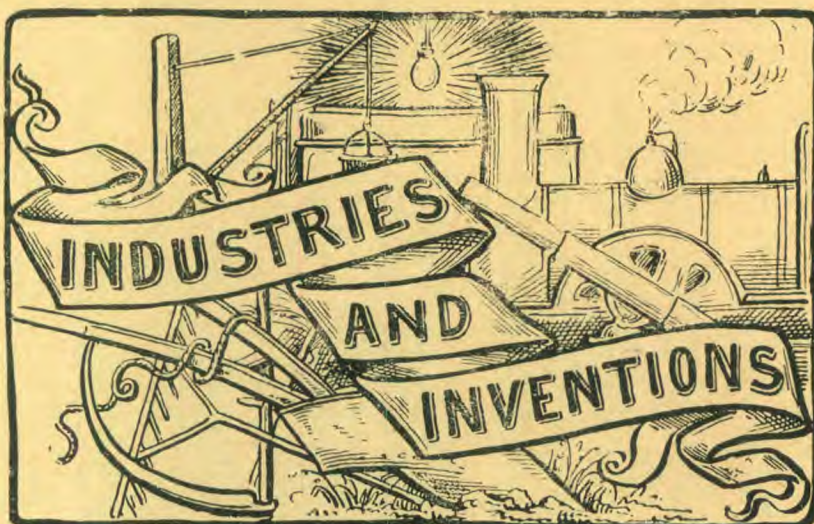
### AFRAID OF THE DARK.

CHILDREN should be accustomed as soon as possible to sleep in a dark room. Unless they have learned to be afraid of it, the darkness is soothing to the nerves, and the rest is more profound and refreshing than when there is the unconscious stimulation of light. It is particularly desirable for children of a nervous temperament that light should be excluded, yet it is most often the nervous, sensitive child whose imagination has been filled with fears of the shapes the dark may hide. Silly tales told by cruel servants or mischievous brothers, thoughtless speeches of the elders, stories half understood and brooded over make the kindly darkness a terror to many an unfortunate child. The mother should try by every means in her power to remove these fears. The child who is the subject of them should never be forced to stay alone in the dark. Much gentle persuasion and reasoning, appeals to common sense, and the example of older persons will be necessary before they are overcome. But patience will conquer them at last. Grown men and women sometimes are terrorised over by the dark. By no means is this strange fear the exclusive possession of juvenility.—*Selected.*

PIANO keys yellow with age can, it is said, be cleaned by a dilution of one ounce of nitric acid in ten ounces of soft water. Apply with a brush, and wash off with flannel.

\* \* \*

WEAR your learning, like your watch, in a private pocket, and do not pull it out and display it merely to show that you have one. If you are asked what o'clock it is, tell it, but do not proclaim it hourly and unasked, like the watchman.—*Lord Chesterfield.*



### WASHING BY MACHINERY.

THE washing of plates and dishes by machinery is now carried out in many large hotels. The washing-machine consists of two boilers. The first boiler contains water so hot that the hand cannot be plunged into it. This water, by an automatic system of pipes, is kept rapidly in motion, and of itself washes the dishes without any scrubbing. The dishes are placed in a basket, lowered into the whirlpool of water, and when pulled out have been divested of all accumulated dirt. Then they have another bath in a second boiler of clear water, which acts as a final cleanser. They are then lifted aside, and rapidly dried, and in this manner a basketful of dishes is disposed of in a few minutes.—*Woman's Life*.

### OCCUPATIONS THAT KILL

MEN risk their lives day after day at occupations in which most people imagine there is not the slightest danger. Every day, too, there are men entering employment with the absolute knowledge that their work will lead to death, and for such positions there is even a keen competition.

It has been estimated that no man constantly employed in the manufacture of ice can live more than ten years under the conditions in which he works. In these places men work in a polar region temperature. In the sweltering dog days, when the average individual is objecting to the thermometer being at ninety degrees, these men are closely muffled in overcoats and ear muffs, and wear heavily padded gloves. Even then it is most difficult to keep the extremities warm, and the constant working in such an atmosphere brings on pneumonia and consumption.

Men take their lives in their hands when they work at paint making. Here arsenic and lead are much used, and by slight and imperceptible degrees the paintmaker draws particles of these poisons into his system, bringing on diseases of the throat

and lungs, and causing him to fade away as though some hand at his throat were choking out his life.

Few poisons are more deadly than mercury. It has its effect on all workmen employed in the silvering of mirrors, in gilding, bronzing, the making of thermometers and similar work. The action of this poison is easily seen. When the workman's hand begins to tremble, and his mouth and gums become sore, his fellow-workmen understand that the poison has entered his system, and that he must give up his work or die. But it is seldom that a man gives up his work; he goes on, waiting for death.

Nine years is the limit of a workman's life after he begins to assist in the manufacture of chlorine gas. The gas, which is extensively used for bleaching and dyeing, generally emits a greenish, heavy vapour. This poison, entering the lungs of the workman, brings on a cough which racks the system, inflames the lung cells, and gradually eats away the tissues, making a wreck of the man and producing death. In some factories the use of a ventilating mask is insisted on, but even this is of little use, and, strangely enough is objected to by the workmen as inconvenient.

An energetic statistician has just figured out that there are fewer deaths among the men who work in the making of dynamite than in the seemingly harmless pursuit of the curing of hides. The peril to the worker is particularly great in the latter trade, for an unwholesome odour is given off by the hides that affects the nervous system, and is as certain in its effect as a pistol ball.

The manufacture of matches is another business fraught with the greatest danger.

Occupations which in any way deal with the grinding of metals bring on innumerable ailments, owing to the fine dust which is given off. This causes different forms of asthma, and especially affects the air passages from the nose to the lungs. Under this head come the making and grinding of knives, scissors, and razors, and worst of all, needle grinding, which is

said to kill those who engage in it before they reach middle age.

For the most part, these diseases of workmen come on by such imperceptible degrees that there is little relief for the sufferers, except for them to give up their work and leave it for ever. As this, in the majority of cases, is a financial impossibility, the workmen who toil at these dangerous occupations continue to die off, and others take their places, to follow in their turn to the grave.—*Daily Mail*.

### A NEW LIGHTER

THE time-honoured scheme of rolling up a piece of paper and using it for a lighter has been utilised by an inventor in the manufacture of matches. The invention promises to revolutionise European match manufacturing, and is particularly timely, because the wood for this purpose is constantly growing scarcer and more costly. The new matches are considerably cheaper than wooden matches and weigh much less—a fact which counts for much in the exportation.

The sticks of these matches consist of paper rolled together on the bias. The paper is rather strong and porous, and when immersed in a solution of wax, stearin, and similar substances, will easily stick together and burn with a bright, smokeless, and odourless flame. Strips one-half inch in width are first drawn through the combustible mass spoken of above, and then turned by machinery into long, thin tubes, pieces of the ordinary length of wood or wax matches being cut off automatically by the machine. When the sticks are cut to size, they are dipped into the phosphorus mass, also by the machine, and the dried head easily ignites by friction on any surface.—*National Druggist*.

### CAMPHOR.

CAMPHOR is increasing in scarcity and cost. The tree that produces most camphor is a species of laurel, a relation of the cinnamon tree, and it attains a vast size. The bulk of the camphor used in Europe comes from Japan and Formosa. It has been suggested that its use in the manufacture of smokeless powder causes its rarity and expensiveness.

Sir Frederick Abel says that although camphor was at first much used for this purpose, it has now been superseded. In any case its employ in the arts and in medicine has largely augmented, and is now widespread. The production of celluloid requires large quantities, and it is the basis of moth powders and a host of preparations of this class. There is a chance of a dearth, as has been the case with whalebone, and both scientists and experts recommend restrictions on the wanton destruction of the trees, and the formation of plantations.



#### HONEYBEES.

Bu-z-z-z! Bu-z-z-z!  
Do you know what that was?  
And would you think that noisy note,  
Which with a humming music rings,  
Was never sung by any throat,  
But by a pair of gauzy wings?  
And would you ever guess that these  
Belonged to little honeybees?  
Now you know what all that was—  
Bu-z-z-z! Bu-z-z-z!

Bu-z-z-z! Bu-z-z-z!  
Not long ago it was  
That each wee singer—only think!  
Was tucked away from frost and cold,  
With not a thing to eat or drink,  
Excepting honey, bright as gold,  
Which each one gathered from the flowers  
To store away for winter hours.  
Not very long ago that was—  
Bu-z-z-z! Bu-z-z-z!

Bu-z-z-z! Bu-z-z-z!  
Do you believe it does  
A honeybee no sort of harm  
To lose its temper, and to fling  
Itself upon your face or arm,  
And pierce you with its tiny sting?  
The pain, indeed, may make you cry;  
But for this act the bee must die!  
Now do you see what temper does?  
Bu-z-z-z! Bu-z-z-z!

Bu-z-z-z! Bu-z-z-z!  
Like little balls of fuzz,  
Now here, now there, now everywhere,  
Into the rose's crimson heart,  
Into the lilies, tall and fair,  
The bees that gather honey dart.  
The heavier the load each brings

The louder sound the whirring wings  
Of every little ball of fuzz—  
Bu-z-z-z! Bu-z-z-z!

Bu-z-z-z! Bu-z-z-z!  
"How kind and good it was,"  
The little workers seem to sing,  
"For Mother Nature to provide  
Each pretty flower blossoming  
Within the meadows fair and wide  
Each clover-bloom and flower of flax  
With sweet stores for our cells of wax!  
How very good and kind it was."  
Bu-z-z-z! Bu-z-z-z!

—Eva Best.

#### SOWING AND REAPING.

WE should be very cautious as to our daily actions. They are as seed cast into the ground, that will come forth in a plant that will be either good or evil. "Whoever a man soweth, that shall he also reap." It matters not whether the farmer thinks he is sowing wheat or tares. When the seed sprouts and comes up, his work is revealed.

We may not think our ways are very bad, but they are taking root, and soon we will see the fruits. We may imagine that we can be worldly, and not go as far in sin as others; but in our worldliness we are sowing seed for Satan, and we shall have to reap the harvest by and by.

A certain tyrant sent for one of his subjects, and said to him, "What is your employment?" He said, "I am a blacksmith." "Go home," said he, "and make me a chain of such a length."

He went home; it occupied him several months, and he had no wages all the while he was making the chain,—only the trouble and pain of making it. Then he brought it to the monarch, and he said, "Go and make it twice as long." He gave him nothing to do it with, but sent him away.

Again he worked on, and made it twice as long. He brought it up again, and the monarch said, "Go and make it longer still."

Each time he brought it, there was nothing but the command to make it longer

still. And when he brought it up at last, the monarch said to his servant, "Take it, and bind him hand and foot with it, and cast him into a furnace of fire." These were his wages for making the chain.

Here is a theme for meditation for all who give Satan their service. Your master is telling you to make a chain. Some of you have already spent several years in welding the links of the chain; and he says, "Go and make it longer still."

You will be led to break the Sabbath, and thus put another link on; next week you will be led into some questionable amusement, such as the party, the bicycle race, or some game which Christ cannot attend, and thus be adding more links to the chain already begun. Satan says to you every day, "More links, more links!" At last, when you have put in a lifetime making the links that he has ordered, you will be bound by your own work, and cast into the furnace of fire. "The wages of sin is death." "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."  
J. H. DURLAND.

#### DOING GOD'S ERRANDS.

HESTER was a little girl who had begun to love and serve Jesus. And she showed her love for Jesus by seeking to please Him in all she did. She loved to do errands for her mother, and to have her mother say she was a faithful servant, when she did them well.

One day she had been talking with her mother about God. As they got through, she looked up with a bright thought beaming in her eyes, and said:—

"Why, mother, then God is sending us on errands all the time! Oh, it is so nice to think that I am God's little errand girl!"

"Yes, dear," said her mother: "God has given us all errands to do for Him, and plenty of time to do them in, and a Book full of directions to show us how to do them. Every day we can learn what He would have us do, and ask Him to help us."

"I like that," said Hester. "It is good to be allowed to do errands for God."

"One of my errands," said her mother, "is to take care of you."

"And one of mine, dear mother, is to honour and obey you. I think God gives us very pleasant errands to do."

You know that nothing makes us more happy than to do something for a person that we really love. This is what Jesus meant when He said, "My yoke is easy, and My burden is light." This is what the Apostle John meant when he said that "His commandments are not grievous."

God's people serve Him from love, and that makes everything they do for Him light and pleasant to them—*Selected.*



### HEART FAILING FROM OVER-EATING.

THE heart is about as perfect an organ as any in the body, and one that rarely shirks its duty. It commences its labours in the earliest infancy, and goes on until the last moment of life,—without intermission for seventy-five years or more. At every beat it propels two ounces of blood through its structure. At seventy-five pulsations a minute, nine pounds of blood are sucked in and pumped out; every hour, 540 pounds; every day, 12,960 pounds; every year, 4,730,400 pounds; every hundred years, 473,040,000 pounds. Now the heart has for a neighbour an organ, the stomach, very fond of self-indulgence. The stomach lies directly under the heart, with only the diaphragm between; and when the stomach fills with gas, it is like a small balloon, and lifts up until it interferes directly with the heart's action. The stomach never generates gas; but when it is filled with undigested food, fermentation takes place, and gas is formed, and the interference depends upon the amount of gas in the stomach.

To overcome this obstruction, the heart has to exert itself in proportion to the interference; more blood is sent to the brain, and the following symptoms are the result: A dizzy head, a flushed face, loss of sight, spots or blurs before the eyes, flashes of light, zigzag lines or chains, etc., often followed by the most severe headache. These symptoms are relieved when the gas is expelled from the stomach. Now, when this upward pressure upon the heart becomes excessive, more dangerous symptoms supervene, a large quantity of blood is sent to the brain, some vessel ruptures, and a blood clot on the brain is the result; and the person dies of apoplexy, or, if he lives, is a cripple for life. When a sick person, or an old one, or one with feeble digestion, sleeps, digestion is nearly or quite suspended; but fermentation goes on, and gas is generated, as before stated.

A man is found dead in bed, and the physician pronounces it the result of heart

failure. Now the man was out late, may be; partook of a large dinner of roast beef, turkey, chicken, lobster, oysters, mince pie, plum-pudding, ice-cream, cake, an orange, nuts and raisins, coffee, etc.; went home at midnight; and died of heart failure before morning. The heart failed from overwork, just as a horse might do. Again, a man is sick with typhoid fever or pneumonia, or almost any other disease, and dies of heart failure; but what has his diet been during the sickness? At present it is very fashionable to begin at once with what might well be called the stuffing process—iced milk, which is so cool and grateful to the patient, from three pints to one gallon during the day and night. How unwise! Moral: If you don't want to have your heart fail, don't abuse it; don't overload it.—*The Journal of Hygiene.*

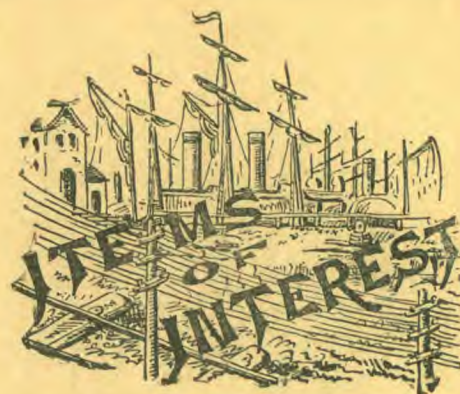
### ONE EFFECT OF ALCOHOL.

THIS is how diminutive dogs are produced in Paris. Snatched from its mother's breast when it is but a few hours old, the puppy is put on an alcoholic diet instead of a purely milk diet. When it reaches a certain age, alcohol under different forms is poured in profusely. The young dogs do not die, but what is far more important, they do not develop. They soon cease to grow. By coupling these products the liliputian animal is obtained after two or three generations. The children of men are often deprived of their proper size in the same manner, though without the same design. Sucked on alcoholic milk, and dosed afterwards with gin or with frequent sips of beer from parents' jugs on the way from the public-house, they never attain their proper height.—*Temperance Chronicle.*

**Temperance Amongst Soldiers.**—The authorities at one time were so firmly convinced that Europeans could not live in India without alcoholic stimulants that they discouraged the formation of temperance societies among the soldiers. Opinion is now altogether changed, and the English soldiers in India include no fewer than 20,000 total abstainers.—*Echo.*

\* \* \*

**Good Advice**—To enjoy life, says a German doctor, speaking merely of the physical man, you must eat fruit for breakfast. Eat fruit for luncheon. Avoid pastry. Shun muffins and crumpets and buttered toast. Eat whole-meal bread. Decline potatoes if they are served more than once a day. Do not drink tea or coffee. Walk four miles every day. Take a bath every day. Wash the face every night in warm water. Sleep eight hours a night.



—It has been found that nearly all the rivers in West Africa, within 100 miles east and west of Ashantee, yield gold.

—The proprietor of the *London Echo* has devoted all its profits for twenty years to the erection of public libraries, cottage hospitals, etc.

—The subject of duelling has been discussed hotly on the Continent recently, and public opinion seems inclined to call murder by duel by its right name.

—The highest place in the world regularly inhabited is stated to be the Buddhist monastery Halne, in Thibet, which is about 16,000 feet above sea level. The next highest is Galera, a railway station in Peru, which is located at a height of 15,635 feet.

—Late rains in a portion of the Indian districts threatened with famine have improved the crop prospects very much. The affected area is so large, however, that there seems no escape from severe suffering among the natives, which has already begun.

—By way of illustration of the size of London, it may be stated that last year there were 13,141 new houses built, 21,461 fires, and 44,742 persons involved in street accidents. Of these latter 1,298 were killed, about twelve times as many as the passengers killed in a year on all the railways of the United Kingdom.

—English is spoken by 45,000,000 persons in the British Isles, by probably 57,000,000 of the 60,000,000 inhabitants of the United States, by 4,000,000 persons in Canada, by 3,000,000 in Australia, by 3,700,000 West Indians, and by 1,000,000 in India and other British colonies, bringing the total of the English-speaking race to over 100,000,000.

—A great dock strike was declared in Hamburg last week. About 10,000 men struck, and it is said that a great strike is imminent in this country also. The dock workers have been perfecting an international organisation, and they expect to be able to secure united action in America, England, and on the Continent. It is the largest federation of workers yet formed.

—Siberia promises to become an important mining field, as it is rich in all kinds of minerals. The discovery of valuable iron deposits has just been reported from Eastern Siberia, and experts say that it is capable of making steel that cannot be surpassed. The railway is changing the prospects of the country, and altogether it would seem that Russia is to lose its great prison district. The change may enable many convict colonists to better their conditions.

—It is said that the cities of Russia are rapidly increasing in population, the tendency there being from the country to the towns, and manufacturing is increasing. In 1867 Warsaw contained less than 200,000 people; to-day it contains nearly 600,000. Moscow contained 650,000 in 1867; in next year's census it is likely to show a population of 1,500,000. The railways are spreading everywhere; 40,000 miles are now finished, and they are rapidly increasing.

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## The Present Truth.

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

LONDON, DECEMBER 3, 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.

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth." Matt. vii. 7, 8.

IF we seek, with this assurance, it is worth while to know what to seek; what it is that is worth the finding. The same One who gives the assurance that we shall find, tells us what to seek. "Seek ye the Lord while He may be found." Isa. lv. 6. "Seek the Lord, and His strength; seek His face evermore." Ps. cv. 4.

HERE is something that is certainly worth finding. If we find the Lord, we find His strength. He is the Almighty, therefore whoever finds Him becomes "strengthened with all might according to His glorious power, unto all patience and long-suffering with joyfulness." Col. i. 11. In His presence is fulness of joy. Not only so, but "in Him all things consist" (Col. i. 17, R. V.), and therefore he who finds the Lord has with Him all things. Rom. viii. 32.

BUT is the Lord, with all this treasure, hard to find? Nay, quite the contrary; "he that seeketh, findeth," because He is not far from every one of us. Acts xvii. 27. More than this, He is seeking us; "for the Son of man is come to seek and to save that which was lost." Luke xix. 10. Since He is seeking us, what can possibly hinder us from finding Him, if we also seek Him? Each seeking the other, we are sure to come together.

THE statement that the Lord came to seek the lost, points to the fact that man was once with Him, but wandered away. "All we like sheep have gone astray; we have turned every one to his own way." Isa. liii. 6. When people sin, they imagine that God is angry with them, and that He has turned away from them. Not so; it is they who turn away and hide from Him,

while He seeks them. Adam and Eve, after their sin, "hid themselves from the presence of the Lord God amongst the trees of the garden." Gen. iii. 8. But the Lord did not hide from them; on the contrary, He sought them, and when they responded to His call, they found each other.

THEREFORE, since it is we who "hid as it were our faces from Him" (Isa. liii. 3), and He is all the time seeking us, it is evident that all we have to do to seek and find Him is to turn round and look up. How easy the way, and how blessed the result! Let each one, then, make these words His own: "When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek," assured that the finding will be sure, speedy, and glorious.

**Trust In Adversity.**—God's saving grace is not for prosperous times only. Yet the natural thing is to distrust God when adversity comes—the very time of all times when the confidence should be held fast, without wavering. "Although the fig tree shall not blossom," says Habakkuk, "neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

IT seems that early in the century Fulton, the inventor of the steamboat, had devised a torpedo, and tried to get France and then England to adopt it in naval warfare. It was rejected on the ground that it was contrary to military and naval codes to use such atrocious methods of destruction. What progress in the art of killing the nations have since made, in these days of torpedo-boats and dynamite guns.

**"Give ye them to Eat"**—The world is so large and the people who do not know that the Word of the Lord is food are so many that not one who is partaking of the Lord's bounty can forget that he is debtor to all men. In the populous countries of Asia, with their great need, the missionary feels this keenly. One of our Indian workers writes: "Think of the awful procession of eight and a half million persons in this land who go down through the gates of death every year, the great majority of whom die in their sins,

and die unwarned. The figures are too vast to appreciate. Stated another way, it means that about one thousand souls in this land die every hour of the year."

"A ROMAN Catholic has been elected to a Tutorial Fellowship at Balliol, Oxford. This is the first instance," says the *Daily Mail*, "of a Roman Catholic being elected to such a position, and it is worthy of special note that he is to be a Tutor in History." Roman Catholics are able to report many significant "first instances" nowadays.

Two milk-carriers were called before the Lambeth police court last week for crying and selling their milk on Sunday. The action was taken by the Quiet Sunday Society, under the Act of Charles II., as amended by the Sunday Prosecution Act of 1871, which, although it lasted but one year, has been continued by the Expiring Law Continuance Act every session since. Disapproval of the summons by the Court was shown by the fact that only a bare conviction was granted, no costs being allowed, or penalty affixed,—a warrant for the forfeiture of the goods, permissible under the law, being also refused.

"THERE is none other name," the Word says, than that of Jesus, by which salvation comes. How effectually Mary has been placed by Roman Catholics in the stead of Christ is seen by the statement in the Roman Breviary, "Mary, thou art the only hope of Christians."

THE man who is too proud to acknowledge that he has been in error, is simply ashamed to declare that he knows more to-day than he did yesterday. Therefore the one who rejects the reproof which shows him his error, despises wisdom; but "he that heareth reproof getteth understanding," and "abideth among the wise." Prov. xv. 31, 32.

SIGNS indicate that a new era is striking dawn. They are to become international, and one of the greatest strikes in industrial history is threatening. The labour world is becoming more and more familiarised with the notion of meeting injustice with revolution, and the elements are at work which will surely lead to scenes of violence.

FOUR trained nurses are to sail this week for Calcutta, to reinforce our Society's workers in India.