

# THE Present Truth

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

Vol. 12.

LONDON, THURSDAY, DECEMBER 10, 1896

No. 50.

## The Present Truth.

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

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

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

### UNLETTERED LEARNING.

"AND the Jews marvelled, saying, How knoweth this man letters, having never learned?"

John vii. 15.

The Greek word here rendered "letters," is the word meaning *writings* or *scriptures*. A learned man, one well acquainted with books, is commonly called "a man of letters," or a literary man. Now there are many books, but only one that is so prominent as to be sufficiently designated by the term "the Book," and

that is the Bible; for the word *Bible* means simply *book*. So "the writings," when used in the Bible without qualification, mean the sacred writings, or the Scriptures. The text above quoted should therefore be rendered, as it is in some versions, "How does this man know the Scriptures, never having learned?"

LIKE John the Baptist, Jesus never studied in the Jewish schools. John was "in the deserts till the day of his showing unto Israel." Luke i. 80. So Jesus dwelt at Nazareth, subject to His parents, a humble carpenter, until He came prominently before the people at His baptism. Yet no two teachers ever aroused greater interest among the people, or attracted more attention. People flocked to hear them, and hung on their words. The officers of the law said of Jesus, "Never man spake like this man," and the people were astonished at His teaching; "for He

in the temple, "By what authority doest Thou these things, and who gave Thee this authority?" Matt. xxi. 23. Yet He had wisdom, both in asking and in answering questions, that put to silence all the learned doctors, while His teaching was so simple that "the common people heard Him gladly," because they could understand Him; and the ability to put deep things into simple, easily-understood language is the mark of the greatest wisdom.

How did Jesus get this wonderful knowledge? From the Word of God. All Jewish

children were taught the Book of the Law, according to the command of the Lord by Moses. "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."



taught them as one having authority, and not as the scribes."

THAT Jesus had not studied in the schools of the doctors of the law,—the theological seminaries of that time,—is shown by the questions which the priests and elders put to Him as He was teaching

Deut. vi. 6, 7. Many parents of course did this carelessly, and, especially in later times, mingled with their instruction many idle traditions learned from the Doctors; but those children who had faithful parents knew the Holy Scriptures from childhood. With the child Jesus this was no routine task, for He says, "I delight to do Thy



will, O My God; yea, Thy law is within My heart." Ps. xl. 8. The Holy Scriptures, studied in the humble house in Nazareth, and opened to His understanding by the Spirit of God, were the beginning and the sum of all the wisdom that Jesus had.

As with Jesus Himself, so with those whom He chose to accompany Him, and to send forth to preach,—they were men in humble station, not having studied in the theological schools. Their learning was derived from the Scriptures.

The rulers were astonished at the power and knowledge of these humble fishermen preachers, as they had been with Jesus. We are told that when the rulers "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and took knowledge of them, that they had been with Jesus." Acts iv. 13. The word "ignorant" is unfortunate, as applied to the apostles. "Unlearned" they certainly were, according to the fine standards of the schools; but they were not ignorant. Why then do we have such a statement in the sacred record?—In reality we do not, and the occurrence of the word in our English version is an interesting illustration of the very point we are studying. Thus:—

The two words, "ignorant men," in Acts iv. 13 are from one Greek word, *idiotai*, the plural of *idiotas*. The reader will at once recognise in this our common word *idiot*, and will at once conclude that the English rendering is much more mild than the Greek text. But wait a moment. The primary and ordinary meaning of this Greek word is,—"*a private person*," one of the common people. But as certain public teachers began to style themselves philosophers, and to claim for themselves a monopoly of wisdom, so that a man must have a recommendation from them—a certificate that he had "been through" the prescribed course—before he could have any standing as a scholar, it came about that all who had not such public recognition were considered ignorant. The fact that our translators adopted this secondary use of the Greek word instead of its real meaning, shows how much they were under the influence of the same spirit. The Danish and Norwegian versions have "laymen" in the place of "ignorant men," and the German has "men of inferior condition."

Here is encouragement, and a lesson. The encouragement is that people in the most humble and despised walks of life may, by devoted study of the Word from

a sincere desire to know and do God's will, acquire wisdom that will astonish even the worldly wise. Deut. iv. 5, 6. See also Prov. ii. 1-9.

The lesson is that in the church of Christ there are no ranks and degrees—no class distinctions. The church, following in the steps of the schoolmen of heathen times, have made two classes,—clergy and laity,—that is the special, elect class, who have the keys of knowledge, and *the people*, who are to take what the clergy are pleased to dole out to them. But the Scriptures teach us that all in the primitive, true church were *laymen*, that is, they were simple, ordinary people, whose only distinction from others was that which the Holy Spirit gave them. Jesus, Himself an ordinary labourer, chose fishermen and sent them forth to preach, and because they were thus sent forth they are called *apostles*. But they were *laymen*, and such they would be called to-day, if they were alive and in England or America. That those who teach the word should form a special class, distinguished from other people by title, dress, etc., was not only not contemplated by the Lord, but was directly opposed.

It is true that "there are diversities of gifts," and all men have not the same work, yet all in the church are brethren, and the greatest among them is he who does the most service. Let therefore no one be puffed up in his own mind with the thought that as a preacher he is above others in the church, and let no one be discouraged because his state is lowly. It was Tyndale's declaration that he would "make the boy that drives the plough in England to know more of Scripture than the Pope does." That possibility is now before every ploughboy, and he who truly improves it, although his name be unknown outside of his neighbourhood, has a place in the church infinitely higher than that of Pope.

### DISCONTENT.

Not long ago a clergyman wrote in one of the newspapers that he was now devoting himself to preaching the "Gospel of Discontent"—that is, social reform. It is a current phrase to express the line of agitation which is going on in all parts of the country. The selfishness of the rich and the inequalities and hardships of life are being inveighed against on every side, and the Gospel of Discontent finds ready acceptance. One cannot fail to notice the frequency with which newspapers are discussing the best way of

getting the ideal commonwealth, and within a year or two the idea of a revolution in order to enter the promised land of equality and prosperity has found increasingly frequent expression.

About a hundred years ago, in France, writers were engaged in just such work. They preached the Gospel of Discontent. Conditions were bad. The poor were trodden down until they had little energy to even resent injustice. The social millennium was pictured by writers and orators. At last the disciples of discontent decided to inaugurate the new era. But when once human passion was let loose, and covetousness in the masses met the covetousness of the classes, violence began, and instead of a millennium they had a massacre. The same elements are working now in nearly all lands. The Bible shows that not the least of the troubles which will cause the nations to destroy themselves will be this very social trouble. It is a good time for Christians to learn the Gospel of Contentment which Paul preached. Phil. iv. 11-13.

### PHILIP II.

The persecutor is such not because he is worse than other men naturally, but merely because he is led by evil principles, and has the power to give effect to them. A recent writer, in the *Fortnightly Review*, gave some fresh light on the character of Philip II. of Spain, who bears in history one of the most infamous reputations of all who have tried to crush out Protestantism. But in his home life he was evidently of refined and gentle temperament, delighting in his family, and in turn being regarded by his own with affection. The writer says:—

"Truly the human heart is a hard book to decipher. The man who could gaze upon human creatures undergoing the tortures of the damned by his orders because they differed from him, has been handed down to eternal infamy—and perhaps rightly so—on the strength of his public acts. It is unreasonable to ask that his tyranny and cruelty should be forgotten, because there was a soft spot even in his stony heart for those who were nearest him, that the sickening fumes of scorching human flesh should be overpowered by the scent of flowers which Philip loved, or that the shrieks of the myriad martyrs should be drowned by the song of his nightingales; but, at least, the facts I have adduced prove that he was a human creature and not a fiend, and go far to support my contention that he was conscientiously and devoutly convinced that he was acting for the best in ruthlessly crushing those whom he looked upon as the enemies of God and society."





### THE COVENANTS OF PROMISE.

"WHEREFORE remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 11, 12.

An idea that prevails quite extensively is that God has one covenant for Jews and another for Gentiles; that there was a time when the covenant with the Jews utterly excluded the Gentiles, but that now a new covenant has been made which concerns chiefly if not wholly the Gentiles; in short that the Jews are, or were, under the old covenant, and the Gentiles under the new. That this idea is a great error, may readily be seen from the passage just quoted.

As a matter of fact, Gentiles, as Gentiles, have no part whatever in God's covenants of promise. In Christ is the yea. "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the Amen, unto the glory of God through us." 2 Cor. i. 20. The Gentiles are those who are without Christ, and so they are "strangers from the covenants of promise." No Gentile has any part in any covenant of promise. But whosoever will may come to Christ, and may share in the promises; for Christ says, "Him that cometh to Me

I will in no wise cast out." John vi. 37. But when the Gentile does that, no matter what his nationality may be, he ceases to be a Gentile, and becomes a member of "the commonwealth of Israel."

But let it be noted also that the Jew, in the common acceptance of the term, that is, as a member of the Jewish nation, and a rejecter of Christ, has no more share in the promises of God, or the covenants of promise, than the Gentile has. That is only to say that nobody has any share in the promises, save those who accept them. Whoever is "without Christ," whether he be called Jew or Gentile, is also "without God in the world," and is a stranger from the covenants of promise, and an alien from the commonwealth of Israel. This the text first quoted teaches us. One must be in Christ in order to share the benefits of "the covenants of promise," and be a member of "the commonwealth of Israel." To be "an Israelite indeed," therefore, is simply to be a Christian. This is as true of the man who lived in the days of Moses, as of those who lived in the days of Paul, or those who live to-day.

Some one will probably think to ask, "How about the covenant made at Sinai? Do you mean to say that it was the same as that under which Christians live, or that it was as good? Are we not told that it was faulty? and if it was faulty, how could life and salvation have come through it?"

Very pertinent questions, and ones that are easily answered. It is an undeniable

fact that grace abounded at Sinai,—“the grace of God which bringeth salvation,”—because Christ was there with all His fullness of grace and truth. Mercy and truth were met together there, and righteousness and peace flowed as a river. But it was not by virtue of the covenant that was made at Sinai, that mercy and peace were there. That covenant brought the people nothing, although everything was there for them to enjoy.

The comparative value of the two covenants which stand related to each other as “the first” and “the second,” the “old” and the “new,” is thus set forth in the book of Hebrews, which presents Christ as High Priest, and contrasts His priesthood with that of men. Here are some of the points of superiority of our great High Priest over earthly high priests:—

1. “Those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord sware, and will not repent, Thou art a priest for ever after the order of Melchisedek.” Heb. vii. 21.

2. They were priests but for a short time, because “they were not suffered to continue by reason of death;” therefore there was a continual change and succession. But Christ “ever liveth,” and therefore He has “an unchangeable priesthood.” Earthly priests continued to be priests as long as they lived, but they did not live long. Christ also continues to be priest as long as He lives, but He is “alive for evermore.”

3. The Levitical priests were made priests “after the law of a carnal commandment.” Their priesthood was only outward, in the flesh. They could deal with sin only in its outward manifestations, that is, actually not at all. But Christ is High Priest “after the power of an endless life”—a life that saves to the uttermost. He ministers the law in the Spirit.

4. They were ministers only of a worldly sanctuary, which man made. Christ “is set on the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.”

5. They were mere sinful men, as was shown by their mortality. Christ is “declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead” (Rom. i. 4), and so He is “holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” Heb. vii. 26.



Now "by so much was Jesus made surety of a better covenant." \* Heb. vii. 22. The covenant of which Christ is Minister is as much better than that of which the Levitical priests were ministers, whose priesthood dated only from the making of the covenant at Sinai, as Christ and His priesthood are better than they and their priesthood. That is to say, the covenant of which Christ as High Priest is Minister, is as much better than the covenant that dates from Sinai, as Christ is better than man; as heaven is higher than earth; as the sanctuary in heaven is greater than the sanctuary on earth; as the works of God are better than the works of the flesh; as "the law of the Spirit of life in Christ Jesus" is better than "the law of a carnal commandment;" as eternal life is better than a life that is but "a vapour that appeareth for a moment, and then vanisheth away;" as the oath of God is better than the word of man.

#### THE DIFFERENCE.

AND now we may read wherein this vast difference consists: "But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better covenant, which was established upon *better promises*. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a

people; and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Heb. viii. 5-12.

The following facts must stand out very prominently to the thoughtful reader of this text:—

1. Both covenants are only with Israel. Gentiles, as we have already seen, are "strangers from the covenants of promise." It is always admitted and even claimed that they have nothing to do with the old covenant; but they have even less connection with the new covenant.

2. Both covenants are made with "the house of Israel;" not with a few individuals, nor with a divided nation, but "with the house of Israel and with the house of Judah," that is with all the people of Israel. The first covenant was made with the whole house of Israel, before they were divided; the second covenant will be made when God shall have taken the children of Israel from among the heathen, and made them one nation, when "they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Eze. xxxvii. 22, 26. But concerning this we shall have more further on.

3. Both covenants contain promises, and are founded upon them.

4. The "new covenant" is better than the one made at Sinai.

5. It is better, because the promises upon which it is founded are better.

6. Yet it will be seen by comparing the terms of the new with those of the old, that the end contemplated by each is the same. The old said, "If ye will obey My voice;" the new says, "I will put My laws into their mind, and write them in their hearts." Each has reference to the law of God. Both have holiness, and all the rewards of holiness, as the object. In the covenant at Sinai it was said to Israel, "Ye shall be unto Me a kingdom of priests and an holy nation." Ex. xix. 6. That is just what God's own people really are, "a royal priesthood, an holy nation, a peculiar people." 1 Peter ii. 5, 9.

But the promises of that covenant at Sinai were never realised, and for the very reason that they were faulty. The promises of that covenant all depended upon the people. They said, "All that the Lord hath spoken, we will do." Ex. xix. 8; xxiv. 7. They promised to keep His

commandments, although they had already demonstrated their inability to do anything themselves. Their promises to keep the law, like the law itself, were "weak through the flesh." Rom. viii. 3. The strength of that covenant was therefore only the strength of the law; and that is death.

#### WHY THE COVENANT AT SINAI?

WHY, then, was that covenant made?—For the very same reason that the law was spoken from Sinai; "because of transgression." The Lord says it was "because they continued not in My covenant." They had lightly esteemed the "everlasting covenant" which God had made with Abraham, and therefore He made this one with them, as a witness against them.

That "everlasting covenant" with Abraham was a covenant of faith. It was everlasting, and therefore the giving of the law could not disannul it. It was confirmed by the oath of God, and therefore the law could not add anything to it. Because the law added nothing to that covenant, and yet was not against its promises, it follows that the law was contained in its promises. The covenant of God with Abraham assured to him and his seed the righteousness of the law by faith. Not by works, but by faith.

The covenant with Abraham was so ample in its scope that it embraced all nations, even "all the families of the earth." It is that covenant, backed by the oath of God, by which we now have confidence and hope in coming to Jesus, in whom it was confirmed. It is by virtue of that covenant, and that alone, that any man receives the blessing of God, for the cross of Christ simply brings the blessing of Abraham upon us.

That covenant was wholly of faith, and that is why it assures salvation, since "by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." The history of Abraham makes very emphatic the fact that salvation is wholly of God, and not by the power of man. "Power belongeth unto God" (Ps. lxxii. 11); and the Gospel is "the power of God unto salvation to every one that believeth." Rom. i. 16. From the case of Abraham, as well as that of Isaac and of Jacob, we are made to know that only God Himself can fulfil the promises of God. They got nothing by their own wisdom or skill or power; everything was a gift from God. He led them, and He protected them.

\* The reader will notice that the word "covenant" is used, as in the Revision, rather than "testament," as in the old version. The words "covenant" and "testament," as found in the common version of the Bible, are both from one and the same Greek word. Much confusion has resulted because the translators have arbitrarily rendered it "covenant" in some places, and "testament" in others. The rendering should be uniform; and since the reference is to that which in the translation from the Hebrew is always called "covenant" that word should always be used. Let it be remembered that wherever in any translation of the Bible the word "testament" is found, "covenant" is the word that should be used. The word "testament" is utterly indefensible, and is misleading.



This is the truth that had been made most prominent in the deliverance of the children of Israel from Egypt. God introduced Himself to them as "The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob" (Ex. iii. 15); and He charged Moses to let them know that He was about to deliver them in fulfilment of His covenant with Abraham. God spake unto Moses, and said unto him:—

"I am JEHOVAH; and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty, but by My name Jehovah I was not known to them. And I have also established My covenant with them, to give them the land of Canaan, the land of their sojournings, wherein they sojourned. And moreover I have heard the groanings of the children of Israel, whom the Egyptians keep in bondage, and I have remembered My covenant. Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments; and I will take you to Me for a people, and I will be to you a God; and ye shall know that I am Jehovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you into the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage; I am Jehovah." Ex. vi. 2-8, R.V.

Read now again the words of God just before the making of the covenant at Sinai:—

"Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto Myself. Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a kingdom of priests and an holy nation." Ex. xix. 4-6.

Note how God dwelt upon the fact that He Himself had done all that had been done for them. He had delivered them from the Egyptians, and He had brought them to Himself. That was the thing which they were continually forgetting, as indicated by their murmurings. They had even gone so far as to question whether the Lord was among them or not; and their murmurings always indi-

cated the thought that they themselves could manage things better than God could. God had brought them by the mountain pass to the Red Sea, and into the desert where there was no food nor drink, and had miraculously supplied their wants in every instance, to make them understand that they could live only by His word. Deut. viii. 3.

The covenant which God made with Abraham was founded on faith and trust. "Abraham believed God, and it was counted unto him for righteousness." So when God, in fulfilment of that covenant, was delivering Israel from bondage, all His dealing with them was calculated to teach them trust in Him, so that they might in truth be the children of the covenant.

#### THE LESSON OF TRUST.

THEIR response was self-confidence. Read the record of their distrust in God in Psalm cvi. He had proved them at the Red Sea, in the giving of the manna, and at the waters of Meribah. In every place they had failed to trust Him perfectly. Now He comes to prove them once more, in the giving of the law. As we have already learned, God never intended that men should try to get righteousness by the law, or that they should think such a thing possible. In the giving of the law, as shown by all the attendant circumstances, He designed that the children of Israel, and we also, should learn that the law is infinitely above the reach of all human effort, and to make it plain that, since the keeping of the commandments is essential to the salvation which He has promised, He Himself will fulfil the law in us. These are the words of God: "Hear, O My people, and I will testify unto thee; O Israel, if thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange god." Ps. lxxxi. 8, 9. "Incline your ear, and come unto Me; hear, and your soul shall live." Isa. lv. 3. His word transforms the soul from the death of sin to the life of righteousness, even as it brought forth Lazarus from the tomb.

A careful reading of Ex. xix. 1-6, will show that there is no intimation that another covenant was then to be made. Indeed, the evidence is to the contrary. The Lord referred to His covenant,—the covenant long before given to Abraham,—and exhorted them to keep it, and told what would be the result of their keeping it. The covenant with Abraham was, as we have seen, a covenant of faith, and

they could keep it simply by keeping the faith. God did not ask them to enter into another covenant with Him, but only to accept His covenant of peace, which He had long before given to the fathers.

The proper response of the people therefore would have been, "Amen, even so, O Lord, let it be done unto us according to Thy will." On the contrary they said, "All that the Lord hath spoken *we will do*;" and they repeated their promise, with additional emphasis, even after they had heard the law spoken. It was the same self-confidence that led their descendants to say to Christ, "What shall we do, that we might work the works of God?" Think of mortal men presuming to be able to do God's work! Christ answered, "This is the work of God, that ye believe on Him whom He hath sent." Even so it was in the desert of Sinai, when the law was given and the covenant made.

Their assuming the responsibility of working the works of God, showed lack of appreciation of His greatness and holiness. It is only when men are ignorant of God's righteousness, that they go about to establish their own righteousness, and refuse to submit themselves to the righteousness of God. See Rom. x. 3. Their promises were good for nothing, because they had not the power to fulfil them. The covenant, therefore, which was based on those promises was utterly worthless, so far as giving them life was concerned. All that they could get from that covenant was just what they could get from themselves, and that was death. To trust in it was to make a covenant with death, and to be at agreement with the grave. Their entering into that covenant was a virtual notification to the Lord that they could get along very well without Him; that they were able to fulfil any promise He could make.

But God did not give them up, "for He said, Surely they are My people, children that will not lie; so He was their Saviour." Isa. lxiii. 8. He knew that they were moved by good impulses in making that promise, and that they did not realise what it meant. They had a zeal for God, but not according to knowledge. He had brought them out of the land of Egypt, that He might teach them to know Him, and He did not become angry with them because they were so slow to learn the lesson. He had borne with Abraham when he thought that he could work out God's plans, and He had been very patient with Jacob when he was so ignorant as to suppose that God's promised inheritance could

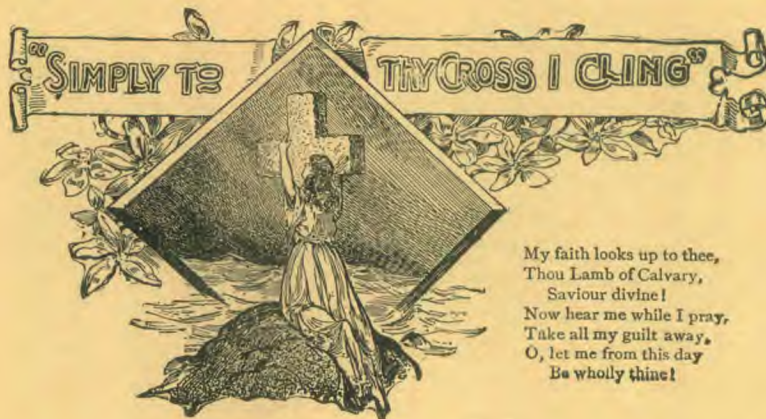


be gained by sharp bargains and fraud. So now He bore with their children's ignorance and lack of faith, in order that He might afterwards bring them to the faith.

#### THE DIVINE COMPASSION.

God meets men just where they are. He has "compassion on the ignorant, and on them that are out of the way." Heb. v. 2. He is always and everywhere seeking to draw all men to Himself, no matter how depraved they are; and therefore when He discerns even the faintest glimmer of a willingness or desire to serve Him, He at once nourishes it, making the most of it He can to lead the soul to greater love and more perfect knowledge. So although the children of Israel had failed in this supreme test of their trust in Him, He took advantage of their expressed willingness to serve Him, even though it was only in "their own weak way." Because of their unbelief they could not have all that He wished them to have; but that which they did get through their lack of faith was a continual reminder of what they might have if they fully believed. Because of their ignorance of the greatness of His holiness, which ignorance was expressed by their promise to do the law, God proceeded, by the proclamation of the law, to show them the greatness of His righteousness, and the utter impossibility of their working it out.

**War As a Religion**—Recent discussions in Germany on militarism and duelling have called attention to the constant use which the world is making of the name of God and religion in defending militarism. The theory that God delights in war, and that He fights on the side of the heaviest battalions, has no doubt won more souls to the eternal death to which Satan desires to consign them, companions with himself in his own inevitable fate, than any other error which he has been able to instil into the mind of man. Yet, throughout all the world, in civilised and so-called Christian nations, with enthusiasm even greater than among barbarians, men go on planning to increase the number of Satan's victims. Every now and then one hears of the cult of the Luciferians, the professors of Satanism. There can be no more complete Satanism than this military spirit which so possesses the world. Is there nothing that will waken mankind to the realisation of this?



### Bible Studies on the Christian Life.

#### THE POWER OF THE WORD.

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The earth can bring forth vegetation only because of the moisture that comes upon it by the rain or the snow from heaven. Without this, everything would fade and perish. So also is it with the life of man and the word of God. Without the word of God, the life of man is as barren of power and of good as is the earth without rain. But only let the Word of God fall upon the heart as the showers upon the earth; then the life will be fresh and beautiful in the joy and peace of the Lord, and fruitful with the fruits of righteousness which are by Jesus Christ.

Notice, too, it is not *you* who are to do that which He pleases; but, "It shall accomplish that which I please." *You* are not to read or hear the word of God, and say, *I must do that, I will do that.* *You* are to open the heart to that word, that *it* may accomplish the will of God in you. It is not *you* who are to do it, but *it*. "It," the word of God itself, is to do it, and *you* are to *let* it. "Let the word of Christ dwell in you."

This is stated in another place thus: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Thus it is the word of God that must work in you. *You* are not to work to do the word of God; the word

of God is to work in you to cause you to do. "Whereunto I also labour, striving according to His working, which worketh in me mightily."

The word of God being living and full of power, when it is allowed to work in the life, there will be powerful work wrought in that individual. As this word is the word of God, the power, of which it is full, is only the power of God; and when that word is allowed to work in the life, there will be the work of God manifested in the life—it is His power working mightily. And thus it is God that worketh in you, both to will and to do of His good pleasure. "It shall accomplish that which I please." Let it.

From these scriptures it is plain that we are expected to look upon the word of God only as *self-fulfilling*. The word of God is self-fulfilling. This is the great truth presented everywhere in the Bible. This is the difference between the word of God and the word of men. And this is just the difference emphasised in the passage that says, "When ye received the word of God, . . . ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

There is no power in the word of a man to do what it says. Whatever may be the man's ability to accomplish what he says, there is no power in the man's word itself to accomplish what he says. A man's word may express the easiest possible thing for him to accomplish, and *you* may thoroughly believe it, yet it is altogether dependent upon the man himself to accomplish it apart from his word. It is not his word that does it. It is he himself that must do it; and this just as really as though he had spoken no word at all. Such is the word of men.



It is not so with the word of God. When the word is spoken by the Lord, there is at that moment in that word the living power to accomplish what the word expresses. It is not needed that the Lord employ any shadow of any other means than that word itself to accomplish what the word says. The Bible is full of illustrations of this, and they are written to teach us this very thing,—that we shall look upon the word as the word of God, and not as the word of men; and that we may receive it thus as it is in truth, the word of God, that *it* may work effectually in us the will and good pleasure of God.

"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." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." At first there were no worlds at all. More than this, there was none of the materials of which the worlds are made. There was nothing. Then God spoke, and all the worlds were in their places. From whence came the worlds, then? Before He spoke, there were none; after He spoke, there they were. Whence, then, did they come? What produced them? What produced the material of which they are composed? What caused them to exist? It was the word which was spoken that did it all. And this word did it all, because it was the word of God. There was in that word the divinity of life and spirit, the creative power, to do all that the word expressed. Such is the word of God.

"And this is the word which by the Gospel is preached unto you." The word of God in the Bible is the same,—the same in life, in its Spirit, in creative power,—precisely the same, as that word that made the heavens and all the host of them. It was Jesus Christ who spoke the word at creation; it is He who speaks the word in the Bible. At creation the word which he spoke made the worlds; in the Bible the word which He speaks saves and sanctifies the soul. In the beginning the word which He spoke created the heavens and the earth; in the Bible the word which He speaks creates in Christ Jesus the man who receives that word. In both places, and everywhere in the work of God, it is the word that does it.

Let the word of Christ dwell in you richly. Receive it, not as the word of men, but as it is in truth, the word of God, which effectually worketh in you. Then, "as the rain cometh down, and the snow

from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." "To you is the word of this salvation sent." "And now, brethren, I commend you to God, and to the word of His grace, which is able [literally, "full of power"] to build you up, and to give you an inheritance among all them which are sanctified."

A. T. JONES.

### "ESCAPE FOR THY LIFE."

ANCIENT BABYLON.

WHEN the wrath of God was about to fall upon Babylon, the children of the captivity had this word of warning:—

"My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler." Jer. li. 45, 46.

JERUSALEM.

When Jerusalem had filled the cup of its iniquity by preferring its own ways to God's way, and the destruction was about to fall upon it, the disciples of Jesus had this warning to escape:—

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out." Luke xxi. 20, 21.

MODERN BABYLON.

The seventeenth of Revelation represents, under the figure of a corrupt woman, that great religious system—"that great city"—"which reigneth over the kings of the earth" (Verse 18), plainly Rome, which from old time has been known as the city sitting on its seven hills. Verse 9. This system, together with off-shoots from it, partaking of the same spirit—represented in the symbol as the mother and her daughters—is described in the next chapter as the spiritual Babylon, which has made all nations drunken, and filled the world with evil. Rome is the true inheritor of the ancient religion of old Chaldean Babylon, and the same old principles are to this day corrupting religious life.

As the day draws near when upon Rome and her corrupt daughters will fall the destruction of the last day, God's warning again is:—

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. xviii. 4, 5.

God faithfully sends the warning every time His judgments are about to fall in order that all who will believe Him may escape.

### LENDING MONEY.

A CORRESPONDENT of the London *Echo* makes the following very apt suggestions relative to the duty of lending money:—

Shakespeare said, "Neither a borrower nor a lender be." Had he possessed a better knowledge of the Bible, and been a better Christian, he would never have written any such words. To lend money is a law of the kingdom of God, binding on all Christians, whatever the world may say. The above statement can be supported by Biblical authority too absolute and emphatic to be for a moment questioned. In the Book of Psalms (xxxvii. 26) we read (of the righteous), "He is ever merciful, and lendeth." Again, in Psalm cxii., occur the words, "A good man showeth favour and lendeth."

It is, however, when we come to the New Testament that the moral obligation resting on professed Christians to lend money freely, whether there is a chance of being paid back or not, becomes overwhelmingly manifest. The Master whom Christians profess to revere as God, and whose lightest commands they profess to obey, says (Matthew v. 42); "Give to him that asketh thee, and from him that would borrow of thee turn thou not away."

Few things, indeed, are more remarkable in the region of ethics, morality, and religion than the systematic way in which so-called Christian people disregard the injunction of the Master they profess to serve—to lend money.

Instead of recognising that to lend is a duty to be cheerfully fulfilled, few people are looked on with more suspicion than the borrower; while to borrow often is considered a positive disgrace.

To lend to the habitually thriftless and improvident, or to persons who desire the money merely in order to spend it on disgraceful pleasures, is, of course, wrong and absurd. But there are hundreds of people in this world, to whom a lift in the shape of a loan, would mean social, ay, and in many cases, moral salvation, who cannot obtain it from their so-called fellow-Christians.



And it is just the people who can best afford to lend money, who button up their pockets the tightest. "I never lend money," you hear some pompous, church-going, self-made man reply to some piteous appeal. And then he goes on his way with a feeling that he is a model of integrity and high principle, heedless of the fact that he is breaking one of the express commands of the Master he professes to serve.

It is the genial, generous, poor man who will lend to a still less fortunate fellow-creature the needed florin, or crown, or half-sovereign, and not require an I O U.

"But people are so taken in," says the cautious, well-fed, middle-class citizen, who once lent a sovereign, and, failing to get it back, has closed his ears to all appeals ever since. Well, and suppose they are. People, *Christian* people, are told to "give, hoping for nothing again."

The obligations are not on one side only, however. "Owe no man anything," says the Scripture, and the borrower is morally bound to pay his debts, according to his ability, though the lender may advance the help, hoping for nothing.

### GIVING UP SELF.

CHRIST enjoyed the worship of Heaven, and the praise of unfallen beings; but, putting *our* interest first, He willingly became poor that we might be made rich. Through suffering and death He secured the highest good for man,—when lo! by that very means, He was highly exalted and obtained a name above every name, Phil. ii. 5-10.

The very wounds He received are now the brightness of His glory. The prophet Habakkuk (iii. 4, margin) tells of the bright beam that came from His side, and there is the hiding of His power.

In the Word we are constantly taught to place God first. In the Lord's prayer it is said, "Hallowed be Thy name, Thy kingdom come, Thy will be done," and again the Lord says, "Seek first the kingdom of God, and His righteousness." I cannot think this means to seek these for ourselves, from a selfish motive, but to seek first the honour of God's kingdom, thus putting His interests first.

When we thus become wrapped up in the interests of His kingdom, our interest becomes one with His. Self is humbled, yes, even lost sight of. Then we can truly pray, "Thy will be done," and will be constantly led to enquire, Will this be for His glory?

When we thus choose first the kingdom of God and His righteousness what is the promise? It is, "All these things shall be added unto you." But now they come not as part of self, but as precious gifts from His hand, given even in this life.

What would once have been of self and self-gratification, now come as sanctified blessings—not to draw us from Him, but to be used in His service.

Choosing the glory of His kingdom we shall enter into its glory and joy. Thus, through giving up self, we shall be highly exalted, even to sit with Him on His throne.

JENNIE E. OWEN.

### GOD'S CARE.

FEAREST thou, at times, thy Father  
Hath forgot?  
Though the clouds around thee gather,  
Doubt Him not.  
Always hath the daylight broken,  
Always hath He comfort spoken,  
Better hath He been for years  
Than thy fears.

Therefore whatsoe'er betideth,  
Night or day,  
Know His love, for He provideth  
Good alway.  
Crown of sorrows gladly take;  
Grateful, wear it for His sake,  
Sweetly bending to His will,  
Lying still.

To His own thy Saviour giveth  
Daily strength;  
To each troubled soul that liveth,  
Peace at length.  
Weakest lambs have largest share  
Of the tender Shepherd's care;  
Ask Him not, then, "when" or "how,"  
Only bow.

—From the German.

### ELECTION.

THERE is no election but one's own by which any may perish. God has set forth in His Word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and any one who shall reach the standard of His requirement will have an entrance into the kingdom of glory. Christ Himself said, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." John iii. 36; Matt. vii. 21. And in the Revelation He declares, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14. As regards man's final salvation, this is the only election brought to view in the Word of God.

Every soul is elected who will work out his own salvation with fear and trembling. He is elected who will put on the armour, and fight the good fight of faith. He is elected who will watch unto prayer, who will search the Scriptures, and flee from

temptation. He is elected who will have faith continually, and who will be obedient to every word that proceedeth out of the mouth of God. The *provisions* of redemption are free to all; the *results* of redemption will be enjoyed by those who have complied with the conditions.

We should never forget that we are placed on trial in this world, to determine our fitness for the future life.

MRS. E. G. WHITE.

### THE THREE TILLS.

"BUT man dieth, and wasteth away; yea, man giveth up the ghost, and *where is he?*" Job xiv. 10. This is a direct inquiry as to the state of the dead. The above inspired words in three different ways assert the death of man; first is the simple statement, "man dieth;" second, "he wasteth away;" and, third, "he giveth up the ghost"—all of which mean death—and then comes the explicit question, "*Where is he?*" And we are glad to learn that this important question is just as explicitly answered in the inspired words that immediately follow: "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; . . . they shall not awake, nor be raised out of their sleep." This is indeed a plain and explicit answer as to the state of man in death.

First, we are told that it is like something of common occurrence and observation—as water is absorbed in the earth so man lieth down in death; he wasteth away. Then we are told in plain words that he *sleeps*, and shall not *awake*—riseth not. What, never rise? never awake? and is death, then, an eternal sleep—as the atheist claims?—Ah, no; blessed be God! We have omitted a most important and beautiful clause, "So man lieth down, and riseth not; *till the heavens be no more.*" In that little word *till* there is a bright gleam of hope to the dying man, and he anxiously inquires, When will the heavens be no more?

This brings us face to face with the question of a resurrection, and so the inspired patriarch of Idumea proceeds: "If a man die, shall he live again?" This question is right to the point. Now give attention to the answer: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of Thine hands." Job xiv. 14, 15. Waiting an appointed time, "a set time," then to be remembered by the Lord, to be *called*, and *changed*. Elsewhere he says the *place* of waiting is the grave. Job xvii. 13. And let it be observed that here is another *till*,—I will wait "*till* my change come."

Now if the reader will consult John v. 28, 29; 1 Cor. xv. 51-54; 1 Thess. iv. 16,



and Rev. vi. 14, as well as many other Scripture texts of like import, he will get a clear knowledge of the *time* when these "tills" expire. The appointed or set time to remember the dead is when Jesus comes. Then the heavens depart as a scroll; Jesus calls to the dead, first His own people; they hear, answer, come forth, and are changed to immortality, made like the angels, never to die any more. Blessed hope, soon to be realised.

Again Job breaks forth: "Oh that Thou wouldst hide me in the grave, that Thou wouldst keep me secret, until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me!" Job xiv. 13. The set time is appointed; it is the resurrection, and the servant of God will then be remembered. Thus it is seen that all these tills expire at one and the same time, and then all that Job hoped for will be realised.

1. "Till—the heavens be no more."

The heavens depart as a scroll when Jesus comes.

2. "Until—Thy wrath be past."

The wrath of God, filled up in the seven last plagues, will be past when Jesus comes.

3. "Till—my change come."

God's sleeping saints will all be changed, when awakened by the last trump, when Jesus comes.

Lord, hasten the glad day when these tills all run out, and the saints' last great change comes, when they shall sing victory over death and the grave.

H. A. ST. JOHN.

### "GOING ON STILL."

SOMETIMES a snatch of Scripture history, or even a single line of personal narrative, will suggest an important spiritual truth. In reading the narrative of that most extraordinary emigrant, the patriarch Abraham, we alight upon this brief line in the twelfth chapter of Genesis: "Abram journeyed, *going on still* toward the south."

Here is a motto for every Christian who reads this paragraph. The Christian life is a journey,—a migration from a state of sin toward God, and finally into heaven. As the ancient patriarch made a clean break from the idolatrous land of Ur, with no thought of ever going back there, so genuine conversion is a clean break from old habits and sinful practices. The cleaner the break-off, the more thorough is the conversion, and the more successful will the after-life be. Lingered Lot is a type of a certain class of church-members. Resolute Abraham, with his face set like a flint toward Canaan, is a type of the only church-membership worth having.

There are too many professors who make no real progress in Divine things. They belong to that regiment which "marks time" by pious formalities, but never marches. It is a pitiable sight to watch

the poor Sisyphus as he rolls his stone of repentance up the hill, and as constantly lets it roll back again down the hill of transgression. Life is a lamentable round of sinning and sorrowing for it, with no progress either in happiness or holiness. He works at the pumps to keep afloat, instead of stopping the leak and making sail heavenward. Working at the pump of formal prayer and monotonous confession, while self-indulgence lets sin in at every seam, is not a "pressing on toward the prize" of God's high calling.—*Dr. T. L. Cuyler.*

### "I COUNSEL THEE." REV. 3:18.

SLEEP not, my soul, in such an hour;  
For perils thicken fast around.  
The tempter lurks with fiercer power  
To muffle now the trumpet's sound.  
Heed thou the counsel Heaven hath sent—  
"Be zealous, therefore, and repent."

Awake! the nations are arrayed;  
The last great battle soon will be!  
Well then for those who much have prayed—  
For those who unto Christ can flee.  
No other shield or refuge then  
For all the stricken sons of men.

Arise! the heavenly Counsellor  
Hath told thee to secure the gold,  
And eye-salve to anoint thee for  
An entrance to the higher fold.  
But thou art blind,—thou canst not see  
What Jesus would bestow on thee.

Oh, who will reach the city bright,  
The mansions even now prepared?—  
No palsied soul who sees no light,  
No lukewarm ones who truth retard;  
But those who heed the counsel given,  
Redeemed from men, will enter heaven.

MRS. PAULINE ALDERMAN.

### THE FILE-GRINDER'S STORY.

I MET an old "file-grinder," a few years since, who told me the following story.

In the room where he had worked for nearly twenty years, were twelve massive grindstones. Each stone had its boss, who daily "dressed" it, and, mounted on a wooden seat above it, ground files. Occasionally a stone while going at full speed would burst, flying in all directions with tremendous velocity, and as two men had been killed in that room, and a stone might burst at any time, it made the men quiet and cautious; yet among them all there was no Christian.

It was just after the noon hour, and the operatives had come in from a half-hour discussion about the genuineness of recent conversions among some of the "furnace men." The general opinion was, that it was all a matter of imagination, and if there was a God, no man had ever heard from Him, that He never did either call or warn anyone.

The "speed" had started, the grinders were in their places, and work was progressing rapidly, when one of the men got down from his seat pale and agitated, and

staggered to the other side of the room. He was hardly able to speak for an instant, but when pressed said,—

"Boys, something or somebody said to me, 'Get down from your seat; the stone will burst.'"

He had hardly said this, when the very stone over which he had been working, burst in pieces, crushing his seat to a shapeless mass, breaking the heavy "guards" as if they were glass.

There was no more scoffing that day.

"Sir," added the old file-cutter, "we all felt that it was God who spoke, and it made us pretty thoughtful. The man to whom it happened died last year a happy Christian, and there are five of us in the room that are trying to serve God. It's hard work to keep straight there, but it pays. A man can do his work better, and he feels that if a stone should burst and kill him, it would be all right with him."

"So you believe that God really spoke to that man, do you?" said I.

"Certainly I do, sir," said he, earnestly. "He saw that we were all asleep, that it would take a loud, strong voice to awaken us, and so He spoke as He did, loud and strong, and we could not help hearing."

Friend, look back over your life. Has not God spoken to you many times? Have your ears become so deafened by the clatter of the world's machinery that you can no longer hear His voice? You are in danger.—*Christian Weekly.*

### LOOKING DOWN THE CHIMNEY.

IT is said of a man who looked down his neighbour's chimney to see what he was cooking for supper, not only did he not find out, but was nearly blinded by the smoke. When you hear men say, "I have watched those who profess so much religion, and I don't see that they are any better than those who do not make such a high profession," depend upon it they have got some smoke in their eyes, and those whose eyes are full of smoke cannot see very clearly. Were we to sit down by our neighbour's fire occasionally, instead of looking down his chimney, we should see many good points in his character that smoke will surely obscure.—*Olive Branch.*

BETTER one word in time than two afterward.

\* \*

TO BE prosperous is not to succeed in every undertaking; success in many of our cherished schemes would be the greatest adversity.

\* \*

OUTWARD attacks and troubles rather fix than unsettle the Christian, as tempests from without only serve to root the oak firmer; while an inward canker will gradually rot and decay.





## THE HOME.

### THE GENTLE VOICE.

#### PART I.

THE sun was slowly setting, adown the crimson west,  
And baby's eyes were blinking, and asking for a rest  
In just that sort of language which mothers know the best.

The supper being over, the gentle mother said,  
"Come, darling, I'll undress you, and you shall go to bed.  
See, what a nice, smooth pillow to rest your little head.

"And little brother Freddie, with whom you love to play,  
Shall sing you off in slumber to dreamland far away."  
So Freddie, gently rocking, commenced his little lay.

But strange, the voice so welcome to baby when 'twas light.  
Was not the voice it wanted when fell the shades of night;  
Its loving mother noticed this, as only mothers might.

She quickly came at baby's call; I did not hear her speak,  
But while she placed her face against the tear-stained little cheek,  
I know she soothed the troubled heart with gentle voice so meek.

For, as it lay in slumber sweet, I saw upon its face,  
A look of innocent repose, of sweet and childish grace;  
For, ah! the blinding tears had gone, a smile was in their place.

#### PART II.

The sun was gently setting,—the sun of life I mean—  
Just over in the farm-house, pale, haggard, worn and lean,  
A man of many summers, upon his staff did lean.

Although his eyes were sightless, he saw and plainly knew,  
By reason of his failing strength, his days on earth were few;

And so he called his loved ones, that he might say adieu.

And as they gathered round him, they heard him whisper low,  
"The evening shadows gather, and light makes haste to go;  
And yet the way which I must take, is not yet mine to know."

And as they saw with sadness, his end was drawing nigh,  
To speak a word of comfort, each one in turn did try;  
But while their words were loving, they failed to satisfy.

'Twas then, amid the silence, God's still, small voice did speak,  
And Jesus our Redeemer, whose mission is to seek,  
Came down and soothed his sadness with gentle voice so meek.

And as I saw him sleeping, love's sunlight on his face,  
I knew that he had tasted of God's all-pardoning grace,  
And died in hope of having at last in heaven a place.

HARRY ARMSTRONG.

### A SMILE FOR HOME.

"TAKE that home with you, my dear," said Mrs. Lewis, her manner half smiling, half serious.

"Take what home, Carrie?" and Mr. Lewis turned toward his wife curiously.

Now, Mrs. Lewis had spoken from the moment's impulse, and already partly regretted her remark.

"Take what home?" repeated her husband; "I don't understand you."

"That smiling face you turned upon Mr. Edwards, when you answered his question just now."

Mr. Lewis slightly averted his head, and walked on in silence. They had called in at the shop of Mr. Edwards to purchase a few articles, and were now on their way

home. There was no smile on the face of Mr. Lewis now, but a grave expression instead,—grave almost to sternness. The words of his wife had taken him altogether by surprise; and though lightly spoken, jarred upon his ears.

The truth was, Mr. Lewis, like a great many other men who have their own business cares and troubles, was in the habit of bringing home, and too often, a clouded face. It was in vain that his wife and children looked into that face for sunshine, or listened to his words for tones of cheerfulness.

"Take that home with you, dear"—Mrs. Lewis was already repenting the suggestion, made on the moment's impulse. Her husband was sensitive to a fault. He could not bear even an implied censure from his wife, and so she had learned to be very guarded in this particular.

"Take that home with you, dear." Ah, me! I wish these words had not been said. There will be darker clouds now, and they were dark enough before! Why can't Mr. Lewis leave his cares and business behind him, and let us see the old, pleasant, smiling face again! I thought this morning he had forgotten how to smile! but I see that he can smile if he tries. And why doesn't he try at home?" So Mrs. Lewis talked to herself, as she moved along by the side of her husband, who had not spoken a word since her reply to his query.

"What then, Carrie?"

Mrs. Lewis almost started at the sound of her husband's voice, breaking unexpectedly upon her ear in a softened tone.

"What then?" he repeated, turning toward her, and looking down into her shyly upturned face.

"It would send warmth and radiance through the whole house," said Mrs. Lewis, her tones all trembling with feeling.

"It isn't so easy a thing to put on a smiling face, Carrie, when thought is oppressed with care."

"It didn't seem to require much effort just now," said Mrs. Lewis, glancing up at her husband with something of an archness in her look.

"You, Carrie, are guilty of a sober face at home as well as your husband." Mr. Lewis spoke with a tender reproof in his voice.

"But the sober face is caught from yours oftener than you imagine, my husband," replied Mrs. Lewis.

"Are you certain of that, Carrie?"

"Very certain. You make the sunshine and shadow of your home. Smile upon us; give us cheerful words; enter into our feelings and interests, and there will be no brighter home in all the land. A shadow on your countenance is a veil for my heart; and the same is true as respects our children."

Again Mr. Lewis walked on in silence, his face partly averted; and again his wife



began to fear she had spoken too freely. But he soon dispelled this impression, for he said,—

"I am glad, Carrie, that you have spoken thus plainly. I only wish that you had done so before. I see how it is; my smiles have been for the outside world,—the world that neither loved nor cared for me,—and my clouded brow for the dear ones at home, for whom thought and care are ever-living activities."

Mr. and Mrs. Lewis were now at their own door, where they paused a moment, and went in. Instantly on passing his threshold, Mr. Lewis felt the pressure upon him of his usual state. The hue of his feelings began to change. The cheerful, interested exterior put on for those he met in business intercourse began rapidly to change, and a sober hue to succeed. Like most business men, his desire for profitable results was ever far in advance of the slow evolutions of trade; and his daily history was a history of disappointments, in some measure dependent upon his restless anticipations. He was not willing to work and to wait, as he should be; and, like many of his class, neglected the pearls that lay here and there along his life-paths, because the best were inferior in value to those he hoped to find just a little way in advance. The consequence was, that, when the day's business was over, his mind fell into a brooding state, and lingered over its disappointments, or looked forward with failing hope into the future—for hope in many things had long been deferred. And so he rarely had smiles for his home.

"Take that home with you, dear," whispered Mrs. Lewis, as they moved along the passage, and before they had joined the family.

The warning was just in time.

"Thank you for the words," said he, "I will not forget them."

And he did not; but at once rallied himself, and, to the glad surprise of Jennie, Will, and Mary, met them with a new face, covered with fatherly smiles, and with pleasant questions in pleasant tones of their day's employments. The feelings of children move in quick transitions. They had not expected a greeting like this; but the response was immediate. Little Jennie climbed into her father's arms. Will came and stood by his chair, answering in lively tones his questions, while Mary, older by a few years than either of the others, leaned against her father's shoulder and laid her white hand upon his head, smoothing back the dark hair, just showing a little frost, from his broad, manly temples.

A pleasant group was this for the eyes of Mrs. Lewis as she came forth to the sitting-room, from her chamber where she had gone to lay off her bonnet and shawl and change her dress. Well did her husband understand the meaning look she gave him; and warmly did her heart respond to the smile he threw back to her.

"Words fitly spoken are like apples of gold in pictures of silver," said Mr. Lewis, speaking to her as she came in.

"What do you mean by that?" asked Mary, looking curiously into her father's face.

"Mother understands," replied Mr. Lewis.

"Something pleasant must have happened," said Mary, "you and mother look so happy."

"And we have cause to be happy," answered the father, as he drew his arm tightly around her, "in having three such good children."

Mary laid her cheek to his and whispered, "If you are smiling and happy, father, home will be like Heaven."

Mr. Lewis kissed her, but did not reply. He felt a rebuke in her words. But the rebuke only gave a new strength to his purpose.

"Don't distribute all your smiles. Keep a few of the warmest and brightest for home," said Mrs. Lewis, as she parted with her husband the next morning.

He kissed her, but did not promise. The smiles were kept, however, and evening saw them, though not for the outside world. Other and many evenings saw the same cheerful smiles, and the same happy home. And was not Mr. Lewis a better and happier man? Of course he was. And so would all men be if they would take home with them the smiling aspect with which they meet their fellow-men in business intercourse, or exchange words in passing compliments. Take your smiles and cheerful words home with you, husbands, fathers, and brothers. Your hearths are dark and cold without them. —Selected.

### DO YOU KNOW HER?

THE selfish daughter lies abed while the mother gets up to cook the breakfast. She shirks the household work. She hates to wash the dishes. She despises the baby. The wrinkles may be coming in the face of her mother, and the father's back may be growing bent under the weight of years, but she has no pity for them, no help for them, no active love for them. Her care is for herself. The softness and whiteness of her hands are more to her than her mother's neuralgic pains or her father's rheumatism.

Although she is unwilling to work at home or go out to earn her support, she is loud in her clamour for new dresses, stylish hats, kid gloves, fancy shoes, etc. She can't see why she cannot have more of them. If anyone goes without, let the stint fall on her mother, or her sisters, or her brothers—anyone but herself.

She fancies that she is abused when she is not indulged in her idle and extravagant whims. She thinks that she is not under-

stood when the sentimental notions she has drawn from silly stories are not accepted by the other members of the family as valid principles of life. She imagines that her parents are beneath her, because they did not receive, in their youth, as good a chance to acquire an education as they have given her.—*Catholic Messenger.*

### THE PROPER TIME FOR SLEEP.

"If it be good," said the late Dr. Richardson, "to make all possible use of sunlight, it is equally good to make as little use as possible of artificial light. Artificial lights, so far, have been sources of waste, not only of the material out of which they are made, but of the air on which they burn. In the air of the closed room the present commonly used lamps, candles, and gaslights rob the air of a part of its vital constituent, and supply in return products which are really injurious to life. Gaslight is in this respect most hurtful; but the others are bad when they are long kept burning in one confined space. The fewer hours after dark that are spent in artificial light the better; and this suggests of itself that, within reasonable limits, the sooner we go to rest after dark the better.

#### SLEEP IN WINTER.

"We require in the cold season of winter, when the nights are long, much more of sleep than we do in the summer. On the longest day in the year, seven hours of sleep are sufficient for most men and women who are in the prime of life. On the shortest day, nine hours of sleep are not over much, and, for those who are weak, ten or even twelve hours may be taken with real advantage. In winter, children should always have ten to twelve hours' sleep. It is not idleness to indulge to that extent, but an actual saving, a storing up of invigorated existence for the future. Such rest can only be obtained by going to bed very early, say at half-past eight o'clock or nine."

### ORDER IN THE KITCHEN.

SHELVES, nails, and cupboards in the kitchen enable one to keep everything neat. It is impossible to have a tidy kitchen if you have insufficient room to store the china, a lack of shelves for the pots and pans, and no nails from which to suspend brushes and brooms. Where there is disorder there is always waste of time, an effectual hindrance to true economy. Young housewives who seek to eke out the husband's income to its best advantage should remember that it is no true saving to grudge kitchen requisites,



and the construction of a place for everything so that everything may be in its place.—*Selecta*.

### HOW A DRUNKARD WAS SAVED.

"WHAT'S UP? What's up?" exclaimed a group of people, as they observed crowds running up a back street in one of our large towns. The reply was that a drunken man had attempted to murder his wife.

On making inquiry we found that K— had gone out of his mind through drink, and had rushed at his wife to kill her, under the delusion that she had put poison into his food. He was seized, however, by the police before he could accomplish his wicked purpose, and was sent to the county asylum, where he seemed to be gradually sinking into hopeless idiocy. But the Lord, who had compassion on Nebuchadnezzar, and restored him to his kingdom from the lowest state of insanity, had also determined that K— should experience a total deliverance from drink and its blighting consequences, and should become an earnest worker in Christ's cause.

The following are his own words, in relating the story to me some years afterwards:—

"One Sunday morning, while sitting vacantly in chapel (in connection with the asylum in which I was confined), the minister's voice attracted my attention, and his words roused me from my morbid broodings, as he said, 'Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he should turn from his wickedness and live.'

"These were the only words I heard out of the whole service, and they took possession of my entire soul. I thought to myself, 'Can these words be true? Can God so love sinners that He wishes them to live, and not to perish? Then He doth not wish my death, but would rather that I should repent and live.' I felt drawn to Him who first loved me, and, filled with these thoughts, I was quite happy, and went about the grounds whistling for very joy.

"Next day the doctor noticed the improvement that had taken place, and turned it to good account. He called my attention to one of the walls, stated that they intended to make it look better, and asked me to help. For an hour I worked hard, rubbing the wall with a heavy stone, until the perspiration ran down my face and back, all the time feeling happy and cheerful. Still the delusion that my wife had mixed poison with my food remained, and I felt bitter against her. I thought I would forgive her, but I would not again live with her. I would go up and down the country working for a living, and would tell others what God had done for my soul.

"By degrees my delusion passed away, and I plainly saw that drink had deranged

my mind, and I vowed never to touch alcoholic drink again in any shape or form. Now, by the blessing of God, I am in my right mind. I am in comfortable circumstances, and am taking my wife to the seaside, instead of trying to injure her. Yea, what is better than all, I know that my Saviour loves me; and my great desire is to save others from drink, and bring them to Him whom I have found so precious."

I enjoyed the friendship of K— for many years until his death, and always found him following a consistent course, careful to give no offence to the enemies of religion, and active both in the Sunday-school and in the church. With rough lads he had great influence. He told them what he had been, and what grace had done for him, and with loving counsel he exhorted them to live for Christ.—*Z., in The Christian.*

For weak eyes, a wash of weak salt and water will prove of much benefit.

\* \*

To relieve heart-burn drink a half glassful of cold water in which has been dissolved a teaspoonful of salt.



THE TRAP-DOOR SPIDER.

THE trap-door spider, which is remarkable for its constructive ability, receives its name from the peculiar house, or nest, which it builds for itself.

It is often found in clayey soil, as that is best adapted to its purpose. Often these trap-doors are built on a slope or hillside, where the spider burrows a shaft to a depth of from six to ten inches. This miniature shaft is then "curbed up," or lined with a silky, paper-like substance manufactured by the spider. The lid, or flap at the top, is composed of the same material, and is continuous at one side with the lining, thus forming a hinge on which it moves freely to open or close the entrance. The top of the lid is mostly covered with earth of the same kind as the surrounding soil, and so nicely does the lid fit when closed that scarcely a mark shows on the surface of the ground, making it quite difficult to find one of these underground rooms. The difficulty of finding them, however, only adds to the pleasure of the novelty-seeker at discovering one; and many of these patiently wrought "dwellings" are dug up and carried away

by those who desire to preserve the quaint nests as curiosities.

One of these nests which came under my observation was taken up entire and carried away with the occupant inside. It was laid down in such a position that the lid fell open. About a day later it was found that the sagacious spider had begun the construction of another lid on the side opposite the old one. This new one would, of course, remain closed as long as the nest was in this position.

The insects do not construct these nests for traps to catch their prey, but for places of concealment and for rearing their young. On the inside of the lid, near one side, are minute indentations which serve as a means of attachment for the spider's claws, when he wishes to pull the lid downward. Often when an intruder attempts to raise the lid, the cunning insect seizes it by these inside "door-fastenings" and displays no small amount of strength in holding it shut.

W. W. CHAPMAN.

### SPIDERS THAT CATCH BIRDS

MR. W. J. RAINBOW, an Australian naturalist, gives the following description of the large bird-entrapping spiders of his country, which we quote from the *American Naturalist*:—

"Representatives of this genus abound in tropical and subtropical regions. Their webs are composed of two kinds of silk—one yellow, exceedingly viscid and elastic, the other white, dry, and somewhat brittle. The latter is used for the framework of the web, the guys, and radii, and the former for the concentric rings. These snares are at varying heights, sometimes within reach, again ten to twelve feet from the ground, but always in a position exposed to the rays of the sun. The diameter is also variable, from three feet upward. One seen by Gräffe in the Fiji Islands constructs a web thirty feet in diameter. These snares are strong enough to entrap small birds. In the author's opinion the web is not set for such game, and the spider does not feed on her ornithological victim. In the cases where she has been observed with her fangs in the body of the ensnared bird, it is probable that it is for the purpose of hastening the death of the bird in order to prevent its injuring the web in its struggles to escape. Spiders of the genus *Nephila* are easily tamed. Although exceedingly voracious, they can nevertheless exist for many days without either food or water. They pair in autumn. The sexes inhabit the same web for a considerable time, the female in the centre, and the male on the upper edge of the web. His efforts to ingratiate himself in the favour of his mate are not always successful. It not infrequently happens that he has to retire from her presence minus two or three legs."





### "I DIDN'T THINK."

If all the troubles in the world  
Were traced back to their start,  
We'd find not one in ten begun  
From want of willing heart.  
But there's a sly wee-working elf  
Who lurks about youth's brink,  
And sure dismay he brings alway—  
The elf "I didn't think."

He seems so sorry when he's caught,  
His mien is all contrite,  
He so regrets the woe he's wrought,  
And wants to make things right.  
But wishes do not heal a wound,  
Or weld a broken link.  
The heart aches on, the link is gone—  
All through "I didn't think."

I half believe that ugly sprite,  
Bold, wicked "I don't care,"  
In life's long run less harm has done  
Because he is so rare.  
And one can be so stern with him,  
Can make the monster shrink;  
But lack-a-day, what can we say  
To whining "Didn't think."

This most unpleasant imp of strife  
Pursues us everywhere.  
There's scarcely one whole day of life  
He does not cause us care;  
Small woes and great he brings the world,  
Strong ships are forced to sink,  
And trains from iron tracks are hurled  
By stupid "Didn't think."

When brain is comrade to the heart,  
And heart from soul draws grace,  
"I didn't think" will quick depart  
For lack of resting-place.  
If from that great unselfish stream  
The Golden Rule we drink,  
We'll keep God's laws and have no cause  
To say "I didn't think."

—Ella Wheeler Wilcox.

### THE PRICE HE PAID.

"I MADE just the best trade to-day," said Johnny to Hugh, producing a pocket-knife, which he exhibited with great satisfaction. "Big blade and little blade, and real pearl handle—and just as good as

new. But it didn't cost me much," with a wink at Hugh. "No, sir, I swapped that old chain that I got of Tom Shepard for it. Brass, you know, but I put a polish on it, and made George think it was gold. 'Good stuff in it,' said I, when he offered to let me have his jack-knife for it. 'You couldn't buy a chain like that at the jeweller's for what the knife cost you.' And he couldn't, you know," with a wink and a chuckle; "jewellers don't keep brass chains like that. I kept talking off, but at last, just to please him, you know," with another chuckle, "I said I'd trade. My, won't he be angry when he finds out how he's got sold? Didn't I get the knife cheap, though? It's just a little beauty, isn't it?"

"I think it cost you more than I'd like to pay for it," said Hugh, gravely.

"Why, you don't think I got cheated, do you?" asked Johnny in surprise.

"Yes, I do," said Hugh; "you couldn't afford to pay the price you did for it, for you had to tell a lie."—*Selected.*

### EXAGGERATING.

"I'M almost dead! It is as hot as fire; I've been more than a dozen miles after that colt."

Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" asked his father.

"I went over to Brigg's corner, and back by the bridge."

"That is less than a mile and a-half. Is it so very warm, Andy? It seems quite cool here."

"No, not so dreadful, I don't suppose, if I'd take it moderate, but I ran like lightning and got heated up."

"You started about five o'clock, my son, and now it is a quarter to six," said his father, consulting his watch.

"Yes, sir, just three-quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a mile and a-half?"

"I didn't mean exactly that, father, but I ran all the way, because I expected the whole town would be here to-night to see my new wheel," explained Andrew, reluctantly.

"Whom did you expect, Andy? I wasn't aware such a crowd was to be here. What will you do with them all?"

"Jim, Eddy, and Tom told me that they'd be round after school, and I wouldn't wonder if Ike came too; that's all."

"The population of the town is five thousand, and you expect three of them; well, as you are sick, I'm glad no more are coming. You could not play with them all."

"Sick!" cried Andrew, springing to his feet, "who says I am sick?"

"Why, Andrew, you said you were almost dead; doesn't that mean very sick?"

"You're so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead, to be sure, but I did some tall running. There were more than fifty dogs after me."

"Quite a band of them. Where did they all come from?"

"There was Mr. Wheeler's sheep dog, and Rush's shop dog, and two or three more, and they made for me, and so I ran as fast as I could."

"Five at the most are not fifty, Andy."

"There looked to be fifty, anyway," replied Andy, somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me, and I guess you'd have thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousands; have you any idea how many?"

Andrew did not like to calculate, for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued, "I know of no better way to break you of the foolish habit of exaggeration than to tell the children the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, travelled more than a dozen miles to get one and a-half miles in a straight line, expected to find five thousand people here to examine your new wheel, and when you reached home were nearly dead."

"Please, don't, father; the boys and girls will all laugh themselves to death, and I won't exaggerate again if I live to be as old as Methuselah!"



"Laugh themselves to death at a simple story like this! I hope not. But that it will rather set them to watching their own manner of telling stories, so as to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes, in time, so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished facts, unless you check the foolish habit you indulge in every day of stretching simple incidents into the most marvellous tales."—*Christian Neighbour.*



### CULTIVATE THE APPETITE FOR GRAIN FOODS.

MOTHERS frequently say, "My children do not like the grains." This is apt to be true with children who have been accustomed to more strongly flavoured foods, but a taste for grains may be easily cultivated. It is a matter which lies largely in the mother's power. Children may be made to turn in almost any direction when the tide of opinion is strong enough in that direction. If the atmosphere of the home table is one of approval of these foods, the children will seldom fail to approve them, and if properly prepared, they will generally relish them. If the mother herself understands how to cook the grains properly and to serve an appetising variety of such foods, her difficulty in getting her children to relish them will be greatly lessened.

#### SERVING.

And not only must she know how to cook them, but likewise how to serve them; for this is a most important point. It is not necessary that they be served with sugar, or other sweets; indeed it will be far better if the sweets are wholly dispensed with. They are not needed to increase the alimentary value. The starch which constitutes a large proportion of the food elements of most grains must itself be converted into sugar by the digestive processes before assimilation; hence the addition of cane sugar only increases the burden of the digestive organs for the pleasure of the palate. The continued use of sugar on grains has a tendency to cloy the appetite, just as the constant use of cake or sweetened bread in the place of ordinary bread would do. If, however, the sugar be dispensed with, and they be

served simply with a dressing of cream or milk, or what we consider even more suitable, a dressing of fruit sauce or fruit juice, there are few children who, after a short trial, would not come greatly to relish the grains as a staple article of diet.

#### PROPER MASTICATION.

Care must be observed also that these foods are properly eaten. Because they are softened by the process of cooking, and on this account do not require masticating to divide them, people are apt to swallow them without retaining in the mouth sufficiently long for proper insalivation. It must be borne in mind that the grains are largely composed of starch and that starch must be well mixed with saliva, or the first process of digestion will be imperfect, and the starch, which for this reason remains undigested in the stomach, is liable to undergo fermentation and particularly so if sugar be served with the grain.

We are such creatures of habit that some things are more easily accomplished if made a necessity, and hence the use of some hard food in connection with the grains will greatly aid the children; yes, and the grown people, too, in retaining the food in the mouth until thoroughly insalivated. Whole-meal bread, nicely toasted, is excellent for this purpose. Break in small pieces over each individual dish before pouring on the dressing. In this way a morsel of the hard food may be taken with each spoonful of the grain, and the combination thus secured is most pleasing.

It was through temptation to indulgence in appetite that our first parents fell, and Satan is well aware that this is still mankind's most vulnerable point. How important, then, that mothers make every effort to fortify their children against his wiles, by establishing habits of eating and drinking controlled by the real needs of life, taking every possible precaution not to emphasise the love of appetite, striving thus, while teaching them to do right, to make it as difficult as possible for them to do wrong.—*Mrs. E. E. Kellogg.*

MUCH of the unpleasant odour that is carried through the house from boiling vegetables may be avoided, says a household journal, by putting a piece of bread in the water with the vegetables, and if a bit of charcoal be added the cooking of cabbage or cauliflower cannot be detected at all.

\* \*

The *Bulletin of Pharmacy* advises persons troubled with sleeplessness to eat freely of apples at their last meal. "The apple," it says, "is excellent brain food, because it has more phosphoric acid in easily digested shape than any other fruit. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth."



—At least £144,000,000 worth of British property is always on the sea.

—Female prisoners, by way of experiment, are to be taught the art of making Oriental rugs and mats.

—Rice has been successfully grown in the Botanical Gardens, Regent's Park, this past summer.

—A proposition to open the public library of Inverness on Sundays, has been defeated by only three votes.

—Japan is now, in population, the fifth power in the world. In numbers it exceeds Great Britain and Ireland by 7,100,000.

—Siberia is to have a new system of courts, and the old police government is to be abolished. It is expected that this will be a great reform.

—The opening of the door of a warm room in Lapland during the winter is immediately followed by a miniature snowstorm in the room, the condensed moisture falling in flakes.

—Japan is developing commercially. New lines of steamers to carry passengers and freight to and from America, Australia and Russia have been started with monthly sailings.

—Nearly four-fifths of the submarine cables of the world are in the hands of British companies, who own a length of more than 150,000 miles of cable, laid at a cost of over £30,000,000.

—Safes, which outwardly exactly resemble iron ones, but really made of thin boards, are now supplied by various firms, and are sold to people starting in business who want to make a big show.

—The rinderpest, so destructive to the cattle of South Africa, threatens to spread to other countries. The bubonic plague, assisted by the famine, is also becoming more and more prevalent in India.

—It is said that the number of men throughout the civilised world who are capable of bearing arms, according to the physical rules fixed by the different governments for their soldiers, is one-fourth of the total population.

—India produces two crops of wheat in a year, one harvested in the spring and the other in the autumn. The autumn crop is sown in summer, but the spring crop is sown in the winter. The autumn crop in the present famine area has practically failed already, and unless rain falls during the next two months the spring crop will fail also. Of the vast population of India, numbering 300,000,000, 80 per cent. belong to the agricultural classes.

—The Lancashire Asylums Board have sanctioned the expenditure of 1,500 upon a new Roman Catholic Chapel for Rainhill Asylum, with the approval of the Lunacy Commissioners. The opponents of the scheme urged that Roman Catholics might hold service in a room devoted to other purposes as well; but Catholic members maintained that the exigencies of the Confessional and the Real Presence rendered a separate chapel absolutely necessary.



Published by International  
Tract Society, Ltd,

ISAIAH, 44

B. C. civ. 7.	part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten it; and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree?
1 Heb. <i>that of a tree?</i>	20 He feedeth on ashes: <i>Is</i> a deceived heart hath turned him aside, that he cannot believe his soul, nor say, <i>Is</i>
1 Hos. 4. 12.	21 Remember these, O Jacob: and Israel; for thou art my servant:
Rom. 1. 12.	I have formed thee; thou art my servant: O Israel, thou shalt not be forgetful of me.
2 Thes. 2. 1.	
ver. 1, 2.	

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

Cambridge University Press Warehouse, Ave Maria Lane.

## ILLUSTRATED.

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

HIGHEST POSSIBLE TERMS

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

It contains chapters on

**REPENTANCE, CONSECRATION,**

### WHAT TO DO WITH DOUBT.

REJOICING IN THE LORD.

and kindred topics.

SEVERAL ILLUSTRATIONS

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

Can also be had in the Welsh language.

157 pp. in neat cloth binding.

## TEN COMMANDMENTS.

LORD'S PRAYER.

PSALM XXIII.

Beautifully illuminated in gold and several colours.

SIZE OF SHEET 22 x 17 in.

Price 4d. each, postpaid 5d.

## CHRIST'S SECOND COMING.

A new edition, with engraved title page.

Now ready. Price 1d.


CHRIST  
OUR RIGHTEOUSNESS.

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

CHRIST BEFORE PILATE.

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

CHRIST OUR SAVIOUR.

A NEW BOOK. 

—OF 160 PAGES.

Giving in simple but graphic language an account of the earthly life of our Saviour, and dealing at length with the events of His crucifixion, resurrection, and ascension.

The Chapters on the early life of our Saviour are of special interest.

ADAPTED FROM THE WRITINGS OF  
MRS. E. G. WHITE.

The Book is handsomely printed in large type, with coloured ink, and the illustrations are profuse and beautiful, designed specially for this work.

Bound in Cloth, blue and silver  
blocking, . . . . . 2/6  
Board covers with design, . . 1/9

## Fountain Pens.

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

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

CENTURY. 2/6.

SWIFT, 3/6, & 4/6

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

 Orders by post promptly attended to.

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



## The Present Truth.

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

LONDON, DECEMBER 10, 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.

BOTH Catholic and Protestant papers credit the Government with the intention of devoting a million sterling to the endowment of a Catholic University in Ireland.

SEVERAL masters of Voluntary Schools in the East-end last week gave effect to their contention that such schools should be exempt from taxation by refusing to pay rates. Summonses were issued.

THE annual report of M. Pobiedonostseff, procurator of the Russian Holy Synod, just published, recommends a curtailment of liberties granted to some unorthodox bodies, and suggests work for the police and gendarmes in bringing wanderers back to the Greek Church. Yet the procurator protests, as strongly as any advocate of religious legislation in the West, that he is against religious persecution, and only enforces civil law for the good of society.

AT an inquest over the body of a man whose death was caused by drunkenness, a coroner took occasion the other day to remark that he was well acquainted with the late Sir B. W. Richardson, and "felt that he had shortened his days by abstinence." Inasmuch as Doctor Richardson had nearly completed threescore and ten years, and had lived an unusually busy and useful life, it is difficult to see how he lost much through his adherence to strict temperance principles. Certainly the coroner chose a most inopportune time and subject for preaching a sermon against total abstinence.

AT a Nonconformist council last week, Dr. Parker pointed out the fatal inconsistency of Nonconformists who object to the Establishment, and who yet insist upon having religious teaching compulsory in State schools. Churchmen are consistent with their own principles, but both parties fail to see that the Christian religion can never be made a branch of politics. "If the national will has declared that religious education must be taught in State schools

at the expense of the State, then," said Dr. Parker truly, "I declare that the national will is wrong."

**To Make Him King.**—When the Jews sought to take Jesus by force and make Him King, He evaded them. His kingdom was not of this world, and their momentary zeal to give Him political power sprang from their own corrupt and selfish interests. As He was true to the principles of His kingdom and preached the Gospel of loyalty to God, they ended by crucifying Him.

**The Same Thing.**—The great Christian Endeavour Society, which, from its rise a few years ago in America, has spread into nearly all nations, is becoming possessed of the idea that it is the Christian's business to go into politics and thus make Christ the King of nations. The key-note now of the movement in America, representing a confederation of twenty-five denominations, is "Christian Citizenship," and they declare,

We have a right to make and enforce human statutes that call for the observance of the laws of God.

The only possible end of any attempt by men to enforce God's law is the crucifixion of Christ afresh.

**Above God.**—God's law is spiritual, and so far is it above human strength that not only can no man be forced to keep it, but no man desiring to keep it can do so of himself. Only by receiving God Himself into the heart, by faith, to will and to do, can any man have the righteousness of the law fulfilled in him. And God Himself forces no one to be righteous against his will. So that this proposition, seriously made, to enact civil statutes to force men to keep God's law (as interpreted by men) is not only an attempt to usurp the place of God, but is an effort to exalt man above God.

**The Very Image of the Papacy.**—The exaltation of the human above God is what made the Papacy, and all the persecutions of the Papacy were but attempts to enforce what the "clergy" declared to be the will of God. And it was accomplished by the church securing control of political power. And wherever this idea of forcing men to regard religion has obtained possession of men's minds the result has been the same. Catholics or Protestants, they have only set up their own perverse wills, and only evil has followed. Priest or presbyter, it has mattered not a

whit. "We will force respect for the Sabbath" say these zealous workers, and thus they think "the Government will become in fact as well as in name, a Christian government." This spirit is spreading into all countries. By making the Sunday the test and mark of the authority which they assume they are fulfilling the prophecy which shows that the Protestant world will make a very likeness or image of the papal beast of the Revelation; xiii. 11-17. It is against this exaltation of the Papacy and against receiving this mark of apostasy that the final proclamation of the "everlasting Gospel" warns all the world. Rev. xiv. 6-12.

WHEREVER there is human nature there is caste, which is always a wicked thing, whether in India, Europe, or America, but the Indian caste system has some points of superiority over the western system, as witnessed by the following from a recently published book on "Hindu Castes and Sects," written by a Hindu Brahmin and President of the College of Pundits at Nadiya:—

Of the several unclean castes the most important are those connected with the manufacture and sale of spirituous liquors. . . . All these occupy a very low position in the Hindu caste system, and although a great many of them have in recent times become very wealthy through the encouragement given to the liquor traffic for fiscal purposes, yet their status has not improved materially. They have been, for more than half a century, struggling hard to be recognised as a clean caste.

THE Russian Government has lately published a book dealing with the various sects in Russia outside the Greek Church. Seventh-day Adventists are given space, with an account of their teaching and work. It was extensively circulated at the recent exposition held in Novgorod, and our friends have already heard of one man who had been led to accept the Sabbath and other truths by reading the book. One of our Russian workers suggests that it might be well to circulate the book, as with the rigid press censorship the problem of missionary literature in Russia is a serious one.

SOME may have thought that the settlement of the Manitoba schools question, announced a little time ago, showed that there was really a possibility of effecting a compromise on the religious education question. But now the whole controversy is reopened, and the Catholic hierarchy in Canada declare the "settlement intolerable."