

# PRESENT TRUTH

GO YE INTO ALL THE WORLD  
AND PREACH THE GOSPEL

HOLY BIBLE

SANCTIFY THEM THROUGH THY TRUTH

THY WORD IS TRUTH

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## JESUS AND THE CHILDREN.

Matt. xviii. 1-14.\*

WHO is greatest?" It was a burning question with these Galilean fishermen; it has been such with mankind in all ages of the world. The feverish striving after wealth which is a marked characteristic of the present generation is really an outgrowth of the desire for the power and high social position which money confers upon its possessor.

THE ambition to be great is by no means confined to worldlings. It has wrought fearful execution within the pale of the church. It was the religious leaders of the Jews, the Pharisees and Scribes, sitting in Moses' seat, who delivered the Saviour to be crucified, being moved with envy because His influence with the people was greater than theirs. The entrance of this same ambitious spirit into the primitive church robbed it of its purity, fervent love, and whole-souled devotion, and turned it into the corrupt ally of a more corrupt civil government, the combination making a persecuting power which has never seen its equal.

THE Master well knew the evil effects

\* International Sunday-school Lesson for Aug. 5.

of worldly ambition, in blighting the spiritual life, and closing the faculties to divine truth. He had told the Pharisees: "How can ye believe, which receive honour



one of another, and seek not the honour that cometh from God only?" (John v. 44). It must have been with the deepest concern that He saw this spirit growing in the

hearts of His disciples. As brought out in the parallel passage, Mark ix. 30-50, they had been disputing of this very matter on the way, and as a natural consequence, they were wholly unfit to understand the important instruction their Lord was giving them with reference to His death and resurrection. The opportunity was seized of teaching an important lesson which doubtless lingered long in the minds of the disciples.

A CHILD is called, and placed in the midst; then follow those immortal words which have sounded down through the ages: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We can readily picture the scene. There was the circle of anxious, troubled disciples; beyond them the multitude; in the midst a little child, with the upturned, slightly wondering face, the trustful look, and sweet innocence so characteristic of childhood. The picture lent force to the words. Here we have the answer, marvellously compact, clear as a sunbeam, yet arising out of the profoundest depths of wisdom, to a question which

all the great sages of antiquity had discussed and argued for ages, but had never settled.

WHAT is there in the character of a



child that makes it an example to Christians?—Noticeably, an utter absence of the ambition to rule and abundance of simple unwavering faith. Unless woefully deceived again and again until forced to do otherwise, the child has implicit confidence in its parents, and looks to them for everything. Even so the Christian may and should look to his Heavenly Father to supply all his needs. The Lord regards the inhabitants of this fallen world as His children; and His great heart of love yearns after His wayward sons and daughters. He says: "Turn, O backsliding children, and I will bring you to Zion;" "Wilt thou not from this time cry unto Me, My Father, Thou art the guide of My youth;" "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea they may forget, yet will I not forget thee." Similar expressions abound in the Word. Seemingly the Lord has taken every possible means of encouraging men to recognise Him as their Father, and realise the lasting joy and peace which flow from such recognition.

Mark supplies another incident which is well worth noticing in this connection. It seems that the disciples had not only disputed as to who should be greatest, but had already begun to use their assumed prerogatives. As John related it, "We saw one casting out devils in Thy name, and he followeth not us: and we forbade him, because he followeth not us." Mark ix: 39. Of course, if the disciples were to exercise this kind of spiritual jurisdiction over the minds and consciences of men, it was quite important that they should have a clearly defined head; hence their question as to who should be greatest. But such an idea was far from the mind of the Master. His commandment was, "Forbid them not," and this instruction applies with equal force to the present day. The true Christians of every age are to be like Christ, "holy, harmless, undefiled." There is at the present day a growing tendency on the part of church people to legislate sinners into the kingdom. Sunday desecration for instance is to be put down by force. The church is to take the law in its hands, and compel men, whether they will or not, to yield an outward homage to so-called Christian institutions. This is nothing more or less than the papacy. The weapons of the true church are not carnal but spiritual. Christians who thus seek to rule over the consciences of their fellow-men are most effectively denying their Lord and Master.

Humility is set down as the secret of true greatness. "If any man desire to be first, the same shall be last of all and servant of all." Distinction in the cause of Christ is gained through self-sacrificing service. The secret of the marvellous power exerted by Paul, is revealed in his words: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." (1 Cor. ix: 19.) In this respect, Paul simply followed his Lord and Master, who said: "The Son of man is not come to be ministered unto but to minister, and to give His life a ransom for many."

Offences must come, but woe to those by whom they come. An offence is here used to designate that which will induce sin. It is bad enough to enter the paths of sin ourselves; but it is an awful crime to draw others into sin. Nevertheless, such offences do abound on every side. Satan's agents are busily engaged; allurements to sin are spread out on every side, many of the most dangerous ones ostensibly innocent and harmless. Our only safeguard is the divine Word; but it will never fail. "Great peace have they which love Thy law, and nothing shall offend them." Psalm cxix. 165.

In verses eight and nine (Matt. 18) the reference is evidently not to literal hands and feet; for the resurrected body will not be disfigured in any way. The meaning is rather, as Mr. Barnes observes, that "temptations to sin, attachments, and employments of any kind that cannot be pursued without leading us into sin, be they ever so dear to us, must be abandoned, or the soul must be lost. . . . It is better for us to go to heaven *without enjoying* the things that caused us to sin, than to enjoy them *here*, and then be lost." The metaphor used is a singularly appropriate one, inasmuch as a person's besetting sins often seem as much a part of himself and as hard to give up as his members. The power of the drink habit is well known; the reader may have heard more than one of its victims say, "I would gladly give my right arm, if I could get rid of this terrible curse." Thank God such cases are not hopeless; but severe measures must be taken; the offending member must be summarily removed. God will perform the operation; but the sinner must be willing to have it done, and must bear patiently the momentary suffering. There is no anæsthetic provided, but something

better: divine strength to endure the suffering.

It is related of a surgeon who lived and plied his calling before the discovery of chloroform, that he would give these directions to his patients: "First look at your diseased limb, then look at me, and don't take your eyes off mine for an instant." It would be hard to give better directions to the repentant soul. First look at your sin, consider well your hopeless condition; then fix your eyes on the Saviour and keep them there. Give the Lord a chance to make a clean job of it. An operation interrupted by the patient coming to, and refusing to have it proceed further, would involve much additional suffering, and might result in death. Yet how often do we not subject the Lord to this embarrassment. Some darling habit is given up, the sacrifice is laid on the altar; but before it is entirely consumed, we snatch it away again, and cherish it for a time till it grows to dangerous proportions; then the effort is made again. This is mere trifling with the Holy Spirit, choosing alternately between Christ and Satan, and enjoying neither the indifference of the world nor the peace of God.

Verses 11-14 in which the Saviour's mission is likened to that of a shepherd seeking his lost sheep takes on new meaning and beauty as we come to understand the intimate relation in which an Eastern shepherd stands to his flock. Travellers tell us that the Syrian shepherd of to-day not uncommonly knows all his sheep by name, and can call any one to his side by repeating the name. He guards his flock by day and by night, and risks his life to save them from the attack of robbers or wild beasts. Christ is the good Shepherd. His sheep know His voice, and follow Him. They are helpless themselves in the presence of an enemy; they have no recognised leader except the Shepherd, who leads them through green pastures and by the living waters, and protects them from all dangers.

THAT which is not good in itself can never do anybody any good. Good can come only from good, not from evil. One may say as much as he pleases, "Let us do evil, that good may come," but good will never come from it. From evil only evil can come. And this is true in every respect. Just as one cannot become good by doing evil, so can one not receive good by taking that which is bad. Life cannot



come from that which tends to produce death. Healing cannot come from poison. To expect to gain health by taking poisons into the system is even more senseless than to expect to get strength by living on nothing. Eat that which is good, and receive only that which is good, namely, the life of Christ, and He will make you good.

### PRACTICAL LOVE.

THE love of God is different from the love of man. "Greater love hath no man than this, that a man lay down his life for his friends;" but the love of God is such that He sent His only Son to die for us while we were yet sinners, and in open rebellion to Him.

There is no particular thanks to be given to one who loves those who love him, or whom he is under obligations to love; but God loves those who hate Him, and have rejected Him. And it is this very rejection of Him that calls out a greater love, and it is because of this that the Lord waits that He may be gracious.

That is what the Lord is doing all the time. Titus iii. 3: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy, He saved us by the washing of regeneration and renewing of the Holy Ghost."

Here is a lesson for us, and if we learn it, we have learned the lesson of life. It is not easy; it is impossible for the natural man; and the only way that it can be learned is by the love of God being shed abroad in our hearts. When this is done, then the very unloveliness of people will appeal to us for our love, for only by the manifestation of love toward them, can they be won from their unloveliness.

It is not within the power of a human being to do this of himself. True love is of God; and when we yield ourselves to let the Lord instil into us, breathe upon us, permeate us with that love, then we can do it, and not until then. Then we will love because we cannot help it.

The greatest thing in the world is love. "Now abideth faith, hope and love; but the greatest of these is love." It abides for ever. Prophecies shall fail, tongues cease, and knowledge vanish away, but love continues for ever. This is true in the

very nature of things, for God is love, and so long as He exists, love continues.

God manifests His love in everything about us—in the sunlight which is life to all the world; in the plants that grow; in the air we breathe; in the food that He gives us abundantly; in the water that we drink;—everything that we receive at His hand is but a manifestation of His love to us, and that He would save us from sin and keep us alive to all eternity.

Sometimes we have a hard time in our Christian life. We look at others who make no profession, and we say, "He has a much better time than I do—I cannot understand it." Did you ever think that that is the Lord's way of trying to win that person to Him—by showering His blessings upon him in such profusion, manifesting His love toward him so graciously, that perchance he will exclaim, "The goodness of God leadeth me to repentance." And then if he never does repent, do you begrudge him the little pleasure he gets, when you know that that is all the pleasure he will ever have?

God speaks courage and hope to us, only that we may pass them on to somebody else. He gives to us His love, in order that we may manifest that love to others, that through us they may know what God's love is toward them.

God loves with an everlasting love. In all inanimate nature this love is shown. It never receives anything that it does not give out for the good of mankind; therefore, we, the highest of God's creation, should give out to others what we have received. How greatly below the lowest of God's creatures we are, when we fail to do what they do.

It is in order that those who are indifferent and rebellious may learn who God is, that He is the embodiment of love. Jesus manifested the most tender patience and kindness to Judas, who harboured in his heart the greatest sin against Him. It was because of his great sin that the Saviour's heart of pity was so drawn out to him. If we have not learned this lesson, just so far we come short of being the Christians we ought to be. If, under similar circumstances, we cannot manifest the same tender kindness and patience that Jesus did, then just that far we fail of knowing as we should the love of God.

It is a great thing to be a Christian—to grasp the love of God as it is—but we need not be discouraged. God sheds His love abroad in our hearts by the Holy Ghost that is given to us freely, and to all

who ask Him. And God's love is never wasted. Perhaps our efforts in behalf of some are not appreciated, and apparently do the individual no good, yet they are not lost, for there is in the effort itself a reflex action on ourselves, and we are made the better by it. God sends His blessings on the evil as well as on the just, He loves the sinner as well as the saint, and this is the lesson of all lessons that we are to learn.

### THE PRACTICAL APPLICATION OF JUSTIFICATION BY FAITH IN EVERYDAY LIFE.\*

BEING justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1.

I do not purpose to tell you what you already know—that there is no other way of salvation except through faith in Christ. You yourself could tell any seeker for peace and pardon that he has but to believe on the Lord Jesus Christ and be saved; that however good his intentions, however strong his efforts, however good his present connection, nothing will avail for the sins he has committed already; that when he has committed a sin the thing is done, and he cannot change it. Nothing that we can do to-day will undo what we did yesterday. It is fixed. Therefore we must find pardon—a free pardon—from God, and this is obtained through the Lord Jesus Christ who is set forth as the righteousness of God. That is to say, in Christ, God gives us His own righteousness.

THE assurance of the fact that we may obtain this free gift of righteousness through our Lord Jesus Christ is that we live. No one needs any more assurance than that. That is proof that God wishes to save us. We know very well that we are under the curse,—we feel it within our own bodies. We know that death has passed upon all men because of sin, and we have felt the workings of death, yet we live. Some of us may have been at times looking as it were into the very grave, and felt that it was the next step for us. Especially do people feel this when old age creeps on. Then they realise something of the workings of death, and appreciate the fact that the body is but feeble at best. That is evidence that the curse is here, and we see it in everything else as well as in man. Nevertheless, in spite of it all, we live. This fact shows that God is long-suffering.

\* Abstract of Discourse by the Editor.



Although men have sinned and merited death, God is still bearing with them, and all this that they may have time to repent.

THIS is not a bare theory; it is not speculation. It is fact, and a very practical fact, and what we want you to see is how very practical this truth is. It is an everyday, practical experience. The fact that we live is proof that God is keeping us, that we may lay hold upon eternal life. If God had not had that design for us, then He would have let us go—let all mankind go—to destruction long since. But God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ, and if we meet His appointment, we shall find the salvation. God is bearing with us. Christ bearing the curse is prolonging our lives that we may lay hold upon the eternal life that is given to us. The Word is nigh us, even in us, and thus God is longsuffering. What a wealth of meaning there is in that word longsuffering. God is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

God is what He wishes us to be. His love is shed abroad in our hearts by the Holy Ghost who is given unto us. God's love is the love that He wishes to be manifest in us, even as He puts it upon us. In 1 Cor. xiii., that wonderful chapter on love, some of the characteristics of love are given, and one of them is that it suffers long and is kind. We know something of what it is to suffer, to endure. The word itself implies something unpleasant, pain, sorrow, heaviness of heart. Love suffers. It receives chastisement, stripes, abuse, persecution, all manner of evil,—and yet it is kind. God does not expect us to be anything that He is not, and so we find Him longsuffering. He suffers long with us. All our evil, all our sin, falls upon God. It is He who bears it, because He is our life, and thus we have made Him to serve with our sins. Although sin is distasteful to Him, yet He suffers it,—suffers on our account. The suffering of Christ on the cross, the thorns, the scourging, and the malicious accusation,—all that was a visible presentation of that which God is obliged to suffer all the time, because of sin. The whole earthly life of Christ was but a little section of His hidden life set forth that we may in that little period of time see who Christ is, what contradiction of sinners against Himself He is suffering, what He is enduring all the time, what the Godhead suffers on account

of man's sins. Therefore God says, "I am He that blotteth out thy sins for Mine own sake." We can now more vividly realise how glad God is to cleanse a soul from sin. He Himself is thus relieved of the burden of it. "There is joy in heaven over one sinner that repenteth." So we do not have to wait until we get to heaven to swell the song of joy around the throne of God; but anyone now in this life, at this very time may help to swell the chorus of praise and joy in heaven; for when anyone repents he adds to the song, and to the joy not only of the angels, but of God Himself.

God waited long in the days of Noah, and He waits still. That is the long-suffering that bears reproach, abuse, false accusation, and yet says nothing. Oh, what has not God had to bear in all these thousands and thousands of years—false charges against Him, not alone by His bitter, out-spoken enemies, but even by His professed followers, who profess to know Him, but in works deny Him. In all this He has kept silent, waiting the outcome of the course of events, and allowing His own life to demonstrate to the world just what He is. When the time of judgment comes, when every secret thing comes to light, then even those who have not already found peace with God through believing, will see the ways of God, and every mouth will be stopped, because He will then have lived down accusation.

HERE is one of the practical phases of this justification by faith. The apostle says that we have peace with God through our Lord Jesus Christ, and then goes on to show how this works out. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation." Do we? Oh, so many of us do not—we sigh and complain under tribulation, but there is where we do not make a practical application of justification by faith. We are to glory in tribulation, "knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Now mark: "We have peace with God," the peace of God that keeps the heart and mind through Jesus Christ. God's own peace, a calm in the midst of reproach, is the part of those who are justified by faith and who live by faith.

ONE would naturally think that a free pardon offered to everybody would be seized upon with avidity. Here the Lord who upholds everything offers a free pardon, and free access to His eternal kingdom to whomsoever will, and He does this by giving Himself. It would seem that everybody would seize that, but it is a fact that only a few do accept this offer of salvation. Men will fight against and repel their best good. They will begin making excuses for not accepting the pardon, and try to find some proof that it is not so. And why is all this? Why will men act so? The reason is plain when we think about it, and it will let us into the secret of why so many who profess to believe in justification by faith do not get the blessedness and peace out of it that they should, but go through life troubled, and full of unrest. The reason for all this is because the very acceptance of righteousness by faith implies a confession of our own unrighteousness. The natural man begins to doubt and question the statement, that "there is none righteous, no, not one," and that he must be justified wholly by Christ. He thinks there is some goodness in him—he knows some that *are* all unrighteous, but feels sure that there is *one* that is not all unrighteous—and that is himself. In his case the Scriptures do not mean just what they say—ah, that is the way we all argue naturally. But it is not true.

"BEING justified by faith." It is God that justifies. "Not he that commendeth himself, but he whom the Lord commendeth is accepted." So, do you not see, that in justification by faith, in accepting the Lord as our righteousness, we must absolutely and for ever admit and hold to the fact that we have no goodness at all; that there is no good thing in us. It is so natural to justify self; to guard our own feelings, our own reputation. From childhood to old age it is the same; when reproved we try to shade off the offence, so as to make it appear not quite so bad as it is, to justify ourselves.

How was it with Christ. If there was one in the whole world who could with right justify himself and defend his own reputation, that one was Christ. He was called a glutton and a drunkard, an associate of publicans and sinners, one who kept company with bad characters, men of bad reputation, and yet He never attempted to justify Himself. He made Himself of



no reputation; "therefore God also hath highly exalted Him, and given Him a name that is above every name." He wasted no time trying to maintain His reputation. Suppose He had? How much else would He have done? Not much. Some of His followers say that they cannot rest under false accusation, for it will hurt their influence! But He paid no attention to it, for He had not any reputation to maintain, as His influence came from what He was, and not from what people said about Him.

WE sometimes have evil things spoken of us and have to suffer under accusation. We say, "That hurts." And sometimes people get so far lost and carried away with their sense of indignation at the injustice that they say, "What makes it so hard to bear is because of the injustice of it—the things that are said of me are not true." Now let me ask, Would you feel better over the accusation if it were true? That is to say, would you rather be in the wrong, and have a good reputation than to be in the right and have a bad reputation? We know how the world chooses, how we have been ourselves: the thing that self-justification always looks to is appearance and not character. The natural desire is to present a fair exterior, no matter how bad we are, instead of to be pure in the sight of God regardless of what people think of us.

EVERY effort at self-justification, building up our own cause, trying to make ourselves appear right in the eyes of the world, is a denial of justification by faith in the Lord Jesus Christ, because if He justifies us, we have no need to justify ourselves. But if it depends upon me to present a right appearance before the world, to correct all false ideas and false impressions about me, to have people understand the exact facts in the case, then I am taking it out of the hands of the Lord, showing that I do not believe in His justification but in self-justification. But the fact is, God alone is righteous, and so He alone can justify; and whoever is not justified by faith in Him is unjust.

Here is a thing that would save us so much time if we would only make it practical in our lives. It would give to us that peace which God alone has and can give, a peace that passeth all understanding. God waits. He can afford to, for He inhabits eternity, and the event will prove the righteousness of His cause. But we may also

dwell in the secret place of the Most High. We should also inhabit eternity, and if we dwell with Him, we can afford to wait; and so we can count it all joy when we fall into divers temptations—when people say all manner of evil against us *falsely*.

I remember a case in point. There was a leader in the church of whom bad stories were circulated by some who had conceived a dislike for his work. His wife was very much wrought up over it and could hardly rest day or night; she was so concerned about his reputation, that it spoiled her peace of mind and her peace with God. We have all had the same experience, of letting the feeling of the injustice that we are suffering drive away our peace with God. When talking to her about it, she said, "Oh, but there isn't a word of truth in it." I replied, "Would you feel better if it *were* true?" "Oh, no," she replied. "Then, said I, you ought to be very glad that such stories can be told about your husband, and not a word of truth be in them." She had not thought of it just in that light before. "Rejoice and be exceedingly glad" when men shall say all manner of evil against you *falsely*. If it is false, then we shall not need to justify ourselves. And if an evil report about us is true, then we should not wish to justify ourselves, but should commit ourselves to the Lord, who alone can justify the ungodly. When Christ was reviled, He reviled not again. When He suffered He answered not, but committed all to God, and as we read in Isaiah "It is God that justifieth Me." All through His life it was true of Him, as was said of Him on the cross, "He saved others, Himself He cannot save."

We are told to be ready to every good work. Suppose a case. Some one comes along and inquires for the Master—"I would see Jesus." With him is a paralytic. He is near to death, and not only does he need immediate healing if he does not go into the grave, but there is something else still worse than the disease of his body—he is a sinner, and he is troubled about his sins. He wants words of comfort spoken to him; he wants some one to say, "Son, be of good cheer. Thy sins are forgiven thee,"—some one who can speak with authority and assure him of pardon. But you answer, "I am sorry, but the Master is not at liberty to-day. He has suffered abuse just as long as He can, and He is determined to endure it no longer. There have been so many false stories told about Him that He has felt it due to Himself

and to the work in which He is engaged to put a stop to it and bring the parties to justice, and to-day He is engaged in that." This is just what would have been said if He had given Himself to the task of justifying Himself. But He was always ready.

But suppose we do not go so far as that. We will not take the case to court, remembering that as Christians we cannot go to law, or the case may be only of a petty character and not of enough importance for the intervention of the law. Now in the case before us, suppose we don't say anything to anyone. We do not let anyone know how much we are wrought up, how much our spirits boil within us over the injustice that we think has been done us, or may actually have been done to us. But as we are walking along the road, something is seen that brings to our minds the transaction, how we were ill-treated, were over-reached, we did not get the deference we should have had, etc., and then we brood over it,—this is actual, real life—our spirits rise in indignation, and we pity ourselves. In this condition of mind, we come in contact with a poor, trembling soul. We are too much engrossed in ourselves to see whether he is in need or not. Perhaps he makes bold to ask us, "Sir, what must I do to be saved?" So you come right down from the place where you were, and say to him, "Believe on the Lord Jesus Christ, and thou shalt be saved." You may say these words, but would he believe them? If not, why not? Because from that position of self-pity, self-justification, you could not with all your heart say that, and if you did utter the words they would not be with any authority, the very position you were in at the time of uttering them was one of disbelief in Jesus Christ. For, being justified by faith we have peace—though all the malice of hell is ranged against us, we are at peace, fearing no evil. Being justified by faith we have peace, and nothing can stir up or produce turmoil in the heart. So even if we do not say anything to repel the injustice, yet *thinking* upon it in our own minds, that feeling of being abused, and the accompanying self-pity unfits us for the good work we should do, and cuts the very nerve of true Gospel effort. We cannot afford to do that. How far reaching is this simple truth, that the Lord has taken our case, and we do not have to bother with it.

One thing more. There is practical philosophy in listening to reproofs or reproaches without answering again. For example: Some persons seeing us engaged



in something that perhaps we do not know very much about, will volunteer advice. We resent it because this is our business. We know all about it, and we will, more or less politely, give that person to understand that he is to mind his own business. It might be—the case is supposable—that somebody else knows more than we about the matter and may be able to tell us something we do not know, but if he finds that we are rather testy, and will repel any suggestion, especially if it is not given in the way just pleasing to us, then he will withhold it, so we shall miss valuable reproof or instruction. If a person tells us something that we know, we have lost nothing. If he tells us of faults that we know, it is all right, because it is an evidence that others can see what we have seen. It confirms our judgment. And if we have not noticed them, we do well to keep quiet, for somebody may see something that we have not seen, and if that evil is in us, we do not want to be blind to it, and we ought to listen and learn. Then, being ready for every good work, we commit ourselves to God, and He keeps us. What a vast amount of time it would save us, and what a wonderfully comfortable people such a people would be to live with and get along with. And that is just what God's people should be,—a people having the characteristics of the 13th of 1 Cor., who will not get into a controversy or trouble with anybody. God assumes the whole responsibility of the whole life, taking our case in His hands. He is the one who will maintain the right of the afflicted and the cause of the poor. He will render vengeance where vengeance is due. He will make the crooked straight and the rough places plain and the glory of the Lord shall be revealed and all flesh shall see it. Where? In the place where the way of the Lord is prepared in His people.

There is something attractive about this life. I love to think of it because I need to think about it. I need this every hour, day by day. And because I need it, I know you need it. We never get beyond this truth. In all our experience it is faith in Christ, which means that I am nothing but God is everything. God is great and I am small, so I will acknowledge that He alone is righteous, and He takes that which is not, to glorify Himself, and so He makes me righteous in Him. So we can give thanks to God who gives to us this unspeakable gift of life through our Lord Jesus Christ.



THE FORGIVENESS OF SIN AND THE HEALING OF DISEASE.

**T**HERE are to-day presented to the public many means of healing. Besides the dreadful drug medications, there are pretended faith healings, magnetic healings, hypnotism, Christian science healings, etc., etc.

There are thousands of persons to-day who have diseases, and who so long to get rid of them that they will willingly apply anything that gives them the promise of doing away with the disease, without asking any questions as to any consequences. The only question with them is, How can I get rid of this, and in the quickest way? There are thousands of persons who are diseased,—persons who have brought disease upon themselves, and who are keeping disease upon themselves, by their wrong methods of living; and who will adopt, and give themselves up to, anything that will relieve them of the suffering, rather than to set about a rational, conscientious course to correct their manner of living, so that the disease may go. Those persons need not expect anything else than that they will fall under the deceptive power of the enemy, who, by curing, or apparently curing, their bodies, gets a hold upon both soul and body that nothing but the power of God Himself can break. Then why not have God to deliver them at the first?—Simply because the way of the Lord is not the thing of supreme importance with them.

And when you do go to God to be healed of disease, do not ask nor expect Him to take away the disease while you continue the cause of that disease. Bear in mind for ever that disease does not come without cause. Diseases have their causes: every one of them has its causes. Seek for the cause, and conscientiously correct that, and God will invariably co-operate with you.

To ask the Lord to heal you of disease while you are continuing the cause, is only to ask the Lord to set Himself against

Himself, and work contrary to His own eternal laws and established principles: and all for your sake. For if a person is not willing to put away the cause of the disease,—yea, if a person is not willing to seek diligently and study faithfully to find out the cause, that he may honestly and decidedly put it away,—then it is plain that his own pleasure, and not the glory of God, is his chief aim in asking the Lord to heal him. And it is plain that in asking the Lord to do so, he does it, not for the Lord's sake, but for his own sake.

It is a perfectly safe proposition that when a person has done all in his power to search out and put away the causes of his disease, and it should be found after all that the cause is beyond all human effort to remove, then if the one sole aim of his healing is the glory of God and the keeping of the commandments of God, he may with perfect confidence and full assurance of faith ask the Lord to heal him.

And in your searching, remember that sin is the first of all causes of disease; for if there had never been any sin, there never could have been any disease. Accordingly in the Bible, forgiveness of sin is connected with the healing of disease. "Bless the Lord, O my soul . . . who forgiveth all thine iniquities, who healeth all thy diseases." "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." "That ye may know that the Son of man hath power upon earth to forgive sins (He saith unto the scribe of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house."

Therefore as sin is the first of all causes of disease, all plans or means of getting rid of disease utterly miss the mark if they do not take into consideration the getting rid of sin; and the getting rid of sin as the principal thing.



For as sin is the very foundation of all the causes of disease, surely there can be complete deliverance from disease only in complete deliverance from sin. Therefore it is written of those who shall inhabit that glorious land, "The inhabitant shall not say, I am sick;" and why?—Because "the people that dwell therein shall be forgiven their iniquity." Isa. xxxiii: 24.

Again: As sin is the first of all the causes of disease, the getting rid of sin must be the chief thing in putting away the causes of disease. And as sin is the transgression of the law of God,—the Ten Commandments,—the putting away of sin as the chief of all things in putting away the causes of disease, inevitably brings every soul face to face with the keeping of the commandments as the chief of all things to be had in view in all efforts made to get rid of disease. Accordingly all efforts made to be rid of disease must be made in conformity with the commandments of God. And loyalty to the commandments of God will utterly discountenance and repudiate everything—miracles and all—that is offered as a means of getting rid of disease, if in any way it draws away from the keeping of the commandments of God.

A. T. JONES.

"I HAVE come to the fountain of Love,  
He fills all the springs of my heart,  
Enthroned all others above,  
Our friendship no power can part;  
And so long as the fountain is full,  
The streams without measure must flow,  
And the love that He pours in my soul  
To others in blessing must go."

#### THE COMPREHENSIVENESS OF THE GOSPEL

IN Eph. iii. 10, 11, we read: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Thus we see that the purpose of God is eternal. And that purpose is revealed in the Gospel of Christ. And it had reference to the "principalities and powers in heavenly places," to the intent that these might know the purpose of God as revealed in His church.

"And to make all see,"—"men" is a supplied word (verse 9), and is not needed to make the sense complete,—"*to make all see*," even all the "principalities and powers in heavenly places," "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things in Jesus

Christ." To make all the universe see this mystery, "even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: . . . which is Christ in you, the hope of glory." Col. i. 26, 27.

It was this mystery that was to be made known "by the church" of Jesus Christ, "unto the principalities and powers in heavenly places"—even to all the universe of God. "For we," says the apostle, "are made a spectacle [*"a theatre," margin*] unto the world, and to angels, and to men." 1 Cor. iv. 9. This world is the theatre. Men and fallen angels are the actors. Angels and men, and the "principalities and powers in heavenly places"—even the intelligences of the worlds—are the spectators. This world has been "appointed as the theatre in which would be fought out the grand struggle between good and evil, between heaven and hell." In this world is being enacted the greatest tragedy of the eternal ages. Even here is "the battle-field for the greatest conflict the heavenly universe and earthly powers ever witnessed."

And all this "conflict" of the eternal ages; all this "grand struggle between . . . heaven and hell;" all this revealing of the mystery "which is Christ in you, the hope of glory," was in view of, and had reference to, the whole universe of God. This thought alone magnifies the whole transaction. This enlarges one's views concerning the works and purposes of God. It magnifies the importance of life itself. Every soul is engaged in this conflict, and is an object of interest before the universe of God. And there is set before this world, and before every soul in the world, the grandest realities of a future life. Praise His holy name.

H. F. PHELPS.

#### AN AGE OF INTENSITY.

INTENSITY is taking possession of everything upon the earth. Pleasure-lovers are intensely in earnest to secure all that is possible in that line. Gamblers are intensely in earnest. The betting, the horse-racing, and various games create great enthusiasm, and engross the powers of those interested as if the reward of the victor was to be an eternity of bliss. What terrible infatuation! What madness and folly! An intense life is moving all the powers from beneath, and permeating all the schemes which the arch-deceiver can invent through the agency of all the fallen order. Satanic agencies unite with the youth, and with men of all ages, to crowd life with spurious pleasure and attraction which shall defile the whole mind, and corrupt the whole man. It is Satan's purpose that man shall have no thought of God, no fear of God, no restraint received from God.

There are thousands upon thousands, millions upon millions who are now making their decision for eternal life or eternal death. The man who is wholly absorbed in his counting room; the man who finds pleasure at the gambling table; the man who loves to indulge perverted appetite; the amusement lover; the frequenters of the theatre and the bill-room, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and will with him be destroyed both root and branch.

#### SHALL BELIEVERS BE INTENSELY IN EARNEST?

No man stumbles into heaven. No man goes there blindfold. If he will take time to consider, every man may know whether he is in the strait and narrow path or in the broad road that leads to death and hell. Let every soul inquire, Is my heart renewed by the grace of Christ? Is it transformed by the Holy Spirit? Have I repented of my sins and confessed them? Are my sins forgiven? Am I a new creature in Christ Jesus? Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Am I willing to make an entire consecration of every hour that remains, to do service for the Saviour? He gave His life for me; He is risen from the dead, and has brought life and immortality to light, that I might be a partaker of the Divine nature. Will I purify my soul by obeying the truth, and becoming complete in Him?

I beseech you not to risk your hope of heaven on a possibility or a probability. You have now an opportunity to make your calling and election sure. The question for you to settle is, Am I willing to keep the way of the Lord? The path He marks out is not for women and children alone, but for man, for the youth, the middle-aged, and the aged. It is a narrow, self-denying path. To enter that path and press on through all obstacles and discouragements, requires men who are more than weaklings. It requires those who have moral courage, firmness, perseverance and faith. These will have heavenly intelligences as their companions. Will you live as for God? Will you humble your heart before God, and at every step inquire, Is this the way of the Lord? Will you teach your family to keep the way of the Lord, to do justice and judgment. Oh, take the Saviour as your pattern. Follow the Lamb whithersoever He goeth. MRS. E. G. WHITE.

"THE Bible is the only rule of faith and doctrine. And there is nothing more calculated to energise the mind, and strengthen the intellect, than the study of the Word of God."





### COUNT THE MERCIES.

COUNT the mercies, count the mercies;  
 Number all the gifts of love;  
 Keep a daily faithful record  
 Of the comforts from above.  
 Look at all the lovely green spots  
 In life's weary desert way;  
 Think how many cooling fountains  
 Cheer our fainting heart each day.  
 Count the mercies, count the mercies;  
 See them strewn along our way.

Count the mercies, though the trials  
 Seem to number more each day;  
 Count the trials, too, as mercies,  
 Add them to the grand array.  
 Trials are God's richest blessings,  
 Sent to prompt our upward flight,  
 As the eagles' nest, all broken,  
 Makes them fly to loftier height.  
 Count them mercies, count them mercies,  
 That bring heaven within our sight.

Let us number all our jewels,  
 Let us estimate their worth;  
 Let us thank the gracious Giver,  
 Strewing blessings o'er the earth.  
 Let our hearts overflow with gladness;  
 Let us tell the wonders o'er,  
 Till our multiplying treasures  
 Seem a countless, boundless store.  
 Then let praises, grateful praises,  
 Be our language evermore.

—Mary D. James.

### INFLUENCE.

EVERY word we utter, every look we give, every attitude we take, every act we commit, is photographed on others, moulding to some extent their character, and shaping the destiny of their souls.

"What!" cries one, "I have no influence?"—Yes, you have. It is as inseparable from your social life as is the air you breathe from your physical life. Every one and everything has an influence.

I remember once reading of a ship that was diverted out of her way more than a hundred miles all through the influence of a nail, which had been driven too near the compass. Some ignorant sailor, unknown to the pilot, had driven it there. The influence of that nail on the compass for the first mile was hardly perceptible; it had drawn the ship only a little out of the way; but the distance continued to increase, until she had lost her line more than a

hundred miles. Remember that by a single word, or even a passing glance, some person may be influenced rightly or wrongly. One word spoken is said to set the pulsations of the atmosphere in motion until within twenty-four hours every part of the planet takes up the altered movement. One little seed springing from the earth, has rent a rock in pieces. One little worm has destroyed a massive oak, and as the poet penned:—

"The smallest bark on life's tumultuous ocean  
 Will leave a track behind for evermore;  
 The lightest wave of influence set in motion,  
 Extends and widens to the eternal shore."

Said Elihu Burrit: "No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present, but of every subsequent age of humanity." No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of non-existence, to which he can retreat from his relations to others, and where he can withdraw the influence of his existence upon the moral destiny of the world: everywhere his presence or absence will be felt; everywhere he will have companions who will be better or worse for his influence.

Man dies, character lives. Man perishes, but influence survives. It rolls on, widening as the circle of the lake. Some one said concerning the ashes of the great Wycliffe, which were thrown into the waters of the Avon:—

"The Avon to the Severn runs,  
 The Severn to the sea;  
 And Wycliffe's dust shall spread abroad,  
 Wide as the waters be."

And the influence of that man has been walking up and down the earth since the day of his death, giving direction to human destiny and will so continue till the dawn of eternity.

It was a striking remark of a dying man, whose life had been, alas! too poorly spent: "Oh, that my influence could be gathered up and buried with me!" That dying voice of thine cannot call it back! That hand of thine cannot arrest it. It must hover about the earth like a pestilence after thy mortal remains have turned to dust. Buddha had a doctrine that while a man does not have conscious life after death, he lives by his *karma*; that is, the sum total of his deeds, or influence.

Of Abel it is said, "He being dead yet speaketh." Though Moses was buried by the hand of God on Mount Nebo thousands of years ago, his eloquence is a potent spell to-day, and this will increase with the going of the years. The "life of Alexander" made two other bloody heroes. One was Cæsar, whose ambition, we are told, was to walk in the steps of Alexander. The other was Charles XII of Sweden, who longed from his earliest years, to imitate the Macedonian conqueror. Cæsar, again, was the ideal of human greatness, that fanned the fire of martial zeal in the bosom of the Turkish emperor Solymán, who, after defeating and poisoning his father, carried his merciless victories over Egypt and Persia.

What is true of evil things must also be true of good things. They widen as they grow.

WILLIAM P. PEARCE.

### DUTY OR INCLINATION?

DUTY sometimes leads in the opposite direction from that in which inclination would take us. We would often, if we might, sit at the feet of our Lord and rest our weary head on His knee; but there are others who are possessed with devils, and Christ bids us go to them and tell them what great things the Lord hath wrought for us. It is better to obey, even if obedience should seem to take us from our Lord, than to neglect duty to be with Him. Recall that picture by Longfellow in "Tales of a Wayside Inn," where a pious monk sits in his cell in the presence of a heavenly visitant. All about seems glorious, and he experiences a rapture such as he never knew before.

"Suddenly, as if it lightened,  
 An unwonted splendour brightened  
 All within him and without him  
 In that narrow cell of stone;  
 And he saw the Blessed Vision  
 Of our Lord, with light Elysian  
 Like a vesture wrapped about Him,  
 Like a garment round Him thrown.

"Not as crucified and slain,  
 Not in agonies of pain,  
 Not with bleeding hands and feet,  
 Did the monk his Master see;  
 But as in the village street,  
 In the house or harvest-field,  
 Halt and lame and blind He healed,  
 When He walked in Galilee.

"In an attitude imploring,  
 Hands upon his bosom crossed,  
 Wondering, worshipping, adoring,  
 Knelt the monk in rapture lost.  
 Lord, he thought, in heaven that reignest,  
 Who am I that thus Thou deignest  
 To reveal Thyself to me?  
 Who am I that from the centre  
 Of Thy glory Thou should'st enter  
 This poor cell my guest to be?"

While the monk enjoyed this rapture and seemed to commune face to face with One sent from above, the hour drew near when he was in the habit of meeting at the convent gate the poor and distressed,



to dispense such bounties as he found them needing. It was a wretched crowd to meet—diseased, ignorant, and many of them vicious. And this visit he was enjoying was one of a lifetime. What should he do? Should he go out as usual and discharge his duty toward those who were dependent upon him, or should he stay and continue to drink in this glorious Vision?

"Should he go, or should he stay?  
Should he leave the poor to wait  
Hungry at the convent gate,  
Till the Vision passed away?  
Should he slight his radiant guest,  
Slight this visitant celestial,  
For a crowd of ragged, bestial  
Beggars at the convent gate?  
Would the Vision there remain?  
Would the Vision come again?  
Then a voice within his breast  
Whispered, audible and clear,  
As if to the outward ear:  
'Do thy duty; that is best;  
Leave unto the Lord the rest!'"

He was obedient unto the voice and went forth to meet the needy. When his duties were discharged he returned to his room, where to his great joy he found the Vision remaining as he had left it. Then it said,

"Hadst thou stayed, I must have fled."

The best way to be sure of communion with God is to go where He bids us. If He should leave while we are gone, He will be sure to return before we return.

"Do thy duty; that is best;  
Leave unto the Lord the rest."

—Selected.

### "NAUGHTY PAPA! FIP ME."

A DEAR little boy, who could not yet talk plainly, came to a friend with tear-filled eyes and quivering lips, seeking sympathy. He had been punished by his father for some fault, and the child turned with hatred in his little heart from the father who loved his child better than his own life.

"Naughty papa! fip (whip) me!" he exclaimed.

Not long afterward the same child came with his request, "Pease pick me some fowers with no 'horns on 'em."

This boy, like many a child older grown, wanted a father who would never chasten him. He wanted flowers with no thorns on them. This is a natural characteristic of the whole human family. We eagerly grasp the good things of life, sometimes, at least, without a thought of thankfulness to the Father who "giveth us richly all things to enjoy."

Again, as we take the pleasure or treasure we covet, we exclaim in the fulness of our gratitude, "How good the Lord is!" If our way may only lead through paths where we can always pluck flowers without thorns, we are content.

But when chastening comes, when hands and feet are pierced with thorns, how often the heart loses its sense of the goodness of God, and though we do not say with the frankness of childhood that our heavenly Father is unkind, yet some way we feel that His love toward us has changed.

The Scriptures teach differently. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "My son, despise not the chastening of the Lord; neither be weary of His correction. For whom the Lord loveth He correcteth, even as a father the son in whom he delighteth."

Job learned to trust God in trouble and sorrow, as well as in the sunny days of prosperity. First his wealth was taken, then his children died and he lost his health. Still his confidence in God was unshaken. With sublime and unwavering faith he exclaimed, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

While He was sitting in ashes in deepest humiliation and affliction, his wife came to give him some advice.

"Do you still retain your integrity, Job?" she asked. "When our five hundred yoke of oxen, and five hundred asses were stolen, you said, Bless the Lord. Instead of helping us out of difficulty when we had lost so much, He sent fire from heaven and burned up all our sheep, and you know there were seven thousand of them. Then the Chaldeans drove off the camels, three thousand in all. But worst of all that cyclone came and killed every one of our children. Now our property is all gone, our servants are killed, our children are dead, and here we are left in poverty, and you are sick. I think if God loved us as much as you have always said, He would treat us differently than He has. For one I am going to give it all up, and shall stop trying to serve Him at all, and my advice to you is to curse God and die, and be done with it."

"You speak as a foolish woman speaks," Job answered: "What! shall we receive good at the hand of God, and shall we not receive evil?"

Job acted on the right principle. Prosperity is not always a token of God's favour. The true Christian will see God in his losses, his trials, and his bereavements; as well as in his prosperity, his joys, and his pleasures. Chastisement and sorrow will be to him a token of sonship, and he will trust the love of God where he cannot see why things are as they are. That which comes is the very best for him because it is sent by his all-wise Father. In affliction he sings:—

"Let good or ill befall,  
It must be good for me;  
Secure of having Thee in all,  
Of having all in Thee."

MRS. V. J. FARNSWORTH,

### THE SOURCE OF INSPIRATION.

BLot out Christianity, and erase what it has done, and everything that has been written from the inspiration of its joys and hopes, and the world would lose most of its music, and sink down in the silence of sullen despair. Ever since "the morning stars sang together" at the creation, the Gospel of Christ has been the inspiration of the holiest and most rapturous songs. Let infidels forsake their ways and turn to God, and they will soon learn to sing, for God our Maker giveth songs in the night.

The church of God came singing into the world. Shut up in a dungeon, and with feet fast in the stocks, Paul and Silas prayed and sang praises at the midnight hour; and the religion of Christ has ever gone forth singing along its way, singing in the darkness of the prison, singing in the weariness of pilgrimage, singing amid the curling flames of faggot fires, singing while infidels have blasphemed and devils have opposed and bacchanals have rioted; and this voice of song shall never be hushed until "the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

And then, when the new song—the song of Moses and of the Lamb—shall roll like thunder peals throughout the universe of God, we shall find that the day of Christian song has but just begun; and that when infidelity shall have breathed its last despairing wail of death, the tide of deep and holy melody shall roll along through endless years; "and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them" shall say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever." Rev. v. 13.—*The Christian*.

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### THE SHEEP.



WE began last week talking about things to be seen in the country, and our picture this week shows us something that can be seen at some time or other in almost every English meadow. It is

interesting to count how many flocks of sheep are passed in riding through the country, and the number of them will show that the raising of sheep is very largely undertaken in this country.

No country produces finer sheep than England. Their fleeces are large and well suited for making up into clothing. The Spanish sheep have finer wool, and some of this is usually worked up with that of the English sheep, but the fleece of the Spanish sheep is not nearly so heavy as that of the English.

A flock of sheep is a beautiful sight, and brings to mind many of the tenderest passages of Scripture. See how many of these you can recall.

From the earliest times there have been very close ties between men and the gentle, harmless sheep, perhaps because, being so helpless, they require more of man's care and thought than animals of more strength and intelligence. And do you know that the way to cultivate love is to bestow kindness and thoughtful care? So every good shepherd learns to love his sheep, because they need so much of his attention.

One of the first things that we are told in the Bible is that Abel "was a keeper of sheep." No doubt his work among the sheep taught him many lessons of the Lord's love and care for him, which made him obedient and faithful to God.

The riches of kings and princes in the old patriarchal times of Abraham, Isaac and Jacob, consisted largely of their immense flocks and herds. You can recall many incidents in the Bible that show this, and many scenes in which the sheep are a part of the picture.

The cause of the separation of Abraham and Lot was that their flocks and herds had become so large that the land could not bear both. There was continual strife among the herdmen, all anxious to get the

my sleep departed from mine eyes. Thus have I been twenty years."

The occupation of Moses in the land of Midian for forty years was that of a shepherd; he "kept the flock of Jethro, his father-in-law." And it was when he was leading the sheep that the Lord appeared to him in the burning bush.

Of the shepherd boy David I need not remind you, for you know well the beautiful shepherd psalm in which he sings of the love and care of the Lord our Shepherd for us the sheep of His pasture.

It seems sad, as we see the happy flocks in their peaceful country surroundings, to think of what will be the end of so many of the sheep—to be driven terror-stricken through the crowded city streets to the slaughter houses where their lives will be sacrificed, and they will be butchered to make food for man. But of this we will talk more another time.

"No flocks that  
range the valley  
free  
To slaughter I  
condemn;  
Taught by the  
Power that  
pities me,  
I learn to pity  
them."

### OUR CLOTHES.

I THINK our own clothes have quite as interesting a story to tell us as any that can be found. They send us to

the animal and vegetable kingdoms, to the frozen regions of the North, to the burning heat of the tropics; and sometimes they say, "Look at home; England has her treasures too; and her manufactures form a very real and important page in her history."

Many years ago old Matthew Paris wrote that "the ribs of all nations throughout the world are kept warm by the fleeces of English wool." The early industry of England was almost entirely pastoral. Down to a comparatively recent period, it was a great grazing country, its chief wealth lying in its wool. The great clothing trade of the west country owed its existence to the excellent pasturage there.

Before the time when Stonehenge and



best pasturage for their own flocks and herds.

Think of the evening scene at "the mouth of the well" in "the east country" to which Jacob fled from the wrath of Esau. While he waited at the well, making enquiries about his uncle Laban who lived near, "Rachel came with her father's sheep; for she kept them."

And during all the years that Jacob served Laban for the love that he had for the beautiful shepherdess, his work was "to feed and keep his flock." When he left, he described his anxious and faithful care for them in these words:—

"Thus I was: in the day the drought consumed me, and the frost by night; and



Abury were mysterious ruins, innumerable flocks of sheep fed on the grassy downs and wide plains of Wiltshire; the fleeces of the long-woolled sheep of the Cotswold Hills were famous in the fifteenth century; the Mendip Hills were celebrated for their breed of short-woolled sheep, whose fleeces were as fine as those of Spain.

But, in those early days, the people were still ignorant of the art of manufacturing their wool; and it was chiefly exported to France and Flanders, there to be made into cloth, and returned in that form to the English markets.

Thus the wool and its growers were on the one side of the Channel, and the skilled workmen who dyed and wove it on the other. When war broke out, and communication between the two shores was stopped, great distress was naturally experienced on both; and the English kings thought what an advantage it would be to their people to learn the art of manufacturing cloth themselves.

Invitations were accordingly given to foreign artisans to come and settle in England; and in the repeated civil wars and local feuds of the Low Countries, the distressed Flemish workers crossed the sea in large numbers, and settling in different parts of our country, laid the foundation of many a skilled industry among us.

In the reign of Henry I. there was a great inundation in the Low Countries, which drove many Flemings to England, where they were well received, and set up their trade of cloth-weaving,—first at Carlisle, which they were obliged to leave soon on account of its lawless state, when they removed to Gower, or Gwyr, in Glamorganshire. About the same time another colony settled at Worstead, near Norwich; and "worsted" stuffs soon became common."

At Bristol, three brothers of the name of Blanket set up looms in their houses for the weaving of cloth; and "Blankets" were soon an important branch of Bristol manufacture. It has been supposed that the brothers Blanket gave their name to the well-known woollen covering, but as it was known abroad by the same name (Blanchet—from its whiteness), it is more likely that the blanket gave its name to the brothers. It was quite usual in those days for men to take the name of the article they made, or the trade they lived by.

In 1524, the manufacture of felt hats was introduced by the Spaniard and Dutchmen; before this time, coverings for the head were knitted caps, close hoods, and "thromed hats,"—the poorer people for the most part going bare-headed, as well as bare-legged. An old writer quaintly observes, "Spaniards and Dutchmen instructed us how to make Dutch felts; and the French not only taught us how to perfect the mystery of making hats, but also how to take them off."—*Everyday Things*.

#### THE DEER.

O PRETTY deer, with gentle face,  
I love to watch you lying so,  
Or see you jump from place to place,  
As up the grassy hills you go!  
O pretty deer, I wonder, too,  
How men can shoot their guns at you!

O pretty deer, what I would like  
Would be to have you for my own;  
And no one, then, should ever strike,  
Nor frighten you with gun or stone!  
You'd be my pet, you pretty deer;  
I would not let you feel a fear.

O pretty deer, I know, I know,  
There is a better Friend than I,  
Who cares for you, and loves you so—  
Our Father, God, in heaven on high!  
O pretty deer, He made us all,  
And sees when even sparrows fall!

—Jennie Harrison.

#### BABY SIGNS.

THE last half of a long ride is not likely to be as much fun as the first half. That is what the little Todhunters were thinking. For the last mile it had been very quiet indeed in "Grandpa Tod's" big carriage. Then Katherine broke the silence with a great sigh that could be distinctly heard above the gentle clatter of the wheels and the thud of Bonniel's hoofs. They were passing a bit of a lonely, unpainted house. "There's a baby in that house," mamma said, suddenly, and her sweet voice was as cheery as if she were not tired at all.

"Where? I don't see one," Eric said.

"On the clothes-line!" laughed mamma, pointing to a row of flapping little dresses. "I can always tell which are the baby houses, Monday afternoons! And I always look. I like to see the little wet petticoats and aprons; and when I don't find them, I'm always sorry for that house!"

"Why, I never looked!" said Katherine.

"Nor I," Eric chimed in.

Grandpa Tod laughed. "I'm seventy-two years old, and I never looked. I'm going to begin now."

"So'm I!"

"And I!"

"Me, too!" It was the tiniest little Todhunter who said that, and they all laughed. She had just waked up, and everybody knew she hadn't the least idea what she was saying, "Me, too," to! At the next house there were no little flapping clothes on the line; but Grandpa Tod nodded his grey head decisively. "There's a baby in that house," he said.

"Why, Grandpa Tod, I don't see a sign of one!" Eric cried. "Is there?" he added.

"I see a sign," and grandpa let Bonniel walk past the pretty white house very slowly. Mamma smiled. She saw the sign, too. Then Katherine saw it. "It's that board nailed 'cross the kitchen door, to keep him from tumbling out!" she cried; and at the sound of her voice a

small brown head and two round brown eyes appeared above the board.

"Well, then, why don't they wash his clothes?" remarked Eric, gravely. After that they looked at all the houses for baby signs. It was great fun. At the first one they passed that had no "sign" at all, Katherine's bright little face clouded over. "I'm sorry for that house!" she murmured. Sometimes it was a battered dolly, sometimes a little cart, or chair, or baby carriage. Sometimes one discovered the sign, and sometimes another. More often than not, it was on the clothes-line they found it.

"There's a baby there—hark!" said mamma, and they all listened. Some one inside the open screen-door was singing in a low, monotonous, sweet croon.

"He's just going to sleep," whispered Katherine. "Drive soft, grandpa."

At another house, Grandpa Tod discovered the "sign," and such a queer one! Even mamma couldn't find it.

"There's the sign," was all grandpa would say; and how everybody hunted, while Bonniel stopped for a drink of running water at the trough. But nobody found it but grandpa.

"We give it up—you'll have to tell," the children said at last. And then with his whip, Grandpa Tod pointed to a row of poppy plants, with all the bright blossoms lying in wilted little heaps beside them. "Oh!" mamma said. "Oh!" the rest chorussed.

"Yes, he's a witch of a baby, too, to pick them all off!" laughed grandpa.

"Are you sure 'bout that sign, grandpa?" Katherine asked, doubtfully.

"Sure! but if you're not, there's another for you." It was a little pink sunbonnet lying beside the road, with a wilted poppy-head near it.

The last half of the long drive wasn't long at all. It came to an end too soon. It was Eric, after all, who found the last baby sign, and the most puzzling one of them all. They were passing a pleasant little brown home wreathed in vines. No one was in sight. Under one of the trees was a rocking-chair tipped over backward, and half way up the trim little board walk lay a heap of soft, white cloth, that somebody had dropped. Those were Eric's "signs"! Everybody smiled at them, until, just as they were leaving the little brown home behind a sharp, imperative wail sounded. The baby, crying!

"But what made you think he was in there, just by that tipped-over rocking-chair and that sewing-work, Eric?" cried puzzled Katherine.

"Why," Eric explained, gravely, "she did that when the baby cried, you know. She got up in such a hurry the chair tipped over, and she dropped her sewing on the walk. He's the first baby, most likely."

And just then the long drive ended.—*Annie Hamilton Donnell*.





## SEA AND SHORE.

### THE MIRAGE.

THE word *mirage* is from the French *mimer* to gaze and *se mirer* to be reflected, and also from the Latin *miror* to admire, and *mirus* the root of the word miracle. It is a happy choice; for it includes or suggests the ideas of something wonderful, something reflected as in a lake, and something that attracts the admiring gaze of the beholder. This masterpiece of natural magic was first explained by Monge, one of the *savants* who accompanied Napoleon in his expedition to Egypt. It seems that the word was also invented by Monge.

The mirage is seen at its best in lower Egypt, in the Red Sea, in the deserts around Palestine, in the plains of Mesopotamia, and in the Arctic regions. Similar optical illusions are found in the South of France, in Russia, in Italy, and in the American prairies. If you put one end of a stick into clear water, it seems bent backwards. The rays of light are always so bent when they enter a denser medium than that through which they have been travelling. This is called refraction or *bending backwards*. For the same reason, the rays are bent forward when they enter a medium of less and lessening density. The glowing sand of the desert makes the layers of air next it hotter and more expanded than the layers of air at some distance from the ground. The heated air rises and the cooler air is sucked down. This causes that dancing or shimmering of the air which we witness above a brick kiln, a strong jet of gas, and the sand in summer. Tennyson, if I remember rightly, describes the landscape as "winking through the heat."

Many of the mysteries of the mirage are yet unexplored. In the Western Highlands one sometimes sees clearly a mountain with another mountain, its exact counterpart, on the top of it, but upside down. This fantastic illusion may last for hours. The traveller sometimes sees in the desert palaces, domes, and towers reflected in blue waters when there is no object within miles to account for the illusive image by the play of the refracted rays of light. It seems as if a city had been transported by magic. It has been suggested that in some states of the

atmosphere the heated sand acts as a mirror, and that the clouds are then so reflected in it as to give one the idea of a sheet of water, to which the shimmering air above gives the appearance of being ruffled by the wind. This special form of the mirage is found in Egypt, Persia, Tartary, etc., and it often deceives the most experienced travellers. This curving of the rays of light produces the most varied and astonishing effects. The distant palm bush often seems to hover above the ground.

The famous "Spectre of the Brochen" is a species of the mirage. When there is a dense fog the spectator sees his image, in colossal proportions, exhibited on the curtain of clouds before him, just as a picture is magnified on a screen by the magic lantern. This mimicking phantom is exceedingly capricious. As the air touching the sea is colder than the air above it, objects at sea often appear as if suspended in the sky, upside down. These objects often thus seem higher than they are. Sailors call this "looming." Snowden, we are told, is sometimes seen in Dublin Bay, though it is more than 100 miles off. The Isle of Wight is sometimes seen from Brighton, and Calais from Ramsgate, though the distance in each case is about sixty miles.

Images of ships are sometimes seen in the sky, both inverted and erect. This is probably the origin of many widespread superstitions about aerial spectres and visions, and "phantom ships" like the *Flying Dutchman*, which sail in the eye of the wind and plough the deep in a dead calm, and are navigated by ghosts. Travellers in the Red Sea now and again see a steamer crawling along the sky, like a fly on the ceiling, upside down. Often the steamer can be identified. Dr. Scoresby tells us that in 1822, off Greenland, he discovered his father's ship—the *Fame*—from its inverted image in the sky, when it was thirty miles off. Open water is discovered in this way by what is called a "water sky." Dr. Scoresby also gives a wonderful account of the enchanted visions he had of castles, cities, and statues in the sky. The hulls of the inverted ships looked like stately edifices. He had an ever changing panorama of obelisks, spires, churches, and animals. They were all

magnified, and they surpassed the finest creations of art. In the twinkling of an eye the fashion of this world passed away. "The Enchanted Coast" is the name which Arctic voyagers give to the region where these prodigies of natural magic are most frequently witnessed.

The mirage often gives exaggerated, multiple, and varying images. This is the reason why a large lake and forest often greet the traveller in the desert. The objects look so solid and life-like that it is scarcely possible to believe that all is a delusion. The burning thirst of the traveller is first intensified and then cruelly mocked by the charming vision amid the death-threatening drought. The reason why the mirage disappears so suddenly is very plain. It can be seen only when the traveller's eye is in focus. As he moves forward, his eye gets out of focus, and the cruel cheat is gone.—*Sunday Magazine*.

### COLOURS OF SEA WATER.

THE colour of the sea is continually varying. The ocean, seen by reflection, presents a fine azure blue, or ultramarine. Near the shore it becomes more of a green or glaucous tint, and more or less brilliant, according to circumstances.

There are some days when the ocean assumes a livid aspect, and others when it becomes a very pure green; at other times the green is sombre and sad. When the sea is agitated, the green takes a brownish hue. At sunset the surface of the sea is illumined with every tint of purple and emerald. Placed in a vase, sea water appears perfectly transparent and colourless.

Many local causes influence the colours of marine waters, and give them certain decided and constant shades. A bottom of white sand will communicate a greyish or apple-green colour to the water, if not very deep; when the sand is yellow, the green appears more sombre; the presence of rocks is often announced by the deep colour which the sea takes in their vicinity.

In the Bay of Loango the waters appear of a deep red, because the bottom is there naturally red. It appears white in the Gulf of Guinea, yellow on the coast of Japan, green to the west of the Canaries, and black round the Maldine group of islands. The White and Black Seas appear to have been named after the ice of the one and the tempests to which the other is subject.

Coloured animal or vegetable bodies give to the water a particular tint. Navigators often traverse long patches of green, red, white, or yellow coloured waters, their colouration being consequent on the presence of microscopic crustaceans, medusæ, zoophytes, and marine plants,—the vermilion sea on the California Coast is probably due to the latter cause.—*The Ocean World*.





### THE MIDSUMMER MENU.

**S**IMPLICITY of diet should be a matter of chief consideration at all seasons, but particularly so during the hot days of midsummer, when, to aid in keeping cool, the digestive organs should be taxed as little as possible, as likewise the strength and patience of the cook. The hours spent in an almost broiling heat in a hot kitchen, over a stove, preparing rich, unwholesome, and time-taking dishes of all sorts is conducive neither to the health of the one who cooks nor to that of the one who eats.

To keep comfortably cool is a prominent desire with most people at this season, but it may not have occurred to many that there exists a relation between the discomfort they experience and the food they eat.

The several purposes of food are to promote growth, to supply force, to produce health, and to furnish material to repair the waste which is constantly taking place in the body. Upon thought, it will be evident that if the food supply be such as to keep the vital fires glowing fiercely within while the same rays beat down with intensity without, one will be, as the old saying is, "between two fires," and his suffering will be proportionate to the heat produced by each.

It follows to reason, then, that while the bill of fare should contain a proper proportion of all the different food elements, an excess of fats and sweets, which are especially heat producers, should be avoided, particularly in the form of rich pastries, cakes, and confections, which have the additional objection of being difficult of digestion. Stimulating drinks and foods of every kind, including tea, coffee, flesh-foods, gravies, sauces, and dishes highly seasoned with pepper and other strong condiments which inflame the blood and fan the vital fires, should likewise be discarded from the menu in hot weather; and in their stead may well be substituted a simple fare after nature's own plan, of seeds, nuts, and fruits.

The lavish wealth of fruits and succulent foods which the advent of summer brings, should be taken as a health hint from nature, of the important place these were designed to fill in the summer dietary.

Though possessing but little nutritive value, their abundant juices and wholesome acids cool and cleanse the system, and when served with food with which they combine well in point of digestibility, they are a food *par excellence* for hot weather use. Fruits do not affiliate well with flesh-foods, milk, and milk products, and often give rise to digestive disturbances when partaken of together, but these latter are not for several reasons the most desirable hot-weather foods, and it were better that they be excluded from the menu in midsummer. They are foods that spoil very quickly at this season, requiring special conditions and care to keep them fresh and sweet even for a short period. The jeopardy to health from their use when not fresh being so great, the conditions for their proper care so frequently being unattainable in homes of moderate means, and the liability that proper attention will be neglected by careless cooks and servants in well-to-do families, it is far wiser to substitute other foods of similar nutritive value, less liable to be served in an unwholesome condition.

The dietetic value of these foods consists chiefly in the fat and proteid material which they supply to the system. These two necessary food elements may be supplied in quantity quite as well, and in quality far more healthful, in nuts and the cereal foods, which, when supplemented by a plentiful use of fruits, form an ideal dietary for the hot season.

Nuts and cereals are now manufactured into so many delicious, palatable and pleasing foods that one can arrange a bill of fare for a hot day, both appetising and nutritious and with—what will be appreciated as a boon by most housewives—almost no cooking.

With such breads as granose biscuits, wafers, rolls, and zwieback as a foundation upon which to build, an almost unlimited variety of dainty and healthful dishes may be prepared in connection with fresh and stewed fruits and vegetables. The keeping qualities of these breads is such that even if prepared at home, it is not necessary to make them as often as is required for softer kinds of bread, and they can be made in quantity on days when cooking is comfortable work, and if stored

in a dry place, will keep in good condition a month or longer. If becoming too dry, they may be freshened by dipping each separately in cold water, placing on tins, and rebaking for a few minutes in the oven. Prepared from whole-wheat flours, they are pre-eminently nutritious foods, easily digested, and always convenient for use.

ELLA EATON KELLOGG.

### MUSCULAR VIGOUR NECESSARY FOR HEALTH.

**T**HE difference between a person of weak muscles and one whose muscles are strong and sinewy, is not simply inability to lift or to put forth muscular effort, but a difference in the quality of muscle; and this difference is simply an index to the difference in the quality of the nerves, stomach, liver, and every other vital organ.

The man of iron muscle has the digestion of an ostrich and an appetite which requires no goading. The man of soft, feeble muscles has equally weak nerves, feeble digestion, inactive liver, and slow nutrition. Subject a man of weak muscles to such processes as will make him an athlete, and his digestive disturbance, his nervousness, his hypochondria, his uric acid diathesis, or whatever other disturbance of nutrition he may be suffering from, will disappear under the potent magic of active vital processes, a richer blood current and more highly vitalised protoplasmic life.—*Good Health.*

### VISITING THE SICK.

**T**HE unlimited freedom that people often assume in visiting the sick is not always productive of the good that is intended. It is true that one who is ill is very apt to feel depressed, and will frequently be tempted to believe that even his nearest friends are in some way neglecting him; and it is very gratifying to such to be called upon; yet visiting the sick is a work that demands an unusual amount of wisdom and thought. The common custom of having visitors lounging about, gossiping with the sick one, or conversing in funeral whispers among themselves, is only productive of harm, no matter how good the intentions may be.

The presence of the visitors and the conversation will arouse many trains of thought in the mind of the feeble patient, which will only serve to excite the already restless mind, and frequently end in a sleepless night, and thus mistaken courtesy has only ended in harm. Often visitors will take upon themselves the responsibility of regulating the temperature and the ventilation of the sick room, or will suggest to the patient the necessity for such changes, and thus make him restless unless they are made.

Although Christ commends those who, under proper circumstances, have visited



the sick, it is undoubtedly true that if He should personally enter many sick rooms to-day, He would again "put them all out," and take with Him only those who would be a help. The sick should not be neglected, and frequent inquiries should be made as to their welfare, and an earnest endeavour be made to discover if there is not some way in which the burdens of those who are caring for them can be lightened, in various ways furnishing them such substantial assistance as their circumstances will demand, and above all, mingling with our deeds of mercy sympathising prayer for the afflicted one. Such visiting will bring cheer and sunlight to the sufferer without all the harm that is associated with the ordinary manner of calling upon the sick.

DAVID PAULSON, M.D.

### A FALSE FOUNDATION.

THE idea that it is possible for people to neglect the care of their stomachs, to abuse grossly their strength, and waste their energies, and then by swallowing a few doses of medicine be made whole is a delusion. Nothing would better please the sensualist than to discover some secret route by which he could flee from the just retribution of his transgressions.

If by any means the day of retribution could be avoided who can imagine the flood of evil that would overwhelm the world?

The sooner people come to know that there is no escape from the consequence of wrongdoing, the more ready they will be to listen to the voice of reason.

We would by no means leave the impression that there is absolutely no way by which people may escape from the after-effects of evil habits. In obedience there is life. The advice of the prophet to the proud king was, "break off thy sins by right-doing, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." The world has never heard a better prescription than that, even for bodily maladies. The laws which govern our physical being contain the remedy for their transgression. If healing can be found it can only be found in obedience to the laws that have been outraged. The individual who hopes to regain his squandered strength while pursuing a course of reckless disobedience to the laws of health betrays a lamentable ignorance and is entertaining a hope that can never be realised.

If we are suffering from bodily ailments, be assured it is the consequence of physical wrong-doing. Our painful symptoms are but the protests of outraged nature. Our remedy lies in discovering and correcting the evil habits into which we have fallen. Any man who pretends to cure disease, while the sufferer pursues his reckless course is a fraud. It cannot be done.

G. C. TENNEY.



—The King of Portugal designs to come to England after his visit to Paris in September.

—The report of the secretary of the Christian Endeavour Society shows that there are 60,000 local societies with a membership of 3,500,000.

—An American paper reports a rainfall at Mobile Alabama a few weeks ago, in which twelve and one half inches fell in nine hours, the largest on record.

—The American Minister to Korea cables that the Boxers have destroyed the Catholic Mission three miles from the Korean boundary and fifty miles from the American mines.

—A new law has come into force in the State of Arkansas, U.S.A., by which a woman that wears a stuffed bird in her hat is liable to a fine not less than £5 and not exceeding £10.

—The *Globe* correspondent telegraphed on the 17th that 100,000 Chinese armed with Mausers and modern artillery were encamped at three places within forty miles of Shanghai.

—According to telegraphic advice, July 17, received by the Danish Mission Society, the Danish mission station in Fung-kwang-tung, in the peninsula of Liao-tung, has been destroyed. The missionaries, however, have escaped.

—Thirty persons were killed and 1325 injured in 125 towns in the United States by accidents from firearms, toy cannon, giant crackers and other explosives on the fourth of July. Such things are to be expected as long as people think that noise is patriotism.

—An announcement is made from Oerebak, Iceland, that an undamaged cork buoy has been found marked "Andree's Polar Expedition, 1896. No. 3," without cover or contents. Andree's brother, who was concerned in the organising of the expedition, thinks that the discovery of the buoy justifies an optimistic feeling as to its safety.

—The intense heat of last week resulted in the death of many people. The temperature in London rose to 95°. It is a pity that people do not know that a diet almost exclusively, if not wholly, of fruit, and a few nuts, with no meat or vegetables, will enable one to stand the hottest weather without discomfort, and to do the usual amount of work, too.

—At the annual meeting of the Liverpool Chamber of Commerce, Mr. Ritchie, President of the Board of Trade, pointed out that while the figures of British foreign trade indicate upon a superficial view a very satisfactory state of affairs, there is on close inspection little cause for self-congratulation. He said that the increase in exports during the past six months was due to an increase in price, and not to increase in quantity. There has been an actual decrease in the amount of exports.

—Some good advice was given at the North London Police-court when Justice Fordham told the large number of people who were before him for drunkenness, and who pleaded the excessively hot weather as an excuse, that they should resist the temptation, since the more people drank the hotter they became, especially if they drank beer or spirits. This self-control, however, is something that most people do not possess, and which is weakened by every indulgence. Few can deprive themselves of a momentary gratification in order to secure a permanent good.

—Coomassie was relieved by Colonel Wilcocks Sunday, July 15, the date indicated by Governor Hodgson shortly after his escape as the latest practicable.

—The allied forces captured Tientsin on the 14th after a heavy bombardment, during which many fires occurred. The losses of the allies are said to be nearly 800.

—News has been received at Shanghai that a massacre took place July 9 at Tai-yuen-fu, the capital of Shan-si province and that forty foreigners and one hundred native converts were killed.

—Sir Alfred Milner has appointed a commission of six members to inquire into and report upon the direct losses suffered by the people of Cape Colony in consequence of the war. This is with a view to compensation.

—China has now taken the aggressive, and has declared war against Russia. Chinese troops have crossed the border into Siberia, and have destroyed the town of Blagoveschensk, together with its garrison. A Russian transport with munitions has been stopped by the Chinese. On the Eastern Siberian Railway almost all the stations have been burned to the ground, the bridge destroyed, and the track torn up.

—The *Chronicle* says: "When we consider that we have three wars on hand, that our taxation is by no means light, and that reforms at home cannot be carried out without additional expenditure, the prospect is not one which can be contemplated with equanimity. The present Government is not economical, and if it obtains a renewed lease of power one trembles to think of the figure which the income-tax may yet reach."

—From St. Petersburg came the news July 18 that Prince Tuan had mobilised 950,000 Chinese troops for the express purpose of clearing China of foreigners. This is the largest army ever raised since the time of Xerxes, and it does not begin to exhaust the resources of the Chinese Empire. By the side of it, the 500,000 men which all Europe proposes to send to China, make a very poor showing. It seems as though China is at last thoroughly awake, and nobody dares guess what the end will be.

—It is proposed in Paris that the maritime powers of China shall be occupied, and fortresses erected and garrisoned along the coast. "China must cease to be a military nation," says the *Matin*. But that is easier said than done. It is estimated that at least half a million of European troops would be required for this, and that is no doubt far too small an estimate. Moreover the jealousy between certain powers bids fair to prevent any concerted action. No one Power wishes to do anything that will benefit another.

—The trouble in China is already making a material impression on British trade, and if it continues it is likely to throw thousands of mill operatives out of employment in Lancashire alone. Since March, when signs of unrest began to manifest themselves in China, hundreds of the little cotton mills which sprang up all over Japan after the China-Japanese war, have been shut down, and in India hundreds of the cotton mills are working short time. And now comes the news that several Lancashire cotton mills have been obliged to close their doors, and that cotton manufacturers, cotton-brokers, and cotton shippers are full of anxiety as to what the end will be. "No shipments, no orders, no trade whatever," is what a leading authority in Manchester says about the China trade of Lancashire at present. In ordinary times China takes ten per cent. of England's total shipment of cotton. Leading firms of Moscow have received news that their warehouses of tea and silk at Kalgan have been plundered and afterwards burned by Chinese rioters and troops. The goods destroyed are valued at 7,000,000 taels (about £1,167,000.)



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ON the 19th inst., the intense heat set fire to a large cotton mill at Ashton-under-Lyne, and damage to the extent of several thousand pounds was done.

THE German government has intimated to those firms that have been sending arms and ammunition to China that this branch of their business had better cease for the present.

Two earthquake shocks were felt at Torquay on the 18th, the first one lasting three minutes. No damage was done, but houses were severely shaken, and the occupants were badly frightened.

THE calling out of the Militia for garrison duty is a serious hindrance to agriculture, inasmuch as it has been the means of a wholesale removal of labourers. It is calculated that fully sixty per cent. of the Militia comes from the villages, and their absence during hay-making will be a considerable drawback to the farmers.

THIS is the time when the ice-cream vendor gathers in the pennies, while his customers gather in the microbes. A shop-keeper in Liverpool was found making ice-cream in a room full of dirty rags. "While the process matured, he sawed dirty wood, and the dust settling down formed a 'top' to the delicacy." Some other ice-cream had been set to cool in an unwholesome outhouse. He was fined 20s. and costs, the magistrate remarking that it was a pity he was not given his own ice-cream to eat. According to an official, Liverpool has 500 varieties of ice-cream. London would doubtless show a larger list.

But no one need be in any danger from ice-cream made in unwholesome surroundings, if he will but remember that ice-cream at best is a most unwholesome product, entirely unfit for the human stomach. It is a cheat, in that it does not cool one, but rather increases the thirst. A glass of hot lemonade will go much further towards

quenching one's thirst on a hot day than will any ice-cool drink or concoction. It is not, however, necessary to take hot drinks, but very cold ones should be avoided. A glass of good water at the ordinary temperature, with a little lemon juice in it, and no sugar, is the best drink for this season, or, for that matter, for any other season.

THE outlook for the starving millions in India, and for the other millions as well, who are not yet starving, is not at all reassuring, when we read that the Bombay, Baroda, and Central India Railway Company has advised all the other railway companies in the Presidency that through bookings for food stuffs for places on the Rajputana-Malwa Railway cannot be accepted, owing to the impossibility of working the goods traffic in the absence of an efficient water supply for the engines. Where water enough for an engine cannot be obtained, what hope can there be for the people?

### THE NEW CRUSADE.

THE *Daily Mail* of July 16 had as one of its leading headlines the word, "The World's Revenge," and said under it:—

The massacre of the Europeans at Peking is bound to make the war to a very great extent one of revenge.

The ever-increasing armies which the Powers are sending to the East indicate their appreciation of the gravity of the coming war. Indeed, it is stated on good authority that 500,000 men will be necessary to bring the war to a successful termination.

Then followed a list of the contingents of the various nations, and immediately afterward the following from its Rome correspondent:—

The troops who are leaving for China have been enthusiastically cheered in all the towns they have passed through.

The Pope, on being informed of these demonstrations, said, "May my blessing accompany these soldiers and those of the other nations who are embarking on the first war since the days of the Crusades, actually made in the cause of civilisation."

Comment is unnecessary.

THE Fourth International Zionist Congress is to be held in London, August 11 to 16. The Zionist movement aims at the settlement of a large proportion of the Jewish people in Palestine. The meeting this year promises to be of exceptional interest, as the condition of the Jews in Eastern Europe is most distressing, and the delegates will without doubt be most zealous in trying to devise some practical

plan for their relief. Whether one believes that the idea of the return of the Jews to Palestine is practicable and possible or not, no observer of the signs of the times, or sympathiser with the oppressed and suffering, can fail to be interested in the results of the approaching Congress.

THE inability of the Powers to cope with the situation in China, and the reason for it, is thus briefly set forth by a writer in the *Figaro*. "The Chinese," he says, "have studied us minutely, and have discovered the weakness of our military infatuation. Europe is in truth one vast camp, with millions of soldiers. What is the object of these gigantic armaments? Certainly they are inadequate to carry war outside the old continent, and they may be described as a means of mutual intimidation. . . . We are in excellent form for shedding the blood of one another. But we are in distress when called upon to meet a common foe beyond the seas." Thus it appears that the huge armaments which the nations have been building up as a means of safety and defence, are in reality but a clog. The machine is perfect, but not adapted to the work in hand.

WHILE the entire civilised world is shocked at the wholesale massacre of Europeans by Chinese, and it can be understood only by remembering that human life is not held as sacredly in China as in some other countries, it must not be forgotten that they had provocation. Such treatment as China has received at the hands of the nations whose representatives have been murdered, would long since have brought forth vigorous and armed protests from those nations, even if not in the same manner, if they had been subjected to it. An intelligent Chinaman in the East-end said to a reporter: "Can you wonder that our people rise up when they see their ports taken from them? What would you English do if France took Dover, and Germany took Hull, and Russia Southampton?" The terrible deed that has been committed should not blind anybody to the fact that the Powers are the aggressors; and moreover China is not the only country in which assaults have been made upon foreign legations.

THE new torpedo-boat destroyer *Viper*, just constructed for the British Navy, is the fastest craft afloat, having made forty-two miles an hour.